
**Seventh-day Adventist
Encyclopedia
Second Revised Edition**

Information about this Book

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Nchwanga Training School	m m m m c c x l i i
Ne Kun Ok	m m m m c c x l i i i
Neandertal Missionary Seminary	m m m m c c x l i v
Neandertal Old People's Home	m m m m c c x l v
Nebraska	m m m m c c x l v i
Nebraska Conference	m m m m c c x l v i i
History	m m m m c c x l v i i
Later Developments	m m m m c c l
Nebraska Sanitarium (Hastings, Nebraska)	m m m m c c l i
Nebraska Sanitarium (Lincoln, Nebraska)	m m m m c c l i i
Neff, John Peter	m m m m c c l i i i
Neff, Merlin L.	m m m m c c l i v
Negros Conference	m m m m c c l v
Negros Mission Academy	m m m m c c l v i
Neilsen, Nels P.	m m m m c c l v i i i
Nelson, Andrew Nathaniel	m m m m c c l i x
Nelson, Walter Alfred	m m m m c c l x
Nelson, William Edward	m m m m c c l x i
Nepal	m m m m c c l x i i
Nepal Health Education and Welfare Service	m m m m c c l x i i i
Netherlands	m m m m c c l x i v
Seventh-day Adventist Statistics	m m m m c c l x i v
Institutions	m m m m c c l x v
Development of Seventh-day Adventist Work	m m m m c c l x v
Netherlands Adventist Publications	m m m m c c l x v i i i
Netherlands Antilles	m m m m c c l x i x
Seventh-day Adventist Statistics	m m m m c c l x i x
Institutions	m m m m c c l x i x
Seventh-day Adventist Work	m m m m c c l x x
Netherlands Antilles Conference	m m m m c c l x x i
Netherlands East Indies	m m m m c c l x x i i
Netherlands Junior College and Seminary	m m m m c c l x x i i i
Netherlands New Guinea	m m m m c c l x x i v
Netherlands Old People's Home	m m m m c c l x x v
Netherlands Union Conference	m m m m c c l x x v i
Nethery, Jay Johnstone	m m m m c c l x x v i i
Nevada Conference	m m m m c c l x x v i i i
Nevada-Utah Academy	m m m m c c l x x i x
Nevada-Utah Conference	m m m m c c l x x x
Institutions	m m m m c c l x x x

History	m m m m c c l x x x
New Adventist Brazil College	m m m m c c l x x x i v
New Birth	m m m m c c l x x x v
New Britain New Ireland Mission	m m m m c c l x x x v i i
New Brunswick	m m m m c c l x x x v i i i
New Caledonia and Loyalty Islands	m m m m c c l x x x i x
Seventh-day Adventist Statistics	m m m m c c l x x x i x
Seventh-day Adventist Work	m m m m c c l x x x i x
New Caledonia Mission	m m m m c c x c i
New Covenant	m m m m c c x c i i
<i>New Dawn</i>	m m m m c c x c i i i
New Earth	m m m m c c x c i v
New England Conference	m m m m c c x c v
New England Memorial Hospital	m m m m c c x c v i
New Guinea	m m m m c c x c v i i
New Guinea Highlands Leprosy Hospital	m m m m c c x c v i i i
New Hampshire	m m m m c c x c i x
New Hebrides	m m m m c c c
New Hebrides SDA Mission Hospital	m m m m c c c i
New Hope College	m m m m c c c i i
New Ireland	m m m m c c c i i i
<i>New Israelite</i>	m m m m c c c i v
New Jersey	m m m m c c c v
New Jersey Conference	m m m m c c c v i
Institutions	m m m m c c c v i
History	m m m m c c c v i
New Jerusalem	m m m m c c c x
New Life Health Food Products	m m m m c c c x i
New Mexico	m m m m c c c x i i
New Mexico Conference	m m m m c c c x i i i
New South Wales Medical and Surgical Sanitarium	m m m m c c c x i v
New York	m m m m c c c x v
New York and Pennsylvania Conference	m m m m c c c x v i
New York Center	m m m m c c c x v i i
New York Conference	m m m m c c c x v i i i
Institutions	m m m m c c c x v i i i
History	m m m m c c c x v i i i
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New Zealand Missionary College	m m m m c c c x x v i i
Newbold College	m m m m c c c x x v i i i
Newbury Park Adventist Academy	m m m m c c c x x x
Newcastle Seventh-day Adventist High School	m m m m c c c x x x i

Newfoundland	m m m m c c c x x x i i
Newfoundland Academy	m m m m c c c x x x i i i
Ngaiyaye, Simon Kalilombe	m m m m c c c x x x i v
Ngoma Hospital	m m m m c c c x x x v
Nicanor Gonzalez Mendoza Secondary School	m m m m c c c x x x v i
Nicaragua	m m m m c c c x x x v i i
Seventh-day Adventist Statistics	m m m m c c c x x x v i i
Institutions	m m m m c c c x x x v i i
History	m m m m c c c x x x v i i
Nicaragua Adventist Hospital	m m m m c c c x x x v i i i
Nicaragua Mission	m m m m c c c x x x i x
Nichol, Francis David	m m m m c c c x l
Nichols, Otis	m m m m c c c x l i
Nicola, Leroy T.	m m m m c c c x l i i
Nielsen, Niels Balle	m m m m c c c x l i i i
Niger	m m m m c c c x l i v
Niger Mission Station	m m m m c c c x l v
Nigeria	m m m m c c c x l v i
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Nigerian Advent Press	m m m m c c c l
Nigeria Union Mission	m m m m c c c l i
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Nihon San-iku Gakuin	m m m m c c c l i i i
Nile Union Academy	m m m m c c c l i v
Nile Union Mission	m m m m c c c l v i
Niue	m m m m c c c l v i i
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Nordås Retirement Center	m m m m c c c l x i i i
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Norfolk Island	m m m m c c c l x v
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Norsk Bokforlag	m m m m c c c l x v i
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North Adventist Academy Puerto Rico	m m m m c c c l x v i i i
North Agra Mission Girls' School	m m m m c c c l x i x
North American Commission for Self-Supporting Missionary Work	m m m m c c c l x x
North American Division	m m m m c c c l x x i

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North American Division Multilingual Ministries (NADMM)	m m m m c c c l x x i v
North American Foreign Department	m m m m c c c l x x x
North American Health-Care Corporations	m m m m c c c l x x x i
<i>North American Informant, The</i>	m m m m c c c l x x x v
North American Missions Committee (NAMCO)	m m m m c c c l x x x v i
North American Regional Department	m m m m c c c l x x x v i i
<i>North American Regional Voice</i>	m m m m c c c l x x x v i i i
North African Mission	m m m m c c c l x x x i x
North Andhra Section	m m m m c c c x c
North Argentine Conference	m m m m c c c x c i
North Argentine Sanitarium	m m m m c c c x c i i
North Association Mission	m m m m c c c x c i i i
North Bangladesh Mission	m m m m c c c x c i v
North Bavarian Conference	m m m m c c c x c v
North Borneo	m m m m c c c x c v i
North Botswana Field	m m m m c c c x c v i i
North Brazil Union Mission	m m m m c c c x c v i i i
North Cameroon Mission	m m m m c c c x c i x
North Cameroon Mission Hospital	m m m m c d
North Caribbean Conference	m m m m c d i
North Carolina	m m m m c d i i
North Caucasus Conference	m m m m c d i i i
North Celebes Training School	m m m m c d i v
North Chiapas Conference	m m m m c d v
North Chile Mission	m m m m c d v i
North Coast Mission	m m m m c d v i i
North Conference	m m m m c d v i i i
North Dakota	m m m m c d i x
North Dakota Conference	m m m m c d x
History	m m m m c d x
North Dominican Conference	m m m m c d x v
North East Mission	m m m m c d x v i
North-East New Guinea	m m m m c d x v i i
North-East Namibia Field	m m m m c d x v i i i
North East Papuan Mission	m m m m c d x i x
North-East Tanzania Conference	m m m m c d x x
North Ecuador Mission	m m m m c d x x i
North England Conference	m m m m c d x x i i
North France Conference	m m m m c d x x i i i
North German Union Conference	m m m m c d x x i v
North Ghana Mission	m m m m c d x x v
North Haiti Mission	m m m m c d x x v i
North India Christian Training School	m m m m c d x x v i i
North India Section	m m m m c d x x v i i i

North Kerala Section	m m m m c d x x i x
North Korean Mission	m m m m c d x x x
North Lake Field	m m m m c d x x x i
North Malagasy Mission	m m m m c d x x x i i
North Mexican Mission	m m m m c d x x x i i i
North Mexican Union Conference	m m m m c d x x x i v
North Minahasa Mission	m m m m c d x x x v
North Mission	m m m m c d x x x v i
North New South Wales Conference	m m m m c d x x x v i i
North New Zealand Conference	m m m m c d x x x v i i i
North Nigeria Mission	m m m m c d x x x i x
North Norway Conference	m m m m c d x l
North Norway Rehabilitation Center	m m m m c d x l i
North Nyanza Field	m m m m c d x l i i
North Okanagan Academy	m m m m c d x l i i i
North Pacific Academy	m m m m c d x l i v
North Pacific Conference	m m m m c d x l v
North Pacific Union Conference	m m m m c d x l v i
Institutions	m m m m c d x l v i
History	m m m m c d x l v i
North Pacific Union Gleaner	m m m m c d x l v i i
North Parana Conference	m m m m c d x l v i i i
North Peru Mission	m m m m c d x l i x
North Philippine Union Mission	m m m m c d l
North Plainfield Academy	m m m m c d l i
North Queensland Conference	m m m m c d l i i
North Rwanda Field	m m m m c d l i i i
North Shaba Field	m m m m c d l i v
North Solomons Mission	m m m m c d l v
North Sulawesi Academy	m m m m c d l v i
North Sumatra Academy and Indonesia Union College Extension	m m m m c d l v i i
North Sumatra Mission	m m m m c d l v i i i
North Tamil Section	m m m m c d l i x
North Transylvania Conference	m m m m c d l x
North West Mission	m m m m c d l x i
North York Branson Hospital	m m m m c d l x i i
North Zaïre Field	m m m m c d l x i i i
North Zambia Field	m m m m c d l x i v
Northeast Argentine Academy	m m m m c d l x v
History	m m m m c d l x v
Northeast Argentine Sanitarium	m m m m c d l x v i
Northeast Brazil Academy	m m m m c d l x v i i
Northeast Brazil College	m m m m c d l x v i i i
Northeast Brazil Mission	m m m m c d l x i x
Northeast India Training School	m m m m c d l x x

Northeast India Union Section	m m m m c d l x x i
Northeast Luzon Academy	m m m m c d l x x i i
Northeast Mexican Conference	m m m m c d l x x i i i
Northeast New Guinea	m m m m c d l x x i v
Northeastern Academy	m m m m c d l x x v
Northeastern Conference	m m m m c d l x x v i
Institutions	m m m m c d l x x v i
History	m m m m c d l x x v i i
Northeastern Mindanao Academy	m m m m c d l x x x i
Northeastern Mindanao Mission	m m m m c d l x x x i i
Northern Australian Conference	m m m m c d l x x x i i i
Northern California Conference	m m m m c d l x x x i v
Institutions	m m m m c d l x x x i v
History	m m m m c d l x x x v
Northern California-Nevada Conference	m m m m c d l x x x v i i i
Northern Europe-West Africa Division	m m m m c d l x x x i x
Northern European Division	m m m m c d x c
Northern Illinois Conference	m m m m c d x c i
Northern India Union Section	m m m m c d x c i i
Northern Ireland	m m m m c d x c i i i
Northern Latin American Missions	m m m m c d x c i v
Northern Light	m m m m c d x c v
Northern Luzon Academy	m m m m c d x c v i
Northern Luzon Adventist College	m m m m c d x c v i i
Northern Luzon Adventist College Academy	m m m m c d x c i x
Northern Luzon Mission	m m m m d
Northern Mariana Islands	m m m m d i
Northern Mindanao Conference	m m m m d i i
Northern Moldova Conference	m m m m d i i i
Northern New England Conference	m m m m d i v
Institutions	m m m m d i v
History	m m m m d i v
Northern Ngwa County Hospital	m m m m d v i i i
Northern Rhenish-Westfalian Conference	m m m m d i x
Northern Section	m m m m d x
Northern Spanish-American Missions	m m m m d x i
Northern Uganda Mission	m m m m d x i i
Northern Union Conference	m m m m d x i i i
<i>Northern Union Outlook</i>	m m m m d x i v
<i>Northern Union Reaper</i>	m m m m d x v
Northwest Argentine Mission	m m m m d x v i
Northwest Ethiopia Field	m m m m d x v i i
Northwest Medical Foundation	m m m m d x v i i i
Northwest Mexican Conference	m m m m d x i x
Northwest Territories	m m m m d x x

Northwestern Adventist Academy	m m m m d x x i
Northwestern California Conference	m m m m d x x i i
Northwestern Conference	m m m m d x x i i i
Northwestern Training School	m m m m d x x i v
Northwestern Union Conference	m m m m d x x v
Norway	m m m m d x x v i
Seventh-day Adventist Statistics	m m m m d x x v i
Institutions	m m m m d x x v i
Development of Seventh-day Adventist Work	m m m m d x x v i
Norway Old People's Home	m m m m d x x i x
Norwegian Junior College	m m m m d x x x
Norwegian Publishing House	m m m m d x x x i i
Norwegian Union Conference	m m m m d x x x i i i
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Noujaim, Selim Elias	m m m m d x x x v
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Nova Scotia	m m m m d x x x v i i
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Nunawading Adventist College	m m m m d x l i v
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Nusa Tenggara Academy	m m m m d x l v i i i
Nusa Tenggara Mission	m m m m d x l i x
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Nuzvid Mission Hospital	m m m m d l v i i
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Oakwood Academy	m m m m d l x v i i
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Ohio Conference	m m m m d l x x x i
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History	m m m m d l x x x i
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Okanagan Academy	m m m m d l x x x v i i
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Okinawa	m m m m d l x x x i x
Okinawa Medical Center	m m m m d x c
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Oklahoma Conference	m m m m d x c i i
Institutions	m m m m d x c i i
History	m m m m d x c i i
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Institutions	m m m m d c x i v
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Oster, Frank Frederick	m m m m d c l x x
Oswald, Theodore Lewis	m m m m d c l x x i
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<i>Our Times</i> (Nashville, Tenn.)	m m m m d c l x x v i i
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Owen, Roderick Sterling	m m m m d c l x x i x
Ozama Adventist Secondary School	m m m m d c l x x x
Ozark Adventist Academy	m m m m d c l x x x i
P	m m m m d c l x x x i i i
Pacific Academy	m m m m d c l x x x i v
Pacific Adventist Academy	m m m m d c l x x x v i
Pacific Adventist College	m m m m d c l x x x v i i
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Pacific Adventist Secondary School	m m m m d c l x x x i x
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Institutions	mxxxxdcccxi
Seventh-day Adventist Work	mxxxxdcccxi
Panama Adventist Institute	mxxxxdcccxi
Panama Industrial Academy	mxxxxdcccxi
Panificadora La Carlota	mxxxxdcccxi
Papaaroa College	mxxxxdcccxi
Papua New Guinea	mxxxxdcccxi
Seventh-day Adventist Statistics	mxxxxdcccxi
Institutions	mxxxxdcccxi
Seventh-day Adventist Work	mxxxxdcccxi
Papua	mxxxxdcccxi
Bismarck Archipelago and Bougainville	mxxxxdcccxi

Admiralty Islands	m m m m d c c x x x i x
Bougainville	m m m m d c c x l
New Britain	m m m m d c c x l
New Ireland and Adjacent Islands	m m m m d c c x l i
Northeast New Guinea	m m m m d c c x l i i
Papua New Guinea Union Mission	m m m m d c c x l v
Papua New Guinea Union Mission Bible Workers' Training School ...	m m m m d c c x l v i
Pará Adventist Academy	m m m m d c c x l v i i
Paracey, Nadejda Antonovna	m m m m d c c x l v i i i
Paradise Valley Hospital	m m m m d c c x l i x
Paraguay	m m m m d c c l i i
Historical Background	m m m m d c c l i i
Seventh-day Adventist Statistics	m m m m d c c l i i i
Seventh-day Adventist Statistics	m m m m d c c l i i i
Institutions	m m m m d c c l i i i
Seventh-day Adventist Work	m m m m d c c l i i i
Paraguay Adventist Sanitarium	m m m m d c c l v i
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South Caribbean Conference	m m m m m d c c c l i
South Carolina	m m m m m d c c c l i i
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Aikman, James A.
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Alonso, Ramiro P.
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Appave, S. W.
Appenzeller, R. E.
Aritonang, Urbanus H.
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Arthur, Errol M.
Ashbaugh, Kraid I.
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Becker, Madeleine
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Beeler, Charles R.
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Bohr, Harold
Boice, Ben R.
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George, C. K.
Geraty, T. S.
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Greene, Margaret O.
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Harder, Frederick E. J.
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Hedges, Allan G.
Hefren, A. L.
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Hegstad, Roland R.
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Heise, Paul A.
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Horn, Siegfried H.
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Johnson, Duane S.
Johnson, George C.
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Wondim, Agegnehu
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Preface

The *Seventh-day Adventist Encyclopedia* is a compendium of facts about Seventh-day Adventists (in this work sometimes abbreviated SDAs)—their work, beliefs, organization, methods, and philosophies. The work is intended to inform not only church members but non-SDAs as well who may be inquiring about the church's work and beliefs.

The present volume is the church's first attempt to systematize information concerning Seventh-day Adventists in encyclopedic form. The idea of a denominational encyclopedia was conceived in 1959 and was suggested to the Review and Herald Publishing Association by Earle Hilgert, professor of New Testament literature at Andrews University, Berrien Springs, Michigan. The immensity of the undertaking led the leaders of the publishing house to set aside the idea at the time. However, the plan was again suggested in 1962, upon the completion of the *Seventh-day Adventist Bible Students' Source Book*, volume 9 of the Commentary Reference Series. At that time the publishing house was looking for a suitable volume with which to complete the series, and the conclusion was reached that a denominational encyclopedia would fittingly round out the series and represent a worthy climax to the reference volumes. Action was taken by the board of the house on April 4, 1962, that the project be launched immediately.

Don F. Neufeld, who had been an associate editor on the first seven volumes and the editor of volumes 8 and 9, was asked to be editor in chief; Julia Neuffer, who had been assistant editor and associate editor of the previous volumes, was asked to be associated with him; and Martha Reed was appointed as editorial secretary. Later several assistant editors were added to the staff—Raymond F. Cottrell to edit the articles on theology; Donald E. Mansell; and George A. Selivanoff. There were in addition two part-time assistant editors—Gerald H. Minchin and Virgil E. Robinson.

I. Planning and Production

I. Planning and Production. The project was announced to the church leaders assembled in the Spring Meeting of 1962; they commended the publishing house for its undertaking and pledged their cooperation.

The announcement of the plan to the church at large was made at the General Conference session in July 1962. At that time contacts were made with the heads of conferences, institutions, and the various divisions, whose help would be needed in so large an enterprise. They accepted willingly their assignments of providing articles on their respective areas of administration.

1. *How the Articles Were Obtained.* The more than 2,000 articles in the present volume were obtained as follows: In the North American Division the articles on the history and development of Seventh-day Adventist work were assigned to writers by the presidents of the various local conferences, who took the responsibility for these articles; the articles on institutions, such as schools, hospitals, and publishing houses, were provided by the

institutions themselves. For articles covering the history and development of SDA work in the various countries and institutions of the rest of the world field, the presidents of the various divisions accepted the task of selecting competent writers, who would be responsible to these leaders and would submit their articles to them. These division leaders were L. C. Naden (Australasian), O. Gmehling (Central European), C. P. Sorensen (Far Eastern), C. L. Powers (Inter-American), R. A. Wilcox (Middle East), E. E. Roenfelt (Northern European), J. J. Aitken (South American), R. S. Lowry (Southern Asia), Marius Fridlin (Southern European), and R. H. Pierson (Trans-Africa). They were asked to have the manuscripts widely read and to revise them before submitting them.

The various departments and branches of the General Conference likewise furnished the articles on their work, as did editors of periodicals on their papers. Their contributions are gratefully acknowledged.

These various organizations bore the expense of preparing these articles, enabling the price of the book to be kept within a reasonable figure. Their contributions are greatly appreciated.

In the area of theology, those competent in their fields were chosen to write the various articles. In these articles it was aimed to present not only what the church believes but how it came to adopt these beliefs. This feature of tracing the development of doctrine, where such occurred, in addition to the doctrine itself, is a unique contribution of this volume of the Commentary Reference Series. The range of topics was chosen after counsel with Bible teachers of SDA universities and colleges, who met in convention at Pacific Union College, Angwin, California, immediately after the 1962 General Conference session in San Francisco, California. The selection of writers was made in counsel with W.G.C. Murdoch, dean of the SDA Theological Seminary, Andrews University, and Earle Hilgert, originator of the encyclopedia idea, both of whom contributed a number of articles.

The biographies were written by various writers. The majority were prepared by the editorial staff, who had access to various sources, such as the personnel and retirement files of the General Conference, and to various periodicals. In many instances they sent questionnaires to those who had access to sources not available in the editorial office.

The editorial staff also contributed many articles of a miscellaneous nature.

2. Editorial Procedure. After the manuscripts were received they were carefully checked and rechecked editorially. Then two copies of the material were sent to the division presidents, local conference presidents, heads of North American institutions, General Conference department heads, and periodical editors. They were asked to update the articles and to make any final revisions. All efforts were made to have the material as accurate as possible.

In addition to those who had read various manuscripts before submission to the publishers, two readers were chosen to read the entire volume. These were Walter R. Beach, secretary of the General Conference, and Walter E. Murray, one of the general vice presidents of the General Conference. Their efforts and suggestions are greatly appreciated. Two others were asked to read the articles on theology—Harry W. Lowe, general field secretary of the General Conference, and Merwin R. Thurber, book editor of the Review and Herald Publishing Association. Their contributions too are gratefully acknowledged.

To all who contributed to this project in any way—to the more than 700 authors scattered throughout the world, to those who accepted responsibility for providing the various articles, to those in the division and other offices upon whom the responsibility was placed for

collecting, processing, and revising the manuscripts, to the hundreds of readers who read the articles in their various stages, to those in the churches in the North American Division who filled out questionnaires to provide background information for writing the history of Seventh-day Adventist work in the various conferences, and to those who lent encouragement and counsel in a difficult and challenging task—we express our heartfelt gratitude.

II. Contents

II. Contents. This reference work on a worldwide denomination necessarily covers a wide variety of articles, yet the contents may be summarized in a few principal categories—church history, organization, institutions, biographies, beliefs, practices, methods, definitions, and activities.

1. *Church History.* For the North American Division (the United States, Canada, and Bermuda) each article dealing with the history and statistics of the church covers a conference (the church unit comprising one or a few states or provinces). In the other divisions, covering the rest of the world, each article deals with a country, an island or island group, or other geographical unit. Length of treatment is roughly proportionate to the SDA membership, but there are variations.

For each country a descriptive and historical introductory section has been included—not a comprehensive survey, but a sketch derived from general reference books, intended to furnish a few basic facts on the land, the people, and the historical and religious background that will form an introduction to the story of Seventh-day Adventist work in that country. For more information the reader may consult a general encyclopedia and an atlas.

This pattern has not been followed for the United States and Canada, because most of the readers are presumed to be in those two countries. This is also the reason the church history is dealt with in smaller units—the conferences.

2. *Church Organization and Operation.* Besides a general article on organization, which describes the history and structure of the denominational organization, there are articles on topics ranging from the local church—its membership, officers, services, and auxiliary organizations and societies—through the conference (or mission, or section, or other unit composed of local churches) and the union (or union conference, or union mission), to the worldwide administrative body, the General Conference. There are also articles on the worldwide territorial divisions of the General Conference, and its functional departments and other bureaus and agencies.

3. *Institutions.* There are articles on many of the church-owned and -operated colleges, secondary schools, sanitariums and hospitals, publishing houses, health food factories, orphanages, and retirement homes. The clinics and dispensaries are only listed, and with regard to the nearly 5,000 elementary schools, only the number in particular areas is given in statistics on that area. Generally, only schools on at least the senior high school level are included.

4. *Biographies.* The encyclopedia contains hundreds of biographical sketches of men and women who played a notable part in the work of the church or were “first” in various parts of the world (it does not include any living persons). The list of names was drawn from SDA historical works and accounts in the church papers, and from the lists and data submitted by the various divisions. A few who were not Seventh-day Adventists are included

because they have been mentioned or quoted in SDA works and therefore need identification. The length of the sketch is not necessarily an index of the subject's importance. Some who accomplished much seldom took time to write reports to the church papers, and hence little is known of them; some required a longer account because they happened to work in many different places; some of the variation is because of the difference in the style of the authors of the sketches.

5. *Beliefs and Practices.* Since Seventh-day Adventists find themselves in harmony with other conservative Christians on the basic doctrines, such as salvation through faith, and Christ's preexistence, deity, and atonement, it was not thought necessary to include lengthy articles on these topics. A longer treatment was thought necessary on doctrines on which SDAs differ from the majority—such as the nature of the millennium, immortality only in Christ (not originated by Seventh-day Adventists), or the seventh-day Sabbath (shared with the Seventh Day Baptists, but approached somewhat differently). The Sabbath, for example, is treated at length from different angles. Occasionally a minor doctrine of an obscure or once-controversial nature (such as the “daily” of Dan. 8 and 11) required a disproportionately long discussion to clarify its historical background. Views on the prophecies of Daniel and the Revelation are summarized under Daniel, Interpretation of, and Revelation, Interpretation of. Because this book is a part of a reference series containing a seven-volume Bible commentary, the reader is referred to the *Commentary* for detailed exposition of Bible doctrines.

6. *Miscellaneous Topics.* Definitions are required to explain various names or phrases of organizations, methods, and activities—such as church school (a church-operated elementary school), Ingathering (an annual appeal for funds), Bible studies (a method of personal evangelism), Pathfinder Clubs (the SDA equivalent of Scouting, with religious emphasis), and Medical Cadet Corps (those in training for noncombatant medical military service).

Some articles that were planned have been omitted because the historical information is lacking or insufficient, or because of insufficient space.

III. Sources of Information

III. Sources of Information. Except for the descriptive and historical introductions to the articles on the countries, which have been taken mostly from standard encyclopedias and reference works (such as the *Encyclopaedia Britannica*, *World Almanac*, and *National Geographic Atlas*), original sources have been used whenever possible either in writing or in verifying the articles. These sources include everything from personal reminiscences and local church records to newspaper clippings to firsthand accounts in the files of the union or division periodicals and the *Review and Herald*, also school bulletins, yearbooks, statistical reports, and official minutes of conference sessions or of institutional boards, retirement records, and obituaries. Not surprisingly, in the assembling of thousands of articles from around the globe, written by hundreds of contributors using a wide variety of sources, occasional discrepancies have appeared in spelling, names, dates, and facts. The discrepancy may be genuine, indicating an error, either in one of the articles or in one of various sources used by the several writers. However, it may be only apparent—a difference in date between an individual's appointment and arrival; between the beginning of construction and the

completion of a building; or the difference between the founding of an institution as a clinic and of the same institution, later, as a hospital.

The *SDA Encyclopedia* staff and the Review and Herald copy editors have checked facts as far as possible from the materials available in either the Review and Herald or the General Conference, which includes most of the sources mentioned above except the personal accounts and the local records and local periodicals. Some of the discrepancies have been resolved through checking original sources, and others through correspondence. (Certain authors, correspondents in the division offices, General Conference personnel, and others deserve commendation for service beyond the call of duty for their aid to the inquiring editors.)

The best that the editors could do was to sift with care, taking into account the probable relative trustworthiness of the source material used. Experience has shown that a person's recollections in afteryears (and even more an individual's obituary, written by someone else, probably in haste and under stress) will often disagree with that individual's own firsthand account submitted at the time of the events to the *Review and Herald* or to some other church paper. Even official contemporary sources can be misleading: a *Yearbook*, a school bulletin, or the minutes of a conference session may list an appointment that was rescinded before it went into effect. In one case, the contemporary records trace a couple through their appointment to a mission field, their arrival in the country, and their travel en route to their location; yet they never actually served there, for the wife's sudden illness turned them back before they reached their station.

In many articles there is a possible uncertainty of one year in the terms of presidents of conferences or heads of schools because they are based only on the *Yearbook* listing, from which one cannot always be certain in what year a person is replaced by a successor. (In general, the *Yearbook* of a certain year gives the information for the preceding year.) Also the date of the organization of an institution or a conference may be recorded differently in two sources because the organization was voted, and the officers elected, late in the year, but the organization began to function the next year.

The editors have in many articles added early historical information derived from contemporary sources, such as firsthand accounts in early files of the *Review and Herald*, that were not available to the original writer of the article. In some cases, when two conflicting accounts appear in different sources, both have been included and the reader is left to decide between them.

The spelling of place names has in general been determined by the usage in the *National Geographic Atlas of the World*.

Denominational statistics have generally been taken from the *Statistical Report*, and the listing of territories under each division article has been taken from the *Seventh-day Adventist Yearbook*.

1976 Revised Edition

The *Seventh-day Adventist Encyclopedia* was first revised 10 years after the original appeared in 1966. During those years the work of the church developed rapidly, and many changes took place. The 1976 edition of the *SDA Encyclopedia* reflected that development and those changes, and presented a picture of the church as it was at the time of the

1975 General Conference session in Vienna. Changes in organization effected at that time appeared in the Revised Edition. Information with respect to all organizations and institutions of the church was also updated. Biographical sketches of outstanding leaders who had died since 1966 were also included. Otherwise the articles remained as they were in the original edition.

For the revised *SDA Encyclopedia*, copies of the original articles were sent to the leaders in the various fields for reappraisal and updating. Articles on new institutions and organizations were written by authorized individuals in the field and submitted to the editors.

1996 Second Revised Edition

During the past two decades remarkable growth and change has taken place in the Seventh-day Adventist Church. Illustrative of this is the country of Mozambique, which in 1976 had 44 churches attended by 13,236 members. In 1993 nearly 80,000 members attend 473 churches. In the light of what has happened since 1976, General Conference president Robert Folkenberg invited the division presidents and institutional leaders in the worldwide church to submit revisions and new articles to the editors. Nearly all responded with material gathered from officers and leaders in their respective fields. Six hundred fifty men and women contributed to the Second Revised Edition. The youngest was a student of 14 and the oldest a retiree of 80.

Because of the almost overwhelming amount of information received, the editorial process encompassed approximately two years. In the case of the few who did not respond, the editors drew upon the *Seventh-day Adventist Yearbook* and the *World Almanac* to update the articles.

After the revised copy was submitted to the publisher, Richard W. Coffen served as in-house editor, and the Review and Herald copy editors carefully checked the material for accuracy and consistency in style.

This edition was done entirely on computer, a method nearly unheard-of at the time of the first revision.

The world field was invited to submit additional biographies of people who made considerable contribution to the church during their lives. Some 200 new biographical sketches are included. There are undoubtedly many others who should have been added, but the editors had no way of knowing of these.

As far as possible, this new edition of the *SDA Encyclopedia* reflects the changes in the church through 1994. However, even as we go to press, progressive changes are taking place.

List of Abbreviations

1. *Books of the Bible*

Gen. Ex. Lev. Num. Deut. Joshua Judges Ruth 1 Sam. 2 Sam. 1 Kings
 2 Kings 1 Chron. 2 Chron. Ezra Neh. Esther Job Ps. Prov. Eccl. S. of Sol.
 Isa. Jer. Lam. Eze. Dan. Hosea Joel Amos Obadiah Jonah Micah Nahum Hab.
 Zeph. Haggai Zech. Mal. Matt. Mark Luke John Acts Rom. 1 Cor. 2 Cor.
 Gal. Eph. Phil. Col. 1 Thess. 2 Thess. 1 Tim. 2 Tim. Titus Philemon Heb.
 James 1 Peter 2 Peter 1 John 2 John 3 John Jude Rev.

2. *Other Abbreviations*

AA	<i>The Acts of the Apostles</i> , by Ellen G. White
ADRA	Adventist Development and Relief Agency International
AJY	Adventist Junior Youth (Society)
AMC	Adventist Media Center
<i>ANF</i>	<i>Ante-Nicene Fathers</i> , edited by Alexander Roberts and James Donaldson (10 vols.; New York, 1885-1896).
APHS	Adventist Professional Health Services in South Africa
art.	article
ASI	Adventist-Laymen's Services and Industries
ATS	Adventist Theological Society
ATS	American Temperance Society
AU	Andrews University
AUC	Atlantic Union College
AUSS	Andrews University Seminary Studies
AVS	International Audio Visual Service
AWR	Adventist World Radio
AY	Adventist Youth (Society)
b.	born
c.	circa, "about"
cf.	confer, "compare"
ch(s).	chapter(s)

CH	<i>Counsels on Health</i> , by Ellen G. White
CHL	Christian Home Library Series
CME	College of Medical Evangelists, Loma Linda University
COL	<i>Christ's Object Lessons</i> , by Ellen G. White
CUC	Columbia Union College
CRS	Christian Record Services
CS	<i>Counsels on Stewardship</i> , by Ellen G. White
CT	<i>Counsels to Parents, Teachers, and Students</i> , by Ellen G. White
CW	<i>Counsels to Writers and Editors</i> , by Ellen G. White
d.	died
DA	<i>The Desire of Ages</i> , by Ellen G. White
Ed	<i>Education</i> , by Ellen G. White
ed.	edition, editor, edited
EMC	Emmanuel Missionary College
enl.	enlarged
est.	estimate, estimated
Ev	<i>Evangelism</i> , by Ellen G. White
EW	<i>Early Writings of Ellen G. White</i>
f., ff.	following page, pages
FE	<i>Fundamentals of Christian Education</i> , by Ellen G. White
fl.	flourished
fol., fols.	folio, folios
GC	General Conference of Seventh-day Adventists
GC	<i>The Great Controversy</i> , by Ellen G. White
Gr.	Greek
GW	<i>Gospel Workers</i> , by Ellen G. White
Heb.	Hebrew
<i>ibid.</i>	<i>ibidem</i> , "in the same place" (referring to the preceding reference)
i.e.	<i>id est</i> , "that is"
JMV	Junior Missionary Volunteer (Society)
Jos. <i>Ant.</i>	Josephus, <i>Antiquities</i>

Jos. War	Josephus, <i>Wars of the Jews</i>
KJV	King James Version
LLU	Loma Linda University
LS	<i>Life Sketches of Ellen G. White</i>
LSU	La Sierra University
LXX	Septuagint
MB	<i>Thoughts From the Mount of Blessing</i> , by Ellen G. White
MH	<i>The Ministry of Healing</i> , by Ellen G. White
MM	<i>Medical Ministry</i> , by Ellen G. White
MS, MSS	manuscript, manuscripts
MV	Missionary Volunteer (Society)
MYP	<i>Messages to Young People</i> , by Ellen G. White
n.	footnote
NKJV	New King James Version
no(s).	number(s)
<i>NPNF</i>	<i>A Select Library of Nicene and Post-Nicene Fathers</i> , ed. by Philip Schaff and others. 1st series, 14 vols.; 1905-1917. 2nd series, 14 vols.; 1890-1900. Both series reprinted by Eerdmans.
N.S.	new series
NT	New Testament
OT	Old Testament
p., pp.	page, pages
<i>passim</i>	here and there
<i>PG</i>	J.-P. Migne, ed., <i>Patrologia . . . Graeca</i> . 161 vols. in 166. Paris, 1857-1866.
PK	<i>The Story of Prophets and Kings</i> , by Ellen G. White
PP	<i>Patriarchs and Prophets</i> , by Ellen G. White
PPPA	Pacific Press Publishing Association
pub.	published, publishing
PUC	Pacific Union College
1QS	The Sectarian Rule of the Community (from Qumran cave 1)
1QSa	Adjunct to the Rule of the Community (from same cave)

4Q Test	Sheet of testimonia (from Qumran cave 4)
r	recto (obverse side of a folio, right-hand page)
rev.	revised
RH, R&H	Review and Herald® Publishing Association
RSV	Revised Standard Version
SB	<i>Seventh-day Adventist Bible Students' Source Book</i>
S.B.	systematic benevolence
SC	<i>Steps to Christ</i> , by Ellen G. White
SDA	Seventh-day Adventist
SDACom	<i>Seventh-day Adventist Bible Commentary</i>
SDADic	<i>Seventh-day Adventist Bible Dictionary</i>
SDB	Seventh Day Baptist
sec.	section
1SG (2SG, etc.)	<i>Spiritual Gifts</i> (4 vols.), by Ellen G. White
sic	“thus”
1SM (2SM, etc.)	<i>Selected Messages</i> (3 vols.), by Ellen G. White
SPA	Southern Publishing Association
SR	<i>The Story of Redemption</i> , by Ellen G. White
1T (21, etc.)	<i>Testimonies to the Church</i> (9 vols.), by Ellen G. White
T. & M.	Tract and Missionary (Society)
Te	<i>Temperance</i> , by Ellen G. White
TM	<i>Testimonies to Ministers and Gospel Workers</i> , by Ellen G. White
tr.	translator, translated
UC	Union College
UN	United Nations
USSR	Union of Soviet Socialist Republics
v	verso (reverse side of a folio, left-hand page)
v.	verse
v.	versus
vs.	verses
vol(s).	volume(s)
WCTU	Woman's Christian Temperance Union

WM	<i>Welfare Ministry</i> , by Ellen G. White
WWC	Walla Walla College

A

Aalborg, Don L.

AALBORG, DON L. (1929—1989). Minister, conference administrator. Born Feb. 2, 1929, at Hurley, South Dakota, he was a graduate of Champion Academy and Union College, and in 1975 he graduated from Georgia State University with an M.Ed. degree in school administration. He was married May 27, 1951, to Viva Carol Ellis.

He served a ministerial internship in the Oklahoma Conference, and began his own first pastorate in Vinita, Oklahoma, in 1954. Continuing pastoral work in Oklahoma, he was ordained there in 1956. In 1959 he became youth director and educational superintendent of the conference.

The Georgia-Cumberland Conference called him in 1965 to be youth director. During the five years he spent in that work, he directed in the rebuilding of the conference's Camp Cumby-Gay. In 1970 he became the conference superintendent of education, and in 1978 he was elected secretary of the conference. During the 10 years of his service in that capacity he coordinated the development of the conference's Cohutta Springs Adventist Center.

Aalborg became president of the Texas Conference in 1988, and served in that capacity until his death Sept. 8, 1989.

AB Esdakost

AB ESDAKOST. *See* [Esdakost Food Company](#).

AB Halsans Kok

AB HALSANS KOK. *See* [Healthy Kitchen Food Company](#).

AB Svenska Nutana

AB SVENSKA NUTANA. *See* [Swedish Nutana Food Company](#).

ABA Health Centre and Motherless Children's Home

ABA HEALTH CENTRE AND MOTHERLESS CHILDREN'S HOME. A 50-bed facility that serves most of east Nigeria. It was dedicated on March 25, 1984. The East Nigeria Conference had operated a motherless babies' home before the center was opened. After the center was dedicated, it took over the administration of the babies' home.

The Motherless Babies' Home cares for 20—25 children from birth or soon afterward until they become 2 years old; then they are sent to foster homes. The health center contributes part of its profit to add to conference and public donations to cover the expense of running the home.

The center also has used part of its profits to expand the facilities. As of 1993 the center has three buildings for wards, an outpatient clinic, and a laboratory. There also is a mortuary and two duplexes that are being used for medical doctors. In 1992 the center admitted 2,533 patients and treated 17,354 outpatients.

Medical Directors: E. N. Nzotta, 1984; N. P. Mosqueda, 1985—1990; E. E. Enyinna, 1991— .

Abbotsford Adventist Villa

ABBOTSFORD ADVENTIST VILLA. A retirement villa located in Abbotsford, British Columbia, built by the British Columbia Conference in 1981 to provide low-cost housing in the lower mainland for church members. The facility contains six two-bedroom suites and single-bedroom suites. Unlike Okanagan Manor, a personal-care facility operated by the British Columbia Conference, the suites were for sale to church members. Many were sold, but the remainder retained by the conference were rented. Plans called for the development of phase 2 as a personal-care or nursing home that would provide a dining room large enough to serve all the residents. Because the application for government funding was not approved, phase 2 was not completed.

Abbott, George Knapp

ABBOTT, GEORGE KNAPP (1880—1959). Physician, administrator. A graduate of the American Medical Missionary College (1903), he began the practice of medicine in Burbank, California. In 1906 he married Dr. Cora Richards, and the two went to Loma Linda Sanitarium to assist in developing a medical school. He was president of the Loma Linda College of Evangelists (1907—1910), and then dean of the College of Medical Evangelists and medical superintendent of the sanitarium (1911—1914).

After his service at Loma Linda he continued in denominational work for 32 years, serving as medical director of St. Helena Sanitarium, Washington Sanitarium, and Glendale Sanitarium.

Among his many writings are the books *The Witness of Science, Hydrotherapy and Electrotherapy for Nurses*, and *Technique of Hydrotherapy and Massage*.

ABC

ABC. *See* [Adventist Book Center](#).

Abella, José (Joseph)

ABELLA, JOSÉ (JOSEPH) (1892—1928). Pioneer colporteur in Algeria, and minister in Portugal. He was born at Grañena de las Garrigas in the province of Lérida, Spain. When he was a young boy his parents moved to the town of Sabadell, where he was enrolled among the first students in the school opened by the pioneer SDA workers in Spain, the brothers Frank and Walter Bond. He and his mother, baptized by B. G. Wilkinson in 1904, were among the first Seventh-day Adventist converts baptized in Spain. After studying at the missionary school at Gland, Switzerland, for a time, Abella was sent from there with Ulysse Augsburgur to Algeria, in North Africa, as a colporteur. About a year and a half later he was sent to Lisbon, Portugal, where he worked with Charles Rentfro until 1910. He then returned to North Africa and worked as a colporteur and evangelist until about 1920. In 1918 he married Antonia Mateu. In 1920 he was ordained to the ministry at the Latin Union session, held in Geneva, Switzerland. Afterward he went to Porto, Portugal, where his dedicated service brought many converts into the church. He died in May 1928 from tuberculosis, only a few months after contracting the disease.

Abernathy, William Earl

ABERNATHY, WILLIAM EARL (1886—1964). Departmental secretary, treasurer, sanitarium manager, missionary. A native of Georgia, he was baptized as a result of evangelistic meetings held by F. C. Webster in Charleston, South Carolina. While employed at the Southern Publishing Company he was called to serve as home missionary and Sabbath school secretary, and treasurer of the Georgia-Cumberland Conference.

During his years of service he was treasurer of the Southeastern and Lake Union conferences, assistant auditor of the General Conference, and manager of two sanitariums. He also did treasury work in the Southwestern and North Pacific unions. After World War II he was sent to China to help in the rehabilitation of the work there, returning to the United States in 1948.

Abomination of Desolation

ABOMINATION OF DESOLATION. A cryptic designation found in [Matt. 24:15](#), borrowed from Daniel ([11:31](#); [12:11](#)), where the corresponding phrase appears as “abomination that maketh desolate.” Daniel predicted a great desecration of the Temple by an alien power in an attempt to substitute a false system of worship for that of the true God. The Gr. *bdelugma tēs erēmōseōs*, “abomination of desolation,” in [Matt. 24:15](#) is identical with the LXX translation (MS 88) of the Heb. *shiqqûš shomem* in [Dan. 12:11](#). In [Dan. 11:31](#) *shiqqûš meshômem* is rendered *bdelugma erēmōseōs* (MS 88). (Compare the LXX *bdelugma tōn erēmōseōn*, “the abomination of desolations,” in [Dan. 9:27](#); and *hamartia erēmōseōs*, “transgression of desolation,” in [Dan. 8:13](#); both of which doubtless are to be identified with the *bdelugma tēs erēmōseōs* of [Dan. 11:31](#) and [12:11](#).) The Heb. *shiqqûš*, “abomination,” is a common OT term describing an “idol deity” (e.g., [Deut. 29:17](#); [2 Kings 23:24](#); [2 Chron. 15:8](#); [Eze. 37:23](#)). Such idol “abominations” set up in the Temple at Jerusalem in OT times were said to defile, or pollute, it ([Jer. 7:30](#); [Eze. 5:11](#)). The Heb. *shamem*, a form of which is translated “desolation” (more literally, “something that makes desolate”), is used of the devastation caused by an invading army ([Jer. 12:11](#)), a scene that creates a sense of horror in a person beholding it ([Jer. 18:16](#)). The Heb. *pesha‘*, “transgression,” in the parallel expression “transgression of desolation” in [Dan. 8:13](#), is used of acts of apostasy and rebellion against God (see [Amos 2:4, 6](#); [Micah 1:5](#)).

Interpretation

Interpretation. About 100 B.C. the writer of 1 Maccabees (see [1:54, 59](#); cf. [6:7](#)) identified the “abomination of desolation (*bdelugma erēmōseōs*)” as an idol altar erected by Antiochus Epiphanes upon the altar of burnt offering at the Temple in Jerusalem in 168 B.C. Josephus, about A.D. 70, similarly applied Daniel’s prophecy to “an idol altar” built “upon God’s altar” ([Jos. Ant. x. 11. 7](#) [Loeb, 272—276]; [xii. 5](#) [Loeb, 253]). In [Matt. 24:15](#) (cf. [Luke 21:20—22](#)) Christ applies it to the Romans, who, 40 years later, in A.D. 70, invested Jerusalem and burned the Temple, and in A.D. 130 ordered a shrine to Jupiter Capitolinus to be erected in its place (*Cambridge Ancient History*, Vol. xi, p. 313). Medieval Jewish expositors such as Ibn Ezra likewise applied it to the work of the Romans in the first century A.D. (L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 2, pp. 210, 213). Irenaeus, Origen, and other Christian writers of the early centuries applied it to a future antichrist (*ibid.*, vol. 1, pp. 247, 320, 366), as did later medieval Catholic writers such as Villanova and Olivi (*ibid.*, pp. 752—754, 773). Pseudo Joachim applied it to the popes of his day (*ibid.*, p. 728). Wyclif (*ibid.*, vol. 2, p. 58), Huss (*ibid.*, p. 118), Luther (*ibid.*, pp. 272, 277, 280), and numerous Protestant commentators identified it with the papacy or with doctrines or practices of the papal church. William Miller and probably most Millerite preachers did the same. Most modernist Protestant commentators apply the “abomination of desolation” to the

idolatrous worship instituted by Antiochus Epiphanes, while fundamentalist commentators regard Antiochus Epiphanes as a prototype of the man of sin to come in the future.

Seventh-day Adventist Interpretation

Seventh-day Adventist Interpretation. Uriah Smith, pioneer SDA expositor, applied (*Review and Herald* 37:84, Feb. 28, 1871) the “overspreading of abominations” in [Dan. 9:27](#) to the events of A.D. 70 under pagan Rome, and the “abomination of desolation” to the papacy. Specifically identifying “the daily” of [Dan. 8:11](#); [11:31](#); [12:11](#) as “paganism” in the Roman Empire, and the “abomination of desolation” as the papacy, Smith applied the taking away of “the daily” and the setting up of “the abomination of desolation” in its place to the establishment of papal supremacy upon the dissolution of the Roman Empire, a process he considered to be complete by A.D. 538 and a state of affairs continuing for 1,260 years, to the imprisonment of Pope Pius VI in 1798 (on the basis of [Dan. 7:25](#) and [12:7](#)). Smith identified the little horn of [Dan. 8](#) as Rome in its two phases, pagan and papal (*Daniel and the Revelation* [1882 ed.], p. 202).

Contemporary SDA expositors of prophecy similarly identify the “abomination of desolation” with unscriptural papal teachings and practices—such as the Roman sacrifice of the mass, the confessional, the veneration of the virgin Mary, priestly celibacy, and hierarchical structure of the church—but, while some hold Smith’s view of “the daily,” others understand “the daily,” for which these unscriptural practices were substituted, to refer, in the application of Daniel’s prophecy to Christian times, to the ministry of Christ as our great high priest in the heavenly sanctuary. They equate the “little horn,” or “king of fierce countenance” ([Dan. 8:9—14, 23](#)), who sets up the “transgression of desolation,” and the “king of the north” of [Dan. 11](#) and [12](#), who sets up the “abomination of desolation,” with the “man of sin,” “mystery of iniquity,” or “Wicked [one]” of [2 Thess. 2:2—12](#); with the “antichrist” of [1 John 2:18](#); with the leopardlike beast of [Rev. 13](#), and with “mystery, Babylon the great, the mother of harlots and abominations of the earth” of [Rev. 17](#). The “abomination” set up by the apostate power thus referred to consists of its unscriptural teachings and practices that cause a “falling away” (literally, “apostasy”) from the truth revealed in Scripture ([2 Thess. 2:3, 9—12](#)); of its “blasphemies” ([Rev. 13:1, 5, 6](#)); and of the “wine” of Babylon ([Rev. 17:2](#)). In the historic Protestant tradition, SDAs understand that the Church of Rome and its unscriptural teachings constitute the fulfillment in history of these prophecies.

Aboriginal Mission

ABORIGINAL MISSION. *See* [Australia](#).

Academia Adventista Centro-Americana

ACADEMIA ADVENTISTA CENTRO-AMERICANA. *See* [Central American Adventist University](#).

Academia Adventista del Noroeste

ACADEMIA ADVENTISTA DEL NOROESTE. *See* [Northwestern Adventist Academy](#).

Academia Adventista del Norte

ACADEMIA ADVENTISTA DEL NORTE. *See* [North Adventist Academy](#).

Academia Adventista del Oeste

ACADEMIA ADVENTISTA DEL OESTE. *See* [West Adventist Academy](#).

Academia Adventista Hispano-Americana

ACADEMIA ADVENTISTA HISPANO-AMERICANA. *See* [Central American Adventist University](#).

Academia Adventista Metropolitana

ACADEMIA ADVENTISTA METROPOLITANA. *See* [Metropolitan Adventist Academy \(Puerto Rico\)](#).

Accademia Alenza

ACADEMIA ALENZA. *See* [Spain](#).

Academia Arturo Roth

ACADEMIA ARTURO ROTH. *See* [Enriquillo Adventist Secondary School](#).

Academia Colombo-Venezolano

ACADEMIA COLOMBO-VENEZOLANO. *See* [Colombia Adventist University](#).

Academia Metropolitana Adventista

ACADEMIA METROPOLITANA ADVENTISTA. *See* [Metropolitan Adventist Academy \(Santo Domingo\)](#).

Academia Regional Adventista Central

ACADEMIA REGIONAL ADVENTISTA CENTRAL. *See* [Central Adventist Academy](#).

Academia Regional Adventista del Este

ACADEMIA REGIONAL ADVENTISTA DEL ESTE. *See* [East Adventist Academy](#).

Academia Regional Adventista del Norte

ACADEMIA REGIONAL ADVENTISTA DEL NORTE. *See* [North Adventist Academy Puerto Rico](#).

Academy

ACADEMY. A name applied by Seventh-day Adventists to most of their secondary schools. *See* [Schools, Seventh-day Adventist](#); also names of institutions.

Accent

ACCENT. See *Youth Ministry ACCENT.*

Achenbach, Clinton V.

ACHENBACH, CLINTON V. (1875—1935). Missionary, a graduate nurse from the Battle Creek Sanitarium (1903). He with his wife (nee Minnie Branson) established treatment rooms in Orlando, Florida. He was called to the ministry in 1909, and from 1912 to 1914 was president of the South Carolina Conference. For five years he engaged in medical missionary work in the Lake Titicaca Indian Mission (1915—1920) and then was director successively of the Puerto Rico Mission, the Venezuela Mission, the Cuba Mission, and the Santo Domingo Mission. Returning to Puerto Rico, he conducted evangelistic work from 1928 to 1934.

Action

ACTION. See *Church Ministries Worker*; Sabbath School Action Units.

Action for Better Living

ACTION FOR BETTER LIVING. The monthly news and promotional bulletin of the International Temperance Association and American Temperance Society. *Activities*, begun by W. A. Scharffenberg in 1951, was continued until *Action for Better Living* replaced it in 1966, edited by E.H.J. Steed.

An eight-page two-color English publication, it provides guidelines for pastors and temperance leaders on temperance principles and programs, gives world reports of activities, and announces availability of aids and materials.

Action Units

ACTION UNITS. *See* [Sabbath School Action Units](#).

Activities

ACTIVITIES. (1951—1964; monthly; Temperance Department; 1964 circulation, c. 10,000; files in dept.; superseded 1965 by *Listen News*, a supplement to *Listen*, and by *Secretaries' Exchange*). A now-suspended organ of the International Temperance Association, intended to keep church officers and temperance leaders informed as to the plans, policies, and programs of the association and serving as an exchange bulletin for conference and church temperance secretaries, chapter leaders, and Action Unit officers promoting temperance in local communities. First appearing Jan. 1, 1951, as an eight-page magazine, it was on special occasions enlarged to 16 or 32 pages. See *Action for Better Living*.

Adams, Anderson Grant

ADAMS, ANDERSON GRANT (fl. late 1890s). Recording secretary and treasurer of the General Conference of Seventh-day Adventists from 1897 to 1898 and treasurer from 1898 to 1900; treasurer of the General Conference Association in 1898 and its secretary and treasurer from 1899 to 1900. He had been treasurer of the Minnesota Conference in 1894.

Addis Ababa Training School for Boys

ADDIS ABABA TRAINING SCHOOL FOR BOYS. *See* [Akaki SDA School](#).

Addis Alam Training School for Boys

ADDIS ALAM TRAINING SCHOOL FOR BOYS. *See* [Akaki SDA School](#).

Adelaide Adventist High School

ADELAIDE ADVENTIST HIGH SCHOOL. *See* [Prescott College](#).

Adelaide Sanitarium

ADELAIDE SANITARIUM. *See* [Australia](#).

Adelphian Academy

ADELPHIAN ACADEMY. Instituted as a boarding school on the senior high school level, it was a member of the Association of SDA Institutions of Higher Education and Secondary Schools, and was accredited with the University of Michigan. The enrollment in the years before it was closed averaged 250, with a faculty and staff numbering 24. A mill producing garden trellises and outdoor furniture provided student labor. The campus and farm covered 325 acres (132 hectares).

In September 1904 the president and superintendent of education of the East Michigan Conference, E. K. Slade and J. G. Lamson, respectively, were authorized to look for a suitable location for an academy. Their search led to the purchase of a 77-acre (31-hectare) farm near Holly, situated almost halfway between Flint and Pontiac and about 50 miles (80 kilometers) from Detroit. The new academy, named Adelphian, opened with six students in January 1905, in the house that was on the farm. Later that year the enrollment reached 17. J. G. Lamson and his wife, the founders also of Cedar Lake Academy, were the first teachers at Adelphian.

The farmhouse soon filled with girls and some faculty members, a nearby farmhouse was rented as a boys' dormitory, and a temporary tar paper-covered building 20' x 54' (6.1 m. x 16.5 m.) was erected for classes and offices. It became known familiarly as the Black Chapel. In February 1906 the rented home burned, and the boys were forced to crowd into the attic of the Black Chapel until the fall of 1907, when two new buildings were completed, one housing a chapel, classrooms, offices, and a boys' dormitory; the other a girls' dormitory, kitchen, dining room, and guest rooms.

Adelphian Academy reached full 12-grade status in 1917. Growth was slow for the first 25 years. The farm, gradually enlarged, served as the main industry until about 1927, when an industrial program that aided in a rapid development of the school was introduced. In 1927—1928 the principal, John Z. Hottel, established a student woodworking industry in an unused chicken house and in the first year sold \$20,000 worth of garden trellises. Later a wood structure was erected for the industry. In 1931 one of the teachers, A. E. Mobley, devoted much time to giving business instruction and to supervising this growing project.

In 1931, when the East and West Michigan conferences were combined, it was proposed that Cedar Lake Academy, in the West Michigan Conference, could be enlarged to care for the enrollment of both schools. In protest, a procession of cars carried to Lansing a delegation from the larger churches in the eastern area, along with the Adelphian principal, George H. Simpson, and members of the faculty and student body. As a result, the Michigan Conference committee decided to keep both schools operating.

In 1934 E. P. Weaver, a 1912 graduate, returned as principal. In 1938, when asked to devote more time to the mill, he gave up his duties as principal and from then until his death in 1956 operated the Adelphian Mill as a successful business enterprise, providing work for increasing numbers of students. A large cement-block two-story mill building was

constructed with 35,000 square feet (3,255 square meters) of floor space (enlarged in 1953). Under Weaver's management the production of garden goods increased greatly.

After World War II the following were constructed: (1) two large fireproof dormitories to accommodate a tripled student body; (2) a central heating plant, a modern laundry, the Adelphian Press, and shop and maintenance facilities; and (3), in 1955—1956, the E. P. Weaver Auditorium-gymnasium, seating 1,500. A food services center and cafeteria seating 325 occupied its ground floor.

Another building program was begun in May 1966, when construction of a \$500,000 classroom and administration complex was approved. This was followed in 1970 by a new industrial arts building with \$30,000 worth of new equipment. The structure consisted of two classrooms, a ceramics lab, and a machine and woodworking shop. During the same period a 30' x 60' (9 m. x 18 m.) greenhouse was erected to provide laboratory facilities for advanced biology classes. In 1970 a new 17,000-square-foot (1,581-square-meter) addition to the mill was begun, which increased production capacity of their redwood products to more than \$1 million worth (market value) a year. During that same year a new 2,100-foot (640-meter) airstrip was constructed by the students and staff, who also in the spring of 1974 erected a 50' x 100' (15 m. x 30 m.) metal barn for the school farm. Several pieces of farm equipment and a small irrigation system were purchased, classes in agriculture were added to the curriculum, and the farm reactivated its student work program. During the period from 1966 to 1974 five new faculty homes were also added to the campus.

A special constituency meeting of the Michigan Conference voted on November 2, 1986, to merge Adelphian Academy and Cedar Lake Academy. This led to the establishment of Great Lakes Adventist Academy on the grounds of what was formerly Cedar Lake Academy. See [Cedar Lake Academy](#) and [Great Lakes Adventist Academy](#).

Principals: J. G. Lamson, 1905—1907; Robert B. Thurber, 1907—1909, 1918—1919; Eugene F. Dresser, 1909—1911; Clifton L. Taylor, 1911—1913; Thomas W. Steen, 1913—1918; W. L. Avery, 1919—1922; W. C. Hannah, 1922—1927; John Z. Hottel, 1927—1931; G. H. Simpson, 1931—1934; E. P. Weaver, 1934—1938; M. S. Culver, 1938—1945; V. E. Garber, 1945—1953; R. W. Pratt, 1953—1968; Henry Wooten, 1968—1970; Stephen Young, 1970—1974; Joshua Swinyar, 1974—1975; Erich Bekowies, 1976—1977; Duane Barnett, 1977—1979; Jack Stiles, 1980—1983; Keith Dowell, 1984—1985; George Parry, 1986—1987.

Administration

ADMINISTRATION. *See* Church, (local); Conference; Division; General Conference; General Conference Constitution and Bylaws; General Conference Executive Committee; Mission; Organization; Union.

Admiralty Islands

ADMIRALTY ISLANDS. *See* [Papua New Guinea](#).

Adobenchisuto Medekaru Senta

ADOBENCHISUTO MEDEKARU SENTA. *See* [Adventist Medical Center](#).

Adobenchisuto Raifu

ADOBENCHISUTO RAIFU (“Adventist Life”) (1972— ; successor to *Shimei no Otozure* [“Tidings of the Message”], 1913—1920; *Shimei* [“Message”], 1921—1943, 1946—1971; monthly). Official organ of the Japan Union Conference. Until 1981 it was published by Japan Publishing House, except for the few years that its publication was suspended by the military government toward the end of World War II. Since 1981 it has been published by the Japan Union Conference. It carries articles and discussions on doctrinal, devotional, health, and practical subjects. It also includes church news, translations of Ellen G. White books in serial form, daily devotional readings, and exchange of views and experiences, all geared to enrich and uplift the lives of Adventists in Japan.

Adornment

ADORNMENT. *See* [Dress](#).

ADRA

ADRA. *See* [Adventist Development and Relief Agency International](#).

Advanced Bible School

ADVANCED BIBLE SCHOOL. *See* [Andrews University, III.](#)

Advent Awakening

ADVENT AWAKENING. *See* [Advent Movement](#).

Advent Correspondence School

ADVENT CORRESPONDENCE SCHOOL. An institution in the Australasian Division that was operated for a time, offering instruction on the secondary and collegiate level for Seventh-day Adventist young people, workers, and church officers. It was listed in the *Yearbook* from 1947 to 1953. Its work was taken over by Home Study International of Washington, D.C.

Advent Harbinger

ADVENT HARBINGER. See [Voice of Truth \[1\]](#).

Advent Herald

ADVENT HERALD. A Millerite journal (March 1840—February 1844 as *The Signs of the Times*) edited and published for many years by J. V. Himes, Boston, and considered the leading voice of the majority group of the post-1844 Millerites, who were sometimes therefore referred to as the “*Advent Herald* party.” This meant, especially after a split in the 1850s, the Adventists who did *not* accept the doctrine of conditional immortality. (The conditionalists among the non-Sabbatarian Adventists rallied under the banner of the “*World’s Crisis* party,” and *World’s Crisis* became the organ of the Advent Christian Church, which originated about that time; see [Adventist Bodies](#).) Early Seventh-day Adventist periodicals often quoted from or replied to articles in the *Advent Herald* (for example, *Review and Herald* 7:84, Dec. 11, 1855). Some years later it became *Messiah’s Herald*, then *Herald of the Coming One*. Files 1840—1863 in AU.

Advent Messenger

ADVENT MESSENGER See *Messenger* [2].

Advent Mirror

ADVENT MIRROR. A non-Seventh-day Adventist paper, published at Boston in at least one issue, volume 1, Number 1, January 1845, written by “A. Hale and J. Turner, editors” (photostat in *Review and Herald*). Possibly no further numbers were issued, since this one was devoted entirely to one topic, a controversial view that was not long held by the authors, an explanation of the Millerite disappointment by a new interpretation of the parable of the ten virgins. This explanation was that the coming of the bridegroom to the wedding was not the Second Advent, which they had expected, but Christ’s reception of His kingdom, the heavenly Jerusalem (p. 2), “some change of work or office” “within the veil”; and that His people were to “wait and keep themselves ready till they pass in to the marriage supper” at His “return from the wedding” (p. 3). This mode of independent publication was adopted because both authors were on the editorial staffs of other periodicals that did not share their view—Apollos Hale on the *Advent Herald* and Joseph Turner on the *Hope of Israel*. However, the *Advent Herald* (9:17—19 and 26—28, Feb. 26 and Mar. 5, 1845) published the pro and con on the subject, reprinted in *Review and Herald* 2:26, 27, Sept. 16, 1851. William Miller’s remarks on the *Advent Mirror* exposition are quoted in the first issue of the *Advent Review* 1:10, August 1850.

Advent-Missionsseminar

ADVENT-MISSIONSSEMINAR. *See* [Baltic Union School](#).

Advent Movement

ADVENT MOVEMENT. A term often used variously to mean: (1) in expressions such as “great Advent movement of 1843—4” (*Review and Herald* 42:180, Nov. 18, 1873), the Millerite movement, principally in America; (2) the Seventh-day Adventist movement (W. A. Spicer, *Certainties of the Advent Movement*); or (3) the whole international movement, sometimes referred to as the “Advent awakening,” beginning in Europe during the early decades of the nineteenth century (*see Premillennialism*), in which thousands of people of varying views and in many countries were expecting the Second Advent and/or the millennium to occur shortly on the basis of certain time periods of Bible prophecies.

Advent Orion Publishing House

ADVENT ORION PUBLISHING HOUSE. *See* [Czecho-Slovakian Publishing House](#).

Advent Pers

ADVENT PERS. *See* [Netherlands Adventist Publications](#).

Advent Press (Ghana)

ADVENT PRESS (Ghana). A publishing house with printing facilities operated by the Africa-Indian Ocean Division with a staff of 66 national workers. It prints Sabbath school lesson quarterlies, tracts, and books in Twi, English, Ga, and Hausa languages, and some tracts and books in French.

The Advent Publishing House, earlier known as the Nigerian Advent Press, West African Union Press, and Advent Press, began when W.T.B. Hyde, principal of the Ibadan Training School, West Nigeria, purchased a small hand press and began producing vernacular tracts in Ibadan. In 1935 a cylinder press, purchased with the help of the Stanborough Press in England, was erected in a converted garage, where full-time printing operations were begun by the Nigerian Advent Press (after 1937 called the Advent Press). Production included Sabbath school lessons in the Yoruba language, tracts, training booklets, and a Yoruba hymnal. Upon the recommendation of the West African Union executive committee, the press was moved from Nigeria to Accra, Gold Coast (now Ghana) about 1951. Its new building was officially opened Jan. 3, 1954, by Dr. Kwane Nkrumah, who later became president of the republic of Ghana.

During the period 1971—1973, the Advent Publishing House changed from letterpress machinery to litho machines. In 1993 the pressroom was equipped with the following presses: a two-color Heidelberg Speedmaster, a one-color SOR, a one-color SORD, a one-color KORD, a two-color GTOZP, and a single-color GTO. The photo offset department is equipped with one Kodak camera, five printing frames, one layout table, and one platemaker. The composing room has two Intertype machines, one proof press, and desktop publishing equipment. The Advent Press has the best equipped bindery in the country, with two cutters, two folding machines, three sewing machines, two three-knife trimmers, a gathering pony, a gang stitcher, a stitcher, a pressing machine, a casemaker, a bundler, a flowline, an endsheeting machine, and a laminating machine.

In order to keep up with the demand of literature evangelists in both anglophone and francophone countries, the Advent Publishing House has produced more than 12 subscription books over the past five-year period.

Managers (Accra): H. S. Pearce, 1948—1957; C. G. Meredith, 1957—1965; Alfred Berger, 1965—1967; Leland R. Shultz, 1968—1972; Bent Praestiin, 1972—1975; Luther Talley, 1976—1982; Dieter Gramkow (Ag), 1982—1984; T. R. Rojas, 1984—1985; S. A. Armah, 1985—1988; E. C. Tetteh, 1988— .

Advent Press (Kenya)

ADVENT PRESS (Kenya). *See* [Africa Herald Publishing House](#).

Advent Publishers (Switzerland)

ADVENT PUBLISHERS (Switzerland). A publishing firm, without printing plant, the property of the German Swiss Conference, which comprises the German- and Romansh-speaking territory of Switzerland and Liechtenstein.

In 1928 the German Swiss Conference, formerly a part of the Central European Union Conference, under the old European Division, was transferred to the newly formed Southern European Division. Soon thereafter (1929), the Internationale Traktatgesellschaft (International Tract Society) in Basel, which had operated as a branch of the German Advent-Verlag of Hamburg, was transferred to Zurich. In the *Statistical Report*, it is listed as a depository (1937—1946), then as the Zurich Advent-Verlag, an independent publishing house, in 1947. In 1966 the publishing house was moved to new quarters in Krattigen, overlooking Lake Thun.

In 1944 a literary committee (to select manuscripts) was appointed for the first time, with Robert Gerber, Hans Struve, and H. F. Schuberth as members.

Since the setback of World War II, which seriously handicapped the publishing work in Switzerland, there has been a steady and encouraging growth. In 1992 literature evangelist sales amounted to about 1.3 million Swiss francs. The monthly *Leben und Gesundheit* (“Life and Health”), published since 1920, has an average edition of 23,000 copies.

Managers: Jacob Bollier, 1929—1943; Charles Wehrli, 1943—1947; Gustav Tobler, 1947—1968; Alfred Burkhard, 1968—1985; Hans Huegli, 1985—1989; Paul Hofmann, 1990— .

Advent Publishing House (Hungary)

ADVENT PUBLISHING HOUSE. A plant established in 1989 in Budapest, Hungary. In 1994 Laszlo Erdelyi was manager. *Sabbath School Lessons* and *Ministers' Review* were being published in Hungarian.

Managers: Laszlo Ferdelyi, 1989—1994; Istvan Fekete, 1994— .

Advent Publishing House (Ghana)

ADVENT PUBLISHING HOUSE (Ghana). *See* [Advent Press \(Ghana\)](#).

Advent Review

ADVENT REVIEW (August-November 1850; irregular issue; published by James White, with a committee, in Auburn, N.Y., Paris, Maine; reprinted complete in *Facsimiles of the Two Earliest SDA Periodicals*). For a description of the *Advent Review*, see [Adventist Review](#).

Advent Review and Sabbath Herald

ADVENT REVIEW AND SABBATH HERALD. See [Adventist Review](#).

Advent, Second

ADVENT, SECOND. *See* [Second Advent](#).

Advent Shield

ADVENT SHIELD (May 1844—April, 1845; irregular issue; published by Joshua V. Himes, Boston; volume in the Review and Herald). A Millerite journal edited by J. V. Himes, S. Bliss, and A. Hale. It was published in magazine rather than newspaper style, with long articles and no news items or fillers. Its contents defended the Millerite positions, contained a historical sketch of the movement, and, after the disappointment of October 1844, contained a statement of “our position,” a narrative of the “Seventh Month Movement,” and book reviews discussing various opposing views. (See articles in SDA periodicals citing the *Advent Shield* in *Present Truth* 1:47, December 1849; *Advent Review* 1:55, September 1850.)

Advent Survey

ADVENT SURVEY. See [Light](#).

Advent Tidende

ADVENT TIDENDE. *See* [Denmark](#).

Adventes Misijas Seminars

ADVENTES MISIJAS SEMINARS *See [Latvian Conference School](#).*

Adventhaus Freudenstadt

ADVENTHAUS FREUDENSTADT (Freudenstadt Adventist Retreat). An institution affording facilities for a meeting place and a youth hall for the Freudenstadt church and accommodations for 40 guests, operated by the South German Union in the town of Freudenstadt in the Black Forest, a natural park area in southwestern Germany. The town of Freudenstadt is a mountain resort at an elevation of about 2,600 feet (792 meters) in the midst of some 94 miles (150 kilometers) of wooded footpaths.

Construction was begun in 1953 and the center was opened and dedicated in the summer of 1954. At first the property was used mainly as a site for junior and senior camps, but since 1958 the building has been used chiefly as a retreat, for recreation camps, and as a place for committee meetings and special courses offered by the church.

The Adventhaus also serves the German Health Association (Deutscher Verein für Gesundheitspflege) as a locale for conducting health seminars, and as a rehabilitation health resort.

Superintendents: F. Streit, 1954—1955; A. Altenberger, 1955—1956; F. Ebner, 1956—1984; W. Oldenhoff, 1984— .

Adventhaven

ADVENTHAVEN. A housing facility for the aged, situated on the campus of the Sedaven High School, five miles (eight kilometers) from Heidelberg, Transvaal, South Africa, that opened on May 11, 1960. Operated by the Transvaal Conference, this institution serves the constituency of the conference, but accepts applicants from other areas in South Africa as well.

In 1993 there were 26 houses, accommodating 40 persons, who provided their own meals. There were also 28 rooms providing accommodation for 54 persons who eat in the dining room.

Adventheim Steglitz

ADVENTHEIM STEGLITZ. *See* [Berlin-Steglitz Old People's Home](#).

Adventist

ADVENTIST. (a) Originally, and properly, a member of the Adventist (or Millerite) movement or of any one of the six (now five) Adventist church bodies ([SB, no. 6](#)) that sprang from it; (b) in Seventh-day Adventist usage, a short term for “Seventh-day Adventist”; (c) in some dictionaries, any believer in “Adventism,” which they define loosely as the doctrine of the nearness of the Second Advent and the end of the world, or age. The terms *Adventist* and *Adventism* were coined by the Millerites ([SB, no. 7](#)). Hence these terms are most correctly employed in the framework of Millerite eschatology, which included not only the teaching of the near, personal advent of Christ but also a distinctive body of doctrine concerning the events connected therewith. Understood in this way, Adventism was and is distinct from and should not be confused with other views of the Second Advent; the differences are discussed under Premillennialism.

Defined in the loose sense of believing in the nearness of the Second Advent, “Adventism” originated neither in the U.S. nor with the Millerite movement. In the early nineteenth century in the British Isles and on the Continent there was a great revival of interest in the return of Christ as near, in contrast with the then-dominant view that Christ would come only after a future millennium. The Millerites in America were a distinctive part of this general “Advent awakening,” and looked upon all those who held “the Advent near” as brothers and sisters, despite differences in other areas of doctrine (*see* [Premillennialism](#)). Later, when representatives of the Sabbathkeeping branch of the Adventists in America went abroad, first to Europe, they found others looking for the Second Advent. In many languages, the term *Adventist* has come to be used by those who do not know the origin of the word, to mean specifically the church that teaches both the keeping of the seventh-day Sabbath and preparation for the coming of the Lord, namely the Seventh-day Adventist Church.

Adventist Academy (Australia)

ADVENTIST ACADEMY (Australia). *See* [Lilydale Adventist Academy](#).

Adventist Agricultural-Industrial Academy

ADVENTIST AGRICULTURAL-INDUSTRIAL ACADEMY (Instituto Adventista Agro-Industrial). A coeducational boarding school situated on 6,250 acres (2,500 hectares) of virgin jungle, donated by the governor of Amazonas, about 47 miles (74 kilometers) from Manaus (pop. 600,000), the capital city of Amazonas, on the first paved highway in the state—opened in 1964. The school is owned and operated by the North Brazil Union, whose headquarters are in Belém, Pará. Students come from all over the northern part of Brazil. All are industrial students, and almost all work their way through school.

The founder, Robert H. Habenicht, a departmental secretary in the Central Amazon Mission, first entered the area in January of 1964. By June a road was opened into the industrial part and a few hired workers and volunteers began clearing land, planting trees and crops, and building thatch shelters, a boys' dormitory, and the first teacher's house.

The first primary classes began in 1967 with a national teacher and 12 boys in one half of the boys' dormitory, which also served as the church. The entire staff, consisting of a Brazilian teacher, Luiza Kettle; the director, Robert Habenicht, and family; the treasurer-agronomist, Marvin Glantz, and family, lived in one house. By 1968 a small house was constructed for a girls' dormitory, and in 1969 a new dining room, part of which was a *farinha* (mandioca flour) factory, replaced the thatch shelter. A generator provided electricity three hours in the evening.

Official title to the land was granted in November 1970. Construction of simple wood-frame houses continued as more workers were added to the staff.

A simple irrigation system consisting of a series of plastic movable pipes brought water pumped from the small river that runs through the land, to irrigate crops during the dry season. A small seedling house was built but soon was replaced by another twice as large. In 1971 the first plastic-covered greenhouse was put up. Laboriously, almost all by hand, the jungle was pushed back and crops of soybeans, peanuts, corn, sweet potatoes, as well as banana plantations increased. Charcoal ovens began to turn discarded logs into charcoal to sell to a steel factory. The 1970s saw continued growth in enrollment and expansion of the school plant. By 1980 a new campus was in use. In 1993 there was a faculty and staff of 11.

Principals: Robert H. Habenicht, 1964—1973; Nelson O. Duarte, 1973—1981; João Kuntze, 1981—1983; Willer C. Prego, 1983—1985; Orlando G. Ferreira, 1985—1986; Wilson Schenfeld, 1986—1990; Selso A. Kern, 1991— .

Adventist Atlantic Secondary School

ADVENTIST ATLANTIC SECONDARY SCHOOL (Colegio Max Trummer). A school in Colombia located in Boston, the northern suburb of the city of Barranquilla. It was founded on Feb. 15, 1925. The school has grades from kindergarten through six years of secondary studies and has been approved by the Colombian government. It is owned and operated by the Atlantic Colombia Mission. Beginning with one teacher and 16 students, it had 18 teachers and 460 students in 1993. It previously operated under the names Barranquilla Secondary School, Boston School, Max Trummer School, and Atlantic School.

Principals: Victoria Davila, 1925—1930; Justina Colon, 1931—1933; Sara Escandon, 1934—1936; Graciela Rodriguez, 1937—1938; Elias Garcia, 1939—1943; Ignacio Carrillo, 1943; Jose Pereira del Rio, 1944; Narcisa Moreno, 1945; Ines Mejia, 1946; Ana Teresa Perez, 1947; Lola Escandon, 1948; Judith Escandon, 1949—1953; Zita Robinson, 1953—1956; Rosalbina Hereira, 1960—1961; Conchita Pacheco, 1962; Hernando Sierra, 1963; Augusto Ferrer, 1964; Lola Escandon de Gelvis, 1966—1970; Mariela Miranda, 1971—1972; Jorge Sanchez, 1973; Jorge Robinson, 1974; Trinidad de Leyva, 1975—1976; Eunice Zabarin, 1977; Enoc Iglesias, 1978—1982; Eunice Zabarin de Robinson, 1983—1987; Lixberth Ruiz, 1988—1989; Nelson Utria Avendano, 1990— .

Adventist Bible Seminary

ADVENTIST BIBLE SEMINARY (Teologicky Seminar CASD). A training school for evangelistic workers in Lodenice, near Prague, Czech Republic, that was operated by the Czechoslovakian Union Conference from 1925 until World War II. After the war, plans were made to reestablish and enlarge the school at Prague, and in 1948 the erection of buildings was begun. A new government sequestered the property, and the school was closed. The earlier school is listed in the *Yearbook* from 1926 to 1935. The postwar school is listed from 1947 to 1955 under the name of Czechoslovakian Bible School.

Reopened in 1968 under the name Czechoslovakian Bible Seminary, it existed from 1973 on as only a correspondence school. In 1990 a new school for training future workers was established under its present name.

Principals: Josef Simon, 1926—1935; T. Zigmund, 1946—1970; Miloslav Sustek, 1970—1983; Alois Barta, 1983—1990; Jiri Moskala, 1990—1994; Miloslav Zalud, 1994—

Adventist Bodies

ADVENTIST BODIES. Denominations derived from the Millerite movement of the 1840s in the United States include:

1. *Evangelical Adventists*, organized about 1858 under the name American Millennial Association. Originally the main body of the earlier Millerites, by 1858 they constituted those who held the view that the dead are conscious and that the lost suffer eternally, as distinguished from group 2. Their organ was the periodical called the *Advent Herald*, later *Messiah's Herald* (originally *Signs of the Times*). The Evangelical Adventists, dwindling by 1906 to 481 members, soon disappeared as an organized group.

2. *Advent Christians*, who separated from the main body after the failure of an 1854 expectation of the Second Advent, and were largely composed of those who held to conditional immortality as a principal doctrine. The group was organized in 1860. The *World's Crisis* was its organ.

3. *Seventh-day Adventists*, a group that separated from the aforementioned two groups in 1845, and organized as a denomination in 1860 and 1863. It is distinguished chiefly by its observance of the seventh-day Sabbath. It shares with the Advent Christians the doctrine of conditional immortality, but holds a distinctive view of the cleansing of the sanctuary and the millennium.

4. *Church of God (Adventist)*, organized 1866, an offshoot from the Seventh-day Adventist Church, retaining the seventh-day Sabbath, but differing in some other views (*see Marion Party*).

5. *Church of God (Adventist)*. Unattached congregations.

6. *Life and Advent Union*, originating from a group led by John T. Walsh and George Storrs. It is differentiated from the other conditionalists by the belief that the unsaved are never resurrected and by holding that the millennium is past.

7. *Churches of God in Christ Jesus*, sometimes called "age-to-come Adventists," differing from the other bodies in expecting the Second Advent to usher in an age of "restitution" on earth, and a millennial kingdom with the restored "Israelitish nation" in the most favored position, to be gradually extended from Jerusalem to embrace all nations. This was the older "Literalist" view (*see Messenger Party; Premillennialism*).

Adventist Book Center (ABC)

ADVENTIST BOOK CENTER (ABC). A distribution and service outlet for Seventh-day Adventist publishing house products and other church-approved materials, including Bibles, audiovisual aids, all church department needs, public evangelism supplies, and often special dietary health products. Generally there is one or more in each conference territory, selling either subscription literature wholesale to literature evangelists and/or subscription and trade literature at retail to individuals-subscription literature being the type produced for door-to-door gospel sales by literature evangelists; trade literature, usually with fewer illustrations, being the type of literature produced for Seventh-day Adventist church member home-and-neighborhood evangelism purposes.

North American subscription literature is handled by Home Health Education Service offices, which also finance literature evangelist credit sales to the public. These offices may be conference-, union-, or publishing house-owned. Australia, New Zealand, South Africa, and many European conferences/unions operate a similar plan.

Conference Adventist Book Centers often establish branch book centers in major cities and operate well-equipped bookmobiles, which regularly visit the denomination's churches and all major church gatherings.

Before 1924 the name Tract Society was used. For the origins, *see* [Tract and Missionary Societies](#). Soon after 1870, when S. N. Haskell organized the New England Tract and Missionary Society, every conference had its own Tract Society, with local churches active in evangelism through the distribution of tracts and papers. For supplying their members the conference Tract Societies soon proved themselves convenient centers for handling not only tracts but also a complete line of books and other denominational publications. They also furnished various types of printed supplies by the churches and the different departments of the conferences, and functioned as wholesale outlets supplying the colporteurs.

The denomination-wide International Tract Society was replaced in 1901 by a publication committee, which a little later became the Publishing Department of the General Conference. The local societies, as important evangelizing agencies, eventually became the church missionary societies, fostered by the Home Missionary Department.

This left the conference Tract Societies with the specialized function of serving as distributing outlets for the publishing houses. In 1924, their scope of influence having long since reached beyond the small literature stage, the name was changed to Book and Bible Houses. In 1972 the name Adventist Book Center was adopted. These agencies are now established throughout North America and in most parts of the world field. Each is operated by an experienced manager elected by the conference constituency, with appropriate personnel to handle the business of the field in which the center is situated. The influence of the Adventist Book Centers extends to all departments of the church through supplying materials for use in every phase of Christian endeavor. Adventist Book Center managers, as spiritual leaders of the church, encourage church members to build a library of good books in their homes as a means of nurturing their Christian experience.

Adventist Chaplaincy Ministries

ADVENTIST CHAPLAINCY MINISTRIES. The denominational agency that provides support and supervision to Seventh-day Adventist chaplains serving in hospitals, prisons, the armed forces, the Veterans Administration, industries, and on campuses. When the matter of Seventh-day Adventist ministers serving in the armed forces of the United States arose early in World War II, the General Conference Committee questioned whether the church should favor such service on the grounds of separation of church and state. However, at the Spring Meeting of the committee in 1942, in response to the urging of some ministers, a compromise action was passed that tended to discourage ministers from entering the chaplaincy, yet allowed that if a person felt the call to serve, the decision be left up to individual conscience. It was subsequently learned that the government would commission only a person who had ecclesiastical endorsement. Thus matters stood until Floyd E. Bresee became the first Seventh-day Adventist chaplain to enter the U.S. Army on Sept. 28, 1942, on the recommendation of the Central Union Conference. W. H. Bergherm became the second such chaplain the next year. Robert L. Mole became the first SDA chaplain in the U.S. Navy in March 1953, while Christy M. Taylor was the first in the U.S. Air Force in September 1953.

Because Army chaplains were of considerable help to SDA service personnel during the war years, the Autumn Council in 1950 voted to place no barrier in the way of those who felt called upon to serve as chaplains. Those who chose to serve in this capacity were to receive their credentials from the General Conference. The National Service Organization was asked to look after the needs of these chaplains who were issued ministerial credentials by the General Conference. The National Service Organization now is part of the Adventist Chaplaincy Ministries. *See* [National Service Organization](#).

After World War II the various military forces made available openings for chaplains based on the ratio of the church's membership to the population of the country. At the peak of U.S. military strength in 1989, 50 chaplains served in the military in ranks ranging from lieutenant to full colonel, and in assignments including troop units, aircraft carriers, paratroops, and staff assignments at the Pentagon.

There is no general denominational policy respecting SDA chaplains in the armed forces of countries other than the United States. So far as is known, there has been only one such chaplain—a Belgian minister, Daniel Peyffer, who served his country in the Korean War.

Chaplains serve in the U.S. military as part of the uniqueness of the U.S. Constitution, which mandates the free exercise of religion for all citizens, including those serving in the armed forces.

Adventist College of Beirut

ADVENTIST COLLEGE OF BEIRUT. *See* [Middle East College](#).

Adventist College of Munguluni

ADVENTIST COLLEGE OF MUNGULUNI. *See* [Mozambique Adventist Seminary](#).

Adventist College of Theology Publishing

ADVENTIST COLLEGE OF THEOLOGY PUBLISHING (Izdavastro Adventistickog teoloskog Marusevec). *See* [Croatian-Slovenian Publishing House](#); [Yugoslavian Publishing House](#).

Adventist Communication Network

ADVENTIST COMMUNICATION NETWORK. A live satellite connection begun in 1994. It enables groups in many metropolitan areas to see and hear church-sponsored programs live. Two events were scheduled for March 1994—a VBS workshop and a pastors' planning conference. Beginning Apr. 6, a regular news and information briefing was provided monthly. A total of 20 live events were scheduled for ACN in 1994, with more than twice that number in 1995, including a division-wide evangelistic campaign conducted by Mark Finley and originating in Chattanooga, Tennessee. A growing number of churches and conference offices are obtaining downlink packages.

Adventist Development and Relief Agency International (ADRA)

ADVENTIST DEVELOPMENT AND RELIEF AGENCY INTERNATIONAL (ADRA). An agency established in 1983 after the reorganization of Seventh-day Adventist World Service, Incorporated (SAWS). As the humanitarian arm of the Seventh-day Adventist Church ADRA works in more than 90 countries around the world.

The values that have shaped the agency are the traditional Christian values of the potential of each individual to reflect the image of God, the dignity that is inherent in every person, and the importance of quality in human life. ADRA approaches humanity as an integrated entity comprised of physical, mental, social, and moral facets. ADRA works on behalf of the poor. It regards them with respect, as partners with whom it works in a learning and sharing relationship.

ADRA is legally incorporated in Silver Spring, Maryland, and is one of the largest international nongovernmental organizations distributing food to underdeveloped countries. Independent ADRA offices in nearly 100 countries provide the agency with a network that reaches the world. ADRA is registered with the U.S. Agency for International Development (USAID) of the United States government and is eligible to receive food for distribution to needy people in developing countries. It also receives reimbursement for ocean freight for shipment of food, clothing, bedding, medicines, and hospital and vocational equipment. ADRA's programs include agricultural training, mother/child health care, commodity-supported development, small enterprise development, water resources, and disaster relief.

ADRA also works with other governments and humanitarian organizations around the world, including the Australian Development Assistance Bureau, Canadian International Development Agency, CARE, Church World Service, Danish International Development Agency, the European Community, United Nations High Commission for Refugees, United Nations International Children and Education Fund, and World Vision, among others.

ADRA is also a member of Interaction, an association of U.S. private voluntary organizations engaged in international humanitarian efforts, and the International Council of Voluntary Agencies (ICVA).

ADRA received 1.2 million pounds (450,000 kilograms) of food from the World Food Program and USAID for distribution in 1992. This food was distributed in Russia, Albania, Romania, Yugoslavia, Jamaica, Trinidad, Mexico, Colombia, and Argentina.

More than 15 ADRA offices around the world act as donor countries whose primary goal is to raise and distribute funds for ADRA projects. Donor countries include Japan, Germany, Italy, Australia, Switzerland, the Netherlands, Canada, Sweden, Norway, Denmark, and Ireland. Donor countries work closely with their governments and local relief organizations to deliver donated funds and goods to ADRA projects internationally.

Funding for ADRA comes from several government and international humanitarian agencies and public support. In 1992 ADRA received \$41,302,207 from the U.S. government in commodities, excess property, ocean and inland freight, and grants.

ADRA also receives funds from the annual Disaster and Famine Relief Offering, which is collected in Seventh-day Adventist churches around the world each spring. In 1992 ADRA received more than \$1,875,000 from the offering.

The board of directors consists of up to 60 members elected from the General Conference Committee including representation from the executive, secretarial, and other departments of the church. The board meets once a year at the time of the Annual Council of the Executive Committee of the General Conference of Seventh-day Adventists.

ADRA maintains warehouses in Germany, Australia, Japan, Canada, the Philippines, and the United States (California and Maryland). These warehouses process, store, and ship supplies such as clothing and food to ADRA projects around the world.

Since the emergence of ADRA from SAWS, development has become the main focus of the agency's work. At the heart of ADRA's development work are projects that benefit mothers and children. These include activities that stress growth monitoring, oral rehydration therapy, breast feeding, and immunization; parent education in nutrition, hygiene, child spacing, and child care; and supplementary food aid for pregnant women, preschool children, and nursing mothers. ADRA also aids in the distribution of food to undernourished schoolchildren.

The development of deep-water wells, water reservoirs, irrigation systems, sewage and storm drainage projects, and potable water projects is part of ADRA's efforts to make abundant water accessible to all.

Small enterprise development projects teach individuals skills that they can use to support themselves. Often ADRA will give them a loan to start a business after they have gone through a training program.

ADRA is involved in agricultural training. Farmers are taught new farming methods intended to increase crop production as well as improve the soil. This not only brings families better nutrition, but can increase family income. These types of development projects give people an opportunity to improve their immediate situation and bring a permanent change to their lives.

The agency's worldwide infrastructure enables ADRA to respond quickly and efficiently to disasters around the world. ADRA has brought relief to victims of natural and human-made disasters in Africa, South Asia, Central America, South America, the South Pacific, and North America.

Whenever possible, ADRA carries out long-term rehabilitation in disaster situations. Once the immediate needs of food, clothing, and shelter have been provided, ADRA often stays in the area to help victims become reestablished in homes, jobs, and life.

ADRA's roots and the beginnings of the church's dedication to humanitarian overseas service were first seen in 1918. A special offering was taken to assist church workers, missionaries, and members in difficult circumstances resulting from the Great War. World War II brought unprecedented devastation to Europe, parts of Asia, and North Africa. Entire nations were threatened by starvation and diseases. In 1944 and 1945 warehouses were established in New York and San Francisco to process materials for overseas shipment.

During the 1940s 2.8 million pounds (1.04 million kilograms) of clothing were shipped to 41 countries and island groups.

In 1956 the General Conference established the Seventh-day Adventist Welfare Service, Incorporated. The agency became known as SAWS. In 1973 the name was modified to

Seventh-day Adventist World Service. The total value of all SAWS activities in the three years from 1960 to 1962 is recorded as \$5,533,470. The Disaster and Famine Relief Offering was taken every two years during that time. In 1963 the total North American offering for Disaster and Famine Relief was \$232,319.

In 1980 the SAWS budget was \$19,931,179, and SAWS was active in 26 countries. The total estimated value of all SAWS activities in 1980 was close to \$28 million.

In 1983, when ADRA was officially organized by the church, it was in the context of activities that were ongoing between funders in North America, Australia, and Europe, and beneficiaries in the Americas, the Far East, and Africa.

By 1980 the church already had a 20-year history with USAID, with projects dating back to 1960 in South America, and with ASHA grants dating back to 1978 in Haiti and Thailand. The Australian Development Assistance Bureau and the Canadian government also were heavily involved in funding for ADRA. In Europe, Odd Jordal was instrumental in obtaining grants from European funders as early as 1978, with money coming in from Holland, EZE, SIDA, and DANIDA, and going to projects in Inter- and South America. The first grant from European funders to Africa was in 1980 to Rwanda, Ethiopia, and Zambia. Eventually grants were extended to countries in the western part of the continent as well as to other East African countries.

Directors of SAWS and ADRA: C. W. Bozarth, 1956—1962; W. E. Phillips, 1962—1970; Theodore Carcich, 1970—1974; Howard Burbank, 1974—1980; Richard O'Fill, 1980—1983; Robert Drachenberg, 1983—1985; R. S. Watts, 1985— .

Adventist Editors International

ADVENTIST EDITORS INTERNATIONAL (formerly International Association of Seventh-day Adventist Editors). A professional association for Seventh-day Adventist editors whether employed by the denomination or not. Originally established at the World Editorial Council meeting on the campus of Columbia Union College, Takoma Park, Maryland, in 1986, this organization offers networking, a newsletter called *Headlines*, an annual conference, and an evaluation process for periodicals. It was instrumental in conducting the World Editorial Council in Frankfurt, Germany, in October 1993. Enquiries about membership should be addressed to the membership director, Adventist Editors International, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Presidents: William G. Johnsson, 1986—1988; David Newman, 1988—1990; Roy Adams, 1990—1991; Marvin Moore, 1991—1992; Gary B. Swanson, 1992—1993; Penny Wheeler, 1993—1994; Myron Widmer, 1994—1995; Ted Jones, 1995—1996.

Adventist Educational Center

ADVENTIST EDUCATIONAL CENTER (Centro Educacional Adventista). A coeducational boarding school on the high school level operated by the continental Honduras Mission. The school is located at Peña Blanca, 40 miles (65 kilometers) south of San Pedro Sula. It was established as a self-supporting institution by Dr. J. L. DeWitt on Feb. 8, 1962, and was transferred to mission administration on Jan. 11, 1964. In 1966 the Central American Union took over management of the school. Classes are taught in the Spanish language.

In recent years, dormitories, a cafeteria, a laundry, a new church, and a classroom laboratory building have been erected. More than three miles (five kilometers) of pipeline bring a permanent supply of water to the campus. In 1993 a new administration and library building were being constructed. High school degrees are given with emphasis on bilingual secretarial skills and computer science.

Principals: James Bechtel, 1964—1966; L. T. Wade, 1966—1968; James Zackrison, 1969—1970; Larry Huston, 1970; James Zackrison, 1971; Vicente Rodriguez, 1972; Felix Fernandez, 1973—1975; Mario Munoz, 1976—1979; Eliseo Escalante, 1980; Daniel Medina, 1981—1982; Irvin Haylock, 1983; Oscar Villeda, 1984; Eugenio Vallejos, 1985—1987; Jose A. Moran, 1988—1991, Ismael Rojas, 1992— .

Adventist Ekamai School/Ekamai International School

ADVENTIST EKAMAI SCHOOL/EKAMAI INTERNATIONAL SCHOOL. A coeducational day school operated by the Thailand Mission on a five-acre (two-hectare) tract of land off Ekamai in Bangkok, Thailand. There are two separate accredited schools on the campus, one a Thai school called the Ekamai Adventist School and the other an English language school called Adventist English School. The Thai section offers Pratom I through Matayom Sueksa III (10 years of study). The English section offers courses based on the North American curriculum leading to a high school diploma (twelfth grade). In 1974 the total enrollment was 913, about equally divided between the Thai and the English sections, with 48 teachers and staff members in the two sections.

Most of the students are Chinese Thai, with approximately 10 percent of the students coming from Seventh-day Adventist homes. A few of the others come from a Christian background, while the rest are Buddhists.

The Thai and English sections of the school originated separately. The first Adventist church in Bangkok (organized 1921) opened a primary school with 16 pupils, but discontinued it after one year. In 1925 the school reopened in another place. In 1932, when the Chinese church was built, a new school building was erected. The enrollment continued to increase, finally reaching 500. Fires sweeping the neighborhood destroyed the school buildings twice.

An English school, known as the Child Training Center, was opened in October 1946, with four students, who met in the garage of Dr. Ralph F. Waddell, medical director of the Bangkok Sanitarium and Hospital. Mrs. R. M. Milne was the principal for the first year. Because of the great demand for English education, this mission school grew rapidly and became financially self-supporting. By 1951, having outgrown the garage, the school was moved to the hospital compound, first to a mat shed, then to three rooms in back of the church; later it occupied three rooms above the laundry.

In 1956 buildings were erected on five acres (two hectares) of newly purchased land near Ekamai, seven miles (11 kilometers) from the sanitarium. The English classes, together with the upper grades of the Thai school from the Chinese church compound (called thereafter the Ekamai Adventist School), began at the new site in May 1957. By 1959 all classes in Thai and in English were accommodated on the new campus.

The school continued to grow rapidly, and in 1964 the auditorium-library building was dedicated. It was named Milne Auditorium, after the founder of the Adventist Ekamai School. Following this, many changes took place in the next few years: 1965—duplex apartment building; 1968—annex of four new classrooms for the Thai section; 1969—cafeteria and classroom structure; 1970—1971—three-story administrative and classroom building for the English section; 1971—modern Sony language laboratory. In 1993 the English section was upgraded by the Thai government's Department of Education to a 12-grade international school with the legal name changed to Ekamai International School.

The first three teachers hired locally for the English school were Mrs. Paz Peng (1947), Mrs. M. K. Ee (1948), and Mrs. Beatrice Chia (1950). All three have dedicated much of their lives to the Adventist educational work in Thailand.

Principals and Administrators: Alma M. Milne, 1946—1947, 1950—1958, 1961—1964; Esther M. Feltus, 1947—1949; A. P. Ritz, 1949—1950; C. E. Ondrizek, 1958—1961; J. B. Falconbridge, 1964—1968, 1969—1972; J. F. Harris, 1968—1969; A. F. Penstock, 1972; A. F. Bell, 1973—1979; Donald Sahly, 1980—1981; Ronald Anderson, 1981—1985; Paul Essig, 1986—1987; Earl Adams, 1988—1989; Don Duncan, 1990—1994; John Baldwin, 1994— .

Adventist English Conversation School (AECS)

ADVENTIST ENGLISH CONVERSATION SCHOOL (AECS). An institution whose headquarters are located in Jakarta with branches at Bandung and Surabaya. This institution is operated by the West Indonesia Union Mission under the direct control of a Board of Directors elected by the constituency at its quinquennial session.

The school was started in 1970. M. E. Thorman, who was the director of the union's Education Department, was appointed to organize the first program. One of the main objectives of the school is to introduce the Lord and communicate the gospel to the students through English, helping them to apply its meaning to their own life.

When the school was being established, Edwin L. Moore, an English teacher and a student missionary from Andrews University, was called to Jakarta to teach.

Directors: M. E. Thorman, C. G. Oliver, D. Matacio, H. Sitompul, T. L. Tobing, E. H. Tambunan.

Adventist Foundation for the Blind

ADVENTIST FOUNDATION FOR THE BLIND (Stiftung Blindendienst der Advent-Mission). A publishing institution founded in 1963 in Basel, Switzerland, near where the borders of Switzerland, Germany, and France meet. The staff of the “Blindendienst” encompasses six associates, including both sighted, sight-impaired, and blind persons. Transcriptions are made from German and French into braille, and printed matter is produced for distribution to those with no sight, with a paper volume output of nearly six tons (five metric tons) per year. As of 1993 braille publications, in the German and French languages, are mailed out to 1,200 readers, in 30 countries, on three continents. Ninety-seven percent of those receiving braille publications are not members of the Seventh-day Adventist Church.

The work began when W. Schenk saw the need for transcribing the adult Sabbath school quarterly into German braille for three blind church members, and met it. Shortly after that, other blind church members from Germany and Austria heard about the work being done in Basel and requested braille Sabbath school lessons. From Elder Schenk’s desire to help his fellow church members a braille publishing service was established with international readership. As requests began to increase over the years, French language braille publications were added to the growing publishing line, first to the French-speaking part of Switzerland and then to other French language areas worldwide.

The publishing technology of the “Blindendienst” has progressed with the increase of readership. From a beginning in 1963, with two manually operated braille typewriters, the typewriters were supplemented in 1969 with a braille Thermoform duplicating machine. In 1973 a second duplication machine was added. In 1975 the continual rise in production surpassed the capability of the equipment. At that time a braille embossing machine was purchased to produce braille dots on aluminum plates. These plates were taken to a commercial printer for duplication. In 1978 a rotation press was purchased and all the printing was again done at the “Blindendienst.” In 1989 the printing process was computerized, and all braille transcription was produced through a new system of computer software. In 1991 a new embossing machine was purchased with the capability of producing 11 braille characters per second.

The following German language periodicals are available in braille: *Zeichen der Zeit* (“Signs of the Times”), *Leben und Gesundheit* (“Life and Health”), and *Studienanleitung für die Bibel* (“Adult Sabbath School Lessons”). Also published in braille for the French language readers are: *Signes des Temps* (“Signs of the Times”) and *Vie et Santé* (“Life and Health”). Currently the adult Sabbath school lessons in French are not available in braille, but they are distributed on audiocassette.

Some of the E. G. White publications that have been translated into the German language have also been transcribed into German braille. Currently these include *Der Bessere Weg* (“Steps to Christ”) and other extracts from translated materials; there are plans for more of these materials to be made available in the future. *Der Bessere Weg* is also published in large print, in both German and French, for those who still enjoy part of their visual acuity.

Several booklets and pamphlets, as well as courses on various topics, such as Christian education, Bible study, and health reform topics are transcribed into German braille. All literature is given without charge to the blind or visually impaired readers.

Managers: Werner Schenk, 1963—1969; Georges Lutz, 1970—1984; Paul Clerc, 1985—

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Adventist Frontier Missions (AFM)

ADVENTIST FRONTIER MISSIONS (AFM). A supporting ministry developed and founded by Clyde and Cathy Morgan in 1985, along with a small group of seminarians, and mission instructors Russell Staples and Gottfried Oosterwal. At the time, Clyde was a student at the Seventh-day Adventist Theological Seminary.

AFM focuses exclusively on establishing new churches among people groups as yet unreached by the SDA Church and, in many cases, yet unreached by Christianity. It is funded by voluntary contributions, yet works closely with church leadership at every level. Working agreements are signed with each division of the church in which AFM projects are located. AFM also works closely with the Global Mission program.

The first project launched was among the Ifugao people of northern Luzon in the Philippines in April 1987, with Marc and Aunie Scalzi serving as missionaries. A church and several companies were established among this previously unreached group. Other projects in the Philippines, Papua New Guinea, Cambodia, Mongolia, Albania, Guinea, Burkina Faso, and India were started in the late 1980s and early 1990s.

AFM sends out missionaries under several categories. Career missionaries form the backbone of a new project and stay six years or longer until a church is established. Short-term missionaries include student missionaries who help out in an existing project for 9-12 months as well as nonstudent volunteer missionaries who serve for one to two years. Prior to service, all missionaries receive training at the Summer Institute of Frontier Missions conducted by AFM in Berrien Springs, Michigan.

AFM's goal is to establish the work, train indigenous leaders, then turn the work over to the local mission or conference. Missionaries seek to use methods that can be reproduced and maintained by the people they reach.

A monthly magazine, *Adventist Frontiers*, is published by AFM and sent free to those requesting it. It primarily contains accounts and photographs submitted by the missionaries of the work they are doing.

Adventist Girls' Vocational Institute

ADVENTIST GIRLS' VOCATIONAL INSTITUTE. *See* [Ghana](#).

Adventist Grammar School

ADVENTIST GRAMMAR SCHOOL. A boarding school on the secondary level established in 1960 and located at Ede, Nigeria. E. O. Dare was principal in the mid-1970s.

Adventist Health Center

ADVENTIST HEALTH CENTER (Centro Adventista de Saúde). A health center that was officially opened in 1989 and is connected with the Penfigo Adventist Hospital. It is located in the city of Pôrto Alegre, Rio Grande do Sul, in south Brazil. On September 14, 1987, the hospital conducted a How to Stop Smoking in Five Days program. The live-in participants took part in such daily activities as exercises, walks, hydrotherapy and physiotherapy, lectures, and group dynamics. The success of this program led to the development of a new wing of the hospital in which nine beds were consigned to patients developing new lifestyles.

This center is dedicated to reeducation in eating habits, weight control, diabetes control, stress management, and recovery from smoking and alcoholism. It operates uninterruptedly with no vacancies. In addition to the hydrotherapy and physiotherapy services, there is a pool in which patients are trained in exercise hydrogymnastics.

Medical Director: João Kiefer, Jr., 1989— .

Administrator: Waldomiro Klu, 1989— .

Adventist Health Centre Lilongwe

ADVENTIST HEALTH CENTRE LILONGWE. A dental and optometry practice situated on the Presidential Highway in Lilongwe, the capital city of Malawi. Previously this was an extension of Blantyre Adventist Hospital.

In 1983 Dr. M. A. Rue started the dental practice. One year later he was joined by a second dentist, Dr. E. R. Russell. The dental practice is largely patronized by officials from the various embassies in Lilongwe.

In 1989 Dr. Gary Peterson arrived to start the optometry department. Besides fitting eyeglasses and contact lenses, the optometrist carries out simple eye treatments.

In 1992, 4,800 dental patients and 1,947 optometry patients were treated. Trywell J. Ndoliro has been chief administrator since the separation of the institution from Blantyre Adventist Hospital supervision.

Dental Directors: M. A. Rue, 1983—1988; E. R. Russell, 1988—1990; W. B. Seasly, 1991—1994; C. Aba, 1994— .

Adventist Health Education Foundation

ADVENTIST HEALTH EDUCATION FOUNDATION (Egypt Food Factory). A Seventh-day Adventist vegetarian food factory operated by the church in the Middle East and founded in 1976. It is located in Matariah, on the outskirts of Cairo.

The idea of establishing an Adventist food factory in this area was conceived in 1972 under the leadership of Robert Darnell, then president of the Middle East Union. Dr. Darnell realized that the Adventist health message could serve as a bridge between Seventh-day Adventists and Islam, and believed that an SDA vegetarian food factory could spearhead the formation of such a bridge. The General Conference provided funds for purchasing the land, building the factory, equipping it, and paying the workers.

In spite of financial difficulties encountered in the beginning, it is now a growing business venture with a staff of 33 workers (1993) that facilitates contacts with Muslims and Christians of other churches.

Managers: Habib Banna, 1975—1983; Tom Staples, 1983—1984; Mokhtar Nashed, 1984— .

Adventist Health System (AHS)

ADVENTIST HEALTH SYSTEM (AHS) (Adventist Health Care Association). The Seventh-day Adventist Church's health-care work in the United States, including 60 acute-care hospitals, plus nursing homes, retirement centers, home health agencies, medical offices, walk-in clinics, and many other related activities and diversified businesses.

The first SDA health-care facility opened in 1866 in Battle Creek, Michigan. Founders of the young Seventh-day Adventist denomination saw the need for a health-care work that emphasized physical, mental, and spiritual wholeness. The center stressed prevention as well as scientific treatment of disease.

By the turn of the century, additional SDA health-care facilities were established across the United States and abroad, creating a need for trained medical workers. To meet this need, the church established a training center in Loma Linda, California, in 1905. (*See Loma Linda University.*)

Health care changed dramatically with the introduction of vaccines, antibiotics, and other medical advances. Health insurance and Medicare brought even more changes in the health-care delivery system. By the mid-1970s the church had formed five regional organizations to manage its health-care work. A system organization gave the church's hospitals the corporate strength of a larger organization's resources and expertise.

A national organization was formed in 1982. The union of five SDA health-care corporations into Adventist Health System/United States (AHS/US) created the largest not-for-profit multiinstitutional health-care system in the country. Donald W. Welch was president of AHS/US from 1982 to 1991.

The system was reorganized in 1991 with regional systems operating independently of a national corporation.

In 1993 the church's health-care work in the United States was operated by nine regional corporations. These corporations and the hospitals in each follows. (Some have separate entries in the *Encyclopedia.*)

Adventist Health System/Loma Linda, Inc. (est. 1982), Loma Linda, Calif.: Barstow Community Hospital (50 beds), Barstow, Calif.; Loma Linda Community Hospital (120 beds), Loma Linda, Calif.; Loma Linda University Medical Center (546 beds), Loma Linda, Calif.

Adventist Health System/Sunbelt Health Care Corporation (est. 1973), Orlando, Fla.: Central Texas Medical Center (109 beds), San Marcos, Tex.; East Pasco Medical Center (85 beds), Zephyrhills, Fla.; Florida Hospital (1,462 beds) with campuses in Altamonte Springs, Apopka, East Orlando, Kissimmee, and Orlando, Fla.; Florida Hospital/Waterman (182 beds), Eustis, Fla.; Gordon Hospital (65 beds), Calhoun, Ga.; Highland Hospital (48 beds), Portland, Tenn.; Huguley Memorial Medical Center (185 beds), Fort Worth, Tex.; Jellico Community Hospital (50 beds), Jellico, Tenn.; Lake Placid Medical Center (50 beds), Lake Placid, Fla.; Medical Center Hospital (200 beds), Punta Gorda, Fla.; Memorial Hospital (63 beds), Manchester, Ky.; Metroplex Hospital (78 beds), Killeen, Tex.; Park Ridge Hospital

(103 beds), Fletcher, N.C.; Rollins Brook Community Hospital (36 beds), Lampasas, Tex.; Sierra Vista Hospital (34 beds), Truth or Consequences, N.Mex.; Smyrna Hospital (100 beds), Smyrna, Ga.; Takoma Adventist Hospital (115 beds), Greeneville, Tenn.; Tennessee Christian Medical Center (307 beds), Madison, Tenn.; Walker Memorial Medical Center (101 beds), Avon Park, Fla.; Walker Memorial Medical Center/Wauchula (50 beds).

Adventist Health System/West (est. 1980), Roseville, Calif.: Castle Medical Center (160 beds), Kailua, Hawaii; Feather River Hospital (121 beds), Paradise, Calif.; Hanford Community Medical Center (54 beds), Hanford, Calif.; Monument Valley Hospital (20 beds), Monument Valley, Utah; Paradise Valley Hospital (228 beds), National City, Calif.; Portland Adventist Medical Center (302 beds), Portland, Oreg.; St. Helena Hospital and Health Center (188 beds), Deer Park, Calif.; San Joaquin Community Hospital (178 beds), Bakersfield, Calif.; Sonora Community Hospital (143 beds), Sonora, Calif.; Southern California Healthcare Network-Glendale Adventist Medical Center (464 beds), Glendale, Simi Valley Hospital and Health Care Services (215 beds), Simi Valley, and White Memorial Medical Center (377 beds), Los Angeles; Tillamook County General Hospital (49 beds), Tillamook, Oreg.; Ukiah Valley Medical Center (116 beds), Ukiah, Calif.; Walla Walla General Hospital (72 beds), Walla Walla, Wash.

Adventist Healthcare Mid-Atlantic Corporation (est. 1989), Rockville, Md.: Hackettstown Community Hospital (106 beds), Hackettstown, N.J.; Reading Rehabilitation Hospital (90 beds), Reading, Pa.; Shady Grove Adventist Hospital (253 beds), Rockville, Md.; Washington Adventist Hospital (300 beds), Takoma Park, Md.

Atlantic Adventist Healthcare Corporation (est. 1991), Stoneham, Mass.: Fuller Memorial Hospital (82 beds), South Attleboro, Mass.; New England Memorial Hospital (191 beds), Stoneham, Mass.

Hinsdale Health System (est. 1990), Hinsdale, Ill.: Chippewa Valley Hospital (30 beds) and Oak View Care Center (60 beds), Durand, Wisconsin; Glen Oaks Medical Center (186 beds), Glendale Heights, Ill.; Hinsdale Hospital (459 beds), Hinsdale, Ill.

Kettering Adventist Healthcare (est. 1982), Kettering, Ohio: Kettering Memorial Hospital (503 beds), Kettering, Ohio; Sycamore Hospital (191 beds), Miamisburg, Ohio.

Midwest Adventist Health Services Corporation (est. 1990), Shawnee Mission, Kans.: Moberly Regional Medical Center (120 beds), Moberly, Mo.; Shawnee Mission Medical Center (383 beds), Shawnee Mission, Kans.

Rocky Mountain Adventist Healthcare (est. 1990), Denver, Colo.: Avista Hospital (50 beds), Louisville, Colo.; Littleton Hospital (105 beds), Littleton, Colo.; Platte Valley Medical Center (58 beds), Brighton, Colo.; Porter Memorial Hospital (368 beds), Denver, Colo.

Adventist Heritage Ministry

ADVENTIST HERITAGE MINISTRY. An educational and evangelistic corporation organized in 1981 to assist in preserving the heritage of the Seventh-day Adventist Church through the purchase, restoration, and, where appropriate, replication of properties significant to the denomination's founding and development. Sponsored by the North American Division, Adventist Historic Properties is supported mainly by direct contributions.

Historical Background

Historical Background. Early in the twentieth century interest was first shown in the historic sites connected with the beginning of the Seventh-day Adventist Church. The denomination's first history book, *Rise and Progress of the Seventh-day Adventists*, by J. N. Loughborough, had been printed in 1892. In 1909 Ellen G. White, on her final visit to Portland, Maine, manifested a keen interest in visiting the various local sites associated with her own childhood. Later M. E. Olsen tried to locate historic sites so they could be photographed to illustrate his thoroughgoing book, *A History of the Origin and Progress of Seventh-day Adventists*, published in 1925. During the 1930s and 1940s several individuals continued the attempt to locate historic sites associated with early Adventist history. Two men prominent in this endeavor were Elders A. W. Spalding and W. C. White. In 1947 Spalding's research led to the publication of his *Footprints of the Pioneers*, a helpful guide that provided not only information about the sites, including photographs, but also general directions to help travelers find them.

In the 1950s the Ellen G. White Estate began organizing annual denominational history tours to New England Adventist sites. Later members of the Tabernacle church in Battle Creek, Michigan, began conducting weekly Sabbath afternoon tours to the historic Adventist sites in their city.

In 1956 the Pacific Union Conference acquired Elmshaven in northern California, Ellen G. White's final home, 1900—1915. Later, in 1960, the Australasian (now South Pacific) Division acquired and restored Sunnyside, Ellen White's home in Australia, 1895—1900. In 1966 the Battle Creek (Michigan) tabernacle purchased the Wood Street home, where James and Ellen White lived from 1856 to 1863.

Organization of Adventist Historic Properties

Organization of Adventist Historic Properties. By 1980 several Adventist historians and lay members had become actively concerned about the ever-diminishing number of historic sites. When Garth H. "Duff" Stoltz, an outstanding local historian in Battle Creek, learned that the Battle Creek home of Deacon John White, James White's father, was soon to be demolished, he decided it was time to put a stop to the trend. Duff Stoltz contacted James R. Nix, then director of the Heritage Room at Loma Linda University, and the two men raised the funds needed to buy the property.

Adventist Historic Properties, Inc., was organized on May 8, 1981, in Battle Creek. Shortly thereafter, its motto, “The Past With a Future,” was adopted. Founded by lay members, the organization did not come under church ownership until February 22, 1988. Its first president and board chair was Lawrence E. Crandall, also of Battle Creek.

Almost immediately after Adventist Historic Properties’ organization, the two White homes in Battle Creek were deeded to it. In 1982 what had traditionally been thought to be the J. N. Loughborough home in Battle Creek was purchased. Later it was discovered that this home actually belonged to John N. Daigneau, an early Adventist believer, so in 1992 Adventist Historic Properties purchased the actual J. N. Loughborough home, which still stood next door. In 1982 property adjacent to the Washington, New Hampshire, church was purchased and deeded to the Northern New England Conference.

On September 25, 1984, Adventist Historic Properties purchased 25 acres (10 hectares) that originally were part of William Miller’s farm in Low Hampton, New York. Included in this acquisition were Miller’s house that he built in 1815 and Ascension Rock, where local Millerite Adventists are reported to have waited for the Lord’s return on October 22, 1844.

In 1985 the first issue of *AHP Bulletin* appeared, containing reports on the activities of Adventist Historic Properties. The following year a Michigan State historical marker, sponsored by Adventist Historic Properties, was erected in Oak Hill Cemetery in Battle Creek near the graves of James and Ellen White. During the years 1987—1990 Adventist Historic Properties worked closely with the North American Division’s Office of Education to promote Seventh-day Adventist history in elementary and secondary schools throughout the division.

Starting in 1988, Adventist Historic Properties began sponsoring volunteer work bees at its various historic sites. Several of these have involved Adventist young people, thus enabling them to learn about their Adventist roots while helping to preserve them.

On January 26, 1989, Adventist Historic Properties purchased 17 acres (7 hectares) that were originally part of Hiram Edson’s farm near Port Gibson, New York. Three years later the organization purchased a barn that originally belonged to Luther Edson, Hiram’s father, dismantled it, and transported it to the Hiram Edson farm to be reerected there.

With sesquicentennial commemoration events planned for the William Miller farm in 1994, extensive restoration work was carried out on Miller’s house during 1993 and 1994. At the same time, and with the encouragement of the city of Battle Creek, Adventist Historic Properties is moving ahead with development of a small Advent village consisting, at least initially, of the two White houses, the Loughborough home, and the surrounding area. In 1994 the organization’s name was changed to Adventist Heritage Ministry.

Board Chairs: Lawrence E. Crandall, 1981—1988; Robert L. Dale, 1988— .

Presidents: Lawrence E. Crandall, 1981—1991; James R. Nix, 1991— .

Secretaries: Delbert L. Brown, 1982—1983; James R. Nix, 1983—1985; C. Mervyn Maxwell, 1985— .

Treasurers: Herbert W. Pritchard, 1981— .

Adventist Hospital of Haiti

ADVENTIST HOSPITAL OF HAITI (Hôpital Adventiste d'Haiti). A 68-bed medical institution founded in 1978 and located in Port-au-Prince. When started, under the management of Halden Ritz, it had 33 beds and 54 employees. In 1993 157 employees staffed the hospital. Since 1989 the general manager has been Dr. Jude Jean-Baptiste, and the treasurer has been Kelly Joseph.

Adventist Information Ministry (AIM)

ADVENTIST INFORMATION MINISTRY (AIM). A 24-hour-per-day telephone answering and literature request service operated by the North American Division. Its priorities also include follow-up of interests from outreach telecasts, radiobroadcasts, and literature ministries, and helping such interests become involved with a local Seventh-day Adventist church. AIM also contracts to provide 24-hour registration services for local evangelistic campaigns and Revelation seminars, answers coupons placed in outreach periodicals, and raises funds for church agencies through telephone solicitation.

The follow-up process begins when AIM answers a viewer's call on an 800 number phone line. Most requests are for free literature offered on the program. When a viewer requests Bible studies or a pastoral visit, an AIM chaplain confirms the request, compiles a record of the individual's prior requests, then makes a referral to the nearest Adventist pastor. The chaplain monitors the progress made by the interested person and reports when a baptism occurs.

AIM was established on the Andrews University campus in 1982 by the North American Division as the result of planning efforts by Desmond Cummings, Jr., Robert Dale, and Robert Moon. Approximately half the funds used at AIM benefit the NAD churches three ways. First, they provide a service for the church. Second, they provide seminary and other students contact opportunities and experience in the church's outreach and follow-up programs. Third, they provide students funds to help with educational expenses. A small full-time staff oversees the work of a large number of student employees and volunteers.

Adventist International Institute of Advanced Studies

ADVENTIST INTERNATIONAL INSTITUTE OF ADVANCED STUDIES. An educational institute established in 1987 at Pasay City, Philippines, serving the Far Eastern Division, as well as accepting students from other areas. The school offers limited graduate work in its own name. The 1994 *Yearbook* listed John C. Pesulima as president, with an administrative staff of 12. Jairyong Lee was listed as dean of the Theological Seminary, with a staff and faculty of 14.

Adventist International Medical Society (AIMS)

ADVENTIST INTERNATIONAL MEDICAL SOCIETY (AIMS). A nonprofit church-related professional organization of Seventh-day Adventist physicians, medical students, and other health-care workers desiring fellowship, scientific exchange, and mutual encouragement in Christian service. Many local chapters have been organized in the Caribbean and Latin America, Europe, Asia, and Africa since the initiation of AIMS at Loma Linda in 1977. A major project of AIMS has been the publishing of the *Health Evangelism Study Guide*, which was developed as an introduction to a distinctive SDA lifestyle and method of medical practice, and as a beginning guide to work in health evangelism. It has been, or is currently being, translated from English into Spanish, German, Russian, and French. Although affiliated with the LLU SM Alumni Association, AIMS is organizationally separate, as it attempts to serve the many health professionals around the world who are not LLU graduates. Further information is available from AIMS, 11245 Anderson St., Suite 200, Loma Linda, California 92354.

Adventist Layman

ADVENTIST LAYMAN (1972—1986; quarterly). Formerly the official organ of the General Conference Department of Laymen's Activities. It promoted the department's activities, and contained the programs and guidance for the monthly special occasion services, the materials for the weekly 10-minute missionary services, articles and hints on successful lay soul-winning methods and experiences, and other features of Christian service. It replaced *GO* in 1972.

Editors: L. A. Shipowick, 1972—1973; V. W. Schoen, 1974—1977; George E. Knowles, 1977—1986.

Adventist-Laymen's Services and Industries (ASI)

ADVENTIST-LAYMEN'S SERVICES AND INDUSTRIES (ASI). A church-sponsored organization for the promotion of the interests of Seventh-day Adventist privately owned and operated supporting enterprises in North America, formerly known as the Association of SDA Self-supporting Institutions and as the Association of Privately Owned SDA Services and Industries. It continues to be referred to by the initials ASI.

This organization, originally known as the North American Commission for Self-supporting Missionary Work, was established in 1946 with the vice president for the North American Division, N. C. Wilson, as chair, and E. A. Sutherland, M.D., of Madison Institution, as secretary. Six General Conference representatives were appointed as members of the operating committee.

The Association of SDA Self-supporting Institutions was organized at a special meeting held in Cincinnati, Ohio, in 1947, with 25 charter members. E. A. Sutherland, M.D., was elected president; W. E. Mahlin, M.D., vice president; Wayne McFarland, M.D., secretary-treasurer. This action was ratified at the 1947 Annual Council.

Merger and Reorganization. At its Fourth Annual Convention at Grand Ledge, Michigan, Sept. 3, 1951, ASI voted to amalgamate with the General Conference Commission for Self-supporting Missionary Enterprises (the latter organization had succeeded the Commission on Rural Living, created in 1946 by a merger of the Committee on Country Living and the North American Commission for Self-supporting Missionary Work).

Association Objectives. The purpose of the ASI is:

1. To foster and promote the interests of businesses and supporting enterprises operated by Seventh-day Adventists throughout the North American Division.
2. To encourage Seventh-day Adventist church members in privately owned enterprises of various types to unite their efforts with those of denominationally operated enterprises in the furtherance and extension of the gospel to their immediate communities, and to the ends of the earth, according to their abilities and opportunities.
3. To encourage such businesses and enterprises to commit themselves to work in full and complete harmony with the standards and policies of the denomination in their relationships with conference and church administrations, ministers, and church members, and with the people of their communities.

Membership. The membership of ASI may be classified under the following types of institutions or enterprises: businesses; industries; educational; nursing homes; retirement centers; community and convalescent hospitals; medical and dental clinics; foundations of various types; and personal members. Membership is limited to businesses, personalized enterprises, and institutions operated by SDA church members in harmony with denominational standards and principles, and according to professional and ethical standards, and recommended by local and union conference administrations and their ASI secretaries.

Memberships are subject to a biennial review by the ASI board. An annual membership fee is set for each member according to the size of the enterprise.

Officers and ASI Board consist of a president, a general vice president, four other vice presidents, an executive secretary, and a treasurer, who are elected by the constituency of the association and approved by NADCOM. The ASI board consists of 26 members, consisting of 20 laypersons and six church administrators appointed by NADCOM.

The General Conference provides office space and an annual budget for office, secretarial, and travel expense. It also provides the salary and general expense of the executive secretary and treasurer of the ASI, since that individual is considered a member of the General Conference Executive Committee.

Conventions. Formerly held quarterly, then biennially, conventions are now held annually. Nationwide conventions provide professional training and Christian fellowship for the thousands who attend, all at their own expense.

Statistics: As of July 1993, ASI had 1,021 members.

ASI News and ASI Magazine. In 1947 a mimeographed news bulletin, called *News Letter*, was founded. In 1951 this publication was issued in printed form and the name was changed to *News and Views*. In 1953 it became known simply as *News*; in 1961 the name was changed to *ASI News*. In 1993 a new four-color bimonthly 16-page magazine titled *ASI Magazine* was launched, edited by Ralph Blodgett. At that time the *ASI News* was changed into a two-color newsletter and published on alternating months.

Projects. Lately a program has been instituted whereby various worthy enterprises are chosen as recipients of help extended by special offerings from ASI members. Numerous schools and hospitals in mission lands have thus been aided.

Chapters. Upon vote of the ASI board, any union conference may organize its own ASI chapter. Chapters may call meetings whenever it is feasible and may recruit members as they see fit. The Pacific Union and the Lake Union were the first unions to so organize.

Presidents: E. A. Sutherland, M.D., 1947—1949; W. E. Straw, 1949—1951; L. A. Senseman, M.D., 1951—1966; Allan R. Buller, 1966—1973; Roger F. Goodge, 1973—1979; Harold Lance, 1979—1983; Philip Winsted, 1983—1987; Henry Martin, 1987—1989; Raymond Hamblin, 1989— .

Executive Secretaries: Wayne McFarland, M.D., 1947—1951; Wesley Amundsen, 1951—1968; Caris H. Lauda, 1968—1975; J. J. Aitken, 1975—1981; Kenneth H. Livesay, 1981—1985; William C. Arnold, 1985—1991; G. Edward Reid, 1991—1993; Dwight Hilderbrandt, 1994— .

Adventist Life

ADVENTIST LIFE. See [Adobenchisuto Raifu](#).

Adventist Media Center (AMC)

ADVENTIST MEDIA CENTER (Seventh-day Adventist Radio, Television, and Film Center) (AMC). A broadcast and film production center that includes radio and television studios, central service departments, and the offices and Bible schools for *Breath of Life*, *Faith for Today*, *It Is Written*, *La Voz de la Esperanza*, and the *Voice of Prophecy*, as well as the Adventist Evangelistic Association.

In 1969 study began to determine the advisability of establishing a denominational center for broadcast and film production. During 1970 production problems in New York led *Faith for Today* to request a transfer to California. The 1971 Annual Council voted the establishment of the center and appointed a board of trustees, with R. R. Bietz, chair, and Walter R. L. Scragg, secretary. Alvin G. Munson was elected president of the center.

The center was incorporated in 1972. Construction of the first building to house services for the ministries began in 1973 on a 19-acre (7.7-hectare) site in Newbury Park, California. Following the death of Munson, the first president, this building was named in his memory.

Two additional buildings were completed and occupied in 1978. These are named in memory of William Fagal, founder of *Faith for Today*, and H. M. S. Richards, founder of the *Voice of Prophecy*.

The structure of the center organization maintains a large measure of creative and management independence for the various ministries, but provides centralized services that include video and audio recording studios, printing, computer services, mailing and warehouse, plant operations, human resources, accounting, marketing, trust services, and administration.

The Adventist Media Center includes an in-house advertising agency, TRANSDA, which places Adventist broadcasts on the air on stations around the world, as well as arranging print advertising, billboards, and direct mail. TRANSDA is dedicated to finding the best time periods available for the best price, and has saved the church millions of dollars over the years in airtime and advertising costs.

Television and radio programs produced at the Adventist Media Center are aired not only in North America but also around the world. Persons in nearly every country can tune in an AMC production. The ministries of the center collectively influence more non-Adventists favorably for Christ, every week, than attend all Seventh-day Adventist churches worldwide.

In 1994 the Adventist Media Center included 145 full-time workers, 30 part-time employees (including academy and college students), and 152 volunteers. These workers had come from 20 countries, and represented a wide variety of ethnic origins.

Presidents: Alvin G. Munson, 1971—1976; Robert Frame, 1977—1985; B. E. Jacobs, 1986—1990; Glenn Aufderhar, 1990— .

Adventist Medical Center (Okinawa Medical Center)

ADVENTIST MEDICAL CENTER (Okinawa Medical Center). A 48-bed general hospital at Nishihara, Okinawa, owned and operated by the Japan Union Conference.

The medical center is the outgrowth of a small clinic opened at Shuri, then the mission headquarters, in November of 1953, with a part-time physician and an Okinawan nurse in charge. Shortly afterward a nurse was called from Japan to assist in caring for the increasing number of patients.

On Mar. 1, 1959, the clinic became the outpatient section of a new, modern, 15-bed hospital named the Adventist Medical Center, built on the outskirts of the capital city of Naha. In June of 1960 the inpatient department was ready for service. The physician in charge was George M. Tolhurst, and the director of nursing service was Norma Eldridge, R.N. The hospital was later expanded to 24 beds when a five-room addition was completed in 1965. A dental department was added in 1968, and in 1974 three dentists were employed.

The facilities soon became inadequate for the growing number of patients. In December 1984 a modern four-story 70-bed hospital, five doctor's residences, and a 10-unit nurses' apartment were built on the hilltop at Nishihara.

The hospital has medical, dermatological, surgical, obstetrical and gynecological, and family practice specialties, with a staff of 123 workers. In 1993 there were seven physicians and three dentists. The hospital cares for 110 inpatient admissions and 6,500 outpatients monthly, with emphasis on dermatology.

Medical Directors: George M. Tolhurst, 1960—1961; Ralph F. Meinhardt, 1961—1963; Evert E. Kuester, 1963—1968; James R. Wood, 1968—1985; James S. Miyashiro, 1985— .

Adventist Medical Services in South Africa

ADVENTIST MEDICAL SERVICES IN SOUTH AFRICA. *See* [Adventist Professional Health Services in South Africa](#).

Adventist Men

ADVENTIST MEN. A men's service organization that was intended to give direction and strength to church lay leaders, lay preaching, and other lines of Christian service, such as prison ministry, civil defense, and certain types of Community Services projects.

The original society was authorized by the 1937 Annual Council of the General Conference and called the Society of Missionary Men. The name "Adventist Men" was adopted and the service program was recommended at the Lay Activities Advisory Council in 1961. To give guidance to the organization and train the Adventist men for service, an Adventist Men's Seminar program was developed and widely used on the conference level.

Adventist Men's organizations worked within the framework of the former church lay activities program, under the direction of the Church Evangelism Council. Officers were a leader (who was a member of the Church Evangelism Council) and a secretary-treasurer. Membership was open to male members of the church.

“Adventist Missions Facing the 21st Century”

“ADVENTIST MISSIONS FACING THE 21ST CENTURY.” *See* [European Institute of World Mission](#).

Adventist Muslim Review, The

ADVENTIST MUSLIM REVIEW, THE. See [Adventist Global Centre for Islamic Studies](#).

Adventist Nurses' Home

ADVENTIST NURSES' HOME. A hostel formerly maintained and operated by the South African Union Conference in Mowbray, a suburb six miles (10 kilometers) from Cape Town, for housing Seventh-day Adventist women who were taking the course in nursing at Groot Schuur Hospital. In the absence of an SDA hospital in South Africa providing training in nursing, arrangements were made with the Groot Schuur Hospital for Sabbath privileges for SDA student nurses. The home, supervised by W. H. Hurlow and his wife, was opened on Aug. 1, 1957, offering accommodations to 15. It occupied the building formerly housing the offices of the Voice of Prophecy. Student nurses came from all the provinces of the Republic of South Africa and from Zambia and Rhodesia. Mrs. A. B. Mayais took charge of the home in 1961 and remained in that position until it closed in 1967.

Adventist Port Academy

ADVENTIST PORT ACADEMY (Cologio Porteño Adventista). A coeducational day academy organized in 1965 at Puerto Cabezas, Zelaya, Nicaragua, by LeRoy Haughton and Peter Wood to provide low-cost education to the coastal population. It last appeared in the *Yearbook* in the early 1980s.

Principals: Alfredo Ordonez, 1970—1971; Norton Perilla, 1971—1977; Gabriel Jeffries, 1977—1979; Jaime Bordas, 1979—1981.

Adventist Printing House (Madagascar)

ADVENTIST PRINTING HOUSE (MADAGASCAR) (Imprimerie Adventiste) (Trano Fanontam-Printy Adventista). A publishing house with printing plant, established in 1930 in Antananarivo, the capital of Madagascar, by the Indian Ocean Union Mission at Soamanandrany, Antananarivo. The house serves six islands of the Indian Ocean, with a population of about 14 million.

In 1951 the first publication began with five employees. The work made good progress from the start. By 1956 the plant was able to buy a stitcher, and in 1962 a folding machine was purchased. In May 1993 a new modern stitcher was purchased from Germany.

The publishing house operates four presses and employs 25 Malagasy workers. The five volumes of the Conflict of the Ages series have been translated into Malagasy. The plant serves the denomination first. Canvassers are satisfied with the 20 bookshops spread throughout Madagascar that are served by the publishing house. Outside of the church, the Malagasy Bible Society is the main customer.

The press issues the Sabbath school quarterly and the mission quarterly in Malagasy and French. Two other periodicals, *Adventist Standard* (in both Malagasy and French), and *The Witness* (in Malagasy), are also published. All materials needed by the churches, schools, and the mission; the manual of religious instruction; hymnbooks; tracts and books; and materials needed for evangelistic work are printed at Imprimerie Adventiste.

The plant is now too small for the challenges. In 1993 it was decided that the publishing house should move to a larger place near the union office, into an enlarged and remodeled building. Workers' homes are to be built.

In 1991 the sales amounted to FMG 118,442,546 (about \$65,881), representing more than 15 million pages.

Managers: H. L. Henriksen, 1950—1954; René Villeneuve, 1954—1955; Marc Hecketsweiler, 1955—1975; Robert Roeland, 1975—1984; Michel Chaigne, 1984—1991; Velomanantsoa Rajaonarison, 1991—1992; John Ravelomanantsoa, 1992—1993; Francine Razafindrabe, 1993— .

Adventist Professional Health Services in South Africa

ADVENTIST PROFESSIONAL HEALTH SERVICES IN SOUTH AFRICA. Established December 1982 as an interunion organization falling under the South African Affairs Committee of the General Conference with headquarters in Bethlehem, South Africa.

The forerunner organization, Adventist Medical Services, was disbanded and the private practice medical work of the South African Union Conference and the Southern Union Conference was united in one organization under the leadership of W. E. Staples, M.D.

The aims of APHS are:

1. To help finance the establishment of Seventh-day Adventist private medical, dental, and paramedical practices within its territories to serve the church, particularly where the church is struggling.

2. To support and encourage young people to prepare for service in southern Africa and also other mission appointments.

3. To assist in the planning and establishment of medical institutions and clinics where the need should arise.

4. To conduct spiritual retreats for medical, dental, and paramedical workers and students.

5. To assist in the establishment of a blended ministry program with the territory of southern Africa. A number of doctors have been ordained to the gospel ministry and are assisting in the pastoral work of the church.

6. To provide pastoral care for all Seventh-day Adventist medical, dental, and paramedical professionals and students.

Adventist Publishing House in Russia

ADVENTIST PUBLISHING HOUSE IN RUSSIA. *See* [Source of Life Publishing House](#).

Adventist Radio, Television, and Film Center

ADVENTIST RADIO, TELEVISION, AND FILM CENTER. *See* [Adventist Media Center; Communication, Department of](#).

Adventist Resource Management Service (ARMS)

ADVENTIST RESOURCE MANAGEMENT SERVICE (ARMS). An agency that matches volunteers in the church with mission and service opportunities. Established in 1992, ARMS serves as a clearinghouse for mission opportunities, providing volunteer resources to fill the needs of ministries and organizations sharing the mission of the church.

The first Global Mission project in North America was initiated by ARMS in 1992, utilizing volunteer resources to establish a new congregation in the inner city of Baltimore, Maryland, and to carry out evangelism in 10 other churches in the surrounding area. Since that time, ARMS has continued to provide new opportunities for mission-minded church members and necessary volunteer resources for a wide variety of ministries.

Although ARMS focuses on the North American Division as its volunteer base, the opportunities for service are worldwide. Many other church entities and supporting ministries utilize the services of ARMS to further the ministry and mission of the Seventh-day Adventist Church.

Executive Director: Tony E. Finch, 1992— .

Adventist Retirement Village, Inc. (formerly known as Kressville Home for the Aged)

ADVENTIST RETIREMENT VILLAGE, INC. (formerly known as Kressville Home for the Aged). A retirement village incorporating Kressville Home Units, Kressville Resident-funded Units, Alton Villas Resident-funded Units, Charles Harrison Memorial Home, and Kressville Hostel. It is owned and operated by the North New South Wales Conference. Because it was once the site of the Avondale Health Retreat, served by Drs. D. H. and Lauretta Kress, the estate on which the homes and hostel stand has been named Kressville.

The first eight self-care units of brick construction were built under a grant from the government. These units were officially opened on Oct. 9, 1960. Over the next 14 years 54 more units were built.

In 1980, 36 resident-funded units were added, bringing the total number of units at Kressville to 98. On Aug. 16, 1964, the 72-bed Charles Harrison Memorial Home was opened on the estate. In 1982 the 35-bed Kressville Hostel was opened, and in 1993 an additional 40-bed hostel was constructed.

In 1990 an additional 32 resident-funded units were completed in Alton Road, Coorabong. By 1993, 18 more resident-funded units were added, making a total of 50 units in the facility known as Alton Villas.

Managers: E. J. Garrard, 1960—1964; R. Craig, 1964—1967; O. H. Twist, 1968—1981; A.W.J. Shirley, 1981—1989; K. A. Allen, 1989— .

Adventist Retirement Villages (South Queensland Conference)

ADVENTIST RETIREMENT VILLAGES (South Queensland Conference). Four modern retirement complexes sponsored by the South Queensland Conference in Australia. These are:

Redlands (Victoria Point). The head office of the care of the aged work in the conference, Redlands is located 12 miles (20 kilometers) east of Brisbane, overlooking beautiful Moreton Bay. The village contains 155 one- and two-bedroom units, a hostel of 54 rooms, a 33-bed nursing home, a chapel, a workshop/hall, and other amenities. A staff of 70 cares for the residents.

Melody Park (Nerang). A partly established retirement complex acquired by the conference in 1992, located 50 miles (80 kilometers) south of Brisbane. It contains 30 units, with manager's residence, pool/spa, and a library/games room. A 60-bed hotel complex is planned.

Capricorn (Yeppoon). Located 375 miles (600 kilometers) north of Brisbane at a coastal resort. In response to the need of a facility for care of the aged in the northern part of the South Queensland Conference, 10 units had been completed by 1993. Altogether, 60 one- and two-bed units are planned.

Caloundra Retirement Village (Sunshine Coast). Located 55 miles (90 kilometers) north of Brisbane. In 1993 this newest of the retirement villages was still in the early construction stage. The first stage planning envisages 50 units.

Two other aged care facilities are supervised and maintained by local churches:

Hervey Bay contains three independent living units.

Toowoomba contains four two-bedroom units and is located 60 miles (100 kilometers) west of Brisbane, in the Darling Downs region.

Adventist Review

ADVENTIST REVIEW (1850— ; successor to *Present Truth*, 1849—1850; title changes noted below; weekly; published by the General Conference of Seventh-day Adventists, printed by RH; January 1994 circulation, 250,000, first issue of each month; other issues, 40,000; files in RH, AU, AUC; also available in microcard form). It originated as a semimonthly (issued with some irregularities at first), formed by the merging of *The Present Truth* and *The Advent Review*.

Background

Background. The historical setting of the *Review* was in the experiences of a small group of Adventists who had belonged to the Millerite movement, which met deep disappointment on Oct. 22, 1844, the day on which its adherents had expected the prophecy of the cleansing of the sanctuary at the end of the 2300 prophetic days (**Dan. 8:14**) to be fulfilled by the second coming of Christ. After 1844 those who still retained belief in the basic Millerite teachings divided into two main groups: first, those who felt that their 1844 movement had erred in the prophetic time reckoning; second, those who felt that the error lay not in their expectation of the cleansing of the sanctuary in 1844, but in their concept of what the cleansing of the sanctuary meant. One distinctive group of the latter began to keep the seventh-day Sabbath and became the embryo Seventh-day Adventist Church. This small group claimed to be the true spiritual successors of the Millerites, because the main group was denying its past experience in the 1844 movement. To support their claim they proceeded to publish two periodicals, the forerunners of the *Review*:

1. Between July 1849 and November 1850 they published 11 issues of a little paper, *The Present Truth*, which placed a major emphasis on the seventh-day Sabbath but also included an ardent defense of their view of the sanctuary cleansing.

2. After the tenth issue of *The Present Truth* appeared (May 1850), they issued, at irregular intervals between August and November 1850, vol. 1, nos. 1 to 5, of *The Advent Review*, a publication so named because it reprinted and reviewed certain views advocated in the Advent movement of 1844. The opening sentence of the first issue reads: “Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.” Also carrying the title *The Advent Review* was an Extra, issued following no. 4, bearing a date of September 1850, and a 48-page reprint of certain articles from earlier issues, bearing simply the date “1850.”

The Church Paper

The Church Paper. In November 1850, from the same printing house, G. L. Mellen & Co. of Paris, Maine, came the last issue of each of these two parent publications and vol. 1, no. 1, of the *Second Advent Review and Sabbath Herald*. The editor states:

“TO OUR READERS.—The Review and Herald is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel [embodying the Sabbath in the last-day setting]” (p. 7).

“The paper,” in its “enlarged size,” apparently was considered by its publishers as the continuation of *The Present Truth*, or perhaps *The Advent Review*, or possibly both. Certainly it was larger in size than either of the two. Its prime policy, as its name suggests, was to review the Advent experience of 1843—1844, and to herald the Sabbath doctrine. With vol. 2, Aug. 5, 1851, it became *The Advent Review and Sabbath Herald*. This lengthy name, with minor variations, was employed until May 4, 1961, when it was formally contracted to *Review and Herald*. The original name was restored on Mar. 18, 1971, but, with the first issue of 1978, the name was changed to *Adventist Review*, its present name. (In fact, throughout its history the paper has been commonly referred to simply as the *Review*.)

From the first issue onward until 1939 there appeared under the title on the front cover, or under the name on page 3, the words: “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” From 1909 to 1961 the following statement appeared either on the cover or on the masthead: “General Church Paper of the Seventh-day Adventists.” In 1961 this was changed to read “Official Organ of the Seventh-day Adventist Church,” but in 1967 the statement reverted to “General Church Paper of the Seventh-day Adventists.” The paper was changed in format and design with the first issue of 1986 (see below), and since that time has carried “weekly news and inspiration for Seventh-day Adventists,” and the statement “General Paper of the Seventh-day Adventist Church” on the masthead.

Places of Publication. Vol. 1 (November 1850 through June 9, 1851) was published at Paris, Maine; vol. 2 (July 21, 1851, through Mar. 23, 1852) at Saratoga Springs, New York; vol. 3 through vol. 7, no. 9 (May 6, 1852, through Oct. 30, 1855), at Rochester, New York; vol. 7, no. 10, through vol. 80, no. 32 (Dec. 4, 1855, through Aug. 11, 1903), at Battle Creek, Michigan; vol. 80, no. 33 through vol. 166, no. 26 (Aug. 20, 1903, through June 29, 1989), at Washington, D.C.; and vol. 166, no. 27 (July 6, 1989, onward), at Silver Spring, Maryland.

Printing Office Set Up. For the first two years the paper was printed at one and then another printing house. Then, while still at Saratoga Springs, James White set forth a series of reasons for his dissatisfaction with the printing arrangements. He thought it inappropriate to have the journal that advocated the Sabbath printed on the Sabbath day, as might easily be the case. He reasoned that if they had their own office this would not only ensure that the paper would not be printed on the Sabbath, but would also reduce costs. Furthermore, he could hire those “who are keeping the Sabbath, who would take an interest in the paper that cannot be expected of others” (*Review and Herald* 2:104, Mar. 2, 1852). The publication of the *Review* was the first collective endeavor on the part of the emerging SDA Church,

and the first general offering solicited from the scattered groups of Sabbathkeepers was this fund to establish a publishing office and to purchase a printing press.

In the spring of 1852 James and Ellen White moved to Rochester, New York. There they soon rented a building, at \$175 a year, which provided living quarters for them and a printing office—the first office headquarters the denomination had, and for a time, the only one. Nothing could better reveal how closely the church has been connected with our publishing work from the beginning. When the *Review* office was moved to Battle Creek in 1855, it entered a building erected and owned by church members. From the time the General Conference was organized in 1863, the offices that served as denominational headquarters were situated in a *Review* and Herald building until headquarters were transferred to Washington in 1903.

The General Conference Becomes Publisher. From 1863 to 1983, the *Review* and Herald Publishing Association and the General Conference were located together. Throughout this period the *Review* and Herald Publishing Association functioned as publisher of the church paper. However, during 1982 and 1983 the *Review* and Herald Publishing Association moved to a new facility at Hagerstown, Maryland, some 70 miles (112 kilometers) away from Washington, D.C. The impending move led to careful consideration of the role of the church paper and who should be its publisher. These discussions resulted in the General Conference's assuming the role of publisher in 1983, with the editorial staff of the *Adventist Review* located at Washington, D. C., as part of the General Conference. The *Review* and Herald Publishing Association was assigned responsibility for printing, marketing, design, and list fulfillment.

An *Adventist Review* editorial board was established at this time to guide the editors in general policy and to handle the hiring and firing of editors. The General Conference president has served as chair of this board from its inception. A large, broad-based *Adventist Review* advisory council was also set up in 1983 but was discontinued in 1990.

By June 30, 1989, the relocation of the General Conference in Silver Spring, Maryland, was completed. This became the legal place of publication of the *Review*.

In 1991 a commission of the General Conference was set up to clarify the roles of the General Conference and the *Review* and Herald Publishing Association with regard to the *Review*. This commission's recommendation reiterated the division of responsibilities that went into effect in 1983. However, an adjustment to the finances was made so that from Jan. 1, 1993, the General Conference and *Review* and Herald Publishing Association share equally in any profits from the *Review* operation.

Size and Circulation. The *Review* in the early years was eight pages, about 10" x 14" (25 cm. x 36 cm.) in size. In the later years of the nineteenth century the page size was much larger, and the average number of pages per issue slowly increased to about 24, an average rather steadily maintained for years. From 1953 onward the number of pages has varied, usually being either 24 or 32, but occasionally 48, depending on the number of pages devoted to advertising. Page size is 8 1/8" x 10 5/8" (20.6 cm. x 30 cm.). Since 1986 at least 26 issues per year have included four-color pages.

Early circulation figures are not known, though stray news items reveal that 1,000 or 2,000 copies of certain of the earliest issues were printed. This slowly grew, as funds became available, for the *Review* was at first sent to all who desired it, and the readers were requested to give, as they were able, to support it. After a time the paper was put on a subscription basis. The paid circulation gradually increased, until in the 1940s it passed the 40,000

mark, and in the 1950s it exceeded 50,000. In 1963 because of a drastic cut in subscription price and aggressive promotion, the circulation reached 96,000, but has since declined. The current circulation includes about 280,000 for the first issue of each month (see below), with about 40,000 subscribers to the other weekly issues. The circulation is confined largely to North America, although subscribers are to be found in almost every country of the world, wherever there are Seventh-day Adventists.

Frequency of Issue. As might be expected, the early issues were not published regularly. Lack of funds, lack of time, and frequent changes of residence made any kind of schedule difficult to follow. Vol. 1 had 13 numbers, and ran from November 1850 through June 9, 1851; vol. 2, 14 numbers, July 21, 1851 (the first issue was an Extra; the first regular issue bore the same number and was dated Aug. 5, 1851), through Mar. 23, 1852; vol. 3, 26 numbers, May 6, 1852, through May 12, 1853; vol. 4, 26 numbers, May 26, 1853, through Jan. 10, 1854; vol. 5, 26 numbers, Jan. 24, 1854, through Aug. 1, 1854; vol. 6, 32 numbers, Aug. 15, 1854, through June 26, 1855; vol. 7, 26 numbers, July 10, 1855, through Mar. 27, 1856; vol. 8, 26 numbers, Apr. 10, 1856, through Oct. 30, 1856. Beginning with vol. 9 the volumes ran uniformly for six months each, and almost without exception contained 26 issues until vols. 46 through 58 (July 1, 1875, through Dec. 20, 1881) regularly contained 25 numbers each. Beginning with vol. 59 (Jan. 3, 1882), the volume length was changed from the half year to the calendar year, 50 numbers; from vol. 72 (Jan. 1, 1895) to the present time 52 numbers have appeared annually, with several exceptions as noted in the following paragraph.

Extras and Supplements. Not infrequently through the years, Extras or Supplements have been published, most of them outside the regular sequence of weekly numbers. These have sometimes dealt with some timely issue, such as critical attacks by offshoots or other enemies; often with lay missionary work and distribution of publications.

Then two Extras on current events in 1914 and a series of 24 in 1915—1916 (in addition to the weekly issues but numbered as part of the regular sequence), each on a single doctrinal topic, were published for general distribution. These were continued in 1917 as a separate periodical. (See *Present Truth* [2], 1917—1955.)

The *Review* originally published the proceedings of the General Conference sessions, which at first were held annually. Later separate *General Conference Bulletins* contained these special reports. In 1905 and from 1926 on, the *Review* again incorporated them, thus making them available to all subscribers. These reports currently require about 10 extra issues.

In recent years the *Review* has published two or three special issues each year devoted to a single topic, such as last-day events, Adventist women, and the family. These special issues are part of the regular sequence, but usually are undated to provide for longer shelf life.

Special Editions. The first few annual Ingathering magazines (1908—1910, 1913, 1914) were *Review* specials issued in extra quantities for distribution. The *Review* has an annual special containing the readings for the Week of Prayer each autumn. From 1948 to 1960 one number each quarter, printed in two colors and presenting a special array of general articles, was issued in increased quantities to provide copies to all SDA families in North America who were not subscribers. The total press runs on these quarterly color numbers, as they

were called, averaged about 140,000. The cost of the extra copies for nonsubscribers was borne by the General Conference and local conferences.

In 1985 the editors, in conjunction with design and marketing personnel from the Review and Herald Publishing Association, gave major study to recasting the *Review* in an endeavor to attract young adult readers. These discussions led to a new format and design introduced with the Jan. 2, 1986, issue. The first of each month was shaped also to fit the needs of a North American Division paper and was labeled “NAD edition.” A cost-sharing plan involving the General Conference, North American Division, and each NAD union and conference was introduced in order to provide this edition free to each Adventist home in North America. Almost all conferences have chosen to participate in this plan, and circulation of the NAD edition has ranged from 240,000 to the current 280,000.

Editions. From 1947 to 1953 a monthly 16-page English language World Edition of the *Review* was published for countries outside North America. For English-speaking countries the magazine was printed in Washington, D.C., and shipped abroad. For other countries copies of the English language edition were mailed to certain publishing houses overseas for translation and printing. The cost of this World Edition was borne entirely by the General Conference.

In 1971 the monthly edition was revived and placed on a subscription basis. This edition, which was subsidized by the General Conference, was printed at Stanborough Press in England through 1974, but in 1975 was transferred to the Review and Herald Publishing Association. With the introduction of the NAD edition in 1986, the monthly, often referred to as the “Monthly Digest,” was discontinued.

The *Review* also serves as the church paper for other divisions. As *Revista Adventista* it is published in separate Portuguese and Spanish editions for readers in the South American Division. The Inter-American Division publishes the *Review* for English readers, *Revista Adventista* for Spanish-speaking readers, and *Revue Adventiste* for French-speaking readers. These editions at first were edited from the *Review* office, but for some years have been edited in the respective divisions. The Africa-Indian Ocean Division also calls its paper *Adventist Review* and publishes separate editions in English and French. For all these division papers the parent *Review* serves as the base: division editors draw upon its doctrinal and inspirational articles, and news of the world church.

In 1990 a quarterly edition in Spanish, *Revista Adventista*, was introduced for Spanish-speaking readers in North America. This edition, which likewise is built on articles selected from issues of the parent *Review*, is edited and published at the Pacific Press in Boise, Idaho.

A quarterly braille edition, made up of material selected from the weekly *Review*, was begun in January 1965. It is published by Christian Record Services in Lincoln, Nebraska.

In 1972 the Columbia Union Conference discontinued its union paper as a separate publication and entered into an arrangement with the Review and Herald to send the *Review* free to every family in its territory. In 1978 the Southwestern Union Conference began a similar arrangement for its union paper. The Columbia Union discontinued the plan in 1982; the Southwestern Union in 1985.

In 1991 the *Review* expanded its outreach beyond print with the introduction of a quarterly video magazine, *OnLine Edition*. Each program consists of six or seven short segments and aims to fulfill through the medium of video the same purposes as the printed *Review*—news and inspiration for SDAs. *OnLine Edition* is subsidized by the General

Conference and in January 1993 had a circulation of 5,000, with 3,400 copies sent each quarter to churches in the NAD.

The World Edition of the *Review* was revived in March 1993 in response to several requests from divisions outside the NAD. The current World Edition consists of 16 pages, but, unlike the earlier one, is printed in the divisions from negatives supplied by the Review and Herald Publishing Association. This edition is edited in the *Review* office and is drawn entirely from articles appearing in the regular issues of the *Review*. Currently the FED, SAD, EAD, and SPD print and circulate the World Edition.

Editorial Policy and Range. The designation “General Paper of the Seventh-day Adventist Church” suggests both policy and range. From the first the *Review* has sought in two ways to unify the thinking of the members: by its presentations on doctrine and by its news of the activities of various SDA congregations and individuals. As the church began to grow rapidly overseas the news portion of the journal became increasingly important. From its very beginning the *Review* has been the church’s one unbroken record of all notable events throughout SDA history, including the life sketches of all who have been leaders in the movement.

The *Review* is one of the oldest continuously published religious journals in America.

Editors. For most of the years the record is clear as to the editorship. For limited periods, when a group of names is listed under the title “editors,” only the first named is here given—the available evidence indicates that that person was *the* editor. Beginning with the first issue, November 1850, the list reads: “Publishing Committee” (including James White), 1850—1851; James White, 1851—1855; Uriah Smith, 1855—1861; James White, 1861—1864; Uriah Smith, 1864—1869; J. N. Andrews, 1869—1870; Uriah Smith, 1870—1871; James White, 1871—1872; Uriah Smith, 1872—1873; James White, 1873—1877; Uriah Smith, 1877—1880; James White, 1880—1881 (died, Aug. 6, 1881); Uriah Smith, 1881—1897; A. T. Jones, 1897—1901; Uriah Smith, 1901—1903 (died Mar. 6, 1903); W. W. Prescott, 1903—1909; W. A. Spicer, 1909—1911; F. M. Wilcox, 1911—1944; W. A. Spicer, 1945 (six months); F. D. Nichol, 1945—1966; Kenneth H. Wood, 1966—1982; William G. Johnsson, 1982— .

Adventist Review Publishing House (Romania)

ADVENTIST REVIEW PUBLISHING HOUSE (Romania). *See* [Romanian Adventist Publishing House](#).

Adventist Sanitarium and Hospital (Addis Ababa, Ethiopia)

ADVENTIST SANITARIUM AND HOSPITAL (Addis Ababa, Ethiopia). *See* [Empress Zauditu Memorial Adventist Hospital](#).

Adventist Seminary (Croatia)

ADVENTIST SEMINARY (CROATIA) (Adventisticki Seminar Dvorac Marusevec; Adventistieko Uciliste Marusevec). An educational institution established for the purpose of preparing youth for the ministry, operated by the Croatian-Slovenian Conference. Seventh-day Adventist leaders in Yugoslavia early on recognized the need for a training school. Circumstances prevented the fulfillment of this goal until 1931, when J. F. Huenergardt established a small school in rented quarters in Belgrade. The next year the school was transferred to a property that belonged to the church in Zagreb. It operated there until 1942, with Robert Schillinger as principal and F. Zupancic, Albin Mocnik, Siegfried Ludewig, Mirko Golubic, Dragisa Stojcevic, and K. Semkovic as teachers.

By the end of the 1934—1935 school year, 55 students had obtained their training there, 15 of whom were employed by the organization. During World War II the school was closed.

Some time after the war, the Yugoslavian Union committee laid plans to reestablish the training school. In 1955 the school was reopened on a small property bought in Rakovica, near Belgrade. Dragisa Stojcevic was the first principal, succeeded by Jovan Slankamenac and Jovan Lorencin. The expansion of Belgrade and the cutting of a road through the property, together with the probable requisition of the estate, caused the transfer of the seminary to Marusevec in September 1974. In this latter area near Varazdin, in the north, a secondary school had been opened in September 1970, in a historic castle. Mirko Golubic was the director, and from an initial enrollment of 67, the number of students in the four secondary grades increased to 142 in 1974. That same year a dormitory for 80 young men and a similar building for 80 young women were constructed on land adjoining the castle. An apartment house for six faculty families was also completed by the time the seminary was merged with the secondary school. Jovan Lorencin was the first president of the seminary at Marusevec, assisted by 10 other full-time teachers and 15 part-time instructors. Successors include Jovan Slankamenac, Jovan Mihaljcic, and, at present, Franjo Wagenhofer, with a faculty and staff of more than 30.

In 1992 the seminary was reorganized, the Adventist Theological Seminary (Adventisticki Teoloski Fakultet) moving to Belgrade. In 1994 its president was Miroslav Pujic, the staff numbered 20. The secondary school (Srednja Vjerska Skola) remained at Marusevec.

Adventist Seminary of Health Evangelism

ADVENTIST SEMINARY OF HEALTH EVANGELISM. A school of public health that served the Tanzania Union area. It was located on the campus of Heri Hospital. It began as a field station, operated by the Division of Public Health and Tropical Medicine of Loma Linda University. Workers and other interested members were brought in for two years of public health training, the first class graduating in 1962.

C. R. Stafford arrived in 1963 as the first permanent director, and was at different times assisted by R. G. Lorenson and J. Thompson and several student missionaries. By 1974 a total of 124 graduates had completed this course, among them pastors, evangelists, nurses, and teachers. The principles of healthful living and preventive medicine were spread through all areas of church influence in Tanzania.

Late in 1974 the school, still under the direction of C. R. Stafford, was moved to Arusha, where it was hoped that the evangelists in training at the seminary would be able to benefit simultaneously from the public health course. By 1993 it was no longer in existence.

Adventist Seminary of West Africa

ADVENTIST SEMINARY OF WEST AFRICA. A coeducational boarding institution on the senior college level, situated in Nigeria, on a 370-acre (150-hectare) tract near the town of Ilishan, midway between Lagos and Ibadan, state capitals in western Nigeria. Under the direction of the Africa-Indian Ocean Division, it serves a constituency of approximately 355,000 in Nigeria, Ghana, Côte d'Ivoire, Liberia, and Sierra Leone. A governing board of 18 members representing the division, West African Union, Nigerian Union, and local conference and mission headquarters is responsible for the operation of the seminary. The president of the division is the chair of this board, and the president of the Nigerian Union is the vice chair.

The seminary has been affiliated with Andrews University since 1975 and offers a liberal arts education leading to the Andrews B.A. degree in two majors (religion and theology) and eight minors (biology, business administration, English, health and wellness, history, computer science, and French). Since 1988 the seminary has offered the Andrews M.A. degree in pastoral ministry and religion. Forty candidates received these degrees in 1992, and 13 in 1993. These students came from all the unions of the division and the Burundi Mission. The Adventist faculty is international.

The campus is situated in the beautiful tropical rain forest region of Nigeria. It receives electricity from government sources, but has its own standby generators, water supply, and plumbing system; church building; plant services building; thriving farm with large agricultural building, storage, equipment offices, and classroom; married students housing; and 22 faculty housing units. A spacious library and assembly complex was begun in 1975. The farm, bakery, and peanut butter industries are successful and greatly assist the public image of the seminary. A 12-bed hospital operated by the Adventist Health Services in Nigeria is located on the southwestern part of the seminary property.

History and Development

History and Development. Plans for the development of the school were first made in 1954 by D. V. Cowin, educational secretary of the West African Union Mission. By June 4, 1958, a definite decision was reached to lease a 370-acre (150-hectare) tract at Ilishan for 99 years. The first classes opened in October 1959, with an enrollment of seven, all ministerial postsecondary students. Until buildings were ready on the new site, classes met in rented quarters in town. Grover C. Winslow, the first president, taught some classes, assisted by Roger W. Coon, later joined by Fred Riley. The college continued to develop curriculum and expand its facilities into a junior college, with a B.A. in theology first offered in 1966. In 1975 it became a senior college. During the 1992—1993 academic year there were 35 teachers and 476 students.

Presidents: Grover C. Winslow, 1959—1961; Howard J. Welch, 1961—1967; Jan Paulsen (acting), 1967—1968; S. P. Berkeley, 1968—1971; K. F. Mueller (acting), 1971;

Percy Paul, 1971—1975; S. Gustavson (acting), 1975—1976; J. Korgan, 1976—1980; R. McKenzie, 1981—1983; A. A. Alalade, 1983— .

Adventist Society for Religious Studies

ADVENTIST SOCIETY FOR RELIGIOUS STUDIES. A scholastic society. Its purpose is “to provide intellectual and social fellowship among its members and encourage scholarly pursuits in all religious studies disciplines, particularly with reference to the Seventh-day Adventist tradition.” It was formerly organized in New York City in 1979.

In 1972 Adventist religion scholars agreed to meet in conjunction with the annual meetings of the American Academy of Religion (AAR) and Society of Biblical Literature (SBL). Biblical Research Institute (BRI) agreed to sponsor and plan these meetings. After BRI ceased their sponsorship in 1978, Adventist scholars met informally at New Orleans. AAR/SBL informed the Adventist group that it could not provide meeting rooms nor announce the meetings in its printed program unless the group officially organized and adopted a distinctive name that did not have a denominational identifier. At the New York meeting the group officially organized, selected the name Andrews Society for Religious Studies (ASRS), and elected officers. The name Andrews referred to J. N. Andrews, who is considered to have been the first Adventist religion scholar. In 1993 the society unanimously voted to change its name to Adventist Society for Religious Studies. This became possible when AAR/SBL lifted the restrictions on denominational identifiers.

Presidents: William Johnsson, 1979; Fritz Guy, 1980; Robert M. Johnston, 1981; George Reid, 1982; Walter Douglas, 1983; Richard Coffen, 1984; Doug Clark, 1985; Sakae Kubo, 1986; Alden Thompson, 1987; James Londis, 1988; Richard Rice, 1989; Russell Staples, 1990; Pedrito U. Maynard-Reid, 1991; Gerald R. Winslow, 1992; Warren Trenchard, 1993; Madelynn Haldeman, 1994; Roy Branson, 1995; Jon Dybdahl, 1996.

Adventist Theological Seminary

ADVENTIST THEOLOGICAL SEMINARY. *See* [Adventist Seminary \(Croatia\); Nile Union Academy](#).

Adventist Theological Society (ATS)

ADVENTIST THEOLOGICAL SOCIETY (ATS). A society formed for the encouragement of Seventh-day Adventists who hold to the divine inspiration of Scripture as the infallible revelation of propositional truth, who have accepted Christ as their Lord and Saviour, who endorse the use of historical-grammatical biblical interpretation, who believe in a literal Creation week of seven 24-hour days and a worldwide flood, who affirm a real sanctuary in heaven and the pre-Advent judgment of believers, who subscribe to the rest of the 27 fundamental beliefs of the Seventh-day Adventist Church, and who are committed to upholding and supporting the church.

Largely the brainchild of Jack Blanco, the society was organized at Southern College in October 1988. Four of those present for this meeting were from Andrews University, and eight were from Southern College. They adopted a tentative constitution that was finalized at the first annual session at Wheaton College in November 1988. At the time of the formulation of the society at Southern College, Jack Blanco was elected president. At the annual meeting in Lincoln, Nebraska, in the spring of 1989, the society voted to publish a scholarly journal known as the *Journal of the Adventist Theological Society*. Leo Van Dolson was elected editor. C. Mervyn Maxwell was asked to desktop-publish the *Journal*, and Gerhard Hasel did much to oversee production. Sometime after the first 1988 meeting, then General Conference president Neal Wilson stated that he did not object to the use of the name “Adventist Theological Society.”

The society holds two annual meetings: a general session in the spring or early summer, which includes the annual business meeting; and a “research” or scholarly session at the same time as the Evangelical Theological Society meetings in the fall. The president serves a two-year term. After Jack Blanco’s term, Gerhard Hasel, C. Raymond Holmes, and E. Edward Zinke were elected to that office. In 1994 Richard M. Davidson agreed to serve as vice president and president-elect.

Besides the *Journal*, the society has published a newsletter, *ATS Occasional Papers*, *ATS Monographs*, and the *ATS Dissertation Series*. In 1991 the society donated \$38,000 toward the development of a seminary in Czechoslovakia. Since then \$10,000 was donated to Griggs University, and a computer and CD-ROM of Ellen White writings were presented to the seminary at Zaokski in Russia. After the death of Enoch Oliveira, who had been a staunch supporter of ATS, a ministerial scholarship fund was started in his name.

As of 1994, six chapters had been organized: four in North America, one in Europe, and one in Africa. As of 1994, membership was 1,400. Home office: P.O. Box 551, Collegedale, Tennessee 37315.

Adventist Training School (formerly Assam Training School)

ADVENTIST TRAINING SCHOOL (formerly Assam Training School). A coeducational boarding school operated by the Northeast India Union of the Southern Asia Division in the Jaintia Hills of Meghalaya near Jowai. In 1991 the enrollment was 495, and a staff of 41 included 24 teachers. The school prepares students for entrance into Spicer Memorial College.

The students come from a score of language areas, mostly from the northeastern states. More than half the present staff (1993) are alumni of the school. Formerly this school was known as Assam Training School. The name was changed in 1974.

The school is an outgrowth of an elementary church school that was opened in Shillong soon after Seventh-day Adventists came to Assam in 1935 to establish permanent work. In 1942 construction started in the current location.

Principals: O. W. Lange, 1941—1942, 1943—1948; C. Jensen, 1942—1943; D. S. Laursen, 1948—1949; Albert Schimke, 1949—1951; I. R. Thomas, 1951—1952; W. C. Rick (acting), 1952—1953; B. J. Williams, 1953—1955; H. D. Erickson, 1955—1959; F. H. Nash, 1959—1967; C. A. Boykin, 1967—1969; D. R. Bankhead, 1970—1973; J. I. Khonghat, 1973—1974; D. S. Poddar, 1974—1975; L. K. Neitham, 1976—1977; B. Luikham, 1978—1980; D. Nongtdu, 1980—1983; H. Dkhar, 1983—1985; L. Colney, 1985—1988; Mrs. D. Sangma, 1989— .

Adventist Training School of El Salvador

ADVENTIST TRAINING SCHOOL OF EL SALVADOR (Escuela de Capacitacion Adventista Salvadorena). A coeducational high school in El Salvador. Until this school was established in 1983, there were only eight primary schools in this field, three of which provided junior high level education. Besides administration and classroom facilities, two dormitories and a cafeteria and kitchen had been built when school opened in February 1983. In 1992, 275 students were enrolled, served by 24 faculty members.

Principals: Elden Ford, 1982—1986; Donaldo Clarke, 1986—1988; Eliseo Martinez, 1988—1994; Noel Ruiloba, 1994— .

Adventist Union College

ADVENTIST UNION COLLEGE. *See* [Kambubu Adventist High School](#).

Adventist University of Central Africa

ADVENTIST UNIVERSITY OF CENTRAL AFRICA (Universite Adventiste d'Afrique Centrale). A coeducational boarding school on the baccalaureate level, situated in Gisenyi Prefecture of northwestern Rwanda on 290 acres (118 hectares) overlooking beautiful Lake Kivu. It is located on the slopes of Mount Karisimbi, an extinct volcano that frequently is crowned with a light blanket of snow. In all directions there is a beautiful panorama of mountains. To the west, across the western arm of the Great African Valley, in which Lake Kivu is located, the Mitumba Mountains in Zaire can be seen. The university is located 77 miles (124 kilometers) from Kigali, the nation's capital, and 19 miles (30 kilometers) by road from the resort town of Gisenyi, on the shores of Lake Kivu.

The Adventist University of Central Africa (AUCA) serves the entire francophone constituency of the Africa-Indian Ocean Division. This includes the French-speaking countries of western and central Africa, Zaire, Rwanda, and Burundi, as well as Madagascar, Reunion, Mauritius, and the Seychelles Islands in the Indian Ocean. The board of directors, made up of 23 members representing the division, each francophone union, the North Rwanda Association, and the Adventist Seminary of West Africa, is responsible for the operation of the university. The president of the division is the board chair, and the president of the Rwanda Union Mission is the vice chair.

The university offers a liberal arts education leading to the B.A. degree. There are five faculties (schools) presenting majors in accounting, information science, education, construction, public health, biology-chemistry, and theology. The university is recognized (accredited) by the Ministry of Higher Education of the Rwandan government. Andrews University is presently offering an M.A. in religion on the AUCA campus each summer. The AUCA faculty and staff are highly international, with five continents being represented. The student body also is quite cosmopolitan in origin.

Even though the university is located about 60 miles (100 kilometers) south of the equator, it enjoys a springlike, tropical climate. Temperatures average 50° F (10° C) every night of the year and 70° F (21° C) each day. Precipitation averages about 55 inches (1,400 millimeters) per year, with rain falling any time of the year except for the big dry season in July and August and the little dry season that normally comes over the year's end. AUCA's rich volcanic soils and mild climate contribute to a thriving farm. Crops such as corn, vegetables of all kinds, and such fruits as oranges, grapefruit, lemons, avocados, mountain papayas, strawberries, and Cape gooseberries thrive. A small dairy and poultry ranch also serve the needs of the institution.

The university receives its electricity (220 volts) from the national grid; however, it has four generators that provide power in emergency situations. Water comes from nonvolcanic mountains some 9 miles (15 kilometers) away. A local purification plant on campus prepares the water for consumption. A campus telephone system provides local communication, and three outside lines connect the school with the rest of the world.

The main buildings on campus are the administration building, one women's dormitory, two men's dormitories, the science building and auditorium, the cafeteria, the chapel, the library, a primary school, and two technology buildings. Thirty faculty homes and 14 married-student houses also are located on campus. A small bakery and food processing plant is attached to the kitchen. A new library was being constructed in 1993. The university also operates an important dispensary on the edge of the campus.

History and Development. The Adventist University of Central Africa was founded on Oct. 17, 1978. On that date President Juvenal Habyarimana approved the creation of the university at Mudende in northwestern Rwanda. Dr. Elton Wallace, the first rector of the university, directed the beginning of construction in 1979. During the five succeeding years a small team of workers constructed most of the homes and major buildings that now make up the university.

On Oct. 15, 1984, the young university opened its doors for the first time. Relations with the Ministry of Higher Education have always been cordial and productive. On Feb. 22, 1988, the ministry sent a team of evaluators to inspect the university. As a result, AUCA was granted recognition (accreditation) by the government of Rwanda. Enrollment reached 445 students in October 1992, and several buildings—a primary school, science building, a duplex, and two dormitories—have since been completed.

Rectors: Elton Wallace, 1979—1990; Robert Pierson, 1990— .

Adventist Vocational College

ADVENTIST VOCATIONAL COLLEGE. *See* [Belize Adventist College](#).

Adventist Vocational Institute

ADVENTIST VOCATIONAL INSTITUTE. *See* [Ghana](#).

Adventist Vocational School of Nicaragua

ADVENTIST VOCATIONAL SCHOOL OF NICARAGUA (Colegio Vocacional Adventista de Nicaragua). A coeducational boarding and day school at the high school level, situated on 105 acres (43 hectares) of volcanic fertile land near the Andes Mountains, located eight miles (13 kilometers) from the capital city, Managua.

The school opened in 1982 in a remote location on the Atlantic coast and was moved three times before it was located on its present site. From the beginning it received official recognition by the government.

Its excellent farm supplies the school with a large variety of fruits and vegetables. The school has a capacity of 320 boarding students, with two dormitories and a cafeteria that can seat up to 700 persons. A printing shop provides work for the students. The 1993 enrollment was 330.

Principals: Jaime Bordas, 1981—1982; Napoleon Beteta, 1982—1983; Roberto Brown, 1983—1986; Kessle Hodgson, 1987— .

Adventist World Purchasing Service

ADVENTIST WORLD PURCHASING SERVICE. *See* [Institutional Services/ESDA](#).

Adventist World Radio (AWR)

ADVENTIST WORLD RADIO (AWR). An institution of the General Conference devoted to international broadcasting of the gospel, particularly for countries where local broadcasting by the church is not possible.

Adventist World Radio began broadcasting on Oct. 1, 1971, under the direction of the Radio and Television Department of the General Conference, using a 250-kilowatt transmitter leased from Radio Trans-Europa in Lisbon, Portugal. The initial broadcasts were supplemented by leasing time on Radio Mediterranean (Malta) in 1975 and Radio Andorra in 1980; both efforts were short-lived. AWR continued to lease time on Radio Trans-Europa until 1992, when broadcasts from Russia replaced its use.

AWR-Europe releases broadcasts for Europe, the Commonwealth of Independent States, North Africa, the Middle East, and South Asia. On Feb. 2, 1985, AWR activated a 12.5-kilowatt shortwave facility in Forli, Italy. In May 1991 AWR went on the air in Mazara del Vallo, Sicily, using a 300-watt medium-wave transmitter. In 1992 AWR-Europe became the programming partner of the Voice of Hope Media Center in Tula, Russia. Programs from Novosibirsk on Mar. 1, 1992, using a leased 200-kilowatt transmitter were the first Christian broadcasts to originate from within Russia for external broadcast. On May 3, 1992, broadcasts from Moscow, Ekaterinburg, and Samara increased AWR-Europe releases to 238 hours a week from Russia, 32 from Forli, and 84 from Mazara del Vallo, using 19 languages.

General Managers: Allen R. Steele, 1971—1976; Ronald Myers, 1976—1981; Mike Wiist, 1981—1985; Greg Hodgson, 1985— .

AWR-Latin America. On Aug. 17, 1979, the Central American Union began broadcasts from Union Radio in Guatemala City in shortwave, AM and FM. The shortwave operation was transferred to AWR-Latin America in 1979. In 1986 AWR-Latin America headquarters were transferred to Alajuela, Costa Rica, and on Oct. 22, 1986, began transmissions. In 1990 additional transmitters were purchased at Cahuita, Costa Rica, and new antennas installed. AWR-Latin America operates three 50-kilowatt and two 20-kilowatt transmitters at Cahuita, a 5-kilowatt transmitter at Alajuela, and a 10-kilowatt transmitter at Guatemala City, all of them shortwave. It broadcasts 322 hours a week from Costa Rica and 57.5 hours from Guatemala, using five languages.

General Manager: Dave Gregory, 1986— .

AWR-Africa began broadcasting in October 1983 using time on a 250-kilowatt transmitter of Africa One, a station located in Gabon. AWR-Africa has responsibility for the continent of Africa south of the Sahara and broadcasts seven hours a week using French and English.

General Manager: Daniel Grisier, 1985— .

AWR-Asia: In 1985 the General Conference session offering launched a major initiative to begin broadcasts that would reach China. As a result, AWR-Asia was established on Guam, using the call sign KSDA. Broadcasts began on Mar. 6, 1987, using two 100-kilowatt shortwave transmitters and four curtain antennas. In 1993 AWR-Asia purchased a third 100-

kilowatt shortwave transmitter. AWR-Asia broadcasts to China, East and Southeast Asia, Burma, and India. The major language used is Mandarin (nine hours a day). AWR-Asia broadcasts a total of 235 hours a week in 19 languages.

General Managers: Allen R. Steele, 1985—1992; Ben Sumicad (acting), 1992—1993; Gordon Retzer, 1993— .

AWR-Russia was established in 1992 to manage the release of programs from Russia. AWR-Russia is a programming partner of the Voice of Hope Media Center located in Tula, Russia (*see AWR-Europe* above). The Voice of Hope has contracted for the use of two 250-kilowatt and two 200-kilowatt shortwave transmitters. AWR-Russia broadcasts 238 hours a week in 19 languages.

General Manager: Peter M. Kulakov, 1993— .

The Global Mission Committee of the General Conference has requested AWR to assume responsibility for broadcasting in more than 80 languages, *each* spoken by more than 10 million people. By 1993 AWR was broadcasting more than 900 hours per week in 31 languages and was authorized to increase to 1,100 hours and 43 languages.

Until October 1990, AWR operated in conjunction with the Radio and Television (1971—1972) and Communication (1973—1990) departments of the General Conference, under the control of a board whose membership included all division presidents, North American lay representation, and General Conference leadership. Stations were operated by local boards, with representation from the divisions being served.

In 1990 the AWR board assumed direct control of all its stations, with the AWR director appointed by the board and serving as chief executive officer. Area broadcast committees provide for planning and programming within the divisions. The 1992 Annual Council established AWR as an institution of the General Conference, with a president/executive director appointed by the board.

AWR is funded through General Conference appropriation, an annual worldwide offering, and donations that come largely from North America.

Directors: James J. Aitken, 1971; Walter Scragg, 1971—1975; Carol Hetzell, 1975—1977; James Chase, 1977—1980; Tulio Haylock, 1980—1990; Walter Scragg, 1990—1992.

President/Executive Director: Walter Scragg, 1992— .

Adventist Youth Campsites

ADVENTIST YOUTH CAMPSITES. *See* [Youth Campsites](#).

Adventist Youth Book Club

ADVENTIST YOUTH BOOK CLUB. Originally a plan in which book selections were recommended annually for Adventist Youth (AY) Society members and others on senior, junior, and primary levels, paralleling the membership age divisions of 16—30; 10—15; and school age under 10. The local conference youth department issued a certificate to the reader upon completion of the book club selections for any one year. The club (originally called a reading course) was inaugurated in 1907, the year that the Missionary Volunteer (MV) Department was organized.

In 1970 a change was made in the book club plan to allow individual selection of book titles in the three age categories from a selected book list prepared by the publishing houses in North America. Certificates are still issued by the local conference upon the completion of required reading from selected subjects.

Adventist Youth Classes

ADVENTIST YOUTH CLASSES. Attainment levels denoting development in spiritual, physical, mental, and social areas, the dignity of labor, and the nobility of service. The first three classes, introduced by the General Conference Youth Department in 1922 for junior youth (10—15 years of age), were those of Friend, Companion, and Comrade (now Guide). In 1928 a class on the leadership level, Master Comrade (now Master Guide), was introduced for senior youth. In 1930 four preparatory pre-Friend classes (called Adventurer classes since 1979) were developed for boys and girls 6 to 9 years old: Busy Bee, Sunbeam, Builder, and Helping Hand. In 1950, at the same time the Comrade name was changed to Guide, a fourth class, Explorer, was added after the Companion class. In 1968 the classes were revised to include the following classes: Friend, Companion, Explorer, Pioneer, Guide, and for leadership, Master Guide. In 1970 the name Pioneer was changed to Ranger. A complete revision of requirements of the AY classes from Busy Bee to Ranger was made in 1975.

In 1979 the terms Missionary Volunteer (MV) and Junior Missionary Volunteer (JMV) were changed to Adventist Youth (AY) and Adventist Junior Youth (AJY). In addition, the term MV classes was changed to Pathfinder/AJY classes. In 1982 the Voyager class was added between the Ranger and the Guide classes. The Pathfinder curriculum was revised in 1988. Two manuals were produced: *Teacher's Resource Manual for Juniors* and *Teacher's Resource Manual for Teens*. The next year the *Pathfinder Honors Manual* (international version) was revised. These manuals contain all the requirements for the Pathfinder classes and honors.

In 1979 the pre-JMV classes were changed to Adventurer classes, and in 1989 the Adventurer classes were completely revised and the Adventurer Club was started. The new publications included the *Adventurer Administrative Manual*, with requirements and teachers' resources for the Adventurer classes, and the *Adventurer Award Manual*, with 46 Adventurer awards to go along with the Adventurer curriculum. The service or ceremony for presenting pins, honors, and awards for the Pathfinder and Adventurer classes is called an Investiture.

Adventist Youth Community Service

ADVENTIST YOUTH COMMUNITY SERVICE (changed from MV Community Service in 1979). The name adopted in July 1957 by the MV Advisory Committee, meeting in Mount Vernon, Ohio, for the wide range of activities by the local AY Society in meeting community needs. Some of the most notable records have been made by youth at SDA colleges: being first on the job after a disaster; participating in, and even initiating, community cleanup and improvement campaigns; and distributing food, clothing, and toys at Christmastime.

Some of the services recommended to young people are visiting shut-ins, the bereaved, the handicapped; using their training in AY Honors to help other young people; giving special services to the aged, blind, and deaf; making scrapbooks for children in hospitals; conducting Story Hours for children; presenting programs in sanitariums, orphanages, old people's homes, and prisons; collecting and distributing food and clothing; making contacts with displaced persons, burned-out families, flood victims, unemployed, and families of prisoners; making home improvements for the needy; distributing evangelistic publications; writing missionary letters; helping existing community welfare organizations; conducting classes in storytelling; and directing a specialized ministry to the underprivileged living in the inner city.

Adventist Youth Gold Award

ADVENTIST YOUTH GOLD AWARD. A special award presented to college-age youth who complete a set of requirements dealing with physical and cultural excellence. The award was introduced in 1964 by the Youth Department of the General Conference and is a gold medallion.

Adventist Youth Honors

ADVENTIST YOUTH HONORS. *See* [Pathfinder Honors](#)

Adventist Youth Service (AYS)

ADVENTIST YOUTH SERVICE (AYS). An organization whose motto “From Everywhere to Everywhere” is demonstrated in its objective of offering opportunities of intradivision and interdivision volunteer missionary service to the youth of the worldwide Seventh-day Adventist Church.

The AYS program began in 1959 as the Student Missionary program for college students. In 1982 the Student Missionary program was expanded to allow all qualified Seventh-day Adventist youth, students or nonstudents, from 18 to 30 years of age to have the opportunity to serve God and others in many of the countries of the world. Most service requests do not require bilingualism, a college degree, or specialized training in a given field.

All applicants must be baptized Seventh-day Adventists in good and regular standing. If they are students in an Adventist college or university, they are approved by the college/university screening committee. If they are students in institutions of higher learning other than an Adventist institution, or if they are nonstudents, they must receive approval from the local church in which they hold membership.

Each year thousands of Adventist youth enter the AYS program from many of the countries located within the divisions of the world church. They commit themselves to a term of service that is agreeable to the call, which ranges from several weeks up to one year in duration. AYS service requests include work opportunities as teachers, assistant dormitory deans, office secretaries, assistant chaplains, teachers of English as a second language in language schools owned and operated by the church, musicians, and maintenance workers, as well as positions in the fields of agriculture, medical services, business, evangelism, youth ministry, and construction.

If applicants know what type of volunteer service project they wish to engage in and the country in which they would like to work, there is a possibility that it can be arranged. The work assignments of the AYS volunteer are compatible with the applicant’s level of education, skills, and talents.

Generally, upon completion of their term of service, AYS volunteers return home or to the campus to visit churches to report about their volunteer missionary experience and the impact it has had on their life, and to encourage other young people to “go . . . and do likewise.”

The comment made by the majority of returned AYS volunteers is “I will never be the same person I was prior to my mission service.”

Adventist Youth Silver Award

ADVENTIST YOUTH SILVER AWARD. A special award presented to high school-age youth who complete a set of requirements dealing with physical and cultural excellence attainments. The award was introduced in 1962 by the General Conference Youth Department and is a silver medallion.

Adventist Youth Societies

ADVENTIST YOUTH SOCIETIES (formerly MV Societies). The young people's organizations, senior and junior, in the local Seventh-day Adventist churches, called Adventist Youth (AY) or Adventist Junior Youth (AJY) Societies, sponsored and guided by the General Conference and union and local conference youth directors.

Youth ministry in the Seventh-day Adventist Church has gone through several phases, always evolving into a more specialized ministry to a narrower segment of the church's population. This evolution has taken the church from the early beginnings, when youth work was blended with Sabbath school, to the present, when youth ministry is divided into clearly defined areas of interest but pursues the same goals.

Three levels of ministry to youth are active in youth ministry today:

Adventurers Ministry. To reach and help children 6—9 years of age.

Pathfinder Ministry. To reach, help, and train youth 10—15 years old.

Senior Youth Ministry. To work with youth and young adults 16—30 years of age.

Activities

Activities. The AY Society's objectives are best revealed by the variety of features in the Seven Modules of Youth Leadership:

Organization. The organization module presents the history and organization of youth ministry in the Seventh-day Adventist Church. The strong emphasis is on youth ministry based in the local church, not a ministry based on conference-organized activities. Responsibilities of the leaders at the local church level are also covered in this module.

Leadership. This module incorporates aspects of training and actual practice of those activities required for senior leadership, and includes both philosophical base and practical practices. Emphasis is placed on qualities of ideal leadership, the psychology of leadership, leadership styles and functions, and practical matters such as how to chair a committee or business meeting.

Commitment. The commitment module primarily revolves around those activities and programs that are devotional in nature and that provide for special affirmation and celebration opportunities. Weeks of Prayer or Weeks of Spiritual Emphasis are outlined in which a seven-day period of time is selected for a concentrated thrust of personal relationships with the Lord through fellowship, intense scriptural study, and communion. Also featured are Bible conferences, with ideas and helps for church and school youth groups.

Discipleship. This module deals with how to help youth become disciples and stay committed to that way of life. Extensive presentation on the psychological aspect of youth leadership is given. Growth and nurture group leaders specializing in the spiritual well-being of their members will find resources in this module to accomplish all that might be desired, whether in youth or family situations. The ultimate objective is discipling others to the Lord and equipping them to share in this experience.

Worship. Worship is not merely attending church. The religious exercise of worship includes learning to live in God's presence and integrating those things learned at church into one's daily living. The purpose of this module is to help SDA young people discover the joy of worship and how to adopt a worshipful spirit while attending church.

Witnessing. Witnessing, the sharing of our own individual experience in the Lord, is among the first and foremost ministries in which the disciplined Christian will want to engage.

Fellowship. This module is designed to guide in finding resources to help provide meaningful recreation for the AY Society. Youth must be guided to discover and take part in meaningful recreation, in addition to learning how to deal with their leisure time. Recreation and entertainment must be defined, and proper practices that reflect the SDA lifestyle adopted.

Aim, Motto, and Pledge

Aim, Motto, and Pledge. The blueprint for AY activities is found in the Aim, Motto, and Pledge. For the Senior Society these are:

Aim. The Advent Message to All the World in This Generation.

Motto. The Love of Christ Constraineth Us.

Pledge. Loving the Lord Jesus, I promise to take an active part in the work of the Adventist Youth Society, doing what I can to help others and to finish the work of the gospel in all the world.

Pledge and Law

Pledge and Law: The AJY/Pathfinders are guided by a Pledge and Law.

The AJY/Pathfinder Pledge: By the grace of God, I will be pure and kind and true. I will keep the AJY/Pathfinder Law. I will be a servant of God and a friend to man.

The AJY/Pathfinder Law: The AJY/Pathfinder Law is for me to—1. Keep the Morning Watch. 2. Do my honest part. 3. Care for my body. 4. Keep a level eye. 5. Be courteous and obedient. 6. Walk softly in the sanctuary. 7. Keep a song in my heart. 8. Go on God's errands.

History

History: AY Societies date from 1907. In that year plans for a Young People's Department were made in a General Conference council at Gland, Switzerland; and later in the same year at Mount Vernon, Ohio, the new department was named the Young People's Missionary Volunteer Department. *See MV Societies.* This department gave the societies their present organization. However, this was not the beginning of young people's societies in the church; for earlier history, *see Youth Department of Missionary Volunteers.* In 1972 the name of the department was officially changed to Youth Department of Missionary Volunteers. The term Missionary Volunteers was changed to Adventist Youth in 1979.

In 1985 the General Conference Youth Department was merged with four other departments of the General Conference (Home and Family Service, Lay Activities, Sabbath School, and Stewardship) to form the Church Ministries Department.

Adventist Youth to Youth (AY2Y)

ADVENTIST YOUTH TO YOUTH (AY2Y). An organization begun in Ohio in 1982 as a high school program. Its goal was to support and encourage teenagers to be drug-free. By 1984 the program had received much attention and an overwhelming number of requests for help from all over the United States. In response the first national Youth to Youth conference was developed. The annual conference in Ohio spread to regional conferences in California, Idaho, Ohio, and New York.

Adventist Youth to Youth was first promoted in the North American Division in 1988 in the Southern Union, where the first SDA Y2Y conference was held. That conference was such a success that it led to further conferences throughout North America. In February 1990 the Health and Temperance Department of the General Conference adopted Adventist Youth to Youth as its official prevention program for the 1990s.

AY2Y is a positive program that uses local clubs led by youth supported by adult sponsors to reach other youth and children with a drug-free message from their peers. Clubs are started by participants who have attended a four-day conference and have made a commitment to be drug-free. The program focuses on positive alternatives to handling problems so that the use of alcohol, tobacco, and other drugs is seen as unnecessary and undesirable.

The five elements of the AY2Y program are: information, family groups, fun events, community change and outreach, and leadership training.

Adventist Youth Week of Prayer

ADVENTIST YOUTH WEEK OF PRAYER (formerly called MV Week). A week listed in the church calendar in March, observed in the local churches around the world, during which the church gives its entire interest to the spiritual welfare of its youth. The week is sponsored by the General Conference. It was named Missionary Volunteer Week in 1932. A special *Youth Ministry Accent* for the Adventist Youth Week of Prayer, containing a complete format of suggestions and sermon materials for use in every church during this special week, is distributed annually. As a result of Adventist Youth Week of Prayer, thousands of baptisms of youth have taken place around the world.

A week of devotions began in 1915 as a spring Week of Prayer in SDA schools. This proved so successful that the Autumn Council of 1920 recommended that each union arrange for an Adventist Youth Week in every church. The first Sabbath of Adventist Youth Week is designated as Adventist Youth Day.

Adventisticka Knjizara “Preporod”

ADVENTISTICKA KNJIZARA “PREPOROD.” *See* [Yugoslavian Publishing House](#).

Adventisticki Seminar Dvorac Marusevec

ADVENTISTICKI SEMINAR DVORAC MARUSEVEC. *See* [Adventist Seminary \(Croatia\)](#).

Adventisticki Teoloski Fakultet

ADVENTISTICKI TEOLOSKI FAKULTET. *See* [Adventist Seminary \(Croatia\)](#).

Adventisticko Uciliste Marusevec

ADVENTISTICKO UCILISTE MARUSEVEC. *See* [Adventist Seminary \(Croatia\)](#).

Adventkirkens Eldresenter, Nordas

ADVENTKIRKENS ELDPRESENER, NORDAS. *See* [Nordas Retirement Center](#).

Adventtiarut

ADVENTTIARUT. See [Nyky aika](#).

Adventtikirkon Vanhainkoti

ADVENTTIKIRKON VANHAINKOTI. An old people's home, situated in Tampere, Finland, eight miles (13 kilometers) from the center of the city, in a rural area. The home has a capacity of 45 residents and a staff of 17. The original main building and grounds for the home, situated near a large lake, were part of an estate purchased by the Finland Publishing House. After enlargement and improvements the home was dedicated on May 29, 1956. Additions with modern facilities were added in 1965 and 1968. Residents of the home come from various parts of Finland.

Adventurer Club

ADVENTURER CLUB. A Seventh-day Adventist church-sponsored ministry open to all children ages 6—9, in which the church, home, and school join together to help children grow joyfully “in wisdom and stature, and in favour with God and man.”

The Adventurer Club is offered to assist parents in making the development of their child richer and more meaningful. In some ways the Pathfinder and Adventurer Clubs are similar, but the Adventurer program is to be unique in its own way and should be kept separate. One of the Adventurer Club objectives is to provide a meaningful and exciting experience as the children look forward with anticipation to being a Pathfinder in the future.

Adventusühingute Usuteaduse Kool

ADVENTUSUÜHINGUTE USUTEADUSE KOOL. *See* [Estonian Mission School](#).

Advocate of Christian Education

ADVOCATE OF CHRISTIAN EDUCATION (1899—1905; 1899—1901 as *Training School Advocate*; 1902—1903 absorbed *Sabbath School Worker*; monthly; pub. Battle Creek, then Berrien Springs, Mich.; incomplete files at GC). A periodical published at first by Battle Creek College and later by Emmanuel Missionary College for the promotion of educational work under the name *Training School Advocate*. In 1901 it was transferred to the General Conference to become a joint organ of the Education and Sabbath School departments. From January 1902 to the end of 1903 it carried Sabbath school lessons and other Sabbath school study helps. Afterward its masthead ceased to carry the General Conference name. It seems to have ceased publication after the January 1905 number.

Editors: Edward A. Sutherland, 1899—1904; M. Bessie DeGraw, 1904; N. W. Kauble and J. H. Haughey, 1904—1905.

Advocate Publishing Company

ADVOCATE PUBLISHING COMPANY. *See* [University Printers](#).

AECS

AECS. *See* [Adventist English Conversation School](#).

Aeschlimann, Alfredo

AESCHLIMANN, ALFREDO (1904—1992). Educator, pastor, administrator. A native of Chile, he entered denominational service in the South American Division, where he labored many years.

In 1955 he accepted the call of the Inter-American Division to serve as president of Antillian College in Cuba. He was there until 1961. He then became president of the Mexican Union, and in 1970 was called to be ministerial secretary of the Inter-American Division. While in this position he served one year as interim president of the Central American Union.

After retirement in 1975 he remained active, assisting with the organization of the university at Montemorelos and also serving for a year as interim president of the Chile Union.

Afars and Issas, Territory of

AFARS AND ISSAS, TERRITORY OF. *See* [Djibouti](#).

Afghanistan

AFGHANISTAN. A republic in central Asia, bordered by Iran on the west, Turkmenistan, Tajikistan, and Uzbekistan on the north, and Pakistan on the south and east. The northeast tip touches China. It has an area of about 250,000 square miles (647,500 square kilometers) and is populated (1994) by about 17 million Muslims of mixed descent, most of whom are tribal villagers (though there are some nomads). The main language spoken is Dari. Another official language is Pushtu, which is spoken particularly in the east and north.

Loma Linda University, in cooperation with Indiana University, supplied medical personnel for the training of Afghans at the medical college in Jalalabad. American physicians Bernard Briggs, Emmett Tetz, Benjamin Herndon, and J. E. Peterson served for varying periods of time. Dr. Gordon Hadley served as project chief of party and O. W. Lange was general administrative officer for the medical team and for the Seventh-day Adventist organization in general. Two Indians, Japes Fowler and R. Sajjano Rao, medical technologists, along with their nurse wives, were part of this mission, as were Zenaida Querol and Rachael Gayoba, nurses from the Philippines. At present no work is being carried on.

The territory of Afghanistan is part of the Pakistan Union Section, which in turn is part of the Trans-European Division.

AFM

AFM. *See* [Adventist Frontier Missions](#).

Africa

AFRICA. *See* names of countries in Africa.

Africa Herald Publishing House

AFRICA HERALD PUBLISHING HOUSE (formerly East African Publishing House). A publishing house at Kendu Bay, Kenya, owned and operated by the Eastern Africa Division, but having an interunion board because it serves the East African and Tanzania unions. It is situated on land belonging to Gendia Station, which overlooks Kendu Bay of Lake Victoria. In 1993 the staff consisted of four European and 40 African workers. Printing is done in 16 languages, one of which, Swahili, is common throughout East Africa, besides being widely used in Rwanda, Burundi, and Zaïre (formerly the Democratic Republic of the Congo), which territories order supplies from this publishing house. Total sales for 1993 amounted to more than \$110,000.

The history of the publishing house goes back to 1913, when A. A. Carscallen returned from furlough late in the year, bringing with him a small platen press and a few pounds of type. Among the workers who had come to East Africa from England in 1912 was L.E.A. Lane, who previously had done some printing. In 1914 the newly arrived press was set up at Gendia, and Lane taught three Africans, E. Nyalando, E. Owano, and E. Singa, to set type. He printed Luo spelling and grammar books, which Carscallen, who was the first to reduce that language to writing, had prepared. He also published a small monthly paper called *Jaote Luo* ("The Luo Messenger"). The press was first known as the South Kavirondo Press. About 1930 the name was changed to the Advent Press. In 1925 a former cowshed was renovated and adapted, enlarging the press's floor space. A secondhand power press, brought from England by F. H. Thomas, and a Davis typesetter were installed. The African staff was increased to five. From the first, Africans have been trained to do most of the printing work. Some of them have given a lifetime of service to the publishing house. Today (1993) a well-educated group, operating modern machinery, make their contribution to the work of evangelizing their fellow Africans. Funds from the 1937 Missions Extension Offering made possible the addition of another building and more equipment.

In addition to textbooks, hymnbooks, and Sabbath school lessons, the press has produced many small books for sale by colporteurs. These were issued in four main languages (Swahili, Luganda, Gusii, and Luo), some passing through many editions. Colporteur work began in Kenya in 1932 with Y. Odongo as the first colporteur. Sometime later R. A. Carey wrote, "Our chief difficulty in the colporteur work is not finding men, but territory. East Africa has hundreds of square miles and millions of people, but the small percentage of people who can read means that a colporteur cannot stay long in one place with one book." In more recent years opportunities for universal primary education and selective secondary education in East Africa have greatly raised the level of literacy, and at the same time better and more attractive books have been produced. Recent publications include full-color illustrations.

The translation of English books and selections from English books has always been a major task. Much credit for this work must be given to such overseas workers as Grace Clarke and W.C.S. Raitt, and also to many African workers.

In 1956 the press was reorganized and the name changed to the East African Publishing House. Financial help from the General Conference Publishing Rehabilitation Fund made possible the purchase of much-needed equipment. In 1958 R. E. Gardner was called to be the works superintendent. The installation of additional new equipment to meet the demands of a larger colporteur force serving an expanding reading public increased the facilities of the institution. The enlargement of the factory from 4,200 square feet (390 square meters) to 14,000 square feet (1,300 square meters) was completed in 1961. In 1965 the name was changed to Africa Herald Publishing House, with further reorganization taking place in 1968. Since then, \$66,000 worth of new equipment has enabled the same number of staff to quadruple production.

The years since 1974 have presented the greatest challenge the publishing house work has faced in East Africa. With the great increase in education there has been a phenomenal demand for literature. In 1992 the Africa Herald Publishing House experienced its greatest loss in sales because of inadequate facilities. Plans are being laid to increase sales.

Managers: L.E.A. Lane, 1913—1925; F. H. Thomas, 1925—1932; R. A. Carey, 1933—1947; R. L. Wangerin, 1947—1949; E. J. Trace, 1949—1951; D. K. Short, 1951—1960; A. M. Webster, 1960—1963; R. E. Gardner, 1964—1968; D. C. Swan, 1968—1983; Neal Scott, 1984—1988; Ted Proud, 1988—1989 (acting); David Vanderwelt, 1989—1991; Ted Proud, 1991—1992; Bent Praestiin, 1992— .

Africa-Indian Ocean Division

AFRICA-INDIAN OCEAN DIVISION. A large unit of church organization to which is allotted the following territory: Benin, British Indian Ocean territory, Burkina Faso, Burundi, Cameroon, Cape Verde, Central African Republic, Chad, Comoro Islands, Congo, Côte d'Ivoire, Equatorial Guinea, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kerguelen Islands, Liberia, Madagascar, Mali, Mauritania, Mauritius, Niger, Nigeria, Reunion, Rwanda, Senegal, Seychelles, Sierra Leone, Togo, and Zaire. It is divided into the Central African, Indian Ocean, Nigeria, Rwanda, Sahel, West African, and Zaire union missions, and the Burundi Association. Statistics (1992): churches, 3,769; members, 890,017; church or elementary schools, 429; secondary schools and colleges, 23; ordained ministers, 861; licensed ministers, 525; Bible instructors, 9; elementary teachers, 1,584; secondary and college teachers, 462; medical institutions, 14; publishing houses, 3; dispensaries, 57; retirement homes, 3. Headquarters: 22 Boite Postale 1764, Abidjan 22, Côte d'Ivoire. Official organ: *Adventist Review*.

The Africa-Indian Ocean Division was voted into existence at the 1980 General Conference session and began to function officially that year. It is comprised of a merger of countries formerly administered by the Euro-Africa, Northern Europe-West African, and the Trans-African divisions.

For the history of Seventh-day Adventist work in the Africa-Indian Ocean Division, see specific names of countries and island fields in the area.

Constituent Organizations

Constituent Organizations. The Africa-Indian Ocean Division is comprised of seven union missions and one attached field.

1. *Central African Union Mission* (organized 1949). Territory: Cameroon, Central African Republic, Chad, Congo, Equatorial Guinea, and Gabon; comprising the Central African Republic, Central-South Cameroon, Chad, East Cameroon, Equatorial Guinea, Gabon, North Cameroon, and West Cameroon missions, and the Republic of Congo Mission Station. Statistics (1992): churches, 629; members, 55,143; ordained ministers, 93; licensed ministers, 69; schoolteachers, 120; elementary schools, 25. Headquarters: Boite Postale 401, Yaounde, Republic of Cameroon.

Constituent organizations and their territories—*Central African Republic Mission* (organized 1970): Central African Republic; *Central-South Cameroon Mission* (organized 1971): Dja and Lobo, Haut Nyong (parts), Lekie, Mbam, Mefou, Mfoundi, Mvila, Ntem, Nyong-Kelle, Nyong-Mfoumou, and Nyong-Soo circumscriptions of Cameroon; *Chad Mission* (organized 1973; reorganized 1987): Chad; *East Cameroon Mission* (organized 1949; reorganized 1966, 1970): Boumba et Ngoko, Haut-Nyong, Haute-Sanaga, Kadei, and Lom et Djerem; *Equatorial Guinea Mission* (established 1986): Equatorial Guinea; *Gabon Mission* (organized 1947; reorganized 1978): Gabon; *North Cameroon Mission*

(organized 1933; reorganized 1967, 1970): Adamaoua, north Cameroon, and extreme North provinces of Cameroon; *Republic of Congo Mission Station* (established 1972): Congo; *West Cameroon Mission* (established 1962; reorganized 1972): littoral, northwest, southwest, west, and ocean district of Cameroon.

2. *Indian Ocean Union Mission* (organized 1938; reorganized 1960). Territory: British Indian Ocean territory, Comoro Islands, Kerguelen Islands, Madagascar, Mauritius, Reunion, Rodrigues, and Seychelles; comprising the Mauritius and Reunion conferences, and the Central Malagasy, North Malagasy, Seychelles, and South Malagasy missions. Statistics (1992): churches, 212; members, 36,491; ordained ministers, 73; licensed ministers, 29; schoolteachers, 39; elementary schools, 9. Headquarters: P.K. 6 Route de Toamasina, Soamanandrany, Antananarivo, Madagascar, Indian Ocean.

Constituent organizations and their territories—*Central Malagasy Mission* (organized 1949; reorganized 1960, 1972): provinces of Tamatave and Tananarivo in Madagascar; *Mauritius Conference* (organized 1958; reorganized 1984): Mauritius, including Rodrigues; *North Malagasy Mission* (organized 1949; reorganized 1958, 1966, 1972): provinces of Antsiranana and Mahjanga in Madagascar; *Reunion Conference* (organized 1947): Reunion Island; *Seychelles Mission* (organized 1947): Seychelles; *South Malagasy Mission* (organized 1949; reorganized 1960, 1972): provinces of Fianarantsoa and Tulear.

3. *Nigeria Union Mission* (organized 1972). Territory: Nigeria; comprising the East Nigeria, Rivers, and West Nigeria conferences, and the East Central, Edo-Delta, North East, North West, and South East missions. Statistics (1992): churches, 480; members, 99,080; ordained ministers, 149; licensed ministers, 117. Headquarters: Ikorodu Road (opposite Maryland bus stop), Ikeja.

Constituent organizations and their territories—*East Central Mission* (organized 1986): assigned local government areas of Abia, Anambra, and Imo states; *East Nigeria Conference* (organized 1930; reorganized 1971, 1977, 1986): portions of Abia, Anambra, and Imo states; *Edo-Delta Mission* (organized 1977): Edo and Delta states; *North East Mission* (organized 1954; reorganized 1993): Abuja (Federal Capital Territory), Andamawa, Bauchi, Borno, Plateau, Taraba, and Yobe states; *North West Mission* (established 1932; organized 1993): Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, and Sokoto states; *Rivers Conference* (organized 1971): Rivers state; *South East Mission* (established 1980): Akwa Ibom and Cross River states; *West Nigeria Conference* (organized 1930): Kogi, Kwara, Lagos, Ogun, Ondo, Osun, and Oyo states.

4. *Rwanda Union Mission* (organized 1960; reorganized 1984). Territory: Rwanda; comprising the East Rwanda, North Rwanda, and South Rwanda fields. Statistics (1992): churches, 787; members, 243,242; ordained ministers, 161; licensed ministers, 28; schoolteachers, 208; elementary schools, 34. Headquarters: Avenue de la Paix, Kigali, Rwanda.

Constituent organizations and their territories—*East Rwanda Field* (organized 1965; reorganized 1984): Byumba, Kibungo, and Kigali prefectures; *North Rwanda Field* (organized 1956; reorganized 1960): Gisenyi, Kibuye, and Ruhengeri prefectures; *South Rwanda Field* (organized 1921; reorganized 1960, 1972, 1984): Butare, Cyangugu, Gikongoro, and Gitarama prefectures.

5. *Sahel Union Mission* (organized 1981). Territory: Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, Guinea, Guinea-Bissau, Mali, Mauritania, Niger, Senegal, and Togo;

comprising the Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, Guinea-Bissau, Senegal, and Togo missions, and the Guinea, Mali, and Niger mission stations. Statistics (1992): churches, 55; members, 7,138; ordained ministers, 28; licensed ministers, 20; elementary teachers, 28; Headquarters: 3 Rue Curie, Quartier des Etoiles, Lome, Togo.

Constituent organizations and their territories—*Benin Mission* (established 1964, reorganized 1987): Benin; *Burkina Faso Mission* (organized 1973): Burkina Faso; *Cape Verde Mission* (reorganized 1981): Cape Verde; *Côte d'Ivoire Mission* (organized 1952): Côte d'Ivoire; *Guinea Mission Station* (established 1991): Guinea; *Guinea-Bissau Mission* (organized 1981): Guinea-Bissau; *Mali Mission Station* (organized 1982): Mali; *Niger Mission Station* (established 1986): Niger; *Senegal Mission* (reorganized 1981): Senegal; *Togo Mission* (established 1964; reorganized 1987): Togo.

6. *West African Union Mission* (organized 1943). Territory: Gambia, Ghana, Liberia, and Sierra Leone; comprising the Central Ghana and South Ghana conferences; the Liberia, Mid-West Ghana, North Ghana, and Sierra Leone missions; and the Gambia Mission Station. Statistics (1992): churches, 499; members, 168,908; ordained ministers, 114; licensed ministers, 104; schoolteachers, 2,627; elementary schools, 288. Headquarters: 55 Fifth Avenue, Accra, Ghana. Official organ: *Advent Messenger*.

Constituent organizations and their territories—*Central Ghana Conference* (organized 1933; reorganized 1970, 1977): Ashanti region and part of the Brong Ahafo, Eastern, and Western regions; *Gambia Mission Station* (established 1977): Gambia; *Liberia Mission* (organized 1933): Liberia; *Mid-West Ghana Mission* (organized 1933; reorganized 1986): the Brong Ahafo region (excluding Atebubu district), and all Mo-speaking areas of the Northern region; *North Ghana Mission* (organized 1968): the Northern, Upper East, and Upper West regions, and portions of the Volta Region north of the Asukawkaw and Volta rivers; *Sierra Leone Mission* (organized 1913): Sierra Leone; *South Ghana Conference* (organized 1933; reorganized 1987): Anyinam, Asunafo, Ayiribi, Bogoso, Foso, Midland Insu, and Twifu Prasu, portions of Assini and Samraboï, all the coastal areas from East Anum to West Axim, and the Volta region to Kete Krachi.

7. *Zaire Union Mission* (organized 1925). Territory: Zaire; comprising the East Kasai, East Zaire, North Shaba, North Zaire, South Kivu, South Shaba, Upper Zaire, West Kasai, West Zaire, and Zaire Equatorial fields. Statistics (1992): churches, 1,003; members, 246,720; ordained ministers, 211; licensed ministers, 148; schoolteachers, 489; elementary schools, 64. Headquarters: 765 Avenue de la Revolution, Lubumbashi, Zaire Republic.

Constituent organizations and their territories—*East Kasai Field* (organized 1993): East Kasai province; *East Zaire Field* (organized 1955; reorganized 1960): North Kivu province (except Beni and Lubero territories); *North Shaba Field* (organized 1954; reorganized 1974): Kabambare and Kasongo territories in Kivu province, and Tanganyika and Upper Lomami districts in Shaba province; *North Zaire Field* (organized 1956): Beni and Lubero territories in North Kivu province, and Kibali-Ituri district in Upper Zaire province; *South Kivu Field* (organized 1988): South Kivu province; *South Shaba Field* (organized 1974): Shaba province (except Tanganyika and Upper Lomami districts); *Upper Zaire Field* (organized 1974): Lubutu and Punia zones in Kivu Maniema Territory, and Upper Zaire province (except Kibali-Ituri district); *West Kasai Field* (organized 1993): West Kasai province; *West Zaire Field* (organized 1956; reorganized 1962): Bandundu, Bas-Zaire, Kinshasa City; *Zaire Equatorial Field* (organized 1989): Equator province.

8. *Attached field* (under the direct supervision of the division)—*Burundi Mission* (organized 1931; reorganized 1960, 1964, 1984): Burundi.

Institutions

Institutions. The following institutions are located in the Africa-Indian Ocean Division.

Educational Institutions. Adventist Seminary of West Africa (Nigeria); Adventist University of Central Africa (Rwanda); Adventist Vocational Institute (Ghana); Agona Seventh-day Adventist Secondary School (Ghana); Antarandolo Adventist School (Madagascar); Asokore Seventh-day Adventist Teacher Training College (Ghana); Bazega Horticultural Training Center (Burkina Faso); Bekwai Seventh-day Adventist Secondary School (Ghana); Bouake Adventist Secondary School (Côte d'Ivoire); Dogba Secondary School (Cameroon); Gitwe Adventist Secondary School (Rwanda); Konola Academy (Liberia); Lukanga Adventist Institute (Zaire); Mugonero School of Nursing Science (Rwanda); Nanga-Eboko Adventist Secondary School (Cameroon); Peninsula Secondary School (Sierra Leone); Phoenix Adventist Secondary School (Mauritius); Rwamiko Institute (Zaire); Rwankeri Adventist Secondary School (Rwanda); Soamanandrarinny Adventist Secondary School (Madagascar); Songa Institute (Zaire); Valley View College (Ghana); Yele Seventh-day Adventist Secondary School (Sierra Leone).

Hospitals and Sanitariums. Aba Health Centre and Motherless Children's Home (Nigeria); Andapa Adventist Hospital (Madagascar); Asamang Seventh-day Adventist Hospital (Ghana); Batouri Adventist Hospital (Cameroon); Dominase Adventist Hospital (Ghana); Inisha Community Medical Centre (Nigeria); Jengre Seventh-day Adventist Hospital (Nigeria); Koza Adventist Hospital (Cameroon); Masanga Leprosy Hospital (Sierra Leone); Mugonero Hospital (Rwanda); Seventh-day Adventist Cooper Memorial Hospital (Liberia); Seventh-day Adventist Hospital Ile-Ife (Nigeria); Songa Adventist Hospital (Zaire).

Publishing Houses. Advent Press (Ghana); Adventist Printing House (Madagascar); Central African Publishing House (Cameroon).

Retirement Homes. Rosie Le Meme Home (Mauritius).

Presidents: R. J. Kloosterhuis, 1980—1985; J. J. Nortey, 1985— .

Afro-Mideast Division

AFRO-MIDEAST DIVISION. A former large unit of church organization to which was allotted the following territory: Arab Republic of Egypt, Bahrain, Cyprus, Djibouti, Ethiopia, Iran, Iraq, Jordan, Kenya, Kuwait, Lebanon, Libya, People's Democratic Republic of Yemen, Qatar, Saudi Arabia, Somalia, Sudan, Sultanate of Oman, Syria, Tanzania, Turkey, Uganda, United Arab Emirates, and Yemen Arab Republic. Headquarters were located first in Beirut, Lebanon, then in Nicosia, Cyprus. The official organ was the Afro-Mideast Division *Impact*.

The division was organized in 1970 with a membership of 124,382 in 662 churches, being formed by uniting the East African Union (which had functioned as a detached union mission under the General Conference in 1969 and 1970), the Ethiopian Union from the Northern European Division, the former Middle East Division, and the Tanzania Union from the Trans-Africa Division, into one organization. In 1981 a territorial realignment of African divisions took place. The Eastern Africa Division was formed, and the Middle East Union became attached to the General Conference.

Constituent Organizations

Constituent Organizations. The Afro-Mideast Division comprised four union missions:

1. *East African Union Mission* (organized originally 1921; dissolved 1933, Tanganyika going to Central European Division, Section 2; reorganized 1942 [Tanganyika made a separate union in 1960]). The Seychelles Islands were transferred to Euro-Africa Division in 1974.

2. *Ethiopian Union Mission* (organized 1923; reorganized 1945). Territory: Ethiopia and Somalia.

3. *Middle East Union Mission* (organized in 1941; reorganized in 1970, having functioned as a division from 1951 to 1970). Territory: Arab Republic of Egypt, Bahrain, Cyprus, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, People's Democratic Republic of Yemen, Qatar, Saudi Arabia, Sudan, Sultanate of Oman, Syria, Turkey, United Arab Emirates, and Yemen Arab Republic.

4. *Tanzania Union Mission* (organized 1903; reorganized 1960). Territory: Tanzania.

Institutions

Institutions. The institutions located in the Afro-Mideast Division were the following: *Educational Institutions.* Adventist Seminary of Health Evangelism (Tanzania); Akaki SDA School (Ethiopia); Amman Adventist Secondary School (Jordan); Bawshrieh Adventist Secondary School (Lebanon); Beirut Overseas School (Lebanon); Bishmezzine Adventist School (Lebanon); Bourj-Hammoud Adventist School (Lebanon); Bugema Adventist

College (Uganda); Dar-es-Salaam School (Iraq); Ethiopian Adventist College; Ikizu Seventh-day Adventist Seminary (Tanzania); Iran Adventist Academy; Kamagambo Secondary School and Teachers' College (Kenya); Middle East College (Lebanon); Museitbeh Adventist Secondary School (Lebanon); Nile Union Academy (Coptic Adventist Theological Seminary); University of Eastern Africa (became the senior college for the division in 1978); Wollega Adventist Academy (Ethiopia).

Hospitals and Sanitariums. Empress Zauditu Memorial Adventist Hospital (Ethiopia); Gimbie Hospital (Ethiopia); Haile Selassie I Hospital (Ethiopia); Heri Mission Hospital (Tanzania); Ishaka Hospital (Uganda); Kendu Mission Hospital (Kenya); Taffari Makonnen Hospital (Ethiopia).

Publishing Houses. Africa Herald Publishing House (Kenya); Ethiopian Advent Press (Ethiopia); Middle East Press (Lebanon).

Orphanage. Matariah Mercy Home (Arab Republic of Egypt).

History

History. For the history of the work in the Afro-Mideast Division, see specific names of countries in the area of the division. *See also* [Middle East Division](#).

Presidents: M. E. Lind, 1970—1974; E. W. Pedersen, 1974—1975; C. D. Watson, 1975—1980; Bekele Heye, 1980—1981.

Afro-Mideast Division *Impact*

AFRO-MIDEAST DIVISION *IMPACT*. (1971—1981; monthly; English; files in GC). A periodical that was the official organ of the Afro-Mideast Division. It was published by both the Middle East Press and the Africa Herald Publishing House. Total circulation was approximately 2,000.

“Age-to-Come” Theory

“AGE-TO-COME” THEORY. *See* [Messenger Party](#).

Aged, Homes for

AGED, HOMES FOR. *See* [Retirement Homes and Orphanages](#).

Agona Seventh-day Adventist Secondary School

AGONA SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A coeducational boarding and day school jointly managed by the Ministry of Education and the Seventh-day Adventist Church in Ghana. It was established in 1963 as a four-year teacher training college with an initial enrollment of 80 students. The church provided the initial infrastructure for the opening of the school.

In October 1972 the Secondary School Department was established on the same campus with the training college, until the latter was completely phased out in 1974. The school operates on two campuses: the old site, which is located in the northern part of the town along the Kumasi-Mampong Motorable Road, contains the administrative block, the classrooms, girls' dormitory, dining hall, and residences for the tutors; the new site, which is located on the northeastern part of the town, on the Agona-Effiduasi Motorable Road, houses the boys' dormitory and additional housing for the tutors.

In 1993 the school was running two programs concurrently, namely the General Certificate of Education (GCE), and the Senior Secondary School (SSS) programs. The GCE was to be phased out completely in 1994. The school pursues three programs in the SSS course: general science, general arts, and vocational studies. The subjects taught in the SSS program include: English language, English literature, Bible knowledge, history, government, economics, Twi, mathematics, physics, chemistry, biology, food and nutrition, management in living, clothing and textiles, and art.

The school operates an institutional church with a full-time chaplain. Sabbath afternoon programs include doctrinal teachings; stewardship; and health and temperance studies, such as drug abuse, drug addiction, and sex education.

Principals: L. H. Berlin, 1963—1965; I. K. Ansong, 1965—1976; C. A. Mensah, 1976—1984; Seth Okrah, 1984—1986; F. Boadi, 1986—1989; D. K. Obeng, 1989—1991; Kwasi Attakora, 1991— .

Agro-Industrial Adventist Trans-Amazon Academy

AGRO-INDUSTRIAL ADVENTIST TRANS-AMAZON ACADEMY (Instituto Adventista Transamazonico Agro-Industrial). A boarding academy located in Uruara, Para, north Brazil. Begun in 1978, it is under the jurisdiction of the Lower Amazon Mission and the North Brazil Union. It started as an elementary school, but became a secondary school in 1982, offering courses for teachers and technicians in farming and husbandry. In 1993 the 286 students in attendance were served by 26 teachers.

Directors: Joel Fernandes, 1978—1982; Benedito Alves, 1983; Orlando Ferreira, 1984; Salon da Costa, 1985—1988; Daniel Costa, 1989; Esteban Gusman Leyva, 1989—1990; Waldemar Lauer, 1991— .

AHEF

AHEF. *See* [Adventist Health Education Foundation](#).

Ahnberg, Betty

AHNBERG, BETTY (1931—1986). Radio personality, administrator. She was born in Ohio. While attending Andrews University, she became interested in the *Your Story Hour* broadcast. She volunteered 35 years of service to the program, starting as a character actor in 1950 and becoming known as Aunt Sue. She directed the Community Services in Medina, Ohio, for 24 consecutive years and served as a lay representative on various committees. In June 1986 she was awarded a Doctor of Humane Letters degree from Andrews University.

Åhrén, Emil J.

ÅHRÉN, EMIL J. (1865—1936). Preacher, editor, author. Born in Vermland, Sweden, he became a Seventh-day Adventist about 1880. Arriving in Battle Creek, Michigan, in 1882, he began working in the Swedish department of the Review and Herald publishing house. To earn funds to enable him to attend Battle Creek College, he did colporteur work, being the first Swede to sell SDA Swedish subscription books. On completion of his studies he entered the ministry and was ordained in the late eighties.

In 1890 he returned to Sweden, but two years later came back to America. With a growing conviction that he should work for the people of his homeland he sailed back to Sweden in 1894, and for 38 years was editor of *Tidens Tecken* (“Signs of the Times”). Two of his brothers were also SDA ministers. Åhrén was a man of culture, humble and sincere. He was a good preacher and an able editor.

AHS

AHS. *See* [Adventist Health System](#).

Aibling Seminary

AIBLING SEMINARY. *See* [Marienhoche Seminary](#).

AIM

AIM. *See* [Adventist Information Ministry](#).

Airplanes

AIRPLANES. *See* [Mission Aviation](#)

Akaki Seventh-day Adventist School

AKAKI SEVENTH-DAY ADVENTIST SCHOOL. A coeducational 12-grade boarding school operated under the direction of the Central Ethiopia Field at Akaki, near Addis Ababa. The 1973 enrollment was 450 students (about 300 of them boarders), ranging in age from 6 to 18, with 22 full- and part-time teachers for the 12 grades.

Forerunner of the school was a boys' school opened under the leadership of W. Kölling and R. Stein in 1921 on rented land near the village of Addis Alam, about 40 miles (65 kilometers) west of Addis Ababa. Manuel J. Sorensen and his wife, who arrived in Ethiopia in 1922, took charge of the school in 1923 and continued with it till 1929. Carl Jensen and his wife, from Denmark, were there for about a year before moving to western Ethiopia. P. M. Myhre from Norway was there from 1930 to 1933 and made many improvements on the school plant. In 1934, after the school had been without a foreign teacher for about a year, Herbert M. Hanson and his wife arrived. The Italian administration, which took control of Ethiopia in 1936, allowed the Addis Alam school to be operated on a limited scale until 1938, when it was ordered closed. This school is listed in the *Yearbook* from 1933 to 1940, first as the Boys' Training School, then as Addis Ababa Training School for Boys, Addis Alam Training School for Boys, and Ethiopian Union Training School for Boys.

After the Italians left in 1941, Hanson organized a boys' school in rented quarters in Addis Ababa, but in March 1943 moved it to its present site, about 12 miles (20 kilometers) south of the city near the village of Akaki, where some ground and 15 dilapidated stone and mud buildings, which had housed an Italian dynamite factory, were leased from the Ministry of Education for 51 years with the sanction of Emperor Haile Selassie I. This school was listed in the *Yearbook* as Ethiopian Mission Training School for Boys.

Known as Akaki Boys' School, the institution opened with about 70 students, mostly boarders, ranging in age from about 10 to well over 21. A few girls attended as day students. Teachers were few, and most of them had a limited education. From about 1950, girls were accepted as boarding and day students, and the school was renamed the Akaki Mission School. By 1954, classes ranged from grades 1 to 11.

In 1955 the secondary section was moved to Kuyera, the secondary school for Ethiopia (Ethiopian Adventist College), leaving Akaki an eight-grade school. But in 1967 the school was upgraded to its present level of 12 grades.

The boarding fee in 1993 was \$50 per month. Paying students are required to work 10 hours a week. Some work in the school garden and kitchen; others help to maintain the grounds and buildings; still others care for the plumbing and electrical work. Rugmaking and other handcrafts provide salable articles.

In 1993 the school had an enrollment of 1,500 students and employed 28 teachers. It rates high academically in Ethiopia.

Principals: H. M. Hanson, 1941—1955; C. Z. Nielsen, 1955—1958; Ato Negassa Aga, 1958—1971; Truneh Wolde-Selassie, 1971—1985; Negaro Djaleta, 1985—1994; Fonta Chaleabo, 1994—.

Alabama

ALABAMA. *See* [Gulf States Conference](#); [South Central Conference](#).

Alabama-Mississippi Conference

ALABAMA-MISSISSIPPI CONFERENCE. *See* [Gulf States Conference](#).

Alarm

ALARM. See [Alert](#).

Alaska Conference

ALASKA CONFERENCE. The unit of church organization comprising the territory of the state of Alaska. Statistics (1993): churches, 27; members, 2,498; church or elementary schools, 9; ordained ministers, 15; licensed ministers, 6; church school teachers, 17. Headquarters: 6100 O'Malley Road, Anchorage, Alaska. The conference forms part of the North Pacific Union Conference.

Local churches: Aleknagik, Anchorage (Abundant Life, Community, Jewell Lake, Northside, O'Malley), Craig, Delta Junction, Dillingham, Eagle River, Fairbanks, Gambell, Juneau, Kenai, Ketchikan, Kodiak, Nome, North Pole, Palmer, Safe Harbor, Savoonga, Sitka, Sunshine, Valdez, Wasilla, Wrangell.

Companies: Bethel, Copper Basin, Homer, Korean, Kotzebue, Petersburg. Groups meeting: Selawik, Shungnak, Spanish, Togiak, Toko.

There are nine schools, one offering 10 grades.

Alaska is about one fifth the area of the rest of the United States, stretches across the boundaries of two time zones, and reaches beyond the Arctic Circle. The people are separated by great distances and live in modern cities, in logging camps, in floating villages, on homesteads, on farms, and in native villages. The population (1992) is 580,861.

Principal income is from fisheries, minerals (especially North Slope oil), wood products, tourism, and furs. Military bases also form a significant part of the Alaska economy. Salmon, halibut, herring, cod, and shellfish are frozen and canned.

History of Beginnings of Seventh-day Adventist Work

History of Beginnings of Seventh-day Adventist Work. In 1895 there was in Alaska one known SDA, Mrs. J. W. Young, in Ketchikan. According to the *Review and Herald* (74:91, Feb. 9, 1897), in 1896 a colporteur, with another layperson, met some Indians in Alaska who requested a missionary to teach them the Bible. The account does not identify either of these. In the 1898 gold rush an SDA miner-blacksmith, Jasper N. Sylvester (grandfather of H.M.S. Richards, Sr., of the Voice of Prophecy), came to Alaska and gave away tracts wherever he went. George E. Henton, a layman who came to Skagway in 1898, wrote to the *Review and Herald* in 1900 appealing for missionaries to come. He reported one convert and said that SDAs were favorably known.

The first Seventh-day Adventist missionaries to Alaska were A. M. Dart and T. H. Watson, who in 1901 came to Juneau and Douglas (at that time a mining community situated across the Gastineau Channel from Juneau). It is not known how long Watson stayed (he was still there in 1902), but Dart returned to California in 1904 because of poor health. In 1905 J. M. Estes, of Nome, Alaska, reported working among the Eskimos, several of whom had begun to observe the Sabbath (*Review and Herald* 82:18, Aug. 17, 1905). Possibly it was to this work that John Spoon, the father of an Inuit tribe, referred in 1930 when he told

S. C. Hanson who was teaching in a government school at Ugashik, that he had attended SDA meetings “in Nome years ago” (*North Pacific Union Gleaner* 25:4, Dec. 2, 1930).

In the summer of 1905 Dart was back again in Alaska, holding meetings in a tent in Ketchikan. He was assisted by R. S. Greaves, a student on vacation from Walla Walla College, and by local lay members “Brother and Sister Sparhawk and Sister [J. W.] Young, who are engaged in mercantile business here” (*ibid.* 1:8, July 24, 1906). They established a Sabbath school of 11 members. In the autumn a store building was fitted up as a meeting place, and Dart held Sunday night meetings attended about equally by indigenous people and settlers. In the spring of 1907 an SDA Indian preacher from British Columbia, Henry Pierce, came temporarily to work among the interested Indians around Ketchikan. After spending the summer in Skagway and visiting the small number of SDAs in Juneau, Douglas, and other places, Dart returned to Ketchikan for the winter. The work in Skagway, which consisted mostly of distributing publications among the travelers coming through, yielded no permanent results. On this trip Dart visited “Sister Carter,” who had “held the fort at Douglas for about ten years” (*ibid.* 2:4, Nov. 6, 1907), and therefore must have been one of the earliest SDAs in Alaska.

Alaska Mission Church

Alaska Mission Church. By 1907 the *Yearbook* names Dart as superintendent and minister of the Alaska Mission, which had a membership at that time of 25. For the next three years no worker is listed, but the 1911 *Yearbook* names Fred W. Temple, in Ketchikan, as missionary licentiate for Alaska. In June 1909 he and William Furber had been sent from Walla Walla College as student colporteurs by the North Pacific Union Conference. The two purchased a launch, the *Evangel*, and used it to travel among the islands until winter set in. In 1910 Temple, who stayed on until 1913 or 1914, had a larger boat built, a 36-foot (11-meter) cruiser called *Searchlight*, and used it as a “marine relief ship” on emergency missions. In 1915 and again in 1916 the *Yearbook* names no missionary for Alaska, but in 1916 D. H. Hanson, a minister from Montana sent by the North Pacific Union Conference, arrived at Juneau in April. Visiting Skagway and Eagle River, he held meetings at the latter place and established a Sabbath school of 11. At that time there were two SDA nurses working in the Juneau hospital and “a sister living at Ketchikan.”

In September came another minister, William T. Hilgert, with his wife and Dorothy Rice. Shortly afterward he organized a mission church of 10 members. Evangelistic meetings at Ketchikan resulted in six converts. Before the end of the year, work had begun among the Indians, and one convert, a Tsimshean from Metlakahtla, had been won. Weekly meetings were held at a native Thlinglet village where “sister Young, who has been in Alaska for many years, taught . . . a number of years ago” and where the villagers asked the missionaries to return in the autumn (*North Pacific Union Gleaner* 11:1, Jan. 25, 1917). In the spring and summer of 1917, meetings at Skagway resulted in five converts. The secretary-treasurer of the North Pacific Union Conference, S. J. Lashier, came during the summer of 1917 and assisted Hanson with meetings at Douglas.

By early 1918 Hanson reported that in the entire mission field there was only one church, with 16 members, who were widely scattered (all of them in southeastern Alaska). Some

had moved to the continental United States. There were three Sabbath schools, at Ketchikan, Douglas, and Skagway (*ibid.* 12:2, Feb. 14, 1918).

By the summer, W. T. Hilgert had returned to Oregon, and F. A. Lashier was assisting Hanson in holding evangelistic meetings at Haines. Late in 1919, after Hanson had returned to the continental U.S., O. W. Herwick, from North Dakota, went to Alaska. He assisted Lashier in evangelistic meetings at Sitka. The Lashiers returned to the continental U.S., while Herwick remained until 1963, though retired from the active ministry in 1929. In the spring of 1921 T. H. Watson, who had spent some time in Alaska at the beginning of the century, returned to work among the natives, but first assisted Herwick in evangelistic meetings in southeastern Alaska and in organizing a church at Ketchikan, which met in the home of Mrs. Young (*ibid.* 16:3, May 26, 1921). That same year Herwick, with the help of a few members, began to erect a small church building at Ketchikan, a two-story structure with the chapel on the upper level.

In 1922 the North Pacific Union Conference bought a boat for the Alaska Mission, the 50-foot (15-meter) *Dixie*. The decision to purchase was made when H. W. Cottrell, president of the union conference, and S. J. Lashier, treasurer, came to Alaska at the request of Herwick to plan for mission work for the Inuits and Indians as well as the settlers.

Work in Western Alaska

Work in Western Alaska. Watson traveled among the islands of southeastern Alaska, meeting with natives and other fishers. In 1923 he worked far to the north and west of the SDA base in southeast Alaska. He established and taught in the government school at Kulukuk, and worked in an outpost station among primitive natives untouched by Christianity. By his example he taught Christianity to the Inuits living around Bristol Bay, in western Alaska, even though he could not teach his religion formally in a government school. “It is said that when he was first asked to go to Alaska, Ellen G. White talked with him about the work in that vast territory and advised him, ‘Let no man take you from that field’” (Fern Royer Owens, *Sky Pilot of Alaska*, p. 48). He continued working for Inuits and Indians, with periodic returns to California for his health, until his death, in January 1927.

From time to time (1924—1927) the *North Pacific Union Gleaner* mentions several SDA members who did lay missionary work among the Inuits at the Kananak orphanage and elsewhere in the Bristol Bay area (Watson, the L. D. McGhees, the Howard Hansens, and Josie Moody). The V. P. Dicksons worked in a school at Shishmaref, in the far northwest. In 1929 S. F. Nance worked in Valdez, Fairbanks, and Anchorage. As a result, in that year one woman was baptized at Valdez and two men at Anchorage.

Mission Organization

Mission Organization. In 1929 H. L. Wood was sent to superintend the Alaska Mission and to organize the mission as nearly as possible like the organized conferences in the continental U.S. He was appointed secretary-treasurer, Book and Bible House manager, Sabbath School Department secretary, and Home Missionary Department secretary. He soon repaired and remodeled the *Dixie*, which he renamed the *Messenger*. Assuming the

role of captain and his wife that of deck hand, they followed the fishing fleet “fishing for men,” and sailed from village to village holding meetings and preaching the gospel.

According to the records there were 24 members in Alaska at the close of 1928, and four Sabbath schools, with five members of the extension division scattered throughout the territory. Wood set up the mission office in his home in Ketchikan; his wife handled the correspondence. Letters were sent to the isolated members each quarter.

After evangelistic meetings were held at Juneau in 1931, 10 were baptized. A church was organized there the same year under the leadership of Vernon Gyes and his wife, who came to Alaska in 1930.

Through the influence of Frank Waskey (Alaska’s first delegate to the United States Congress, and a convert of L. D. McGhee and T. H. Watson), Ray Smith with his family of 10 left Washington in 1930, moved to the Bristol Bay area, and settled at Mosquito Point on Lake Aleknagik, near Dillingham. As the years went by, relatives and friends moved in, until the Aleknagik church was established in 1934, with 25 charter members, the first in the Bering Sea region.

In 1935 the mission headquarters were moved from Ketchikan to Juneau, and an old trading post in the downtown area was purchased and remodeled into a church. A later addition housed the mission offices.

Wood broadcast on Sunday evenings over the Juneau radio station, with the Gyeses helping with the music. The following year M. J. Jackson preached on the radio at Anchorage, in south central Alaska, where in 1934 there had been only one known SDA (*North Pacific Union Gleaner*, Dec. 11, 1934), and where he organized a Sabbath school in April 1936. In 1974 this old church was replaced by a new one.

With the opening up of Matanuska Valley to homesteaders, there soon was a small group of believers at Palmer. Through the efforts of Jackson, a church of 23 was organized and a new log church building was dedicated there Apr. 19, 1936. This was the first church of any denomination in the Matanuska Valley. This church was sold in 1971 and replaced by a new one, which was completed early in 1975.

The first Alaskan general meeting was held in April 1934 at Ketchikan. Fifty of the 91 members were present, and 10 converts were baptized.

At this time the *Messenger* was sold and a coast guard patrol boat was purchased from the government and named *Messenger II*. Later, during World War II, when invasion threatened Alaska, the Navy requisitioned *Messenger II*, leaving the mission without transportation. On Wood’s appeal the North Pacific Union Conference purchased an airplane for the mission. On his fifty-second birthday, May 1, 1942, Wood enrolled as a student pilot. On one two-month trip around the field he logged 11,000 air miles. But death came suddenly on Sept. 24, 1944, apparently from a heart attack, as he flew over the inland waters of southeastern Alaska, approaching the Owens logging camp.

In 1924 Sam Hance canvassed southeast Alaska, covering Ketchikan, Petersburg, Juneau, and Sitka. In 1925 he took Harold Peckham from Walla Walla College with him across the Gulf of Alaska to Kodiak Island, then back to Anchorage, Valdez, and Seward; then they hiked the approximately 500 miles (800 kilometers) from Seward to Fairbanks to reach the men building the Alaska railroad. They found a small group of men about every 12 miles (19 kilometers). After reaching Fairbanks, they canvassed about three weeks before they were told to obtain a \$200 permit or desist. So Hance hiked another 380 miles (600

kilometers) over Chitna Creek and on to Cordova, while Peckham hiked to Valdez and on to Cordova, where they took a boat to southeast Alaska and canvassed the islands from the mission boat.

In 1926 Harold Peckham and Robert Wirth, from Walla Walla College, canvassed in southeastern Alaska, then went north. They hiked 150 miles (240 kilometers) inland to the head of the Yukon River, then traveled by boat down the river, and later hiked the more than 500 miles (800 kilometers) from Seward to Fairbanks, selling SDA publications. In 1927 Wirth returned with Edd Norwood and covered the same territory.

Elmer Henderson, called a veteran colporteur, lost his life in 1930 on the Shismaref Shoal when the mailboat *Good Hope* was wrecked in a storm.

In 1948 A. L. Zumwalt, in Alaska since 1946, became the first president of the Alaska Mission. He concluded that church schools were the answer to the problem of helping the Alaska Mission grow. New members who moved into the territory or who were baptized locally would soon leave in order to secure a Christian education for their children. In the summer of 1953 the mission office was moved to the Anchorage church building, and two years later to a new office at 718 Barrow Street. Before Zumwalt's retirement in 1961, every church had a church school, as did the company on Vank Island.

In 1946, while Jack Provonsha served as pastor at Fairbanks, a church was organized there. A new building was erected in 1960, but it was severely damaged by the flooding of the Chena River in 1967. This building was replaced by a new church at College, near the University of Alaska, under the leadership of Dr. A. V. Pflugrad and Pastor James Stagg.

Evangelism Among the Inuits

Evangelism Among the Inuits. Work among Inuits in the north above the Arctic Circle began in 1949. Interested people were found at Selawik by Marvin Troutman, Merle Smith and his wife, and the mailing band of the Dillingham church. Beginning in 1955, Glenn Murphy and his wife lived and worked there for seven years. With Inuit help, Murphy logged with dog teams in the winter and by summer floated the logs 80 to 100 miles (128 to 160 kilometers) down the rivers to build the church and apartment at Selawik. In 1962 John Topkok and his wife, Naomi, became the first Inuit workers, traveling among their own people for hundreds of miles around the Selawik area in their own small airplane.

At Gambell, on St. Lawrence Island, Frank Daugherty and his wife were lay members stationed there from 1938 to 1945. Because of this couple's personal Christian witnessing, Wood came and baptized Robert Tungiyon and John Walunga on June 20, 1944. Two years later, on Aug. 29, 1946, 12 young people and adults were baptized by Fred Wagner. A church building was erected at Gambell by Glenn Murphy. In 1970 Pastor and Mrs. Bernie Willis were assigned as the first permanent workers at this most isolated place. In March 1972 a church was organized at Gambell. This was the first Inuit church in the North American Division.

Village Work. Mr. and Mrs. Clyde Harris made funds available in 1965 for the establishment of chapels in Inuit villages. Later a year-round student missionary program was begun in Shungnak, Selawik, Savoonga, and Togiak. Each village has a chapel and adequate housing for arctic conditions. At the small town of Craig, in southeastern Alaska, the mission owned an abandoned church building and school. Seeing the success of the

arctic student missionary work, Murray Gildersleeve renovated the Craig property in 1971. A year later work was begun by David Brown, a colporteur, and his wife. The Craig church building now serves as a central meeting facility for the community. A full-time pastor is located there.

Messenger III. In southeast Alaska SDAs are scattered in many logging camps and villages. There are also Indian villages in the area. To serve this area the people in the camps raised funds to build a 53-foot (16-meter) motor vessel. In 1970 the *Messenger III* was launched. It serves as a parsonage, chapel, and mobile evangelistic outreach center.

New Groups. Laymembers have established the work at Valdez, Kodiak, and the Kenai Peninsula. In 1959 Milford Taylor moved to Valdez and served the community as a schoolteacher and later as a principal. He established a Sabbath school that grew, and in 1973 a small group organized into a company. The town of Valdez was completely demolished by the tidal wave following the great Alaska earthquake in 1964. The town has been completely relocated and is the terminus for the Alaska oil pipeline. The church in Valdez was completed in 1972 under the direction of Glen Mills. Dr. A. V. Pflugrad, of Fairbanks, was also one of the motivating influences encouraging the building.

In 1972 Douglas Cooper and his family moved to Kodiak for the purpose of establishing a church in Alaska's fifth-largest city. He began by canvassing to find interested people. Families were also encouraged to move to the area. In 1973 a company was officially organized and land purchased for a building site. There now is a new church/school combination building that houses 12 students and 55 church members.

In 1968 Bert McCool moved his family from Palmer to the Kenai Peninsula. At that time there was no organized work on all of the peninsula. The McCools held Sabbath school in their home and gradually gathered together other interested people and Sabbathkeepers. By 1973 the group was officially organized as a church to serve the twin cities of Kenai-Soldotna.

In 1982 the Alaska mission officially became the Alaska Conference.

Youth Camps. Because of the immense size of Alaska and the scattered membership, the conference operates three youth camps: Camp Tukuskoya, to serve south central Alaska; Camp Polaris, to serve the west; and Camp Lorraine, to serve the southeast. A new lodge was built at Tukuskoya, near Anchorage, during the summer of 1974. Elder Harold Dawson began work on Camp Lorraine, on Vank Island, in 1970 and completed seven cabins and a four-story A-frame lodge. The camp was dedicated the summer of 1974. Much of the work and material was donated by people living in the city of Wrangell and area logging camps. The camp is also used in community service for the young people and adults of that area.

Superintendents and Presidents: A. M. Dart, 1906—?; Fred W. Temple, 1910—1917; D. H. Hanson, 1917—1919; F. A. Lashier, 1919—1921; O. W. Herwick, 1921—1929; H. L. Wood, 1929—1944; E. E. Jensen, 1944—1949; A. L. Zumwalt, 1949—1961; J. C. Hansen, 1961—1974; F. M. Beavon, 1974—1977; W. L. Woodruff, 1977—1985; S. L. McPherson, 1985—1988; D. R. Watts, 1988—1991; J. L. Stevens, 1991— .

Albania

ALBANIA. A republic in the western part of the Balkan Peninsula, having an area of 11,100 square miles (28,750 square kilometers) and a population (1994) of 3.4 million. Albanians are considered to be descendants of the ancient Illyrians, who may have migrated into the Balkans even before the Greeks. The area was later controlled by the Romans, Slavs, and Normans. Then in the fifteenth century came the Turks, who introduced Islam. In 1912 the country was proclaimed independent. The people of the country are predominantly Albanians, but there are small groups of Greeks, Vlachs, Bulgarians, and Serbs. The Albanians speak a language not related closely to any other European language. Their religions are: Muslim (more than 70 percent), Greek Orthodox (about 17 percent), and Roman Catholic (about 10 percent). All public worship and religious institutions were outlawed in 1967. In 1990 the right to practice religion was restored.

Seventh-day Adventist Work

Seventh-day Adventist Work. Perhaps the first Albanian converts (who lived, however, in an area now in Greece) were three of the Brakas family, who became SDAs through reading denominational publications and were baptized in 1909 by R. S. Greaves. There was no development of the work in Albania itself for many years.

In 1932 E. Hennecke, director of the Grecian Mission, who was forced to leave Greece, moved to Tiranë, the capital of Albania, hoping to continue to direct the mission from there. He sought and obtained permission to establish medical work in Albania, and received authorization for two trained nurses from Germany to enter the country. This experiment lasted less than a year, for in a few months all the foreign workers had to leave the country. However, as the result of some meetings held during that year, one woman was baptized.

In 1938 D. C. Lewis, an Albanian returning to his country after having learned the SDA message in America, was baptized en route in Saloniki, Greece. After settling in Albania, he shared his faith, with the result that four converts were baptized in 1940 by C. A. Christoforides, director of the Grecian Mission, who had the responsibility for members in Albania.

During World War II contact with Albania was lost. D. C. Lewis, as was learned later, died soon after the end of the war.

When contact was reestablished in 1991, it was discovered that there had been two believers who had remained faithful during this period of isolation. ADRA and the Communication/Public Affairs and Religious Liberty departments of the Trans-European Division were the entering wedge in reestablishing contact. They developed a good working relationship with the government and local authorities.

In the spring of 1992 a team of evangelists under the direction of David Currie, Ministerial Association secretary of the Trans-European Division, began a series of evangelistic campaigns in Tiranë and Korçë. This resulted in the first baptisms in Albania in 50 years.

In a special ceremony on Oct. 10, 1992, the first church was formally organized in Tiranë. A prominent feature of the church program is its children's ministries. More than 100 enthusiastic children attend each week. By the end of 1992 there were 124 baptized members in Albania.

In 1993 ADRA was able to lease a portion of land (approximately 1.25 acres [5,000 square meters]) from the local council in Tiranë for the future development of a warehouse, community center, health center, and micro industrial units.

The territory of Albania is a part of the Trans-European Division.

Albanian Mission Organized

Albanian Mission Organized. Just three years after Albania opened its doors, Seventh-day Adventists formally established church organization in that country. Seventy delegates representing believers from Tiranë, Korça, Shkodra, and Elbasan, convened April 14—16, 1994, in Tiranë and voted to adopt a church constitution and form the Albanian Mission.

The international church made its first contacts with Albania in decades during April 1991. Today there are 155 baptized members in Albania. According to Ron Edwards, mission president, the number worshiping on Sabbath is much greater. They are now preparing 80 for baptism and have an objective of tripling their membership by 1997.

Albanian Mission of Seventh Day Adventists

ALBANIAN MISSION OF SEVENTH DAY ADVENTISTS. *See* [Albania](#); [Trans-European Division](#).

Albany Conference

ALBANY CONFERENCE. *See* [Millerite Movement, III, 9](#).

Alberta Conference

ALBERTA CONFERENCE. The unit of church organization comprising the province of Alberta and a portion of the Northwest Territories in Canada. Statistics (1993): churches, 55; members, 7,607; church schools, 11; ordained ministers, 37; licensed ministers, 9. Headquarters: Willow Street, South Red Deer, Alberta. The conference forms part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions. Canadian Union College, Chinook Winds Adventist Academy, Parkview Adventist Academy, Sherwood Park Nursing Home.

Local churches: Airdrie, Beauvallon, Beiseker, Bentley, Bonnyville, Boyle, Brooks, Calgary (Asian, Bridgeland, Central, Mountain View, Pineridge, Spanish), Camrose, College Heights, Consort (Loyalist), Drumbeller, Edmonton (Central, South, Spanish, West), Edson, Fairview, Fort McMurray, Grande Prairie, Hanna, Innisfree, Lacombe, Leduc, Lethbridge, Lloydminster, Medicine Hat, Myrnam, Okotoks (Foothills), Olds, Peace River, Ponoka, Red Deer, Rimbey, Rocky Mountain House, Ryley, Sedgewick, Sherwood Park, Smokey Lane, St. Albert, Stettler, Stony Plain, Sylvan Lake, Vegreville, Wanham (Peoria-Smoky), Warburg, Wetaskiwin, Yellow.

Companies: Calgary (Korean), Edmonton (Korean), Edson (Hinton), Fort Vermilion (Morning Star), Lae La Biche, Lethbridge (Taber), Ponoka (Maskwachees), Red Deer (Northwest), Spirit River.

History

History. *Beginnings of the Work.* Seventh-day Adventist teachings were introduced into Alberta in May 1895 by two colporteurs, Thomas Astleford and George W. Sowler. Astleford, preceding Sowler by two weeks, began working in Edmonton. Sowler sold 200 copies of *Bible Readings* in Calgary. He also canvassed north of Calgary and in the towns along the Canadian Pacific Railroad to the east, and among the ranchers from Calgary to Fort MacLeod, and from the Bow River to the foothills of the Rockies. On one trip he traveled in the saddle 25 miles (40 kilometers) without seeing a house.

Astleford, working in Edmonton and in the towns along the railroad to the south, was responsible for the first converts in the province. These included Gustave Litke of Leduc (the *Northern Union Gleaner* [1:1, Aug. 14, 1906] calls him John), and Dr. Menzel and his family, of Stony Plains. Litke shared his new faith with his German friends, and soon H. J. Dirksen was sent from Manitoba, who organized a church at Leduc on May 14, 1898, the first Seventh-day Adventist church in the Northwest Territories.

The first SDA pastor to settle in Alberta was Henry Block, who arrived in October 1899. His charge was the German congregation at Leduc. Next came J. W. Boynton, who made his headquarters in Ponoka in the summer of 1901. He estimated that in all there were some

35 German-speaking and 12 English-speaking members in Alberta. He held meetings about 15 miles (24 kilometers) west of Olds, a community in which a few SDAs had settled, which resulted in the Harmattan church.

Persecution came to Seventh-day Adventists in Alberta as early as 1902 and 1903. J. L. Hamren, of Wetaskiwin, was fined \$2 and costs for doing farmwork on Sunday, even though the law prohibiting work on that day was not applicable to farmers. Later a blacksmith in Leduc named Gebanus was fined \$10.70 for operating his shop on Sunday. Hamren appealed his case and won a dismissal. Later the attorney general at Regina, the center from which the Northwest Territories were then governed, ordered the Royal Canadian Mounted Police not to disturb SDAs or Jews doing work on Sunday.

Alberta Mission Organized. The first general meeting in Alberta was held in July 1903 at the home of J. H. Lowry in Ponoka, and a year later, also in Ponoka, the first camp meeting was held, with about 50 present, reported Boynton. At that time Alberta, which had formed a mission field of the Northern Union, was organized into a mission, with J. W. Boynton as first superintendent. There were then in Alberta one German, one Scandinavian, and two English churches. In the next two years two more churches were organized, one at Leavings (July 1905) and the other, an English congregation, at Leduc (Feb. 23, 1906).

Alberta Conference Organized. By the time of the third camp meeting, held in Red Deer in July 1906, the number of churches had risen to six. At this meeting, with R. A. Underwood, Dr. P. T. Magan, and C. A. Burman present, the Alberta Mission was made a conference, with C. A. Burman as president, J. W. Boynton, vice president, and Stella B. Lowry, secretary-treasurer. After remaining more than a year longer under the Northern Union Conference (Minnesota, the Dakotas, Manitoba, and Alberta), the Alberta Conference joined with Manitoba, Saskatchewan, and British Columbia in October 1907 to form the Western Canadian Union Conference (since 1932 part of the SDA Church in Canada). During the first decade of the conference's history, almost 800 members were added and 20 new churches were organized. Contributing to this rapid growth were immigration of SDAs from the U.S. and the establishment in 1907 of an industrial school at Leduc (*see Canadian Union College*).

In 1907 new congregations were established in Calgary (May 26) and Edmonton (Apr. 28) and one at Vermilion Lake (Sept. 1), composed almost entirely of English-speaking SDAs from the U.S. who had taken advantage of land available at low cost in this country of opportunity. In 1908 one such group, consisting of 13 German families from North Dakota, came on an immigrant train, with their livestock and equipment on a special freight train, to settle in virgin territory in what is now Rosebud. They arrived so late in the year that they were forced to spend the winter in tents and to subsist on frozen potatoes and beef. As they met for Sabbath services they expressed their feelings in one of the old German songs, "Gäste und Fremdlinge sind wir" ("We Are Guests and Strangers"). Later C. A. Burman, conference president, and Henry Block, another minister in Alberta, organized the group into a church with 20 charter members, over which H. H. Humann was elected local elder. The congregation met in the home of Henry Kindopp. In 1910 they founded a church school of which some of the first teachers were C. C. Neufeld, Teddy Roth, A. C. Harder and his wife, and Dan Ochs. Neufeld taught his 55 students in German in the morning and in English in the afternoon.

Work in the Peace River district began in 1904 or 1905 with Cornelius D. Holdeman, a colporteur. The first converts, the Knutsons and Keillors, were won through papers distributed by a former SDA, Doc Chase, who operated a stopping place on Lesser Slave River. In May 1918 H. A. Niergarth opened a series of public meetings at Clairmont. In August Calvin D. Smith and his wife settled in the town of Peace River. In September E. S. Stanley (later well known for his column Dad's Philosophy in the *Peace River Record*) arrived in Swan River and established a school. During the influenza epidemic the Smiths went from place to place ministering to the sick. When they moved to southern Alberta the next year, Peter Rick, Mrs. Smith's brother, took over their missionary work. Rick was responsible for the first SDA church in the area, the Bluesky church, organized on July 17, 1921.

In the Beauvallon district it was many years before the English-speaking members of the Vermilion Lake church won any of their predominantly Catholic Ukrainian neighbors. The first such convert was a lad who fled to a family named Philbrick to escape from a cruel father. This lad, later known as M. H. Philbrick, became an SDA minister. The second Ukrainian convert, George Soloniuk, also became an SDA minister. Soloniuk and his wife became interested in the study of the Bible through a report emanating from one Ripka, a Baptist, to the effect that worship of images was unbiblical. Their friend, Elia Tkachuk, was equally roused and sought for a Ukrainian Bible. On learning that a Mrs. Tym had one in her possession, he went to borrow it. Mrs. Tym consented to lend it, but while she was upstairs searching for it, her baby sat down in a pan of boiling water she had left on the floor. The baby's cries ended her search and Tkachuk's visit, but a Mrs. Smith, an SDA, saved the child's life. After the child's recovery, Tkachuk went back for the Bible, and this time got it. He began at once to read it, but found he could not understand it. He confided his dilemma to Mr. Smith, husband of the woman who saved the child's life. Smith requested help from the conference office, and finally Joe Walshy, a Polish worker, was sent. Walshy studied with the Soloniuks and in the Tkachuk home. The Soloniuks were the first to be baptized (Aug. 12, 1918).

At first the meetings at the Tkachuk home were well attended, but when Walshy began using charts, his audience became frightened and ceased to attend. Then the conference sent T. T. Babienco, who baptized 34 and organized the Pobida (Victory) church on Aug. 3, 1919.

To be baptized by the SDAs was a bold step to take. At one baptism of 23, conducted by Peter Yakavenko, it was necessary to post three husky men at the gate to keep out potential troublemakers. Even so, when one lad went into the water, his uncle had to be forcibly restrained from interfering. This baptism was followed by the organization of the second Ukrainian church, the Myrnam church.

Many Alberta congregations, such as those at Clive and Cassils, were composed almost exclusively of immigrants. The Cassils church, formed in 1919, owed its existence to a pseudo-SDA who had induced SDAs from the U.S. to enter the country by promising to build a 10-grade school. The congregations at Peoria, Belloy, and Cluny were composed of German settlers.

The Alberta Conference has always been a "little Europe." Formerly there were Scandinavian churches in Edmonton, Donalds, and Camrose; Russian churches in Coronation

and in Loyalist; a Romanian company in Hamlin. There have been numerous German and Ukrainian congregations.

Seventh-day Adventist schools early became a feature of the church in Alberta. The little log building constructed in 1902 at Harmattan was erected to serve as both a church school and a place of worship. Its first teacher was Addie Tifel, and the second, LaRena Carpenter, later Mrs. F. L. Hommel. By 1921 provincial laws in Alberta barred church schools.

Membership in the Alberta Conference has grown steadily. From 1,000 members in 1916 it has increased to 7,600 in 1993. The number of churches has varied little since 1916. A few churches have ceased to exist; others have changed their names and locale, or have combined or divided.

For the medical work in Alberta, *see* [Bethel Sanitarium](#).

Further Developments

Further Developments. After World War II many new church buildings were erected in Alberta, such as those in Edmonton, Lacombe, and Calgary. Representative church schools have been built and staffed with provincially certified teachers. A youth camp was established near Banff, fittingly named Camp Rundle, after the towering mountain that overlooks it. Provincial zoning regulations prevented a necessary expansion of the camp in 1971. This situation led to the purchase of almost 180 acres (73 hectares) of land along the Little Red Deer River west of Bowden. The former Camp Rundle properties were sold, and the present site has been developed for year-round use. Officially opened July 8, 1973, the new facilities are used for the conference camping programs, the annual camp meeting, and workers' meetings, as well as many other meetings and conventions. The camp name, as seen on highway direction signs, is "Seventh-day Adventist Camp."

Canada's Northland has been largely untouched in terms of Seventh-day Adventist witnessing. In 1969 the Alberta Conference took a significant step in this direction by establishing a mission work in Yellowknife, Northwest Territories, under the leadership of Henry Bartsch. Beginning primarily with Community Services programs and *Signs of the Times* distribution, Pastor Bartsch was able to gain the people's confidence in the Seventh-day Adventist Church. Lay members moving to Yellowknife and assistance from student missionaries have enabled the mission work to reach many communities surrounding Yellowknife. In 1973, with valuable help from Maranatha Flights International, a mission complex was built. The facility provides a worship center, an auditorium, the manse, and guest rooms. The opportunities for extending mission work in the Northwest Territories were greatly enhanced by acquiring a Cessna 180H airplane in 1974. Christened *Arctic Arrow* (in honor of C. S. Cooper's missionary foray up the Mackenzie River with a boat named *Arctic Arrow*), the plane came as a gift from the Quiet Hour and its supporters. Seventh-day Adventists in Yellowknife are members of the Alberta Conference church.

In recent years an increasing number of physicians, dentists, and optometrists, as well as other medical and paramedical personnel, have located in the conference. Annual health evangelism conferences are held to maintain a close team relationship among medical professionals and the ministry.

During the decade of the 1980s a significant work was established among the native Indian population in central Alberta. A church was established on the reservation at Hobbema with a full-time pastor. A strong educational work was established for native children. Between 1984 and 1993 one or two schools were operated each year on the reservation. In 1991 a new school with approximately 100 students opened off the reservation. It is the only school for native children operated by the church in Alberta.

Presidents: C. A. Burman, 1906—1914; H. H. Humann, 1914—1918; A. J. Haysmer, 1918—1920; J. J. Reiswig, 1920—1928; A. V. Rhoads, 1928—1935; W. B. Ochs, 1935—1936; H. L. Rudy, 1936—1937; C. W. Degering, 1938—1946; E. H. Oswald, 1947—1949; A. E. Millner, 1949—1951; G. E. Taylor, 1952—1957; H. D. Henriksen, 1957—1958; J. W. Bothe, 1959—1962; P. Moores, 1962—1966; A. W. Kaytor, 1966—1974; J. W. Wilson, 1974—1980; H. Larsen, 1980—1987; D. W. Corkum, 1987— .

Alberta Industrial Academy

ALBERTA INDUSTRIAL ACADEMY. *See* [Canadian Union College](#).

Alberta Mission

ALBERTA MISSION. *See* [Alberta Conference](#); [Northern Union Conference](#).

Alberta Sanitarium

ALBERTA SANITARIUM. *See* [Bethel Sanitarium](#).

Alcohol

ALCOHOL. *See* [Temperance](#)

Alenza Academy

ALENZA ACADEMY. *See* [Spain](#).

Alert

ALERT. The title (registered U.S. Patent Office) that was used by the International Health and Temperance Association to strengthen the temperance work around the world by providing information not only for church leaders but for prominent men and women in government, medicine, law, education, and other professions. It also provided material that national temperance societies could use in their own temperance papers in various geographical and language areas.

This editorial service was sent out on a regular basis under the title *Alert* International News Service (AINS).

Algeria

ALGERIA. A North African country independent since 1962; formerly a French colony and province from 1830. The country is bounded on the west by Morocco and Mauritania, on the north by the Mediterranean Sea, on the east by Tunisia and Libya, and on the south by Niger and Mali. It has an area of 920,000 square miles (2,382,800 square kilometers) and a population (1994) of about 28 million, mainly Arabs, and 90 percent Muslim. Agriculture is the principal occupation, with wine, cereals, olive oil, and alfalfa the chief products. Large deposits of oil have been found in Algeria in recent years.

Statistics

Statistics. The territory of Algeria is part of Mission and Services to Muslims (MIS-SERM) (which includes Tunisia and Morocco), which is part of the Euro-Africa Division. Statistics (1993) for *Algeria*: church members, 12.

For a former institution, see [Algerian Publishing House](#).

Seventh-day Adventist Work

Seventh-day Adventist Work. The first SDA in Algeria was Joseph Gomis, who had been born into a Spanish Catholic family but had become a Protestant at the age of 16. During a trip to Switzerland he became acquainted with SDAs through reading the magazine *Les Signes des Temps*, and was baptized. About 1886 he established himself as a baker in the town of Relizane, in the province of Oran, Algeria. While working at his trade he shared his faith with several members of his family and others, some of whom accepted the new doctrines. About 1889 J. D. Comte and Albert Vuilleumier visited these new converts, and Vuilleumier baptized them. Many of the early converts emigrated to South America, while those who remained continued to be faithful in Sabbath observance though they were not visited for many years.

In 1905 S. Jespersson and his wife were sent to Algiers to do medical missionary work. In September 1907 Paul Steiner arrived to assist them in evangelistic work, but for health reasons he had to leave before completing his first year. Before the end of 1908 Ulysse Augsburg, a minister, and Joseph Abella, a colporteur, arrived. In April 1909 four women were baptized. Thus was laid the foundation for a church in the capital.

At the time of the Latin Union Conference session in 1909, Albert Guyot was invited to go to Algeria. He went first to Algiers, then in October 1910 to Oran. In Oran he renewed contact with the early adherents of Relizane, met the founder of the group, Joseph Gomis, then 77 years old, and found four large families keeping the Sabbath.

As a result of the work of Paul Badaut, J. C. Guenin, R.T.E. Colthurst, W. E. Hancock, and others, the work spread gradually to the different sections of Algeria. In 1912 the field was assigned directly to the General Conference. Then after World War I it again became

a part of the Latin Union Conference. In 1921 the Algerian Mission was organized, with Albert Meyer in charge, and with a membership of 61.

When the North African Union Mission was organized in 1928, the headquarters were placed in Algiers. By 1933 there were 207 members in the Algerian Mission. Colporteur work contributed substantially to evangelism in Algeria. The medical work was represented by the Vie et Santé Institute of Algiers (established 1933) and dispensaries at Mostaganem and Bel-Hacel in the region of Relizane-Oran. In 1950 a church and headquarters building was dedicated in the center of Algiers.

In 1958 the Algerian-Tunisian Mission had 12 churches or companies, with a membership of 540. At that time 15 evangelistic and other workers and two colporteurs were at work in this vast territory. When Algeria became independent in 1962, more than a million Europeans left, and with them nine tenths of the SDA members.

A school for boys aged 12 to 17 in Algiers was closed by the government in 1968. The clinic, Vie et Santé, was taken over by the government. Our other properties were classified as “available for possession,” although our office was endeavoring to function. In 1993 there were six members in Algiers and six in the rest of the country.

Evangelistic efforts are confined to Arabic radiobroadcasts, and the Bible correspondence course originating in France.

Algerian Publishing House

ALGERIAN PUBLISHING HOUSE. A former publishing house without printing facilities, operated from 1932 to 1952 by the North African Union Mission at Algiers, Algeria. In the *Statistical Report* it is listed from 1933 to 1939 as a depository only, though from 1935 on, both book and periodical sales were reported. In 1940 it was designated as a publishing house, but there were no new reports on the house's activity until 1948, when its sales of books and one periodical title were given at \$25,000. In 1950 it reached its highest volume of sales, nearly \$40,000, but since then the sales declined, and after 1952 the house was no longer listed.

Algerian-Tunisian Mission

ALGERIAN-TUNISIAN MISSION. *See* [Algeria](#); [Euro-Africa Division](#); [Tunisia](#).

Alimentos Creape

ALIMENTOS CREAPE. *See* [River Plate College Food Factory](#)

Alimentos Colpac

ALIMENTOS COLPAC. *See* [Inter-American Health Food Company, Mexico-Navojoa Branch.](#)

Alimentos Granix

ALIMENTOS GRANIX. *See* [South American Division Health Food Company](#)

Alinsa

ALINSA. *See* [Inter-American Health Food Company](#)

Allegheny East Conference

ALLEGHENY EAST CONFERENCE. A unit of church organization comprised of predominantly Black congregations within the Columbia Union Conference; that is, that portion of Pennsylvania east of Potter, Clinton, Centre, Mifflin, Huntingdon, and Fulton counties; that portion of Virginia east of Clarke (including the town of Berryville in Clarke county), Warren, Rappahannock, Madison, Greene, Albemarle, Fluvanna, Cumberland, Prince Edward, Lunenburg and Mecklenburg counties (except the city of Gordonsville in Orange county); and Berkeley and Jefferson counties in West Virginia; all of Maryland (except Garrett and Allegany counties); all of New Jersey; all of Delaware; and the District of Columbia. The estimated Black population within these areas totals approximately 4 million. Headquarters of the Allegheny East Conference of Seventh-day Adventists (on Pine Forge Road): P.O. Box 266, Pine Forge, Pennsylvania 19548. Statistics (1993): churches, 84; companies, 9; members, 23,406; church schools, 10; ordained ministers, 71; licensed ministers, 9; Bible instructors, 13; church school teachers, 75; literature evangelists (credentialed), 10; literature evangelists (licensed), 10; commissioned minister credentials, 9; commissioned teacher credentials, 48; missionary credentials, 46; commissioned minister licenses, 9; missionary licenses, 31.

Institutions

Institutions. Pine Forge Academy.

Local churches—*Maryland:* Annapolis, Baltimore (Berea Temple, Cherry Hill, Edmondson, Liberty, Maranatha, Miracle Temple, Sharon), Bladensburg, Brinklow, Bryans Road (Pisgah), Cambridge, Fort Washington, Gaithersburg, Hyattsville, Prince Frederick, Rockville (Korean), Salisbury.*Delaware:* Dover, Harrington, Millsboro, Wilmington (Sharon Temple, Spanish). *New Jersey:* Asbury Park (French), Bridgeton, Camden, East Orange (French), Elizabeth French, Englewood, Glassboro, Hillside, Jersey City, Montclair, Neptune, New Brunswick, Newark (Salem French, Trinity Temple), Newtonville, Orange (Spanish), Paterson, Plainfield, Pleasantville, Salem, Teaneck, Trenton (Ephesus, Mount Sinai), Washington, Whitesboro. *Pennsylvania:* Chester, Coatesville, Harrisburg (Hillside, Spanish), Norristown, Philadelphia (Ebenezer, Germantown, Jerusalem French, Mizpah, New Life, North, Southwest, West), Pine Forge, Pottstown, Willow Grove, York. *Virginia:* Alexandria, Berryville, Brandy Station, Crewe, Franklin, Newport News, Norfolk, Petersburg, Portsmouth, Richmond (Ephesus), Suffolk, Williamsburg. *Washington, D.C.:* Capitol Hill, DuPont Park, First, Fourth Street Friendship, Hadley.

Companies—*Maryland:* Frederick, Langley Park (Haitian). *Delaware:* Wilmington (Mount Zion). *New Jersey:* Trenton (Mount Sinai French), West Orange (French). *Pennsylvania:* Reading. *Virginia:* Richmond (Cornerstone), Tappahannock. *West Virginia:* Martinsburg.

History

History. *Allegheny East Conference Organized.* The Columbia Union Conference committee voted July 9, 1966, to approve a reorganization of the Allegheny Conference. The present organization began in January 1945 and grew to such proportions that a commission was established to study the plan for organization of two conferences within the Allegheny Conference territory. The membership at this time was 11,144.

May 1, 1966, the Allegheny Conference constituency recommended that the new conferences begin their operation Jan. 1, 1967. Also voted at this time: the time and place for the two constituencies to meet and elect their officers.

The western section of the conference held its election Nov. 13, 1966, in Columbus, Ohio; and the eastern section held its election Nov. 20, 1966, in Baltimore, Maryland, at which time W. A. Thompson was elected as president; Edward Dorsey, secretary-treasurer; D. L. Davis, lay activities and MV director; C. L. Brooks, Sabbath school and education director; and T. S. Barber, publishing secretary of the Allegheny East Conference. The manager of the Book and Bible House was to be supplied by the Allegheny East Conference executive committee. R. W. Newman, the pastor of the Oberlin-Toledo, Ohio, district, was called to the managerial post of the Allegheny East Conference Book and Bible House Jan. 8, 1967.

Further Developments

Further Developments. In 1970 W. A. Thompson, the president, accepted a call to the Columbia Union Conference as secretary. The Allegheny East Conference executive committee on June 28, 1970, elected Edward Dorsey as the president and C. W. Laurence as secretary-treasurer.

In July 1971 Laurence's automobile overturned and he was fatally injured. The executive committee met on Aug. 1, 1971, and elected M. C. Van Putten, who was serving as secretary-treasurer of the Lake Region Conference, to become the secretary-treasurer of the Allegheny East Conference; the executive committee met Aug. 26, 1971, and decided to separate the two offices, calling L. R. Palmer, Jr., to be the conference's first executive secretary. Allegheny East Conference has experienced near phenomenal growth, going from 44 churches and 7,745 members in 1967 to 84 churches and 23,406 members in 1993. The conference has nine active companies. The Allegheny East Conference jointly operates Pine Forge Academy in partnership with the Allegheny West Conference. It is fully accredited. Recent improvements include a church, gymnasium, industrial building, and swimming pool. The enrollment in the elementary school system was 1,330 in 1993.

Presidents: W. A. Thompson, 1967—1970; Edward Dorsey, 1970—1975; L. R. Palmer, 1975—1981; M. C. Van Putten, 1981—1988; A. M. Kibble, 1989— .

Allegheny West Conference

ALLEGHENY WEST CONFERENCE. A unit of church organization comprising the Black congregations of the Columbia Union Conference, that is, that portion of Pennsylvania west of and including Potter, Clinton, Centre, Mifflin, Huntingdon, and Fulton counties; Garrett and Allegany counties in Maryland; that portion of Virginia west of and including Clarke, Warren, Rappahannock, Madison, Green, Albermarle, Fluvanna, Cumberland, Prince Edward, Lunenburg, and Mecklenburg counties and the city of Gordonsville in Orange County; all of West Virginia (except Berkeley and Jefferson counties); and all of Ohio. Headquarters of the Allegheny West Conference of Seventh-day Adventists is at 1339 East Broad Street, Columbus, Ohio 43205. *Statistics* (1992): churches, missions, or companies, 53; members, 10,291; church schools, 3; ordained ministers, 29; licensed ministers, 11; lay pastors, 5; credentialed missionaries, 6; licensed missionaries, 6; literature evangelists, 12; teachers, 10.

Local churches-*Ohio*: Akron (Bethel, Twinsburg), Ashtabula (Berean), Canton (New Hope), Chillicothe Prison Institute, Cincinnati (Emmanuel, Maranatha, Revelation, Shiloh), Cleveland (Bethel, Glenville, Southeast), Columbus (Central, Ephesus, Hilltop), Dayton (Ethan Temple, Hillcrest), Delaware (Victory), Germantown, Hamilton (Mount Olive), Lima (Gospel Tabernacle), Lorain (Lakeview), Newark, Oberlin, Springfield (South Fountain), Toledo (Parkwood Avenue), Warren (Oak Street), Youngstown (Temple Emmanuel), Zanesville (Hillside). *Pennsylvania*: Eau Claire, Erie (Mount Zion), Franklin, Meedville, Pittsburgh (Hillcrest), Uniontown (Berean), Wilkinsburg. *Virginia*: Afton, Charlottesville (Bethany), Covington, Danville (Ross Street), Gordonsville, Lynchburg (Smyrna), Martinsville (Ephesus), Roanoke (Melrose), South Boston (Emmanuel), Staunton (Bethel). *West Virginia*: Beckley (East Beckley), Charleston (Berea), Huntington (Shiloh), Kimball (Bethel).

Because of the unprecedented growth of the original Allegheny Conference, the constituents felt that they could be served better by becoming two conferences. After a feasibility study was conducted by the Columbia Union Conference, plans were laid for the reorganization.

In two separate constituency meetings held in Columbus, Ohio, on Nov. 13, 1966, and in Baltimore, Maryland, on Nov. 20, 1966, it was voted to organize two new conferences in Allegheny territory. The Allegheny West Conference was officially established by vote of the constituents of the western section of the old Allegheny Conference in the constituency meeting held on Nov. 13, 1966, in Columbus, Ohio. Walter M. Starks, stewardship secretary of the Allegheny Conference, was elected as the first president, and Aaron N. Brogden as secretary/treasurer. Other personnel elected included Henry Freeman, publishing secretary; N. K. Jenkins, associate publishing secretary; D. B. Simons, lay activities and Sabbath school director; A. T. Westney, education and MV secretaries. Elected as members of the executive committee were: W. M. Starks, Aaron N. Brogden, N. A. Bliss, J. A. Washington, A. L. Jones, D. B. Simons, and Charles Anderson.

The membership of the conference at the time of organization was 4,299. The conference territory included 30 churches.

In 1988 a 72-acre (30-hectare) campground at Thornville, Ohio, was purchased and paid for within two years for \$250,000. A 5,000-seat pavilion was built in 1991 for \$350,000. The campground is about 55 miles (88 kilometers) southeast of Columbus, Ohio.

Presidents: W. M. Starks, 1966—1967; D. B. Simons, 1967—1972; H. L. Cleveland, 1972—1983; H. M. Wright, 1983—1988; W. J. Lewis, 1988— .

Allen, Alvin Nathan

ALLEN, ALVIN NATHAN (1880—1945). Missionary in Latin America, minister, teacher, and administrator. He was born in a Seventh-day Adventist family and was educated at Union (1898—1899) and Battle Creek (1900—1901) colleges. In 1901 he married Luella Goodrich, who with her parents was a missionary in the Bay Islands and Honduras. He too went there as a missionary. Together they taught, preached, and engaged in colporteur work until 1907, when they returned on furlough and he attended Washington Missionary College. In 1908 he was ordained and soon thereafter was sent to Peru to superintend the field. Between 1914 and 1917 he headed the Cuban Mission, then was president of the South Carolina Conference in 1917 and also assumed responsibility for the war service relations in the Southern Union and preached in Tennessee and Kentucky. Later he went to Mexico, where he worked in Mexico City and among the Indians of Tehuantepec. Upon his return to the United States he organized and for a while directed the Spanish-American Training School (a training school for the Spanish-speaking people at Phoenix, Arizona). In 1926 he went to South America and taught Bible at the Brazilian Seminary (Colegio Adventista). Volunteering to begin work among the Indians on the Araguaya River, he superintended the Goyaz and Araguaya Indian missions from 1927 until about 1933. At that time he resigned the leadership, but continued in the ministry until 1938. Returning to the United States, he pastored churches in Virginia and Florida until a few weeks before his death.

Allred, Ivan Lamar

ALLRED, IVAN LAMAR (1918—1985). Minister, publishing director, trust services director. He was born in Greenville, Michigan. He entered denominational service in 1951 as assistant publishing director in the Michigan Conference. Three and a half years later he became the conference's publishing director and was ordained to the gospel ministry on Aug. 26, 1955. In 1960 he accepted a call to direct the Texas Conference Publishing Department, where he served for nearly eight years.

In 1968 he entered the church's trust services work, first as secretary of the Oklahoma Conference Corporation from 1968 to 1972, then as associate trust services director in Michigan for five years and in Ohio for a short time. Finally he was trust services director in the Texas Conference from 1977 until his retirement in 1983.

Allum, Francis Arthur

ALLUM, FRANCIS ARTHUR (1883—1948). Minister, evangelist, and administrator in China and Australia. As a result of hearing a mission talk on China in his native England at the age of 14, he dedicated his life to Christian service and planned to go to China as a missionary. Later he with his family moved to Australia, where a missionary-minded woman acquainted them with the Seventh-day Adventist beliefs. With his mother and sister he was baptized in 1900. Afterward he attended Avondale School (1901—1905), and, after completing the course of training, engaged in tent evangelism in New South Wales. In 1905 the Mission Board invited him to join the pioneer SDA workers in China, but it could not provide him with fare to reach his post. He earned passage for himself and his young bride (the former Eva Osborne) by colporteur work in New Zealand. In China his first station was in the province of Honan. In 1908 or 1909 he was ordained at Shanghai by I. H. Evans, and afterward superintended the North Central China Mission (1910—1912), assisted in the supervision of the China Union (1912), directed the West China Mission (1914—1915), and presided over the North China Union Conference (1918—1919) and the Central China Union Mission (1919—1922). Ill health caused his return to the homeland after 16 years of service in China. In Australia he became secretary (1923) and later vice president (1924—1926) of the Australasian Union Conference, and later served as president of the Victoria-Tasmania Conference. He retired because of poor health and went first to Port Macquarie and then to Warrawee, New South Wales, but continued to carry pastoral and evangelistic work. In retirement he designed and distributed Bible text cards.

Alpine Conference

ALPINE CONFERENCE. *See* [Austria](#).

Altar

ALTAR. *See* [Church Buildings](#).

Altersheim Bad Aibling

ALTERSHEIM BAD AIBLING. *See* [Haus Wittelsbach Old People's Home](#)

Altersheim Bensheim-Auerbach

ALTERSHEIM BENSHEIM-AUERBACH. *See* [Bensheim-Auerbach Old People's Home](#).

Altersheim Berlin-Steglitz

ALTERSHEIM BERLIN-STEGLITZ. *See* [Berlin-Steglitz Old People's Home](#).

Altersheim Friedensau

ALTERSHEIM FRIEDENSAU. *See* [Friedensau Old People's Home](#)

Altersheim Neandertal

ALTERSHEIM NEANDERTAL. *See* [Neandertal Old People's Home](#)

Altersheim Uelzen

ALTERSHEIM UELZEN. *See* [Uelzen Old People's Home](#)

Altman, Roger

ALTMAN, ROGER (1895—1992). Editor, teacher, administrator. Born in Colorado, he served the church for more than 40 years, most of them in the Far Eastern Division. He served as secretary to the General Conference president and as an associate secretary of the General Conference. His last position was as secretary-treasurer of the Southeast Asia Union Mission.

He passed to his rest in Virginia.

Alto Paraná Mission

ALTO PARANÁ MISSION. *See* [Argentina](#).

Alton Villas

ALTON VILLAS. *See* [Adventist Retirement Village, Inc.](#)

Alvarado, Emilia Herlinda

ALVARADO, EMILIA HERLINDA (1933—1991). Teacher. Born in Peru, she distinguished herself with her dedicated work for children. She began to teach in 1954, and officially finished her own training in 1957. She was involved in the development of hundreds of children, many of whom are now professionals serving in the Lord's vineyard. She retired in 1985 after 31 years of fruitful labor. In retirement she, along with her sister, established a private school patterned after the model of true education.

Amadon, George Washington

AMADON, GEORGE WASHINGTON (1832—1913). Publishing house worker. He was educated at Oberlin College, joined the Review and Herald office when it was in Rochester, New York, and moved with it to Battle Creek in 1855. For 50 years he served the publishing house in various capacities, such as typesetter, foreman in charge of the foreign language publications, and part-time, then full-time, editor of the *Youth's Instructor* (1858—1864). After the Review and Herald plant was destroyed by fire in 1902, he was for several years visiting pastor of the Battle Creek church, and was ordained when 72 years of age.

Amadon, Grace

AMADON, GRACE (1872—1945). Teacher, bacteriologist, and research worker, daughter of G. W. Amadon. Educated at Battle Creek College and the American Medical Missionary College, she taught Greek, Latin, mathematics, and music in Claremont Union College, South Africa, from 1893 to 1900, and biology in the Chicago Veterinary College from 1907 to 1911. During 25 years of caring for her invalid mother, she worked as a bacteriologist in a public health laboratory, did technical illustrating, and carried on research in biblical chronology. Beginning in 1939 she was employed as a researcher by the General Conference.

Amadon, Martha D. (Byington)

AMADON, MARTHA D. (BYINGTON) (1834—1937). The eldest daughter of John Byington, the first teacher of a school established at Buck's Bridge, New York, by her father in 1853, which is held to be the first school organized for Seventh-day Adventist children. In 1860 she married George W. Amadon. She was the first president of the first Dorcas Society, and held many sewing bees in her living room at Battle Creek.

Amazing Facts

AMAZING FACTS. Amazing Facts began as a daily radio program on WBMD in Baltimore in the spring of 1966. The radio show was developed by the Chesapeake Conference as a way to sow seeds for public evangelism. This new approach to soul winning quickly became popular under the direction of pastor and evangelist Joe Crews.

Each radiobroadcast opened with an amazing scientific or historical fact, and a brief biblical message followed. Hundreds and then thousands of listeners began sending for the free Bible lessons offered at the end of each broadcast. Christians and non-Christians alike praised the colorful and attention-grabbing Amazing Facts That Affect You lessons written by Bill May.

Realizing the enormous soul-winning potential of the fledgling program, the Chesapeake Conference began paving the way for Amazing Facts to become a nationwide ministry. First, it was legally incorporated as a nonprofit organization in the fall of 1966. Shortly thereafter, Amazing Facts became officially recognized as an authorized ministry of the Seventh-day Adventist Church. Today it continues to operate as a ministry of the Chesapeake Conference, and thus as part of the Columbia Union. All Amazing Facts employees are licensed or issued credentials by the Chesapeake Conference, and the ministry is audited yearly by the General Conference. However, because of the generous donations of supporters, Amazing Facts is totally self-funding. This unique relationship makes Amazing Facts a one-of-a-kind Adventist media ministry.

Originally located at the Chesapeake Conference office, Amazing Facts moved its headquarters to Frederick, Maryland, in 1980. This move enabled the ministry to expand in both form and function. Its Bible correspondence course continued to grow, serving students from around the world. Then, to meet a growing need within the church for affordable public evangelism, Amazing Facts began training young men to join the ministry's team as full-time evangelists. In 1987 the ministry added television programming to its communication chain. A 27-night evangelistic series held by Joe Crews was filmed live and aired on selected stations around the country. Audience response was enthusiastic, as it had been with the radio program more than 20 years earlier. The clear, Bible-based messages and straightforward delivery gained immediate acceptance by countless people nationwide.

Sensing the urgency of the gospel imperative, Amazing Facts in 1993 added two more elements to its outreach agenda. The first was a program for equipping laypersons and pastors with the skills necessary to hold successful evangelistic campaigns. These hands-on training seminars have enabled hundreds of dedicated and energetic individuals to conduct public crusades worldwide.

The second element was a church preparation coordinator to teach churches how to prework and follow-up for each Amazing Facts evangelistic meeting. A model timeline includes one year of preparation for each reaping series, followed by a six-month program to nurture new converts and those still making decisions. Pastors, laypersons, and church leaders alike have applauded these two new programs as long overdue.

Amazing Facts has grown from a local broadcast to a soul-winning center with worldwide scope. Today its radio programs are broadcast from 81 stations around the world, and its telecast airs 45 times each week. From its beginning with one evangelist it has grown to a team of 15 ministers dedicated to spreading this last-day message. Furthermore, the original 12 Amazing Facts That Affect You Bible lessons have been expanded to 27, and their appeal remains unprecedented. More than 10,000 students are enrolled in its Bible correspondence school.

Amazing Facts also publishes a monthly magazine, *The Inside Report*, which is free upon request. A free catalog of evangelistic resource materials is also available. Both may be obtained through Amazing Facts' corporate headquarters.

Amazon Agricultural School

AMAZON AGRICULTURAL SCHOOL. *See* [Agro-Industrial Adventist Trans-Amazon Academy](#).

Ambatoharanana Dispensary

AMBATOHARANANA DISPENSARY. *See* [Madagascar](#)

Ambon Academy

AMBON ACADEMY. *See* [Maluku Academy](#)

Ambon Mission

AMBON MISSION. *See* [Indonesia](#)

Ambs, Karl Frederick

AMBS, KARL FREDERICK (1903—1970). Missionary, administrator, treasurer. A native of Wisconsin, he entered denominational work in 1925. In 1932 he married Glenna Muriel Tatro and soon after went to Union Springs Academy in New York, where he served as treasurer. This was followed by a term of service at Forest Lake Academy in Florida, where he served in the same capacity, and a period at Pine Tree Academy in New England, where he was principal.

In 1940 he began administrative work at the Gitwe Training School in Rwanda, Africa. During the following 18 years he held various administrative positions, from president of the Congo Union Mission to treasurer of the South African Division.

Returning to the United States in 1958, he served as business manager of Andrews University until 1962, when he was elected assistant treasurer of the General Conference, which position he held for seven years until his death.

American Clinic

AMERICAN CLINIC. *See* [Quito Adventist Clinic](#)

American Health and Temperance Association

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION. An organization dedicated to the advocacy of temperance. On Feb. 13, 1826, the American Health and Temperance Association, then called the American Temperance Society, was incorporated in Boston, Massachusetts. The *Christian Examiner* at that time declared: "The greatest enterprise and the most hopeful omen of the age, perhaps, is the temperance reform." By 1827 more than 7,000 temperance societies had been established and were active, composed of one and a quarter million members and claiming more than 10,000 reclaimed drunkards.

This organization was reconstituted and established by the General Conference in 1932.

Joseph Bates, one of the Seventh-day Adventist pioneers, had long been a temperance reformer. Toward the end of his years as a seaman, he discarded the use of all alcoholic drinks and tobacco. On the day of his baptism into the Christian church in 1827, he expressed his determination to organize a temperance society, and invited the minister who had baptized him to assist in this, but the minister refused to become involved in the project.

Bates therefore approached a minister of the Congregational church, and was successful in securing his support. In addition to the Congregational minister, two of his deacons, several former sea captains, and a few others whom Bates had persuaded to assist him met and organized the Fairhaven Temperance Society at Fairhaven, Massachusetts. The charter members of the society took a pledge against gin, rum, brandy, and whiskey. Later the society amended the pledge by including all intoxicating beverages, thus putting the ban on fermented as well as distilled liquors, except for medicinal purposes.

The New Bedford Society, the Bristol County Society, and then the Massachusetts State Society were organized in due course. Thus, Joseph Bates was among the earliest pioneers in organizing a temperance society and in promoting and fostering the total-abstinence movement in the United States.

Bates later devoted his full time to the Adventist movement of the 1840s, and following the disappointment in 1844 became one of the principal founders of the Seventh-day Adventist Church.

Early Seventh-day Adventist Advocacy of Temperance

Early Seventh-day Adventist Advocacy of Temperance. The original SDA leaders were abstainers, but not until 1862 was a more thoroughgoing reform inaugurated. Chiefly through the writings of James and Ellen G. White, emphasis was given to the fact that the moral nature is largely affected by physical nature, and that success in appealing to people spiritually is more effective if they can first be turned from those habits that undermine their physical powers and benumb their moral sensibilities.

The first united move was made among Seventh-day Adventists in behalf of a broad temperance program in 1863, but Ellen White had already warned of the dangers of not only liquor and tobacco but also tea and coffee.

The years of the Civil War in the United States and the subsequent period of reconstruction witnessed a serious setback to the cause of temperance reform that had flourished in the earlier part of the century. During the 1870s several temperance organizations appeared, including the Woman's Christian Temperance Union. Mrs. White actively cooperated with the national temperance movements, frequently speaking on their behalf and addressing on numerous occasions large audiences on the subject of temperance. On one occasion, during the summer of 1876, she spoke to some 20,000 people on a campground at Groveland, Massachusetts. The next day she repeated her address to the Haverhill Reform Club.

American Health and Temperance Association

American Health and Temperance Association. A great forward movement to enlist the rank and file of Seventh-day Adventists began in December 1878. A meeting was held in the publishing house chapel in Battle Creek, Michigan, on Dec. 30 "to consider the propriety of organizing a national health and temperance society." At a second meeting, held on New Year's Day, 1879, further steps were taken, and on Jan. 5 the organization of the American Health and Temperance Association was completed. J. H. Kellogg, M.D., of the Battle Creek Sanitarium, was elected president. Some 133 persons signed the teetotalers' pledge, discarding tea and other stimulants and narcotics, as well as alcohol, and 22 signed the anti-rum and tobacco pledge.

Another action was taken on Nov. 24, 1879, by vote of the General Conference, emphasizing that it is "the duty of all members of this denomination to become members of the American Health and Temperance Association, and to use their influence in inducing others to unite in this reformatory effort."

At this time the membership program was inaugurated as the basis of temperance organization. Any person of good moral character could become a member of the association by paying an initiation fee of 25 cents, and thereafter a minimum of 10 cents a year, and signing a teetotal pledge.

Also the basis was laid for general support of the temperance cause by ministers and church leaders. "*Resolved*, That the conference committee of each conference be requested to encourage proper persons to fit themselves to engage in the health and temperance work; and we especially urge all ministers to prepare themselves to present the subject of health and temperance in an efficient and practical manner, and make it a part of their work in their various fields of labor."

During the next few years the subject of temperance was presented actively in the camp meetings, and all SDAs were invited to become members of the organization and to take an active part in temperance endeavor.

International Health and Temperance Association

International Health and Temperance Association. By 1881 the American Health and Temperance Association had 9,819 members, according to the minutes of a meeting held that year. In that year a children's pledge was prepared for circulation among the younger people. In 1889 at the eleventh annual session, the society was renamed the International Health and Temperance Association.

The association continued its activities until 1893, when the SDA Medical Missionary and Benevolent Association was organized. The specific purpose of the original organization became subordinated in the general health program promoted by the church.

Specific counsel had been given by Ellen G. White on the necessity of establishing temperance societies and clubs, printing temperance literature, and appointing workers who would go to the cities and bear the message of temperance.

Temperance activity of Seventh-day Adventists followed the national trends during the period leading up to the enactment of the Eighteenth Amendment, with some church leaders, such as C. S. Longacre, taking part in the public education that resulted in the passage in 1917 of the prohibition amendment and its ratification by the states in 1919. SDAs oppose church participation in politics; but they have always considered legislation against alcohol and other similar poisons to be not a political but a moral issue.

When the Volstead Act of 1919 made national prohibition effective, Seventh-day Adventists relaxed their public efforts, as did the other organizations that had pushed for prohibition. In the meantime the anti-prohibition forces became active to nullify prohibition, until in 1933 the Twenty-first Amendment, to repeal the Eighteenth, was passed by Congress and became effective on Dec. 5, 1933, after the required number of states had ratified it.

American Temperance Society Reorganized

American Temperance Society Reorganized. Already in 1932, discerning the increasing tragedy of intemperance in the nation as repeal approached, SDAs had organized the American Temperance Society of Seventh-day Adventists. During the following 15 years a modest temperance program was carried on. The chief organ for the society was the *Temperance Bulletin*, an informational sheet of four pages. Special annual temperance editions of the *Signs of the Times*, circulated in millions of copies, made a major impact on the public. Anti-narcotic issues of *Our Little Friend* were published for the children.

After the 1946 Autumn Council, the General Conference appointed representative committees to review the church's temperance objectives and to formulate a program of world action along temperance lines, with a view to setting up an organization through which an aggressive effort could be promoted both within and outside the church.

American Temperance Society Again Reorganized

American Temperance Society Again Reorganized. Two constitutions were planned, one for the organization that was to serve the world to be known as the International Temperance Association, and the other a new constitution for the American Temperance Society. The latter would serve as the model for the organizing of a temperance society in every country. The constitution of the American Temperance Society was adopted by the General Conference Committee on Jan. 27, 1947, with J. L. McElhany, the General Conference president, being elected as president of the society and W. A. Scharffenberg as executive secretary. The constitution of the International Temperance Association was adopted at the Autumn Council of 1947.

Methods, Projects, and Publications. About this time a compilation was made from Ellen G. White's writings on the subject. Published under the title *Temperance*, this book serves as the blueprint for the church's temperance program.

The first major project of the American Temperance Society was the launching of the magazine *Listen* in 1948. This was the first of an increasing number of temperance publications that have served during subsequent years as the major stimulus for the society's growing program.

The American Temperance Society was set up as a membership organization, following the instruction and personal example of Mrs. White herself in the early temperance work of the church. Various memberships offered were junior and student memberships for the children and young people, as well as regular, family, contributing, sustaining, supporting, and life memberships for adults. Each member was to receive benefits for the respective membership, these benefits consisting mainly of the publications such as *Listen*, *Alert*, *Smoke Signals*, *Activities*, and *The Winner*. The annual pledge-signing campaign and membership drive provided opportunity for all church members to enroll as temperance members; this took place on Temperance Commitment Sabbath, designated at the time in the church calendar as the last Sabbath in February.

Financial support for the society came from four major sources: membership dues; sale of publications, films, and other materials; contributions from interested donors; and the annual Temperance Offering, received on World Temperance Day, the fourth Sabbath in October.

By 1964 four national conventions of the American Temperance Society had been held, two in Washington, D.C., the others in Denver, Colorado, and Kansas City, Missouri. These served as training schools for church temperance secretaries and other laypersons interested in temperance activity, and provided opportunity to present nationally known authorities in person and to publicize widely the church's temperance program.

Chapters of the American Temperance Society were organized in SDA schools. Active projects, including oratorical, essay, jingle, and poster contests, were encouraged for the young people. Many student participants presented their orations before civic and business clubs, and before other church and youth organizations. Chapters sponsored annual Temperance Weeks for the students, and engaged in community literature distribution to aid in local option elections.

Currently such activity is directed by Collegiate Adventists for Better Living and (on the elementary and academy level) Adventist Youth for Better Living.

Program

Program. The program of the American Temperance Society can be summarized under three major headings, as follows:

1. *Education:* the producing and making effective use of attractive magazines, pamphlets, posters, films, public lectures, and all other means to focus the attention of the church and the public on problems of intemperance, but emphasizing the principles of better living from a positive approach, in order to present appealingly, especially to youth, the advantages of abstinence as the genuine alternative.

2. *Legislation*: cooperating with civic and government agencies in making the community and nation a safer place in which to live, and pressing for the passage of laws to restrict, control, or ban the production, sale, distribution, and consumption of liquor, tobacco, and illegal narcotics, also urging church members and all others to make use of their vote at every opportunity on temperance issues.

3. *Reformation*: helping those who are victims of intemperance, pointing them back to normal living, through the use of natural means and dependence on divine aid. Spiritual emphasis is a real part of such projects.

To reflect more accurately the fusion of the Health and Temperance departments into one department in 1980, the American Temperance Society's name was change to the American Health and Temperance Society. In the early 1990s the name was changed again to the American Health and Temperance Association.

Presidents: J. L. McElhany, 1947—1950; H. L. Rudy, 1951—1960; M. V. Campbell, 1961—1962; R. S. Watts, 1963—1968; M. S. Nigri, 1968—1975; F. W. Wernick, 1975—1980; Mervyn G. Hardinge, 1980—1981; C. E. Bradford, 1981—1990; A. S. McClure, 1990— .

Executive Secretaries/Directors: W. A. Scharffenberg, 1947—1964; E. J. Folkenberg, 1965—1968; E.H.J. Steed, 1968—1981; Rudolf E. Klimes, 1981—1985; S. E. Proctor, 1985—1990; D. S. Williams, 1990— .

American Medical Missionary College

AMERICAN MEDICAL MISSIONARY COLLEGE. A coeducational medical school operated from 1895 to 1910 in Chicago, Illinois, and Battle Creek, Michigan, incorporated separately but sponsored by the Battle Creek Sanitarium. It offered a four-year course leading to the M.D. degree. Students were to be “those who desire to devote their lives to altruistic work,” with preference given to “those who are preparing themselves for medical missionary activity in home or foreign fields” (*The Battle Creek Schools* [1905—1906 bulletin], p. 43).

The school’s president was John Harvey Kellogg, M.D., who continued to serve as the pivotal administrative and professional figure in the Battle Creek Sanitarium. From 1899 to 1910, 194 Doctor of Medicine degrees were conferred. The faculty included the staff of Battle Creek Sanitarium and several eminent Chicago physicians who gave clinical instruction to students while assigned to Cook County Hospital, St. Luke’s Hospital, and the college’s dispensary in Chicago. The lack of strong financial support and the failure of the college to provide a hospital in Chicago under the control of its own staff, the plan of the denomination to develop Loma Linda as a center of medical education along with lesser problems, brought about its dissolution in 1910. Prior to the closing of the American Medical Missionary College the stockholders of the Battle Creek Sanitarium had chosen to decline official denominational ownership and control. The college dropped out of the denominational *Yearbook* in 1907.

American Samoa

AMERICAN SAMOA. *See* [Samoa and Takelau Islands](#)

American Sentinel

AMERICAN SENTINEL See *Sentinel of Christian Liberty*.

American Temperance Society

AMERICAN TEMPERANCE SOCIETY. *See* [American Health and Temperance Association](#).

Ames Academy

AMES ACADEMY. *See* [Gem State Adventist Academy](#).

Amillennialism

AMILLENNIALISM. *See* [Premillennialism](#)

Amman Adventist Secondary School

AMMAN ADVENTIST SECONDARY SCHOOL. A coeducational secondary school situated in Jabal Amman, Amman, Jordan, operated by the East Mediterranean Field. The school was begun by Naim Awais in 1942. It follows the curriculum prescribed by the Jordanian Ministry of Education augmented by the Seventh-day Adventist religion program. The enrollment in 1993 was 170 students.

Principals: Naim Awais, 1942—1943; Farid Srour and Mousa Azar, 1943—1946; Ruby Williams, 1946—1948; Hana Nasr, 1948—1957; Rose Katrib, 1957—1959; Hana Nasr, 1959—1963; Rose Katrib, 1963—1965; Hana Nasr, 1965—1969; Faiz Haddad, 1969—1972; Tawfic Madanat, 1972—1977; Faiz Haddad, 1977—1986; Tawfic Madanat, 1986— .

Amusements

AMUSEMENTS. *See* [Recreation and Amusements](#)

Ana Stahl Adventist Clinic

ANA STAHL ADVENTIST CLINIC (Clínica Adventista Ana Stahl). A general 50-bed hospital (originally operated as an obstetrical hospital under the name Ana Stahl Clinic), owned and operated by the Inca Union Mission, situated in Iquitos, Peru.

From the time the East Peru Mission was founded in 1927, F. A. Stahl had a vision of a medical institution serving the sick of the Upper Amazon area. In 1930 a wooden building to be used as a clinic was erected on the mission property in the city of Iquitos. However, except for one room, which was used as the medical room, the building stood more than 30 years before being put to the use for which it was intended, although during much of that time it was used as the mission office. In that room Stahl and his wife, Ana, carried on an extensive and well-known medical work.

In 1953 plans were formulated for a maternity clinic under the nursing direction of Mrs. S. C. Pritchard. In 1957 Mrs. Bernice Larrabee was called to take charge of the clinic, and through her efforts the building was reconditioned and equipped, and a class of nurse's aides was trained.

On May 18, 1960, Dr. Rodolfo Alfaro from Argentina came to Iquitos, opened a medical office, and as first medical director presided on May 18, 1961, at the official opening of the clinic. Under his leadership the Stahl Clinic initiated an active public health program in the little jungle villages surrounding Iquitos.

In 1963 a new brick building to house the doctors' offices, administration and other offices, X-ray, and laboratory was completed, increasing the space for patient beds in the old building. At the same time the clinic was made a general hospital. During 1974 the Ministry of Health approved plans for the construction of a modern, well-equipped clinic, at a cost of US\$750,000, which was financed by the German Evangelical Agency for Development and the Inca Union.

Medical Directors: Rodolfo Alfaro, 1961—1962; Erwin O. Beskow, 1962—1964; E. C. Lanz, 1965; E. E. Rippey, 1966; G. A. Gilkes, 1967—1970; J. H. Lund Victoria, 1971—1973; Walter León, 1973; Moisés Rojas Shapiana, 1974—1977; Daniel Florian Ortiz, 1978—1979; Moisés Rojas Shapiana, 1980—1981; Daniel Florian Ortiz, 1982; Juan Barrientos Morales, 1982—1987; Emiliano Contreras Castro, 1988—1989; Alejandro Medina Vilca, 1990—1991; Elmer Ribeyro, 1991—1993; Jose Medina Garcia, 1993— .

Anacapa Adventist Hospital

ANACAPA ADVENTIST HOSPITAL. A 48-bed general acute hospital that was incorporated in September 1974 and became affiliated with Adventist Health Services, Inc., a forerunner of Adventist Health System/West, on Jan. 1, 1975. Originally Bellinda Hospital, it was founded by Dr. A. H. Crites. This modern medical facility is a single-story cement block building. Originally 30 beds, additional construction in 1964 increased the occupancy. In 1974 a two-story medical building was completed on the same site to support the hospital's operations. Later known as Port Hueneme Adventist Hospital, the facility now is leased as a behavioral treatment center for adults as well as adolescents. The hospital is located on the coast of California near a deep draft harbor, in the city of Port Hueneme.

Andaman and Nicobar Island Region

ANDAMAN AND NICOBAR ISLAND REGION. *See* [Andaman and Nicobar Islands](#); [Southern Asia Division](#)

Andaman and Nicobar Islands

ANDAMAN AND NICOBAR ISLANDS. A group of islands in the Bay of Bengal toward the Myanmar coast, forming one of the Union territories of India, with a total area of about 3,200 square miles (8,300 square kilometers) and a population (1991) of 188,741. For almost a century the archipelago served as a penal colony for the government of India, and descendants of the prisoners constitute a large segment of the population, which is augmented by some recent immigrants resettled from Bangladesh. The indigenous inhabitants have retired into the interior and avoid all contact with civilization. Hindi is the main language, while southern India languages are in use in the interior.

An interest in Seventh-day Adventist teachings was created in these islands through the Voice of Prophecy Bible correspondence courses. In 1951 evangelistic work was administered from Sri Lanka, but in 1953 it was transferred to the Northeast India Union. Between 1952 and 1960 S. Daniel and his wife worked on the islands as literature evangelists. In 1959 N. G. Mookerjee conducted Voice of Prophecy and temperance meetings. In 1974 there were a few scattered members on the islands. C. C. Joseph carried on evangelistic work from 1975 to 1986. From 1985 to 1988 Dudley Poneah served as an attached field director. Simon Amrithraj served as literature evangelist from 1986 to 1988. In 1987 G. Devadass began serving as an evangelist and continues to the present.

Kindergarten-level schools were started in 1986. The Andaman and Nicobar Islands are an attached field of the Southern Asia Division. The 1989 year-end committee meetings voted to designate this territory as the Andaman and Nicobar Island Region and appointed J. H. Sibil as director. In 1992 there were 89 Seventh-day Adventist members and two companies in this region.

Andapa Adventist Hospital

ANDAPA ADVENTIST HOSPITAL. A 55-bed institution started in 1976 by Brazilian and European missionaries. It is situated in the northern region of Madagascar. In 1982 Dr Michel Lachenal, a Belgian physician, served as director, assisted by Dr. Ratsioharana Mahatana. In 1992 the hospital had a staff of 27. The ratio of employees to occupied beds is one to one or less, and there is a high morale among the employees. The hospital is self-supporting. There are approximately 12,000 outpatients and 350 surgeries per year.

Medical Directors: Lutero Marques de Oliveira, 1976—1982; Michel Lachenal, 1982—1988; Ratsioharana Mahatana, 1988— .

Andersen, A.

ANDERSEN, A. (1883—1965). Physician and medical director. He was born in Ålborg, Denmark, and began an illustrious medical career as a physician at Skodsborg Sanitarium in 1915. He was asked to become the director of that institution in 1936. Through his efforts the physiotherapy course at the sanitarium was approved by the authorities, and much goodwill in medical circles was developed.

Andersen, Alma

ANDERSEN, ALMA (c. 1869—1956). Pioneer Seventh-day Adventist health worker in Norway. The place of her birth is not known. She became an SDA about 1890 and in 1896 graduated from the nursing course at Battle Creek Sanitarium. In that same year she went to Norway, where she opened treatment rooms at Frederickshald. The next year, she joined the faculty of the mission school at Frederikshavn, Denmark (*see* [Danish Junior College](#)). In 1898 she and her sister were asked to establish a denominational medical institution in Norway, and opened Kurbadet treatment rooms in Oslo (listed in the *Yearbooks* as Oslo Health Home and also as Christiania Health Home; *see* [Kurbadet](#)). She died in Norway.

Anderson, Albert W.

ANDERSON, ALBERT W. (1868—1949). Minister, musician, editor, author. He served with the Echo Publishing Company (Melbourne, Australia) and the Signs Publishing Company (Warburton), becoming editor of the Australian *Signs of the Times* and *Life and Health*. From 1916 he gave strong leadership, at various times at the union level, to the Education, Sabbath School, Home Missionary, and Religious Liberty departments. His published works include *The Battle for Freedom* and *Through Turmoil to Peace*.

Anderson, Alfonso Nils

ANDERSON, ALFONSO NILS (1887—1958). Missionary in Japan, administrator, teacher, and editor. He was reared in a Seventh-day Adventist home and prepared for the ministry at Healdsburg and Union colleges. In 1913, the year of his graduation, he married Maytie Olive Landis, and together they went to Japan, where he took charge of a mission station at Hiroshima (1915—1917), after which he assisted in the publication of *Toki no Shirushi* (“Signs of the Times”; later called *Jicho*) and *Shimei no Otozure* (“Tidings of the Message”). He served as secretary of the Japan Union’s Home Missionary Department (1919—1920) and as field missionary secretary (publishing secretary) of the union (1919—1921). He was ordained in 1924. In addition to his other duties, from 1921 to 1927 he taught Bible and history at Japan Mission Training School. Between 1928 and 1934 he served as director of the Tohoku Mission, and from 1934 to 1936 he taught Bible at Japan Union College. In 1937 he entered evangelistic work among the Japanese in Davao, Philippines, and with the coming of World War II was interned. The privations of internment undermined his health, and after liberation in 1945, he retired (1946) from active service.

Anderson, Benjamin L.

ANDERSON, BENJAMIN L. (1873—1962). Missionary in China. He was born in Denmark, came to America, and received his education at Battle Creek College, Union College, and the University of Colorado. After ministerial work in Wisconsin and his ordination in 1905, he served for more than 40 years in south China in evangelistic and administrative work. Among offices held were those of educational secretary for the China Division and president of the South China Union. During World War II he was interned in Amoy; his wife, Julia Peterson Anderson, was interned in Hong Kong.

Anderson, Clifford Russell

ANDERSON, CLIFFORD RUSSELL (1905—1967). Evangelist, missionary, medical writer, “Your Radio Doctor.” A native of Melbourne, Australia, Anderson began his service to the church in 1924 when he joined his brother Roy in an evangelistic effort in New Zealand. After working with the Sanitarium Health Food Company in Australia, he conducted evangelistic work in north Queensland. In 1930 he and his wife went to England, where he did evangelistic work in London. He was ordained to the gospel ministry and in 1937 enrolled at the College of Medical Evangelists in Loma Linda. After his graduation he began medical practice in Washington, D.C., and in 1944 he and his family answered a call to Jamaica, where Dr. Anderson was responsible for the development and construction of the Andrews Memorial Hospital at Kingston. He also served as medical secretary for the Inter-American Division. Later he located in Worthington, Ohio, at Harding Hospital, specializing in neurology and psychiatry. Following this he served on the staff of Washington Sanitarium and Hospital. During this time Dr. Anderson conducted the series of broadcasts known as *Your Radio Doctor*. Later he connected with the teaching staff of Loma Linda University.

He is the author of a correspondence course entitled “Radiant Health” and the book *Modern Ways to Health*.

Anderson, Emma Thompson

ANDERSON, EMMA THOMPSON (1865—1909). Educator, Bible worker, missionary, author. Born in Wisconsin, she began teaching in 1882. In 1887 she became a Bible worker in Wisconsin. In 1892 she was invited to serve as Sabbath school secretary and president of the Sabbath School Association for Wisconsin. She married teacher-preacher J. N. Anderson in 1896, and four years later the family, including 4-year-old Stanley and Emma's sister, Ida, embarked on a mission to China. They stayed with Abram La Rue in Hong Kong while studying Chinese. Although surrounded by the danger of disease, they witnessed the firstfruits of their ministry when 11 were baptized. In 1903 the family moved to Canton and opened a training school. Emma became well acquainted with Chinese culture as she worked with the women and children and served as mission bookkeeper. The family was forced to return to the United States when Emma became ill in 1909. Still burdened for the Chinese, she wrote *A'Chu and Other Stories*.

Anderson, Godfrey T.

ANDERSON, GODFREY T. (1909—1986). Physician, administrator. Born in Chicago, as a young man he taught history at Kingsway College for two years. In 1939 he accepted the chair of the History Department at Atlantic Union College and was later appointed academic dean. He served as president of La Sierra College for eight years and as president of the College of Medical Evangelists (now Loma Linda University).

Anderson, Jacob Nelson

ANDERSON, JACOB NELSON (1867—1958). Danish-born educator, the first commissioned Seventh-day Adventist missionary in China. He obtained a B.S. degree from a Seventh Day Baptist college, entered the SDA ministry in Wisconsin, and was ordained in 1899. In 1901 he received a B.D. degree from the University of Chicago and volunteered for service in China. Forced to return to America because of illness (1909), he taught Bible at the Washington Foreign Mission Seminary (now Columbia Union College) from 1910 to 1915, and classes in missions and Greek from 1924 to 1928. He taught classes in missions and biblical languages (1915—1924) and in religion and biblical languages (1934—1943) at Union College, and after 1943 retired as professor emeritus.

Anderson School

ANDERSON SCHOOL. A multiracial and coeducational boarding school offering full primary and four years of secondary work, situated 10 miles (16 kilometers) from Gweru, Zimbabwe, and operated by the Zambesi Union. By 1993 the enrollment had reached 111 students in the secondary school and 93 in the primary school. There was a staff of 11 teachers in the secondary school and four in the primary.

The school was opened by J. R. Burns in 1950 on a farm called Christmas Gift, near the conference headquarters in Gweru. It was then called Rhobecon Preparatory School, Rhobecon being a contraction of Rhodesia-Bechuanaland Conference, the name of the conference at that time. In 1952 the school was moved to its present 20-acre (eight-hectare) site at Thorngrove Farm on the Umvuma Road, which during World War II had been an airfield for the Royal Rhodesia Air Force.

Forty acres (16 hectares) have been added to the property, giving it a total of 60 acres (24 hectares). This has made it possible to run a dairy farm. Camp meeting facilities that were used by the former Zambesi Conference are to be used by the English-speaking churches in the Zambesi Union.

In 1960 the school was renamed Anderson Memorial School in commemoration of W. H. Anderson, a pioneer missionary. In 1963 the first class beyond the first eight years of schoolwork was added, and in 1972 the fourth year of high school was offered. In 1993, through the help of ADRA, a secretarial skills training center was established.

The plant includes a church building, boys' and girls' dormitories, administrative offices, two school buildings, a dining room and kitchen unit, auditorium, library, laboratory, woodwork shop, and dwellings for the staff. A swimming pool is also provided.

Principals: J. R. Burns, 1950—1952; Mrs. G.A.C. Ellingworth, 1952—1955; P. B. Fairchild, 1955—1959; T. A. ter Horst, 1960—1964; R. Fuss, 1965; R. A. Tarr, 1966—1968; D. H. Thomas, 1969—1970; R. Strasdowsky, 1971—1972; A. Tredoux, 1973—1976; K. B. Cronje, 1976—1981; J. E. Marter, 1982—1985; R. G. Pearson, 1986—1988; P. J. Birkenstock, 1989—1993; F. R. Oberholster, 1993— .

Anderson, William Harrison

ANDERSON, WILLIAM HARRISON (1870—1950). Pioneer missionary to Africa, 1895—1944. He was born in Mexico, Indiana. Harry Anderson, as he was affectionately known to his friends, graduated in 1895 from Battle Creek College, where he was converted. At the school he took a prominent part in the formation of the first student foreign mission band, and from early youth felt a strong pull toward the mission field.

In 1895, several months before his graduation (in absentia), he joined G. B. Tripp and Dr. A. S. Carmichael to form the party of missionaries who operated the first permanent Seventh-day Adventist mission for the people of Africa. (For two earlier short-lived attempts, see [Ghana](#); [James, George](#).) Before leaving the homeland, Anderson was married to Nora Haysmer. Arriving in South Africa, the party proceeded by train to Mafeking, and then spent six weeks traveling by ox wagon (the railroad had not yet been built) to the site of the Solusi Mission, near Bulawayo, Southern Rhodesia.

The Andersons, with the other workers at Solusi, had trying experiences. During the Matabele rebellion the following year, they spent several months in Bulawayo. In 1898 they watched several of their group die of malaria and others leave the country. A second larger party was likewise stricken, and in 1901 the Andersons were the only workers left at Solusi.

In 1919 the Andersons began pioneer work among the Bechuanas, through whose country he had passed nearly 25 years before en route to Solusi. In 1922 he opened work in Angola, and during the next eight years he established several mission stations.

His last 15 years in Africa were spent as a member of the African Division (and later of the Southern African Division) staff, locating new mission stations, visiting camp meetings, holding institutes, and giving advice to new missionary recruits.

In 1944 Anderson took part in the Golden Jubilee celebrations at Solusi Mission, driving an ox wagon onto the very ground on which he had first begun mission work nearly 50 years before. The following year he returned to the United States, having served for 50 years in Africa. Anderson's book, *On the Trail of Livingstone* (1919), did much to stimulate interest in African missions.

Andes Adventist Academy

ANDES ADVENTIST ACADEMY (Instituto Adventista de Los Andes). In 1936 in La Paz, government seat of the republic of Bolivia, the Chijini Adventist School was opened with 40 students. In 1939 it moved from Los Andes Street and became known as the Fernando Stahl School.

In 1966, by resolution of the Education Ministry, it was made an academy, and in 1976 the name was changed a second time to Los Andes Adventist Academy. In 1986 it became simply Andes Adventist Academy.

Even though it was located in a highly populated area, it had acquired a good reputation. But land was purchased in a more secure area that provided a better climate for the students. In 1991 a five-story building was constructed. In 1993, 405 students were enrolled and 22 teachers served the school.

Principals: Felipe Alcón, 1966—1967; Miguel Ramos, 1968—1970; Elías Ticona, 1971—1972; Samuel Coronal, 1973—1975; Wilfredo Condemayta, 1976—1982; Adalberto Ticona, 1983; Alcides Limachi, 1984—1985; Adalberto Ticona, 1985—1992; Arturo Chambilla, 1992—1993; Elías Ticona, 1993— .

Andorra

ANDORRA. An autonomous principality (area, 185 square miles [480 square kilometers]; population [1994], 64,000), situated between France and Spain. The people are of Catalan stock and language, and are Roman Catholics. Andorra is noted for its powerful privately owned radiobroadcasting station. Several literature evangelists have worked in Andorra, but so far there is no organized work.

Its territory is assigned to the Spanish Union, which is a part of the Euro-Africa Division.

André, Hattie

ANDRÉ, HATTIE (1865—1952). Missionary, teacher, dean of women. She entered Battle Creek College (1884), but left soon to become a Bible instructor in Ohio. Returning to the college five years later, she was graduated in 1892 and spent the following summer studying hydrotherapy and cooking. In company with seven other Seventh-day Adventist missionaries she sailed from San Francisco to Pitcairn Island (1893) on the second voyage of the ship *Pitcairn*. She remained on the island while the other missionaries went to various parts of the South Pacific. There she organized and conducted a school, remaining until June 1896, when she returned to America.

For one year Miss André worked as a Bible instructor in Kentucky, and then was appointed to the faculty of Oakwood College. In 1899 Ellen G. White invited her to join the staff of the Australasian Missionary College (now Avondale College), at Cooranbong, Australia. From 1900 to 1908 she gave devoted service to that institution and strongly influenced the growth of SDA education in Australia.

Miss André then spent 11 years as dean of women and taught certain courses at Pacific Union College. In 1920 she resigned to care for her aged mother, but at the same time she taught Bible in the School of Nursing at Hinsdale Sanitarium and was a member of the faculty of Hinsdale Academy. She retired from institutional work in 1929 but remained active in church work. Altogether she gave more than 60 years of dedicated service to the church.

Andreasen, Milian Lauritz

ANDREASEN, MILIAN LAURITZ (1876—1962). Danish-born administrator, educator, author; A.B., University of Nebraska (1920); M.A., University of Nebraska (1922). Following his ordination in 1902 he held varied administrative positions: president of the Greater New York Conference (1909—1910), president of Hutchinson Theological Seminary (1910—1918), dean of Union College (1918—1922), dean of Washington Missionary (now Columbia Union) College (1922—1924), president of the Minnesota Conference (1924—1931), president of Union College (1931—1938), and field secretary of the General Conference (1941—1950). From 1938 to 1949 he taught at the SDA Theological Seminary in Washington, D.C.

Andreasen wrote numerous articles and at least 13 books, including *The Sanctuary Service*, *The Epistle to the Hebrews*, *A Faith to Live By*, *What Can a Man Believe?* and *Saints and Sinners*. He gave special study to the doctrine of the sanctuary and was considered an authority in that field.

Andrews Academy

ANDREWS ACADEMY. *See* [Andrews University I, 7; V.](#)

Andrews High School

ANDREWS HIGH SCHOOL. A coeducational nonresident high school situated at 65 Real Street, San Juan, Trinidad, West Indies. The school was opened in September 1964 under Mrs. Veronica Grimshaw as principal at its first location in the church welfare center, on Mission Road, San Juan. It was at first operated by the San Juan church but came under conference operation in 1969.

It is under the direction of a board of management, which meets annually to establish policies, and an executive board, which meets monthly.

In the 1992—1993 school year there was a staff of 12 and an enrollment of 200. The school offers five years in academic preparation for the Caribbean Examination Council and the General Certificate of Education examinations at ordinary level. In 1992 it was accredited for three years by the Inter-American Division commission on accreditation and the General Conference Board of Regents.

Principals: Veronica Grimshaw, 1964—1969; John Thompson, 1969—1970; Veronica Grimshaw, 1970; Melvin Gadsby, 1970—1973; Prettilal Sawh, 1973—1975; Fulmer Walker, 1975—1976; Hugh Mitchell, 1976—1977; Ludrick St. Bryce, 1977—1978; Hillman St. Bryce, 1978—1979; Harrihar Sonoo, 1979—1983; Paul Phillip, 1983— .

Andrews, John Nevins

ANDREWS, JOHN NEVINS (1829—1883). First Seventh-day Adventist missionary sent to countries outside North America. He was born in Poland, Maine, and died at Basel, Switzerland, at the age of 54. In 1856 he married Angeline S. Stevens; their children were Charles (b. 1857), Mary (b. 1861), and two who died in infancy. Few details are available on his childhood and youth. At 13 he “found the Saviour.” He enjoyed “severe study” much more than physical activity; in later years he could read the Bible in seven languages and claimed the ability to reproduce the New Testament from memory. At the age of 17 he began to observe the seventh-day Sabbath. He began his work as a minister at 21, in 1850, and was ordained in 1853.

During those three years he conducted evangelistic meetings in 20 different localities throughout Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and eastern Canada, and published 35 articles, totaling some 170,000 words. As a result of this intense program of writing and public ministry, in five years he was “utterly prostrated”; his voice failed, and his eyesight was injured. To recover his health, he went to Waukon, Iowa, in 1855 and worked on his parents’ farm. Returning to ministerial work in 1859, Andrews conducted public meetings for several years in Michigan, Massachusetts, Minnesota, and New York.

In 1864 he became a member of the New York Conference committee and the next year a member of the General Conference Executive Committee. In 1867 he became the third president of the General Conference, a position he held for two years. He was an editor of the *Review and Herald* from May 1869 to March 1870. On Sept. 15, 1874, in company with his children, Charles and Mary (his wife had died Mar. 18, 1872), he sailed from Boston for Liverpool, England, en route to Switzerland. His first work in Switzerland was to visit and organize the converts already there and to do personal work with interested persons. Then he wrote tracts and laid plans for the publication of a paper. In April 1876 the General Conference voted \$10,000 for a printing house in Europe. In July 1876 Andrews issued the first number of *Les Signes des Temps*, a monthly covering a wide range of subject material, such as world events, prophecy, Bible doctrines, and health and temperance, and containing articles from American newspapers and magazines. The absorption of his time in the publication of this paper caused the General Conference leaders to express apprehension that he was neglecting personal work and public ministry, to which Andrews replied that he never planned to shut himself up in a printing office and that in the future he would aim for a better balance in his program, but that at heart he was a writer, and since his health was not very good, he was doing his best under the circumstances. He died in Basel nine years after he first went to Europe.

As a theologian Andrews made significant contributions to the development of various doctrines of the Seventh-day Adventist denomination. For example, for some time after Sabbatarian Adventists had begun to observe the biblical Sabbath, the seventh day, there was difference of opinion among them as to when they should begin the Sabbath. Joseph

Bates in 1851 held that the Sabbath should begin at 6:00 Friday evening. Others held that the Sabbath should be observed from sunset to sunset, as was the custom of the Seventh Day Baptists. In 1855 James White requested Andrews to give the subject a thorough investigation. Andrews published his findings in an article in which he showed on biblical evidence that the Sabbath begins at sunset Friday evening. His conclusions became the accepted position of the church.

Andrews' extensive writings on the subject of the seventh-day Sabbath in history were published in October 1861 in a book of 340 pages entitled *History of the Sabbath and the First Day of the Week*. Later editions of this work were issued in 1873 and 1887, and in 1912 the book, revised and enlarged (864 pages) by L. R. Conradi, was republished under the names of Andrews and Conradi. Andrews was the first among the church leaders to publish an article that applied the two-horned beast of [Revelation 13](#) to the United States of America. He also led in a study of what the Scriptures taught concerning the support of the ministry, as a result of which the plan of Systematic Benevolence was adopted. In 1878 Andrews served on the committee that recommended the tithing system.

Andrews also was active helping in the development of church organization. Early pioneer Adventists were opposed to organization, but they recognized that without it the church could not legally hold property. Andrews proposed the formation of an association that he claimed would "not be a church incorporated by law." "Not a legal church organization, but a legal business association" was his recommendation. Andrews was chair of a committee of three to suggest a plan of organization for the denominational publishing house (1860), also chair of a committee to draft a constitution and bylaws for the central organization of the church (1863). During the Civil War, when the Conscription Act went into effect, Andrews represented the church in Washington, D.C., to explain why SDAs believe that participation in combat is contrary to Christian principles, with the result that SDA draftees could apply for noncombatant service (*see* [Noncombatancy](#)).

Andrews Memorial Hospital

ANDREWS MEMORIAL HOSPITAL. A 45-bed general acute hospital located in Kingston, Jamaica, owned and operated by the West Indies Union, with Medical, Surgical, Obstetrical, and Physiotherapy departments and a dental clinic, a medical laboratory, and an X-ray laboratory. The hospital's staff consists of two physicians, seven graduate nurses, two other registered nurses, four practical nurses, nine enrolled nurses, and 60 other employees.

In 1944 Sulgrave Manor, a property with a large dwelling house, on Hope Road in an attractive suburb of the city of Kingston, was purchased as the site for a hospital. The Loma Linda medical college contributed \$12,500 to this new hospital. Toward the end of 1944 a physician, C. R. Anderson, arrived with a nurse, Ruth M. Munroe, her parents, C. R. Munroe and his wife, and R. E. Gibson and his wife, to build and organize what was to be the first Seventh-day Adventist hospital in the Inter-American Division. In 1945 a clinic building with five wards, housing 22 beds, was built on James Street in the heart of the city.

In January 1945, while Sulgrave Manor was being remodeled, Ruth Munroe began a prenursing class at West Indian Training College (now West Indies College). In May 1945 the Andrews Memorial School of Nursing was officially opened with seven students.

In December 1946 the cornerstone for a two-story concrete building of 21 rooms was laid at the Hope Road property. In 1953 the clinic was moved from James Street to Hope Road, and the hospital-clinic has operated as one unit since. In the first 18 years of operation the institution was patronized by 165,000 patients. Six nurses were graduated in 1948 and 22 in the next three years. However, in 1952 the school was closed because the hospital did not have the required minimum number of beds according to the new regulations for nursing schools. For some time annually a class of eight girls was trained as practical nurses to assist graduate nurses at the hospital, but this has been discontinued.

In 1971 Dr. Cuthbert Arthur, who was then the medical director of the hospital, reopened the School of Nursing. It is currently affiliated with the West Indies College in Mandeville. In June 1974 six nursing students graduated with their Bachelor of Science degree. They were the first to receive a degree from the School of Nursing.

Medical Directors: C. R. Anderson, 1945—1949; A.W.N. Druitt, 1949—1950; E. J. Horsley, 1950—1951; A. R. Parchment (acting), 1951—1952; Martin R. Hoehn, 1952—1956.

Administrators: E. H. Heisler, 1956—1964; B. G. Arellano, 1965—1966; R. L. Hendrickson, 1966—1969; A. B. Marshalleck, 1969—1974; M. C. Alana, 1975—1977; A. B. Marshalleck, 1977—1986; P. A. Jorgensen, 1986—1987; H. A. Newman (acting), 1988—1990; J. G. Bennett, 1990—1991; G. A. James, 1991—1994; H. A. Newman (acting), 1994— .

Andrews Memorial School of Nursing

ANDREWS MEMORIAL SCHOOL OF NURSING. *See* [Andrews Memorial Hospital](#).

Andrews Society for Religious Studies

ANDREWS SOCIETY FOR RELIGIOUS STUDIES. *See* [Adventist Society for Religious Studies](#).

Andrews University

ANDREWS UNIVERSITY. An institution operated jointly by the General Conference and the Lake Union Conference, the first university to be organized by the Seventh-day Adventist Church. It is situated on a 1,600-acre (650-hectare) campus near Berrien Springs, Michigan, on the St. Joseph River, 15 miles (24 kilometers) east of Lake Michigan.

The university comprises seven schools: the College of Arts and Sciences, the College of Technology, the School of Business, the School of Education, the School of Graduate Studies, the SDA Theological Seminary, and the University School.

The Theological Seminary and the School of Graduate Studies, which were formerly operated in Washington, D.C., under the name of Potomac University, were moved to Berrien Springs in 1959—1960 by action of the 1958 General Conference Autumn Council. At first it was planned that the three schools would be affiliated under one president but would otherwise remain distinct institutions. When this plan was found to be impracticable under the corporation procedures of the state of Michigan, it became necessary to incorporate as a single institution. This action was voted Apr. 7, 1960, and the name Andrews University (honoring John Nevins Andrews, the first missionary to extend SDA work outside North America) was chosen. Andrews University originally had a single board of trustees but two executive committees, one of which conducted the between-session affairs of the undergraduate school and the other those of the two graduate branches. On advice of the North Central Association of Colleges and Schools, the regional accrediting body, it was voted, on June 20, 1962, to replace the two executive committees with a single executive committee responsible for all three branches.

The net capital worth of the university in 1993 was more than \$38 million.

The university operates several industries, including a supermarket, a farm and dairy, and a greenhouse, where students may learn useful skills while earning money to defray educational expenses. There are residence halls for unmarried men and women and furnished apartments for married students and unmarried graduate students.

All university programs are accredited by the Board of Regents of the General Conference of Seventh-day Adventists. The university (as Emmanuel Missionary College) has been on the accredited list of the North Central Association of Colleges and Schools (NCA) since 1922, at which time it was accredited at the junior college level. Accreditation at the bachelor's degree level was granted by the NCA in 1939, for master's level programs in 1968, and at the doctoral level in 1979. The university has made concerted efforts to have its professional programs accredited by appropriate bodies. This has resulted in the following accreditations: teacher training and school services programs by the National Council for the Accreditation of Teacher Education, Theological Seminary programs by the Association of Theological Schools in the United States and Canada, the Chemistry Department by the American Chemical Society, the coordinated program in dietetics by the American Dietetics Society, the program in clinical laboratory sciences by the Committee on Allied Health Education and Accreditation in cooperation with the National Accrediting Agency

for Clinical Laboratory Sciences, the speech-language pathology and auditory programs by the American Speech-Language-Hearing Association, the physical therapy program by the Commission of Accreditation in Physical Therapy Education of the American Physical Therapy Association, the graduate and undergraduate programs in nursing by the National League of Nursing and the Michigan Board of Nursing, the architecture programs by the National Architectural Accrediting Board, the social work program by the Council on Social Work Education, the graduate and undergraduate programs in music by the National Association of the Schools of Music, and the School of Education's counseling programs by the Counsel for Accreditation of Counseling and Related Educational Programs.

Andrews University holds membership in the American Association of Colleges for Teacher Education; the American Association of Collegiate Registrars and Admissions Officers; the American Schools of Oriental Research; the American Theological Library Association; the American Assembly of Collegiate Schools of Business; the Association of Collegiate Schools of Architecture; the Council of Graduate Schools in the United States; the Michigan Academy of Science, Arts, and Letters; the National Association of Foreign Students Affairs; the National Collegiate Honors Council; and the Upper Midwest Honors Council. The university has a local chapter of the interdisciplinary National Honor Society, Phi Beta Kappa, as well as chapters of 15 honor societies in specific subject areas.

I. Component Schools

I. Component Schools. 1. *College of Arts and Sciences.* The original undergraduate school, which must be considered as the successor to Battle Creek College (founded 1874), is the oldest college in the denomination. As of 1993 it offers Bachelor of Arts (B.A.) degrees in 22 areas, Bachelor of Science (B.S.) degrees in 32 areas, and minors in 38 areas, with courses adaptable to a wide variety of educational goals. The college also offers professional bachelor degrees in art education, dietetics, fine arts, medical technology, music, radiologic technology, and social work. Associate of Science (A.S.) degrees are available in child development and medical laboratory technology. The college also offers preprofessional programs in 14 areas. On the graduate level the college offers Master of Arts (M.A.) degrees in English, history, home economics, interdisciplinary studies, and music; the Master of Music degree; Master of Science (M.S.) degrees in biology, human nutrition, interdisciplinary studies, and nursing; and the professional M.S. degrees in medical technology and physical therapy.

2. *College of Technology.* The College of Technology was established in 1974 to consolidate the offerings in the technical and job-oriented areas. The college offers (1993) the five-year professional Bachelor of Architecture degree, the B.S. degree in engineering in five areas, the B.S. in industrial technology in six areas, the Bachelor of Technology in five areas, and the B.S. in interiors. The two-year Associate of Engineering Technology degree is available in three areas and the Associate of Technology in 11 areas. Nondegree certificates in aircraft airframe, flight, and powerplant are also offered.

3. *School of Business.* The School of Business, which evolved from the College of Arts and Sciences' Department of Business Administration, was established in 1980. In 1993 the school offered the following degrees: professional Master of Business Administration with emphasis in management, accounting, or computer information science; M.S. in

administration or computer science (two areas); Bachelor of Business Administration; B.S. in computer information systems or computer sciences; B.A. in economics; and A.S. in three areas. A minor in business administration and a second major in business are offered for students in the Colleges of Arts and Sciences and Technology.

4. *School of Education.* The School of Education traces its origins to the Normal Department, which enrolled a large share of students in Battle Creek College. Graduate programs in education were an original part of the offerings of Potomac University. These were continued and expanded when it merged to form Andrews University. Undergraduate and graduate programs were combined into the School of Education in 1983. In 1993 the school offered the following degrees: B.S. in elementary education (seven areas); B.A. with elementary certification; and either the B.S. or B.A. with secondary certification (26 areas). The school's graduate programs lead to the M.A., the M.A. degree in teaching, the Educational Specialist, and the Ed.D. and Ph.D. degrees.

5. *School of Graduate Studies.* The School of Graduate Studies originally was part of Potomac University and became operative at Berrien Springs when Andrews University was formed. Until 1987 it granted all the university's degrees except those offered in the SDA Theological Seminary. Since 1987 the various graduate degrees were offered by the school or college that housed the department of instruction. The School of Graduate Studies then became a coordinating and quality control entity that gave particular attention to admission and graduation requirements. It is governed by a graduate council composed of representatives from the schools and colleges that have graduate programs and members of the university administration.

6. *SDA Theological Seminary.* The Theological Seminary's primary purpose is to prepare candidates for effective leadership in the church's gospel ministry in the world. This ministry is grounded in the biblical, historical, and theological witness of the church, and is made proficient and effective by careful development of the ministering arts (preaching, teaching, pastoral care, and leadership).

The Theological Seminary offers the Master of Divinity degree, the M.A. degree in pastoral ministry, M.A. degree in religion (nine areas), the Master of Theology degree (six areas), the Doctor of Ministry degree (two areas), the Doctor of Philosophy degree in religion (five areas), and the Doctor of Theology degree (two areas). A major part of the course work for the M.A. degree in pastoral ministry is offered in intensives, both on and off campus. The M.A. degree in religion is offered both on campus and at selected affiliation and extension centers.

The Theological Seminary has offered a number of short-term extension schools in the various world divisions for those who cannot take advantage of Theological Seminary training elsewhere.

7. *The University School.* The University School, a coeducational day school operated by the university, is the successor to the original secondary departments of Battle Creek College and Emmanuel Missionary College, and later the separate elementary and secondary schools operated by the university. The University School consists of the Ruth Murdoch Elementary School (preschool through grade 8) and Andrews Academy (grades 9 through 12). The University School is governed by the University board of trustees and administered by the director, who is responsible to the university president and who is assisted by the principals of each of the school's divisions, and by assistants in admissions and records, instructional

media, and student personnel services. Andrews Academy grants college preparatory and general curriculum diplomas and is accredited by the General Conference Board of Regents and the University of Michigan Bureau of School Services.

II. History of the College of Arts and Sciences

II. History of the College of Arts and Sciences. 1. *Origin as Battle Creek College.* This college, founded in 1874, evolved from a “select” private school established in 1868 by G. H. Bell and conducted successively in the building that first housed the Review and Herald printshop, in the church building, and in a new Review and Herald building. The school was adopted as a General Conference project in May 1872. By 1873 enrollment was more than 100, and Sidney Brownsberger, a graduate of the University of Michigan, was the new principal, Bell staying on as a teacher.

In March 1873 the General Conference, then in session, encouraged by James and Ellen White, voted to form an Educational Society (legally incorporated in March 1874) and to raise money for a college building. Vigorous efforts by G. I. Butler, S. N. Haskell, and others raised \$54,000 in cash or pledges by the end of the year.

The society, acting against the advice of the Whites, who favored a 40-acre (16-hectare) former fairgrounds outside Battle Creek, purchased a 12-acre (five-hectare) estate in the city near the Western Health Reform Institute. In 1874 a three-story building was erected, which was dedicated Jan. 4, 1875. Battle Creek College opened, meanwhile, on Aug. 24, 1874, with 100 students.

Despite Ellen White’s early counsels favoring a large measure of manual and religious education, the curriculum in the early years to a considerable degree followed the conventional college pattern of the day. In 1877—1878, for example, there were three students taking the classical course (Latin, Greek, mathematics, “natural science,” rhetoric, elocution, geology); 16 the three-year “English course” (mathematics, science, a year of English, and two of a foreign language—Latin, Greek, French, or German); 235 the “normal” (teacher training) course; 111 the “special course” for those preparing for missionary work (arithmetic, grammar, history, two terms of biblical lectures, and one year of biblical Greek); 48 the school of hygiene (conducted that year by physicians from the sanitarium, but apparently discontinued the next year). Notable, from the later SDA point of view, is the presence of a classical course. Even more notable is the absence of regular Bible courses in the curriculum. The “Biblical Department” was a series of daily lectures by Uriah Smith during two of the three terms of the school year; this was required of none but those in the “special course”; others could elect it. In 1877—1878 only 75 took the Bible lectures. That year the college-level enrollment was 413; the total, including elementary grades, 478. Because there were no church schools in which they could work, most of the graduates of the Teacher Training Department, the largest, entered nondenominational service. The ministerial training was weak. When the “special course” was raised to a three-year “biblical course” with one, then two, years of biblical languages, the enrollment dropped; it was 42 in 1879—1880.

The lack of student residence halls occasioned various administrative problems; most students boarded in private homes, some banded together into clubs for group feeding, and many boarded themselves.

James White, president of the Educational Society, was nominal president of the college until 1880, when on his recommendation the college presidency went to Brownsberger, the principal. By 1880 the enrollment had climbed to 490. Leading teachers during those years included G. H. Bell, Uriah Smith, and Dr. John Harvey Kellogg.

In 1881, the year of James White's death, Brownsberger was succeeded by Alexander McLearn, a recent convert who knew little of SDA educational ideals. The 1881—1882 term, marred by unrest and dissension in faculty ranks, ended with the dismissal of McLearn and the temporary closing of the college through the 1882—1883 term.

After reopening in 1883 under Wolcott H. Littlejohn, the college attempted to follow more closely the counsels of Ellen White. Curricula were revised to emphasize short courses for denominational workers. A new three-story boarding hall, occupied first in 1883, partially solved the student residence problem; a second dormitory, including improved dining quarters, was built in 1886. Under William W. Prescott, who succeeded Littlejohn in 1885, the school-home system flourished, the president and his wife setting a pattern of etiquette by dining regularly with the students. Attempts to establish manual training and college industries, for which space was provided in a building constructed in 1885, foundered and were abandoned by 1889. For several years, beginning in 1888, ministerial institutes (*see* [General Conference Bible Schools](#)) during the winter months brought 150 to 300 ministers and other church workers to the college.

The early 1890s were years of deepening spiritual emphasis at the college. By 1894—1895 all students were required to take at least one year of Bible, and all classes were given a more spiritual tone. The classical course, already broadened to include history, English literature, and other subjects, gradually introduced biblical Greek and ecclesiastical Latin and diminished the classical literature. Throughout the decade revivalism marked college activities. A study made in 1897 showed that 38 percent of all ordained ministers in the denomination had received some training at Battle Creek College. The highest enrollment to be recorded at Battle Creek was reached in 1893—1894 (768, including 337 in the preparatory departments).

In 1894 the presidency passed to George W. Caviness, whose educational ideas were similar to Prescott's. In 1897 a movement for drastic curricular changes replaced Caviness with Edward A. Sutherland. Led by Alonzo T. Jones, Dr. John Harvey Kellogg, and Percy T. Magan, the reformers supporting Sutherland were resolved to abolish classical studies (by 1898 this was accomplished, and only New Testament Greek, New Testament [Vulgate] Latin, and medical Latin were taught), to expunge all traces of apparently worldly educational thought, to base all studies closely on the Bible, to establish college industries, and to prepare denominational workers, especially church school teachers, more speedily. An 80-acre (32-hectare) farm was purchased, various manual enterprises were begun, the playground was plowed and set to potatoes, and in several classes standard textbooks were largely supplanted by the Bible and denominational religious volumes. The movement was crowned when in 1898—1899 the college, operating under a new charter, discontinued the granting of academic degrees. It likewise abolished enrollment statistics, but estimates indicate that by 1900—1901 enrollment had declined noticeably.

During this period the training of teachers to staff the rapidly expanding denominational church school system became a major concern at the college. By 1899 there were 150

church schools in the United States, with two thirds of their teachers having studied at Battle Creek.

The cramped and urban campus was not well suited to the educational concepts of Sutherland, who desired a spacious rural setting like that of the recently founded Avondale College in Australia. Following the counsel of Ellen White, who had wanted a rural site from the first, the 1901 General Conference session approved the decision of the Educational Society to move the college. The property was sold to the Battle Creek Sanitarium. A “Battle Creek College” continued to operate, beginning in 1903, controlled by Dr. Kellogg’s board, but it had no connection with the original institution except the use of the same buildings.

2. *Emmanuel Missionary College.* After a search throughout southwestern Michigan a site was chosen near Berrien Springs, an area Sutherland had favored since 1899. Two tracts, the Richardson and Garland farms, totaling 272 acres (110 hectares), were purchased for about \$18,000. The site extended along the banks of the St. Joseph River, near a passenger boat landing. The relocated institution was named Emmanuel Missionary College.

During the summer of 1901 a denomination-wide summer school for about 150 to 200 active and prospective church school teachers was held under trying conditions in tents beside the river near the village. During the regular 1901—1902 term, while the new campus was being developed, the school occupied the former county courthouse, the sheriff’s home and jail, an office building, and a summer hotel overlooking the river. Enrollment reached 100. The plan was that the college would not be allowed to exceed 250; beyond that figure a new college would be started.

During 1902 and 1903, with student labor, a group of four modest frame buildings was erected. Sutherland deliberately kept buildings dispersed and plain, to discourage the growth of pride and institutional spirit. One building was to be kept warm enough for student study; others were to be left with a minimum of heat or light, to simulate conditions in the mission fields.

Fund-raising for the new school was a major problem. Though the change was not heralded, financial responsibility for the college was passing from the General Conference into the hands of the newly established Lake Union Conference. P. T. Magan and President Sutherland tirelessly solicited donations from the laity of the area. Ellen White, the General Conference, and the Review and Herald had dedicated all proceeds from her book *Christ’s Object Lessons* (1900) to the support of denominational schools, and the college became a major beneficiary. Classes were suspended on four extended occasions as teams of teachers and students spread out, selling the book in communities throughout the union. Thus Emmanuel Missionary College became known as “the college in the country built by a book.”

To encourage self-government and a salutary group spirit, faculty and students assembled weekly for frank discussion of college problems of all kinds. Spirituality and evangelical fervor pervaded the campus. A considerable proportion of the academic instruction was conducted in the evenings, since many students worked all day. A novel and controversial feature of Sutherland’s program was limiting the student to one major academic subject each of the three terms.

The Sutherland regime ended in the spring of 1904, in the wake of the broad-reaching controversies between General Conference leaders and Dr. Kellogg. Sutherland went on in

1906 to pioneer SDA higher education in the South, at Madison College, Tennessee (*see* [Madison Institutions](#)). His successor, Nelson W. Kauble, eliminated the “one-study plan,” but continued the emphasis upon practical education, with special attention to developing the farm.

In 1910, under the presidency of Otto J. Graf, the college secured a new charter permitting the granting of academic degrees. The new charter also recognized the college as a Lake Union Conference institution, which in fact it had been since 1908. Through sound financial policies, a \$60,000 debt of 1908 was cleared by 1916. Enrollment moved from 138 (including preparatory students) in 1908—1909 to 228 in 1913—1914 and 349 in 1917—1918. By 1924 the enrollment exceeded 500.

During these years of growth zeal for building an outstanding institution and for spreading the gospel through missions continued high. A 30-day student campaign in 1919 raised \$6,000 to erect a music building. Student solicitation also contributed greatly to raising funds for the chapel building and a pipe organ, which were dedicated in 1928. During the virulent influenza epidemic of 1918 the college was closed for more than a month, and four students died. During the influenza epidemic of 1919—1920, 160 students went out to nurse victims in the surrounding area, and the Berrien Springs Chamber of Commerce responded in 1923 by sponsoring a fund-raising campaign on behalf of the college. Practical education continued to flourish alongside the strengthening academic program. The farm was expanded and an agricultural curriculum was added; the College Wood Products was established. A pioneering radio station, WEMC, was in operation from 1923 to 1931; it was heard as far away as southern California, and its broadcasts included evangelistic programs. Efforts to ensure standards of collegiate excellence in both teaching staff and student performance were intensified in the late 1920s. For the first time in SDA education, funds were specifically set aside to finance graduate education of faculty members.

Its pioneering years behind it, the college, from 1930, progressively improved its physical plant and strengthened its academic offerings. Despite a period of declining enrollments and considerable financial strain, and with the help of a reserve of nearly \$30,000 built up during G. F. Wolfkill’s administration, the school survived the Depression. During those same years it was struggling to attain accreditation for its full college program. The North Central Association of Colleges and Schools had accredited the first two college years in 1922, but further accreditation necessitated drastic improvements. For example, as recently as 1935 every building on the campus was of wood, and each was rated as substandard. Policies for supporting graduate education of college teachers and encouraging their attendance at professional meetings had to be greatly liberalized.

Under a long-range overall plan for campus improvement, a succession of brick or stone buildings was begun. The first was occupied in 1937, as students and faculty in only four hours moved 20,000 volumes into the newly erected James White Library (now superseded by the newer university library building of the same name, dedicated in 1962).

College accreditation was attained in 1939. Meanwhile, in 1934, on discontinuation of its college-level work, Broadview College had transferred its college records to Berrien Springs. While World War II restricted the active building program, the board continued through the war years to add to the building fund and to stockpile bricks so that construction could be readily resumed. Surprisingly, the college enrollment during the war dropped by only 20 (503 full-time college students in 1941—1942, 483 in the low-enrollment year

of 1943—1944), although nearly one fifth of the male enrollment was inducted into the armed forces during the year 1942—1943. By 1944—1945 a few discharged veterans were returning to classes, presaging the flood of enrollees soon to appear.

The enrollment of 29 veterans in the fall of 1945, when applicants were turned away for lack of housing facilities, swelled to 341 one year later. The 1944—1945 total enrollment (502) was doubled by 1947—1948 (1,093), and a peak of 1,119 was reached in 1949—1950. Single men and those with families were housed in various residential annexes, including quonset-type dwellings for 72 men, 16 four-room duplex houses and 17 trailer houses secured by the college, and 65 privately owned trailer houses. Throughout the emergency an only slightly augmented faculty assumed unusually heavy teaching loads. During these years and since, the new construction program has proceeded steadily, as building after building of modern permanent construction has been erected.

With the arrival of the first contingent of Theological Seminary and Graduate School students in 1959—1960, and through most of the 1960—1961 term while Seminary Hall was being completed, the already-crowded college buildings provided classroom and office space for the entire new university. From 1959 to 1962 the college was administered largely by the vice president for undergraduate affairs, Fabian A. Meier. From 1962 there was a greater centralization of administration under the university president.

III. History of the Seventh-day Adventist Theological Seminary

III. History of the Seventh-day Adventist Theological Seminary. In the Autumn Council of 1932 the General Conference Committee voted to establish a school of theology, but the action proved on further study to be premature. The Autumn Council of 1933, expressing principal concern for the training of Bible teachers for colleges, academies, and schools of nursing, voted a substitute proposal, that “successive summer schools of 12 weeks’ duration be operated at designated colleges under the auspices of the General Conference, the first session to be opened June 6, 1934, at Pacific Union College.” In addition to the special lecturers provided by the General Conference, a faculty equivalent to four full-time instructors, two to be from elsewhere than the host college, were to be employed.

The first of these summer schools—named the Advanced Bible School—was held as planned at Pacific Union College, with a staff of 13, an enrollment of 71, and Milton E. Kern as dean. Twenty courses were offered.

The Autumn Council of 1934 recommended that course offerings be expanded to include the fields of history and education, to benefit history teachers and school principals. Editors and ministers were also invited to enroll, and plans now included a master’s degree. The 1935 session was again held at Pacific Union College, with its faculty increased by two. For the 10-week session, at the same place, during the General Conference session in the summer of 1936, the staff had added three more, and 93 students registered.

In 1936 the General Conference voted to organize a permanent seminary separate from any other institution. There was to be a 1937 summer school and a three-month winter session in 1937—1938. Seminary faculty members, when not occupied in the school, could be sent to overseas divisions to assist in ministerial institutes. Erection of a suitable building was approved.

With Kern as president (1937—1943), an initial faculty of 11, and an enrollment of 38, the sessions were opened in temporary quarters in Takoma Park, Washington, D.C. Majors were offered in Bible and religious history (either church history or Near Eastern antiquity); minors included Greek and Hebrew. The new building, planned for 100 to 125 students, was begun in August 1938 and dedicated on Jan. 21, 1941. By 1942 the winter quarter enrollment had reached 65. In April 1942 came authorization to confer the degree of Master of Arts in religion. A new calendar announced winter, spring, and summer sessions.

From 1943 to 1947 a division of missions and Christian leadership offered intensive instruction in the Arabic, French, German, and Russian languages. A fourth quarter of instruction for the Theological Seminary was instituted in 1944—1945. In 1945 a program was announced for the Bachelor of Divinity (B.D.) degree; the first Master of Theology degree was conferred in 1959. Four apartment buildings, accommodating 24 families, were erected in Takoma Park in 1947. The Theological Seminary's library collection grew rapidly, doubling between 1944 (15,000 books) and 1947 (32,000 books), by which time it was said to rank among the upper one fourth of seminary libraries in the United States in total acquisitions. When the institution was moved to Berrien Springs in 1960, the collection had grown to more than 50,000 books.

An action by the Autumn Council of 1953 called for a fifth year at the Theological Seminary for all ministerial students immediately after completion of their college work. The Autumn Council of 1954 revised this action and prescribed a one-year field internship before the Theological Seminary year. In 1956 this latter action was rescinded and the 1953 Autumn Council action reaffirmed. An Autumn Council action in 1962 called for a three-year ministerial internship plan whereby the then-present two-year internship plan was extended to include an additional year of internship of study at the Theological Seminary. This plan was revised in 1964 so that, upon completion of college work, the intern would study two years at the Theological Seminary and receive the B.D. degree and spend a third year of internship in the field.

In 1971 the Bachelor of Divinity degree was changed to Master of Divinity (M.Div.).

IV. History of the School of Graduate Studies and Potomac University

IV. History of the School of Graduate Studies and Potomac University. In 1956 the Autumn Council authorized the establishment of a university-type institution to include with the Theological Seminary a School of Graduate Studies, with Washington Missionary College (now Columbia Union College) to be affiliated as the undergraduate school. Potomac University was organized in 1957, consisting of the School of Graduate Studies, with an enrollment of 31, and the Theological Seminary; but the plan to affiliate with Washington Missionary College encountered problems in finding an adequate campus site. Finally the Autumn Council of 1958 voted to move the graduate institutions to Berrien Springs, Michigan, and to affiliate them with Emmanuel Missionary College. During the 1959—1960 term, instruction by both graduate divisions was given at both Washington, D.C., and Berrien Springs, but the 1960—1961 term was conducted entirely at Berrien Springs. In 1960 the entire institution, including Emmanuel Missionary College as the undergraduate school, became Andrews University.

The Emmanuel Missionary College faculty formed the nucleus of the School of Graduate Studies faculty, which was augmented by a number of new appointees. Initially members of the Theological Seminary faculty assisted in the School of Graduate Studies. In 1961 the Theological Seminary stopped granting the Master of Arts degree. It was relocated in the School of Graduate Studies until 1987, when it was returned to the Theological Seminary.

V. History of the University School

V. History of the University School. In 1901 Battle Creek College was moved to Berrien Springs and was given the name Emmanuel Missionary College. When Emmanuel Missionary College opened, the curriculum consisted largely of secondary school courses. The first class, graduated in 1908, consisted of all secondary students. In 1922 the academy was organized as a department with a faculty of its own. The academy was accredited by the state of Michigan in 1916 and by the North Central Association of Colleges and Schools in 1922 under the name Emmanuel Missionary College Academy.

The name Andrews University Laboratory School was voted by the board of trustees in 1963, and in 1964 the university board of trustees voted to accept the Laboratory School as its responsibility. In 1974 the board of trustees voted to adopt the name The University School.

VI. Growth of the University From 1959 to 1974

VI. Growth of the University From 1959 to 1974. 1. *Physical Plant.* In 1959 a development program was begun to improve and enlarge the campus, as a result of the move of the university to Berrien Springs.

To provide additional housing for married students the university erected six apartment buildings for graduate students, with a total of 118 apartments (1959) and another unit with 10 apartments and 30 additional sleeping rooms (1963). In 1966 and 1967 another apartment complex was added, and again in 1970 and 1973, making a total of 268 apartments for married students. A new men's residence hall, Meier Hall, for single men students was completed in 1964, and an addition to Lamson Hall, residence hall for single women, was completed in 1968.

Seminary Hall was dedicated in 1961. The year 1961 also saw the completion of the campus center, which houses the food service and student center, as well as the FM radio station, which was completed in 1970. The James White Library building, housing the combined libraries of the university, was dedicated in 1962.

When the new administration building was completed in 1966, the old administration building (Nethery Hall) was transformed into additional classroom space. The new dairy complex was completed in 1967 and helped the university to become the largest producer of milk in southwestern Michigan. The year 1968 saw the completion of the swimming pool and gymnasium addition. In 1969 the elementary grades were moved from the main campus to a new building near the campus, and the former building was transformed into a home for the School of Education.

Auxiliary departments were not forgotten in the development plan. The book bindery (1959), laundry (1959), press building addition (1962), custodial services (1965), sewage

treatment plant (1968), College Wood Products warehouse (1969), airport (1971), and the airport terminal building (1974) added to the growth of the campus. Construction on a new plant service building and the enlargement of the heating plant were started in 1973 and were completed in 1975.

The science complex, composed of three buildings that house the Departments of Chemistry, Biology, Physics, Mathematics, Engineering, Engraving Technology, and Medical Technology, was dedicated in 1974. The net capital worth of the university in 1993 was about \$39 million, and the campus had expanded to more than 1,600 acres (650 hectares).

2. *Enrollments.* The university's opening enrollment during its centennial year (1974—1975) totaled 2,314, of which 546 were involved in graduate programs. By the 1991—1992 school year, enrollment had increased to 3,057, with 988 enrolled at the graduate level. Over the 18 years from 1974 to 1992, only the opening enrollment in 1981—1982 (3,083) surpassed that of a decade later. Graduate enrollments peaked at 1,141 in 1986—1987, while the high point of undergraduate enrollments (2,087) came in 1979—1980.

3. *Affiliations.* In 1975 the university began making its degrees available on the campuses of affiliated Seventh-day Adventist colleges outside the United States. This involved careful inspection and continued monitoring of facilities, faculty, and instruction at each institution. The first year (1975), undergraduate programs in approved subject areas were begun at the Adventist Seminary of West Africa in Nigeria and at Helderberg College in the republic of South Africa. Courses in these programs are taught almost entirely by faculty of the host college, although occasionally an exchange teacher might be supplied from the Michigan campus. Eventually master's degrees in religion and pastoral ministry were added in Nigeria and in religion in South Africa. Graduate courses were taught almost entirely by instructors from the home campus or by visiting instructors from another SDA college.

Following this pattern, course work toward master's degrees in religion and education were initiated in 1979 at West Indies College in Jamaica and in Religion at Montemorelos University in Mexico, with classes being taught primarily during the summer months. The next year course work toward a graduate degree in religion was begun at Antillian College in Puerto Rico and at Avondale College in Australia. In 1980 Andrews also extended its granting of undergraduate degrees to students at the new University College of Eastern Africa in Kenya. This program was continued until the Kenyan government was satisfied that the University College of Eastern Africa had developed enough academically to offer its own degrees.

In 1983 Andrews added Newbold College in England to the colleges at which certain undergraduate degrees could be earned. Later master's programs in religion and pastoral ministry were added. The year 1983 also saw the start of master's programs in education and religion at Spicer Memorial College in India. Solusi College in Zimbabwe was added as an affiliated college for undergraduate degree programs in 1984. A similar program was established at Caribbean Union College, Trinidad, in 1985. The graduate program in pastoral ministry was subsequently instituted at Solusi College.

Prior to 1988, all affiliations were with SDA institutions outside the United States. In 1988, however, an agreement was reached with Kettering Medical Center in Ohio to offer the Andrews' B.S. in nursing at that institution. The most recent Andrews' affiliation, established in 1992, provides for the university's M.A. in religion to be offered at Zaokski Theological Seminary in Russia.

VII. Andrews University in Its Second Century

VII. Andrews University in Its Second Century. In 1974 Andrews University celebrated the one hundredth anniversary of its founding as Battle Creek College with a variety of special convocations and conferences. These conferences (on the arts, missions, evangelism, and family life) were in many ways indicative of the emphases that would develop over the next two decades. The international aspect of the university's student body received visual acknowledgment in 1974 with the dedication at alumni homecoming of that year of the international flag walk between the Pioneer Memorial SDA Church and the James White Memorial Library. During the 1991—1992 academic year, students were enrolled from all 50 states and from 88 other countries. The first student from Russia had arrived in 1978 and from mainland China in 1980. The University operates an English Language Institute, in which students whose native language is not English may, through intensive classwork, rapidly acquire the language proficiency necessary to handle classes satisfactorily.

The undergraduate Honors Program, begun in 1966, demonstrates the university's strong commitment to intellectual excellence. It stresses the close cooperation of academically talented students with faculty in a variety of special courses, seminars, and research projects. An interdisciplinary emphasis avoids narrow specialization. Subject departments have been encouraged to form chapters of National Honor societies in their disciplines. In 1987 an Academic Support and Advising Service was begun to aid students in developing their potential more quickly. That year the emphasis on academic excellence was demonstrated when two undergraduates were accepted to work during the summer in the famed Argonne National Laboratory. In 1985 a Gifted Student Program was developed to allow local high school seniors to take one university class per quarter. Three years later, a Summer Scholars Program was initiated to stimulate the academic interests of talented academy juniors and seniors. These programs paid off; by 1991 the undergraduate student body included 57 National Merit scholars. The University School also was demonstrating academic excellence. In 1985 Andrews Academy was one of only 65 private schools in the country to be designated as an "exemplary school" by the United States Department of Education.

Recognizing that many students' special talents lie more in vocational lines than in the traditional academic areas, the university established a Center for Occupational Education in 1971. This center offered courses ranging from carpentry to automobile radiator repair in programs stretching from 10 weeks to 30 months. In 1974 these programs were combined with engineering, aviation, computer science, photography, graphic arts, and other vocationally oriented departments to form the College of Technology. From its inception this college has stressed cooperative work-study programs with appropriate industries. The university's traditionally strong Agriculture Department eventually was relocated in the College of Technology. The College of Technology proceeded to develop strong programs in engineering technology and media technology, and in 1983 launched the five-year Bachelor of Architecture program.

The university's 1974 Conference on Missions highlighted a variety of activities that developed to support the spread of Seventh-day Adventism around the world. That year the College of Arts and Sciences' Modern Languages Department began offering courses in French and Spanish for workers assigned to countries in which these languages were dominant. The Institute of World Mission, established in 1966 in the Theological Seminary,

began holding sessions, eventually three or four times per year, to aid missionaries under appointment in preparing for more effective service by broadening their understanding of cultural differences and challenges. A strong student missionary program and an active chapter of Maranatha Flights International, which regularly promotes student involvement during vacations in church building projects in Mexico, El Salvador, and the Dominican Republic, have kept students in all the university's subdivisions aware of the challenges of world missions. In 1976 the General Conference designated Andrews University as the center for preparing pilots for mission aircraft, and the Aviation Training and Service Center was established. During the Christmas recess in 1991 and again in 1992, the Institute of World Mission sponsored conferences aimed at preparing young people from all parts of the nation. These "Go" conferences attracted more than 400 individuals, inspiring them with a vision of what they could do to aid in fulfilling the Great Commission.

In June 1974 Andrews hosted one of the three Bible conferences sponsored by the North American Division. Theological Seminary faculty were major speakers at all three conferences. That same year, the Theological Seminary developed a joint Master of Divinity-Master of Science in Public Health program with Loma Linda University. When the North American Division opened its Evangelism Institute in Chicago, the Theological Seminary faculty included a quarter of work at this institute or a similar facility as part of every M.Div. program. In 1980 the university established the Institute of Church Ministry within the Theological Seminary. This later was followed by the addition of the Center for Continuing Education for Ministry and a Youth Resource Center, all designed to harness the talents of Theological Seminary faculty and students in preparing more effective ways to aid the church in reaching the various publics that make up the modern secular world. In 1984 an Institute of Hispanic Ministry was established to better meet the needs of this rapidly expanding segment of the church.

Better preparation for effective ministry lay behind the Theological Seminary's launching of a Doctor of Ministry program in 1973 and the Doctor of Theology program in 1974. This also served as a major reason for the continuing support of periodic archaeological "digs," begun at ancient biblical Heshbon in 1968 and continued after 1984 at Tell el-^CUmeiri in Jordan. In 1980 the university established an Institute of Archaeology to coordinate the development of the Horn Archaeological Museum and the continuation of university-sponsored archaeological expeditions. A better understanding of Christianity's roots became possible for interested Theological Seminary students with the start of an on-location study quarter at the Adventist Center in Jerusalem in 1987.

Two other activities demonstrate that the 1974 Conference on Evangelism was not just an academic exercise: the heavy involvement of the Theological Seminary faculty in the preparation of the Statement of Fundamental Beliefs adopted at the 1980 General Conference session and the establishment of the Adventist Information Ministry.

The year following the university's centennial year Conference on Family Life, the university sponsored the first of what were to become annual summer family life workshops. These became very popular as they brought together leading authorities on the modern family and its problems with scores of denominational workers dedicated to meeting the challenges of eroding family life. By 1992 Drs. John and Millie Youngberg, who directed these workshops, had conducted more than 100 Marriage Enrichment seminars, involving more than 2,000 couples, in a continuing effort to strengthen Christian homes.

Andrews University has become heavily involved in meeting another late-twentieth-century problem: drug dependency. In 1971 as an ancillary to the Department of Chemistry, the university established a Drug Identification Laboratory. This laboratory has been widely utilized by local law enforcement officials, who rely on it to identify samples of suspected illicit drugs. In 1984 the university established the Institute of Alcoholism and Drug Dependency to research further what had become a critical national problem. In 1989 the university received a federal government grant of \$118,000 to fund the development of a comprehensive drug prevention program.

In 1987 the university began a Community Service Assistance Program with the aid of another federal grant. Under this program interested students are given modest financial assistance as they provide a variety of social services in connection with established agencies in nearby Benton Harbor, Michigan, one of the state's most critically depressed areas economically. By 1992 students had put in more than 100,000 hours in projects as varied as literacy programs and counseling of welfare applicants. In 1988 the state of Michigan recognized the university's commitment to aiding energetic persons who had been unable to complete their education by granting \$28,000 for a pilot program for single parents wishing to complete a degree program. These funds are used in part to provide child care for the students enrolled under this "Genesis Program."

The university has attempted to reach out to its local community in a variety of ways. In 1987 an Intercultural Seminar was developed and offered for employees of the Whirlpool Corporation about to take overseas assignments. In 1986 university staff who were bicycle enthusiasts began promoting an annual springtime metric century bicycle event that attracts hundreds of exercise "buffs" from a tristate area. That same summer it began hosting an annual International Music Festival that drew students, from the elementary grades up, from all over the nation. In 1989 the university Physical Education Department hosted the national championships for the United States Sports Acrobatics Federation. University facilities were made available during the summer of 1990 and thereafter for state baseball and basketball camps and for a number of state high school bands' preseason practice weeks.

Constantly expanding programs demanded increased and improved facilities. In 1975 Apple Valley Market, a modern supermarket that was soon to be a major employer of student labor and a magnet for healthful shoppers in the area, was opened. The year 1978 saw the completion of a new Andrews Academy and an expansion to the university library that more than doubled its storage capacity while providing new quarters for the Ellen G. White Research Center and temporary quarters for the developing Horn Archaeological Museum. The expanded library also housed a Teaching Materials Resource Center and a growing Adventist Heritage Center. By 1993 the university library housed more than 1.2 million bibliographic items, nearly 3,000 periodical subscriptions, thousands of musical recordings and scores, and 75,000 maps and other nonbook items. Following years of planning, the library's holdings became more accessible through the installation of an on-line catalog in 1993. In 1979 two new instructional buildings were added at the Andrews Airport to accommodate the expanding aviation program. A new men's residence hall was completed in 1982, substantially adding to student housing on campus. In 1983 the former Geoscience Institute building was reopened as the Horn Archaeological Museum. Other university buildings were converted to new uses: in 1985 a former president's residence became the Honors House, and the laundry building (discontinued as an industry in 1982) became a

converted laboratory for the new physical therapy program. The expanding architecture program demanded its own new building (1984), while another former president's home was converted in 1987 to an alumni house. That same year the restored Sutherland House (home of Emmanuel Missionary College's first president after the move to Berrien Springs) became the headquarters of the Institute of World Mission.

As the result of a generous grant of \$1.5 million from SDA philanthropist Chan Shun, \$100,000 from the Whirlpool Corporation, and a number of other gifts, Chan Shun Hall was opened in 1989 as headquarters for the School of Business. This was the first new university building to be opened with an operating endowment for its continued maintenance. Similar generous funding from the Harrigan family allowed the opening in 1991 of Harrigan Hall as the principal center of the College of Technology. The expanding campus facilities required the erection of a new 135-foot (41-meter), 250,000-gallon (946,000-liter) water tank in 1988 and a new power plant in 1992.

Expanded facilities and programs demanded increased financial support. In the early 1980s extensive efforts were made to solicit gifts from alumni, foundations, industry, and the general public. By the 1984—1985 academic year, gifts to the university exceeded \$1.1 million. In 1986 an extensive campaign was begun to raise a \$10 million endowment for the university, part to be used to establish student scholarships, part for general operations. That year a gift of \$925,000 established the Frank and Dolly DeHaan Work Excellence Scholarships. For the next several years the university annually received gifts exceeding \$2 million. The high point of such contributions came to the university in the 1989—1990 academic year when the total surpassed \$3 million.

Student life during the last quarter of the twentieth century differed markedly from the early days in Berrien Springs. The increased availability of student loans and grants coupled with more rigorous academic demands lessened students' desire to "earn while they learned." By 1987 the university trustees decided to sell off longstanding industries that had become increasingly unprofitable. The University Laundry had been closed in 1982; now it was the turn of the University Printers, the University Bindery, and the College Wood Products.

All students were being expected to be computer-literate. Major computer laboratories were established in Bell Hall, Nethery Hall, and Chan Shun Hall, with minor facilities available in most other instructional buildings. By 1992 many occupants of the residence halls had their own personal computers and telephones, complete with answering machines.

The Andrews University Press, established with minimum funding in 1969, began a considerable expansion of publishing in 1979 with the appointment of a permanent director. By 1992 it had published more than 80 titles, principally in the fields of theology, archaeology, and education. A Museum of Natural History, begun in 1960 with a small collection of teaching specimens, by 1993 included more than 30,000 marine shells, 1,600 birds, 1,400 mammals, and hundreds of butterflies and insects. This museum's herbarium section houses more than 5,000 botanical specimens. The most complete skeleton of a woolly mammoth to be found in Michigan is a popular attraction. More and more faculty attract outside funding for research projects, although few have been as successful as biology professor John Stout, funded for more than 10 years by the National Science Foundation. By 1987 attendance at commencement exercises was so great that separate services were begun for graduates and undergraduates.

The university's alumni have been taking an increasing role in the university's affairs. Not only do they make major contributions to the annual giving campaigns, but they are taking a larger role in the university's governance. In 1987 an alumni "shadow program" was instituted in which a number of alumni in various professions allow undergraduate seniors to observe their participation in the work world.

VIII. Presidents:

VIII. Presidents: *Battle Creek College:* Sidney Brownsberger (1874)-1881; Alexander McLearn, 1881—1882; W. H. Littlejohn, 1883—1885; W. W. Prescott, 1885—1894; G. W. Caviness, 1894—1897; E. A. Sutherland, 1897—1901.

Emmanuel Missionary College: E. A. Sutherland, 1901—1904; N. W. Kauble, 1904—1908; O. J. Graf, 1908—1917; C. L. Benson, 1917—1918; Frederick Griggs, 1918—1924; G. F. Wolfkill, 1924—1930; Lynn H. Wood, 1930—1934; T. W. Steen, 1934—1937; H. J. Klooster, 1937—1943; A. W. Johnson, 1943—1950; P. W. Christian, 1950—1955; F. O. Rittenhouse, 1955—1959 (thereafter the college was incorporated into the university).

SDA Theological Seminary: M. E. Kern, 1937—1943; D. E. Rebok, 1943—1951; V. E. Hendershot, 1951—1952; E. D. Dick, 1952—1957 (the Theological Seminary was incorporated under Dick into Potomac University, not including Emmanuel Missionary College).

Potomac University (including the Theological Seminary and newly established School of Graduate Studies): E. D. Dick, 1957—1958.

Andrews University (including Emmanuel Missionary College, School of Graduate Studies, and Theological Seminary; incorporated 1960): F. O. Rittenhouse, 1958—1963; Richard Hammill, 1963—1976; J. G. Smoot, 1976—1983; W. Richard Leshner, 1984—1994; Niels-Erik Andreasen, 1994— .

Andrews University Laboratory School

ANDREWS UNIVERSITY LABORATORY SCHOOL. *See* [Andrews University, V.](#)

Andrews University Seminary Studies (AUSS)

ANDREWS UNIVERSITY SEMINARY STUDIES (AUSS) (1963—). The scholarly journal of the Seventh-day Adventist Theological Seminary at Andrews University. After two yearly issues AUSS was published twice a year until 1981, when the journal began to come out three times a year. In 1995 semiannual publication resumed, with a circulation of 600.

A refereed journal, AUSS provides a scholarly venue, within the context of biblical faith, for the presentation of research in the area of religious and biblical studies. AUSS publishes research articles and brief notes on the following topics: biblical archaeology and history of antiquity; Hebrew Bible; New Testament; church history of all periods; historical, biblical, and systematic theology; ethics; history of religion and mission; and selected research articles on ministry and Christian education.

Reports of the Andrews University archaeological digs appear regularly in AUSS. Abstracts of AU dissertations in religion are also published. Articles usually appear in English, but occasionally an article may be in another major Western language. Most of the articles are written by SDA scholars, many of them Theological Seminary professors. However, subject to the refereeing process, AUSS may accept articles by authors of other persuasions. Since 1967 AUSS has included reviews of significant new scholarly books in the same areas as its research articles. Articles are indexed in several scholarly bibliographical works, among which are *Religion Index One* and *Elenchus of Biblica*.

Siegfried H. Horn began the journal almost single-handedly, editing it from 1963 to 1974. Kenneth A. Strand followed him as editor until 1988. At that time, editorial responsibilities were divided between two coeditors: Strand with George R. Knight until 1991; Strand with Nancy J. Vyhmeister, 1991—1994. In 1994 Vyhmeister assumed the editorship, and Jerry Moon became associate editor and book review editor.

Editorial office: Seminary Hall, Andrews University, Berrien Springs, Michigan.

Andross, Anna Matilda (Erickson)

ANDROSS, ANNA MATILDA (ERICKSON) (1880—1957). Assistant secretary of the Missionary Volunteer Department of the General Conference, author, and editor. She was born in Denmark and in her early childhood heard the Seventh-day Adventist message preached by J. G. Matteson, pioneer of the SDA Scandinavian work, who held meetings in her home. Shortly after this, she emigrated to America. She received an education in nursing at Nebraska Sanitarium, and in liberal arts at Union College (B.A., 1907). Later she took graduate studies at the University of Nebraska and Columbia University.

Having taught for several years, she was chosen in 1907 as the first secretary (under chairmanship of M. E. Kern) of the Young People's Missionary Volunteer Department of the General Conference. Then in 1922 she went with her husband, E. E. Andross, whom she had married in 1920, to the Inter-American Division. There she served as the Missionary Volunteer and Sabbath school secretary of the division. She helped to found and, until her return in 1936 to the United States, edited the *Inter-American Division Messenger* and the *Mensajero*. She wrote several pamphlets and books, among them, *Alone With God*, *The Life That Wins*, *Life's Greatest Things*, *Sunshine and Shadow in Southern Europe*, and a substantial history of the Seventh-day Adventist Church, *Story of the Advent Message*, for the use of the MV Department. She also wrote a handbook, *Missionary Volunteers and Their Work*.

Andross, Elmer Ellsworth

ANDROSS, ELMER ELLSWORTH (1868—1950). Evangelist and administrator. After engaging in evangelistic work from 1888 to 1894, he served as Bible teacher at Healdsburg College for two years. Back in evangelistic and pastoral work, he spent three years in San Francisco, then was called (1899) to evangelism in England. After three years he was appointed president of the North England Conference, and later (1905 to 1908) served as president of the British Union Conference. Returning to America, he served terms as president of the Southern California Conference and the Pacific Union Conference, and was vice president of the General Conference for North America (1918—1922). In 1917 his wife, née Sophie P. Miller, died, and in 1920 he married Matilda Erickson. A new and important phase of his lifework began in 1922 when he organized the Inter-American Division. Fourteen years of service as president of that field was followed by a term as a field secretary of the General Conference, and a brief period as president of the Caribbean Union.

Anerley Place

ANERLEY PLACE. A home for the aged operated by the Orange-Natal Conference at Anerley, approximately 75 miles (120 kilometers) south of Durban, South Africa, on a 2.5-acre (one-hectare) property donated early in 1962 by an elderly Seventh-day Adventist member. The site overlooks the Indian Ocean, is adjacent to the Missionary Volunteer youth camp, and is within a five-minute walk of a shop, a post office, and a beach. The home was officially opened with 14 residents on Apr. 15, 1963. Besides the original residence, which provides some accommodations, facilities for a large kitchen, and a community dining room, there were 45 self-contained single and double apartments, with veranda and garden space for each occupant, and a community library-lounge. Anerley church, just across the road, provides the residents with a place of worship. A conference-appointed pastor cares for their spiritual needs.

Ang, Tau Kiet

ANG, TAU KIET (c. 1864—1936). Minister, one of the early Seventh-day Adventists in China. In his early life, he joined the Baptists and became an ordained elder in charge of an independent Baptist congregation in the town of Chiaoan, in eastern Kwangtung. Through his contact with N. P. Keh, a pioneer national SDA minister in China, he accepted the SDA beliefs and devoted his life and means to their propagation in his native province. Ang began to observe the seventh-day Sabbath, together with many members of his congregation, on the Chinese New Year's Day, which fell on a Saturday that year. His church building became the first property owned by the Swatow Mission. An enthusiastic leader, he immediately began to spread through his province the good news of Christ's soon coming. He opened new stations, distributed publications, and even employed others at his own expense to preach the gospel before the SDA mission provided financial aid for his work. He continued in evangelistic work for about a quarter of a century, opening schools and establishing churches in seven of the 12 districts in the Swatow Mission. In 1915 he became the second Chinese national to be ordained to the SDA ministry. In 1928 his health failed and his right side was paralyzed. He died in 1936 and was buried in his native village of Peh-tah.

Angervo, Oscar

ANGERVO, OSCAR (1885—1958). Minister, teacher, editor, and administrator in Sweden and Finland. As a young man of 17 he attended the Nyhyttan school in Sweden, where he finished the ministerial course. He began working as a colporteur, then in 1905 entered evangelistic work and the same year was called to Finland. Being adept at learning languages, he soon learned to speak Finnish. After two years he returned to Sweden, where he preached in different places for a number of years. For a while he was departmental secretary in the South Swedish Conference; then he taught Bible at Nyhyttan (1919—1921). In 1922 he was ordained and in 1925 went to Vasa, Finland, as a minister. Then he was called to be president and Bible teacher at the Finland SDA Mission School (now Finland Junior College). In 1932 he became editor of the Swedish *Tidens Tecken* and editor in chief of the Stockholm Publishing House. He served there till his retirement in 1952.

Anglo-Chinese Academy

ANGLO-CHINESE ACADEMY. *See* [Hawaiian Mission Academy](#).

Angola

ANGOLA. An independent republic situated on the west coast of Africa a short distance south of the equator; it is composed of two units, Angola proper and Cabinda, a small coastal area separated from the rest by a strip belonging to Zaire. The Portuguese first established bases in Angola in the 1500s. The area is 481,351 square miles (1,246,699 square kilometers); the population (1994) is 9.8 million. Agriculture is the principal occupation of the people, the chief products being coffee, corn (maize), sugar, palm oil, and palm kernels. There are 13 separate ethnic groups, speaking 65 languages and dialects. Of the population, 38 percent are Catholic, 15 percent Protestant.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Angola constitutes four of the five missions that form the Angola Union Mission, a part of the Euro-Africa Division (the fifth being São Tomé and Príncipe Mission). Statistics (1992) for *Angola*: churches, 551; members, 136,154; ordained ministers, 88; licensed ministers, 159. Headquarters: Rua Teixeira da Silva, Huambo.

Statistics (1992) for the missions: *Central Association Mission*: churches, 198; members, 55,847; ordained ministers, 25; licensed ministers, 67. Headquarters: Huambo. *East Association Mission*: churches, 111; members, 29,925; ordained ministers, 14; licensed ministers, 15. Headquarters: Luena, Moxico. *North Association Mission*: churches, 126; members, 29,759; ordained ministers, 18; licensed ministers, 33. Headquarters: Luanda. *South Association Mission*: churches, 111; members, 24,001; ordained ministers, 17; licensed ministers, 40. Headquarters, Lubango.

Institutions

Institutions. Angola Publishing House; Bongo Mission Hospital.

History

History. The first Seventh-day Adventist to enter Angola was W. H. Anderson, who, coming from South-West Africa in 1922, explored the country to study the possibilities of establishing mission work. Later he, with T. M. French, field secretary for the African Division, and J. D. Baker, who had been released by the South African Union Conference for work in Angola, was sent in 1923 to choose the site for the first mission station. After traveling for a month, they selected the district of Lepi, on the central plateau of Angola. In 1924, after overcoming several legal difficulties, Anderson, Baker, and O. O. Bredenkamp settled in the country.

Lepi became the temporary headquarters of the South Atlantic United Missions, which included South-West Africa and Angola. In 1925 South-West Africa was transferred to the

South African Union Conference, and Angola later became part of the Equatorial Union Mission. Angola was divided on the basis of ethnic and linguistic groups into four mission fields: Ovimbundu, Kimbundu, Huila, and Chokwe. In 1928 Angola itself was detached and organized as the Angola Union Mission. (Briefly between 1955 and 1957, when Portuguese East Africa was temporarily added to it, this union was named the Portuguese African Union Mission.) Anderson was president of these three successive organizations from 1924 to 1933. He endured great hardships, spending most of his time traveling, choosing the sites for the Angola mission stations.

Shortly after their arrival, Baker and Bredekamp opened a mission station at Bongo, in the heart of the Umbumbu tribe, 10 miles (16 kilometers) from Lepi. They lived in a mud-and-pole hut while constructing houses for their families. With the arrival of D. P. Harder in 1925, they erected a school building (*see* [Bongo Adventist Seminary](#)). Dr. A. N. Tonge from California arrived in 1926 and practiced medicine under the most primitive conditions, until the first unit of a hospital was built in 1928 (*see* [Bongo Mission Hospital](#)). In 1927, during the dry season, evangelistic meetings were conducted in four villages, as a result of which 48 persons joined the hearers' classes. By the end of that year five village Sabbath schools were functioning regularly in addition to the one on the mission, with a total average Sabbath school attendance of 500. Bongo became the most important center of SDA influence in Angola.

In August 1925 Bredekamp opened the Luz Mission, in the northeastern part of Angola. He built two missionaries' homes, and a school building (1927) with a capacity of 200 students. A dispensary built in 1929 was placed in charge of Nurse M. Fourie. A church building was built in 1937, and in 1950 the old school building was replaced.

In 1927 a building for the union headquarters was erected in Nova Lisboa in the west central section. Other construction followed, and by 1961 there were homes for three missionary families, a primary school, which began functioning in 1961, a spacious church dedicated in the same year, and a secondary school, which opened in the autumn of 1963.

In 1928 a mission station was opened by Baker at Namba. (A permanent structure for the school was built in 1956, and the church was dedicated in 1961.) In 1932 Bredekamp established the Lucusse Mission among the difficult Luena tribe in eastern Angola. In addition to the residence for the director, he erected a temporary school building (replaced in 1952 by a permanent structure) and a dispensary. From Lucusse the work spread to the Rhodesian border, reaching the Bunda and Luchaze tribes.

At Cuale, to the north, E. A. Buckley in 1934 opened work among the Kimbundu, a hitherto-unreached tribe. The work here grew rapidly. A school was opened in 1953, a hospital in 1962, and a new church building in 1963.

At the General Conference session held in San Francisco in 1950, the Angola Union Mission was transferred to the Southern European Division. The union was then redivided into six mission fields, of which Ovimbundu had by far the largest membership.

In 1952 José de Sá was sent to open a station at Quicuco, in the south, on property acquired in 1931. This meant the beginning of work for a new tribe, the Quilengues. Two residences, a church, and various other buildings were erected, and in 1957 a dispensary (operated by two experienced nurses) was built. The Quilengues Mission was organized in 1958 with 136 members.

Until recently the work among the Africans in the Angola Union Mission was carried out primarily by teachers graduated from the Bongo Adventist Seminary, while conversions among the European population were to a large extent the result of the influence of the Bongo Mission Hospital. The first European Seventh-day Adventist church was formed in Benguela in 1947. The European Mission within the Angola Union was organized in 1959 with 193 members.

The first Adventist radio programs in Angola went on the air in 1953. In 1963 the Voice of Prophecy programs were being broadcast weekly from Benguela, Nova Lisboa, Sá da Bandeira, Moçamedes, Malanje, and Luso. A Bible correspondence course was offered for the first time in 1958. In 1964 the Luanda station began to broadcast the Angola Voice of Prophecy.

A building was constructed at Bongo in 1958 to house the plant printing for the Angola Publishing House, which has produced SDA publications in Portuguese and various African languages.

Since 1975, when political independence was achieved, the country has been suffering from a terrible civil war. All missionaries have been forced to leave the country. In spite of these difficulties, the church has been growing rapidly.

Angola Academy

ANGOLA ACADEMY (Colegio Adventista do Huambo). A secondary boarding school that was owned and operated by the Angola Mission and situated in Nova Lisboa, Angola.

The problems of Sabbath classes and a worldly environment presented such serious problems to the Seventh-day Adventist youth of Angola that, in 1964, the union committee, under the leadership of Ernesto Ferreira, opened a secondary school in Nova Lisboa. Legal authority for its existence was obtained and its official name, Colegio Adventista do Huambo, was taken from the district where it is situated.

The school began with a few students, two teachers offering two grades of secondary work, but the quality of instruction gained a good reputation for the institution and it progressed rapidly. In 1974 a full five-year secondary course was given, preceded by a complete five-year preparatory and elementary section. The school closed in the mid-1970s, when civil war broke out in Angola.

Principals: Ernesto Ferreira, 1964—1969; J. N. Ramos, 1970—1976.

Angola Publishing House

ANGOLA PUBLISHING HOUSE (Casa Publicadora Angolana). A publishing firm, with printing plant, operated by the Angola Union Mission at Nova Lisboa, Angola. The problem of providing publications in the vernacular, especially for Sabbath schools, was first solved by the use of a duplicator. When this means became inadequate, a Multigraph press was obtained in 1937, and a printshop was set up as a department of the Bongo Training School at Lepi, Angola. From this small printshop, during its 20 years of service, came many thousands of pages of Sabbath school material and other printed matter, including schoolbooks and songbooks.

As early as 1947 plans were laid for the purchase of a larger press, but it was apparent that soon more than a printshop would be required. At a meeting of the union committee held at headquarters in Nova Lisboa, Feb. 8—15, 1951, the organization was set up for the establishing of a publishing house, with E. L. Jewell as manager. Because of certain legal technicalities it was at first linked to the publishing house in Portugal and was named Publicadora Atlantico Limitada—Filial de Angola (“Atlantic Publishers Limited—Angola Branch”). After a building in Nova Lisboa was selected and a Babcock cylinder press and a paper trimmer were ordered, the city council decided to widen the street, making it necessary to alter and reduce the building to a size that made it inadequate as a printing plant.

Although an active business was carried on with the sale of denominational books, both directly and with the aid of colporteurs, the lack of a building and of funds delayed the establishment of the new printing plant until 1957. On Aug. 5 of that year plans were laid to erect a building for the proposed plant at the Bongo Mission, thus providing an opportunity for students from the mission school to learn the printing trade. The building was completed in 1958. In the meantime, a small Victoria press, a power plant, and other equipment were purchased, and before the end of 1957 the plant was in operation, with J. da Silva Botelho as superintendent. In 1965 the division and the General Conference assisted in the purchase of an Ala press, and in 1972 of an automatic folding machine and hydraulic vulcanizing molding machine. The printing plant was enlarged in 1973.

In 1959 a legal organization, independent of the publishing house in Portugal, was set up under the name Casa Publicadora Angolana (S.A.R.L.), that is, Angola Publishing House, with headquarters in Nova Lisboa and the printing plant still at Bongo Mission. The management remained the same, and Ernesto Ferreira was chosen as editor.

The first main project, completed in 1961, was the preparation and printing of hymnbooks in the Umbundu and Chokwe languages, paralleled in each case with the Portuguese. This was followed in 1962 by Ellen G. White’s *Steps to Christ* in the same languages, and in January 1963 by the first issue of the local union mission monthly periodical. In the late 1970s the publishing house was moved to Huambo.

Managers: E. L. Jewell, Juvenal Gomes, Joaquin Sabino, Bella Vista Felix, Jorge Agostinho, Joao Valerio, Autunes Filipe.

Angola Union Mission

ANGOLA UNION MISSION. *See* [Angola](#); [Euro-Africa Division](#); [São Tomé and Príncipe](#).

Anguilla

ANGUILLA. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

Animals, Clean and Unclean

ANIMALS, CLEAN AND UNCLEAR. *See* [Diet](#).

Ankazambo Adventist School

ANKAZAMBO ADVENTIST SCHOOL (École Adventiste d'Ankazambo). A coeducational boarding school on the secondary level that was operated by the Indian Ocean Union Mission near Befandriana-Nord, Madagascar.

The site of the school was chosen in 1951 by Henri Pichot, David Riemens, and Edgard Villeneuve, when they were on a prospecting and canvassing trip. In 1952 René Villeneuve arrived to supervise construction of buildings. A primary school was opened under the direction of Robert Rasamimanana. In 1953 more buildings were erected, and Henri Long and his family arrived and opened a small boarding school for boys. Also a girls' boarding school was opened. A church was organized and evangelistic work carried on in the villages by students and teachers. In 1958 five young men graduated.

The school was closed in 1990.

Principals: Henri Long, 1953—1957; Michel Grisier, 1958—1961; Jacques de Laere, 1961—1963; René Villeneuve, 1963—1966; Claude Villeneuve, 1966—1971; Paul Pichot, 1972; Jacques Gallis, 1972—1977; Nilton Amorim, 1977—1978; Louise Razafindrakalo, 1978—1984; Lyla Herimanitra, 1984—1985; Samuel Ravonjiarivelo, 1985—1986; Ernestine Rabesalama, 1986—1990.

Ankole Hospital

ANKOLE HOSPITAL. *See* [Ishaka Hospital](#).

Annihilation

ANNIHILATION. *See* [Hell](#).

Annual Council

ANNUAL COUNCIL. An annual meeting of the Executive Committee of the General Conference, held in October of each year at such time and place as shall be determined by the Executive Committee. The General Conference Executive Committee exercises full administrative power on behalf of the General Conference during the intervals between General Conference sessions.

The Annual Council reviews annually, in the form of reports, resolutions, and general planning, the work pursued under the general supervision of the headquarters organization. The budgets submitted on behalf of fields, institutions, and general organizations are given careful consideration, and yearly budgetary appropriations are voted. Business pertaining to the general policy of the worldwide work is transacted. Policy items intended for insertion in the General Conference *Working Policy* must have Annual Council approval.

The Annual Council gives approval for all general departmental councils, advisory committees, and other general meetings involving attendance from several unions and/or institutions. The boundaries between divisions can be adjusted at Annual Council provided no divisional territorial line is changed when the division or divisions involved are not represented at the council by one of their executive officers or when such division or divisions have not given consent. Emergency conditions such as war would be an exception, in which case the General Conference Executive Committee makes such provisions as are necessary for the conduct of the work.

The members of division executive committees act to a degree as the General Conference Committee in their respective division territories. In case of appeal from a division committee action, the matter may be referred for counsel to the General Conference Committee. In case of any needed adjustment of differences of opinion arising between the division committee and the General Conference Committee, the matter is referred to the next Annual Council of the General Conference Executive Committee.

The Annual Council appoints a number of standing committees to prepare the regular business of the council and to process items or recommendations that are to come before the council. Ad hoc committees can also be appointed to deal with specific problems or certain aspects of the General Conference operation. The work of these committees comes to the Annual Council likewise through regular channels.

Before 1968 Annual and Midterm Council meetings were all held in the United States of America. In 1968 the Midterm Council was held outside the United States for the first time, in Toronto, Canada. Subsequently it has been held in the following cities outside the United States: 1972, Mexico City, Mexico; 1982, Manilla, Philippines; 1986, Rio de Janeiro, Brazil; 1988, Nairobi, Kenya; 1991, Perth, Australia; 1993, Bangalore, India.

See also [Spring Meeting](#).

Annual Statistical Report

ANNUAL STATISTICAL REPORT (1906— ; annual; GC; limited circulation). An annual statistical summary of the Seventh-day Adventist Church activities issued as a separate publication since 1906 (reporting for the year 1905), at first apparently as a reprint from the *Review and Herald*.

Statistical reports for the denomination date from the fifth annual session of the General Conference, held in 1867, when a brief table of nine lines and one column in width was published in the *Review and Herald*. This was done in accordance with a resolution passed at the preceding session that statistics from conferences were to be furnished by the delegates to the General Conference from each local conference. At that time there were 28 ministers, 160 churches, and 4,320 members in the Michigan, New York and Pennsylvania, Wisconsin and Illinois, Iowa, Ohio, Vermont, and Minnesota conferences and in the New England Mission, all in North America. The reports were published in the *Yearbook* for the years 1882 to 1893, and in the *General Conference Bulletin* for the years 1892 to 1902, and even after the separate publication began, the statistics, at least in summary, continued to be published in the *Review and Herald* for some years, into the 1920s.

This report devotes 22 pages to the main table, which gives 35 items of information about church membership, contributions, church workers, and etc., for each conference, mission, union, and division. The remaining pages provide historical statistics, departmental statistics, and summary tables.

Annuities

ANNUITIES. *See* Trust Services; Wills, Charitable Gift Annuities, Trusts, Life Income and Other Charitable Agreements.

Anointing of the Sick

ANOINTING OF THE SICK. *See* [Healing](#), [Faith](#).

Antarandolo Adventist School

ANTARANDOLO ADVENTIST SCHOOL (Collège Adventiste d'Antarandolo). A coeducational day school on the secondary level operated by the South Malagasy Mission. It first opened its doors in 1962 at Manaotsara before being transferred. This school served both primary and secondary levels under Eugene Vervoort as its first headmaster. In 1972 it became the Ivoamba School; in 1985 its name again became Antarandolo. The enrollment has steadily increased. More than 600 students were enrolled in 12 classes in 1988. The enrollment is now 960. The teaching staff has 18 teachers, with a pastor serving as the Bible teacher.

Principals: Eugene Vervoort, 1963—1968; Othon Metz, 1968—1971; J. J. Henriot, 1971—1973; Roland Schranz, 1973—1975; Alain Menis, 1975—1978; Jean Razafindrabe, 1978—1980; Zacharie Razafimahafaly, 1980—1982; Salomon Mazava, 1982—1984; Albert Ranaivomanana, 1984—1986; Raphael Andrianjakazafy, 1986—1992; Mamisoa Ravelonandrasana, 1992— .

Anthony, Theodore

ANTHONY, THEODORE (c. 1838—1895+?). First Seventh-day Adventist missionary in Turkey. He was a Greek of Turkish speech and nationality, born in Asia Minor. After his conversion in California (1888) he sold his business and returned to Turkey (1889) at his own expense to spread his faith. When his money was spent he made his living at his shoemaker's trade. He met violent opposition and was imprisoned repeatedly, most often at the instigation of other Christians. But he made a number of converts, including Z. G. Baharian, who became a minister. Anthony's first name is mentioned as Theodore by his associate, Baharian (*Review and Herald* 69:390, June 21, 1892), and in the 1894 *Yearbook*; references to him as R. S. Anthony appear to indicate confusion with R. S. Anthony of South Africa, a colporteur who became a physician.

Antichrist

ANTICHRIST. A word appearing only in Christian contexts, and in the NT only in [1 John 2:18, 22; 4:3; 2 John 7](#); hence probably coined by the author of these Epistles. In these passages the term has a historical application to false teachers, especially Gnostics (cf. [1 John 4:2, 3](#)), in the churches of Asia Minor in the last part of the first century, who appear to have taught the Docetic doctrine that Christ was only an appearance and not truly human. However, the theme of an antichrist is much broader, and the term has been used to refer to powers that set themselves in opposition to the plan of salvation (cf. Ellen G. White, in [SDACom 7:950](#)). The figure of a great antagonist of God appears elsewhere, for example in [2 Thess. 2:1—4](#) and in the prophecies of Revelation. Repeatedly Christ is portrayed as victor over this power at His second coming ([2 Thess. 2:8; Rev. 17:14; 19:19, 20](#)).

The concept of a supernatural and primeval antagonist of Yahweh is found in the OT in figures such as leviathan, Rahab, and the multiheaded dragon (as in [Isa. 27:1](#)). This antagonist is both primeval and eschatological, and is symbolic of Satan (see [SDADic 278, 649, 901](#)). Similar figures are carried on into Jewish apocalyptic; thus in the Dead Sea scrolls two personalities appear oriented against God—the Evil Priest and the Man of the Lie (oldest evidence probably in 4Q Test). Possibly these parallel, negatively, the two messianic figures also found in that literature, the messiahs of Aaron and Israel, and thus may have been a kind of “anti-messiah” or “antichrist.”

In Christian history the epithet “antichrist” has been applied to a variety of historical personages and institutions, for example, to Nero, to various popes and emperors, and to vague figures expected to arise in the East. Not infrequently he has been anticipated as a Jew from the tribe of Dan. The identification with the papacy goes back at least to Archbishop Eberhard II of Salzburg (1200—1246), during the controversy between Frederick II and Gregory IX. A similar point of view was popular among the spiritual Franciscans, influenced by the prophetic interpretations of Joachim of Floris (who expected the antichrist to be a false, heretical pope). John Wycliffe and Jan Hus adopted this interpretation, which appears also among the Waldenses. With the Reformation the idea that the papacy was the antichrist became a general Protestant tenet. Luther wrote it into the Articles of Schmalkald (1537). It remained a characteristic article of Protestant prophetic interpretation from the sixteenth to the nineteenth centuries.

Seventh-day Adventists similarly have applied the word “antichrist” to the papacy (for example, J. N. Andrews, in *Signs of the Times* 7:463, Oct. 13, 1881). They call “spiritualism” the “manifestation of antichrist” ([PP 686](#)). They regard Satan, the author of rebellion in heaven, as the antichrist par excellence ([9T 229, 230](#)), and identify him as the “mystery of iniquity” ([TM 365](#); cf. [2 Thess. 2:7](#)), who will claim to be God and deceive people by his miracles ([5T 698; 6T 14; 8T 27, 28; 9T 16; TM 62, 364, 365; GC 624; SDACom 7:975](#)).

Antigua and Barbuda

ANTIGUA AND BARBUDA. A constitutional monarchy located in the eastern Caribbean about 30 miles (50 kilometers) north of Guadeloupe. The population (1994) of 65,000 is largely of African descent.

Colonized by the British in 1632, the island achieved independence in 1981.

The territory of Antigua and Barbuda is part of the North Caribbean Conference in the Caribbean Union of the Inter-American Division. *See also* [Leeward and Windward Islands](#).

Antigua Seventh-day Adventist School

ANTIGUA SEVENTH-DAY ADVENTIST SCHOOL. A secondary educational institution located in St. John's , Antigua, West Indies. It opened in the mid-1980s. Vera James has been its only principal; currently there is a staff and faculty of 15.

Antillean Adventist Hospital

ANTILLEAN ADVENTIST HOSPITAL (Antilliaans Advent Ziekenhuis). A 40-bed hospital and clinic operated by the Venezuela-Antilles Union. In 1969 a building was purchased from the Netherlands government for the purpose of beginning Seventh-day Adventist medical work in the Netherlands Antilles. The building was transformed into a 40-bed hospital. On Apr. 2, 1970, the hospital was officially opened by the minister of health.

From the beginning, Loma Linda University Medical School graduates have been recognized by the governments of the Netherlands and the Netherlands Antilles.

Antilles Guyane Adventist Secondary School

ANTILLES GUYANE ADVENTIST SECONDARY SCHOOL (College Adventiste Antilles-Guyane). A boarding secondary school located in Martinique in the Sainte-Luce area. The school opened in 1974. Enrollment was 313 in the 1992—1993 school year.

Directors: Maurice Roseau, 1974—1983; Daniel Milard, 1983—1989; Patrick Griffith, 1989—1991; Pierre Milard, 1991— .

Antilliaans Advent Ziekenhuis

ANTILLIAANS ADVENT ZIEKENHUIS. *See* [Antillean Adventist Hospital](#).

Antillian Adventist University

ANTILLIAN ADVENTIST UNIVERSITY (Universidad Adventista de las Antillas). A coeducational boarding school operated by the Antillian Union Conference in the environs of Mayagüez, Puerto Rico. The 1992 college enrollment was 854. Total school staff numbered 150. Instruction is given in Spanish. Secondary accreditation has been granted by the Puerto Rican Department of Education. The nursing and elementary education programs are accredited by the Puerto Rican Council on Higher Education, and with the Commission of Higher Education of the Middle States Association. In 1964 the General Conference gave its approval for the offering of full college work in liberal arts. At that time, degrees were being offered in the fields of religion and general, primary, and secondary education; it offered junior college courses in Bible instructors' training, and in commercial and secretarial fields. The school is noted for the cosmopolitan composition of its student body.

Antillian Adventist University in Puerto Rico is a successor of the Antillian College that operated at Santa Clara, Cuba, from 1955 to 1961, when because of political conditions in Cuba the college department was transferred to Puerto Rico (*see* [Cuba Adventist Seminary](#)).

Seventh-day Adventist educational work in Puerto Rico began in 1920 with the establishment of a school in Aibonito (*see* [Puerto Rico](#)). In 1946 a 12-grade academy was established in Santurce, Puerto Rico (*see* [Metropolitan Adventist Academy \[Puerto Rico\]](#)). This school, called Puerto Rico Academy, was moved in 1957 to a 284-acre (115-hectare) site near Mayagüez, a port and industrial city in the extreme western part of Puerto Rico.

In May 1961 the school was authorized to offer the college courses formerly offered at Antillian College in Santa Clara, Cuba, and in September 1961 began to function under the name of Puerto Rico Adventist College. In March 1962 its name was changed to Antillian College, and the institution was recognized as the advanced school in the Spanish-Caribbean area of the Inter-American Division. In August 1989 the Higher Education Council in Puerto Rico authorized the name Antillean Adventist University.

Principals: Donovan W. Olson, 1956—1959; G. B. Harper, 1959—1961; F. G. Drachenberg, 1961—1966; Robert Woods, 1966—1967; R. H. Howlett, 1967—1974; Conrad Visser, 1974—1975; Israel Recio, 1975—1980; Stuart Berkeley, 1980—1982; Angel M. Rodriguez, 1982—1987; James Unger, 1987—1989; Moises Velazquez, 1989—1990; Miguel A. Munoz, 1990— .

Antillian College Academy

ANTILLIAN COLLEGE ACADEMY. *See* [West Adventist Academy](#)

Antillian Union Conference

ANTILLIAN UNION CONFERENCE. *See* [Cuba](#); [Dominican Republic](#); [Puerto Rico](#).

Antinomianism

ANTINOMIANISM. From *anti*, “against,” and *nomos*, “law,” and meaning an attitude of hostility toward law, specifically, of Christians toward the Law, including the Decalogue. Traces of antinomianism were evident among Gnostic Manicheans of the third century, and throughout the Middle Ages. It originated as a distinct theological phenomenon with Johannes Agricola (1492—1566), in Germany, whose views were condemned by the Formula of Concord in 1577. During the sixteenth and seventeenth centuries it appeared in England, where its advocates were known as “the Ranters.” It is found today in certain forms of dispensationalism.

The antithesis of antinomianism is nomism, which manifests itself as legalism, that is, the idea that salvation can be obtained by strict compliance with legal requirements instead of by faith in Jesus Christ. Seventh-day Adventists believe that legalism and antinomianism are equally contrary to the spirit of the gospel. They see the Ten Commandment law on the one hand, and grace on the other hand, not as mutually exclusive, but as complementary ([Rom. 1:17](#); [3:31](#); [5:1](#); [7:12](#)). To SDAs, salvation is by grace alone, but obedience to all of God’s revealed will, including the Decalogue, is the fruit of faith (see [DA 126](#)). The function of the Decalogue is to convict of sin, but law has no power to pardon. Pardon comes exclusively by justification through faith in Christ (*Review and Herald* 3:24 , June 10, 1852). See [Law](#); [Law and Grace](#); [Righteousness by Faith](#).

Antofagasta Adventist Academy

ANTOFAGASTA ADVENTIST ACADEMY (Colegio Adventista de Antofagasta). A secondary school located in the North Chile Mission territory. It began functioning as a secondary school in 1990 with 45 students enrolled. From 1990 to 1993, 225 students have attended classes at the academy. There are 15 teachers serving in a school building that has three floors and a cellar. The small library is limited to 645 volumes.

Principals: Jose Antenor Parra, 1990—1991; Víctor Pérez, 1992— .

Aore Adventist High School

AORE ADVENTIST HIGH SCHOOL. A coeducational boarding school situated at Aore, Vanuatu. The 1993 enrollment was 252.

The school opened on Oct. 27, 1927, as the Aore training School, a training institution for national teachers and missionaries, with 25 students. After the land was cleared, indigenous-style houses were built for the students. In 1928 J. C. Radley arrived as engineer, builder, and sawmiller, and instructed the students in these lines of work.

About 1950 the institution became known as the Parker Missionary School, in honor of C. H. Parker, the pioneer Seventh-day Adventist missionary to the New Hebrides.

During the visit in 1955 of Sir Christopher Cox (the adviser on education in the colonies to the British government), warm commendation was given to the mission for the high standard of the school.

Until the end of 1972 the school offered a full primary curriculum and only one year of high school study. At the beginning of 1974 the primary school was removed from the campus. Simultaneously the name was changed to Aore Adventist High School. Five years of high school study are now offered and the sixth senior year is soon to be added.

Principals: J. R. James, W. O. Broad, A. R. Barrett, G. H. Engelbrecht, C. F. Hollingsworth, J. H. Miller, L. R. Harvey, A. C. Thomson, J. Cernik, A. R. Hiscox, M. P. Cozens, D. H. Powell, N. Hughes, G. Harrington, B. Hamilton, A. Smith, C. Crawford, D. Iredale, D. Rogers, T. Rore.

APHS

APHS. *See* [Adventist Professional Health Services in South Africa](#).

Apia Central School

APIA CENTRAL SCHOOL *See* [Samoa Adventist College](#)

Apocrypha

APOCRYPHA. A term used by Protestants of a group of writings found in the Septuagint and the Vulgate (with minor differences), which do not appear in the Hebrew canon of Scripture. Catholics designate at least 12 of these books as “deuterocanonical” and use “Apocrypha” to refer to the Judeo-Christian religious writings between 200 B.C. and A.D. 200 that Protestants generally refer to as the “pseudepigrapha.”

Originally the Apocrypha appeared in the King James Version, but in the nineteenth century the Bible societies insisted on removing these books from the Bibles they printed, and it became customary to omit them from most printings of this version.

Seventh-day Adventists, though recognizing some historical and literary value in the Apocrypha, agree with Protestants generally in denying that it is either inspired or an authoritative source of doctrine.

Apostasy

APOSTASY. *See* [Church Discipline](#).

Apostate Movements

APOSTATE MOVEMENTS. Since the beginning of the Seventh-day Adventist Church various offshoots from it have appeared. Dr. J. H. Kellogg and prominent ministers such as A. T. Jones, D. M. Canright, and A. F. Ballenger, who left the SDA Church, did not lead organized movements of their own, although they did disagree with, and even oppose, some of the denomination's teachings and policies. For information concerning these persons, see their biographical sketches. The following offshoot organizations, listed here in the order of the dates of their rise, are discussed in other articles: the *Messenger* Party and "Age to Come" Defection (1853—1855); the *Hope of Israel* and Marion Party (1858—1863); the SDA Reform Movement—German (1915); the Reformed SDAs—Rowenite (1916); the Shepherd's Rod movement, or Davidian SDAs (1929); the United Sabbath Day Adventists (1930).

Apples of Gold Library

APPLES OF GOLD LIBRARY (1893—1915; monthly until October 1899, then quarterly; after 1903 irregular; PPPA; partial files at AU, LLU, LSU, PUC, R&H, UC, CoUC). A series of small pamphlets (4 to 32 pages) dealing with health, temperance, religious liberty, and doctrine designed as helps to personal evangelism. The small size—3½" x 6" (8.9 cm. x 15.2 cm.)—made it possible to enclose the pamphlets with personal correspondence. There were 97 titles in this series. It was listed in the *Yearbooks* up to 1908 as a periodical and afterward only as a collection of tracts. It was discontinued in 1915. Some of its titles, such as "How Esther Read Her Bible," were included in other series. Among those serving on the editorial committee were M. C. Wilcox, W. N. Glenn, C. M. Snow, O. A. Tait, M. H. Brown, H. H. Hall, J. F. Beatty, and A.J.S. Bourdeau.

Appropriations and Expenditures

APPROPRIATIONS AND EXPENDITURES. *See* [Budget](#).

AR

AR. See [Adventist Review](#).

Arab Republic of Egypt

ARAB REPUBLIC OF EGYPT. *See* [Egypt, Arab Republic of](#)

Arabia

ARABIA. *See* Bahrain; Egypt; Kuwait; Oman; Qatar; Saudi Arabia; United Arab Emirates; Yemen.

Arabic Literature Society

ARABIC LITERATURE SOCIETY. *See* [Middle East Press](#).

Arabic Union Mission

ARABIC UNION MISSION. *See* [Egypt, Arab Republic of.](#)

Araki, Ai

ARAKI, AI (1890—1982). Born in Japan, she was blinded in her teens. She was a believer in Tenrikyo, a branch of Shintoism, when she met Shu Kuniya, one of the first SDA ministers in Japan. Four years later at the age of 30 she became a paid Bible instructor. In the midst of World War II, with the church in disrepute, Ai, along with 41 Seventh-day Adventist lay and church leaders, was arrested. Most were imprisoned, but Ai had her Braille Bible confiscated and was ordered not to speak about Christianity. She and others did their best to contact the scattered members, praying for them and repeating memorized scriptures to them. The church in her city of Kagoshima was locked, but Ai continued to meet with the flock when she could. At the end of the war hers was the only congregation in Japan to remain virtually intact.

Archaeology, Biblical

ARCHAEOLOGY, BIBLICAL. The scientific study of material remains of human life and activity relating to the Bible or Bible times.

History and Purpose. The purpose of biblical archaeology is the recovery of the history, culture, and religion of the ancient peoples of all Bible lands from Persia in the east to Italy in the west, with special interest in Palestine and the neighboring regions of Egypt, Syria, and Mesopotamia, which played a major role in Bible history. The archaeological exploration of Egypt began in 1798, when 120 artists and scientists accompanied Napoleon on his Egyptian campaign to study and report on Egypt's ancient remains. Exploration in Assyria began in 1842 with the excavation of Nineveh by the French consul E. Botta; and that of Palestine, with topographical explorations conducted by the American scholar Edward Robinson, in 1838.

Hand in hand with the fieldwork of excavation went the recovery of dead languages, such as the deciphering of Egyptian hieroglyphic script by J. François Champollion in 1822, and of Babylonian cuneiform writing by Henry Rawlinson and others around the middle of the nineteenth century. Since that time several other ancient scripts and languages have been recovered. Thus a wealth of ancient literature has become available for study, including historical records and annals, religious and mythological texts, prayers and hymns, laws, and documents of a judicial, economic, and scientific character.

Excavations carried on at hundreds of sites in virtually every area of the ancient Bible lands have uncovered cities, temples, palaces, tombs, and graves, and brought to light objects of daily use such as weapons and tools, musical instruments, and works of art, as well as tens of thousands of written texts. Many biblical cities—for example, Babylon, Jerusalem, Nineveh, Shushan, Shechem, and Bethel—have been diligently explored. All of this—the labors of the field archaeologist and those of the scholar who deciphers and publishes ancient texts—has provided a veritable wealth of information about Bible times and thus about the Bible itself. It has clarified numerous formerly obscure passages of Scripture, supplemented information provided by the Bible, and confirmed many historical statements. Biblical archaeology thus has a threefold purpose and value for students of the Bible: 1. It provides contemporary illustrations of customs and practices mentioned in the Bible and clarifies obscure statements. 2. It furnishes much supplementary material, especially to the historical portions. 3. It corroborates the accuracy of the Bible record.

Seventh-day Adventist Interest in Biblical Archaeology. For more than a century Seventh-day Adventists have taken note of archaeological discoveries that tended to confirm the credibility of the Scriptures. Beginning with volume 10 (1857), the *Review and Herald* occasionally carried articles and notes of archaeological news, taken mostly from newspapers and therefore not always altogether reliable. Sometimes articles written by prominent scholars were reprinted. Of these, the earliest appeared in the issue for Apr. 29, 1884 (pp. 275—277). It was written by the American Assyriologist William Hayes Ward for the *Sunday School Times*, from which it was reprinted. Later, when archaeological material

became more plentiful, series of articles, sometimes illustrated with pictures, appeared in SDA journals. One of these was M. E. Kern's series of seven articles entitled "The Bible and the Ancient Monuments," which ran in the *Review and Herald* during August and September 1905 and covered archaeological discoveries in Egypt, Babylonia, Assyria, and Palestine.

Writers of SDA books also made use of new historical knowledge obtained through archaeological discoveries. For instance, in his earliest editions of *Thoughts on the Book of Daniel*, Uriah Smith referred to King Belshazzar of [Dan. 5](#) as a grandson of Nebuchadnezzar. In reply to a reader's query, he explained in the *Review and Herald* for Mar. 11, 1873, that he had followed Prideaux in equating Belshazzar with Nabonidus, known from ancient sources as the last king of Babylon. In 1888, however, he published an article in the *Review and Herald* for Dec. 4 of that year in which he referred to texts found at Tell el-Muqaiyar (Ur) indicating that Belshazzar was Nabonidus' firstborn son. He therefore accepted a coregency for Nabonidus and Belshazzar during the last years of Babylon's history. Later editions of Smith's work on Daniel set forth this new information.

Books on ancient history and the fulfillment of prophecy such as those by A. T. Jones, which enjoyed great popularity among SDAs around the turn of the century, also utilized new historical knowledge in a limited way, but were based mainly on classical Greek and Roman sources.

The first book of a purely archaeological nature written by an SDA was W. W. Prescott's *The Spade and the Bible* (Revell, 1933), a book of 216 pages. For many years an educator and later an editor of the *Review and Herald*, the author made use of a large amount of archaeological material that shed light on various phases of Old Testament history. Since the author was neither a professional archaeologist nor a linguist, and had to rely on secondhand sources for information, it is no surprise to find the material in his book not everywhere reliable, and, of course, rather out-of-date. The same can be said with regard to other, usually small, books on archaeology issued by SDA publishing houses, such as Roy F. Cottrell's *The Spade and the Book* (1947). Not directly on the subject of archaeology, but utilizing archaeological documents, was a book on the chronology of Judah and Israel, *The Mysterious Numbers of the Hebrew Kings* (1951; revised 1965), written by Edwin R. Thiele, of Emmanuel Missionary College, and published by the University of Chicago. Unlike the preceding above-mentioned books, which were written on the popular level, this was a scholarly treatment (based on his doctoral dissertation) harmonizing the biblical figures for the reigns with the generally accepted Assyrian and Babylonian chronology, and it achieved recognition among Old Testament scholars and contributed to increased respect for the accuracy of the Hebrew historians.

Archaeology and the SDA Theological Seminary. The SDA Theological Seminary, founded in 1934 as "The Advanced Bible School," lists Lynn H. Wood for the first time in its 1937 catalog as "Professor [of] Eastern Antiquities and Archaeology." During the following seven years various archaeological courses were continuously offered, but in 1944 a regular Department of Archaeology and History of Antiquity was organized with Wood as chair. This enabled students to obtain their master's degree in this field of studies. In 1951 Siegfried H. Horn became chair of this department, and in 1952 Wood retired from active teaching. When the seminary was reorganized in 1955, Horn became chair of the Department of OT Studies, but remained professor of archaeology and history of antiquity and continued to devote most of his time to the teaching of courses in this area. The first

master's degree with a major in archaeology and history of antiquity was conferred in 1947; by 1967 a total of 43 such degrees had been conferred. Beginning in 1966, the Master of Arts in Religion with a concentration in archaeology was taken over by the School of Graduate Studies of Andrews University.

In 1975 Gerhard Hasel was asked to direct the Ph.D./Th.D. program at the seminary. One of the cognate areas of this new doctoral program, Biblical Archaeology and History of Antiquity, has been selected by a large number of doctoral students since this program began. Also, a number of doctoral dissertations have dealt specifically with archaeological topics. These include "The Hellenistic and Roman Strata of Hesban," by Larry A. Mitchell (1980), "Archaeology in Adventist Literature Between 1937—1980," by Lloyd A. Willis (1982), and "The Byzantine Strata of Hesban," by J. Bjornar Storfjell (1983). Most of these dissertations have been published by Andrews University Press and the Institute of Archaeology.

Not only has archaeology expanded in the seminary's academic program, but Andrews University has provided important research facilities for archaeology. In 1970 an archaeological museum was opened on the campus of Andrews University. In 1978 it was named the Horn Archaeology Museum in honor of its founder and first curator. The museum was housed in the James White Library until 1982, when it moved into its own three-story building (the former headquarters building for the Lake Union Conference and the Geoscience Research Institute) in close proximity to the SDA Theological Seminary. The museum contains some 7,000 artifacts of art and utility from the ancient Near East. Many objects such as coins, pottery, cuneiform tablets, sculptures, tools, weapons, figurines, jewelry, seals, and glass vessels have come to this collection through purchase or as gifts. Nearly 2,000 artifacts were obtained during the archaeological expeditions to Heshbon. These objects serve as visual aids for a better understanding of certain biblical passages of a historical, religious, or cultural nature. This museum houses also the Hartford Seminary Foundation Cuneiform Tablet Collection, consisting of about 3,000 ancient clay tablets ranging from the Sumerian period to Neo-Babylonian times. They are being studied with the aim of eventually publishing their contents. Curators of the Horn Archaeology Museum have included Lawrence T. Geraty, J. Bjornar Storfjell, and David Merling.

In 1980 the board of trustees established the Andrews University Institute of Archaeology, under the administration of the theological Seminary, to coordinate and direct the archaeological programs and activities of the university. The institute is housed in the same building as the Horn Archaeology Museum and contains offices, workrooms, storage rooms, a darkroom, and the Horn Archaeological Library. Its first director was Lawrence T. Geraty, who served in this capacity from 1980 until 1986. William H. Shea served as director from 1986 to 1987, and was followed by J. Bjornar Storfjell, who assumed this role from 1987 to 1988. Randall W. Younker has served as director of the institute since 1988. In 1991 P. David Merling and Øystein S. LaBianca were appointed as associate directors of the institute. Ralph Hendrix was appointed that same year to serve as managing editor of archaeological publications.

Seventh-day Adventist Archaeologists. For further information on Lynn H. Wood (1887—1976) and Siegfried H. Horn (1908—1993), see [Wood, Lynn H.](#), and [Horn, Siegfried H.](#)

Lawrence T. Geraty (1940—) received his B.A. in Theology from Pacific Union College, his M.A. in Old Testament from Andrews University, where he also received a B.D.

degree, and his Ph.D. in Hebrew Bible and Syro-Palestinian Archaeology from Harvard University under G. Ernest Wright in 1972. His dissertation was on “Third and Fourth Century B.C. Ostraca From Khirbet el Kom.” From 1972 to 1985 Geraty served as professor of archaeology and history of antiquity at the SDA Theological Seminary. From 1976 to 1985 Geraty also functioned as the curator of the Horn Archaeology Museum. In 1981 he founded the Institute of Archaeology at Andrews University and served as its first director from 1981 until 1985. He was on the Heshbon dig staff from its beginning and spent a year in Jerusalem (1970—1971), during which time he participated in several archaeological expeditions sponsored by the Albright Institute of Archaeological Research, where he served as Thayer fellow. Geraty directed the 1974 and 1976 excavation seasons at Hesban, Jordan (taking over this position from Horn); functioned as senior adviser for archeological investigations at Ein-Gedi, Israel (1979), Tell Jalul, Jordan (1992), and initiated the Madaba Plains Project, Jordan, as senior project director in 1984. Geraty has continued in this role during the subsequent excavation seasons in 1987, 1989, 1992, and 1994. In 1985 Geraty accepted an invitation to become president of Atlantic Union College with the rank of professor of archaeology. He continued in this position until 1993, when he accepted the offer to become president of La Sierra University with the rank of professor of archaeology. In spite of his duties as a president of an academic institution, Geraty continued to be active in scholarly circles, serving on numerous committees for the American Schools of Oriental Research and as vice president and acting president of the American Center of Oriental Research in Amman, Jordan. He has served as coeditor for both the Hesban and Madaba Plains final publication series and has published numerous articles in church and scholarly journals.

Larry G. Herr (1946—) received his Ph.D. in Near Eastern Studies from Harvard University in 1971. His dissertation dealt with scripts of ancient northwest Semitic seals. Herr taught at the Seventh-day Adventist Theological Seminary, Far East, from 1978 to 1984. Since 1984 he has been a professor at Canadian Union College. Herr has done extensive archaeological fieldwork. He was an area supervisor at Hesban during the 1974 and 1976 seasons, director of the Amman Airport Project in 1976, chief archaeologist of the Hesban North Church Project in 1978, and chief archaeologist and director of excavations at Tell el-^CUmeiri during the 1984, 1987, 1989, and 1992 seasons. Herr also is a codirector of the Madaba Plains Project and wrote the excavation manual for that project. Herr has been active in professional archaeological circles, especially the American Schools of Oriental Research (ASOR), where he has served as an editor for some of their publication series. Herr also has been an American Schools of Oriental Research (ASOR) fellow (1974—1975) and a resident scholar at the Albright Institute of Archaeological Research in Jerusalem (1993—1994). Herr has numerous publications in church and scholarly journals and has served as senior coeditor of the final publication series for the Madaba Plains Project.

Øystein S. LaBianca (1949—) received his Ph.D. from Brandeis University in 1987 in anthropology. He has been a professor of anthropology at Andrews University since 1980. He also served as chair of the Behavioral Science Department from 1981 to 1992. With Geraty, LaBianca helped establish the Institute of Archaeology at Andrews and initiated the Madaba Plains Project in Jordan. In 1991 he was appointed associate director of the Institute of Archaeology at Andrews University. LaBianca’s archaeological fieldwork includes serving as staff anthropologist (initially with Robert Little of Andrews University)

for the Hesban excavations (1971, 1973, 1974, and 1976 seasons), chief anthropologist of the Wadi Tumilat Project in Egypt in 1979—1985, and director of regional survey for the Madaba Plains Project during the 1984, 1987, 1989, and 1992 seasons. He also has overseen the ecolab and initiated careful analysis of bone remains that provided the foundation for his food systems theory. LaBianca has been active in professional archaeological and anthropological societies, in which he has organized and chaired several sessions. He has been an Albright fellow at the American Center for Oriental Research (ACOR) in Amman, Jordan. He also has been active in archaeological publications. In addition to publishing numerous scholarly articles, he is coeditor for both the Hesban and Madaba Plains final publication series. His dissertation “Sedentarization and Nomadization” (vol. 1 of the Hesban series) provided an anthropological framework for interpreting the history of Heshbon.

Randall W. Younker (1953—) graduated from Pacific Union College with a B.A. in religion in 1975 and an M.A. in biology from that same school in 1977. After additional graduate studies in archaeology and anthropology at California State University, Sacramento, and Andrews University, Younker joined the Old Testament Department of the SDA Theological Seminary in 1986 as an assistant professor of Old Testament and Biblical Archaeology. That same year, he was appointed director of the Institute of Archaeology at Andrews University. Since then Younker has continued his doctoral work in Near Eastern archaeology at the University of Arizona under William G. Dever. His archaeological fieldwork includes five seasons on the staff of Tell Dor in Israel (1980—1984), staff ecologist and surveyor for Tell el-cUmeiri in 1984 and 1987, cordirector of the Madaba Plains Project (MPP), in charge of excavations at Tell Jawa and El-Dreijat in 1989, associate director of excavations at Tell Gezer, Israel, with William G. Dever in 1990, and director of excavations at the MMP’s newest site in Jordan, Tell Jalul in 1992. In addition to fieldwork, Younker served on the board of the Albright Institute of Archaeological Research in Jerusalem as a corporate trustee for the 1992—1994 term. Younker has coedited two books and published more than 30 scholarly articles and reviews dealing with archaeology.

Douglas R. Clark (1947—) received his doctorate in 1984 from Vanderbilt University. He has served as Old Testament professor at Southwestern Adventist College (1975—1987) and Walla Walla College (1987—). Since 1990 he has been dean of the School of Theology at Walla Walla and professor of Old Testament and Archaeology. Clark has been active in archaeological fieldwork. He served on the staff of the Hesban excavation as a square supervisor during the 1973 and 1976 seasons and was a field supervisor at Tell el-cUmeiri during the 1984, 1987, 1989, and 1992 seasons. He has overseen the excavation of the most extensive ancient fortification system in Jordan. Clark also has been the consortium director for the Madaba Plains Project in Jordan. He has published a number of archaeological articles in both church and scholarly journals and is a contributor to the Madaba Plains Project final publication series.

David P. Merling (1948—) received his B.A. and M.Div. from Andrews University, where he also has pursued doctoral studies with an emphasis in archaeology. From 1984 to 1986 Merling was the assistant curator of the Horn Archaeological Museum. Since 1986 he has been the curator for the museum and assistant professor of Archaeology and History of Antiquity at the SDA Theological Seminary. In 1991 he was appointed an associate director of the Institute of Archaeology at that institution. Merlings’ archaeological fieldwork

includes serving as a square supervisor at Hesban in 1974 and at Tell el-^cUmeiri during the 1984 and 1987 seasons, field supervisor at Tell Gezer in 1990, and associate director at Tell Jalul in 1992. Merling has been responsible for completing the renovation of the Horn Archaeology Museum. He has also been responsible for setting up the Horn Archaeological Library at the Institute of Archaeology, a research library with more than 5,000 scholarly volumes. Merling has published several articles on archaeology in church and scholarly journals. Most recently he has served as coeditor and contributor of the 25-year anniversary volume of the Hesban excavations published by the Institute of Archaeology at Andrews University.

Boguslaw Dabrowski (1964—) is a doctoral student in archaeology at the University of Krakow in Poland. He teaches at Polish Spiritual Seminary, Podkowa Lesna, Poland. His fieldwork includes excavation with the Madaba Plains Project during the 1987, 1989, and 1992 seasons. After the 1992 season Dabrowski was appointed field director of the tomb excavation for Tell el-cUmeiri. He founded the Levant Foundation Poland in order to further Polish archaeological research in the Middle East. He also has published several scholarly articles in both Polish and English.

S. Douglas Waterhouse (1931—) completed his Ph.D. in 1965 at the University of Michigan. His dissertation is entitled “Syria in the Amarna Age: A Borderland Between Conflicting Empires.” He has taught at Andrews University since 1963. His archaeological fieldwork includes participation in all five seasons at Hesban and the 1992 season at Tell el-cUmeiri. Waterhouse was responsible for starting the Hesban survey, which was then taken up by others, and the excavation of the Roman period tombs near Hesban. He has published several articles on archaeology in various journals, including *Ministry* and *Andrews University Seminary Studies*. He also is publishing an article on the Hesban tombs for the final publication series.

J. Bjornar Storfjell (1944—) received his Ph.D. from Andrews University in 1983. His dissertation dealt with the Byzantine strata at Hesban. Since 1980 Storfjell has been a professor of archaeology and history of antiquity in the Old Testament Department of the SDA Theological Seminary. He also has held both the position of curator of the Horn Archaeology Museum and director of the Institute of Archaeology at Andrews University. His archaeological fieldwork includes staff positions with the Hesban excavation during the 1976 season, the Tell el-Hesi Project in 1981, administrative director of the Tell el-^cUmeiri excavation in 1987, and ceramicist for the Wadi es-Siah Project during the 1988—1989 seasons. In addition to various articles he has written for church and scholarly journals, Storfjell’s dissertation on the Byzantine period at Hesban has been published as part of the Hesban final publications series by Andrews University Press and the Institute of Archaeology.

Since 1972 Loma Linda University also has become involved in archaeological fieldwork by participating in the excavations of Caesarea, Israel, as one of the sponsoring institutions of a consortium. Kenneth L. Vine (1923—), chair of the Department of Religion of the College of Arts and Sciences (now retired), and James H. Stirling (1921—), associate chair of the Department of Sociology and Anthropology of the same college, took part in the excavations. Vine was granted a Ph.D. in Near Eastern studies from the University of Michigan in 1965 with a dissertation entitled “The Establishment of Baal at Ugarit.” He had participated also in the excavations of biblical Ai in 1966, and was president of Middle East

College from 1965 to 1971. Vine continued to participate in the Caesarea expedition again in 1974, while Stirling transferred to the Heshbon expedition, which Loma Linda University also supported during the 1974 season.

Vine's publications include "Byzantine Written Lamps From Caesarea Maritima," in the *Robert Bull Festschrift* (1986); "Ceramic Lamps From the Hippodrome of Caesarea Maritima, 1974," in the *Horn Festschrift* (1986), and "Terracotta Lamps of Caesarea Maritima, 1971—1976," preliminary report in *The Joint Expedition to Caesarea Maritima* (1982).

Another important SDA archaeological scholar is William H. Shea (1932—), who received his Ph.D. in ancient Near Eastern studies from the University of Michigan in 1976. He joined the Old Testament faculty of the SDA Theological Seminary at Andrews in 1972. In addition to various Old Testament classes, Shea taught courses in ancient Near Eastern history, archaeology, and languages. During the 1985—1986 academic year, Shea also directed the Institute of Archaeology. Since 1986 Shea has been an associate director of the Biblical Research Institute at the General Conference of Seventh-day Adventists. His responsibilities there have included, among other things, continued research on important biblical, historical, and archaeological issues and the direction of biblical studies and archaeological tours of the Holy Land out of the church's Jerusalem study center. In addition to field seasons at Gezer (1966—1967) and Hesban (1971), Shea has written extensively on archaeological topics in almost every major scholarly journal dealing with ancient Near Eastern studies. Some of his important publications include "Sennacherib's Second Palestinian Campaign," in *Journal of Biblical Literature*; "The Eblaite Letter to Hamazi," in *Oriens Antiquus* (1984); "Date of the Exodus," in the *International Standard Bible Encyclopedia* (1982); "Menahem and Tiglath-Pileser III," in the *Journal of Near Eastern Studies* (1978); and "The Date and Significance of the Samaria Ostraca," in the *Israel Exploration Journal* (1977).

Paul F. Bork (1924—) received his Ph.D. from the California Graduate School of Theology in 1971. He began his college teaching career at Pacific Union College in 1967, where he was a professor of Old Testament and Archaeology. He chaired the Religion Department at PUC from 1986 to 1989. Bork also participated in several archaeological prects in the Middle East, including the 1971 and 1972 seasons at Tell Gezer, the 1976 season at Mount Zion area in the old city of Jerusalem, and the 1978 and 1979 seasons at the City of David. Bork also began and directed the PUC Religion Department extension program at Jerusalem, which continued for five years until taken over by the General Conference. Bork followed Horn's tradition of making archaeological discoveries accessible to the average SDA layperson and minister by numerous publications in the *Adventist Review* and *Ministry* magazines. He also published several books on archaeology including *The World of Moses* (1978) and *Out of the City, Across the Sands* (1982).

Udo Worschech (1947—) studied theology and biblical archaeology at Andrews University (M.A., 1971). He has taught at the Marienhoehe SDA Theological Seminary, Darmstadt, Germany, since 1972 and the J. W. Goethe-Universitat since 1984. He directed several seasons of excavations at Tell Balu'a, an Iron Age Moabite site in Jordan. His publications include *Die Beziehungen Moabs zu Israel und Agypten in der Eisenzeit*, a scholarly work on the emergence of the Moabite polity in Jordan, and *Das Land Jenseits des Jordan: Biblische Archaologie in Jordanien*, a popular work on biblical archaeology in Jordan.

Archaeological Fieldwork. Beginning with the summer of 1968, Andrews University sponsored an archaeological expedition to biblical Heshbon in Jordan. The first three seasons of excavations (1968, 1971, 1973), which were supported also by the American Center for Oriental Research in Amman and by Calvin Theological Seminary in Grand Rapids, Michigan, were directed by Siegfried Horn.

The excavations brought to light remains of the ancient city of Heshbon from the twelfth century to the fourteenth century A.D. Among them were parts of the ancient city's fortifications; a huge water reservoir, probably one of the pools mentioned in [Song of Solomon 7:4](#); the remains of a Roman cult center consisting of a *via sacra*, a monumental stairway leading to a temple on the summit of the mound, and the foundations of that temple; ruins of the Christian church of the early Christian centuries when Heshbon was the seat of a bishop; and remains of later structures, including the only complete Mamluk bath ever found in Jordan.

Several early Roman and Byzantine tombs, some containing rich contents, were also discovered and excavated, among them two family tombs of the first century A.D., each closed with a rolling stone. The excavations have brought to light no remains earlier than the twelfth century B.C., which leads to the conclusion that the Heshbon of King Sihon of the Amorites, conquered by the Israelites under Moses, must have been located at another site, from which it was transferred after its conquest by the Israelites to the site that for the past 3,000 years has carried the name of Heshbon (*Esbus* in Greek and Latin, and *Hesbân* in Arabic).

Beginning with the fourth season of excavations (1974), the directorship of the Heshbon expedition was taken over by Lawrence T. Geraty, who was then assistant professor of Old Testament studies at the seminary. Preliminary reports on the results of the Heshbon expedition have regularly been published in popular form in the *Adventist Review*, and since 1969 in a more scientific form in the *Andrews University Seminary Studies*. About half of the dozen or so final report volumes of the Hesban Project have been published by Andrews University Press and the Institute of Archaeology.

The successor to the Heshbon excavation, and the first project to be coordinated by the new Institute of Archaeology at Andrews University, was the Madaba Plains Project, begun in 1984 with additional seasons in 1987, 1989, 1992, and 1994. Leadership of this project includes Lawrence Geraty, senior project director; Larry Herr, director of the Tell el-Umeiri excavations; Øystein LaBianca, director of hinterland surveys; Randall Younker, director of the Tell Jalul excavation; and Doug Clark, consortium director. The archaeological findings of the Madaba Plains Project include impressive settlement remains from Tell el-Umeiri, including an Iron Age II (Assyrian and Babylonian periods) citadel and fortification systems, a Late Bronze Age occupation, and an Early Bronze Age (patriarchal period) residential area. The survey discovered numerous Iron Age farmsteads with features similar to those described in [Isaiah 5:1—7](#). Important Ammonite inscriptions have been found, including one that has the impression of a servant of Baalis, an Ammonite king mentioned in [Jeremiah 40:14](#) (discovered by Lloyd Willis, of Southwestern Adventist College). Another Ammonite inscription testifies to the presence of an Ammonite province during the Persian period. New excavations at Jalul have found evidence of the city gateways of the ninth and eighth centuries B.C., as well as evidence of destruction from the

premonarchal period (Iron Age I). There also is evidence of Late Bronze Age occupation from the period of Israel's wandering and conquest.

In addition to the Madaba Plains Project, the Institute of Archaeology sponsored a single season dig at Tell Gezer, Israel, in 1990. Randall Younker and David Merling, along with a number of graduate students from Andrews University, joined William G. Dever and a number of his graduate students from the University of Arizona for this excavation. This dig brought additional evidence for the existence of Solomonic building activity described in [1 Kings 9:17](#). Specifically, it seems certain that, based on new stratigraphic and ceramic evidence, the famous "six-chambered gateway" and adjoining palace were indeed built by Solomon during the tenth century B.C. This building activity at Gezer was preceded by a dramatic destruction layer that can be associated with the sack of Gezer by an Egyptian pharaoh mentioned in [1 Kings 9:16](#).

Contribution of SDA Archaeological Scholarship. Careful fieldwork and prompt and unbiased publication of the results have created respect for Andrews University archaeologists on the part of the scholarly community at large. For example, Phil King, former president of the American Schools of Oriental Research, writes in his *American Archaeology in the Mideast: A History of the American Schools of Oriental Research* (1983): "The archaeology of Jordan owes an extraordinary debt of gratitude to the Hesban expedition, especially for its pioneering efforts in many areas of archaeological research." "Through its field school, Hesban has touched almost every dig in Jordan by serving as the training ground for scores of graduate students, several of whom now direct their own projects." Similarly, William G. Dever, former editor of the *Bulletin of the American Schools of Oriental Research* (BASOR) and a leading Syro-Palestinian archaeologist, writes: "This combined project has long since become one of the most sophisticated and truly interdisciplinary of all American archaeological excavations in the Middle East. While others talk ad nauseam about 'research design,' 'holistic approaches,' 'total retrieval,' 'ecology,' and the 'new archaeology'... these people do it. The publication of the Hesban excavations has propelled Seventh-day Adventist archaeology—against all the odds—into the very forefront of Near Eastern archaeology" (BASOR 190—191, 1991).

While these accomplishments can give the SDA Church a certain amount of pride, we must never lose sight of the fact that our ultimate goal in pursuing this specialized area of biblical research is to help make God's Word, which gives the world the good news of salvation, more understandable to those of us who are separated by time and distance from the world to which God originally communicated.

Archangel Michael

ARCHANGEL MICHAEL. *See* [Michael, the Archangel](#).

Architecture

ARCHITECTURE. *See* [Church Buildings](#).

Archives

ARCHIVES. The General Conference Archives serves as “the headquarters depository for documents, records, correspondence, publications, photographs, recordings, films, etc., that have historical and cultural value to the Seventh-day Adventist Church, . . . particularly materials produced or collected by the General Conference as an institution” (General Conference Committee minutes, Nov. 8, 1973). Established July 1, 1973, this office functions under the guidance of the Archives and Statistics Committee, chaired by the General Conference secretary. For about 70 years prior to 1973, the statistical secretary of the General Conference preserved special documents and reports, minutes, and printed items, including many of the church’s publications. As early as the 1940s or 1950s, members of the General Conference Secretariat spoke of having an archives, but it was not until late 1972 and early 1973, when urgings of SDA historians and the proposal to develop overseas Ellen G. White-SDA research centers converged, that action was taken to establish a General Conference Archives. The archivist also functions as records manager of the General Conference, and is a consultant for the archival functions of the world divisions and of General Conference institutions.

Records housed at the GC Archives span the years from the 1830s to the present. Most are the files of the General Conference as the central administrative body of the Seventh-day Adventist Church. The vast percentage of the more than 9,000 feet (2,750 meters) of records are available to responsible researchers and church leaders for research use.

At the 1975 General Conference session it was voted to combine Archives with the Statistical Office, henceforth to be known as Archives and Statistics.

F. Donald Yost was archivist from 1973 to 1975. In 1975 he became the director of Archives and Statistics.

Archives and Statistics

ARCHIVES AND STATISTICS. An office of the General Conference, under the direction of the GC secretary, established at the General Conference session of 1975 to combine the work of statistical secretary and archivist.

Director: F. Donald Yost, 1975— .

Archivist

ARCHIVIST (1973—1975). A member of the General Conference administrative staff charged with the responsibility of preserving historical records of the GC and making them available for administrative and research use. Since 1975, when the position was combined with that of the statistical secretary to become director of Archives and Statistics, the director has been elected at the General Conference session and is responsible to the General Conference Committee. (See [Archives](#); [Statistical Secretary](#).)

Archivist: F. Donald Yost, 1973—1975.

Ardmore Adventist Hospital

ARDMORE ADVENTIST HOSPITAL. A general hospital of 104-bed capacity owned and operated by the Oklahoma Conference at Ardmore, Oklahoma, from May 1959 to April 1992. In 1947 Drs. J. B. McConnell, A. W. Truman, Floyd Bates, and Ethel Walker secured the old Von Keller Hospital and incorporated the Ardmore Sanitarium and Hospital as a nonprofit, self-supporting institution.

Although privately owned, the hospital maintained close connections with the church organization. In 1949 the Southwestern Union Conference president and the Oklahoma Conference president were invited to participate in the board meetings, and this participation continued until an arrangement was made in 1957 for the ownership of the hospital to be assumed by the Oklahoma Conference, under the leadership of W. A. Dessain, president.

A new \$400,000 hospital building was opened on May 10, 1959. In 1960 a women's auxiliary was organized, whose volunteers from the community donated many hours, performing extra services for the patients. Two workers especially, Mrs. Eldora Taylor of the office staff and Roy M. Johnson of the board, worked untiringly and at personal sacrifice to build up the institution. Early managers and administrators, in the period of private ownership, were William G. Nelson, Robert Trimble, Sam Bailey, W. H. Wineland, and Myron Lysinger.

From 1980 to 1987 Ardmore Adventist Hospital was operated by Adventist Health System/Sunbelt. After that it was managed by the Oklahoma Conference. It was closed in April 1992.

Administrators: Earl Nelson, 1956—1958; Kent Griffin, 1958—1959; Robert E. Trimble, 1959—1962; Charles Martin, 1962—1965; W. V. Wiist, 1965—1971; John Koubs, 1971—1974; James C. Culpepper, 1974—1976; W. C. McConnell, 1976—1977; Sam C. Loewen, 1978—1990; William Straight, 1990—1992.

Argentina

ARGENTINA. A federal republic situated in the southern part of South America. It is bounded on the west by the Andes Mountains, which separate it from Chile; rivers provide a large section of its boundaries with Uruguay, Brazil, Paraguay, and Bolivia on the north and east. It has an area of 1,065,189 square miles (2,758,840 square kilometers), and an estimated population (1994) of 34 million. The inhabitants of Argentina are largely of Latin and Germanic origin, with full-blooded Indians representing less than 1 percent of the population. Illiteracy is low.

More than 90 percent of the people profess Catholicism. The Roman Catholic Church is supported by the state, but all other churches are granted freedom of worship.

Argentina has mountain ranges to the west, extensive plains to the east, and vast plateaus to the south. The climate is moderate, but with the greater part of the rainfall in the east. Two thirds of the country is arid. Because of the scarcity of commodities that arose during the two world wars, light and medium-heavy industries were added to the cattle raising and agriculture that had always been the backbone of the economy.

Historical Background

Historical Background. Argentina probably was discovered by Juan Diaz de Solís, who about 1515 claimed for Spain the Río de la Plata, the estuary at the confluence of the Paraná and Uruguay rivers, on whose bank Buenos Aires is situated. In 1536 Pedro de Mendoza, leader of a large expedition, founded a settlement where the city now stands, which, repeatedly attacked by the Indians, was later abandoned. Eventually the territory of Argentina was settled, not from the Atlantic side but from Peru, by settlers who came from the conquered Inca Empire. Argentina, along with much of the territory of the present republics of Uruguay, Paraguay, and Bolivia, was made subject to the viceroyalty of Peru, and the settlers were forced to trade with Europe by way of Lima. The *criollos*, the area's inhabitants of Spanish extraction, felt that Spain, through this viceroyalty, intended to exploit their land solely for her benefit. This policy produced smuggling and considerable unrest. Finally, in 1776 the new viceroyalty of Río de la Plata was created for this eastern territory, with the privilege of free commerce with Spain granted to it. The salutary effect of this policy was immediately felt in the increased prosperity of the country.

As part of this viceroyalty, Argentina was under Spanish domination until the beginning of the nineteenth century. On May 25, 1810, a junta consisting of nine men was set up, which professed to rule in the name of the king of Spain, but which actually ruled independently. This pretense was dropped on July 9, 1816, when independence was declared. A series of civil wars disturbed the country for the next 37 years.

In 1853 a national constitution was ratified, which, with certain reforms, is still in force. In spite of political instability since 1930, the religious liberty that was guaranteed by article 14 of the national constitution has not been restricted.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Argentina is part of the Austral Union Conference (which also includes Paraguay and Uruguay) in the South American Division, and is divided into three conferences and two missions. Statistics (1992) for *Argentina*: churches, 501; members, 62,698; church or elementary schools, 57; ordained ministers, 153; licensed ministers, 50; Bible instructors, 5; full-time teachers, 434. Headquarters for the Austral Union Conference are at Calle Echeverria 1452, 1602 Florida, Buenos Aires, Argentina.

Statistics for the conferences and the missions—*Buenos Aires Conference*: churches, 122; members, 15,642; church or elementary schools, 6; ordained ministers, 35; licensed ministers, 14; Bible instructors, 3; full-time teachers, 77. Headquarters: Uriarte 2429, 1425 Capital Federal, Buenos Aires, Argentina. *Central Argentine Conference*: churches, 140; members, 17,833; church or elementary schools, 18; ordained ministers, 35; licensed ministers, 14; Bible instructors, 1; full-time teachers, 90. Headquarters: Avenida Sabattini 1662, Barrio Maipu, 5014 Cordoba, Argentina. *North Argentine Conference*: churches, 114; members, 14,029; church or elementary schools, 23; ordained ministers, 16; licensed ministers, 10; full-time teachers, 124. Headquarters: Mexico 830, Barrio Yapeyu, 3400 Corrientes, Argentina. *Northwest Argentine Mission*: churches, 43; members, 7,793; church or elementary schools, 3; ordained ministers, 7; licensed ministers, 4; full-time teachers, 140. Headquarters: Avenida Mate de Luna 2399, 4000 San Miguel de Tucuman, Argentina. *South Argentine Mission*: churches, 82; members, 7,401; church or elementary schools, 7; ordained ministers, 17; licensed ministers, 5; Bible instructors, 1; full-time teachers, 57. Headquarters: Villarino 39, 8000 Bahia Blanca, Buenos Aires, Argentina.

Institutions

Institutions. Balcarce Adventist Academy; Belgrano Adventist Medical Clinic; Buenos Aires Adventist Academy; Buenos Aires Old People's Home; Buenos Aires Publishing House; Loma Linda Adventist Sanitarium; Los Polvorines Adventist Academy; Morón Adventist Academy; Northeast Argentine Academy; Northeast Argentine Sanitarium; Resistencia Adventist Academy; River Plate Adventist University; River Plate Sanitarium and Hospital; Santa Fe Adventist Academy; South American Division Health Food Company (Alimentos Granix); Velez Sarsfield Adventist Academy; Victor Ampuero Matta Adventist Academy.

Beginnings of Seventh-day Adventist Work

Beginnings of Seventh-day Adventist Work. *Forerunners.* Long before Seventh-day Adventists entered Argentina, a book on the second coming of Christ was circulated in the country—*La Venida del Mesías en Gloria y Magestad* (“The Coming of the Messiah in Glory and Majesty”), written by a Chilean Jesuit, Manuel Lacunza (1731—1801). It was Manuel Belgrano, an Argentinian, who had financed a London edition of Lacunza's book in 1816 for distribution in Argentina. Among those who read this work and were influenced by it was a prominent Argentinian patriot, Francisco Ramos Mexía (1773—1828), who also kept the seventh-day Sabbath, having learned of it through reading the Bible. Ramos Mexía

encountered considerable opposition from the Roman clergy when some of his friends joined with him in his beliefs and many Indians living on his estates began to observe the Sabbath. Other prominent men who knew and appreciated Lacunza's book were Dean Gregorio Funes and Domingo Faustino Sarmiento.

Pre-SDA Sabbathkeepers. By 1886 there were two groups of Sabbathkeepers in Argentina, one at the colony of Esperanza and the other at a colony near Reconquista, both in Santa Fe Province. There are at least three slightly different versions of how the group at Esperanza began to observe the Sabbath, and two of how the group near Reconquista became interested in the SDA message. These accounts come from the 1890s after SDAs had entered South America.

Writing from Buenos Aires on Feb. 3, 1892, C. A. Nowlen and E. W. Snyder, who with A. B. Stauffer were the first SDA canvassers in South America, reported: "Before closing we would speak of an experience of Brother Stauffer, who left us three weeks ago for the German colonies of Santa Fe Province. Having notified our brethren at Esperanza of his coming, he was met at the depot on his arrival there and taken to this brother's home. Through the kindness of a German neighbor who acted as an interpreter, he learned something of their history.

"It seems that about three years since, four men there—all heads of families—were at church one Sunday, and taking up the study of the Sabbath question, they soon came to the conclusion that the seventh day is the Sabbath, and at once with their families began its observance. This occurred before they had received a line of literature from the Seventh-day Adventists" (*The Home Missionary* 4:91, 92, April 1892).

In 1896 Jean Vuilleumier, visiting the Sabbathkeepers at the colony of Esperanza, reported that the "first Sabbathkeeping families" in Argentina had been members of the Baptist Church (*Review and Herald* 73:527, Aug. 18, 1896). Speaking of the group a few months before, he said: "This is where, 10 or 11 years ago, three heads of families, a Belgian, a Swiss, and a native of Swiss parentage, embraced the Sabbath after reading, in a Baptist paper, an account of Seventh-day Adventist baptisms in Switzerland" (*ibid.* 73:236, Apr. 14, 1896).

Writing many years later in the *Revista Adventista*, E. W. Thomann recounted a somewhat different version of these Sabbathkeepers as told to him by Mrs. Anna Dupertuis. He wrote: "In 1885 a group of Swiss-French Baptist colonists living in the vicinity of Felicia in the province of Santa Fe . . . discovered spontaneously, through the study of the Bible, that God commands the keeping, not of Sunday, the first day of the week, but of the Sabbath or seventh day. This subject so impressed them that they could not hide it, and upon being visited by their pastor, Mr. Pablo Besson, they told him of their discovery. However, he did not attach much importance to the subject, and tried in vain to dissuade them from keeping the Sabbath" (translated from *Revista Adventista* 34:6, June 18, 1934).

Thomann went on to say that Besson informed the group that the SDAs in Switzerland published a periodical in French entitled *Les Signes des Temps* ("The Signs of the Times"). Their curiosity was aroused by the discovery that they were not the only people who kept the Sabbath, and they begged Besson to send for a copy of *Les Signes* for them. He finally agreed, with much reluctance, to send for the periodical. Through the influence of this periodical the families of Jules (Julio) Dupertuis, Alberto Arn, and Floris Mathieu soon began observing the Sabbath (*Review and Herald* 66:710, Nov. 12, 1889). These and the

Arnold Pidoux and Dobanton families of Grütly, Santa Fe, were baptized by Vuilleumier in 1896.

Some of the differences in Snyder's, Vuilleumier's, and Thomann's reports may be accounted for through errors in transmission, or possibly through confusing the basic story of how the colonists of Esperanza came to keep the Sabbath with a somewhat similar story of the colonists living near Reconquista.

Concerning the latter group, there are two versions. Relating in 1896 the story of how the Peverini family became Sabbathkeepers, Vuilleumier said: "The husband, Brother Peverini, was a Catholic, but embraced the Sabbath several years ago, after his wife [a Waldensian] had sent for *Les Signes*, of which she saw mention in the religious organ of the Waldenses, while the journal was opposing the work of Brother Bourdeau and Sister [Ellen G.] White in the Piedmont Valleys. Sister Peverini handed *Les Signes* to a [Waldensian], Daniel Rostan, 18 miles (29 kilometers) farther north, who also began to keep the Sabbath" (*Review and Herald* 73:541, Aug. 25, 1896).

A slightly different version of this story is related by N. Z. Town. Writing in 1899, he said that "about 13 years ago" Peverini saw, in a paper that came from Italy, an adverse criticism of Bourdeau, who was then preaching that the end of the world was near, suggesting that if his doctrine be true it hardly seemed necessary for the brethren in Basel to print *Les Signes des Temps* on such durable paper.

Being an ungodly man, Brother Peverini felt somewhat frightened to hear that the end might be near, and was anxious to see what the paper had to say about the matter, so Mrs. Peverini ordered the French *Signs* through her brother in Italy, and from their study of the truths presented therein, they began the observance of the true Sabbath (*The Missionary Magazine* 11:118, March 1899).

The members of both these groups of Sabbathkeepers were baptized into the SDA Church in 1896 by Jean Vuilleumier and Francis (Frank) H. Westphal (*Home Missionary*, 8:285, 286, December 1896). It appears impossible to determine which of the two groups began to observe the Sabbath first.

First Seventh-day Adventists. Early in 1890 four SDA families, comprising a total of 10 persons, came to Diamante, Entre Ríos Province, from Tampa, Kansas, U.S.A., and formed a colony nearby at Crespo. These were German farmers who had been colonists in Russia and had become SDAs while in the United States. The head of one of these families, Jorge Riffel, had been in Argentina several years before he lived in the United States. When he decided to return to Entre Ríos to share his faith with his neighbors, the families of Osvaldo Frick, Augusto Yanke, and Adam Zimmermann, who had emigrated directly from Russia to the United States, decided to accompany him. On their arrival they were met at Diamante by Reinhardt Hetze, a colonist of the same origin who had become an SDA after hearing something about SDAs in Russia. The next day they held the first Sabbath school service in South America, in a village near Diamante.

During this same year the General Conference assigned funds for beginning the work in South America and named a commission, subordinate to the Board of Foreign Missions, to study methods for beginning work in South America, Mexico, the East Indies, and Africa. It was this commission that sent the three colporteurs, Nowlen, Snyder, and Stauffer, who arrived in Buenos Aires in December 1891. They were joined a little later by a convert, Lionel Brooking. Over them was R. B. Craig, sent from the United States in March 1893

to take charge of the canvassing work. One of the members of the commission, L. C. Chadwick, made a trip to Argentina in July 1892. It was his reports and letters from the five colporteurs and from the SDA families in Entre Ríos and Santa Fe that resulted in the sending of Westphal, the first ordained SDA minister in South America. His task was to organize the East Coast Mission (Argentina, Uruguay, Paraguay, and Brazil). Arriving at La Plata, Buenos Aires, on Aug. 18, 1894, and leaving his family in Buenos Aires, he left for Entre Ríos Aug. 26, 1894, where on Sept. 9, 1894, he organized the first SDA church in what is now the South American Division (one of the earliest on that continent), in Crespo with 36 members. The following month he organized two other churches, one in San Cristóbal, Santa Fe, with 13 members, in the home of the Mangold family, and the other in Buenos Aires with 12 members. In 1895 and 1896 other ministers, Jean Vuilleumier, John McCarthy (superintendent of a seamen's mission, who had become an SDA in 1893), and Nelson Z. Town; a Bible instructor, Lucy Post; and a male nurse, Ole Oppegard, arrived.

In July 1896 the first SDA camp meeting in Argentina was held in Crespo, Entre Ríos, with 150 persons attending, and Westphal and McCarthy serving as speakers. By the end of 1900 the number of workers in the country had increased to 13—5 pastors, 1 licentiate, and 7 missionary licentiates, who took care of 11 churches (with 367 members), 4 companies (with 19 members), and 31 Sabbath schools (with 524 members). The headquarters of the East Coast Mission were in Buenos Aires.

Early Organization. The organized work in South America began with the arrival in 1894 of Westphal and his organizing of the East Coast Mission. In 1895, after a trip to Brazil, Westphal saw the desirability of setting apart Brazil as a separate mission. Upon his return on furlough to the United States in 1901, he recommended to the General Conference that such reorganization be made. His recommendation was accepted, but because of ill health he was unable to return to South America for several years. His place was filled by his brother, Joseph W. Westphal, who became president of the newly created South American Union Mission, with headquarters in Buenos Aires. The mission was divided into three fields: the Chilean Mission Field (changed to West Coast Mission in May 1902), the Brazil Mission Field (changed to Brazilian Conference in October 1901), and the Argentine Mission Field (which was called the River Plate Conference after November 1901).

At the first session of the newly established union, held in Palmar, Entre Ríos, from Nov. 10 to 20, 1901, the Argentine Mission Field became the River Plate Conference, with Nelson Z. Town as first president and Rodolfo Diriwaechter as secretary-treasurer. A period of rapid expansion followed.

In March 1906 the South American Union Mission was reorganized as the South American Union Conference in a meeting held in Paraná, Entre Ríos, Argentina. J. W. Westphal, who already had been president of the union mission since 1901, became the first president of the union conference, which office he held until 1916. After the formation of the South American Union Conference a new territorial distribution was made. In meetings held in Alberdi, Santa Fe, Argentina, from Oct. 25 to Nov. 4, 1906, the River Plate Conference was divided into the Uruguay Mission, the Alto Paraná Mission (Paraguay and the province of Misiones, Argentina), and the Argentine Conference. A further adjustment of territory was made in February 1912, when the Argentine Conference transferred the provinces of Chaco, Formosa, and half of Corrientes to the Alto Paraná Mission.

On Feb. 6, 1916, the South American Union Conference became the South American Division, with O. Montgomery as its first president, and with headquarters in Buenos Aires. Immediately after this, in a meeting held in La Plata, Argentina, the Austral Union was created, which comprised the Uruguay Mission, the Alto Paraná Mission, the Chile Mission, and the Argentine Conference.

Subsequent Reorganizations. The territory comprising the Austral Union, of which Argentina forms a part, has been reorganized several times since 1916. In that year the Argentine Conference comprised all of the republic of Argentina with the exception of the provinces of Formosa, Chaco, and the upper half of Corrientes, and the territory of Misiones, which belonged to the Alto Paraná Mission. In 1920 the Mendoza Mission was formed, consisting of the province of Mendoza.

The first major reorganization took place in 1921. According to a report by C. E. Krieghoff (former secretary and treasurer of the Argentine Conference), which appeared in the Mar. 28, 1921, issue of the *Revista Adventista* (21:8, 9): "It was voted during the conference that the provinces of San Juan and San Luis be transferred to form part of the Mendoza Mission; the territories of Río Negro and Neuquén will form the South Argentine Mission; the new Buenos Aires Conference will include the territory from Tigre to La Plata and Ensenada, including the city of Buenos Aires and its suburbs; the Central Argentine Mission will embrace the territories of La Pampa and that portion of Buenos Aires Province not included in the Buenos Aires Conference; the extant Argentine Conference will continue under the name of the North Argentine Conference and will embrace the provinces of Entre Ríos, Santa Fe, Córdoba, La Rioja, Santiago del Estero, Tucumán, Catamarca, Salta, Jujuy, and the territory of Los Andes."

According to the *Yearbook* (1922, pp. 123, 124), a further adjustment was made in 1921: Apparently the South Argentine Conference was dissolved and the provinces of Río Negro and Neuquén, which it comprised, were transferred to the Central Argentine Conference. About 1926 the Central Argentine Conference was disbanded, the whole of its territory becoming part of the Buenos Aires Conference (*Yearbook*, 927, p. 183). About 1926 the Magellan Mission, consisting of the territories of Chubut, Santa Cruz, Tierra del Fuego, Magellan (belonging to Chile), and the Falkland Islands, was established (*ibid.*, p. 186).

In 1931 the North Argentine Conference was divided, the provinces of Entre Ríos, Santa Fe, and Córdoba going to make up a new Central Argentine Conference, and the provinces of Tucumán, Salta, Santiago del Estero, Catamarca, Jujuy, La Rioja, and the territory of Los Andes becoming the new Northwestern Argentine Mission. This mission was disbanded in 1934, and the provinces of Catamarca and La Rioja were transferred to the Mendoza Mission, which had been renamed Cuyo Mission about 1932; Santiago del Estero, Tucumán, Salta, Jujuy, and the territory of Los Andes became part of the Alto Paraná Mission, which was later renamed North Mission, or North Argentine Mission. In December 1947, Paraguay was detached from the North Mission to form the new Paraguay Mission.

Another important change occurred in 1943, when the Magellan Mission was absorbed into the Buenos Aires Conference.

In 1961 and 1971 major reorganizations occurred. In April 1961 the provinces of Chubut, Río Negro, Santa Cruz, Tierra del Fuego, and the Malvinas (Falkland) Islands were detached from the Buenos Aires Conference and became the Patagonia Mission. In December 1971 a general change took place in the administrative division of Argentina:

a new South Argentine Conference was formed, comprising the provinces that formerly formed the Buenos Aires Conference and the Patagonia Mission, i.e., the Federal Capital, Buenos Aires, La Pampa, Neuquén, Río Negro, Chubut, Santa Cruz, Tierra del Fuego, and Malvinas (Falkland) Islands. Joining the provinces under the Central Argentina Conference and almost all of the Cuyo Mission, the new Central Argentina Conference was organized: Entre Ríos, Santa Fe, Córdoba, San Luis, Mendoza, San Juan, and La Rioja. In 1985 the South Argentine Mission was organized to include half the Buenos Aires Province and all the territories to the south of it, and the Falkland Islands. That which was not included is now part of the Buenos Aires Conference. In 1988 the North Argentine Conference was reorganized. It includes Corrientes, Misiones, Chaco, Formosa, and North Santa Fe provinces. Also the Northwest Argentine Mission was formed, which includes Catamarca, Jujuy, Salta, Santiago del Estero, and Tucumán provinces.

Departmental Work

Departmental Work. 1. *Publications.* The first colporteurs came in 1891. The first colporteur director was R. B. Craig, 1893—1895 (*The Home Missionary* 7:270, December 1895; 7:100, June 1895). In 1894 a Tract Society was organized (called Sociedad Argentina de Tratados, 1896, and Sociedad Adventista de Tratados del Plata, 1908). Four years later three divisions of the society were formed to care for Uruguay, Argentina, and Alto Paraná. The first colporteur director appointed by the Argentine Conference was E. Max Trummer, in 1909. In 1912 there were 26 colporteurs. In 1994 there were 33 literature evangelists.

2. *Sabbath School.* The first Sabbath schools were organized in 1894 in Crespo, Entre Ríos, and in Buenos Aires; the lessons appeared in *El Faro*, later in *Las Señales de los Tiempos* and *La Revista Adventista*; and, after 1904, in separate form, under various names, until the present name, *Lecciones de la Escuela Sabática*, was adopted. Ottena Fulton was the first director of the Sabbath School Department in the South American Union (1907—1910). Beginning with 1914, the plan of the General Conference for the distribution of the offerings has been accepted. In 1992 there were 56,582 Sabbath school members.

3. *Home Missionary.* The first resolution designed to stimulate lay missionary activity was made in the biennial session held in Lehmann, Santa Fe, in 1904. In 1907 it was decided to organize home missionary societies in each church. In 1914 a Home Missionary Department was organized, with Mrs. Luisa P. Everest as director. The Ingathering plan was approved in 1924, although it had been occasionally practiced several years previously. Different activities were encouraged and organized later, until the establishing in 1960 of the Obra Filantrópica y Asistencia Social Adventista (“SDA Welfare and Philanthropic Work”), abbreviated OFASA. Since 1992 it has been known as ADRA-OFASA.

4. *Radio.* Radio evangelism began in Argentina Sept. 2, 1933, on L.U.7, Radio General San Martín, of Bahía Blanca, in the form of lectures delivered by Andrés Ascione, assisted by several coworkers. In June 1943 it was resumed under the name of La Voz de la Profecía (later changing to La Voz de la Esperanza), through records broadcast by L.T.8, Radio Rosario. At the same time, the radio correspondence school was begun with Lylon H. Lindbeck as director; Edgar Brooks prepared the first correspondence course (1943) and Juan Ferri and others the later courses, such as *Tesoros de Vida* (“Treasures of Life”), *Curso Juvenil* (“Youth Course”), and *Felicidad en el Hogar* (“Happiness in the Home”). In June

1964 a new radio program was begun under the leadership of Enrique Chaij, *Una Luz en el Camino* (“A Light in the Way”). Starting with just one radio station, it is now transmitted by 140 stations from Monday to Friday and 650 television channels, once a week in Argentina, without any charge. The original program, *La Voz de la Esperanza*, is heard weekly on 15 radio stations. There are 2,300 active students in the correspondence school.

5. *Educational.* The Colegio Adventista del Plata (River Plate College) began to operate in Las Tunas, Santa Fe, at the beginning of 1899, and was transferred the next year to Puiggari, Entre Ríos, its present campus. Its present name is Universidad Adventista del Plata (River Plate Adventist University). Instituto Adventista Florida (Buenos Aires Adventist Academy) began operating in 1914 as a primary school and in 1938 as a secondary school. Instituto Adventista Juan Bautista Alberdi (Northeast Argentine Academy) began as a primary school in 1923 and as a secondary school in 1946. Instituto Adventista de Balcarce (Balcarce Adventist Academy) began as a secondary school in 1986. Instituto Adventista Los Polvorines (Los Polvorinas Adventist Academy) was established in 1983. Instituto Adventista de Resistencia (Resistencia Adventist Academy) was established in 1989.

6. *Medical.* Argentina has four SDA medical institutions: Sanatorio Adventista del Plata (River Plate Sanitarium and Hospital), founded in 1908 at Puiggari, Entre Ríos (since 1983 a Healthful Living Center has been located on the premises); Clínica Médica Adventista de Belgrano (Belgrano Adventist Medical Clinic), founded in 1959 in Buenos Aires; Sanatorio Adventista Loma Linda (Loma Linda Sanitarium and Hospital), founded in 1966 at Presidencia Roque Sáenz Peña, Chaco (with its own building since June 1972); and Sanatorio Adventista del Noreste Argentino (Northeast Argentine Sanitarium), inaugurated in April 1972 at Leandro N. Alem, Misiones.

Arianism

ARIANISM. *See* [Christology](#).

Arizona Academy

ARIZONA ACADEMY. *See* [Thunderbird Adventist Academy](#).

Arizona Conference

ARIZONA CONFERENCE. The unit of church organization comprising the territory of the state of Arizona. Statistics (1992): churches, 60; members, 9,347; elementary church schools, 18; ordained ministers, 45; licensed ministers, 7; commissioned ministers, 5; church school teachers, 61. Headquarters: 13405 North Scottsdale Road, Scottsdale, Arizona 85267. The conference forms part of the Pacific Union Conference.

Institutions

Institutions. Thunderbird Adventist Academy; Holbrook Seventh-day Adventist Indian Mission School.

Local churches: Ahwatukee, Apache Junction, Benson, Bisbee, Buckeye, Bullhead City, Camp Verde, Casa Grande, Chandler, Chinle, Coolidge, Cottonwood, Dewey, El Mirage (Spanish), Flagstaff, Globe, Holbrook, Kingman, Lake Havasu City, Mesa (East Mesa, Mesa), Monte Vista (Spanish), Nogales, (Nogales, Spanish), Oracle, Parker, Patagonia, Payson, Peoria-Sun Cities, Phoenix (Beacon Light, Camelback, Central, Glendale, Maryvale, Monte Vista Spanish, North Valley, North Valley Spanish, Paradise Valley, South Mountain, Spanish, West Baseline, West Valley Spanish), Prescott, Safford, Scottsdale (Thunderbird), Sedona, Show Low, Sierra Vista, Springerville, Tempe (Tempe, Spanish), Tucson (Desert Valley, Esperanza Spanish, Midvale Park, Sharon, Spanish), Wickenburg, Willcox, Yuma (Central, Spanish).

Companies: Douglas, Kinlichee, Marana (Spanish), Window Rock.

History

History. The work of Seventh-day Adventists in Arizona can be traced back to the 1880s. According to a letter from A. J. Potts, the origin of the Phoenix church goes back to 1887. Its formal organization in 1890 was noted in the conference president's report to the 1891 session of the California Conference, which in 1889 had taken Arizona as a mission territory. The same report says that "Arizona was entered more than one year ago" by "Brother [D. C.] Hunter and Brother Merrill and wife," who worked in three places. In 1895 Arizona became a General Conference mission field. In 1897 George O. States and W. L. Iles went in as evangelists, and later, W. L. Black, C. D. M. Williams, and J. E. Evans. In the next several years the *Review and Herald* carried reports of early evangelism in the state. Tent meetings were held at Prescott and in neighboring Peoples Valley and Skull Valley, in Phoenix and nearby Mesa (a Mormon district), and in Flagstaff. By June 1899 a new (still-unfinished) church was occupied at Phoenix, and a church school was opened in October with 15 pupils, taught by Martha Neilson. Williams and Black worked several months at Tucson among English- and Spanish-speaking people. A church was organized in Tucson Dec. 31, 1899, with a membership of 23. About the same time, a church was organized at Solomonville, a Spanish language group. Elder R. M. Kilgore, superintendent

of District no. 5 of the General Conference, came especially for the organization of both groups. In January 1900 the Flagstaff church was organized with a membership of 12.

About that time States traveled on his bicycle through the Verde Valley, distributing tracts and visiting places in which meetings had been held before. His trip to Peoples Valley illustrates some of the difficulties of evangelism in Arizona. His visit two and a half years before had carried him, with tent and equipment, 35 miles (55 kilometers) south of Flagstaff on a grueling three-day journey, during which his wagon broke down and there were long treks between water supplies. But he had been successful in gathering and instructing a handful of converts. Now upon his return he found only one family of converts left. The others had either given up or moved away. A drought had caused a considerable migration. Aside from the sparseness and the transient nature of the population and the vast distances of mountain and desert to be traversed, living expenses were exorbitant. Freight rates were high, and the local foodstuffs had to be raised in relatively small irrigated areas. Large numbers of the settlers were gold seekers, and many, according to the local saying, had left their religion behind at the Missouri River. This was a common frontier condition among westward migrants who had outrun the church.

At the beginning of 1901 there were churches at Phoenix, Flagstaff, Tucson (13 Spanish-speaking; nine English-speaking, including four workers; one Chinese), and a Spanish-speaking church at Solomonville. Meetings were being held at Bisbee, on the southern border. In April, Arizona was made a mission of the newly formed Pacific Union Conference, which appointed the mission executive committee. E. W. Webster was the first superintendent of the Arizona Mission. At this time, Arizona, with an area of about 113,000 square miles (290,000 square kilometers), had a population of only 122,931, and 128 SDA members. By Dec. 31, 1901, the mission had one ordained minister, three licensed ministers, two Bible instructors, a colporteur, and a church school teacher.

The Arizona Sanitarium was operated (1903—1906) at Phoenix, first by the Arizona Medical Missionary and Benevolent Association (according to 1904 *Yearbook*), then by the Arizona Conference (1905 *Yearbook*). The 1906 *Yearbook* contains information that it changed hands. Afterward it operated as a private institution. It was housed in a rented two-story 40-room building.

In 1902 the mission became the Arizona Conference, with E. W. Webster as the first president. Then in 1932, because of economic depression, on the recommendation of the union conference the Arizona Conference was united with the Southeastern California Conference and remained part of the Southeastern California-Arizona Conference until 1936, when the Arizona Conference, with a membership of 1,107, was reorganized, with W. E. Atkin as president. Offices were at 1230 N. First Street, Phoenix; then from 1949 until mid-1974 offices were at 2601 East Thomas Road. In July 1974 an executive office-book center complex was occupied at 322 North 44th Street. Later an organization wishing to build an office complex and hotel on that site purchased the property for enough money to pay off the mortgage, build a new facility, and have \$100,000 left over for evangelism, besides establishing a \$500,000 education trust fund. The new office and Adventist Book Center is located in Scottsdale, adjacent to Thunderbird Adventist Academy, and has been occupied since 1983.

One aspect in the development of Seventh-day Adventism in southern Arizona was the Spanish language work. As a result of work in Tucson in the late 1890s, Marcial B. Serna, a

Mexican-American minister, serving a Spanish language Methodist church, and most of his congregation accepted SDA doctrine and joined the church. Some were baptized in 1899 and others in years that followed. The church organized in Tucson in 1899 was largely a Spanish language group, and virtually the first Spanish church in the U.S.A. The Methodist church building in Tucson was deeded to the SDA Church by Serna's former congregation. Serna converted a group of Methodists at Solomonville to the Sabbath, and a church was organized there in 1899. Early in 1900 colporteur work began in Phoenix for the Spanish-speaking settlers by brothers Frank and Walter Bond, prior to their departure as missionaries to Spain. By 1917 Juan Garcia was giving Bible studies among the Spanish-speaking people in Phoenix.

In 1920, when the Arizona (later Thunderbird) Academy was established at Phoenix, a Spanish Language Department was set up as the Spanish-American Training School. It served its purpose well as the first training school for Spanish workers, but closed in 1933. The Phoenix Spanish church was organized in 1922. In 1923 Frank Bond returned from Spain to continue the work among the Spanish-speaking people. In 1993 there were 10 Spanish churches and two Spanish companies in Arizona, with a combined membership of 1,470.

Until a few years ago Indians and Mexican-Americans comprised a large percentage of the population in Arizona. In 1933 the first Indian from the Maricopa Reservation, 15 miles (25 kilometers) southwest of Phoenix, was baptized, during a series of meetings held by John Ford in Phoenix. The next year the Orno Follett family began work among the Maricopas through public meetings. Later a school and church were established and work expanded to several other Southern tribes.

In 1941 Marvin Walter and his wife began working among the Navajos in northern Arizona. The Seventh-day Adventist Indian Mission School at Holbrook, begun in 1946, conducted evangelism among the various tribes in Arizona. Many Indians have been baptized, some of whom have gone to an SDA academy or college for training to work among their own people. A former student now serves his people on the Navajo Reservation as an SDA minister. The school earned an enviable reputation in local government circles. Enrollment at the Holbrook SDA Indian School in 1993 exceeded 100. Three Native American churches and companies were in operation on the reservation.

In October 1951 eight acres (3.2 hectares) on Iron Springs Road near Prescott were secured as a campground site. Additional campground area has since been obtained, increasing the camp to 170 acres (70 hectares). Permanent buildings, including a large open-air pavilion, have been erected, providing year-round camping facilities.

On Sept. 6, 1961, the privately operated Tempe Clinic-Hospital at 1500 S. Mill Avenue, Tempe, Arizona, was turned over to the Arizona Conference. It was then renamed the Tempe Community Hospital. In 1974 the Pacific Union Conference assumed operation of the acute-care hospital in newly expanded and remodeled facilities. The Adventist Health System/West, upon its establishment, took over management of the hospital. But the hospital was sold in 1981.

Presidents: E. W. Webster, 1902—1903; A. J. Howard, 1903—1904; C. E. Knight, 1904—1905; F. I. Richardson, 1905—1907; H. G. Thurston, 1907—1912; G. W. Reaser, 1912—1914; J. E. Bond, 1914—1919; A. R. Sandborn, 1919—1926; C. S. Prout, 1926—1927; Adolph Johnson, 1927—1930; T. L. Oswald, 1930—1932; (combined Southeastern

California-Arizona Conference) C. S. Prout, 1932—1934; E. F. Hackman, 1934—1936; (Arizona separated from Southeastern California Conference) W. E. Atkin, 1936—1939; C. E. Andross, 1939—1949; Carl Becker, 1949—1950; G. H. Rustad, 1950—1959; D. C. Butherus, 1959—1967; W. D. Blehm, 1967—1968; John V. Stevens, 1968—1974; E. Frank Sherrill, 1974—1988; Herman Bauman, 1988— .

Arizona Intermediate School

ARIZONA INTERMEDIATE SCHOOL. *See* [Thunderbird Adventist Academy](#).

Arizona Mission

ARIZONA MISSION. *See* [Arizona Conference](#).

Arkansas

ARKANSAS. *See* [Arkansas-Louisiana Conference](#); [Southwest Region Conference](#).

Arkansas Conference

ARKANSAS CONFERENCE. *See* [Arkansas-Louisiana Conference](#).

Arkansas-Louisiana Conference

ARKANSAS-LOUISIANA CONFERENCE. A unit of church organization comprising the territory of Arkansas, Louisiana, and the city of Texarkana in Texas (*see also Southwest Region Conference*). Statistics (1993): churches, 82; members, 7,709; church schools, 19; ordained ministers, 41; licensed ministers, 46; credentialed Bible instructors, 1; church school teachers, 36. Headquarters: 7025 Greenwood Road, Shreveport, Louisiana 71105. The conference forms part of the Southwestern Union Conference.

Institutions

Institutions: Ozark Adventist Academy; West Shores Medical Clinic.

Local churches-*Arkansas*: Amity, Batesville, Benton, Bentonville, Berryville, Blytheville, Bonnerdale, Booneville, Camden, Chapel Valley, Clarksville, Clinton, Conway, Decatur, DeQueen, El Dorado, Fayetteville, Forrest City, Fort Smith, Gentry (Gentry, Gentry Home), Hardy (Spring River), Harrison, Hope, Hot Springs (Hot Springs, Sharon), Huntsville, Jonesboro, Lincoln, Little Rock (Little Rock, Sharon), Magnolia, Malvern, Mammoth Spring, Mena (Chapel Valley, Mena), Monroe (Twin Pines), Monticello, Mountain Home, Mountain View, North Little Rock (Sylvan Hills), Ozark, Pine Bluff (Northside, Pine Bluff), Plainview, Pocahontas, Rogers, Russellville, Searcy, Siloam Springs, Springdale, Sulphur Springs, Umpire, West Helena, West Memphis (New Life, West Memphis), Winslow (Brentwood), Yellville; *Louisiana*: Alexandria (Alexandria, Smyrna), Baton Rouge (Baton Rouge, Baton Rouge-Faith, Berean), Bogalusa, Coushatta, Covington (Ephesus-Covington), De Ridder, Denham Springs, Gonzales, Gray (Houma), Gretna (West Bank), Hammond (Emmanuel-Hammond, Hammond), Jonesboro, Lafayette, Lake Charles (Lake Charles, Sharon), Mandeville, Mansfield (Memorial), Marrero (Thibodaux-Central), Marthaville, Meraux (Saint Bernard), Metairie (Kenner), Minden (Minden, New Start), Monroe (Macedonia, Monroe Westlakes), Natchitoches (First), New Iberia, New Orleans (Caffin Avenue, Central, East, Ephesus, First, Metairie Spanish, Spanish, Westbank United), Shreveport (Cedar Grove, Conference, First, Philadelphia, South), Slidell (Glad Tidings, Slidell), Tallulah, Thibodaux (Central), Vivian, Zachary; *Texas*: Texarkana (Bethel, Texarkana).

Earlier Conferences

Earlier Conferences. The following three organizations have preceded the present Arkansas-Louisiana Conference: (1) Arkansas Conference, 1888 to 1932; (2) Louisiana Conference, 1901 to 1920; (3) Louisiana-Mississippi Conference, 1920 to 1932.

Arkansas Conference

Arkansas Conference. The early history of Arkansas is marked by struggles with poverty and Sunday law persecutions. The history of Seventh-day Adventism in the state

goes back to at least 1877, when J. H. Cook held a week's meetings at Smith Chapel, two miles (three kilometers) south of Elm Springs, Arkansas. He also held meetings at Wildcat schoolhouse, where he preached to a congregation of "age to come" believers and their minister, with the result that five members accepted the Sabbath. Sometime later J. G. Wood came to Arkansas and at Hindsville visited a couple named McAlexander, who had been keeping the Sabbath about three years. He also held meetings, as a result of which there were 10 who signed the covenant and three who were baptized. J. H. Cook reported the same year (1882): "The people of Arkansas are hospitable and kind, always willing to share with you the comforts of their homes; but at present they are in very straitened circumstances" (*Review and Herald* 59:330, May 23, 1882). J. N. Bunch, of Oakland, California, held meetings at Casa and Ola in 1883. In 1884 J. W. Scoles and his wife and D. A. Wellman worked at Little Rock and Springdale, where the first organizations were effected.

A climax in state Sunday law prosecution came in 1886 and 1887 after the Arkansas legislature in 1885 had repealed the exemption clause for those who observed another day. A statement of policy on Sunday laws was drawn up at the first Arkansas camp meeting, held at Springdale, Arkansas, in the summer of 1886, and in the same year the General Conference in session voted to offer financial help for members sick because of long prison terms. They also voted to appeal a test case, that of J. W. Scoles, to the United States Supreme Court, and to employ suitable counsel and public relations help. At the same time they invited S. H. Lane to return from England to work in Arkansas because of the spirit of persecution in the state.

Relief came soon, for in January 1887 Senator Robert H. Crockett, grandson of famed David Crockett, introduced into the Arkansas General Assembly a bill exempting Sabbath-keepers from the state Sunday law. After an impassioned plea by the senator, the bill passed with only two dissenting votes. One sentence from that plea reads as follows: "On next Monday, at Malvern, six as honest, good, and virtuous citizens as live in Arkansas are to be tried as criminals for daring to worship God in accordance with the dictates of their own consciences." (For this speech and for accounts of prosecutions of SDAs, see *American State Papers . . . on Freedom in Religion* [1949], pp. 458—465, 477—484.) Despite this victory, 10 years later C. A. Gordon and his wife, from Little Rock, were listed among many others from several states who were imprisoned.

Arkansas Conference Organized. The Arkansas Conference was organized May 21, 1888, with 10 churches and 226 members. J. P. Henderson, the only ordained minister on the staff, was president; licentiates included E. B. Young, secretary; William Martin, treasurer; and W. J. Kerr. A camp meeting was held at Rogers, Aug. 20—27, 1889. Ellen G. White attended a meeting at Springdale in March 1890.

R. M. Kilgore reported in 1898: "The finances of the conference are so meager that it was thought best to ask all ministers and licentiates, except the president of the conference, to engage in the canvassing work, thus becoming self-supporting missionaries" (*Review and Herald* 75:575, Sept. 6, 1898). Despite these difficulties, converts were won. Sidney Scott, a Black minister, in 1901 reported the acceptance of the Sabbath by an entire Black non-SDA church (Monarch). For Black SDA churches in Arkansas, see [Southwest Region Conference](#).

A small institution called the Little Rock Sanitarium was established in 1900 and operated by W. C. Green, M.D. It was last listed in the *Yearbook* of 1906.

The Arkansas Conference Association was chartered Mar. 23, 1902. Conference headquarters were successively at Springdale, Fayetteville, and Little Rock. Not until 1922, when it moved into quarters next to the church, at 1215 Marshall Street, Little Rock, did it own its offices. Membership grew from the 226 members in 1888 to 1,189 in 1932, when the Arkansas Conference and Louisiana section of the Louisiana-Mississippi Conference were united.

Louisiana Conference

Louisiana Conference. The first Sabbathkeeper in Louisiana appears to have been Mary A. Nugent in New Orleans in 1866. In 1883 George W. Winn returned to his home near Marthaville from Texas, having been a Sabbathkeeper about one year. The next year he won Dr. T. B. Sellers. A church was organized there in January 1887 by T. H. Gibbs, then of New Orleans. In the meantime a church, the first in the state, had been organized in New Orleans.

The interest that resulted in this church was aroused by R. M. Kilgore and H. W. Cottrell, who, during the exposition held in New Orleans in 1884—1885, set up an exhibit of SDA publications. This interest was followed up by SDA members canvassing and giving Bible readings. The few converts that resulted were baptized and organized into a church by G. K. Owen, of Michigan. By December 1885 about 45 had begun to observe the Sabbath. With the help of S. N. Haskell and J. H. Waggoner a city mission was established, in which “parlor services” were held. Later the mission was moved to other addresses. In 1939, while J. Lee Neil was the pastor, the first Louisiana church moved to a new building at 3500 St. Charles Avenue, in New Orleans. This building served the congregation until 1974, when the present New Orleans First church was built at 4201 W. Esplanade Ave. in Metairie.

Additional churches were established at Evergreen, Galvez, Hope Villa, Shreveport, and Welsh before 1891. The Hope Villa (later Hobart and now Gonzales) church had a threefold increase in members within a year, and erected the first SDA church building in Louisiana. M. D. Broussard donated the site and much of the building materials.

Annual camp meetings and literature and tent evangelism were the principal factors contributing to growth in church membership. The first camp meeting was held in a grove outside the city limits of Alexandria in July 1898; the second in H. E. Heald’s grove at Welsh, Louisiana, in July 1899; and the third at Marthaville in 1900. In 1899 the first church school was organized at Marthaville, with Mrs. C. F. Dart in charge.

Louisiana Conference Organized. Louisiana was a mission field in General Conference District no. 2 until, at the fourth camp meeting, at Crowley in 1901, the Louisiana Conference was organized and became part of the new Southern Union Conference. At the end of the year it reported six churches, 178 members, one company, and two ordained ministers (*General Conference Bulletin*, first quarter 1902, p. 596). Officers were as follows: S. B. Horton, president; W. T. Hartsock, Medical and Missionary departments; Frank Peabody, treasurer; C. F. Dart, state (canvassing) agent; Ruby Roach, superintendent of schools and Sabbath School Department. Conference committee: S. B. Horton, C. A. Watkins, E. S. Abbott, Solomon Broussard, J. R. Hudson. Conference headquarters were in New

Orleans. Office space at first was rented, but in 1908 property at 810 Jackson Street was purchased and used until 1920. Contributing substantially to the growth in membership in the conference was the work of Mrs. Frances Goodwin, a Bible instructor, which dated back to 1886 and continued many years. The conference also carried on an active colporteur work, developing strong leaders.

For evangelism among Blacks in Louisiana, *see* [Southwest Region Conference](#). Evangelism for the French-speaking people of Louisiana was undertaken at various times. Notable was the work of Louis F. Passebois about 1915 in and around New Orleans.

Louisiana-Mississippi Conference

Louisiana-Mississippi Conference. A new conference was organized in Jackson, Mississippi, in 1920 by combining the SDA churches and members of Louisiana and Mississippi. Each state had functioned as a single conference since organization in 1901. To this union of conferences Louisiana brought 13 churches, 4 ordained and 2 licensed ministers, and 673 members; 7 church schools, with 8 teachers and 116 pupils; 7 conference-owned buildings valued at \$28,000, and a 1920 tithes of \$30.06 per capita, totaling \$20,231.26. The new Louisiana-Mississippi Conference, in an area with a population of 3,587,182, was organized with 30 churches, 1,144 members, 8 ordained ministers, 5 licentiates, and 12 teachers. W. R. Elliott was elected president, and N. L. Taylor secretary-treasurer. The conference headquarters were at 703 S. Gallatin Street, Jackson, Mississippi. (For the history of Seventh-day Adventist beginnings in Mississippi, *see* [Gulf States Conference](#).)

Arkansas-Louisiana Conference Organized

Arkansas-Louisiana Conference Organized. In 1932, when the economic depression necessitated adjustments in administration, major territorial changes were effected in several union conferences. Louisiana, after its 12-year union with Mississippi, was transferred to the Southwestern Union Conference and joined to Arkansas. The Louisiana Conference was reluctant to break its ties with Mississippi and the Southern Union, but once the transfer was effected, a good spirit of solidarity developed.

The Arkansas-Louisiana Conference, in an area with a population of 3,956,075, was organized Feb. 23, 1932, with 33 churches, 2,078 members, 9 ordained ministers, 3 licentiates, and 18 teachers. The president was R. P. Montgomery; the secretary-treasurer, Ella M. Winn. The conference headquarters were established at 1215 Marshall Street, Little Rock, Arkansas. There were 3,266 members in 1946, the year when the Southwestern Mission (later the Southwest Region Conference) was organized, subtracting 12 Black churches and 850 members.

Ozark Academy, although located geographically off center in the northwest corner of Arkansas (Gentry, Arkansas), serves both states, and the Oklahoma Conference also.

In 1960, during the administration of I. M. Evans, president, and P. I. Nosworthy, secretary-treasurer, the conference office was moved from Little Rock, Arkansas, to Shreveport, Louisiana, a more central location. The membership grew to 3,945, as of Jan. 1, 1965, in 49 churches and 9 companies.

On Sept. 15, 1965, Camp Yorktown Bay was officially transferred from the U.S. Navy League of Hot Springs to the Arkansas-Louisiana Conference. This camp consists of 113 acres (45 hectares) on Lake Ouachita. When the camp was received it could accommodate 80 campers; now it accommodates more than 200.

Presidents: Arkansas Conference: J. P. Henderson, 1888—1889; J. G. Wood, 1889—1891; C. McReynolds, 1891—1893; J. M. Rees, 1893—1894; J. B. Beckner, 1894—1896; J. A. Holbrook, 1896—1899; C. McReynolds, 1899; A. E. Field, 1899—1903; J. A. Sommerville, 1903—1904; Urbanus Bender, 1904—1907; V. B. Watts, 1907—1909; J. W. Norwood, 1909—1914; W. E. Baxter, 1914—1917; J. I. Taylor, 1917—1922; H.M.J. Richards, 1922—1926; R. P. Montgomery, 1926—1932.

Louisiana Conference: S. B. Horton, 1901—1908; E. L. Maxwell, 1908—1912; R. W. Parmele, 1912—1916; C. N. Sanders, 1916—1920; D. P. Wood, 1920; W. K. Smith, 1920.

Louisiana-Mississippi Conference: W. R. Elliott, 1921—1926; R. H. DeVinney, 1926—1932.

Arkansas-Louisiana Conference: R. P. Montgomery, 1932; W. H. Heckman, 1932—1933; H. C. Hartwell, 1933—1937; I. C. Pound, 1937—1943; F. D. Wells, 1943—1948; F. O. Sanders, 1948—1954; I. M. Evans, 1954—1964; O. D. Wright, 1964—1966; E. F. Sherrill, 1966—1974; W. H. Elder, Jr., 1974—1982; Don C. Schneider, 1982—1985; William L. Woodruff, 1985—1994; James Gilley, 1994— .

Armageddon

ARMAGEDDON. (From the Greek transliteration of an unknown Hebrew phrase usually thought to be *Har-megiddo*, “Mount Megiddo.”) The word “Armageddon” occurs in the Bible only in [Rev. 16:16](#), as the Hebrew name for a “place” to which three “unclean spirits” ([v. 13](#)) gather “the kings of the earth” to “the battle of that great day of God Almighty” ([v. 14](#))—John’s designation for what is popularly called the battle of Armageddon.

The gathering to Armageddon is the principal feature of the sixth plague ([vs. 12—16](#)). The sixth angel pours out his “bowl” upon “the great river Euphrates,” whose “water was dried up, to prepare the way for the kings from the east.” Then three “demonic spirits” resembling frogs go forth from the mouths of the “dragon,” the “beast,” and the “false prophet” to “the kings of the whole world, to assemble them for battle on the great day of God the Almighty” ([vs. 13—16](#), RSV). The sixth plague closes with the nations of the earth gathered for battle, and the context implies that battle is joined as the seventh angel pours out the vial of the seventh plague.

In popular usage “Armageddon” means any major military conflict involving many nations, though usually without reference to the biblical meaning of the term. Armageddon was not given specific emphasis by earlier Protestant interpreters, but in the first four decades of the nineteenth century, the increased emphasis on the imminence of the end of several prophetic periods in the prophecies of Daniel and the Revelation led to increased interest in the subject of Armageddon. A large group of expositors taught that events foretold in [Rev. 16:12—16](#) paralleled those of [Dan. 11:44, 45](#), since in both instances the establishment of Christ’s eternal kingdom follows almost immediately. Furthermore, it was pointed out that the “king of the north” of [Dan. 11:40—45](#), whom many identified as the Ottoman Empire, occupied the area drained by the Euphrates River, which is mentioned in [Rev. 16:12](#). Their belief that the Turks were referred to by “the great river Euphrates” under the sixth trumpet ([Rev. 9:14](#)) strengthened the conviction that the Euphrates mentioned under the sixth plague must refer to the same power. The fact that throughout the nineteenth century the territory of the Ottoman Empire *was* progressively being diminished (“dried up”), coupled with belief in the imminence of the event foretold, tended to confirm this interpretation. Politically and in the public press the Turkish Empire was referred to as “the sick man of the East,” and its demise was supposed to be imminent. Contemporary events were construed as part of the drying-up process to which [Rev. 16:12](#) referred. The “Eastern question” occupied the continuing attention of political leaders throughout the century, and of the interpreters of Bible prophecy as well.

History of Seventh-day Adventist Interpretation

History of Seventh-day Adventist Interpretation. Millerite interpreters had held varying views on Armageddon. For example, William Miller taught that the sixth plague was a diminishing or taking away, of “the Turkish power” and was then (1836) in the process

of fulfillment, “so that the way now appears to be prepared for the kings to come up to the battle of the great day” (*Evidence . . . of the Second Coming of Christ* [1836], p. 185). Josiah Litch, who placed the plagues “in the future, and after the second advent” (*Prophetic Expositions*, [1842], vol. 1, p. 175), believed that ‘*the great river Euphrates*’ will be as literally dried up to make way for kings of the Eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and the river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, *first*, to dry up the waters of the river, to make a highway; and *secondly*, to send forth the spirit of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them” (*ibid.*, p. 183).

SDA publications contained little on the subject of Armageddon until the 1850s. In an article in 1852 in the *Review and Herald*, G. W. Holt contended that the plagues were “real and literal,” as were the plagues of Egypt. After quoting [Rev. 16:12](#), Holt declared, “This doubtless will be literal, and better understood about the time of its fulfillment” (2:105, Mar. 23, 1852). Whether by this statement he wished merely to affirm that the sixth plague would, like the others, be literal, or whether by “literal” he meant that the prophetic symbols in this verse were to be literally understood (for example, that the river Euphrates would be literally dried up, as Litch had held), is not clear. Interpreting verses [13](#) and [14](#), he comments: “This work of deception will probably increase until the great majority are led captive, and so deceived by it as to engage in the great battle against the Lamb and his humble followers. By this means they are led to resist the truth, and make war upon those that keep the commandments of God and the faith of Jesus. Thus Pharaoh and his host were deceived by the magicians and led on until they were overwhelmed in the water of the Red Sea” (*ibid.*, p. 106).

A similar view was expressed by R. F. Cottrell in the *Review and Herald* in 1853: “But the last work of the spirits will be to gather the nations to the battle of the great day of God Almighty ([Rev. 16:14](#)). They are now preparing the way, and gaining an influence over kings and subjects, and when the sixth vial of the wrath of God shall be poured out, they will gather them to the battle. . . . Notwithstanding men are crying peace and safety, while sudden destruction is hanging over their heads; and the spirits of devils are arrayed against God and his truth; yet that truth will triumph” (4:157, Nov. 22, 1853).

An early SDA hymnal included a hymn entitled “Armageddon.” With phraseology based on [Rev. 14:14—20](#) and [19:11—21](#), it emphasized the role of Christ and the angels in the battle of Armageddon, in defeating the wicked powers of earth and delivering God’s beleaguered people immediately prior to the resurrection and the appearance of Christ in the clouds of heaven (*Hymns for Second Advent Believers Who Observe the Sabbath of the Lord* [1852], pp. 23, 24).

Early in the Civil War certain individuals, obviously not the responsible leaders of the church, declared that the battle of the great day of God was beginning. James White, as editor of the *Review and Herald*, pointed out in the issue for Jan. 21, 1862 (19:61) that “preparations for that battle do not commence until the time of the pouring out of the sixth vial,” and that battle is joined only as the Son of God, accompanied by the angel armies of heaven, descends to earth. “The great battle is not between nation and nation,” he wrote, “but between earth and heaven,” between Satan and Christ.

The first formal exegesis of [Rev. 16:12—16](#) in SDA literature appeared during the course of a series of articles entitled “Thoughts on the Revelation,” by Uriah Smith, which ran in the *Review* intermittently from June 3, 1862, to Feb. 3, 1863. In the issue for Dec. 2, 1862 (21:5), Smith identified the symbolic drying up of the river Euphrates as “the consumption of the Turkish empire,” which power, he said, would cease to exist altogether under the sixth plague. He considered the dissolution of the Ottoman Empire a necessary prelude to the battle of Armageddon, inasmuch as that battle, he said, would be fought at Jerusalem, and Jerusalem was then in the hands of the Turks. The dissolution of the Turkish Empire, he said, would prepare the way for “the kings of the East”—by which he understood nations to the east of Palestine—to fight in the battle at Jerusalem. He identified the three “unclean spirits” that gather the nations to Armageddon as “Paganism, Catholicism, and Protestantism.” These, the great religious organizations of the world, would gather the nations to “an unequal warfare . . . against the Lord of hosts.” The gathering of the nations he assigned to the sixth plague, and the battle itself, which he identifies with the judgment of Babylon in [vs. 17—19](#), to the seventh. This exposition was retained when the series of articles appeared in book form in 1867 and became the standard SDA pattern of interpretation for the next three quarters of a century. About this time Smith also began to identify the king of the north ([Dan. 11:40—45](#)) with Turkey. Earlier he had identified this king with the Papacy (*Review and Herald* 19:192, May 13, 1862).

The international situation that culminated in the Russo-Turkish War (1877—1878) led to expectation of the imminent end of the Ottoman Empire, with Armageddon following immediately. In the *Review and Herald* for Mar. 28, 1871 (37:116, 117), Uriah Smith wrote: “All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is that the Turk is destined soon to be driven from Europe. . . . Time will soon determine this matter; and it may be but a few months.” (See also *Thoughts on Daniel* [1881], pp. 361—372.)

But James White was never reconciled to this view. While admitting that there was “general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message,” he concluded: “What will be the result of this positiveness in unfulfilled prophecies *should things not come out as very confidently expected is an anxious question*” (*Review and Herald*, 50:172, Nov. 29, 1877; italics supplied).

The armament race that led to World War I revived interest in Armageddon. In a *Review and Herald* article entitled “The Gathering for Armageddon,” W. A. Spicer wrote of the evil spirits of [Rev. 16:13, 14](#) stirring up the nations for war, and gathering all the world to Armageddon. He said: “Men who know the pulse of international affairs see just before us a world-conflict, which they describe as the Armageddon of the nations. . . . The sure word of prophecy says that it is the gathering to the battle of the last great day. . . . With express speed the world is rushing on to the great Armageddon. Before our very eyes the prophecy is fulfilling. Men of the world bear witness to it. The rest will surely come, and the time is near at hand” (*ibid.* 80:6, 7, Oct. 22, 1903).

In the Feb. 6, 1913, *Review and Herald* (90:127) W. H. Branson commented: “It is astonishing to note how the idea of Armageddon is taking hold of thinking people of

every country, and how the world is awaiting with fear and trembling the great crisis that Armageddon stands for, and that is so sure and so soon to come.”

In the issue for Dec. 25 of the same year (90:1240) F. M. Wilcox asked, “What will be the end of all this great preparation for war?” and answered: “The end of it all will be that foretold by the prophet, the end looked for by far-seeing statesmen—the battle of Armageddon, the last great conflict of earth just preceding the coming of the Lord.”

Six years before the outbreak of World War I, S. N. Haskell wrote: “Even the Turks themselves are looking forward to the time when they will have to remove their capital from Constantinople to Jerusalem. . . . All know that when the Turk steps out of Constantinople, there will be a general breaking up of Europe. They may not name the impending conflict the battle of Armageddon, but God has so named it” (*The Story of Daniel the Prophet* [1908 ed.], pp. 282, 283).

A few weeks after the beginning of World War I, F. M. Wilcox commented: “The Scriptures indicate that eventually the site of government will be removed to the glorious holy mountain between the seas, referring evidently to Jerusalem. . . . The river Euphrates, representing the Ottoman government, is rapidly being dried up that the way of the kings of the East may be prepared to take part in the great battle of Armageddon” (*Review and Herald* 91:9, Oct. 15, 1914).

In the issue for Sept. 17 (91:7) C. M. Snow suggested that if Turkey should enter the war, “then this [World War I] is the first stage of the Armageddon battle. But that is yet to be determined. The outcome of this war we cannot forecast. Its relation to Armageddon depends upon the aligning and shifting of the nations themselves. Will those shiftings and alignments so dry up that power designated as the Euphrates that the way will be prepared for the forces of heathenism and Mohammedanism to come up to the common battleground of the world? Time will tell. But if this war does not do it, another must follow soon that will.”

When Turkey did declare war, six weeks later, G. B. Starr wrote: “‘The Ottoman Empire in Europe will soon be merely a memory’ (London *Times*, Oct. 30, 1914). . . . For nearly forty years the writer has watched with deepest interest the movements in the Near East with reference to the fulfilment of the predictions relating to the Eastern question, and rejoices in the clear evidences that the last step, the last act of the drama, is at hand” (*Review and Herald* 91:3, Nov. 26, 1914).

The outbreak of hostilities in 1914 inspired cautious admonitions not to consider that war the biblical Armageddon. A. O. Tait counseled: “The furious way in which this European war has broken out, and the rapidity with which it is spreading from one nation to another, is causing many people to ask the question, ‘Is this the beginning of Armageddon?’

“To this question we can clearly say, No, the war of Armageddon has not commenced; for it will be observed, in the prophecy already quoted, that that war of Armageddon takes place under the pouring out of the sixth of the seven last plagues, and these plagues have not begun to fall, as everyone knows” (*Signs of the Times* 40:7, Aug. 18, 1914).

Said C. M. Snow: “The war now being fought in Europe is not Armageddon, but it is entirely possible that it may lead into that battle” (*Review and Herald* 91:7, Sept. 17, 1914). W. W. Prescott wrote: “This great war is not Armageddon. It is not surprising that that word appears in the papers, but it is not Armageddon. This war is not the end” (*ibid.* 91:6, Oct. 1, 1914).

The armament race culminating in World War I was paralleled by other developments that introduced the nations of the Far East into the Armageddon picture. The awakening of Japan under the enlightened rule of the great emperor Meiji (1852—1912), the Sino-Japanese War (1894—1895), the Boxer Rebellion in China (1900), a brilliant Japanese victory in the Russo-Japanese War (1904—1905), and the Chinese Revolution (1911) gave birth to the idea that Armageddon would be essentially a battle between the nations of the Orient (the “kings of the East”) and the Occident. The king of Sweden is said to have declared as early as 1896 that “the Occident will be conquered by the Orient” (see R. C. Porter, “The World’s Armageddon Battle in Prophecy,” *Review and Herald* 90:748, 749, Aug. 7, 1913). The Boxer Rebellion led to the coining of the popular phrase “Yellow Peril” (London *Daily News*, July 21, 1900, quoted in *The Oxford English Dictionary*, art. “Yellow”). A series of four articles by R. C. Porter in the *Review and Herald* during July and August 1913 was based on the idea of Armageddon as essentially an East-West struggle. In his Aug. 7 article (90:749) Porter wrote of the great world color problem as a challenge to the White man’s supremacy, and of “the battle of Armageddon as the probable result of present conditions in the East.” He quoted Archibald R. Colquhoun, F.R.G.S., as saying in the *Daily Mail Year Book* (1908), “There is no question that the victory of Japan over Russia [in 1905] raised the question of relations between white and yellow in an entirely new form, and moreover that a spirit of renaissance is at work throughout Asia, which is *destined to challenge the vaunted supremacy of the white man*” (emphasis his). Following World War I, Lothrop Stoddard popularized such phrases as “Yellow Peril” and “the rising tide of color” in a series of books, including one entitled *The Rising Tide of Color* (1920). C. B. Haynes used both of these expressions in his book *On the Eve of Armageddon* (1946), p. 54.

Decreasing emphasis on the role of Turkey in Armageddon, between World War I and World War II, was paralleled by greatly increased emphasis on the role of Japan and other Asian nations. But with the decisive defeat of Japan in World War II, this emphasis also disappeared. Under the title “Japan and the Kings of the East” (*Ministry* 19:10, June 1946) Andrew N. Nelson emphatically denied that Japan had anything to do with “the kings of the East.” As world developments made the application of [Dan. 11:45](#) and [Rev. 16:12](#) to Turkey increasingly improbable after World War I, and likewise that of [Rev. 16:12](#) to Japan after the close of World War II, there developed in SDA exegesis a trend toward eliminating both Turkey and Japan from consideration in connection with these prophecies and toward returning to the more general view of the pioneers. Hence there are many today who hold that the battle of Armageddon is the conflict between the forces of good and the forces of evil that will culminate in the destruction of the wicked at the second coming of Christ. Others, however, hold that the battle will be of a military character, waged between nations of the earth, and that this military battle will be terminated at the second coming of Christ.

The word “Armageddon” seldom appears in Ellen G. White’s writings. See, for example, [6T 406](#) and several passages printed in [SDACom, 7:967, 982, 983](#).

Armed Forces, Seventh-day Adventists in

ARMED FORCES, SEVENTH-DAY ADVENTISTS IN. *See* [Adventist Chaplaincy Ministries; Noncombatancy](#)

Armenia

ARMENIA. An ancient country, parts of which now are in Turkey and Iran. It occupies an area of 11,306 square miles (29,783 square kilometers). The 1994 population is 3.5 million. It is bordered by Georgia, Azerbaijan, Iran, and Turkey. Present-day Armenia was set up as a Soviet republic on Apr. 2, 1921. Armenia became a constituent republic of the USSR on Dec. 5, 1936. An earthquake struck Armenia on Dec. 7, 1988, killing some 25,000 people and destroying several cities and towns. Armenia became an independent republic when the USSR disbanded on Dec. 26, 1991.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. As far back as the 1830s, many Molokans settled in the area of Mount Ararat in Armenia to await the millennium. In 1886 several Seventh-day Adventists from the Stavropol region were exiled to the same place because of their religious beliefs. When some families in the village of Bazarchar became interested in Sabbathkeeping, they sent V. Zhukov and I. Kasmynin to the Stavropol Seventh-day Adventist Church, where both were baptized. As a result of these developments, several companies and local churches had been organized in Armenia by 1908.

In 1925 two families (the Sperlings from Persia and the Galodzhevs from Tiflis) moved to Yerevan. That same year Elder Galodzhev baptized nine Armenians.

In 1993 there were nine churches and four companies in Armenia serving 365 members. Elder A. Kachikyan directs the work. Armenia is part of the Trans-Caucasian Field, in an attached field of the Euro-Asia Division.

Armenian Adventist School

ARMENIAN ADVENTIST SCHOOL. A 10-grade coeducational school that was located in Bourj-Hammoud, Lebanon, and operated by the East Mediterranean Field of Seventh-day Adventists. It was founded by Neshan Hovhannessian in Khalil Badawy, Beirut, Lebanon, in 1939 as a church school to meet the educational needs of Armenian SDA children. Because of hostile political conditions the school was moved to a new building in Bourj-Hammoud in 1963. The curriculum was presented in three languages, Arabic, Armenian, and English, and was designed to prepare the students for the Brevet examination of the Lebanese government. The school was closed in 1984.

Principals: Yepraxe Gomig, 1939—1941; Hosanna Ayoub, 1941—1946; Sella Nazirian, 1946—1950; Haigouhi Delice, 1950—1952; Hagop Keushguerian, 1952—1953; Sella Nazirian, 1953—1962; Nourhan Ouzounian and Mary Bitar, 1962—1963; Sella Nazirian, 1963—1967; Jirayr Kourouyan, 1967—1968; Aram Aghassian, 1968—1971; H. Cowles, 1971—1972; Minas Megurdichian, 1972—1975; Sella Nazirian, 1975—1984.

Arminianism

ARMINIANISM. A theological position in regard to salvation founded by Jacobus Arminius (Hermansz) (1560—1609), professor at the University of Leiden, Netherlands. Focusing his attack principally on the Calvinist position that God has predestined some to salvation and others to damnation, Arminius declared that salvation is theoretically possible for all. As the Arminian doctrine developed, his followers (known in Holland as Remonstrants), denied that any guilt pertains to a child before the age of accountability and that because individuals are not completely depraved they can cooperate with God. Conversely, they also can fall from grace. Probably the most significant theological tenet of Arminianism is that election is based on the foreknowledge of God concerning individuals' choice, rather than upon the sovereign decree of God, as taught by Calvin. At this point, it has been objected, too great stress on the Arminian position runs the risk of making salvation primarily a question of human decision and thus underemphasizing the sovereignty of God, as manifested in the election of Jesus Christ. Although condemned by the Calvinists at the Synod of Dort in 1619, Arminianism lived on. In some areas it developed far beyond Arminius' original doctrine. The basic evangelical form of Arminianism later became the soteriological position of Wesley and the Methodist Church. While Seventh-day Adventists do not formally identify themselves as Arminians, the general Arminian point of view has come to characterize their doctrine.

Armitage, Frank Benjamin

ARMITAGE, FRANK BENJAMIN (1864—1952). Pioneer missionary to Africa. Born into a Seventh-day Adventist family in Wisconsin, he attended Battle Creek College. In 1884 he married Annie Olsen, sister of O. A. Olsen. For several years he taught at Union College and other places in the Midwest.

The Armitages went to southern Africa as members of the second party of American missionary workers to Solusi Mission. They arrived there in 1897, at the height of an epidemic of malaria. Within a year Mrs. Armitage died. Shortly thereafter Armitage married the widow of G. B. Tripp. Tripp had been the first superintendent of the Solusi Mission.

In 1901 new recruits arrived at Solusi. Then the Armitages went nearly 200 miles (320 kilometers) northeast to establish the Somabula Mission. Through five long hard years they slowly won the confidence of the tribal people. Mrs. Armitage opened a school for girls. Briefly they were aided by Mrs. W. S. Hyatt, Armitage's sister, who remained and helped at Somabula when her husband, superintendent of the union, passing through, visited other missions in the north and in Nyasaland.

After their daughter Irene had suffered her fifth attack of blackwater fever the Armitages left Somabula. By this time they had greatly endeared themselves to the people. Not without reason was Armitage known as *Matand' Abantu* ("the man who loves people").

For nearly 20 years longer the Armitages worked in the Union of South Africa, building up the work at Maranatha, Bethel, Kolo (in Basutoland, now Lesotho), and Spion Kop missions. Then because of the failing health of Mrs. Armitage, the family returned to the United States in 1925. For a number of years after his return, Armitage pastored in California.

Armona Union Academy

ARMONA UNION ACADEMY. A coeducational senior high school sharing the campus with an elementary school in the San Joaquin Valley town of Armona, California. It is accredited by the SDA Board of Regents and is a charter member of the Western Association of Secondary Schools and Colleges through 1999. The day school is owned by the Central California Conference and operated jointly by the conference and five constituent churches.

The school began in 1903 in Nis Hansen's home, with Nellie Brown as teacher. When the enrollment increased from 4 to 13, it was transferred to Hansen's buggy house, and later to a small cottage on his ranch. By October 1906 it became known as the Central California Intermediate and Church School under the direction of B. L. Howe.

Nis Hansen donated a five-acre (two-hectare) tract of land on which a church and the old Armona Library were built. Approximately 70 students enrolled that first year. Community homes boarded nonresident students during the week. When the enrollment reached 90 in 1909, a new schoolroom was added. Myrtle B. Hudson, a physician from Battle Creek Sanitarium, joined the staff as a science teacher and conducted temperance and health clinics in the community.

During the summer of 1911 J. L. Jones arrived from Union College, and instruction was offered through grade 12. In the spring of 1912 Armona Academy graduated five students. In the summer of 1913 the Pacific Union Conference requested that academies restrict their curriculums in order to strengthen the Pacific Union College program. Armona Academy was reduced to a 10-grade school and placed under local control. In 1925 the constituent churches of Island, Laguna, Lemoore, Hanford, and Armona consolidated their small schools, bought two buses, and united as the Armona Union Intermediate School.

This school operated in the old academy building and became accredited with the General Conference Department of Education in 1928. The school expanded to include ninth-, tenth-, and eleventh-grade subjects. The 1935 enrollment of 94 filled the school to capacity.

On Feb. 24, 1936, a fire destroyed the old wooden building. Only the piano and a few books and maps were salvaged. Within two weeks plans were approved to rebuild a larger unit accommodating 100 students. The community and constituents rallied with pledges exceeding \$5,000, plus materials and time. The classes met in tents and in the Armona church for the rest of the year. By the fall of 1936 four classrooms and the office were readied for the beginning of the school year. By the following year, a 300-seat auditorium and a mechanical drawing and woodworking facility were completed.

Armona Union Academy again began offering 12 grades in 1939—1940, enrolling 135. In 1949 three new classrooms and a cafeteria were added for the elementary school, and two teachers' duplexes and a metal shop building for vocational subjects. The vocational complex was named for W. A. Johnstone. In 1955 the school was accredited by the General Conference Department of Education. In 1956, under the direction of Paul Plummer, school buses were provided, the grounds were landscaped, and the school building was painted. In

1957 Lambert Flory and others purchased and donated to the school 10 acres (four hectares) across the street.

During Dallas Carr's administration, a four-room office complex, complete with intercom system and air conditioning, was moved in behind the administration building. The old elementary building was remodeled and transformed into academy classrooms and a science laboratory. Then two classrooms in the administration building were combined into a spacious library, complete with carrels, a listening center, and a conference room.

During the summer of 1978 the foundation was laid for a new gymnasium, multipurpose room, and kitchen. The old gymnasium was remodeled into a chapel that was named to honor L. A. Hansen, whose family has consistently supported the school for 90 years.

The Armona church is located on the academy campus along with the King's Crusaders Pathfinder Building, which serves the five area churches.

Principals of the 12-Grade Academy: J. L. Jones, 1911—1913; R. N. Gardner, 1938—1941; R. Shephard, 1941—1944; W. F. Storz, 1944—1946; Theophil Fischer, 1946—1947; B. C. Clark, 1947—1948; Helen Morris, 1948—1949; B. E. Schaffner, 1949—1953; M. A. Smith, 1953—1956; P. E. Plummer, 1956—1964; W. E. Minder, 1964—1966; Norman Morris, 1966—1968; E. F. Judy, 1968—1969; Dallas Carr, 1969—1973; Richard Stafford, 1973—1974; James A. Hawkins, 1974—1977; Curtis Church, 1977—1982; Bob Evans, 1982—1985; Ron Turner, 1985—1987; Earl Spalding, 1987—1990; Lon Gruesbeck, 1990—1992; Sam Geli, 1992—1993; Donald Olson, 1993— .

ARMS

ARMS. *See* [Adventist Resource Management Service](#).

Armstrong, Albert Kingsley

ARMSTRONG, ALBERT KINGSLEY (1884—1965). Pastor and composer. Born Feb. 19 in Ulceby, England, he was probably the first child born to Seventh-day Adventist parents in Britain, his parents having been baptized the previous year. He was baptized in 1901 and graduated from Stanborough College in 1908. After his marriage that same year, he and his wife went to Ireland and began lifelong service to the church. In 1913 he was transferred to the North England Conference, where he served in many churches during the next 16 years. The last 35 years of his life were spent working among the churches of the South England Conference, his last charge being the headquarters church at Stanborough Park, where he served for 17 years. He was gifted with musical talent, and two of his hymns appear in *The New Advent Hymnal*.

A prominent minister of another denomination volunteered the information that he found more fellowship of the spirit with Pastor Armstrong than with his fellow ministers.

Armstrong, Harry E.

ARMSTRONG, HARRY E. (1873—1920). Minister, administrator, missionary. He began work with the British publishing house in 1890, entered the ministry in 1895, and was ordained in 1898. In 1901 he conducted evangelistic work in Glasgow.

After one year as superintendent of the Scottish mission he went to India, and in 1904 was sent on a preaching mission to Ceylon. While there, certain Sabbathkeeping Tamils from Tinnevely met him. As a result, evangelistic work was begun in their village in 1908.

After three years' service in India and Ceylon, Armstrong returned to England because of ill health. He was president of the Welsh Conference for six years, and of the North England Conference for six more. On retiring from administrative responsibilities, he conducted evangelistic work on the Isle of Wight until near the time of his death.

Armstrong, Walter Worsley

ARMSTRONG, WALTER WORSLEY (1895—1970). Missionary, administrator. He was born in north London into a second-generation Seventh-day Adventist family. Baptized in 1910, he suffered persecution for his faith during World War I, but his stalwart witness, along with that of others, paved the way for a better understanding of the SDA noncombatant in Britain. He was married in 1920, and with his wife, Madge, went to Kenya, where they labored for 19 years.

In 1946 Pastor Armstrong was elected to the presidency of the South England Conference, a position he held until called to the presidency of the British Union in 1950. Because of ill health, he retired in 1958.

Arnesen, Erik

ARNESEN, ERIK (1868—1960). Editor, educator, administrator. Born in Oyer, Gudbrandsdalen, Norway, in 1888 he left his homeland for America, and found work and a home at Gelckrist, Minnesota, with a Seventh-day Adventist Norwegian farmer named Hilde. Accepting the SDA faith, he was baptized at the Minnesota camp meeting in 1891 by J. M. Erickson. That same year he enrolled as a student of the Scandinavian Department of Union College, where he spent two years. The next two years he served as secretary to J. G. Matteson, who was editor of *Evangelists Sendebud* and teacher in the Danish-Norwegian Department of Union College. In the school year of 1895—1896 he taught at Union College. At the end of the school year he was called to Battle Creek to serve as a secretary in the General Conference office.

In 1897 Arnesen was called to Denmark to serve as secretary to Dr. J. C. Ottosen, who had been chosen as medical superintendent of the Skodsborg Sanitarium, which opened its doors in 1898. In addition to his secretarial duties he took the nursing course, giving the first treatment to the first male patient. He remained at Skodsborg 11 years.

In 1908, when J. C. Raft was elected president of the Scandinavian Union Conference, Arnesen was elected secretary, a position he held for 24 years, until 1932, when the one union was divided into two. Also in 1908 he was appointed head of the union training school (established at that time in Skodsborg) and the next year, Bible teacher. He also served as editor of *Evangelists Sendebud* and translated books and tracts.

In March 1917 Arnesen was released from the school to become the manager of the publishing house (Norsk Bokforlag) in Christiania (now Oslo), Norway, and to devote his time to editorial and other literary work. Three years later he was called back to Denmark to head the training school, which was then in Naerum (*see Danish Junior College*). In 1925 he was again asked to return to the publishing house in Christiania to assume his old post as editor of *Evangelists Sendebud*, which in 1928 had its name changed to *Tidens Tale*.

In February 1929 Arnesen suffered a near-fatal attack of pneumonia, which made it necessary for him to relinquish his editorial work. For the school year 1930—1931 he taught Bible in the Onsrud mission school. This was his last official post before he retired.

For Arnesen retirement did not mean inactivity. Until the time of his death he continued his writing. During his long and active life he wrote numerous articles for SDA papers. He also edited a large songbook, of which 200 songs were composed by him. In addition, he translated nine of Ellen G. White's books. The last one, *The Desire of Ages*, was finished in his eighty-seventh year.

Arnold, David

ARNOLD, DAVID (1805—1889). Colleague of James White in publishing the *Advent Review* (1850), and first president of the New York Conference. He was a Millerite who accepted the Sabbatarian position soon after 1844. The first conference of Sabbathkeeping Adventists in New York State was held in his barn (or, as some say, carriage house) at Volney on Aug. 18, 1848. He wrote rather extensively for the early Adventist papers. His expositions of the Bible were essentially standard, although he held a few views that differed slightly from the rest at first—such as that the “daily” represented literal Jewish sacrifices. (See L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 4, pp. 1022, 1086, 1087.)

Arnold, William

ARNOLD, WILLIAM (1854—1922). Pioneer colporteur. He was born in New York State, and as early as 1882 decided to make colporter work his career. He went as a self-supporting worker to Australia in 1885, and three years later was invited to work in London. He made five trips in 10 years to the West Indies, canvassing on many of the islands and in British Guiana. He worked in Ontario, Canada, and canvassed with success in Alabama and Tennessee. Ill health forced his retirement in 1919.

Art in the Seventh-day Adventist Church

ART IN THE SEVENTH-DAY ADVENTIST CHURCH. Art in all its disciplines has played an increasingly significant role within the Seventh-day Adventist Church. William Miller and other pioneers who preceded the organization of the church used charts and graphs to clarify the complicated truths of Daniel and Revelation. But these were amateurish and limited. Eventually woodcuts, simple renderings, and then more finished illustrations were used in SDA work and publications as cost permitted.

The great themes of the Bible have challenged artists throughout the centuries, but simple line renderings have been used to communicate volumes of truth that carry eternal consequences.

Today the use of contemporary design, full-color illustrations, and photography are viewed as necessities rather than luxuries as SDAs communicate spiritual truths to a visually literate world.

Art in Evangelism. In the early days of the Seventh-day Adventist Church, illustrative material was extremely limited. Chiefly charts and illustrated diagrams were available, but with these the early evangelists sought to make their preaching effective.

James White, who had probably used the Millerite “1843 chart,” picturing the metallic image of [Dan. 2](#), the four beasts of [Dan. 7](#), the ram and he-goat of [Dan. 8](#), the beasts of Revelation, and the three angels of the fourteenth chapter, initiated the printing of SDA prophetic charts. Others using such charts were Joseph Bates, J. N. Loughborough, George I. Butler, and M. E. Cornell. The quality of the art on these early charts tended to be poor.

As evangelism and evangelistic audiences became more sophisticated, the quality of art used for charts was improved. Ingenious visual methods were used both to advertise evangelistic meetings and to illustrate the messages presented. For example, around 1900 William Ward Simpson used life-sized painted papier-mâché sculptured models of the symbolic beasts of prophecy with his evangelistic work, and on a truck displayed them through the streets to advertise his meetings. Ellen White commended his ingenuity. Other evangelists used attractive handbills with many strongly appealing cartoons and posters. Later many evangelists made use of hand-colored glass lantern slides to illustrate gospel songs and biblical topics. Beginning in the 1930s, Kodachrome slides, color movies, overhead projectors, black light, and video presentations have been used.

One- and two-color handbills, posters, and promotional materials proved to be effective forms of advertising through the 1950s and 1960s. But as four-color advertising and trendy design became more widely used, SDA evangelists have needed to use full color in presenting their campaigns. New illustration and contemporary news and stock photos help keep evangelistic campaign promotions current.

Art in Education. In 1887 a course in drawing and painting was offered at Healdsburg College, California, and by 1900 in other SDA colleges. Today most SDA colleges maintain art departments and offer majors and/or minors in art. The courses emphasize basic design, drawing, painting, ceramics, computer graphics, graphic design, sculpture, and photography

to enable students to develop a creative use of these mediums. Courses are offered also in art education, art appreciation, and the history of art. Art galleries in some of the colleges have facilitated exposing the students and community to artists' works.

The need for more professionally trained artist-teachers has arisen in both elementary and secondary schools because of the positive aesthetic and therapeutic value of such programs.

A pre-art therapy program presently is being offered at Andrews University. There is an ongoing need by the denomination's publishing houses for skilled graphic designers, photographers, and illustrators. Supplying such professionals who can comprehend fully the church's publishing mission necessitates the training of as many as possible within the SDA educational system.

Illustration in Publishing. The first illustration used in Seventh-day Adventist literature appeared in the *Review and Herald* of Mar. 23, 1852, a reproduction of a tree with the two tables of the law hanging from its branches. It was hand-engraved on wood by Uriah Smith. A similar engraving appeared in the first number of the *Youth's Instructor*, illustrating Sabbath school lessons in August 1852. Later periodicals made somewhat regular use of engraved reproductions of pictures that had appeared elsewhere, as well as some originals.

As demands have increased and scanning, separating, and printing techniques have improved, more full-color work is being used. The use of process color is recognized today as vital to the success of SDA publications, although many still are limited by budgets to one or two colors.

Recognizing the usefulness of pictures to convey a vital truth, James White, in 1876, had a picture prepared entitled *The Way of Life, From Paradise Lost to Paradise Restored*, which he offered for sale with an explanatory leaflet for \$1. It showed Jesus on the cross in the center; at the left was the angel expelling Adam and Eve from Eden. To the right of the cross were pictured the Last Supper and baptism, and in the top right corner the Holy City. It was about 14" x 20" (36 cm. x 50 cm.) in size. Six years later an improved version of the picture appeared. This was copyrighted in 1889 by Ellen G. White with a new title, *Christ, the Way of Life*.

There was a period about 1900, as illustrations were used more plentifully in SDA books and periodicals, when pictures were used that poorly and sometimes falsely represented the facts of the textual matter. Regarding this, Ellen G. White counseled: "I am troubled in regard to the use of pictures in our publications. . . . Some of the cuts used are very inferior, and poorly illustrate the subjects represented. I hope our publications will not come to resemble a comic almanac. I would not altogether condemn the use of pictures, but let fewer be used, and only such as are good illustrations of the subject. . . . If you choose to have a few pictures and good ones, I do not object. Let illustrations be choice rather than numerous" (CW 172).

Yet she also pointed out that "God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight" (2SM 319).

The first Seventh-day Adventist subscription book on doctrinal subjects, *Thoughts on Daniel and the Revelation*, by Uriah Smith, issued 1882, was illustrated with reproductions from steel engravings of biblical and historical subjects and some wood engravings of prophetic symbols overprinted in flat colors. The foundations of the New Jerusalem were

illustrated in colors. A few of the “abundantly illustrated” books of that period were *Bible Readings* (1888) and Ellen G. White’s *Steps to Christ* (1892), *Thoughts From the Mount of Blessing* (1896), *Christ’s Object Lessons* (1900), and *The Desire of Ages* (1898). The last named, republished in 1900 in two large volumes, 7¾" x 11" (20 cm. x 28 cm.), by the Pacific Press, was undoubtedly the best example, up to that time, of SDA bookmaking and illustration. *The Coming King*, by J. E. White (1898), contained a number of illustrations by the art staff of the Review and Herald, whose Art Department was staffed by Peter J. Rennings, William Robinson, Harry Goodrich, Fred Roberts, Pedro Lemos, Sanford M. Harlan (an apprentice), and a file clerk. However, many of the best pictures were done by freelance illustrators F. Louis Mora and W. B. Davis. Some work was also done by Charles Mente, of Congers, New York.

When the Review and Herald moved to Washington, D.C., in 1906, Sanford Harlan became the nucleus of the Art Department, which was built up by T. K. Martin, who came in 1920 and served through 1968.

In the 1940s a major step forward was taken in the production of a new edition of Uriah Smith’s *Daniel and the Revelation*. The illustrating of this book, under the direction of T. K. Martin, introduced a number of original paintings by noted illustrators, giving the prophecies a stronger pictorial presentation. It was about that time that an illustrator of national reputation, Harry Anderson, who had recently joined the SDA Church, began contributing to the Review and Herald publications, and two other SDA illustrators, Clyde Provonsha and John Steel, were commissioned to produce several illustrations for the Southern Publishing Association and the Pacific Press, respectively.

As offset printing came into general use, greater flexibility in the reproduction and use of pictures became possible. Books formerly limited to black and white and a few color tip-ins could now be profusely illustrated in full color. The first successful attempt to produce an all-color set of subscription books was the publication of *The Bible Story*, by Arthur S. Maxwell, in 10 volumes. Twenty-one illustrators were employed to supply pictures for *The Bible Story*, including such outstanding artists as Harry Anderson, Harry Baerg, Jes Schlaikjer, N.A., Vernon Nye, and Russell Harlan (son of Sanford Harlan and great-grandson of John N. Andrews). The quality of art in *The Bible Story* has contributed to the phenomenal sale of the set not only in North America but also abroad.

About the beginning of the 1970s, art in SDA publications assumed a new appearance in keeping with the fast-changing trends and tastes in society. With the new and uninhibited use of the principles of design, an influx of new typefaces, and fresh use of color and textures, the designer’s skills were given full freedom of expression.

With constantly changing desktop and litho technology, today’s graphic designers enjoy seemingly limitless options. Photos and artwork are created and viewed instantly on desktop computers. Design skills, coupled with new technology, are bringing fresh visual direction to old themes.

Photography in Publishing. Photography plays a large part in the overall account of SDA art, not only for documentary purposes but for promotion of literature and in editorial presentations and book illustrations, both black and white and color. Both U.S. publishing houses have a full-time photographer.

The bridge between photography and computers is narrowing. Photos are being scanned directly into desktop systems for sizing, position, and design. Nevertheless, the eye of

the skilled photographer will always have its place in publishing, as photography adds authenticity to printed materials.

Art in Church Departmental Activities. Graphic design, illustration, and photography are making strong contributions to the departmental activities of the church through the use of books, magazines, brochures, videos, and many other promotional and outreach materials. These provide a significant link between the various departments, unions, conferences, and laypersons to which they are sent in the SDA world.

Sculpture. Of the space, or visual, arts, SDAs have made least use of sculpture. William Ward Simpson's papier-mâché models of the prophetic beasts were imitated by other evangelists, who elaborated on his idea, one using a plaster of Paris model of the image of [Dan. 2](#). For years, very little if any sculpture appeared on SDA architecture except as borders and in connection with adapted Gothic design motifs. In 1963 British sculptor Alan Collins, A.R.C.A., A.R.B.S. did a 14-foot (4.3-meter) representation of the three angels of [Rev. 14](#) in high relief, in fiberglass, for the Trans-European Division headquarters building in St. Albans, England. While on the faculty of Andrews University (1971—1978), Collins designed the 22-foot (6.7-meter) abstract sculpture *Regeneration*, adjacent to the College of Technology building. Subsequently, he has made larger-than-life figure groups in stone and bronze—*The Good Samaritan* (1981) for Loma Linda University, and *Christ Our Healer* (1992) for Paradise Valley Hospital. Other works for churches or church institutions are at Bay Knoll church, Rochester, New York; North Hills church, Claremont, California; Atlantic Union College; and Union College. In the planning stage are figure groups for Andrews University (depicting J. N. Andrews and his two children embarking as the first missionaries for the SDA Church) and for the General Conference headquarters (*The Watchers*, eight figures of different ethnic origin, typifying the races of the world in anticipation of the Second Advent).

Another artist, Wayne Hazen, has carved a large wood relief for Founders' Hall at Atlantic Union College and has built a large abstract construction in concrete for the campus of Andrews University. More recently he carved a wood relief sculpture 17 feet (5 meters) long by 7 feet (2 meters) high of the healing hands of Christ for Hinsdale Hospital.

Aruba

ARUBA. *See* [Inter-American Division](#); [Netherlands Antilles](#).

Arusha SDA Seminary

ARUSHA SDA SEMINARY. *See* [Ikizu Secondary School](#).

A/S Helsekost

A/S HELSEKOST. A small health food store located in Tromsø, Norway, owned and run by the North Norway Rehabilitation Center and the Norwegian Union Conference. Founded in 1973, its sales in 1992 were about \$500,000.

Director: Odd Maeland.

Asamang Seventh-day Adventist Hospital

ASAMANG SEVENTH-DAY ADVENTIST HOSPITAL. A medical institution in Ghana, operated by the Central Ghana Conference. It was started as a clinic in 1984 by the people of Asamang in the Ashanti region in the Afigya Sekeyer district and is situated on 35 acres (14 hectares) of land donated by the chief and people of Asamang. The Central Ghana Conference provided money for the completion of the building, and it was officially inaugurated in November 1984. The first medical director was Owusu-Achew, assisted by Offeh Gyima, administrator; and Mary Owusuaa, medical assistant.

Equipment, hospital supplies, and a Nissan Urvan bus were donated to the hospital by the SIMANYUI in 1985.

The main hospital building is made up of a single block containing three in-patient wards, a labor ward, operating theater, injection and dressing room, consulting, accounting, and administration sections. Phase one of a building project, which was started in 1991, has been realized with the completion of the maternity block. The construction of a new operating theater will start in 1994.

Medical Directors: Owusu-Achew, 1984—1987; E. E. Nyatepe-Coo, 1987—1988; J. Oduro, 1988— .

Asdan-Nad

ASDAN-NAD. *See* [Association of Seventh-day Adventist Nurses](#).

ASI

ASI. *See* [Adventist-Laymen's Services and Industries](#).

Asia

ASIA. *See* names of countries in Asia.

Asiatic Division

ASIATIC DIVISION. A former unit of church organization that was in existence from 1909 to 1918. It was composed originally of China, India, Japan, Korea, Malay Peninsula, Philippine Islands, and Straits Settlements (the territory of the later China, Far Eastern, and Southern Asia divisions). In 1910 India, Burma, and Ceylon were formed into the India Union Mission, which in a reorganization in 1915 was reunited with the Asiatic Division. In the same year, the Australasian Union Conference also became a part of the division. At the General Conference session of 1918 these units were separated again. The India Union Mission and the Australasian Union Conference (with its island mission territory) were both placed under the supervision of J. E. Fulton (former president of the Asiatic Division), whereas the Far Eastern section, including the East Asian Union, the North China Union, the South China Union, and the Philippine Union, was placed under the supervision of I. H. Evans, with headquarters in the old division headquarters at Shanghai. At the council of the Far Eastern section, held in March 1919, this Far Eastern section adopted the name "Far Eastern Division of the General Conference of Seventh-day Adventists"; from this the China Division was later separated. In 1920 the India Union Mission became the Southern Asia Division of the General Conference, at first called the Eastern Asia Division. In 1922 the Australasian Union Conference became the Australasian Division.

Asociación Casa Editora Sudamericana

ASOCIACIÓN CASA EDITORA SUDAMERICANA. *See* [Buenos Aires Publishing House](#).

Asociación Civil Filantrópica y Educativa

ASOCIACIÓN CIVIL FILANTROPICA Y EDUCATIVA. *See* [Mexico, IV, 2.](#)

Asociación Publicadora Interamericana

ASOCIACIÓN PUBLICADORA INTERAMERICANA. *See* [Inter-American Publishing Association](#).

Asokore Seventh-day Adventist Teacher Training College

ASOKORE SEVENTH-DAY ADVENTIST TEACHER TRAINING COLLEGE.

An institution established in 1962 and operated at Asokore-Kofondua, Ghana, West Africa. The original name, according to the *Yearbook*, was Koforidua Day-Teacher Training College. It became a boarding institution in 1964 and is a postsecondary teacher training institution.

The total student enrollment in 1993 was 640, which represents a 15 percent increase over previous years.

A serious effort is made on the part of staff to maintain high academic standards, which has resulted typically in 99 percent success in the external examinations. The spiritual aspect of the school is emphasized. In addition to the regular Week of Prayer, a special one is organized to coincide with the beginning of the external exams. In 1993 more than 30 students were baptized into the Adventist faith.

Presently under construction is an assembly hall-church building. It is being financed solely by the college church community, made up of students and staff. Future projects for the school include the construction of an ultramodern administration and library complex and additional staff housing.

In 1994 the college was to become a “polytechnic”—one of the regional colleges of arts, science, and technology.

Principals: C. Y. Kyereme, 1962—1967; I. T. Agboka, 1967—1976; J. A. Manu, 1976—1982; M. E. Duodu, 1982—1991; C. Kuma-Korante, 1991— .

Assam Region

ASSAM REGION. *See* [India](#); [Southern Asia Division](#)

Association of Adventist Parents (AAP)

ASSOCIATION OF ADVENTIST PARENTS (AAP). An organization developed as a specific means of helping meet the increasing drug problem in the Seventh-day Adventist Church, especially for those who may already be involved in chemical or other dependencies.

Initiative for AAP as an organization came from the grass roots level, beginning with an informal group of 13 parents meeting in Washington, D.C., to discuss forming a parent support movement within the church. Exploratory meetings determined the feasibility of such an organization and climaxed in a mass rally of parents, educators, and church leaders who called for immediate action.

Formal organization was completed on Apr. 27, 1985, in Atlanta, Georgia, at which time bylaws were adopted and a board of directors was chosen, along with a panel of educational and professional advisors. The basic aim of AAP is described in its statement of philosophy: “The use and abuse of both legal and illegal drugs in the Seventh-day Adventist Church have reached challenging proportions. Such use has extended into many segments of our church, bringing with it individual loss, spiritual degeneration, and disregard for law and regulation. With the ever younger age of drug and alcohol users, even extending to elementary school children, we as parents feel that we must join together to accomplish the changes necessary to ensure a drug-free environment to today’s and the children yet to come. . . . We are committed to work in a productive, nonjudgmental manner to create positive change in the church, home, school, and community.”

The AAP works in close cooperation with other parent groups and community efforts to encourage recovery from and to prevent addictive problems. It helps provide resources for parents and youth to prevent, reduce, or eliminate drug use. Another aim of the AAP is to provide referral for those needing information as to places or persons who can help families in crisis.

A major project of AAP is the Celebration of Recovery, which is a weekend spiritual retreat for Adventists with dependency problems. These celebrations explore spiritual resources for recovery and provide opportunity for participants to share experiences, strength, and hope, and to offer praise to God for the gift of continuing sobriety.

The AAP is a membership organization open to anyone desirous of furthering the purposes of the organization, benefiting from its services, or contributing (financial or otherwise) to its program. Where feasible, AAP encourages the formation of local parent support groups to help families and youth facing addiction and dependency problems.

Association of Adventist Physicists

ASSOCIATION OF ADVENTIST PHYSICISTS. An organization developed in 1976 with the purpose of facilitating communication among its members and fostering a sense of community, promoting the science of physics and its responsible application to human endeavors, providing a forum for the continued development of an integrated view of science and theology, providing a common voice of its members to other individuals and organizations, and coordinating efforts and initiating programs of interest to the group.

The association publishes the *Newsletter of the Association of Adventist Physicists* four times a year. It is sent free to all physicists who request it and to all SDA academy and college campuses.

Presidents: Milo Anderson, 1976—1978; Bob Kingman, 1978—1980; Clark Rowland, 1980—1982; Ed Karlow, 1982—1984; Terry Anderson, 1984—1986; Ivan Rouse, 1986—1988; Ken Thomson, 1988—1990; Bill Mundy, 1990—1992; Milo Anderson, 1992—1994; Ed Karlow, 1994—1996.

Association of Privately Owned Seventh-day Adventist Services and Industries

ASSOCIATION OF PRIVATELY OWNED SEVENTH-DAY ADVENTIST SERVICES AND INDUSTRIES. *See* [Adventist-Laymen's Services and Industries](#).

Association of SDA Historians

ASSOCIATION OF SDA HISTORIANS. An organization founded in San Francisco on Dec. 28, 1973, designed, according to its constitution, to “provide intellectual and social fellowship among its members, encourage scholarly pursuits in all the historical disciplines, identify Seventh-day Adventist teachers of history both within and without the church’s educational system as well as researchers and graduate students working in historical fields, [and] acquaint others with our contributions as historians.”

The association meets annually in conjunction with the convention of the Organization of American Historians. Its newsletter and directory have provided members with networking information about fellow historians.

Association of SDA Institutions of Higher Education and Secondary Schools

ASSOCIATION OF SDA INSTITUTIONS OF HIGHER EDUCATION AND SECONDARY SCHOOLS. An association of denominationally owned and controlled institutions of higher education and secondary schools throughout the world that (1) have been approved and registered by, or accredited with, state, regional, or national associations or by the Board of Regents of the Department of Education of the General Conference, and (2) are operated in harmony with the aims and policies approved by the General Conference and by the educational boards and executive committees of the union conferences and divisions in which the schools are situated.

It was brought into existence in 1929 as the Association of Seventh-day Adventist Colleges and Secondary Schools to deal with common problems in the North American Division confronting denominationally owned and operated schools in their relationship with university, state, and regional accrediting organizations. Membership consisted of the Board of Regents of the General Conference Department of Education (the executive committee of the association), qualifying SDA educational institutions, certain honorary members, secretary and associate secretaries of the General Conference Department of Education, and union conference secretaries of education. The secretary of the Department of Education is the president (formerly chair) of the association. In 1943 the name of the association was changed to Association of SDA Institutions of Higher Education and Secondary Schools. By 1954 the organization was enlarged beyond North America to include institutions of higher education, training schools, and secondary schools of the overseas divisions, and duties were expanded. The organization aimed “to assist member institutions in identifying, reaching, and maintaining adequate standards in administration, management, teaching, scholarship, Christian worship and service and citizenship, character training, and health education, and to assist the church in understanding and giving support to its system of schools,” and to assist the educational institutions of the church in interpreting and meeting the needs of the denomination and its young people. In 1962 the constitution and bylaws were revised, enlarging the Board of Regents, making provision for representation on it from college departments of education and additional representation from academy principals and union conference secretaries of education. The association became inactive in 1970 when the Association of Seventh-day Adventist Educators was organized.

Association of SDA Nurses

ASSOCIATION OF SDA NURSES. A church-sponsored organization for promoting the ideals and principles of Seventh-day Adventist nursing, to encourage SDA young people to enter the nursing profession, to keep members informed as to the need for SDA nurses in denominational work and other places, to encourage practicing nurses to give spiritual assistance to patients while caring for their physical needs according to the instructions and teachings of the denomination, and to advance the standards of SDA nurses and nursing, the care of the sick, and the honor and character of the nursing profession. The organization is commonly referred to as ASDAN.

On May 7, 1967, 45 registered nurses of the North American Division met at the New York Center, to organize an association of SDA nurses. The following officers were elected for a two-year term: president, Maureen Maxwell; president-elect, Alice E. Smith; secretary-treasurer, Marjorie Cornor; board members at large, Naomi Gowan and Ellen Gibson; executive director, Mazie A. Herin.

ASDAN holds an annual meeting usually preceding or following the meetings of the American Nurses' Association or the National League for Nursing.

ASDAN awards honors to outstanding SDA nurses through the Nurse of the Year and the Hall of Fame programs. At the 1974 annual meeting the president recognized 18 chapters of ASDAN located in various sections of the North American Division. The secretary reported a total of 1,879 members in the association. ASDAN publishes the *Forum* four times a year as its official organ.

Other divisions have formed or are planning to organize associations for SDA nurses. The British Adventist Nurses Association (BANA) was organized Apr. 1, 1972. Tabitha Abel was elected the first president; Ruth Balderstone, secretary; Ann Marie Kelly, treasurer. This association publishes the *BANA Newsletter* several times a year.

The Pan American SDA Nurses Association was organized in November 1972, and the nurses of the Mexican Union organized in 1973. For a number of years SDA nurses in Germany have had an association called Friedensauer Schwesternschaft. The nurses in Brazil and Argentina are working on separate organizations for SDA nurses in these countries.

ASDAN ceased to exist as a membership organization in 1993 and became ASDAN-NAD, an official committee of the North American Division. The mission remains the same.

Chair: R. L. Dale, 1993— .

President: M. Ringer, 1993— .

Association of SDA Optometrists

ASSOCIATION OF SDA OPTOMETRISTS. An organization established by a group of practicing optometrists of the Seventh-day Adventist Church in June 1958 at the White Memorial Hospital in Los Angeles, California. Its purpose is sixfold: to aid in spiritual development of its members; to promote greater missionary activities through their offices and their churches; to encourage active participation in foreign mission service; to encourage students in SDA academies and colleges to study optometry; to stimulate members in current scientific developments; to encourage members to attend the annual meetings for spiritual and social development.

The members of this organization are confined to individuals that subscribe to the code of ethics of the American Optometric Association and who are members in good standing in the SDA Church. Student membership may be granted to individuals of accredited schools and colleges of optometry who also are members in good standing in the SDA Church. They may be entitled to all rights and privileges of regular members except the right to vote or hold office. Meetings of the association shall be held annually during the months of June, July, or August, usually just prior to the annual meeting of the American Optometric Association or at such other time and place as shall be determined by the president and the board of directors. In August 1973 the first SDA optometrist, Dr. Robert Baker, was given mission appointment by the General Conference to the island of Guam in the Far Eastern Division. Since then, this clinic has been expanded with the addition of two more optometrists and an ophthalmologist. Eye clinics also have been established in Manzini, Swaziland; Lilongwe, Malawi; and on the islands of Palau and Saipan.

The organization is a member of the Health Advisory Commission for the General Conference of Seventh-day Adventists. In 1993 Clarence D. Omans was serving as assistant director for vision affairs in the Health and Temperance Department of the General Conference.

Astronomy

ASTRONOMY. From the beginning Seventh-day Adventists have had an interest in certain elements of astronomy as they relate to certain aspects of their teaching: 1. *Chronology*. Seventh-day Adventists inherited their chronology of the 2300 prophetic days from the Millerites, who had cited for it the canon, or king list, of the ancient astronomer Ptolemy as well as the ancient lunisolar calendar. 2. *The Sabbath*. Advocacy of the Sabbath often evokes the demand for an explanation of certain problems, such as the phenomenon of the day beginning at the date line and traveling with sunset round the rotating globe; of the sunset reckoning of the Sabbath in the polar regions, which is connected with the inclination of the earth's axis; of the continuity of the week (*see Sabbath, VI; Week*).

Astronomical cycles cannot identify the first Sabbath (or the year of Creation or the day of the Crucifixion); but there are certain dates in OT history that have been fixed by astronomical computation (for example, in Nebuchadnezzar's reign; *see SDADic, "Chronology," V, 3; SDACom 2:152; SB, no. 452*). On the other hand, the very absence of any astronomical basis for a seven-day cycle is cited by SDAs as strengthening the case for the Mosaic account of the origin of the week (*see SB, Nos. 1762, 1766; also Encyclopaedia Britannica (11th ed.), vol. 4, p. 988*). 3. *Cosmic-theological concept*. Beginning with Ellen G. White's early references to other planets (*2SG 83; EW 39, 40*), which influenced the pioneer leader Joseph Bates, SDAs developed a sort of cosmic-theological concept of the earth as a planet—indeed, a revolted planet—among other worlds in an orderly universe sustained by the Creator. They see world history as a cosmic demonstration of both the results of sin on a rebel world and the redemptive power of God's love; and they envision the re-creation of this globe as Paradise restored (*see Home of the Redeemed*).

In addition, evangelists have often employed popularized descriptions of the heavenly bodies as examples of the obedience of the cosmos to God's natural law, and as evidence of His creative and sustaining power.

Asunción Adventist Academy

ASUNCIÓN ADVENTIST ACADEMY (Colegio Adventista de Asunción). A coeducational secondary school that specializes in Japanese language education as well as Spanish. Part of the Paraguay Mission, it is located in Asunción, capital of Paraguay, in the heart of South America.

It was built in 1971, with a small dormitory for Japanese students and a school building to be used for teaching in the Japanese language. In 1993, 145 students attended the Japanese school.

In 1975 an elementary school in Spanish was opened, and in 1980 the initial high school classes were taught. In 1982 the full high school program of six years training was added. The academy has been accredited by the Board of Regents since 1986.

In 1993, 185 off-campus students were in attendance, served by 17 teachers. The library contains 3,350 volumes.

Principals: Segio Sosa, 1980—1982; Eugenio Di Dionisio, 1983—1990; Osvaldo Ruben Cayrus, 1991— .

Asunción Adventist Sanitarium

ASUNCIÓN ADVENTIST SANITARIUM (Sanatorio Adventista de Asunción) (formerly Paraguay Adventist Sanitarium and Hospital). A general acute hospital owned and operated by the Austral Union Conference, situated in the capital city of Asunción on the principal road leading to the interior (Pettirossi 372). The brick building (its interior portion three stories high), with 25 adult beds, two pediatric beds, five bassinets, and an Isolette incubator, provides care for private as well as charity patients and has facilities for surgical, obstetrical, medical, and pediatric cases. The staff consists of two physicians, an administrator, 14 nurses, a physiotherapist, and 10 auxiliary personnel.

The forerunner of the sanitarium was the Fisioterapia Mayo (Asunción Treatment Rooms), which was opened under the auspices of the Paraguay Mission in August 1945 and was staffed by Miguel Esparcia and his wife and Arnol Treiyer, graduate nurses from the River Plate Sanitarium in Argentina. In April 1954 Ira E. Bailie, M.D., a graduate from Loma Linda, arrived to direct the medical work in Asunción. Plans were drawn up, and construction was begun on a hospital building on land previously purchased. The building was completed in February 1957, at which time the Fisioterapia Mayo was transferred to its new headquarters, but it was not until 1959 that equipment arrived making inpatient care possible. On May 18, 1959, the first patient was admitted, the next day the first surgery was performed, and a few days later the first baby was born. Though the hospital was functioning, it was not inaugurated until a few months later, July 26, 1959.

It was not long until the sanitarium bed capacity was inadequate, and in November 1960 land adjoining the original plot was purchased and plans were laid to increase the bed capacity and to modernize the outpatient facilities. The first stage of this expansion project was begun in August 1962, and was completed in 1964. An expansion project being planned will bring the capacity to 50 beds. The second stage of the expansion now in progress will add 1,076 square yards (900 square meters), which will permit relocation of surgery, intensive care, and other facilities. The space now used for these services will provide room for 10 new beds. The planned expansion will require the services of four additional doctors (a general physician, a surgeon, a gynecologist, a pediatrician), four nurses, two nurse's aides, a biochemist, a chaplain, and an administrative employee. This hospital serves all economic classes; more than two thirds of the patients come from low-income groups.

Medical Directors: Ira E. Bailie, 1959—1972; Juan Carlos Drachenberg, 1972—1975; Alcides Cairus, 1975—1978; Guillermo Richards, 1978—1980; Haroldo Janetzko, 1980—1984; Enrique Manrique, 1984— .

Athens International Academy

ATHENS INTERNATIONAL ACADEMY. An English language secondary school that operated from 1972 to 1982 under the direction of Home Study Institute. From an enrollment of 12 in 1972 the number of students rose to a peak of 35. During its existence more than 80 young people enrolled in the school, and a significant number of these made their decision for baptism. A total of 10 student missionaries gave invaluable assistance in math and science classes.

After a decade of operation, the school was closed; it was a unique experience for the students, teachers, and the Greek Mission.

Principals: Nick Germanis, 1972—1982.

Atlanta Adventist Academy

ATLANTA ADVENTIST ACADEMY. A college preparatory high school serving the Seventh-day Adventist youth of the Greater Atlanta area. The academy has been in operation as a senior academy since 1979 and has an average enrollment in the nineties. A high percentage of the students are enrolled in a college preparatory course. Ten constituent churches support this high school. In the past two years, approximately \$500,000 has been spent in expansion and refurbishing. Buildings on campus include an administration building, chapel, elementary school, music building, and gymnasium.

Principals: Keith Gibbons, 1979; David Fardulis, 1980; William Worth, 1981—1982; Victor Kostenko, 1983—1987; William Ruby, 1987—1991; Dean Maddock, 1991— .

Atlantic Colombia Mission

ATLANTIC COLOMBIA MISSION. *See* [Colombia](#); [Inter-American Division](#).

Atlantic Conference

ATLANTIC CONFERENCE. A former unit of church organization existing in North America from 1889 to 1902. It originally embraced New York City, Long Island, New Jersey, Delaware, Maryland, and the District of Columbia. In 1899 it was reduced to Greater New York, Long Island, and New Jersey, when the southern portion was formed into the Chesapeake Conference. In 1902 the Atlantic Conference was divided into the Greater New York (including Long Island) and New Jersey conferences.

Atlantic School

ATLANTIC SCHOOL. *See* [Adventist Atlantic Secondary School](#)

Atlantic Union College (AUC)

ATLANTIC UNION COLLEGE (AUC). A coeducational four-year undergraduate liberal arts college operated by the Atlantic Union Conference. With more than a century of recognized academics behind it, the small New England college has an international student body. It first opened in 1882 as an academy. Its strategic location in South Lancaster, Massachusetts, 40 miles (65 kilometers) west of Boston, 15 miles (25 kilometers) north of Worcester, and 190 miles (305 kilometers) northeast of New York City, allows for cultural outings to museums and concert halls, as well as to nearby historic landmarks.

Incorporated under the laws of Massachusetts, it is authorized to grant the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Arts in Music, Master of Education, and Associate in Science. AUC is a member of the New England Association of Colleges and Secondary Schools, is on the approved list of the Board of Regents of the University of the State of New York, and is a member of the Association of American Colleges.

The faculty of Atlantic Union College has adopted a master plan that emphasizes traditional and nontraditional academic programs. Besides the on-campus program, the college offers other programs for those interested. Continuing education coordinates degree programs for people who live within commuting distance of the college, particularly in afternoon and evening courses. The adult degree program, begun in 1972, is open to adults 25 or older and is arranged as the student proposes a semester's plan for earning 16 credits. The electronic distance learning program offers college courses via computers for unserved segments of the population, such as residents of correctional facilities and mental institutions. Enrollments in these programs in 1993 were: on-campus program, 653; continuing education, 143; adult degree program, 109; and electronic distance learning, 543.

On Atlantic Union College's tree-lined, 330-acre (133-hectare) campus tradition and technology not only coexist but thrive. The college's book collection, consisting in 1993 of more than 110,000 volumes, has been housed since 1970 in the G. Eric Jones Library. The present college administration building, Haskell Hall, first occupied in the autumn of 1951, is named for the founder of the college, S. N. Haskell.

In 1975 the college restored its first administration building, the oldest academic building at an SDA college still standing on its original site. Now called Founders Hall, the 107-year-old building contains a chapel, classrooms, and offices for the Department of Theology and Religion. On display are Bundy's portraits of Mr. and Mrs. William Miller, a pulpit used by Miller, and other Adventist memorabilia.

The Bartlett Art Gallery is a local museum landmark purchased by the college in 1973, named for Mabel R. Bartlett, professor emeritus of art, and renovated as the headquarters of the college's Art Department. The Thayer Conservatory of Music is housed in an elegant nineteenth-century mansion once owned by New England's prestigious Thayer family.

In 1993, under the coordination of Lawrence Geraty, then college president, ground was broken for the Chan Shun Dining Commons, named in honor of its major donor, an SDA philanthropist.

The college's two main dormitories are Rachel Preston Hall and Lenheim Hall. In addition, the college maintains apartments for married students.

History. Early in 1882 S. N. Haskell called the quarterly meeting of the New England Tract and Missionary Society to meet in Lancaster to consider the "propriety of establishing a Seventh-day Adventist school at some point in New England," also to find out how many would patronize the school if established, and whether the members were ready to support such a venture.

At the meeting, held Feb. 4 and 5, 1882, most of those who spoke on the subject were strongly in favor of the project. Resolutions were passed indicating approval, Dores A. Robinson and F. W. Mace were named to meet with the conference committee (S. N. Haskell, C. W. Comings, J. C. Tucker) to act as a school committee.

The school committee chose South Lancaster as the place for the new institution and announced that the school would open about the first of April. G. H. Bell, of Battle Creek College, was chosen as the first principal.

The first term opened on Apr. 19, 1882, with 19 pupils. The teachers included S. N. Haskell, G. H. Bell, Dores A. Robinson, Edith Sprague, and Maria Huntley. For a time the small new school went unnamed; frequent articles about the new educational project appearing in the *Review and Herald* referred to it simply as "that New England school," a name that indicated neither its educational level nor its specific locality in New England.

The enrollment continued to increase so that the school had to be moved from its original one room to the basement of the South Lancaster church, which it occupied from September 1882 until June 1884.

At the close of the fall term, on Nov. 29, 1882, the New England Conference, in a meeting in South Lancaster, voted to form a permanent school organization according to the laws of the state and to raise \$15,000 to purchase and erect buildings and purchase land in South Lancaster or elsewhere. On Dec. 12, 1883, a board of managers was elected and the school was incorporated under the laws of Massachusetts as South Lancaster Academy. Land was purchased and permanent academy buildings were erected, which were dedicated on Oct. 29, 1884.

Although advanced courses were offered for some years in several departments, it was not until 1918, during the administration of M. E. Olsen, that the school became a full-fledged junior college, and the name was changed to Lancaster Junior College.

In 1922, under the presidency of Benjamin F. Machlan, the college was granted the right to confer the Bachelor of Theology degree to those finishing a new four-year course. At the same time, the name was changed to Atlantic Union College.

In 1926 permission was granted to give a Bachelor of Religious Education degree. In 1927 the Atlantic Union College Alumni Association was organized. In 1933 permission was granted by Massachusetts to confer the Bachelor of Arts degree. Regional accreditation was achieved in 1945. Permission was granted to confer the Bachelor of Science degree in 1954.

The college paper, *The Lancastrian*, had earlier predecessors. *The True Educator*, beginning in April 1884, was published by South Lancaster Academy. At first an eight-page monthly, it was enlarged during the administration of C. C. Ramsay to 16 pages, and the subscription list reached about 800. In 1890 the academy students began to publish a new monthly paper called *The Kaleidoscope*, but there were only five issues. In December 1907

the students began another paper called *The Student Idea*, which in October 1926 became *The Lancastrian*.

Presidents (for principals from the beginning, *see* South Lancaster Academy): *Lancaster Junior College*: Mahlon E. Olsen, 1918—1920; George R. Lehman, 1920—1921; Benjamin F. Machlan, 1921—1922.

Atlantic Union College: Benjamin F. Machlan, 1922—1928; Otto M. John, 1928—1936; G. Eric Jones, 1936—1948; Lewis N. Holm, 1948—1953; Lawrence M. Stump, 1953—1960; Robert L. Reynolds, 1960—1968; Herbert E. Douglass, 1968—1970; William G. Nelson, 1970—1975; R. Dale McCune, 1975—1980; Larry M. Lewis, 1980—1985; Lawrence T. Geraty, 1985—1993; James Londis, 1993— .

Atlantic Union Conference

ATLANTIC UNION CONFERENCE. A unit of church administration in North America comprising the following conferences: Bermuda, Greater New York, New York, Northeastern, Northern New England, and Southern New England. Headquarters are at South Lancaster, Massachusetts. Official organ: *Atlantic Union Gleaner*. Statistics (1992): churches, 399; members, 74,130; church or elementary schools, 71; ordained ministers, 279; credentialed commissioned ministers, 17; licensed ministers, 47; licensed commissioned ministers, 20; Bible instructors, 36; credentialed commissioned ministers of teaching, 134; licensed commissioned ministers of teaching, 130.

Institutions

Institutions. Adventist Healthcare Corporation, which includes Boston Regional Medical Center and Fuller Memorial Hospital; Atlantic Union College; Bermuda Institute; Greater Boston Academy; Greater New York Academy; Northeastern Academy; Parkview Memorial Hospital; Pine Tree Academy; South Lancaster Academy; Union Springs Academy; Victory Lake Nursing Home.

The Atlantic Union Conference, originally called the Eastern Union Conference, was formed Apr. 16, 1901, at the General Conference session. At that time it was made up of nine conferences (Maine, Vermont, New England, New York, Pennsylvania, Atlantic, Chesapeake, Virginia, and Quebec) and two mission fields (the Maritime Provinces and Newfoundland).

Later, at the first biennial session of this union, held Nov. 27 to Dec. 5, 1901, the name was changed to Atlantic Union Conference. At this meeting the territories of Quebec, the Maritime Provinces, and Newfoundland were separated from the Atlantic Union and made part of the Canadian Union Conference.

In 1907 the southern part of the union (the New Jersey, East and West Pennsylvania, Chesapeake, Virginia, and West Virginia conferences) was given over to the then-forming Columbia Union Conference. About 1915 the Bermuda Mission was added to the Atlantic Union Conference.

Presidents: H. W. Cottrell, 1901—1906; E. W. Farnsworth, 1906—1909; W. B. White, 1909—1913; R. D. Quinn, 1913—1919; E. K. Slade, 1919—1932; J. K. Jones, 1932—1936; W. H. Heckman, 1936—1938; M. L. Rice, 1939—1951; L. E. Lenheim, 1951—1958; W. J. Hackett, 1958—1964; F. R. Millard, 1964—1969; K. W. Tilghman, 1969—1971; J. L. Dittberner, 1971—1979; E. A. Amundson, 1979—1985; P. S. Follett, 1986—1992; D. L. Taylor, 1992—1994; Theodore T. Jones, 1994—.

Atlantic Union Gleaner

ATLANTIC UNION GLEANER (1902— ; monthly; files in GC). Official organ of the Atlantic Union Conference; 24 pages circulated to 8,500 constituent church members.

Atoifi Adventist Hospital

ATOIFI ADVENTIST HOSPITAL. A 100-bed general hospital with facilities for midwifery, surgery, and treatment of tropical diseases. It is situated in East Kwaio on the east coast of Malaita Island in the Solomon Islands, and is owned and operated by the Western Pacific Union of Seventh-day Adventists. The first buildings were funded by the fourth quarter 1965 Thirteenth Sabbath Offering overflow. The first carpenter, Michael, a Solomon Islander, arrived at Atoifi on July 12, 1963, 11 days after his 11-year-old daughter, Linda, died of dysentery.

Brian and Valmae Dunn from Australia were the first nurses appointed to serve at Atoifi Hospital. Eleven days after their arrival, Dec. 19, 1965, while caring for an outpatient, Brian met his death when he was speared by a hostile native. Lens Larwood was appointed in 1966 to take Brian's place. He died in a tractor accident on Aug. 15, 1979.

The hospital was officially opened on Aug. 25, 1966, and has X-ray and laboratory facilities, with power being supplied by a hydro generator.

For many years the *M.V. Dani*, a 28-foot (8.5-meter) medical launch, was used for medical patrols and infant and maternal welfare clinics. It has been replaced by motorized canoes.

No roads link Atoifi to the outside world. The main contact is through the mission-owned airline. Occasionally the island is served by small passenger or cargo boats. Most patients arrive by canoe or by walking down from the hills.

Two permanent clinics are operated from Atoifi at Honoa and Sango, and village health workers are trained in elementary medical and health care and work in some villages.

Ian Cameron began the nurse training program in 1973, but accreditation of the program was opposed; the first official general nurse program began in 1981. Graduates from this program serve in the 14 Seventh-day Adventist clinics in the Solomon Islands as well as those in Kiribati and Vanuatu. The graduates also are in demand for service in the government's health service.

In 1992 the hospital had 1,602 admissions, treated 23,000 outpatients, and performed 600 surgical procedures. Also, 2,002 patients were treated on patrols and 2,004 were examined in infant welfare clinics.

Medical Superintendents: Dr. L. H. McMahon, 1966—1969; Dr. H. Posala, 1969—1982; Dr. D. Pikacha, 1982—1984; Dr. J. Chee, 1986—1989; Dr. C. Kuma, 1989— .

Directors of Nursing: B. Dunn, 1965; L. Larwood, 1966—1979; R. Leet, 1980—1981; B. Robinson, 1982—1986; B. Vavozo, 1986— .

Directors of School of Nursing: I. Cameron, 1973—1978; L. Doble, 1979—1981; G. Evans, 1982—1984; G. Wilson, 1985; J. Jays, 1986—1989; J. Tutuo, 1989—1991; L. Hope, 1992— .

Atonement

ATONEMENT. Hebrew *kippurîm*, from *kaphar*, “to make atonement,” generally believed to have the basic meaning of “to cover.” The Greek *katallagē*, “reconciliation,” is translated “atonement” once ([Rom. 5:11](#)) in the KJV. Theologically atonement is the process by which a sinner is reconciled to God or brought into a state of at-one-ment with Him. Christ’s vicarious sacrifice upon the cross is the central, decisive, effective act in this process, and without it all else would be insufficient to atone for sin. The atonement there provided was perfect and complete. It was “once for all” in the sense that it would never have to be repeated. Having made the atonement on the cross, Christ ascended to heaven as our great high priest, there to be our intercessor and to minister on our behalf the benefits of the atonement made available at the cross ([Heb. 7:27](#); [9:12, 26](#); [10:10](#)). Since His ascension Christ ever lives to make intercession for us, and this intercession is part of the work of reconciliation, or atonement, in its larger sense ([Heb. 7:25](#); [8:1, 2](#); [9:11, 12](#); [10:12—14, 21, 22](#)). Accordingly He invites us to draw near to the throne of grace with confidence, “that we may obtain mercy, and find grace to help in time of need” ([Heb. 4:16](#)).

Some early Adventists, basing their definition of the term on its OT meaning with reference to the ancient sanctuary service, and believing that the ancient priests served “unto the example and shadow of heavenly things” ([Heb. 8:5](#)), stressed this high-priestly aspect of Christ’s atoning ministry to the point of seeming to deny that His sacrifice on the cross could properly be called a work of atonement. William Miller, for instance, wrote that Christ’s shedding of His blood on Calvary for a sinful world was “the propitiatory sacrifice to God,” but that the atonement “is made by his life and intercession in heaven ([Heb. 7:25](#)),” “so that through his intercession we can be saved by his life ([Rom. 5:10](#); [1 John 5:11](#))” (letter of Nov. 22, 1844, in *Western Midnight Cry* 4:26, Dec. 21, 1844).

The misunderstanding arising from the denial by Miller and by some early SDA writers that atonement was made on the cross is a matter of semantics. None of those who denied this denied either the fact or the efficacy of Christ’s sacrifice made on the cross, nor did they believe that He offered another sacrifice in heaven. They were simply using the word “atonement” in its original, biblical sense rather than in the popular theological sense. They pointed out that in the ancient sanctuary service atonement was made for the sinner, not by the slaying of the sacrificial offering, but by the *priestly ministry* performed within the sanctuary *after* the sacrifice had been slain: “And he [the penitent] shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

“And the priest shall take of the blood thereof. . . . And the priest shall burn it [the fat] upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him” ([Lev. 4:29—31](#); cf. [v. 27](#)).

They contended that the atoning ministry of Christ in the heavenly sanctuary since His ascension—and not His sacrifice on Calvary—was the biblical counterpart of the atoning ministry of the priest in the earthly sanctuary after the sacrifice had been slain ([Heb. 9:11—15, 23—26](#); [10:11—14](#); cf. [Lev. 4:27—31](#), etc.). Thus when Miller and

other early Adventists spoke of the atonement as being made *not* on the cross, but by Christ after His ascension to heaven, they were technically correct insofar as the use of the word “atonement” in ritual law was concerned. However, contemporary theological usage of the word “atonement” does not include its biblical application to the priestly *ministration* of the blood of a sacrifice that had already been slain. This is the reason the Seventh-day Adventist position on the atonement has sometimes been misunderstood and misrepresented. In any discussion of the atonement, it is important that this distinction between biblical and modern theological use of the word be recognized.

The relationship between Christ’s sacrifice on the cross and His priestly ministry in heaven since His ascension is explained thus by Ellen G. White: “The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven” (GC 489).

“The great sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement” (EW 260; first published in 1858 in ISG 170).

But that this position in no sense depreciates the atonement provided at the cross is evident from her further comments: “The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster” (Ellen G. White, in SDACom 5:1137).

“The cross must occupy the central place because it is the means of man’s atonement and because of the influence it exerts on every part of the divine government” (6T 236).

“Christ’s words on the mountainside [in Galilee after the Resurrection] were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished” (MS 138, 1897).

When SDAs speak of Christ’s work of atonement in the heavenly sanctuary, they refer to the application to each individual believer, according to his/her need, of the benefits of salvation provided for all at Calvary.

In the ancient sanctuary the solemn services of the annual Day of Atonement brought the yearly ritual cycle to a close (Lev. 16). The work of atonement, or reconciliation, performed on that day brought to completion all that the sanctuary and the priests could do for repentant sinners, and cleansed the sanctuary and the people. On the basis of the clear analogy drawn by the inspired writer of Hebrews between the earthly sanctuary and that in heaven, SDAs recognize in the final phase of the heavenly ministry of Christ a counterpart of the earthly Day of Atonement service. SDAs refer to this concluding phase of Christ’s ministry of reconciliation as the “great antitypical day of atonement,” and the “investigative judgment” (see also Sanctuary).

The need for a reconciliation, or atonement, between God and humanity derives from the fact that when Adam sinned “sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12; cf. 3:23). Disobedience separated human beings from their Maker, and the outraged divine law demanded the death of the transgressors. God’s justice required that all imperfection must be eradicated. But since humans were the offspring of a loving Creator, almighty love planned a way of escape for those who had fallen into the trap of sin set for them by Satan.

Being a reflection of the character of God, the moral law is immutable. There is nothing sinners can do to recommend themselves to God or to bring about reconciliation. Accordingly God made provision for reconciling sinners to Himself should the need arise. The plan was devised before the creation of Adam (1 Peter 1:20), and explained to him before his expulsion from Eden (Gen. 3:15). This plan called for the Son of God to lay aside His divine power, to be clothed with a human body, to meet temptation as humans must meet it, yet without sin, and to die a vicarious death in the sinner's place. He would be treated as the worst of sinners, and experiencing separation from the love and presence of the Father, He would suffer for all sinners. He paid the price of sin and offered humanity His righteousness.

John 3:16 summarizes the plan of the atonement: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of God is free, but it must be believed and accepted voluntarily. It is available to all, but not all accept it. There can be no atonement for those who "neglect so great salvation" and refuse to "live by faith" (Heb. 2:3; Rom. 1:17). A complete atonement must not only afford pardon for past sins but also provide human beings with power to overcome temptation. For this reason Christ lived among humans as their example and also offers them the Holy Spirit to enable them to live sinless lives.

Atonement, Day of

ATONEMENT, DAY OF. *See* [Investigative Judgment](#); [Sanctuary](#); [Scapegoat](#).

ATS

ATS. *See* [American Temperance Society](#).

Auburn Adventist Academy

AUBURN ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level, situated 4.5 miles (7.2 kilometers) southwest of Auburn, Washington, between the Olympic Mountains and the Cascade Range, on a plateau overlooking the Green River Valley. The school serves the constituency of the Washington Conference and is accredited by the SDA Board of Regents, the Washington State Board of Education, and Northwest Association of Schools and Colleges.

The academy replaced two conference schools, one at Mount Vernon and the other near Battle Ground. Under the leadership of George F. Enoch, funds were raised at the 1919 camp meeting to complete a single-unit administration building with classrooms, chapel, kitchen, dining room, and girls' and boys' dormitories; also to erect an apartment dwelling for faculty and workers. The school (called Western Washington Missionary Academy until 1930) opened in 1919 under the principalship of Lyle C. Shepard. In 1930 the name was changed to Auburn Academy and in 1971 to Auburn Adventist Academy.

On May 6, 1921, fire destroyed the administration building; in 1922 a new administration building and a separate 40-student girls' dormitory, Regina Hall, were erected (Regina Hall was enlarged in 1926 and 1937). The boys moved into East Hall, the former apartment dwelling.

A dormitory accommodating 80 boys (and boasting hot and cold water) was constructed in 1931—1932 of lumber produced by a student-operated sawmill, using trees from the academy property. The dormitory was named in honor of Olaf Gibson, a retired halibut fisherman, who donated liberally to the project. East Hall became a gymnasium in 1933—1934, and in 1943, a girls' dormitory and Manual Arts Department.

Several buildings were erected during the administration of A. J. Olson: a new building of 21,000-square-foot (1,950-square-meter) capacity, to replace the woodshop, which burned in 1942; a 9,000-square-foot (850-square-meter) gymnasium in 1943; a two-story service building containing a pasteurizing plant, laundry, cannery, Home Economics Department, and extra classrooms in 1945, to which were added in 1947 a new power plant, metal shop, and Maintenance Department (the power plant was moved to a separate location in 1949; the service building burned down in 1988); and South Hall, a three-story girls' dormitory and cafeteria, completed by stages, 1946—1949. After extensive remodeling, South Hall was renamed Ruby E. Nelson Hall in 1965.

Regina Hall, changed to a boys' dormitory in 1949, was renamed Manous Hall, in memory of N. L. Manous, teacher of music and Spanish from 1945 to 1947, who died while teaching at the Chile Training School. This building was razed in 1965.

The woodshop burned in 1951 and was rebuilt in 1952. In 1953 the woodworking and mechanical drawing classes moved from East Hall to the service building, and the Music Department moved to East Hall.

In 1958 a concrete shower room was added to Gibson Hall, and the Washington Conference built a 28,000-square-foot (2,600-square-meter) camp meeting auditorium that

supplemented the school gymnasium. In 1959 a maintenance garage was constructed, and architectural studies for a long-range building program were instituted.

By the 1962—1963 school year a masonry-and-steel boys' dormitory was ready for use. It accommodated 180 students and included two deans' apartments, a recreation room, and a chapel. In 1965 it was renamed C. L. Witzel Hall.

In 1965 construction was completed on a one-level masonry-and-steel administration building (C. A. Scriven Hall, with classrooms, learning resources center, and chapel accommodations for 500 students) and a chapel for the girls' dormitory (with a seating capacity of 178). With a new cafeteria, Rudolph Hall, in 1963 and the remodeling of the girls' dormitory the same year, the academy's three-year expansion program (1963—1965) cost more than \$1 million.

In 1966 operation of the academy furniture factory, established by C. L. Witzel in 1926, was transferred to the General Conference industrial organization Harris Pine Mills. This organization employed approximately 200 students annually.

During the 1968—1969 school year approximately \$40,000 was spent in remodeling Gibson Hall, an overflow girls' dormitory. During the following year the Land Improvement District installed water and sewer lines throughout the campus at a cost of \$43,000. A storm sewer system was installed in 1991 in order to eliminate standing surface water during the rainy season.

A 2,100-square-foot (195-square-meter) swimming pool, with lockers, shower rooms, and physical education personnel offices, adjacent to the school gymnasium, Rainier Auditorium, was opened in 1969.

In 1974 the Music Department transferred from the former administration building to a single-level brick structure designed for that purpose, immediately west of C. A. Scriven Hall. During the same year, the students and staff raised more than \$150,000 in cash, materials, and labor to construct a 16,000-square-foot (1,500-square-meter) industrial arts building. This complex, completed in the spring and summer of 1974, was named Spady Hall in 1986. During 1974 construction of a three-bedroom home for the girls' dean, adjoining Nelson Hall, was completed.

A 17,300-square-foot (1,600-square-meter) church building seating 850 was ready for services in 1981 and was dedicated in 1986. In 1985 the Loving to Learn Day-Care Center for ages 1—10 was opened. In 1993 an addition to accommodate children from 6 months to 12 years of age was being planned.

In July 1993, prior to the Maranatha International convention being held on campus, more than 100 Maranatha volunteers made major renovations in the administration building, music building, faculty housing, and other areas.

Since the founding of the school more than 5,500 students have graduated. Graduation classes have grown from five members in 1920 to more than 100 per year.

Yearly enrollments that fluctuated between 300 and 400 since the mid-1940s rose sharply in 1968 to 547 and peaked in 1974 with 595. Since then enrollment averages between 350 and 400 students.

Principals: Lyle C. Shepard, 1919—1920; L. C. Wilcox, 1920—1922; H. H. Hamilton, 1922—1925; Claude A. Shull, 1925—1928; Leon B. Losey, 1928—1930; Albert E. Green, 1930—1932; J. Z. Hottel, 1932—1935; J. Z. Hottel and H. B. Wilcox, 1935—1936; R. L. Hubbs, 1936—1941; A. J. Olson, 1941—1949; William Lay, 1949—1951; R. W. Fowler,

1951—1954; Clifford L. Witzel, 1954—1960; L. E. McClain, 1960—1965; V. Fullerton, 1965—1968; J. V. Peters, 1968—1969; C. W. Jorgenson, 1969—1976; Edward Wines, 1976—1985; Wayne Wentland, 1985—1991; D. Wayne Culmore, 1991— .

AUCA

AUCA. *See* [Adventist University of Central Africa](#).

Auckland Adventist Hospital

AUCKLAND ADVENTIST HOSPITAL. A 62-bed surgical and medical hospital owned and operated by the Trans-Tasman Union Conference, situated at St. Heliers, a suburb of Auckland, New Zealand. The hospital is built on an elevated site overlooking the nearby harbor and gulf. Although the hospital project was conceived as early as 1963, it was not until 1972 that work began on its construction. On July 30, 1972, Ralph F. Waddell, M.D., unveiled a plaque commemorating the beginning of building. The hospital was officially opened by the mayor of Auckland on Jan. 20, 1974.

Medical Directors: R. J. Swannell, 1974—1977; A. D. Laughlin, 1978—1991; D. Rankin, 1992— .

Auckland Adventist High School

AUCKLAND ADVENTIST HIGH SCHOOL. A coeducational day school on the senior high school level, operated by the North New Zealand Conference. It is situated in Mangere, Auckland, New Zealand, approximately six miles (10 kilometers) from the center of the city. In 1993 the enrollment of the high school was 160, with a staff of 12 teachers. The students are drawn from all the Auckland suburban Seventh-day Adventist churches.

The school developed from a primary school established in 1945 at the rear of the Balmoral church. In 1949, shortly after the Remuera church school began to offer high school studies, the two schools amalgamated, and the Balmoral Adventist High School came into being. Then in 1956, when the Royal Oak Primary School combined with it, the Balmoral High School became the Auckland Adventist Central School, with 43 primary and 23 secondary pupils. In 1958 an adjoining property was purchased, on which extra classrooms and staff facilities were erected. Membership growth led the Balmoral church to rebuild on a completely new site, where it became known as the Brentwood Avenue church. The school took over the old church building (1961), converting it into a library, a commercial room, and a classroom.

In 1970 the secondary school was separated from the primary department and moved to a new location at Mangere. The new site provides ample space for playing fields and tennis and basketball courts, as well as a new classroom and administration building with library, science laboratory, home economics room, commercial room, and woodwork shop.

Between 1981 and 1985 additional buildings added were: a design technology and chapel complex; a new administration wing; and extensions to the library.

The Auckland Adventist High School, registered as a high school with the New Zealand Ministry of Education, offers both an academic course and a commercial course, and prepares for the University Entrance Examination.

Principals: V. Herbert, 1950—1952; W. Whisker, 1953; R. Blair, 1954—1955; D. R. Kent, 1956—1960; W. C. Dunlop, 1961—1963; I. R. Harvey, 1964—1969; J. H. Eager, 1970—1974; B. Howell, 1975—1976; D. W. Reye, 1977—1980; W. G. Litster, 1981—1984; D. J. Harvey, 1985—1986; A. S. French, 1987—1989; G. R. Williams, 1990— .

Audiovisual Services of the General Conference

AUDIOVISUAL SERVICES OF THE GENERAL CONFERENCE. *See* [Adventist Media Center](#); [Communication, Department of](#); [International Audio-Visual Service](#).

Auditing Service

AUDITING SERVICE. An organization that makes a systematic audit of financial records of all organizations in the Seventh-day Adventist body from the local church to the General Conference.

From the time the General Conference was organized in 1863, provision was made by the General Conference Executive Committee for the appointment of an auditing committee annually to audit the books of account. As the General Conference grew and its constituent organizations and institutions multiplied, the annual appointment of a committee was superseded by the election of an auditor of the General Conference and associates as required by the increasing volume of work.

Each overseas division committee followed the pattern by electing a division auditor and by appointing auditors for the union missions. In North America each union conference elected an auditor and such associates as were necessary. Auditors on the union level were responsible for financial audits of local conferences/missions in their respective territories and of union institutions—publishing, educational, and health care.

The responsibility for audits of local churches, church schools, and other entities under the direction of the local conference has throughout the period rested with the local conference executive committee, which elects or appoints the local conference auditor.

The General Conference auditor and staff audited the records of the General Conference and its legal corporations, as well as those of all divisions and General Conference institutions. In all cases, annual reports were submitted by the auditor to the organization's executive committee and, as scheduled meetings of constituencies took place, to the assembled constituency. In the case of the General Conference, this meant an annual report to the full General Conference Committee and a report by the General Conference auditor to the General Conference session on a four-year and later a five-year basis.

As membership in all divisions grew, and as the financial activity of the various organizations became more significant and more diversified, it was seen that, from considerations of objectivity and independence, it was wise to distance the auditing function on all levels from the controlling committees at those levels. Thus in 1976 the General Conference Committee in the Annual Council authorized the establishment of a unitary Auditing Service as a part of the General Conference structure. The Auditing Service was organized with a director and associate directors, and the North American Division territory was set up in three areas, each with several district offices corresponding, in most cases, to the territories of the union conferences. The same pattern was expected to be followed in other divisions, and this reorganization has been going forward since 1977.

Under the new plan the responsibility for all audits, down to the local conference level, rests directly with professionally qualified individuals elected or appointed by the General Conference and under the day-to-day guidance of the director of the General Conference Auditing Service. This step has led to the application of uniform standards of reporting and disclosure for all organizations, and to the development of higher standards of training

and proficiency in all members of the worldwide auditing staff. It has made it possible to raise the standards of auditing around the world to more nearly meet those of the business community in developed countries.

At the time of the establishment of the Auditing Service in 1976, a policy was also enunciated that placed the responsibility for auditing the General Conference itself, and its related legal organizations, on a firm of independent Seventh-day Adventist certified public accountants selected by the General Conference Executive Committee.

Under the unitary plan, all audits of all denominational organizations, from the local conference level through to the General Conference itself, are performed by professional auditors independent of their employing organizations. Audits of local churches and entities operated by local churches remain under the aegis of the local conference constituency, which names the local conference auditor with counsel from the director of the General Conference Auditing Service.

Auditors: J. J. Ireland, 1914—1932; Claude Conard, 1932—1942; W. E. Phillips, 1942—1955; H. W. Barrows, 1956—1958; E. L. Becker, 1958—1964; R. J. Radcliffe, 1964—1968; R. M. Reinhard (acting), 1968—1970; R. M. Davidson, 1970—1976; David D. Dennis, 1976— .

Aufranc, Louis

AUFRANC, LOUIS (1842—1906). One of the pioneers of Seventh-day Adventist work in Europe. He was a teacher at a school in Le Locle, Switzerland, when he became acquainted with SDAs through a series of evangelistic meetings that D. T. Bourdeau held in that community in 1876. Convinced that the SDA interpretation of Christianity was correct, he resigned his position as an elder of a local Protestant church, accepted baptism, and moved to Basel. There he assisted in the founding of *Les Signes des Temps* and in publishing SDA materials generally. He translated many articles and also wrote his own. Being a good linguist, he translated into French *The Life of Christ* and *The Great Controversy*, both by Ellen G. White. He was employed full-time by the church for only a short time and later studied and practiced dentistry in Basel and its vicinity.

Auger, Emery P.

AUGER, EMERY P. (1864—1922). Pioneer Seventh-day Adventist colporteur in France. Born in Ayer, Massachusetts, he went to France about 1888. There he made an attempt to sell SDA publications, but apparently was not there long enough to develop the work, which had a new beginning some eight or nine years later. After his return to the United States he was a self-supporting missionary in the South.

Augsburger, Ulysse

AUGSBURGER, ULYSSE (1878—1963). Minister, pioneer missionary in North Africa, and conference administrator. A Swiss national, he was baptized into the Seventh-day Adventist Church in 1891, and was one of the first French-speaking young men to be trained for the ministry at the Geneva and Paris training institutes (1901—1903). In 1907 he was ordained to the ministry. In 1908 he went to Algeria, where, with the help of José Abella, he established a church. He was president of the Lemman Conference (1917—1923; 1932—1938), the North France Conference (1923—1929), and the South France Conference (1929—1932). He continued being listed until 1950 in the *Yearbook* as an active minister in the Lemman Conference. He was a successful evangelist and a good pastor, rather conservative in his outlook, but a staunch supporter of the church program in all its facets. He was married twice, first to Ruth Jeanlouis, who died in 1934, and then to Clementine Fankhauser.

Austin, Linda Hyacinth

AUSTIN, LINDA HYACINTH (1903—1980). Educator, administrator. Born in Trinidad, she was taken to Panama at the age of 9. She was among the first students enrolled at the Adventist school in the Canal Zone. In 1926 she graduated and was baptized. A year later she was among the first teachers to arrive at Caribbean Union College, where she served for 40 years. She was the first West Indian to serve in a leadership role at that school, acting as teacher, matron, and head of the Secretarial Department, as well as treasurer. Although a strict disciplinarian, she exemplified Christian grace. Her exemplary role caused the school to name the women's residence in her honor. After retiring in 1967, she served for 12 years as manager of the Voice of Prophecy Bible School of the South Caribbean Conference.

Austral Islands

AUSTRAL ISLANDS. *See* [French Polynesia](#); [South Pacific Division](#).

Austral Union Conference

AUSTRAL UNION CONFERENCE. *See* [Argentina](#); [Paraguay](#); [South American Division](#); [Uruguay](#).

Australasian Division

AUSTRALASIAN DIVISION. *See* [South Pacific Division](#).

Australasian Inter-Union Conference

AUSTRALASIAN INTER-UNION CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Australasian Missionary College

AUSTRALASIAN MISSIONARY COLLEGE. *See* [Avondale College](#).

Australasian Record and Advent World Survey

AUSTRALASIAN RECORD AND ADVENT WORLD SURVEY. See [Record](#).

Australasian Union Conference

AUSTRALASIAN UNION CONFERENCE. *See* [Australia](#); [New Zealand](#); [South Pacific Division](#).

Australia

AUSTRALIA. A self-governing country comprising geographically the continent of Australia (the smallest continent in the world) and the island of Tasmania to the south—a total land area of 2,966,151 square miles (7,682,300 square kilometers), slightly smaller than that of the United States of America, all lying south of the equator, between the Indian Ocean and the South Pacific Ocean. It is divided into six states (New South Wales, Victoria, Queensland, South Australia, Western Australia, and Tasmania) and two territories (Northern and Australian Capital). Its population (1994) is 18 million.

The country has hundreds of species of eucalyptus and acacia trees. About 1,000 flowering plants are indigenous to the country. The fauna peculiar to Australia includes the emu, wallaby, koala, kangaroo and duck-billed platypus (a creature that has a facial projection resembling the bill of a duck, lays eggs, is covered with hair, and suckles its young). The country has a variety of bright-plumaged birds; there are no fierce beasts of prey.

The continent has an equable climate and is well watered by lakes and rivers along its great coastal belts, with the exception of the Great Australian Bight. The longest rivers are the Murray and its tributary, the Darling. The Murray rises in the Snowy Mountains, near Mount Kosciusko (7,316 feet [2,230 meters] in elevation and Australia's highest), and forms the border between Victoria and New South Wales for a distance of 1,200 miles (1,930 kilometers).

Primary products include wool, coal, beef, sheep, steel, dairy products, and wheat. Australia's mineral wealth includes gold, bauxite, uranium, silver, and lead, and the recently discovered large oil deposits. The estimated population of Australia in 1992 was approximately 17.6 million, predominantly of European descent and basically of British extraction. The indigenous people are the Aborigines. After a period of decline, their numbers are increasing. Their heritage and nomadic lifestyle have contributed to major cultural clashes between them and the Caucasian population. However, significant moves toward reconciliation and integration are now taking place.

Universal manhood suffrage was conceded to the Australian colonies in the 1850s, and secret voting (the "Australian ballot") was first adopted by Victoria in 1856. Woman suffrage was enacted in 1902. A number of benevolent social service schemes are administered by the government, such as pensions for the aged, child endowments, maternity allowances, and sickness and unemployment benefits. Australia regulates its basic wage and maximum hours of work.

Historical Background

Historical Background. Dutch explorers visited the northern coast of Australia in the early seventeenth century and named it New Holland. Captain James Cook explored the east coast and took formal possession of that portion on behalf of the English Crown on Aug.

23, 1770, calling it New South Wales. The first settlement was a British colony founded in 1788. In the nineteenth century the continent became known as Australia and was claimed in its entirety by Great Britain.

Through the activities of courageous explorers and the rapid expansion of the parent colony of New South Wales after the discovery of gold in 1851, four new colonies were formed: Victoria, Tasmania, South Australia, and Queensland. These became self-governing by 1860. Western Australia, founded in 1829, did not have self-government until 1890. In 1901 the six colonies federated themselves as states into the Commonwealth of Australia, governed by a federal parliament consisting of a Senate and a House of Representatives, with a governor-general acting for the sovereign. Each of the six states has its own constitution, governor, and parliament (bicameral except in Queensland, which in 1922 ceased to operate the upper house). The federal capital is Canberra, in the Australian Capital Territory, which lies within the state of New South Wales.

The federal government administers the Northern Territory (which came under its control in 1911) and several overseas territories such as Norfolk Island and Christmas Island. Australia claims a large portion of the Antarctic regions to the south, an estimated 2,472,000 square miles (6,402,000 square kilometers).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Australia constitutes the Trans-Australian Union Conference and part of the Trans-Tasman Union Conference (which also includes New Zealand), under the South Pacific Division, and is divided into nine conferences. Statistics (1992) for *Australia*: churches, 397; members, 47,594; church or elementary schools, 59; ordained ministers, 256; licensed ministers, 56; Bible instructors, 1; teachers, 388. Headquarters for the South Pacific Division are at 148 Fox Valley Road, Wahroonga, New South Wales, Australia.

Statistics (1992) for the *Trans-Australian Union Conference* (entirely in Australia): churches, 188; members, 20,381; church or elementary schools, 30; ordained ministers, 114; licensed ministers, 29; teachers, 166. Headquarters for the Trans-Australian Union Conference are at Surrey Hills (a suburb of Melbourne), Victoria, Australia. Statistics (1992) for the *South Australian Conference*: churches, 29; members, 2,946; church or elementary schools, 3; ordained ministers, 15; licensed ministers, 1; teachers, 20. Headquarters for the South Australian Conference are at Adelaide, South Australia. Statistics (1992) for the *South New South Wales Conference*: churches, 29; members, 2,433; church or elementary schools, 6; ordained ministers, 16; licensed ministers, 5; teachers, 15. Headquarters for the South New South Wales Conference are at Canberra, A.C.T. Statistics (1992) for the *Tasmanian Conference*: churches, 13; members, 1,282; church or elementary schools, 2; ordained ministers, 7; licensed ministers, 6; teachers, 11. Headquarters for the Tasmanian Conference are at Hobart, Tasmania. Statistics (1992) for the *Victorian Conference*: churches, 71; members, 8,602; church or elementary schools, 11; ordained ministers, 41; licensed ministers, 10; teachers, 58. Headquarters for the Victorian Conference are at Nunawading, Victoria. Statistics (1992) for the *Western Australian Conference*: churches, 46; members, 5,082; church or elementary schools, 8; ordained ministers, 26; licensed ministers, 7; teachers, 40. Headquarters for the Western Australian Conference are at Gosnells, Western Australia.

Statistics (1992) for the Australian portion of the *Trans-Tasman Union Conference*: churches, 209; members, 27,213; church or elementary schools, 29; ordained ministers, 142; licensed ministers, 27; Bible instructors, 1; teachers, 222. Headquarters for the Trans-Tasman Union Conference are at Gordon, New South Wales, Australia. Statistics (1992) for the *Greater Sydney Conference*: churches, 55; members, 7,743; church or elementary schools, 8; ordained ministers, 46; licensed ministers, 11; teachers, 74. Headquarters for the Greater Sydney Conference are at Strathfield, New South Wales. Statistics (1992) for the *North New South Wales Conference*: churches, 66; members, 9,386; church or elementary schools, 11; ordained ministers, 39; licensed ministers, 12; teachers, 86. Headquarters for the North New South Wales Conference are at Wallsend, New South Wales. Statistics (1992) for the *Northern Australian Conference*: churches, 23; members, 2,113; church or elementary schools, 3; ordained ministers, 13; licensed ministers, 2; teachers, 8. Headquarters for the North Australian Conference are at Aitkenville, Townsville, Queensland. Statistics (1992) for the *South Queensland Conference*: churches, 65; members, 7,971; church or elementary schools, 7; ordained ministers, 38; licensed ministers, 2; teachers, 54. Headquarters for the South Queensland Conference are at Brisbane, Queensland.

Institutions

Institutions. Adventist Retirement Village (Kings Langley, New South Wales); Adventist Retirement Village (Normanhurst, New South Wales); Adventist Retirement Village (Victoria Point, Queensland); Adventist Retirement Village (Morphett Vale, South Australia); Alawara Retirement Village; Alstonville Adventist Retirement Village; Alton Villas; Avondale Adventist High School; Avondale College; Brisbane Adventist High School; Capricorn Adventist Retirement Village; Carmel Adventist College; Charles Harrison Memorial Home; Coronella Retirement Village/Nursing Home; Fernleigh Retirement Village; Home Study International (South Pacific Branch); Kressville Hostel and Homes for the Aged; Lilydale Adventist Academy; Macquarie College; Maranatha Homes for the Aged; Melody Park Adventist Retirement Village; Mountain View Retirement Village and Hostel; Murwillumbah Seventh-day Adventist High School; Nunawading Adventist College; Pine Rivers Adventist High School; Prescott College; Sanitarium Health Food Company; Seventh-day Adventist Retirement Village; Signs Publishing Company; South Pacific Adventist Media Centre; Sydney Adventist College; Sydney Adventist Hospital; Warburton Hospital.

Seventh-day Adventist Work

Seventh-day Adventist Work. Beginnings. Seventh-day Adventist teachings were first preached in Australia by Alexander Dickson, of Melbourne, Australia, who accepted them while serving as a missionary in Africa, where he came in contact with Hannah More, another missionary, and heard from her what she had learned of SDAs on visiting New England about 1861. When Dickson returned to his homeland, he published tracts and traveled about preaching the new doctrine to people. Although his work aroused considerable favorable interest, he did not succeed in developing any visible results, and became discouraged (S. N. Haskell, in *Historical Sketches*, p. 94). The next move to introduce SDA doctrines into Australia was made from the United States.

As early as 1874 Ellen G. White urged the SDA Church to spread the message widely, and made particular mention of the continent of Australia (LS 209). At a General Conference session in Battle Creek in 1884 an action was taken to send S. N. Haskell to Australia. On May 10, 1885, a party consisting of Haskell, J. O. Corliss, M. C. Israel, William Arnold, and Henry Scott, with their families, sailed from San Francisco, and upon arrival in Australia settled in the city of Melbourne, Victoria. That country thus became the first in the Southern Hemisphere to be entered by SDA missionaries. While Haskell, Corliss, and Israel engaged in evangelistic work, Arnold devoted himself to selling books, disposing of 2,168 during his brief stay in Australia. Scott was occupied in organizing the equipment to print literature.

The first Sabbath school in Australia was held on July 4, 1885, and the first public discourse by an SDA was delivered a week later by Corliss in the Temperance Hall in Richmond, a suburb of Melbourne. Four weeks later the first SDA convert in Australia, J. H. Stockton, with his two children, joined the Sabbath school. The first tent meetings were conducted by Corliss in North Fitzroy, a northern suburb of Melbourne, with meetings held every night from Oct. 25, 1885, to January 1886. On Jan. 10, 1886, the first SDA church in the Southern Hemisphere was organized. Then meetings were held in South Melbourne. By the time these meetings ended, further accessions brought the number to 55; by May this church recorded a membership of 90, and within five years a membership of more than 200.

In January 1886 Corliss and Haskell began editing and publishing a 16-page monthly, *The Bible Echo and Signs of the Times*. Beginning in January 1889, it was published weekly.

Israel visited Ballarat, Victoria, in May and held cottage meetings every night for three weeks, awakening a keen interest. Corliss followed him, conducting public meetings from June 20 to Aug. 8, when a Sabbath school of 50 was organized. Within a few weeks a church of 20 members was established in Ballarat.

South Australia was entered when, in September 1886, Corliss opened a series of meetings in Norwood, Adelaide. Within 12 weeks, on Nov. 27, an initial company of 34 members was organized, which developed into a strong church.

Early in 1887 additional workers from the United States, W. D. Curtis, Byron Belden, W.L.H. Baker, and their families, arrived in Melbourne. During 1887, meetings were held in Geelong, Daylesford, Trentham, Wychitella, and Kyneton, where groups of converts were gathered.

Curtis' first appointment was to the town of Castlemaine, Victoria, where a church was established. Later he built up churches in the suburbs of Melbourne and Adelaide, using a large pavilion for his meetings. It was necessary at times to hold double sessions to accommodate his audiences. He returned to the United States in 1892, after a ministry of five and a half years.

Tasmania was entered after an interest had been created there through the distribution of publications. A tent mission was conducted by Israel and Baker in Sandy Bay, Hobart, beginning late in February 1888. They moved to the Federal Hall when cold weather set in. In a short time 60 had enrolled in the Sabbath school, and a church of 24 members was organized in June of that year. In July 1889 there were 50 members and about 100 Sabbathkeepers reported. Early in 1889 David Steed entered Bismarck (Collinsvale), a rural community about 12 miles from Hobart, and established a church of 33 members. Churches were established also in Latrobe and Launceston.

Australian Conference Organized. At a general meeting held in the Rae Street Temperance Hall, North Fitzroy, Melbourne, the Australian Conference was organized about the first of September 1888. G. C. Tenney was elected president and Stephen McCullagh secretary. At the same meeting the Australian Tract and Missionary Society was organized, with M. C. Israel as president and Josie L. Baker as secretary. Delegates were present from the Adelaide, Ballarat, Hobart, and Melbourne churches, and a representative from the company at Wychitella. At that time 335 Sabbathkeepers were reported in Australia and Tasmania, 266 of whom were church members.

In 1888 a three-story building was erected in Melbourne, and the Echo Publishing Company opened that same year. Here was published monthly *The Bible Echo and Signs of the Times*, which became a bimonthly and ultimately a weekly periodical. See [Signs Publishing Company](#).

In 1889 E. M. Morrison arrived in Australia with his family, to be the leader of the bookselling work in that country. In the following year, 1890, there were 28 colporteurs; these made monthly sales of more than £1,000. In 1895 a new leader, E. R. Palmer, arrived in Sydney from the United States to manage this important work. From 1914 to 1954 \$5.5 million worth of books were sold. Deliveries from 1955 to 1964 amounted to \$5.25 million (almost as much in one decade as in the four previous decades), while from 1965 to 1974 book sales reached \$6.5 million.

In the latter part of 1889 David Steed was transferred from Tasmania to Victoria and joined Stephen McCullagh in evangelistic tent meetings in Sandhurst (Bendigo). There a church of 22 members was organized with the assistance of Robert Hare, of New Zealand.

The work in New South Wales began in Sydney in 1890 through Steed's ministry. Before the close of the year a church was organized. The meetings continued in a large pavilion in the suburbs of Burwood and Newton. For a brief period in 1891, A. G. Daniells, who had recently been transferred from New Zealand to Australia, was associated with the mission. In 1892 Robert Hare joined Steed in a tent series in Parramatta, one of the outlying suburbs of Sydney, which resulted in a church of 50 members. A church building was erected in five and a half weeks at a cost of £420, and dedicated on Dec. 10, 1892.

Meetings were opened a few miles from Parramatta in the village of Kellyville in 1893. A suitable church building was erected, and within six months a membership of 30 was reported. The movement spread rapidly as interests sprang up in the suburbs and outlying areas of Sydney.

In May 1894 two orchardists, members of the Kellyville church, were charged in court under a statute of Charles II (about 1675) for doing manual work on Sunday, for which the penalty was to forfeit five shillings or, in default, to be set publicly in the stocks for two hours. They were convicted and fined. Three months later another SDA who was similarly sentenced to pay a fine of two shillings and sixpence, with costs, or to spend two hours in the stocks, said, "I will prefer the stocks to paying." The attorney general ultimately recommended remission of the sentence—because there were no stocks. Much public interest and press comment favorable to SDAs was created by these cases.

Ellen G. White in Australia. In 1891 the General Conference arranged for Ellen G. White, her son W. C. White, G. B. Starr and his wife, and other helpers to visit Australia. Her gifts, her spiritual insight, and her counsels brought great blessing and lasting benefit to this field in its formative years. Mrs. White lived in Australia almost 10 years. She made

her home on land adjoining the property of the school that is now Avondale College, whose founding she encouraged.

Mrs. White's group arrived in time to attend the fourth session of the Australian Conference, which opened in the Federal Hall, North Fitzroy, on Dec. 23, 1891, with 40 delegates in attendance, in addition to a large number of church members from New South Wales, Victoria, Tasmania, and South Australia. Two new churches, one at Geelong and the other at Latrobe, were received into the conference, and A. G. Daniells was elected president.

A Bible training school was opened at a temporary location on St. Kilda Road, Melbourne, on Aug. 24, 1892, with L. J. Rousseau as principal and G. B. Starr the Bible teacher. The school, which opened the first year with 25 students, was the forerunner of Avondale College.

In 1892 A. G. Daniells organized the first Young People's Society in Adelaide, one of the earliest in the denomination (*see* [Adventist Youth Societies](#); [MV Societies](#)).

The first camp meeting in Australia, with more than 100 tents, was held at Middle Brighton, Victoria, from Jan. 5 to 22, 1894.

O. A. Olsen, president of the General Conference, Ellen G. White, and her son W. C. White were in attendance. It was at this camp meeting, with 40 delegates from nine churches, that the Australasian Union Conference was organized, the first union conference in the denomination, which became a pattern for those later organized. W. C. White was elected president; A. G. Daniells, vice president; and L. J. Rousseau, secretary. Headquarters were in Melbourne (in 1898 they were transferred to Sydney).

This conference decided that G. B. Starr and A. S. Hickox should conduct public evangelism in Rockhampton, Queensland, where there were 10 adherents. Hickox, recently from the United States, was holding meetings in the Seven Hills district, an outlying area of Sydney. He was ordained at the camp meeting on Jan. 20, 1894. The evangelistic meetings in Rockhampton yielded the first church in Queensland, with 48 members.

The following year, G. B. Starr conducted meetings in Toowoomba, where another church of 32 members was organized. In 1898 two more churches, one in South Brisbane and the other in North Brisbane, resulted from the work of S. N. Haskell.

During the inception of the work in Australia, camp meetings drew large and responsive audiences. This invariably led to a keen interest in the proceedings and in the ultimate establishment of a church in the area. For example, a camp meeting held in Ashfield, a suburb of Sydney, in 1894, resulted in a church of 66 members.

During 1894 and 1895, as the work expanded in Sydney, it grew also in the suburbs of Melbourne. Churches were established in Middle Brighton, Williamstown, and Hawthorn. These, with North Fitzroy and Prahran, brought to five the number of Melbourne suburbs in which SDA services were being conducted.

Western Australia Entered. The first series of meetings in Western Australia was opened in the city of Perth on Feb. 9, 1896, by J. O. Corliss. Within a few months a church was established. When Corliss became ill, Robert Hare succeeded him. The membership continued to increase.

About 17 miles (27 kilometers) from Perth, in the Darling Range area of Western Australia, a boarding academy was opened in 1907 to assist students to obtain a secondary education, preparatory to entering Avondale College (*see* [Carmel Adventist College](#)).

Church Schools. Around the turn of the century there was an awakening consciousness of the need not only for denominational higher education but also for church day schools for primary education. On June 10, 1900, it was reported that there was a church school at North Fitzroy, Melbourne, with two teachers and more than 60 pupils in attendance.

Other schools soon followed in the various conferences. Schools and junior colleges have also been established in the fields of the Pacific Island union missions, and today most of the administrative responsibility is being placed upon the island nationals in these areas.

Health Institutions. In her counsels Ellen G. White urged upon the constituency the need for a medical institution for the treatment of the sick. In 1896 treatment rooms were opened in a seven-room house in Ashfield. The work was later transferred to Summer Hill. These were replaced by the Sydney Sanitarium (now Sydney Adventist Hospital) at Wahroonga, a suburb of Sydney, established in 1903. At Adelaide a 10-bed institution called the Adelaide Sanitarium was operated from 1908 to 1919. Warburton Sanitarium (now Warburton Hospital) was established in 1910 in a bush setting in a valley 45 miles (70 kilometers) from Melbourne.

The Sanitarium Health Food Company, now with headquarters at Wahroonga, New South Wales, was opened in Melbourne, registered in 1898, and has established a chain of factories, wholesale distributing depots, and cafés and retail stores in the main cities of Australia and New Zealand. The company's earnings are used to bring assistance to the educational, benevolent, and missionary enterprises sponsored by the church.

Later Organization. The Australasian Union Conference, organized at the conclusion of the Australian Conference session held during the first camp meeting in 1894, comprised the Australian Conference and the New Zealand Conference. In 1895 the Australian Conference was divided into two conferences: the New South Wales Conference, with W. C. White as president, comprised the colony of New South Wales; and the Central Australian Conference, with A. G. Daniells as president, comprised Victoria, South Australia, and Tasmania. In 1899 Queensland, which with West Australia had been administered as a mission by the union, was organized as a conference, with 211 members and with G. C. Tenney as president. South Australia was organized as a separate conference in 1899, with a membership of 190, and with J. H. Woods as president. Tasmania became a separate conference in 1901, with a membership of 150 and with E. Hilliard as the first president. In 1902 the West Australian Conference was organized, with a membership of 152 and with J. Pallant as president.

In 1920 the New South Wales Conference was divided into the North New South Wales Conference and the South New South Wales Conference. In 1949 the South New South Wales Conference was divided into the Greater Sydney Conference and the South New South Wales Conference. The latter had its headquarters originally in Wagga Wagga, but in 1965 moved them to Canberra, the federal capital.

The Queensland Conference was divided in 1929. Its northern area was designated the North Queensland Mission under the direction of, and subsidized by, the Australasian Union Conference, with headquarters in Townsville. At that time it had four churches and a membership of 161.

In the same area, some 35 miles (55 kilometers) northwest of Cairns, a mission station had been established for the Aborigines in 1913, called Mona Mona Mission, with P. B. Rudge and J. L. Branford as its first administrators. In 1949 the North Queensland Mission, which had been separated from the Queensland Conference in 1929, was transferred, together

with the Mona Mona Mission, from the control of the Australasian Union Conference to the control of the newly formed Trans-Tasman Union Conference. In 1955 the North Queensland Mission was constituted the North Queensland Conference, and the Mona Mona Mission was taken over by this conference. With this additional membership of 112, the conference had a total of 711 members. In 1984 the territory of the North Queensland Conference and that part of the South Australia Conference within the boundaries of the Northern Territory were joined to form the Northern Australian Conference.

In 1953 the Trans-Commonwealth Union Conference (now Trans-Australian Union Conference), formed in 1949, sponsored an Aboriginal Mission at Karalundi, some 500 miles (800 kilometers) north of Perth, Western Australia, under the direction of the West Australian Conference. Another mission was opened in 1956 at Wiluna, 100 miles (160 kilometers) east of Karalundi.

In 1949 the Australasian Union Conference (also administered as the Australasian Division since 1922) was reorganized as the Australasian Inter-Union Conference, composed of two union conferences and two union missions. At that time the conferences of Australia were formed into the Trans-Commonwealth Union Conference (now Trans-Australian Union Conference) and, with New Zealand, into the Trans-Tasman Union Conference.

Progress in Australia. The total number of conferences in Australia increased from six in 1905 to nine in 1955.

In recent decades large numbers of SDAs of Eastern European origin have migrated to Australia.

Sydney Adventist Hospital: The Wahronga site of Sydney Adventist Hospital (formerly Sydney Sanitarium) was chosen by Ellen White and built in 1903. Sydney Adventist Hospital was the first private hospital in New South Wales to be accredited by the Australian Council on Healthcare Standards and has maintained its accreditation continuously. In 1995 Sydney Adventist Hospital, with a bed capacity of 320, was the largest private hospital in New South Wales.

In 1972 a new School of Nursing was built. In 1973 the Institution was rebuilt and renamed Sydney Adventist Hospital. At a cost of \$8.5 million, the main wooden building was replaced by a 10-story brick-and-concrete structure.

In 1980 a tertiary nursing program commenced with Avondale College. The hospital further consolidated its place as a teaching hospital in 1994 with an affiliation with the Faculty of Medicine with the University of Sydney.

In 1990 a 50-bed maternity unit was opened (replacing an existing ward), and special care nursery was added. In 1992 the Physiotherapy Department was extended, and the lithotripsy service commenced.

In 1995 a \$37 million extension opened featuring 12 operating theaters (increased from eight), new day surgery and endoscopy facilities, medical imaging and renal dialysis, new School of Nursing, new Hospital Library and Lecture Theatre (*see* [Sydney Adventist Hospital](#)).

SDA Media Centre: In 1966 new offices and studio were opened. Film production for TV began with Focus on Living films. In 1971 color movie films with synchronized sound were produced for denominational departments, and in 1973 LP records were produced.

In 1973 a new TV series was produced entitled *Crisis*. In 1974 the studio control room was reequipped with a new mixer control and four program duplicators; "Teac" tape recorder,

cassette deck, and two cassette duplicators; 16-millimeter film editing machine for film department.

“Here’s Life,” a 34-lesson doctrinal Bible correspondence course, was introduced in 1974. By 1974 radio outreach increased to more than 100 programs per week using *These Times* in both the five- and 15-minute format. TV outreach increased to 12 regular 30-minute TV programs per week using *It Is Written and Faith for Today*. In 1974 a series of TV one-minute commercials were produced. In 1985 the Video Production Department was set up. More than 30 productions are completed annually. The department is often requested to produce reports for other world divisions.

Since 1991, TV commercials in 60-second and 30-second versions have been produced and screened by television networks. These have been the major source of responses and enrollments for the correspondence school. Some 16,000 responses are received annually.

TV community service spots (30-second) are screened free of charge. In 1984 a presenter and media evangelist was appointed to reap contacts gained from correspondence school and electronic media contacts. In 1994 an associate was appointed.

At present there are plans to extend the current building.

Education: See [Avondale College](#).

Archives: An archive room was established at Avondale College in 1974. In 1964 Sunnyside, Ellen White’s home, was purchased by the denomination, and the South Pacific Museum set up on land adjacent to it.

Builders of the Church in Australia: The earliest leaders came from overseas as pioneers, but soon Australian converts stood side by side with the men and women from the United States. Among the former might be named S. N. Haskell, who led the pioneering party to Australia and New Zealand; J. O. Corliss and M. C. Israel, who did so much to break new ground in these countries; W. D. Curtis, who accomplished much in a short time; G. C. Tenny; A. G. Daniells, who was later to emerge as a great denominational leader in the General Conference; Ellen G. White, whose counsel and help in founding our education system, the sanitarium, and the health food interests made this division the great mission base that it is; E. W. Farnsworth; Drs. Daniel and Lauretta Kress in the medical sphere; G. A. Irwin, W. W. Prescott, and later Lynn Wood in the service of education.

Among Australian and New Zealand denominational employees who have made an outstanding contribution to the work in this division might be named the Hare family, the Stewarts, the Piper brothers, J. H. Woods, J. M. Johanson, and the Kent family. A. W. Anderson and Reuben E. Hare, who hammered out the principles of religious liberty before legislators, military authorities, and trade union executives, leading them to recognize the principles of freedom and helping preserve the priceless heritage of liberty now enjoyed by the church; C. H. Watson, who became head of the church in Australia and then proceeded to fill the wider office of General Conference president. In the Pacific mission fields the names of G. H. Gates, J. M. Cole, E. S. Butz, J. E. Fulton, and G. F. Jones are remembered along with those of Andrew Stewart, A. H. Piper, H. Steed, R. H. Tutty, S. W. Carr, and many others.

Austria

AUSTRIA. A republic situated in the heart of Europe, bounded by Germany, the Czech Republic, Slovakia, Hungary, Slovenia, Italy, Switzerland, and Liechtenstein. Its area is 32,374 square miles (83,847 square kilometers), and the population (1994) is nearly 8 million. Ninety-nine percent of the people are ethnic Germans, with various minority groups, such as Slovenians, Hungarians, and Croatians. Eighty-eight percent of the population are Roman Catholic, 5 percent are Lutheran or Reformed, and the rest belong to religious minorities or are unaffiliated. Austria's economy is chiefly industrial.

Pre-World War I Austria was the center of an empire, from 1867 called the Austro-Hungarian Empire, which included what are now the Czech Republic, Slovakia, Hungary, Slovenia and Croatia, and parts of Romania, Russia, Poland, and Italy. The Austrian imperial house of Hapsburg ruled from the Middle Ages to 1918, and from 1438 to 1806 supplied the monarchs of the so-called Holy Roman Empire. After World War I the monarchy was abolished, and various parts of the heterogeneous empire were incorporated into the states named above. The German-speaking core of Austria became a republic with a democratic constitution. Hitler annexed it to Germany in 1938, but it was restored to independence after World War II. Its present constitution dates from 1955.

Because of the changes in boundaries, the use of the word "Austria" can be confusing. Before 1918, the name was used loosely to refer to the whole Austro-Hungarian Empire. At the same time, it also was used to designate "Austria proper," or the western segment of the Dual Monarchy, which at that time included several non-Austrian areas that do not now belong to Austria (German Austria).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Austria constitutes the Austrian Union of Churches, part of the Euro-Africa Division. Statistics (1993) for *Austria*: churches, 44; members, 3,266; ordained ministers, 23; licensed ministers, 8. Headquarters for the Austrian Union of Churches are at Nussdorferstrasse 5, 1090 Vienna.

Institutions

Institutions: Austrian Publishing House; Bogenhofen Seminary; Haus Stefanie (Retirement Home).

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. In 1895 L. R. Conradi conducted the first SDA baptismal service in Austria-Hungary at Klausenburg (Koložsvár). Christine Pauline Rottmayer joined the SDA Church on that occasion. She was the daughter of Johann Rottmayer, Jr., who worked as a Baptist pastor in Vienna. Her grandparents were converted

to Seventh-day Adventism by Conradi as early as 1890. Living in Klausenburg (Koložsvár), they were the first SDA members in the Hapsburg empire. Upon her return to Vienna, Christine Pauline Rottmayer remained the only SDA church member within the borders of present-day Austria until 1903. The year 1902 marks the beginning of SDA missionary work in Vienna by H. Kokolsky, a well-known sculptor at the turn of the century who had been baptized by G. Perk in Germany. Also in 1902 a German-American pastor, L. Mathe, was sent to Pressburg (Pozsony). Interest in the SDA message had developed in Ratzersdorf (Rac), a village near Pressburg, through a relative's visit from the U.S. In 1903 Mathe succeeded in organizing a small SDA congregation in Ratzersdorf, which is close to the present-day Austrian border. Because his life was threatened on several occasions, Mathe transferred his missionary activity to nearby Vienna, where, on July 1, 1903, he was able to perform the first SDA baptism within the borders of present-day Austria. At that time the distrustful if not hostile mentality of the rural, strongly Catholic population could be easily avoided in the cities in which underground work was possible. In 1902 "Austria proper" was designated as the Austrian Mission. Under the leadership of L. Mathe (1903—1906) and W. Prillwitz (1907—1908) missionary work advanced primarily in Bohemia, Moravia, and Austrian Silesia. Until 1912 these lands, together with German-speaking Austria (German Austria), constituted a single mission field. The breakthrough in missionary work is credited to the efforts of J. Wolfgarten (1909—1918), who had come to Austria from Germany. He was the first to start regular and systematic missionary work in German Austria, searching for a way to make public evangelism possible. Because members of unrecognized religions, such as Seventh-day Adventism, were not allowed to engage in public worship or evangelism, new forms of mission outreach had to be found. Two legal societies (Vereine) were founded: the Society of Christian Men and Women (for Vienna) and the Austrian More-Light Reading Society (for the entire country). Under the guise of these lecture societies, SDAs in Austria could hold public meetings. The SDA Church in Vienna, the first in present-day Austria, was founded in 1908.

Before World War I, 11 local churches were organized in German Austria, with approximately 250 members. In 1909 the first native Austrian SDA minister, Franz Gruber, was ordained in Vienna. The church made a serious effort to train indigenous missionary workers, as foreign pastors were in constant danger of being deported for "disturbing the peace." Colporteur work was extremely difficult in the face of laws forbidding the circulation of religious literature by loan, sale, or gift.

In 1913 A. G. Daniels, SDA General Conference president, visited Austria a second time. He reported: "Austria is said to be the most intensely Catholic country in all Europe, and possibly in all the world. We have not been permitted to take a religious name, or to hold a regular public religious service. The law forbids religious teaching, baptizing, and the forming of churches. It aims to make it impossible for any religious body, save the Catholic Church, to exist in Austria" (*Review and Herald* 90:1145, 1146, Nov. 27, 1913; see also D. Heinz, *Church, State, and Religious Dissent: A History of Seventh-day Adventists in Austria, 1890—1975* [1993]). A petition sent to Emperor Francis Joseph I by the SDA leaders in Austria in 1914 asking him to stop "systematic religious discrimination," to which SDAs in Austria were continually exposed, remained unnoticed. The repressive situation forced the SDA Church in Austria to work underground until the collapse of the monarchy in 1918.

The rise of democracy after 1918 proved a turning point in the mission history of the SDA Church in Austria, inaugurating the era of large-scale public evangelism.

Austrian Conference

Austrian Conference. As a result of the peace treaty of St.-Germain after World War I, the Austrian republic was established. With religious freedom guaranteed under the democratic constitution, the way was open for the new mission era. In 1920 the Austrian Mission was reorganized as a conference, with a membership of 526, and with offices in Vienna. Also after the war the Hamburg Publishing House opened a Vienna branch, and the colporteur work was promoted. Many new members joined the church. During the 1930s new obstacles appeared, as a result of revolutionary political movements. Then in 1939, with the outbreak of World War II, public mission work was forbidden without exception. The war brought untold destruction. At the end of the war the people rallied, the SDA message was again preached freely, and many were baptized.

Austrian Union of Churches

Austrian Union of Churches. After World War II the Austrian Conference, which until then had belonged to one or another of the German union conferences or to the Central European Division, was transferred to the Southern European Division but not attached to any union conference. In 1947 it became the Austrian Union Conference and was divided into two conferences: the Danube Conference with headquarters in Vienna, with a membership of 1,138; and the Alpine Conference with headquarters in Salzburg and a membership of 984.

In order to facilitate administrative work, the two conferences were replaced in 1967 by an Austrian "Union of Churches," the first Seventh-day Adventist organization of this kind in Europe. It represented a centralized form of church government with union status, composed of the local churches within a given area. The church organization of 1967 ultimately led to the financial independence of the SDA movement in Austria. The reasons for financial independence include savings realized by a simplified denominational structure and an increase of church offerings as a result of the growing economic prosperity of the country. In later years the Austrian members have ranked second worldwide in terms of the total amount of offerings given to the church.

In 1950 an evangelistic center was purchased that furnishes office space and a hall seating 500, where the largest SDA church in Vienna meets. A publishing house (without a printing plant) was opened in 1948, the colporteur work was revived, and a Bible correspondence course was launched. The Bogenhofen Seminary was established in 1949. In addition to the headquarters building, 14 chapels were built in different cities, and new halls have been rented and equipped.

The General Conference session of 1975 in Vienna, the first ever held outside North America, represented a highlight for the SDAs in Austria. It also marked a new beginning for the SDAs in the Communist countries of Eastern Europe, allowing them to turn gradually to the West. By 1993, because of the secularizing trends of society, SDA Church growth had slowed, but the membership had crossed the 3,000 mark.

Austrian Conference

AUSTRIAN CONFERENCE. *See* [Austria](#).

Austrian Missionary Seminary

AUSTRIAN MISSIONARY SEMINARY. *See* [Bogenhofen Seminary](#).

Austrian Publishing House

AUSTRIAN PUBLISHING HOUSE (Wegweiser-Verlag). An incorporated publishing firm (without printing plant) in Vienna, owned and operated by the Austrian Union of Churches.

The predecessor of the Austrian Publishing House was a branch of the Hamburg Publishing House established in Vienna in 1921 for the Austrian Conference, which at that time was under the South German Union Conference. The branch operated with two employees and 20 colporteurs. When it was closed in 1941 by the police, the Hamburg Publishing House assumed responsibility for Austria's colporteurs, who, however, because of the war, had to stop their work. To prevent confiscation, the books in stock were sent to Hamburg and to the Zurich Publishing House.

In 1948, when the Austrian Union Conference became a part of the Southern European Division, an independent publishing house (without printing plant) was established in Vienna, since it was difficult to import books from outside. At first the work had to be carried out in the name of the first manager, Rudolf Ueberbacher. In 1951 the firm became the Wegweiser-Verlag Society. In 1948, with two employees and 10 colporteurs, it had sales amounting to \$5,579. Since 1948 the delivery of books to customers has been made directly from the house. Doing so has increased sales considerably. The house published *Zeichen der Zeit*, a 16-page bimonthly, for more than 20 years. Because more and more books were printed for the German-speaking area in Europe, the manager of the Austrian Publishing House was also appointed a member of the planning committee of the Hamburg Publishing House. The sales in 1992 amounted to \$1,670,500. At that time there were five employees and 70 literature evangelists. From 1948 to 1992, 673 people have been baptized as a result of this ministry.

Managers: Rudolf Ueberbacher, 1948—1959; Engelbert Hatzinger, 1959—1975; Otto Chrastek, 1975— .

Austrian-Swiss Junior College

AUSTRIAN-SWISS JUNIOR COLLEGE. *See* [Bogenhofen Seminary](#)

Austrian Union of Churches

AUSTRIAN UNION OF CHURCHES. *See* [Austria](#); [Euro-Africa Division](#)

Autumn Council

AUTUMN COUNCIL. *See* [Annual Council](#)

Aviation

AVIATION. *See* [Mission Aviation](#)

Avista Hospital

AVISTA HOSPITAL. A general, acute, 50-bed hospital operated at Louisville, Colorado, by the Mid-America Union Conference. It is accredited by the Joint Commission on Accreditation of Healthcare Organizations, Chicago, Illinois, and has a staff of 250 physicians and 400 employees, approximately 180 of whom are nursing personnel. About half of the individuals employed by Avista were employees at Boulder Memorial Hospital until its closing in March 1989 (*see* [Boulder Memorial Hospital](#)). Avista Hospital services include obstetrics and gynecology, pediatrics, medical/surgical services, radiology, cardiopulmonary, rehabilitation, and 24-hour emergency care.

The hospital's Family Life program offers a wide selection of pregnancy, childbirth, and parenting classes tailored to today's active family. In addition, the hospital serves its community with Ask-a-Nurse, a 24-hour, free health information and physician referral service. Avista Hospital is a member of Rocky Mountain Adventist Healthcare (RMAH), the regional corporate organization that also includes Porter Memorial Hospital in Denver, Littleton Hospital in Littleton, and Platte Valley Medical Center in Brighton. The hospital supports Avista Medical Associates, a physician network formed to further encourage relationships with medical insurance companies.

History

History. Avista Hospital was established in 1990 with funds from the sale of Boulder Memorial Hospital's facility. Ground was broken on Feb. 21, 1989, and nearly 500 visitors looked on as the hospital opened publicly on May 6, 1990. The first patient was admitted on May 7, 1990, and the first baby was born on May 9.

Avista Hospital stood strong through its turbulent first two years of operation, despite a delay in the expected population increase in the area. The hospital's financial performance dramatically improved in 1992 and 1993 because of a large increase in residential building and the hospital's success in medical insurance contracting.

John Sackett, formerly vice president of general services at Boulder Memorial Hospital, has served as the hospital's president since before its opening; Harold T. Dupper, formerly vice president of finance for Heritage Centers of America, is vice president of finance; and Carol Schmidt, R.N., M.H.A., formerly vice president of nursing at Boulder Memorial Hospital, is vice president and chief clinical officer. John Brownlow joined the staff in August 1990 as vice president of operations for Avista Medical Associates. Marvin Dunaway, N.M., has served as the president of Avista Medical Associates since the organization's inception.

Avondale Adventist High School

AVONDALE ADVENTIST HIGH SCHOOL. A coeducational day school (years 7-12) located near Avondale College, Cooranbong, New South Wales, Australia. In 1993 the school had an enrollment of 368 and employed a staff of 25 full-time and three part-time teachers.

The school began as a primary school in 1897 with 15 students in a room borrowed from Avondale College. By 1899 the school had 42 students and was run in conjunction with the Teacher Training Department of the college. Between 1922 and 1933 the first three years of high school were added.

In 1934 the Avondale Village church began the operation of a full high school, first in the old church in which Ellen White had preached, then in a weatherboard building on the grounds of the church. A brick five-room building was constructed for the primary school in 1937.

The high school gained improved facilities when it moved to a new building on the college campus in 1942 and came under the administration of the college. In the postwar years the college offered a precollege academic course that was operated in conjunction with the high school. When in 1971 the NSW Higher School Certificate became the prerequisite for tertiary-level studies, the high school assumed full responsibility for the years 7-12 program.

During the 1970s the school came under the control of the North New South Wales Conference. A 42-acre (17-hectare) block at the end of Avondale Road was acquired from the Australasian Conference Association. A new primary school complex, caretaker's cottage, and high school complex was built on the site in 1980.

The high school comprises 14 classrooms, two science laboratories, an industrial arts block, library, and administration block. Extensive playing fields and sports courts were developed. In 1992 an auditorium with associated music classroom and music teaching studios was constructed.

Although conference-owned, the school continues its working relationship with Avondale College. Trainee teachers visit the school to observe lessons and practice-teach, as they did in its beginnings.

Principals: H. K. Martin, 1930—1932; G. A. Currow, 1934—1936; W. R. Whisker, 1937; W. A. Westerman, 1938—1941; G. A. Currow, 1942—1947; G. W. Maywald, 1948—1949; C. H. Millist, 1950—1951; E. M. Tonkin, 1952—1957; W. J. Driscoll, 1958—1964; L. R. Thrift, 1965—1968; H. J. Eager, 1969—1970; W. G. Litster, 1971—1974; W. R. Veitch, 1975—1979; E. G. Krause, 1980—1984; R. A. Spoor, 1985—1987; D. W. Reye, 1988—1992; D. D. Tame, 1993— .

Avondale College

AVONDALE COLLEGE. A multidisciplinary residential institution of higher education situated near Cooranbong about 90 miles (145 kilometers) north of Sydney, New South Wales, Australia, with a secondary campus for its School of Nursing on the grounds of the Sydney Adventist Hospital. Avondale is owned by the South Pacific Division of the Seventh-day Adventist Church, and operated by a board of governors constituted in accordance with terms agreed to by the church and the government. In 1993 there was an enrollment of 786, a teaching staff of 77, and a support staff of 61.

Avondale offers six baccalaureate degree programs accredited in Australia, as well as a master's degree in religion offered through an affiliation agreement with Andrews University. An associate diploma is available in aviation, and certificate courses are offered in secretarial studies and pilot training.

History

History: The predecessor of Avondale College was the first Seventh-day Adventist Bible training school in Australia, operated in rented buildings on St. Kilda Road, Melbourne, Victoria, from Aug. 24, 1892, to September 1894. The school opened with 25 students, increasing to 56 by the following June. L. J. Rousseau served as first principal.

Upon the recommendation of Ellen G. White a more suitable school site was sought in the country, and in 1894 an estate of 1,450 acres (585 hectares) was inspected at Cooranbong. Although it was regarded unfavorably by many of the leaders of the church and by agricultural experts, Mrs. White, after visiting the estate, urged its purchase, being certain that the Lord had led in its discovery. In 1895 the decision was made to establish the school there.

Between 1896 and 1899 the Avondale School for Christian Workers, as the college was originally called, was literally hewn out of the forest. Students and teachers lived in tents and in the Healy Hotel, Cooranbong, which was rented for this purpose. By day, trees were felled and land cleared and drained, and in the evening, classes were conducted in the hotel. The corner brick of the first building, Bethel Hall, was laid by Ellen White on Oct. 5, 1896, and the school opened Apr. 28, 1897, when two buildings were ready for use, at least in part—Bethel Hall and the dining hall, both two-story wood structures. The school opened with only 10 students (two were boarders), who were directed in their studies by four teachers. By the close of the term the enrollment had increased to 60. The first principal was C. B. Hughes. Associated with him were his wife, S. N. Haskell and his wife, and H. C. Lacey and his wife. In 1898 the enrollment was 104; by 1900 it was 158. A third of the students were enrolled in the preparatory grades (equivalent to United States grades 1—8).

The boys' dormitory, a three-story wood building providing accommodation for 60, was completed in 1898. A church was erected at the entrance to the estate, about a mile (1.6 kilometers) from the school buildings. The central building of the school, known as

the chapel (used for 60 years as an administration building for classes, and for assembly), was opened in April 1899. By 1908 several smaller buildings, including a press, had been erected.

Ellen White was closely associated with the school during its early days. She raised much of the money required to launch the project and was the guiding spirit behind its establishment. She made her home near the school from 1895 to 1900, living in a cottage named Sunnyside, and was a frequent visitor to the school. Many of her counsels concerning Christian education were written at Cooranbong.

In June 1911 the name of the school was changed to Australasian Missionary College. The new name was suggested in part by the responsibility accepted by the Australasian Union Conference of training missionaries, not only for the South Pacific area but also for Malaya and Indonesia.

Also in 1911 the growth of church school work in Australia and New Zealand led to the reorganization of teacher training at the college. From the early years practical instruction in several lines of manual training had been offered. Class instruction was available in agriculture, carpentry, blacksmithing, printing, sewing, and cooking. However, from 1923 onward strong efforts were made to expand and organize such subjects by introducing a Department of Technical Education and by outlining new courses in carpentry and sewing. In 1924 home economics and cooking were added, and the home economics building was erected. Prior to this expansion into technical education, college courses were restricted to the training of ministers, missionaries, teachers, and office workers.

Music was taught at the college almost from its beginning. The department was strengthened in 1925 when a brick building was erected to house it. The Avondale Symphonic Choir was formed in 1948, and from 1951 a more extensive music course has been offered. Art was introduced in 1903; in 1949 the standard was raised and the department strengthened. Science had been taught in an elementary form from the first, but with the completion of the science building in 1928, that field was given increased emphasis. In common with most subjects, however, none of the work was above senior secondary level.

Until 1951 only two years of tertiary-level work were offered. The advanced courses were based on five years of secondary education, followed by two years of professional study. In 1951 the ministerial course became a three-year program and led to the granting of a Licentiate of Theology (L.Th.). Arrangements were also made at that time for students to take external studies with the University of London for the Bachelor of Science degree. This arrangement continued until 1976, by which time Avondale had achieved accreditation for its Bachelor of Education degree with a science specialty.

The college course was raised to a four-year level when affiliation was effected with Pacific Union College in 1954. The affiliation, which continued until 1990, was valuable to Avondale by enabling it to offer degree courses while local accreditation was being developed, and for providing opportunities for staff exchange. In 1964 the name of the school was changed to Avondale College. In 1974 the college received its first national accreditation, which was for a degree and diplomas in education. Recognition in Australia of other courses has continued, with accreditation being given for Bachelor of Business (1983), Bachelor of Arts (Theology) (1990), Bachelor of Nursing (1991), Bachelor of Arts (1993), and Bachelor of Science (1993).

Additions to the school plant have included: brick primary school building (1937), secondary school building (1942), brick 70-bed women's dormitory (1953), auditorium (1955), new administration building with classrooms and library (1961), hostel for missionaries' children of high school age (1961), brick dormitory for 300 men (1964), food service building (1967), additional lecture theater (1973), library building (1973), married students' units (1974), women's chapel (1980), chemistry building (1981), College church (1986), student fitness center (1984), and an additional women's dormitory (1989).

Presidents: C. B. Hughes, 1897—1898; E. R. Palmer, 1899; C. B. Hughes, 1900—1902; C. W. Irwin, 1903—1908; J. H. Paap, 1909; B. F. Machlan, 1910—1912; G. Teasdale, 1913—1914; J. Mills, 1915; J. M. Johanson, 1916—1917; I.D.A. Lemke, 1918—1920; H. Kirk, 1921; W. W. Prescott, 1922; L. H. Wood, 1923—1927; E. E. Cossetine, 1928—1929; H. K. Martin, 1930—1932; A. E. Speck, 1933—1935; C. S. Palmer, 1936—1937; A. H. Piper, 1938—1939; T. C. Lawson, 1940—1943; B. H. McMahan, 1944; E. E. Rosendahl, 1945—1946; W.G.C. Murdoch, 1947—1952; E. G. White, 1953—1958; E. C. McDowell, 1959—1970; E. A. Magnusson, 1971—1981; J.J.C. Cox, 1981—1984; B. W. Ball, 1984—1990; G. A. Madigan, 1990— .

Avondale Health Retreat

AVONDALE HEALTH RETREAT. A medical institution operated for a time at Cooranbong, New South Wales, one of the earliest opened by Seventh-day Adventists in the Australasian field. It was built under the direction of Ellen G. White, and opened for patients on Dec. 28, 1899. It was managed first by H. A. Hellier and his wife, of Victoria (with Dr. Silas Rand, of Newcastle, as the physician on call), and after about a year by a couple named Robie, from the United States. After the arrival from the U.S. of the Drs. D. H. and Laretta Kress in November 1900, a training school for nurses was opened.

After the opening of the Sydney Sanitarium at Wahroonga in 1903, the health retreat lost much of its former significance, and later became an overflow dormitory for young men from the nearby school (now Avondale College). In the early 1930s the building was demolished, and in 1960 the site was used for the erection of the Kressville Home for the Aged.

Avondale School for Christian Workers

AVONDALE SCHOOL FOR CHRISTIAN WORKERS. *See* [Avondale College](#)

AVS

AVS. *See* [International Audio-Visual Service](#).

AWR

AWR. *See* [Adventist World Radio](#).

AY Book Club

AY BOOK CLUB. *See* [Adventist Youth Book Club](#).

AY Classes

AY CLASSES. *See* [Adventist Youth Classes](#).

AY Community Service

AY COMMUNITY SERVICE. *See* [Adventist Youth Community Service](#).

AY Gold Award

AY GOLD AWARD. *See* [Adventist Youth Gold Award](#).

AY Honors

AY HONORS. *See* [Pathfinder Honors](#)

AY Silver Award

AY SILVER AWARD. *See* [Adventist Youth Silver Award](#).

AY Societies

AY SOCIETIES. *See* [Adventist Youth Societies](#).

AY Week of Prayer

AY WEEK OF PRAYER. *See* [Adventist Youth Week of Prayer](#).

Ayer Manis School

AYER MANIS SCHOOL. A coeducational boarding school on the secondary level for training national Seventh-day Adventist workers, operated by the Seventh-day Adventist Church of Sarawak on a 114-acre (46-hectare) campus on the main road, 34 miles (54 kilometers) southeast of Kuching, the capital of Sarawak, Malaysia.

Founded in late 1933, when Albert Munson was the president of the Sarawak Mission, the school opened in January 1934 to receive its first Dyak students. Tuition and board was free. A. L. Pauner, a missionary from Indonesia, was the first principal. Because of the danger of malaria, the school was moved from its original 11-acre (4.5-hectare) campus to higher ground on the other side of the road. The enrollment gradually increased, and an academic level of six grades was reached. During the Japanese occupation in World War II the school was closed, but its facilities served as a haven for the mission personnel, who supported themselves by farming the land.

The school was reopened in 1946, with J. T. Pohan as principal. The medium of instruction was Malay, but English classes were taught. Four years later English became the medium of instruction, with classes in the Malay language. The present dormitories, built since the war, were financed by a Thirteenth Sabbath Offering overflow.

Primary 1 to 6 was taught until 1961. Since that time, three years of secondary education have been provided in English. In 1965 the Sarawak government authorized a five-year program leading up to the Cambridge School Certificate. The school has been accredited by the board of regents of the Far Eastern Division, and following a self-evaluation program in 1974, accreditation was granted for a four-year period. The enrollment was 250 in 1974; the faculty for these grades totaled nine. The students are Chinese, Iban, Land Dyak, and Malay; approximately 33 percent come from non-SDA homes.

Because of free education provided by the government, Ayer Manis enrollment was affected to the extent that the school was closed in 1983. In 1984 it was reopened with 45 students and a staff of two. In 1993, 98 students were enrolled, and there were 10 teachers.

In 1992 a commercial branch school was begun in Serian, a town two miles (three kilometers) from the campus, and 75 were enrolled in typing and computer courses.

Principals: A. R. Musgrave, 1961—1963; Clifford Ortner, 1963—1972; C. H. Goertzen, 1972—1976; G. A. Pauner, 1977; W. Turambi, 1977—1979; Saul Nyungaa, 1980—1982; P. Ngadan, 1983; L. Randig, 1984—1991; Kueh Hong Ewe, 1992— .

Ayeyarwady Mission

AYEYARWADY MISSION. *See* [Far Eastern Division](#); [Myanmar](#)

AYS

AYS. *See* [Adventist Youth Service](#)

Azazel

AZAZEL. *See* [Scapegoat](#)

Azerbaijan

AZERBAIJAN. An Asian country bordered by Russia, Georgia, Iran, Armenia, and the Caspian Sea. It occupies an area of 33,428 square miles (86,600 square kilometers) and has a population (1994) of 7.7 million. Azerbaijan was conquered by Russia in 1813 and 1828. It joined the USSR on Dec. 30, 1991, and became an independent state when the Soviet Union disbanded in December 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Jacob Klein was the first preacher entering the city of Baku and Caucasian areas in 1894. Several German families had already kept the Sabbath there. He baptized seven people from these families and shared the Lord's Supper with them. After several days Elder Klein was arrested and exiled. Soon after that, those he baptized also had to leave that place.

In 1906 in the village of Novo-Vasiljevka, near the Caspian Sea, a Russian church of 34 former Molokans was organized. In the same year Elder Albert Ozel visited Koryazhno (now Fizuli) and baptized a group of believers. Vasily Zhukov was the first church elder there. Elder G. A. Lepsak visited this group in 1908.

In spite of 70 years of repression and atheistic propaganda, in 1993 there were four local churches and two companies in Azerbaijan, with a total membership of 259. A unique church in Gyandzha consists of 29 Azerbaijanians (formerly Moslems) and 23 Jews. The worship services are held in the Azerbaijan language.

Azerbaijan is part of the Trans-Caucasian Field, an attached field of the Euro-Asia Division.

Azores

AZORES. A group of nine islands in the eastern Atlantic Ocean, administered as three districts of Portugal. The total area is 868 square miles (2,250 square kilometers), with a population (1993) of 236,000. Agriculture is the principal occupation.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Azores Islands, formerly a mission of the Portuguese Union, is now part of the territory assigned to the newly organized Portuguese Union of Churches of the Euro-Africa Division. Statistics (1992) for *Azores*: churches, 5; members, 174; ordained ministers, 2.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. As early as 1892 G. R. Drew, of England, reported the sending of publications by ship to the island of São Miguel in the Azores (*Review and Herald* 69:230, Apr. 12, 1892). No results were known. Direct SDA work in the Azores began in 1931 when a colporteur sold SDA publications there. E. P. Mansell and his wife, who were transferred there from Madeira in 1934, rented a hall and held meetings in Ponta Delgada on the island of São Miguel. On Dec. 12, 1935, the first six converts were baptized. Other missionary families followed. A church was built on the island of Pico in 1949, a donation from Lidia Madsen, a native of the Azores then resident in California. In the 1930s a Catholic woman on the island of Flores had SDA books that she had not read. She lent some to one of her relatives, who accepted their teachings but was not baptized until 1947.

The Azores Mission appeared first in the *Statistical Report* for 1936 with one church of 10 members, and five Sabbath schools totaling 32 members. The converts, having been won largely through SDA publications, were active in distributing tracts.

Aztec Union Mission

AZTEC UNION MISSION. A former unit of church organization (1923—1926); its territory included British Honduras (now Belize), El Salvador, Guatemala, Honduras, and Mexico.

B

Baasch, David Henry

BAASCH, DAVID HENRY (1921—1987). Missionary, administrator. He was born in Puerto Rico, the son of missionaries. After graduation from Pacific Union College in 1943, he married Iva N. Munson. They had two sons and two daughters. Baasch began his ministry as an intern in the Arizona Conference in 1943 and soon became a departmental director in the Puerto Rico Mission. He was ordained to the ministry in Santurce, Puerto Rico, in 1948. He held the position of departmental secretary in the Colombia-Venezuela Union from 1948 to 1951, after which he was called to be principal of Colombia-Venezuela Union College. He also served as Inter-American youth director for the Inter-American Division, president of the Mexican Union, secretary of the division, and associate secretary of the General Conference before accepting the position of undersecretary of the General Conference, a position he held until his death.

Babcock, David Caldwell

BABCOCK, DAVID CALDWELL (1854—1932). Conference administrator and missionary. He was educated at Battle Creek College and was president of the West Virginia Conference (1892—1895) and the Virginia Conference (1897—1899). He directed the British Guiana Mission (1900—1905) and the British West African Mission (1905—1914); he opened up Seventh-day Adventist work in Nigeria (1914—1917). In 1917, while en route to England seeking treatment for sleeping sickness, he was rescued when the ship was torpedoed. In 1919 he was sent to the Virgin Islands for ministerial work, and again to British Guiana as president of the conference (1925). Two years later ill health forced his return to America.

Baber, Granville Henderson

BABER, GRANVILLE HENDERSON (1852—1936). Pioneer Seventh-day Adventist missionary in Chile, teacher, and conference administrator. He was educated at Battle Creek College and was a member of the first class in Dr. J. H. Kellogg's Health and Temperance Missionary School. In 1895 he was sent to Chile as the first SDA minister to engage in regular evangelistic work. While there he started the missionary paper *Las Señales de los Tiempos* in 1900. In 1902 he returned to the United States and joined the faculty of the Southern Training School (now Southern College) in Tennessee, where he served for 11 years.

Babienco, Theophil A.

BABIENCO, THEOPHIL A. (1850—1943). One of the pioneer Seventh-day Adventists in Russia; lay evangelist. He was a native of the village of Tarashcha in the Ukraine south of Kiev. As a young man he assisted in the services of the Orthodox Church by reading the psalms. His interest in the Bible thus being aroused, he obtained permission to take a copy home. Gathering his neighbors together, he read to them. His study led him to the conclusion that many doctrines believed and taught by his church were not scriptural.

In 1877 Babienco and a group whom he had interested in the Bible left the Orthodox Church and organized themselves into “a community of brethren, believers of the Bible.” The community grew and spread to other towns and villages of the Ukraine. Some time later in exile in Stavropol in northern Caucasus he was led, according to his son’s account, to keep the seventh day of the week as the Sabbath and to expect Christ’s return to this earth in a short time. Correspondence with some of his former associates at Tarashcha led them to join him in his beliefs.

About 1886 or 1887 Babienco, then still in exile at Stavropol, accepted the SDA message, becoming acquainted with the church, probably through a visit by Conrad Laubhan (one of the early SDA workers among the German Protestant settlers in Russia) to Babienco’s employer, a Baptist. Through his missionary efforts Babienco gathered a group of Russian converts at Stavropol, which later, in 1890, was organized into a church. Other groups were developed in the vicinity. In 1890, at the first general meeting of the Seventh-day Adventists in Russia, which was held at Eigenheim in the Caucasus, Babienco was ordained as church elder for the Russian group, the first Russian SDA ordained to a church office. Soon after the ordination, Babienco secretly (he was still in exile) visited his former home village and organized a church among his former brethren, with whom he had continued to correspond through the years.

His active work in behalf of the gospel brought persecution. Less than a year after the church was organized at Stavropol, Babienco and seven members of the church were exiled beyond the Caucasus Mountains, to a place named Herusy, near Mount Ararat, at the end of the stagecoach route. But exile did not daunt him. He spoke of his faith to other exiles and to the coachmen, mostly Russian Baptists and Molokans, and soon more than 200 persons were observing the Bible Sabbath in the surrounding villages.

Babienco was threatened with another exile even farther from Russian centers, but the amnesty proclaimed on the accession of the new czar, Nicholas II, prevented this. Nevertheless, his five-year term was increased by another eight years. Separation from his family and continual harassment by the political administration turned his mind to emigration. With the help of English Protestants he went to Romania in 1896, where his family joined him.

In 1903 the family emigrated to Canada, and he settled on a farm in Saskatchewan. His son, Theophil T., became a minister, and preached for many years among the Russian people in Canada, the United States, China, and the Baltic States.

Babylon, Symbolic

BABYLON, SYMBOLIC. A cryptic designation in Revelation ([Rev. 14:8](#); [16:19](#); [17:5](#); [18:2](#), [10](#), [21](#)) for apostate religious organizations in opposition to Christ and His people on earth, especially during the closing phase of the age-long conflict between good and evil. Babylon is variously identified as “that great city, which reigneth over the kings of the earth,” as “the great whore” and a “mother of harlots” ([Rev. 16](#); [17:1](#), [5](#), [18](#)). Adultery is a common OT metaphor for apostate religion (for example, [Eze. 16:15](#) ff.; [23:2](#), [3](#) ff.; [Hosea 4:15](#)). The revelator declares that Babylon has “fallen” ([Rev. 14:8](#); [18:2](#)), has seduced “the kings of the earth” to commit fornication with her ([Rev. 17:2](#)), has enticed “the inhabitants of the earth” to become “drunk with the wine of her fornication” ([Rev. 17:2](#); [19:2](#)), and has deceived the nations with her “sorceries” ([Rev. 18:23](#)). He represents her as “drunken with the blood of the saints, and with the blood of the martyrs of Jesus” ([Rev. 17:5](#), [6](#); [18:24](#); [19:2](#)). He sees her “sins” as consisting of pride and arrogance ([Rev. 17:4](#); [18:7](#), [16](#)), defiance of God, and the persecution of His people on earth (cf. [Rev. 16:19](#); [17:6](#); [18:24](#)), and an illicit alliance with the political powers of earth ([Rev. 17:2](#), [3](#); [18:9](#)). He notes that “her sins” eventually reach “unto heaven,” and the time comes for God to judge her ([Rev. 16:19](#); [18:5](#), [6](#); [19:2](#)). God therefore summons His people to leave Babylon, in order to avoid complicity in her “sins” and the “plagues” He is about to visit upon her ([Rev. 18:4](#)). Disillusioned, the kings of the earth turn on Babylon and destroy her ([Rev. 17:14](#), [16](#), [17](#); cf. [Rev. 18:19](#), [21](#); [19:3](#)). In this way God avenges His people on Babylon ([Rev. 18:20](#); [19:2](#)).

Babylon is “a name of mystery” ([Rev. 17:5](#), RSV), that is, a figurative or cryptic title; hence the often-used designation, “mystical Babylon.” This symbolic name connotes the historical fact that in OT times literal Babylon was the archfoe of God’s covenant people. Mystical Babylon is to be understood in terms of the role played by its historical counterpart in OT times (see [SDACom 7:866](#), [869](#)). The Babylonian name *Bâb-ilu* (Babel or Babylon) meant “gate of god.” In ancient times the city gate was the place where official visitors conducted public business. The name *Bâb-ilu* reflected the belief that Babylon was the place selected by the gods to meet with human beings, and the claim of Babylonian kings that the gods had commissioned them to rule the world. In Hebrew *Bâb-ilu* was disparagingly associated with the term *balal*, “to confuse”—a reminder that God had confused the speech of the Babel builders ([Gen. 11:9](#)).

From the time of its founding by Nimrod ([Gen. 10:9](#), [10](#); [11:1—9](#)), Babylon was characterized by disbelief in the true God and defiance of His will. Its tower was a monument to apostasy, and a citadel of rebellion against Him. Isaiah identifies Lucifer as king of Babylon ([Isa. 14:4](#), [12—14](#)), and implies that Satan made Babylon the center and agent of his master plan to secure control of the human race, even as God purposed to work through Jerusalem to accomplish His plan for this world. Throughout OT times the two cities typified the forces of evil and good at work in the world. In Revelation mystical Babylon stands in contrast with the New Jerusalem, Christ’s “bride,” who is dressed in “fine linen, clean and

white: . . . the righteousness of the saints,” in contrast with Babylon’s gaudy, voluptuous attire (*Rev.* 19:8; cf. *Rev.* 17:4; 18:7, 16).

Nebuchadnezzar II made Babylon one of the wonders of the ancient world, intending his kingdom to be universal and eternal (*Dan.* 3:1, 4—30). Over the centuries following its destruction by Xerxes, the city gradually lost its glitter and importance, and by the time John wrote Revelation it was virtually a desolate ruin, and thus a graphic illustration of the impending fate of mystical Babylon.

As early as the first century A.D., Christians were referring to Rome by the cryptic title Babylon (see *1 Peter* 5:13). The Jews were suffering under Rome as they had previously suffered under Babylon, and Christians were also experiencing sporadic persecution. To avoid reprisal, both Jews and Christians began to use “Babylon” as a secret name for imperial Rome (see the *Sibylline Oracles* 5:155—161; *2 Baruch* 11:1; the Jewish Midrash Rabbah on *Canticles* 1:6 [“They called the place Rome Babylon”] [Soncino ed.], p. 60).

The Church Fathers of the early centuries, as for example Tertullian (*Against Marcion* 3. 13) and Irenaeus (*Against Heresies* 5. 26. 1), applied “Babylon” in the Apocalypse to the city of Rome or to the empire. Joachim of Floris (d. 1202) was among the first to include the Roman Church under “Babylon” (L. E. Froom, *Prophetic Faith*, vol. 1, p. 708). Others of the late Middle Ages who did so were Pierre Jean d’Olivi, a French Spiritual (d. 1298) (*ibid.*, pp. 764, 765); Michael of Cesena (*ibid.*, vol. 2, p. 20); the Lollards (*ibid.*, pp. 78, 79); John Huss (*ibid.*, p. 116); and Savonarola (*ibid.*, p. 152). This identification came to be widespread among Protestants.

William Miller identified mystical Babylon with “Rome under papal rule” (Joshua V. Himes, [William Miller’s] *Views of the Prophecies and Prophetic Chronology* [1842], p. 200). Sylvester Bliss, a Millerite editor, held that Babylon is “everything in this world opposed to or varying from the spirit of Christ,” or “Satan’s Kingdom,” and that upon the division of the Roman Empire “the Papal horn succeeded to the supremacy, as the head of Satan’s power, and became the Babylon of the world” (*The Advent Shield and Review* [1844], pp. 112, 113, 115, 116). When the Protestant churches rejected the message of Christ’s soon coming, Adventists began to include them under “Babylon,” along with papal Rome, and interpreted the fall of Babylon to be these churches’ rejection of that message. For example, Joseph Bates assigned the fall of Babylon to 1843—1844 and attributed it to the churches’ utter rejection of the doctrine of the coming Lord.

“When this subject first began to be introduced in 1843, the most of the professed nominal churches had closed their doors against the Second Advent doctrine, and began to treat the message with scorn and contempt. . . .

“*Mystery Babylon* . . . represents the organized churches of all descriptions, divided into three parts, *Rev.* 16, 19, viz, Roman, Greek, and Protestant. . . .

“Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek churches are corrupt and anti-Christian” (Joseph Bates, in *Advent Review* 1:66, 67, November 1850).

In 1851 James White wrote: “The woman, which is the great city, called Babylon, symbolizes the fallen apostate churches” (*Review and Herald* 2:3, Aug. 5, 1851). J. N. Andrews similarly defined Babylon as being “all the corrupt religious bodies which ever have existed, or which exist at the present time, united to the world, and sustained by the civil power,” including “the corrupt Jewish church,” “the corrupt Papal and Greek churches,”

and “the great body of the Protestant churches” that “imitate the Romish church” (*ibid.* 5:5, Feb. 21, 1854).

Uriah Smith, classic SDA commentator on Daniel and the Revelation, understood “that by this symbol [Babylon] is meant the great mass of confused and corrupt Christianity,” and added that “her fall was a moral fall, caused by rejecting the vivifying truths of the first message, or great Advent proclamation. By the wine of the wrath of her fornication we understand her false doctrines and pernicious errors. These she has caused all nations to drink” (*Thoughts on the Revelation* [1865 (i.e., 1867) ed.], p. 233).

He identified the component parts of modern Babylon as “paganism, Catholicism, and Protestantism,” and the whore of chapter 17 as the Roman Church. “Other independent religious organizations,” are her daughters, and all “belong to the same great family.” The Roman segment of Babylon, he wrote, comes to an end in chapter 17, and the Protestant daughters in chapter 18. He quoted contemporary Protestant commentators to the effect that the popular Protestant churches had become Babylon (*ibid.* [1867 ed.], pp. 233—275, *passim*).

Seventh-day Adventist interpretation today is essentially that of Uriah Smith and other early SDA commentators. Modern Babylon is understood to stand for all Christian churches that have departed from the “everlasting gospel” as set forth in the Scriptures, including both the great Roman apostasy of the early Christian centuries and the more recent departure of mainstream Protestantism from God’s Word, beginning in particular with its rejection of the 1844 message. The fall is understood to be progressive; it is not yet complete, but it will be so when the major Protestant churches collaborate with the Church of Rome in an attempt to coerce the conscience ([Rev. 13](#)). The second angel’s message of [Rev. 14:8](#) is a warning that Babylon has fallen, and [Rev. 18:1—4](#) is a call to God’s people to come out of Babylon, in order to avoid complicity in her crimes and a share in her “plagues.”

Bachelor, John Warren

BACHELLER, JOHN WARREN (1839—1917). Printer. He worked on the *Review and Herald* when it was published in Saratoga Springs, New York, went with it to Rochester, New York, and to Battle Creek, Michigan, where the first Adventist publishing association was formed. He was a charter member of the Battle Creek Seventh-day Adventist Church.

Bäcker, Friedrich Alex

BÄCKER, FRIEDRICH ALEX (1893—1958). Minister, missionary in Turkey, and departmental secretary in Germany and the Netherlands. The son of a church leader in Frankfort on the Main, he was baptized in 1910 after attending elementary and secondary schools. Five years later he began his service in the church as conference secretary and Sabbath school and tract society secretary of the West German Union Conference (c. 1916—1921). In 1921 he was ordained to the ministry. During the next several years he was secretary for the Sabbath School and Home Missionary departments of the same union. In 1928 he went to Turkey to superintend the mission work and worked there until 1936, when he returned to Germany and served as a pastor in the Hestia-Westphalian Conference. Shortly before World War II he assumed leadership of the Home Missionary, Sabbath School, and Young People's departments of the newly organized Netherlands Union Conference. After the war he was a minister in the Northern Hanover and Southern Hanover conferences until his death in 1958. He married Antonie Henriette Frohmann in 1920.

Bacolod Sanitarium and Hospital

BACOLOD SANITARIUM AND HOSPITAL. A 100-bed general hospital operated by the Central Philippine Union Mission. It began as a small rented clinic operated by Dr. Gideon Mercurio in downtown Bacolod City in 1961. On Feb. 18, 1958, six acres (2.5 hectares) of land were bought, and construction on a new building began Apr. 29, 1962. The first patient was admitted on Sept. 8, 1966, and on Dec. 8 the hospital was officially opened, with Dr. W. G. Dick as the first medical director. Dr. W. C. Richli, a self-supporting medical missionary, was most helpful during the early years of the hospital's history.

In 1969 Philippine Union College affiliated with the hospital for the medical technology internship training program. In 1970 Dr. R. W. Spalding relieved Dr. Dick. In August 1971 Dr. F. T. Geslani served as the first national medical director. In 1990 Rufo G. Gasapo was appointed president.

In 1972 the government approved and accredited the hospital as a teaching institution for medical interns, and the clinical division began as a facility of the Mountain View College School of Nursing. Later affiliations included the University of Negros Occidental-Recoletos School of Medical Technology, Colegio de San Agustin-Bacolod School of Nursing, Southwestern University School of Medical Technology, and Central Philippine Adventist College School of Nursing.

Under the supervision of Dr. F. T. Geslani, assisted by Chaplain H. V. Gayares, the largest Seventh-day Adventist church in the Philippines was constructed adjacent to the hospital. In 1988 a new dormitory for Central Philippine Adventist College nursing students was completed.

Medical Directors/Administrators: W. G. Dick, 1966—1970; R. W. Spalding (acting), 1970—1971; F. T. Geslani, 1971—1989; Rufo G. Gasapo, 1990— .

Bad Aibling Sanitarium and Old People's Home

BAD AIBLING SANITARIUM AND OLD PEOPLE'S HOME. *See* [Haus Wittelsbach Old People's Home](#).

Badaut, Jean Pierre

BADAUT, JEAN PIERRE (1850—1933). Pioneer colporteur and evangelist in France. Of Protestant background, he read J. N. Andrews' French periodical, *Les Signes des Temps*, about 1880, and thus became acquainted with Seventh-day Adventists. Over a period of several years he investigated SDA teachings, accepting them one by one. When his employer refused his request to have Sabbaths free, he left his job at a flour mill, and was baptized into the Seventh-day Adventist Church in 1884. One year later he went out to sell publications that came from the newly established SDA publishing house in Basel, Switzerland. Later he became an evangelist, and was ordained to the ministry in 1908. Two of his sons, Paul and Samuel, distinguished themselves as strong leaders of the SDA Church in France.

Badaut, Paul

BADAUT, PAUL (1880—1948). French evangelist, missionary, and conference administrator. A member of a pioneer French Seventh-day Adventist family (his father, J. P. Badaut, being one of the earliest SDA colporteurs and evangelists in France), he took an active part in the work of the church from an early age. He was baptized in 1897, and in 1900 went to the Institut Sanitaire at Basel, Switzerland (*see* [Lake Geneva Sanitarium](#)), where he attended a course for nurses for two years. Meanwhile, in 1901, he attended a short Bible course in Geneva. Afterward he preached at Charleroi, Belgium, then at Mazamet, in southern France, and in several places in Switzerland and again in southern France. In 1903 he married Martha Rose Fontane. He was ordained to the ministry in 1906. In 1909 he went to French North Africa and became one of the pioneers of the SDA work there. In 1914, when a call for a minister came from Mauritius, in the Indian Ocean, Badaut went there, baptized the first SDA converts on the island, organized a church, and for a few years served as director of the Mauritius Mission. In 1920, after his wife's failing health made necessary a return to France, Badaut entered evangelistic work in his homeland. Between 1932 and 1938 he headed the South France Conference. He spent the last years of his working life at Bordeaux. He retired in 1945, but continued to take part in the work until he died from the effects of a cold he caught while on a visit in Switzerland after attending a conference session at Collonges.

Badaut, Samuel

BADAUT, SAMUEL (1891—1927). Minister and departmental leader in France. His birth came as a consolation to his parents, a pioneer French Seventh-day Adventist family who previously had lost three children by diphtheria. His father, J. P. Badaut, was one of the early colporteurs and evangelists in France. Samuel was baptized at the age of 14, and after having received secondary education in France, went to Stanborough Park Missionary College in England in 1908. While there he earned his expenses as a colporteur. He also mastered the English language well enough to become a proficient translator. On his return to France in 1910 he worked as a colporteur and in the office of the Latin Union, and assisted in evangelism. When World War I broke out he was drafted for military service and remained in the service until 1917. Successful in obtaining the permission of his superiors to observe the Sabbath, he preached regularly in the Seventh-day Adventist church at Grenoble, in southeastern France. He spent much of the war years as an interpreter with the English Expeditionary Army. In 1917 he returned to the service of the church as an evangelist, an enthusiastic leader, and an administrator. In the same year, he married Madeleine Delahaye. Between 1920 and 1925 he was secretary of the home missionary and young people's work in the Latin Union. In 1924 he was ordained, and from 1925 until his death, the result of a motorcycle accident in 1927, he was a minister in north France.

Baden-Wuerttemberg Conference

BADEN-WUERTTEMBERG CONFERENCE. *See* [Euro-Africa Division](#).

Baer, Roscoe Thurman

BAER, ROSCOE THURMAN (1881—1942). Minister and mission administrator in South America. He grew up in a pioneer environment in the Midwest and was trained for the ministry at Union College. After teaching church school in Nebraska, he pastored churches and taught in South Dakota and Wyoming. He was ordained in 1907. In 1910 he became president of the Chesapeake Conference.

In 1915 he was called to South America as president of the Argentine Conference, and four years later, in 1919, became president of the Chile Conference. The next year he was elected the second president of the Austral Union. In 1927 he returned to the United States, where he pastored the church at College View, Nebraska, for several years and then was in charge of districts in western Nebraska (1932—1936) and western Colorado (1936—1942).

Baesa Adventist Academy

BAESA ADVENTIST ACADEMY. A coeducational day school on the senior high school level operated by the Central Luzon Conference, situated on a 1.2-acre (.5-hectare) campus at Baesa, Caloocan City, adjacent to the former site of Philippine Union College (now Eternal Garden Memorial Park). Begun as the Baesa church school in 1968, with 135 pupils and three teachers, it soon swelled to an enrollment of 506, with 12 teachers, in 1971. In 1971—1972, the first two years of academy were offered, and the school became known as Baesa Junior Academy. With the assistance of friends, local and abroad, a two-story building was constructed, housing six classrooms, offices, and a library.

In 1974—1975 the Baesa church turned over the operation of the school to the Central Luzon Mission upon the addition of the third year of the academy. Enrollment in 1993 was 423, with 20 staff members.

When Philippine Union College moved to Silang, Cavite, the school became Baesa Adventist Academy and shares the campus with Baesa Elementary School. After government recognition in 1986, the academy has graduated an average of 100 students yearly. Typing and computer classes are being taught to augment practical arts subjects.

Principals: R. G. Evangelista, 1971—1973; R. D. Pedernal, 1973—1974; R. A. Budayao, 1974—1975; R. G. Evangelista, 1975—1980; J. V. Afenir II, 1980—1981; A. A. Arit, 1981—1982; B. C. Casi, 1982—1984; R. S. Barizo, 1984—1986; B. A. Bico, 1987—1988; J. C. Afenir III, 1988—1990; A. T. Amada, 1990—1993; J. C. Afenir III, 1993— .

Bahamas Academy

BAHAMAS ACADEMY. A coeducational day school on the senior high school level situated on a four-acre (1.6-hectare) plot on Wulff Road in Nassau, Bahamas. Operated by the Bahamas Conference, it serves a constituency of 12,000. The academy offers a secondary program leading to the BGCSE examination. The secondary enrollment is 377, with a faculty of 16. Graduates may go on to the West Indies College, from which they may enter denominational work.

Bahamas Academy developed from a church school established by James H. Smith, who came to the Bahamas in 1913. The school first met in Aurora Hall of the Odd Fellows Building, with G. G. Coffin and his wife as principal and teacher. After several moves it began to occupy the present Wulff Road building in 1948. In that year the school became a junior academy; it achieved senior academy status in 1955.

Principals: G. G. Coffin, 1914—1916; C. G. Howell, 1916—1918; Enid Wright, 1923—1925; O. J. Lawrence, 1926—1927; Mrs. H. E. Beddoe, 1927—1928; H. T. Saulter, 1928—1929; A. R. Haig, 1930—1931; L. S. Crawford, 1931—1933; D. B. Reid, 1933—1938; Eulalie Lawrence, 1938—1949; O. P. Jones, 1949—1950; Eulalie Lawrence, 1950—1952; W. W. Liskie, 1953—1957; E. Mullings, 1957—1958; Mrs. T. O. Shaw, 1958; Ruth White, 1958—1959; H. A. Roach, 1959—1968; John Carey, 1968—1977; Ruth White, 1977—1992; Cheryl McMillan-Rolle, 1992— .

Bahamas Conference

BAHAMAS CONFERENCE. *See* [Inter-American Division](#); [The Bahamas](#).

Bahamas, The

BAHAMAS, THE. A former British colony that became independent July 10, 1973, and is presently known as The Bahamas. This chain of islands, cays, rocks, and reefs extends some 750 miles (1,200 kilometers) southeast, beginning some 50 miles (80 kilometers) off the Florida peninsula. One of the islands, San Salvador, was the first landfall of Columbus in the New World. Thirty of the islands are inhabited, with a total population (1994) of 275,000.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Commonwealth of the Bahamas constitutes the Bahamas Conference, formerly (until 1968) the Bahamas Mission, which is part of the West Indies Union Conference, which in turn is part of the Inter-American Division. Statistics (1993) for the *Bahamas*: churches, 39; members, 12,589; ordained ministers, 15; licensed ministers, 2. The Bahamas Conference office is in Nassau, Bahamas.

Institutions

Institutions. Bahamas Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. SDA work in the Bahamas was begun by colporteurs. According to the *Review and Herald* (71:293, 294, May 8, 1894) C. H. Richards, a colporteur, and his wife arrived in Nassau, Bahamas, late in 1893. In April of the following year they wrote of a young police officer who had “been a local preacher among the Methodists” and who was interested in SDA teachings but could “not yet” see “his way clear to leave his position on account of his family.” Richards and his wife returned to the United States a few months later (*Home Missionary* 6:192, August 1894), and early in 1895 Charles F. Parmele, a former canvassing agent, came to the Bahamas to sell books. He reported in the *Review and Herald* (72:827, Dec. 24, 1895) that when he arrived, “no real fruit then appeared,” but that the first Sabbath after he landed, one brother for whom Richards and his wife had labored “began to keep the Sabbath.” This brother had a wife and four children, and Parmele went on to report that “thus far our Sabbath school consists of these.”

The story of the beginnings of SDA work in the Bahamas has also been related as follows: A colporteur by the name of Richards began selling books in the Bahamas in 1893. The first to accept the SDA beliefs were William Charles Antonio and his wife. Antonio, at the time the superintendent of a Baptist church, searched his Bible in an endeavor to refute the teachings found in the books sold to him by Richards, and later by Parmele, but the more he searched, the more he became convinced that the SDA doctrines were correct. A

Sabbath school, begun in Antonio's home immediately after he and his wife were baptized, continued for approximately 10 years. All the members of the Antonio family became Seventh-day Adventists.

In 1909 the first full-time SDA missionary to the Bahamas, W. A. Sweany, was sent to Nassau. The new mission was placed under the Southeastern Union Conference, an arrangement that proved temporary (it can be found only in the 1910 *Yearbook*). Sweany conducted evangelistic meetings, established a Sabbath school in the Odd Fellows Lodge Hall on Meeting Street, and soon after the first baptisms in 1911 organized a church. After Sweany left the islands, his work was continued by J. H. Smith, who came in 1913. The first Seventh-day Adventist church in the Bahamas, known as the Shirley Street church, was built in Nassau under his direction in 1914. Not confining his efforts to Nassau alone, Smith journeyed to Andros and Eleuthera, the second and third islands entered by SDAs in the Bahamas. He also held evangelistic meetings on Cat Island and on San Salvador. From this small beginning the SDA teachings have spread through the Bahamas.

In the early 1930s R. J. Sype established a second church in the Bahamas, on the island of San Salvador. By this time colporteurs were selling SDA books throughout the archipelago, and lay evangelism through self-supporting work and branch Sabbath schools was playing an important part in the growth of the work in the Bahamas. In 1940 the Bahamas Mission embraced 17 churches, with 545 members, and operated two elementary schools, with a total enrollment of 96 students. During the next 10 years the membership increased to 718, and though the number of churches increased only by two, the number of church buildings increased by six, giving the mission 22 places of worship in 1950. In 1955 the school at Nassau became a senior academy (*see* [Bahamas Academy](#)). By the early 1960s all the islands of the Bahamas could hear the weekly broadcast of the Voice of Prophecy programs over station ZNS in Nassau, the only radio station in the Bahamas at that time. A branch of the Voice of Prophecy Bible correspondence school had been opened by the mission office, and a welfare center established in the mission office building, from which thousands of persons were being helped every year.

The decade of the 1960s can be characterized as the decade when the changing of the guard occurred in the leadership of the then-burgeoning mission. In 1964 Silas N. McKinney became the first Bahamian minister to assume the presidency of the mission. Under his leadership the mission became a conference and experienced phenomenal membership growth.

In 1993 the educational institutions in the conference included three academies and two church schools with a total enrollment of more than 1,200 students. The conference also was sponsoring the *Breath of Life* Telecast and a local radio program called *Family Forum*.

Baharian, Zadour G.

BAHARIAN, ZADOUR G. (d. 1915). Armenian evangelist and missionary. While attending college at Aintab, Turkey, he received tracts from his father, in whose home Theodore Anthony, the first Seventh-day Adventist in Turkey, was staying. At home for the summer of 1890, he read Uriah Smith's *Daniel and the Revelation* and J. N. Andrews' *History of the Sabbath*, and accepted the SDA faith. He then went to Basel for two years' training in SDA teachings and while there began to translate Bible readings and tracts; then in 1892 he returned to Turkey to proclaim his faith.

He was associated at first with Theodore Anthony, and together they gained six converts, one of whom became his wife. Many times he was imprisoned and threatened with death, both by mobs and by officials, all of which he met with unflinching courage. In addition, he encountered strong opposition from other Protestants in the country. He was ordained in 1894, and shortly after found himself in the thick of the Armenian-Turkish conflict of 1896. He worked for Armenian Christians and Muslims alike, and for some years was superintendent of the Armenian Mission. He sent frequent reports to the *Review and Herald* between 1893 and 1905.

In 1915, while traveling to Constantinople, he was killed and robbed by his Kurdish driver.

Bahia Adventist Academy

BAHIA ADVENTIST ACADEMY. *See* [Northeast Brazil](#); [Northeast Brazil College](#).

Bahia Conference

BAHIA CONFERENCE. *See* [Brazil](#); [South American Division](#).

Bähler, Robert

BÄHLER, ROBERT (1885—1954). Swiss evangelist and administrator. He became acquainted with Seventh-day Adventist teachings in Zurich in 1906, was baptized in the same year, and attended Friedensau Missionary Seminary between 1909 and 1912. He afterward served as an evangelist, first holding meetings in Belgium, and later preaching in the cities of Halle, Ulm, and Stuttgart in Germany. When World War I broke out he returned to Switzerland and worked in Zurich, but after having received permission from the military authorities to preach in Germany, he went there again. Shortly thereafter, in 1916, he was called to Hungary, and worked in that country until 1921, despite the troubled conditions. He was ordained to the ministry in 1919, and the same year married Violette Bourquin. After the war he preached in Bavaria and Württemberg and then returned to Switzerland, where he was president of the German-Swiss Conference from 1926 to 1930. From then until his retirement in 1950, he preached in various cities of his native land.

Bahrain

BAHRAIN. A sheikdom situated midway along the Persian Gulf, about 20 miles (32 kilometers) off the eastern shore of the Arabian Peninsula, with an area of 231 square miles (600 square kilometers) and a population (1994) of 586,000. The population consists mainly of Arabs, but also includes Indians, Pakistanis, Persians, Europeans, and Americans. Half the Arab population are Sunni Muslims and the other half Shiite Muslims. Long a British Protected State, it became independent in 1971.

Bahrain is a territory in the Gulf Section in the Middle East Union of Seventh-day Adventists.

In 1971 it was learned that four Seventh-day Adventists from Seychelles, including Eghbert Fred and his wife, had moved to Bahrain. Mrs. Fred was employed as nurse for the daughter of the ruler, Sheik Isaibn Sulman Al Khalifah. Through her witness the sheik became interested in SDAs and welcomed anti-smoking clinics, the first of which was conducted by K. S. Oster and H. N. Sheffield. Clinics have been held periodically since then.

The first converts on Bahrain were Don Yettie and his wife and three children. They had been in contact with SDAs before moving to Bahrain. They were baptized in 1972. Through the efforts of Eghbert Fred, Nima Shring, a young Buddhist, was baptized in 1973. Mona Nicette was baptized later that year and joined the company that was organized in Bahrain.

After being inactive for many years, the company was reorganized in 1993 with 17 members. Benjamin Flaiz from India is the company leader.

Bailey, Douglas Alfred

BAILEY, DOUGLAS ALFRED (1892—1962). Publishing manager. He was successively assistant business manager of the Wabash Valley Sanitarium, Book and Bible House manager in the Indiana and New York conferences, manager of the Review and Herald branch at Peekskill, New York, and from 1938 to 1962 associate manager of the Book Department of the Review and Herald.

Baja California Conference

BAJA CALIFORNIA CONFERENCE. *See* [Mexico](#); [Inter-American Division](#).

Baker, Joseph

BAKER, JOSEPH (fl. 1852). Minister of Lebanon, New Hampshire. He had been a worker in the Millerite movement, and was brought into Adventist ranks by Joseph Bates in 1850. He served on the publishing committee of the Review and Herald between 1852 and 1854.

Baker, William Lemuel Henry

BAKER, WILLIAM LEMUEL HENRY (1858—1933). Iowa-born teacher and evangelist. He was connected with the publishing work at the Pacific Press (1882) and in Australia (1887). After entering evangelistic work, he became president of several Australian conferences, and in 1914 Bible teacher at the Australasian Missionary College. Returning to the United States (1921), he was chaplain at the Washington Sanitarium, then Bible teacher at Oakwood Junior College (1923—1927). While seeking to regain his health, he was chaplain at Dr. T. J. Evans' sanitarium at Colorado Springs, Colorado.

Bakersfield Adventist Academy

BAKERSFIELD ADVENTIST ACADEMY. A coeducational day school on the senior high school level, with an elementary school and on-site preschool, serving a number of Bakersfield area churches. It is owned by the Central California Conference and is operated by a board consisting of representatives of the Pacific Union Conference, Central California Conference, and the constituent churches. Bakersfield Academy is accredited with the SDA Board of Regents and the Western Association of Schools and Colleges. The enrollment in 1993 was 287, with 66 high school and 221 elementary students.

The school began in 1902, at the corner of 8th and Eye streets. There were nine pupils, and Minnie Miller was the first teacher. Ninth- and tenth-grade work was begun in 1940, and the school operated as a full 12-grade academy for the first time during the 1968—1969 school year. The cost of the new academy building was \$279,000.

The academy is situated on a 20-acre (eight-hectare) site at 3333 Bernard Street, and consists of a high school building, a Discoveryland preschool, three buildings for the elementary school, a gymnasium, a maintenance building, and a cottage.

Principals: Charles Hanson, 1968—1971; H. D. Lawson, 1971—1975; Roy Larsen, 1976; Lester Devine, 1977—1979; G. Bronson, 1980—1982; Bob Taylor, 1983—1984; Ernie Unruh, 1985—1986; Everett Perry, 1986—1987; Samir Berbawy, 1988—1993; Myron Wareham, 1993—1994; Malcolm Hutchinson, 1994— .

Baksh (Bakhsh), J. Ali

BAKSH (BAKSH), J. ALI (1864—1937). Minister, author, editor, and translator. He was born at Una, in Hoshiarpur district, in eastern Punjab, India, in the family of a Muslim zamindar. In his youth he embraced Christianity and joined the Church of England. He was educated in India and England and early showed ability and scholarship. He began his career as a teacher at the Baring High School at Batala. However, he soon developed into a religious leader and author. He was called to the pastorate of the Holy Trinity Church in Lahore (now in Pakistan), and at the same time he was professor at the Divinity College in Madan Mohan Singh Bagh, Lahore, and wrote and edited several books and pamphlets. He assisted a committee on the revision of the translation of the Bible. He also was a member of the executive committee of the Punjab Religious Book Society. He was one of the first Indians to become a canon in the Church of England. In 1923 he listened to a Seventh-day Adventist evangelist, N. C. Burns, and accepted the SDA beliefs. Afterward he served as headmaster of the Punjab Boys' School (now Pakistan Adventist Seminary) and then as evangelist in the Punjab; editor of *Amad* ("Advent"), *Qasid-i-Jadid* ("New Messenger") (the official organ of the mission), and Urdu language periodicals; and translator (1926—1937). His writings in Urdu included *Zabur ki Kitab ki Tafsir* ("A Commentary on the Book of Psalms"), *Ahd Jadid ki Kitaben* ("Books of the New Testament"), *Peshingoyian Masih ke bare men* ("Prophecies Concerning Christ"), *Tafsir-i-Quran* ("Commentary of the Koran"), *Markus ki Injil ki Tafsir* ("Commentary on the Gospel of Mark").

Balada, Enrique

BALADA, ENRIQUE (fl. 1896—1915). Minister; one of the early Seventh-day Adventist converts in Chile. He was born in Spain and came to Chile in the mid-1890s as a Baptist missionary. In Chile he became acquainted with the SDA beliefs through the work of F. W. Bishop and T. H. Davis, pioneer colporteurs there, and soon joined the small group of SDAs in Chile, becoming one of their leaders and a minister. He traveled extensively and organized numerous churches, and was sent in 1902 to open work in Lima, Peru. He also preached in Argentina and Bolivia. He is not listed in the *Yearbook* after 1916.

Balcarce Adventist Academy

BALCARCE ADVENTIST ACADEMY (Instituto Adventista de Balcarce). An educational institution located in kilometer 79 of the 226 National Road, near the city of Balcarce, in the Buenos Aires province of Argentina. It belongs to the Buenos Aires Conference.

It began as a secondary school Mar. 19, 1986. It received its accreditation that same year. Its secondary course lasts five years, and the students are trained to proceed to the university of their choice. In 1993 there were 239 students and 22 teachers.

The institution fills an area of 570 acres (230 hectares). The buildings provide 43,000 square feet (4,000 square meters) of space. The library has 5,872 books.

Principals: Heriberto Müller, 1986—1988; Héctor Pérez, 1989—1991; Carlos Mesa, 1992— .

Baldwin, Wilton Oakes

BALDWIN, WILTON OAKES (1910—1970). Educator, missionary. A native of California, he received his education in Western schools, Walla Walla and Pacific Union colleges, the University of Portland, and the University of Southern California. He began his career in 1932 as a teacher, and in the following years served in that capacity at Vallejo, California, as principal of the St. Helena Sanitarium School and Pacific Union College Preparatory School, as boys' dean at Lodi Academy, and principal of Golden Gate Academy. He and his wife, Ruth, were missionaries in the Far East for a time. He also served as educational superintendent in the Southeastern California, Central California, and Oregon conferences. In 1959 he joined the staff of the Pacific Union Conference.

Baldwin was instrumental in the establishment of two major educational institutions—San Pasqual Adventist Academy (in southern California), and Mountain View College (in the Philippines).

Balearic Islands

BALEARIC ISLANDS. *See* [Spain](#).

Ball, Dexter A.

BALL, DEXTER A. (1851—1906). Pioneer worker in the West Indies; minister. He was the seventh child of a poor farm family in southwestern New York. While working as a farmhand he was converted and joined the Baptist Church in 1873, and preached on occasion. Embracing Seventh-day Adventist beliefs in 1874, he actively propagated them by word of mouth and through the sale of publications. He became a full-time preacher in New York and Pennsylvania and formed a number of churches. In 1890 he and William Arnold, a colporteur, were sent to do pioneer self-supporting work in the West Indies. Ball spent two years in the islands and established churches on Barbados and Antigua before a developing cancer of the stomach made his return to the United States necessary. Recovering somewhat, he preached and sold books and periodicals for the remainder of his life. He was a staunch supporter of church educational and medical programs and personally sold hundreds of copies of Ellen G. White's *Christ's Object Lessons* in support of the schools. He was married twice: first to Martha Clark, a teacher from Pennsylvania; and then, after her death in 1901, to Hattie M. Buckland. His daughter by the first marriage became the wife of Roy F. Cottrell.

Ballenger, Albion Fox

BALLENGER, ALBION FOX (1861—1921). A one-time Seventh-day Adventist minister, who later apostatized. He was born on a farm near Winslow, Illinois, the son of J. F. Ballenger, an SDA minister. After completing his public school education he taught for four years. Then the conference granted him a ministerial license and sent him out to preach. He became a fluent preacher and an able writer. After entering the ministry, he attended Battle Creek College for parts of two years.

In 1890 he was chosen secretary of the National Religious Liberty Association, with headquarters in Chicago. Three years later he was invited to serve as assistant editor of the *American Sentinel*, published in New York City. Eager to get back into public work, he resigned his editorial post after about a year. He attended camp meetings and other important gatherings in nearly all the conferences in North America. Outstanding among his sermons was the one entitled “Receive Ye the Holy Ghost.” About this time he wrote the book *Power for Witnessing*.

About the turn of the century he was called to Great Britain, where he worked in several of the large cities of England. For a time he served in the Welsh Mission and later the Ireland Mission.

It was while leading the work in these missions that he began to entertain erroneous views regarding the work of Christ in the heavenly sanctuary. He submitted a manuscript on his views to a committee selected to examine them, who pointed out the errors and counseled him not to print the manuscript. He rejected their counsel and proceeded to propagate his views by voice and by pen. This naturally led to a separation from the organized work. His name appeared for the last time in the 1905 *Yearbook* as superintendent of the Ireland Mission. He returned to the United States, where he became active in proclaiming his erroneous views.

Beginning in 1914 he sought to bring his views before the church by means of a publication called *The Gathering Call*, which he took over from one Eylar of Bache, Oklahoma, and transferred to Riverside, California. He won sympathizers here and there, but did not develop an organized offshoot movement.

He was successful in influencing his aged father, J. F. Ballenger, a retired SDA minister, to embrace his erroneous views and to lend his influence in disseminating them. His brother, E. S. Ballenger, an ordained minister, also joined him, and as a result lost his credentials in 1913 or 1914. When Albion died, August 1921, E. S. Ballenger became the editor of *The Gathering Call*, with Mrs. A. F. Ballenger as associate editor.

Ballenger, John Fox

BALLENGER, JOHN FOX (1834—1921). Minister. He was born on a farm where the city of Columbus, Ohio, now stands, the son of Asa Ballenger, a Methodist circuit rider and farmer. When John was 2 years old the family moved to a farm near Winslow, Illinois. His religious experience began in early childhood, and later he became a class leader in the Methodist Church. Shortly before the Civil War he accepted the Seventh-day Adventist faith as the result of tent meetings conducted by W. S. Ingraham in Onesco, Illinois. Recognizing the abilities of the young farmer, Ingraham urged him to enter the ministry. Ballenger gladly accepted the call, planted his rented farm to small grain, said goodbye to his family, and joined Ingraham in a series of tent meetings in St. Cloud, Minnesota. He was ordained Oct. 14, 1893, in the Battle Creek Tabernacle. For more than 50 years he preached in Minnesota, Illinois, Wisconsin, Michigan, Canada, and California, retiring in 1910 or 1911.

In his old age he was influenced by his son Albion to embrace and propagate certain erroneous views regarding the work of Christ in the heavenly sanctuary. When he refused to accept the counsel of the leaders to renounce the false teachings, he was asked to surrender his credentials. His monthly sustentation allowances were, however, continued until the time of his death.

Balmoral Adventist High School

BALMORAL ADVENTIST HIGH SCHOOL. *See* [Auckland Adventist High School](#).

Baltic Union Conference

BALTIC UNION CONFERENCE. *See* [Euro-Asia Division](#); [Estonia](#); [Latvia](#); [Lithuania](#).

Baltic Union School

BALTIC UNION SCHOOL. A school established in 1923 for the training of church workers. It was operated by the Baltic Union at Suschenhof estate near Riga, Latvia. It is listed in the *Yearbook* from 1924 to 1937. The estate was situated in a picturesque area near Lake Stintsee and included a main building, referred to as a castle, and several auxiliary dwellings and farm buildings. The main building contained classrooms, a 120-seat chapel, a dining room for 100 persons, and a young women's dormitory. Other buildings housed faculty members and married students. A dormitory for male students, housing two or three in a room, was erected in 1924. Instruction began under the direction of L. F. Oswald, who came from the United States. Other early faculty members were A. Eglit and M. Oswald, wife of the principal.

The school had a multilingual student body and offered courses in German, Latvian, Estonian, and Russian. About two thirds of the enrollment came from Latvia, about a third from Estonia, and a few from Lithuania. The school was also known by the German names Missions-Schule Suschenhof and Advent-Missionsseminar. In 1935 the Estonian Conference established its own school, Estonian Mission School (Adventusuühingute Usuteaduse Kool). From 1938 the only school listed as near Riga was the Latvian Conference School (Adventes Misijas Seminars).

BANA Newsletter

BANA NEWSLETTER. See [Association of SDA Nurses](#).

Banat Conference

BANAT CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

Bandung Academy

BANDUNG ACADEMY (Sekolah Lanjutan Advent). A day school situated in Bandung, Java, Indonesia. Church members in the Bandung area of Indonesia began a church school on July 30, 1948. This became a junior academy on Aug. 4, 1963, with M. L. Tobing as principal. When the children graduated from the junior academy in 1966, the church members and the West Java Mission staff opened the present senior academy as a day school on Aug. 4, 1966, with an enrollment of 22 students. R. K. Siahaan was the principal. Since that time enrollment increased until it reached 450 students. The academy has been self-supporting since it opened. The present location is adjacent to the Seventh-day Adventist church, 63 Jalan Karyawan, Bandung, Java, Indonesia.

Principals: E. T. Mangunsong, 1968; R. K. Siahaan, 1969—1971; M. R. Manurung, 1972—1976; W. Hutapea, 1977—1978; H. Sitompul, 1979—1981; W. Hutapea, 1982—1986; B. Bangun, 1987—1991; B. Hutasoit, 1991—1994; K. A. Siregar, 1994— .

Bandung Adventist Hospital

BANDUNG ADVENTIST HOSPITAL (Rumah Sakit Advent). A 200-bed general hospital operated by the West Indonesia Union Mission in Bandung, Java, Indonesia.

Seventh-day Adventists began conducting medical work in Indonesia soon after establishing their mission work there. The Java Health Retreat at Sumber Wekas, in eastern Java, was opened in 1908. It was put in the charge of Anna Nordstrom (later Mrs. G. A. Wood), a nurse from the Wahroonga Sanitarium, who arrived in Surabaja on Oct. 20, 1907, and Ethelbert Thorpe and his wife, both nurses, who arrived in Surabaja from Australia late in 1908. Wood and his wife operated a clinic at Pangungsen Colony in central Java from 1909 to 1912. Tena Judge did medical missionary work in Padang, Sumatra, from 1909 to 1914; she was joined in 1910 by Victoria Whitton, also a graduate of the Wahroonga Sanitarium in Australia.

In 1920 when D. S. Kime was appointed to take charge of the work in Batakland, Sumatra, he immediately opened a clinic in connection with an English school at Sipogu, Sipirok, Tapanuli, which continued to operate until the Japanese occupation; Mrs. G. A. Wood opened a mobile clinic in Tandjung Medan, Sumatra, in April 1930.

Maria Muster, a midwife from Germany, opened medical work in Palembang, Sumatra, in May 1932, but the clinic closed in 1936 when she married. A clinic was opened adjacent to the Batavia (now Jakarta) church on Apr. 19, 1938. Mrs. S. H. Horn, a graduate nurse from Holland, operated the clinic with the help of J. E. Sinambela, a national nurse, and under the medical supervision of Dr. Tan Tjoe Han, a member of the church. This clinic later became a maternity clinic, first employing Mrs. P. Loth as midwife and later Anna Kalangi in the same capacity. This maternity clinic continued to function until 1947, when, during the revolution, it was taken over by the Red Cross and never returned to the denomination.

Dr. N. Twijnstra opened a dental clinic, which is still in operation, in Medan, Sumatra, in 1950.

In October 1920 J. E. Gardner, M.D., had sailed from the United States under appointment to begin medical work in Indonesia, but because he was not given permission to do so by the Dutch government, he later began medical work in Penang, Malaya.

In 1949 Donald N. Holm, M.D., from the United States, came to Indonesia with the understanding that if he would work in the government health department for three years, he would be allowed to open up denominational medical work thereafter. However, as he studied the contract he discovered that the law under which foreign doctors were allowed to practice in mission hospitals made no mention of the necessity of serving the government first. The church, therefore, requested permission for Dr. Holm to open an SDA mission hospital immediately. Providentially, since the Dutch were preparing to transfer the government to the people of Indonesia, they consented.

As a result, on Apr. 24, 1950, a clinic was opened in south Bandung, Java, at Kiaratjondong, and in October 1950 the Rumah Sakit Advent (Bandung Adventist Hospital) was

officially opened at Taman Sari 40. This 20-bed hospital occupied a dwelling converted into crowded but efficient quarters for providing the multiple type of services required.

In October 1952 the first class of seven nursing students was admitted. In 1953 a second house adjacent to the hospital was purchased, renovated, and enlarged to increase the bed capacity to 70, as well as to provide more suitable quarters for the School of Nursing, kitchen, and dining room. Later remodeling increased the bed capacity to 110, including the bassinets. In 1953 Dr. Jess C. Holm arrived with his family to join the hospital staff.

Wilma Leazer, from the United States, a nurse with special training and experience in nursing education, devoted herself to strengthening the scholastic program of the School of Nursing. She arranged collegiate cooperation with Indonesia Union Seminary, and in 1957 sponsored a postgraduate program of nursing education with the cooperation of the Indonesia Union Seminary faculty and others qualified to teach these advanced subjects. A large building was purchased to house the School of Nursing.

Plans for building a representative medical institution were largely in the hands of Dr. D. N. Holm. Shortly before he left on furlough in 1960, the groundbreaking ceremony was held (Mar. 1) on the 2.5-acre (one-hectare) plot he had purchased in a choice location of the city of Bandung. The erection of the new three-story hospital building began a short time later under the supervision of A. L. Sherman, a builder from the United States, who had arrived from Bangkok. When Sherman returned to the United States, the hospital's business manager, Tan Peng Hong, who had solicited millions upon millions of rupiahs for its construction, supervised the building of the new plant. The new Bandung Adventist Hospital, containing 200 beds and costing nearly \$4 million, was officially opened on Jan. 24, 1963, with Dr. Jess C. Holm as the medical director.

Medical Directors: Donald Holm, 1950—1960; Neil Thrasher, 1960—1961; Jess C. Holm, 1962—1966; Neil Thrasher, 1966—1968; Henry A. Novak, 1968—1970; E.B.K. Supit, 1970—1971; A. M. Mamora, 1971—1976; Paiyan L. Tambunan, 1976—1982; Simon Tomarere, 1982— .

Bangalore Seventh-day Adventist Higher Secondary School

BANGALORE SEVENTH-DAY ADVENTIST HIGHER SECONDARY SCHOOL.

A coeducational day school offering instruction up to the twelfth standard, or School Leaving Certificate. It is operated at Bangalore, Karnataka state, by the Karnataka Section of the South India Union of the Southern Asia Division. Enrollment in 1993 was 2,000.

The school was opened in 1941 as an elementary church school, with 30 students and Edna Dyer as teacher. In 1954 additional classrooms were constructed, along with an auditorium and boys' and girls' dormitories. In January 1955 the Bangalore Middle School was opened as a coeducational English language boarding school with the equivalent of 10 grades. In 1961 the boarding section was closed and the school operated as a day school only. In 1967 the school was accredited with the Council for the Indian School Certificate examination, which is affiliated with the University of Cambridge Examination Syndicate, London. At present (1993) there are two sections in the high school classes, one for the Secondary School Leaving Certificate and government examination, and the other for the Indian Certificate of Secondary Education examination, conducted by the Council for the Indian School Certificate board, New Delhi.

In 1971 additional classrooms and a science laboratory were added, thus giving more accommodation for better classroom facilities.

In 1989 computer classes were started with 10 computers in the classroom.

Principals: R. E. Stahlnecker, 1955—1957; Mrs. E.H.J. Scott, 1957—1958; E. N. Simon, 1958; Joan Lynsdale, 1959—1960; T. R. Potts, 1960; J. S. Christian, 1961—1963; Y. G. Thomas, 1964; Joan Lynsdale, 1965—1968; K. Bhaskara Rao, 1968—1969; Monickam Dhason, 1970—1971; K. I. Varghese, 1972—1973; K. S. Rassalam, 1974—1976; Sharatn Chandra, 1976; Kamala Jagadeesan, 1976—1983; Moses E. Joseph, 1983—1984; Daniel Thomas, 1984—1992; J. S. Navarose, 1992— .

Bangalore Seventh-day Adventist Hospital

BANGALORE SEVENTH-DAY ADVENTIST HOSPITAL. *See* [Seventh-day Adventist Hospital \(Bangalore\)](#).

Bangkok Adventist Hospital

BANGKOK ADVENTIST HOSPITAL (formerly Bangkok Sanitarium and Hospital). A general hospital with a capacity of 180 beds and 24 bassinets, situated at 430 Pitsanuloke Road, Bangkok, Thailand, owned and operated by the Christian Medical Foundation of Seventh-day Adventists, Thailand.

Bangkok Mission Clinic. The present institution is an outgrowth of the Bangkok Mission Clinic, opened in rented quarters at 4986 Plabplachai Road, on May 2, 1937, with funds contributed by a philanthropist sea captain, Thomas Hall, of Mexico. Dr. Ralph F. Waddell and his wife, Ellen; Nai Pleng Vitiamyalaksana; and Kon Vui-leong directed the development of the original 12-bed hospital with an Outpatient Department into a 50-bed clinic.

As the medical work in Bangkok grew, expanded facilities were needed. In late 1940 a large house about a mile (1.6 kilometers) from the original clinic was leased and remodeled to provide an additional 30 beds, and became known as the Annex. This increased the hospital's capacity to 80 beds and made possible the opening of a School of Nursing in May of 1941 under the direction of Ruth Munroe.

World War II and After. When war came to Southeast Asia, Dr. G. G. Innocent (the medical director) and Dr. D. P. LaTourette, with their families, and Ruth Munroe were interned. The Annex was closed, but the clinic continued to operate under the direction of Nai Pleng, a medical assistant, and a Romanian physician, S. Bene, was employed to attend the patients. During the war years the clinic's income supplied funds for the mission budget.

Bangkok Sanitarium and Hospital. With the cessation of hostilities, the overseas staff returned to Thailand. On Dec. 25, 1946, the former Annex and surrounding buildings, occupying a six-acre (2.4-hectare) tract of land at the corner of Pitsanuloke and Lan Luang roads, were purchased for the development of the Bangkok Sanitarium and Hospital. The former Annex, remodeled again, became the initial building of the Bangkok Sanitarium and Hospital. Another building was converted into quarters for the School of Nursing, which was reopened July 1, 1947. Thirty-three students of the first postwar class were capped Oct. 30, 1947. Some of these still work at the hospital and its related institutions.

Medical activities of the Bangkok Sanitarium and Hospital were extended into the provinces of Thailand in 1949, when the institution sponsored the opening of mission clinics at Ubol, Phuket, and Haad Yai, under Drs. J. E. Sandness, F. N. Crider, and R. C. Gregory, respectively. The clinics at Ubol and Haad Yai have since been closed.

On Aug. 3, 1949, the cornerstone of the new Bangkok Sanitarium and Hospital building was laid. A joint church community financial campaign provided funds for a modern four-story hospital building, which was officially opened by L. Pibulsonggram, Thailand's premier, on Mar. 19, 1951. During the ensuing years, the clinic was departmentalized and the number of staff members increased accordingly.

In July 1955 the wife of the premier officially opened the new building for the School of Midwifery. Gertrude Green, an American midwife, directed the development of the obstetrical clinic, which serves the poor and also provides clinical experience for midwifery

students. Green retired in 1980 and returned to the United States in 1992 after a total of 51 years of service, 43 of them at the Bangkok Adventist Hospital.

Near the end of 1957 a dental clinic was developed by M. C. Lamberton, D.D.S., who later moved to Chingmai and opened a dental clinic there. The original clinic was sold, and a new one has been built on a different site.

In mid-1958 a much-needed addition to the sanitarium building increased the total bed capacity to 180. At that time the work that had been conducted in the city clinic was transferred to the sanitarium.

On Dec. 2, 1958, Queen Sirikit of Thailand opened a modern three-story concrete building for the School of Nursing, with dormitory space for 120 student nurses, administrative offices, library, and classrooms. A new administrative building for the nursing training program was opened in 1989, and the administrative section of the original building (along with the library and classrooms) was transferred to this new building. Training schools in nursing, medical and X-ray technology, anesthesia, and midwifery were conducted at that time, but now midwifery has been absorbed by the college program, and training in X-ray and laboratory skills are being run by the government and other universities. Nurse anesthetists are no longer being trained.

March 1969 marked the opening of a midwifery clinic at Chiengkong. An attractive four-story dormitory to house graduate nurses was completed in 1972 in Bangkok.

The name Bangkok Adventist Hospital was officially adopted in January 1973. In 1983 a new wing was opened, built into the original hospital building, in order to increase much-needed outpatient, operating room, and patient room facilities. This wing was named after Ralph Waddell. In 1987 the Pleng Vitimalaksana building was opened on the fiftieth anniversary of the hospital to provide beds for obstetric and pediatric patients, a new food and bakery service, and much-needed car parking space.

In 1990 a lifestyle center called the Mission Health Promotion Center, capable of housing 60 people, was opened in the hamlet of Muak Lek in the province of Saraburi. This facility is designed to present preventive medicine in harmony with the traditional SDA "sanitarium" concept.

All the Seventh-day Adventist medical institutions in Thailand are operated under the auspices of the Christian Medical Foundation.

Clinical Activity: In 1992 the Bangkok Adventist Hospital admitted 8,000 patients, treated 118,000 outpatients, and provided \$161,000 worth of charity care. In that year there were more than 500 employees working at the hospital, in Muak Lak, at the college, and in the hospital store.

Other Features: Besides admitting and treating patients, the hospital also runs a mobile clinic that is equipped with an X-ray unit.

Medical Directors Administrators: R. F. Waddell, 1937—1942, 1946—1951; L. G. Ludington, 1951—1952; R. F. Waddell, 1952—1953; L. G. Ludington, 1953—1955; R. T. Nelson, 1955; R. F. Waddell, 1955—1960; L. G. Ludington, 1960—1965; G. J. Wisseman, 1965—1969; G. C. Ekvall, 1969—1970; G. L. Dybdahl, 1970—1973; R. C. Thompson, 1973—1974; D. L. Brown, 1974—1977; Jonathan Kon, 1977—1980; Russell R. Standish, 1980—1984; Ronald W. Brody, 1984—1994; T. Y. Billones, 1994— .

Bangkok Adventist School

BANGKOK ADVENTIST SCHOOL. A school listed in the *Yearbook* from 1941 to 1952 and in 1959 with the address 1325 Rama IV Road, Bangkok, Thailand, operated by the Thailand Mission. It was listed in the *Yearbook* under the names Bangkok Mission School or Bangkok SDA Mission School and in 1959 as Bangkok Adventist School. According to the *Yearbook* it was either established in 1934 or reorganized then. See [Adventist Ekamai School](#).

Bangladesh

BANGLADESH. A republic comprising what was formerly known as East Pakistan. It gained independence from Pakistan in December 1971. Bangladesh covers an area of 55,813 square miles (144,556 square kilometers) bounded by India on its northern, eastern, and western borders, the Bay of Bengal to the south, and Myanmar in the southeastern corner. The population (1994) is about 125 million, the majority of whom are Bengalis in ethnic origin, with smaller groups of tribal people, such as Garo, Santali, Mog, and Chakma, found mostly in the border areas. The country is probably the most densely populated area of the world, with about 2,150 persons per square mile (830 per square kilometer). The climate is warm and humid, with high rainfall during the monsoon season, but drier weather during the winter months. Much of the land, which includes the vast delta areas of the Padma, Meghna, and Jamuna rivers, is subject to seasonal flooding. Consequently, when this is excessive, crops can be seriously damaged. The country is periodically battered by severe cyclones coming from the Bay of Bengal. These sometimes whip up tidal waves, as was the case in 1970 and 1991, killing tens of thousands of people. The official language of the area is Bengali, but other languages, including English, are used. More than 85 percent of the people are Muslim, about 12 percent Hindu, and the rest are Christians, Buddhists, and animists.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Bangladesh Union Mission, comprised of the entire territory of Bangladesh and made up of the East Bangladesh Region, the North Bangladesh Mission, the South Bangladesh Mission, and the West Bangladesh Mission, is part of the Far Eastern Division. Statistics (1993) for *Bangladesh*: churches, 67; members, 8,500; elementary schools, 94; ordained ministers, 23; licensed ministers, 18. Headquarters for the Bangladesh Union Mission: Adventpur, 149, Mirpur Road no. 1, Shah Ali Bagh, Dhaka 1216, Bangladesh.

Statistics (1993) for the missions—*East Bangladesh Region*: churches, 2; members, 734; ordained ministers, 3; licensed ministers, 3. Headquarters: Dhaka. *North Bangladesh Mission*: churches, 23; members, 3,392; ordained ministers, 36; licensed ministers, 5. Headquarters: Mymensingh. *South Bangladesh Mission*: churches, 30; members, 3,232; ordained ministers, 37; licensed ministers, 4. Headquarters: Gopalganj. *West Bangladesh Mission*: churches, 12; members, 1,202; ordained ministers, 18; licensed ministers, 3. Headquarters: Joypurhat.

Institutions

Institutions. Bangladesh Adventist Publishing House, Bangladesh Adventist Seminary and College, Kellogg-Mookerjee Memorial Seminary.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Seventh-day Adventists began work in the territory of Bangladesh in the last decade of the nineteenth century, when colporteurs from Calcutta entered the area. In 1906 Lal Gopal Mookerjee, an early convert in India and a descendant of William Carey's first convert, opened the first SDA mission station in East Bengal (now Bangladesh) at Gopalganj. With his own funds he paid for the mission buildings, his own dwelling, a church, a dispensary, and a residence for other national workers. A few years later he left because of his wife's failing health, and in 1909 A. G. Watson, an Anglo-Indian, was placed in charge of the station, while Mookerjee went to develop the city work in Calcutta and to edit a newly established Bengali language evangelistic magazine, *Juga Lakshan*.

In 1909 the first general meeting of adherents was held, and at that time the first SDA communion was celebrated in East Bengal. Late in that year J. C. Little, who had been assigned to the East Bengal field, went to the city of Barisal. A few months later, in February 1910, a second annual meeting was held, at which about 40 members were present and 20 persons were baptized. The first SDA church in Bangladesh was organized at Barisal with 26 members. Unfortunately, Little died in August 1910, while itinerating during a cholera epidemic. Nevertheless, the work continued to grow. In 1910 the General Conference appropriated funds for a 25-foot (7.6-meter) mission launch to ply the rivers and canals of East Bengal (M. E. Olson, *Origin and Progress*, p. 524; in *Our Story of Missions*, p. 315, W. A. Spicer mentions a houseboat, *The Canal Friend*, as being there about the same time). Much work was also done by colporteurs, among whom R. C. Dey, A. Mundel, and B. A. Nath were pioneers.

In 1921 a boarding school for boys was opened at Gopalganj. Mrs. L. G. Mookerjee, whose husband was superintendent of the field, was principal of the school. In 1926 A. G. Youngberg became field superintendent and principal of the school. In 1929 a physician, C. F. Schilling, came as dispensary doctor and his wife as principal of the school. In the same year, a girls' school (called the Bengali Girls' School), which had been established in 1916, was transferred from Hooghly, West Bengal, to Gopalganj and was combined with the boys' school in 1932. In 1939 the school was transferred to Jalirpar, about 19 miles (30 kilometers) north of Gopalganj (*see Kellogg-Mookerjee Memorial Seminary*).

Organization and Growth

Organization and Growth. Until 1910 SDA work in British India, Ceylon, and Burma was administered by the India Mission, organized in 1895, with headquarters at Calcutta. In that year, at the fourth biennial meeting of the mission held at Lucknow, India, October-November 1910, SDA work in India was organized along the language lines into four missions, among them the Bengali Mission, with headquarters at Calcutta, including the part that later became Bangladesh. L. G. Mookerjee, A. G. Watson, W. A. Barlow, and W. W. Miller were assigned to work in East Bengal. W. R. French, who had recently arrived from the United States, was given supervision of the work in that area. He was succeeded by L. G. Burgess in 1915, and by L. G. Mookerjee in 1919. In this year the Northeast Union was formed, with East Bengal Mission as a part. From Aug. 15, 1947, it was known as East

Pakistan Local Mission, still under the Northeast Union. Then, from 1956, it continued as the East Pakistan Section under the Pakistan Union, with R. S. Fernando as president. After independence, in December 1971, the area was renamed the Bangladesh Section.

Still later, because of upgrading, the name was changed to the Bangladesh Union Mission. In 1993 a new seminary was under construction in the West Bangladesh Mission to meet the needs of a fast-growing field.

Bangladesh Adventist Publishing House

BANGLADESH ADVENTIST PUBLISHING HOUSE. A printing establishment begun in 1952 under the name Seventh-day Adventist Mission Press, at what is now Kellogg-Mookerjee Memorial Seminary. At that time only a letter press was in use. An electric press was purchased in 1963. In 1966 the press was transferred to church headquarters at Dhaka. In the 1970s the name was changed to Bangladesh Adventist Press and Publishing House. Its main mission was to print books for literature evangelists.

In 1988 the Bangladesh Union Mission purchased a flatbed press from Japan, but because of financial difficulties, the press had to be sold. In 1991 the union mission purchased a computer and laser printer that enables the publishing house to prepare materials for printing on an offset press.

In 1993 there were 40 literature evangelists distributing the literature produced by the publishing house in Bangladesh.

Managers: S. K. Sircar, 1952—1962; N. N. Sircar, 1962—1963; P. B. Dass, 1964—1968; N. N. Sircar, 1969—1972; E. P. Baroya and P. B. Dass, 1972—1990; Rawesh K. Biswas, 1990; N. N. Sircar, 1991—1994; S. Halder, 1994— .

Bangladesh Adventist Seminary and College

BANGLADESH ADVENTIST SEMINARY AND COLLEGE (formerly Bangladesh Adventist Academy). A coeducational boarding college and seminary located about 30 miles (50 kilometers) north of Dhaka near the town of Kaliakoir, on the Dhaka-Tangail Highway. It is situated on 60 acres (25 hectares) of rural land. The college offers majors in education, religion, business, and office management, with minors in health as well as in the areas mentioned. In 1993 the institution had approximately 585 students, including about 120 in college.

The kindergarten through standard 10 program is taught in the Bengali language with a strong emphasis on English. The college program is taught in English.

In 1964 several plots of land were purchased near Kaliakoir with the plan of starting an educational program. The spot was remote and almost uninhabitable at the time. Thick jungle covered most of the high ground. The road to Dhaka was not much more than a dirt track. By 1969 the education needs for the young people were critical, and so a junior high school was established under the direction of D. P. Rema. He worked with the students and faculty to build “Kutchal” houses and cleared a portion of jungle. In 1970, 30 students enrolled in the pioneer school.

Students traveled from the north and south to attend the new school. Most were from poor families in villages where they could not obtain the education they needed. By 1973 the program was upgraded to the high school level under the leadership of Sunith K. Dass. A two-year seminary program beyond high school also was introduced at this time. Several of the early brick buildings were constructed during these years. As the land was cleared slowly, the campus took shape.

A special agricultural program, following the Mittleider method, was begun under the direction of W. L. Fuller in 1975. The goal was not only to feed the students but to train them in effective agricultural methods so that when they returned to their homes they could help improve the health and prosperity of their villages.

In 1976 B. H. Stickle succeeded Sunith K. Dass as principal. Under his leadership the physical plant improved considerably. In 1981 R. G. Burton returned as principal and continued to improve the program in preparation for future college status.

By 1983 Bangladesh Adventist Seminary was ready to consider offering higher seminary and college level classes. A visiting evaluation team from the Board of Higher Education encouraged the institution to press forward with a college program, and set about to meet the many challenges this step would require.

Sukrit K. Dass was called to be the first president of Bangladesh Adventist Seminary and College, and in June 1983 the junior college program was begun. Programs were offered in business, religion, education, and office management. The college program thrived and grew under S. K. Dass’s leadership.

In 1988 I. P. Bairagee came and began preparations for upgrading the institution to a four-year program. In 1989 E. P. Rema became acting president. The college board

prepared for another visit of the evaluation team with the hope of approval for a four-year program. The four-year senior college program was inaugurated in August 1990 with the arrival of Dr. S. R. Guptill, the new college president. Four-year programs were started in business, religion, and education.

This led to a time of rapid growth for the campus physical plant. A new church was built, followed by a new women's hostel. A new deep well was dug and several married student houses were made. A three-story shower and latrine facility was constructed for the men's hostel, and a water tank was built on top of the administration building. A metal workshop was started through the efforts of ADRA, and a new gate was built at the entrance. A dining hall/gymnasium was constructed in 1993, and paved walks and benches were added to the campus landscape. Also at this time a playing field was constructed for students' use.

Principals: D. P. Rema, 1969—1973; Sunith K. Dass, 1973—1975; B. H. Stickle, 1976—1977; R. G. Burton, 1977; C. E. Ondrizek, 1977—1981; R. G. Burton, 1981—1982; Sukrit K. Dass, 1983—1987; I. P. Bairagee, 1988—1989; E. P. Rema, 1989—1990; Stephen R. Guptill, 1990— .

Bangladesh Union Mission

BANGLADESH UNION MISSION. *See* [Bangladesh](#); [Far Eastern Division](#).

Banks, Edward C.

BANKS, EDWARD C. (1907—1993). Pastor, educator, counselor. A native of Georgia, he pastored churches in Tennessee, Kentucky, Florida, and Illinois. He taught at Southern Missionary College (now Southern College) for 12 years, and served as professor of evangelism at Andrews University for 28 years. He and his wife, Letah, founded the Adventist Marriage Enrichment program. He passed to his rest in Florida.

Banks Islands

BANKS ISLANDS. *See* [Vanuatu](#).

Baptism

BAPTISM. (Gr. *baptisma*, from *baptizō* “to dip,” “to immerse.”) The Christian ceremony of initiation, traditionally either by immersion, pouring, or sprinkling. Seventh-day Adventists “believe in baptism by immersion,” and that baptism “typifies the death, burial, and resurrection of Christ, and openly expresses faith in His saving grace and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership” (*Church Manual* [1990], pp. 42, 182). Accordingly, baptism is administered only to those who have reached an age of accountability. It “is usually conducted by an ordained minister, but in his absence the local church elder may officiate,” only, however, with the approval of the conference president (*Manual for Ministers* [1992], p. 84). Persons entering the SDA Church who have been baptized by immersion in other religious communions are accepted without rebaptism, unless they desire to be rebaptized; however, “it is recognized that rebaptism is desirable” (*Church Manual*, p. 51).

When members have apostatized, the *Church Manual* recommends rebaptism: “When members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism” (p. 51).

Seventh-day Adventists believe that candidates for baptism should be thoroughly instructed in the Christian faith, in order that they may take the step intelligently and with resolute purpose. To this end, special classes are conducted in which instruction on the principal articles of faith and on the Christian way of life is given. In non-Christian lands candidates may remain in baptismal classes for as long as one or two years, until they have demonstrated both a theoretical and a practical understanding of the Christian faith. Immediately prior to baptism, candidates are asked to affirm, publicly before the church, their assent to the teachings of the church, and their intent to order their lives in harmony with their beliefs.

Origin and Development of the Seventh-day Adventist View. The question of baptism naturally arose early among SDAs, coming as they did largely from membership in other churches. In 1857 J. H. Waggoner declared that a person should be rebaptized after coming to have a correct understanding of the law of God, since that individual cannot have truly been baptized until having died to sin; in baptism that person “puts on Christ, . . . and takes His name,” but we “cannot live unto God and walk in newness of life, while we continue to transgress the law,” regardless of whether the sin was committed in ignorance (*Review and Herald* 9:173, Apr. 2, 1857; 9:181, Apr. 9, 1857). The question of baptism was further discussed by James White in 1867, who listed several conditions that call for rebaptism: not having truly died to sin; having been baptized by an unholy minister or one who opposed “Bible purity” or spiritual gifts, or the work of SDAs; having been baptized before accepting “the truth”; having apostatized and turned to iniquity (*ibid.*, 30:114 ^f, Aug. 6, 1867).

^f following page

Although there is evidence that the question of the character of the minister was an issue in the early years, this has not generally typified SDA doctrine. The question of whether rebaptism of converts is necessary, however, continued to be an issue until the General Conference session of 1886, when the policy essentially as it stands today (see above) was formally adopted (EW 99; Ellen G. White, *Sketches From the Life of Paul*, p. 133; Ev 375; *Yearbook* [1887], p. 45).

Meanwhile, the theological dimensions of baptism were developed in a series of articles by Waggoner in 1878, followed by four more articles from J. N. Andrews in 1880 (*Review and Herald*, Feb. 14—June 6, 1878; Jan. 15, 22, Feb. 5, 26, 1880). Emphasis was placed on the relation of baptism to the law: baptism is the outward act signifying that the sinner has died with Christ, i.e., has been united with Him in His atoning death; he or she dies to the transgression of the law and thus is forgiven of past sins; he or she rises to a new life of obedience to God's will, a life of consecration. In a later series appears a new emphasis on the importance of faith and the work of the Spirit, particularly in connection with baptism as a symbol of resurrection: O. Davis writes in 1893 that in baptism "God . . . raises us up as He raised Jesus up a new creature, if we have faith in the operations of God." "We are reckoned new creatures, born of the Spirit" (*ibid.* 70:595, Sept. 19, 1893; 70:614, Oct. 3, 1893). Ellen G. White portrays baptism as an oath of allegiance on the part of the one baptized (Ev 307 [1903]) and represents that individual as having received "a pledge from the . . . Father, the Son, and the Holy Spirit" (SDACom 6:1074 [1900]). "If we are true to our [baptismal] vow, there is opened to us a door of communication with heaven—a door that no human hand or satanic agency can close" (*ibid.*, 1075 [*Review and Herald* 83:20, May 17, 1906]). In more recent years C. B. Haynes wrote: "When the believer . . . rises from the baptismal waters, he testifies that his only hope of a life that will give him victory over his old sinful nature is in a risen Lord and the new spiritual and resurrection life which his Lord alone can give" (*These Times* 67:19, September 1958).

Historical Backgrounds of Baptism

Historical Backgrounds of Baptism. The OT background of baptism is to be found in the ceremonial washings with water specified for the ancient Hebrew rituals. It included both sprinkling and bathing the entire body (Lev. 14:8, 9; 16:4; cf. Zech. 13:1). Compare also "Purge me with hyssop" (Ps. 51:7); in the ancient services of purification hyssop was dipped in water and used for sprinkling the people (Lev. 14:6, 7; Num. 19:17—19).

In late Judaism at least three developments are relevant to a background for baptism:

1. According to the Talmud (*Tractate Mikwaoth*), virtually all the washings prescribed in the sanctuary rituals were to be accomplished by complete immersion in a pit filled with water (*a Mikweh*). This makes understandable the variant reading of Mark 1:4, where even beds are spoken of as being baptized, a ceremony provided for in the Talmud.

2. There is evidence from the Talmud (*Yebamoth* 46a-b) that from the end of the first century of the Christian Era at least, baptism along with circumcision and sacrifice was required for the admission of a proselyte to Judaism. While some have questioned that this was practiced as early as the time of John and Jesus, it is now generally conceded by scholars that it must have been. (See Frank A. Moran, "Jewish Elements in Christian

Baptism,” pp. 10—13, where the problem is discussed and the evidence presented for the antiquity of a proselyte baptism.)

3. Josephus mentions daily ritual washings of the Essenes (*War* 2. 19. 5, 10), and there are repeated references in the Dead Sea scrolls to some kind of ritual washing (1QS, III, 4—6, 8—10; IV, 18—21). In addition, a number of cisterns have been found at the Qumran monastery, at least one of which is well suited for baptism (W. H. Brownlee, “John the Baptist in the Light of Ancient Scrolls,” *The Scrolls and the New Testament*, ed. Krister Stendahl [1957], pp. 38, 39).

A development may be observed in Jewish, Johannine, and Christian baptism: Jewish baptism was largely a cleansing from ritual defilement and, at least at Qumran, was also connected with rectitude of life and granting of “a holy spirit” by God (1QS, III, 6—10; IV, 18—20).

John the Baptist seems to place an even greater emphasis upon repentance and also looks forward to a connection between baptism and “spirit.” With John the emphasis seems to be much more directly upon cleansing spiritually and upon ethical rectitude, while at Qumran there is a stronger ritual orientation upon the cleansing of the “flesh.”

Particularly significant is the fact also that while the Qumran ritual was highly exclusive, limited only to members of the community—the “elect”—John’s baptism was open to all who repented.

As contrasted with that of John, Christian baptism is “in the name of Jesus” and associated with the reception of the Holy Spirit (*see Acts 19:1—6*). Also in contrast with Qumran, the Holy Spirit in the New Testament is divine and not simply “a holy spirit” granted by God to an individual. Furthermore, Christian baptism is connected with the death, burial, and resurrection of Christ (*Rom. 6:1—11*).

Infant Baptism

Infant Baptism. Seventh-day Adventists reject infant baptism, asserting that there is no Scripture warrant for such a practice. They believe that active faith on the part of the participant is a prerequisite for baptism, and since infants cannot exercise such kind of faith their baptism would be entirely without meaning.

Historically clear evidence of infant baptism first appears in the Christian church during the second half of the second century. Whether it arose first in the East or in the West is not clear. However, our earliest testimony to it is in the West, and the two major factors that seem to have contributed to its appearance are first attested there: an identification of baptism as “spiritual circumcision” (Justin Martyr *Dialogue With Trypho* 43, in ANF, vol. 1, p. 216); and the belief that baptism cleansed from original sin.

Infant baptism is probably referred to by Irenaeus (*Against Heresies* 2. 22. 4, in ANF, vol. 1, p. 391), and is testified to from the beginning of the third century by Tertullian (*On Baptism* 18, in ANF, vol. 3, p. 678). The fact that in the East infant baptism apparently was practiced before the doctrine of original sin was introduced suggests that the latter may have been introduced in explanation, at least partially, of the practice of infant baptism. Thus, Origen (d. c. 254) supported infant baptism as an apostolic tradition and used it as an evidence for the doctrine of original sin, which he strongly taught (*Commentaria in Epistolam ad Romanos* 5. 9, in PG, vol. 14, p. 1047; *In Lucam Homilia* 14, in PG, vol. 13,

p. 1835; *In Leviticum Homilia* 8, in PG, vol. 12, p. 496). However, the doctrine of original sin was never as deeply rooted in the East as in the West.

Mode of Baptism

Mode of Baptism. From the beginning Seventh-day Adventists have practiced baptism by immersion. While it is unsafe to make the meaning of *baptizō* a final argument for the mode of baptism, it does seem clear that as used in ancient literature, at least to A.D. 100, *baptizō* never departs from the basic meaning of “to dip,” “to overwhelm.” At the same time it cannot be proved beyond all doubt that *baptizō* never refers to a rite performed by sprinkling or pouring, in view of the wide variety of figurative uses in which the word is employed. The strongest argument for baptism by immersion is a theological one—Paul’s symbolism of baptism as representing death, burial, and resurrection, which would have had no significance if the apostolic church had practiced a mode of baptism other than immersion.

Significance of Baptism

Significance of Baptism. From the beginning Seventh-day Adventists, in common with their Protestant heritage, have rejected any view of baptism as an *opus operatum*, that is, as an act that, in and of itself, imparts grace and effects salvation. Historically, the beginnings of such a view of baptism—the idea that ritual washing had some kind of supernatural power—are very early and may well be a part of the early Christian heritage from Judaism. This already seems to be suggested in *Hermas*, book 3, similitude 9, 16. Tertullian is the first writer to refer to baptism as a *sacramentum*. However, this in itself cannot be taken as proof that he thought of baptism as a sacrament in the sense of an *opus operatum*, for he expresses disapproval of the belief of some who expected from baptism a magical cleansing of sin without true repentance. This in itself testifies to the extent to which baptism, in some minds, had come to be considered an *opus operatum* by the early third century (Tertullian *On Repentance* 6). However, in another treatise he comes very close to the idea that the water of baptism has a special power after the invocation of God has been made over it (*On Baptism* 4). Later in the fourth century the Donatist controversy was settled in favor of baptism as an *opus operatum* as against an *opus operantis*. Augustine’s victory over Pelagius on the side of the doctrine of original sin did much to enhance a sacramentalist view of baptism.

Barbados

BARBADOS. An independent state occupying the most easterly of the Caribbean islands, with an area of 166 square miles (430 square kilometers) and a population (1994) of 256,000. In general appearance the island is reminiscent of the English countryside, and the people follow many English customs. The elected House of Assembly, an organ of popular government on the island, dates from 1639. The Church of England is the established church, to which about 70 percent of the people adhere. About 80 percent of the population is of African descent, 16 percent of mixed descent, and about 4 percent of European descent.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Barbados is a part of the East Caribbean Conference (which includes also Dominica, the Grenadines, St. Lucia, and St. Vincent) in the Caribbean Union Conference, which is part of the Inter-American Division. Statistics (1992) for *Barbados*: churches, 45; members, 10,777; church schools, 2; ordained ministers, 9; Bible instructors, 1; elementary teachers, 7. The East Caribbean Conference headquarters are situated at Bryden's Avenue, St. Michael, Barbados, West Indies.

Institutions

Institutions. Barbados Seventh-day Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. SDA work in Barbados had its beginning when Anna Alleyne became acquainted with SDA teachings through reading magazines sent to her by her sister from British Guiana some time in the 1880s. She shared her magazines with her neighbors with the result that several others began to keep the seventh-day Sabbath. In 1889 an SDA went from British Guiana to Barbados, scattering SDA publications and arousing widespread interest in SDA teachings.

As a result, Sabbathkeepers began meeting in Bridgetown, the island's capital. On Sept. 21, 1891, a group of 17, including Anna Alleyne, C. D. Adamson, Hannah Holder, and Miriam Blenman, was organized by D. A. Ball into the Bridgetown SDA Church. Four years later the church membership had grown to 40. Later James Morrow (1897) and A. J. Haysmer (1900) preached there. At that time the Barbados church served as a base for SDA work in the other East Caribbean islands.

In June 1900 land was purchased in Bridgetown at a cost of WI\$250, on which the first SDA church building was erected. A mission school at Bridgetown was reported in the 1904 *Yearbook*. During the following three decades churches were organized at Gardens, Cave Hill, Checker Hall, and Mile-and-a-Quarter. In the early 1920s a sanitarium was

reported on Barbados. A church school was opened in Bridgetown in July 1922. In 1932 the Government Hill church was organized, which at present has 597 members. In 1953 a secondary school was opened.

The territory of Barbados was organized in 1903 as a part of the East Caribbean Conference. Subsequently the administration of the work on the island was transferred through several conferences until in 1930 it was placed with the Leeward Islands Conference.

In 1934, because of administrative advantages, Barbados was chosen as a working base for the conference, which previously had had its headquarters in Antigua. Financial problems arising out of World War II forced the conference to accept mission status in 1945, but with improved conditions conference status was restored in July 1960 under the name of the East Caribbean Conference.

The Cave Sanitarium, which was located on Culloden Road, was transferred to a 2.3-acre (.9-hectare) property on Britton's Hill comprising a commodious two-floor building providing 14 rooms for patients, and two cottages. On this property the new spacious conference headquarters was erected. The old office building was converted into a senior citizens' home. In 1974 an assembly hall was built in back of the Ephesus church to house general gatherings.

Barbados Seventh-day Adventist Secondary School

BARBADOS SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A coeducational day school on the senior high school level, situated at Dalkeith Road, Bridgetown, Barbados, West Indies. The school prepares students for the General Certificate of Education Examination of the Oxford and Cambridge Examination Board and also for college entrance.

The school was established in 1953 by the Leeward Islands Mission (now the East Caribbean Conference) in rented quarters at “Flodden,” Culloden Road, not far from its present site. In January 1961 it was moved to its present property.

The school was founded primarily to provide secondary Christian education for SDA young people in Barbados and the Leeward Islands, but pupils of other faiths are also accepted. In 1993 the school had a staff of 17.

Principals: B.G.O. French, 1953—1959; L. L. Lawrence, 1959—1963; J. R. Hill, 1963—1966; I. Bayne, 1966—1978; L. Jones, 1978—1984; N. Niles, 1984— .

Barcelona Publishing House

BARCELONA PUBLISHING HOUSE. *See* [Safeliz Publishing House](#)

Barlow, William Alexander

BARLOW, WILLIAM ALEXANDER (1862—1942). One of the pioneers of Seventh-day Adventist work in India. He was born in Garston, near Liverpool, England, and spent four years in a parish school there. After working as an office boy, he served as captain's boy on several cruises to North America. When he was about 21 years old he was converted, joined the Salvation Army, and worked with the rank of captain as a self-supporting missionary in the villages of Kent and in the slums of Liverpool. Later he went to India, where he joined an independent Baptist mission working among the Santals in the northeastern part of India. Several years later he became convinced of SDA teachings through reading and was baptized in 1900 at Simultala by G. K. Owen. He then established a self-supporting Seventh-day Adventist mission among the Santals at Simultala, about 30 miles (50 kilometers) west of Karmatar, in the state of Bihar. He retired from active service about 1914, although he remained in India and, almost to the time of his death, continued to make missionary visits and to distribute publications.

Barnes, Edwin

BARNES, EDWIN (fl. 1884—1900). Music teacher and composer of hymns. He headed the Music Department and taught vocal and instrumental music at Battle Creek College (1884—1900), and was coeditor of *Hymns and Tunes* (1886). Seven of his hymn tunes, written in classic style, appear in the *Church Hymnal*, among them Winterbourne, Southampton, and Morton.

Barnes, Roger W.

BARNES, ROGER W. (1897—1982). Urologist. Born in Littleton, Colorado, he attended the College of Medical Evangelists (now Loma Linda University), graduating in 1922. After his residency, he accepted an appointment to the faculty of the school and served there until his death. One of his most noted accomplishments was involvement in the development of trans-urethral resections of the prostate, a procedure in which he was unsurpassed. At the School of Medicine he served as chairman of the Department of Urology for several years. He and his wife, Oca, accepted assignments to various parts of the world, including the Middle East, Far East, Australia, South America, and Southern Asia, where they helped establish and organize teaching programs in urology.

Barquisimeto Adventist Clinic

BARQUISIMETO ADVENTIST CLINIC (Clínica Adventista de Barquisimeto). A health-care institution owned and operated by West Venezuela Mission of Seventh-day Adventists for some time, then taken over by the Venezuela-Antilles Union Mission.

It was begun in 1978 in a dwelling bought by the West Venezuela Mission to be used as the mission office, and was remodeled for hospital use and surgery with a capacity of 10 beds. The mission office moved to another building, leaving more space for the clinic. The clinic was administered by mission presidents Ernesto Santos and Nathaniael Garcia from 1978 to 1981. Since 1982 official administrators were appointed.

New services were gradually added and by 1993 a strong outpatient service had been developed, including laboratory, X-ray, ultrasonic, dentistry, ophthalmology, 24-hour emergency, general surgery, internal medicine, gynecology, laparoscopic surgery, reconstructive surgery, pediatric, urology, and other services. In 1993 the clinic was planning a new building that would increase the number of beds to 45, responding to the needs of the thousands of patients that come to the institution each year.

Administrators: Pacifico Merchan, 1982—1984; Gonzalo Carreno, 1985—1989; Franklin Caicedo, 1989—1990; George Newball, 1990— .

Barranquilla Adventist School

BARRANQUILLA ADVENTIST SCHOOL. *See* [Adventist Atlantic Secondary School](#).

Barron, Richard Clinton

BARRON, RICHARD CLINTON (1925—1972). Evangelist. He was born and reared in California. When very young he dedicated his life to the Lord and was baptized at the age of 9. As a child he would line up chairs on the front porch and “preach” to the “congregation” on Sabbath afternoons.

After his graduation from La Sierra College in 1945, he married Jeanne Bickett and began his work as pastor of the Hawthorne, California, church. After attending an evangelistic workshop in Texas, he joined with his brother in full-time evangelism. In 1960 the Barron-Turner evangelistic team was formed. The following year he suffered back pain, which ultimately led to surgery and divine healing. This was followed by a decade of successful evangelistic work.

He died in the crash of a small plane he was piloting near Walla Walla College in Washington.

Barry, A.

BARRY, A. (d. 1914). One of the earliest Black Seventh-day Adventist ordained ministers. He worked in Tennessee, Michigan, and Kentucky. *See* [South Central Conference](#).

Bartlett, William T.

BARTLETT, WILLIAM T. (1870—1947). Minister, missionary, church administrator, editor, and teacher. He was born in London, England, and trained for the law. He was baptized into the Seventh-day Adventist Church in 1888, and soon thereafter joined the staff of the Chaloners Mission in north London. After having canvassed for two years, he entered employment with the SDA publishing house in England in 1892. He began his work with the International Tract Society in 1896, and from 1897 to 1901 managed a health food business. Between 1897 and 1920 he served first as an assistant editor and later as editor of the British *Present Truth*. Concurrently he taught Bible at, and for two years served as principal of, the Stanborough Missionary College (predecessor of Newbold College). He was ordained to the ministry in 1907 in Nottingham, England, by L. R. Conradi and E. E. Andross. In 1916, in the course of World War I, the SDA Church in Great Britain appointed him to look after the interests of SDA young people in the armed services. In 1920 he was called to Africa, where he superintended British East African missions until his return to England in 1930. From 1930 to 1932 Bartlett served as president of the North England Conference; between 1932 and 1941 he was field secretary of the Northern European Division, and for some time after 1933 was its Sabbath school division secretary. His last place of service was Newbold College, where he taught Bible for six years.

Basel Publishing House

BASEL PUBLISHING HOUSE. *See* [Life and Health Publishing House \(France\)](#).

Basel Sanitarium

BASEL SANITARIUM. *See* [Lake Geneva Sanitarium](#).

Bass Memorial Academy

BASS MEMORIAL ACADEMY. A coeducational boarding school on the senior high school level, operated by the Gulf States Conference and located near Lumberton, Mississippi. The school includes grades 9—12 and is fully accredited by the state and the denomination. On the campus are the following buildings: administration, music, domestic science, natural science, industrial arts, chapel, library, pecan building, laundry, maintenance, elementary school, six separate classrooms, two dormitories (for 160 students), cafeteria, 11 faculty homes, and a gymnasium-auditorium seating 2,000.

Bass Memorial Academy was envisioned in 1957 when Mr. Bass, of the Bass pecan-oil-timber family, decided to donate 356 acres (144 hectares) of his 25,000-acre (10,000-hectare) property to the SDA Church for this purpose. Although not a Seventh-day Adventist, he had read about the church and was acquainted with various members, including Ralph Hender-shot, a layman in the Talowah, Mississippi, church, whom he had met in the Ingathering campaign several years earlier. He admired the clean-living principles of SDAs, which paralleled his own nondrinking and nonsmoking code, and was especially interested in the SDA program of industrial training.

At Bass's invitation LeRoy J. Leiske, conference president; Oscar L. Heinrich, educational secretary; and L. E. Aldrich, conference treasurer (later replaced by J. Henson Whitehead), selected a choice site of 356 acres (144 hectares)—including a pecan grove of 20 acres (eight hectares), about 80 acres (32 hectares) of cleared land, and 250 acres (101 hectares) of pines—a tract evaluated at \$100,000. On Aug. 25, 1957, the conference voted to accept the gift. About a year later, in July 1958, the first board meeting was held.

The churches in the conference undertook separate fund-raising projects for specific buildings or rooms. Members donated calves for the dairy farm. Pathfinder clubs raised funds for the school entrance sign, which was dedicated on Sept. 14, 1958, in the presence of J. P. Coleman, governor of Mississippi.

A "Million Penny Campaign" for the administration building culminated on Apr. 5, 1959, when members of the national guard shoveled the 1,242,221 coins into buckets before loading them onto a truck for a widely publicized four-ton (3.6-metric ton) bulk deposit in a New Orleans bank.

O. O. Smith was the original architect and supervising engineer. Later O. L. Heinrich became full-time contractor and superintendent of development. His son, Jerry, thereafter did most of the architectural drawing and Mrs. O. L. Heinrich the interior decorating. S. A. Brown did much of the building. The academy opened on schedule Sept. 10, 1961.

On Aug. 18, 1969, the academy was badly damaged by Hurricane Camille. Even though the total cost of repairing the damage reached almost \$100,000, the opening of school was delayed only one week.

May 29, 1971, marked the dedication of the academy with the burning of a \$70,000 note, leaving the academy plant with no indebtedness.

A committee of 100, organized in 1969, by 1974 had raised more than \$50,000 for school equipment and improvements.

The continued interest of the Bass family in the school and its operation was evidenced by an unrestricted gift of 80 acres (32 hectares) of prime land in 1974. This was officially appraised at \$76,000.

Construction of a new \$200,000 church was completed in 1975 with a seating capacity of more than 400.

Butler Industries, which arranges silk flowers, was established in 1981 and employs 15 or more students. The Adventist Health Center, a primary-care nursing home, was constructed in 1981 and also employs 15 or more students.

Major remodeling was done in 1988—1989 to the cafeteria, dorms, administration building, and gymnasium. New tennis facilities and a swimming pool were added.

Enrollment in 1992 was 108.

Principals: Clifford L. Jaqua, 1961—1966; R. P. Bailey, 1966—1968; John Mayhew, 1968—1969; L. A. Stout, 1969—1974; K. J. Epperson, 1974—1978; Cyril Connely, 1978—1980; Dallas Carr, 1980—1982; Gerald Kovalski, 1982—1985; Kenneth Kirkham, 1985—1987; Ted Winn, 1987—1990; Jerrell Gilkeson, 1990—1993; Tui Pitman, 1993— .

Basutoland

BASUTOLAND. *See* [Lesotho](#).

Bata, Rudolph Andrew

BATA, RUDOLPH ANDREW (1922—1974). Pastor, evangelist, departmental secretary. A native of Ohio, he received his early education in a small church school. He attended Broadview Academy and later Columbia Union College.

While still in college he met and married Margaret Ellis. After graduation he interned in the Ohio Conference and then served in a pastoral capacity in several Midwest and Southern states. Later he became lay activities secretary of the Texas Conference. He also served as secretary-treasurer of the Kentucky-Tennessee Conference and then moved to the Potomac Conference, where he was lay activities secretary. In 1973 he moved back to Tennessee, where he became secretary of the conference and also served as ministerial secretary.

During his 29-year ministry he baptized personally more than 1,000 persons.

Batakland English School

BATAKLAND ENGLISH SCHOOL. A school operated for a time at Sipogu, Sipirok, in northwest Sumatra, under the direction of the North Sumatra Mission. It was established in 1921, along with a clinic, by Dallas S. Kime and his wife, both nurses, and Albinus Mamora, interpreter and teacher of English. After the school opened, with an enrollment of 175, several other national teachers were added. In 1925, because of the help given the local people by the clinic and school, government officials proposed that the community be known as Huta Kime (Village of Kime). The school was changed later into a Dutch language school. In 1937 it was closed and replaced by a colony for the blind. During World War II the buildings were destroyed.

Bates, Joseph

BATES, JOSEPH (1792—1872). Mariner, reformer, Advent preacher, one of the founders of the Seventh-day Adventist Church. He was born July 8, 1792, at Rochester, Massachusetts, near New Bedford. At the age of 15 he set out from his home to follow the sea. He experienced shipwreck, capture, and forced service in the British Navy, and was for two and a half years a prisoner of war in England, being released in 1815. After being restored to his home and family, he continued his career as a merchant seaman, becoming a captain in 1820.

In 1818 he married Prudence Nye, a childhood friend. “Prudy” proved to be an exceptionally patient and loyal wife, and a godly influence upon her husband and family. To them were born five children: one son who died in infancy, another son who died at sea at the age of 35, and three daughters who survived to maturity.

In 1821 Bates gave up the drinking of ardent spirits. The following year he resolved to drink no wine, and soon after gave up smoking and chewing tobacco, as well as the use of profane language. Before 1838 he had abandoned the use of tea and coffee, and in 1843 he discontinued the use of flesh foods. Previously he had stopped using butter, grease, cheese, pies, rich cakes, and spices. Thus, before Seventh-day Adventists were organized into a religious group, Joseph Bates was an enthusiastic supporter of the health principles that this body eventually came to embrace.

After Bates’s conversion to Christianity in the middle 1820s, he commanded a temperance ship on which he allowed no intoxicants, no swearing, and no washing and mending of clothes on Sunday. He conducted morning and evening worship, but in spite of these rigid rules the rough crew adapted themselves very well to this strict regimen. Earlier, in 1824, a New Testament that his wife had placed in his trunk stimulated the beginning of a spiritual awakening. Sobered by the death of a crew member, he surrendered his life to Christ and began daily Bible study and prayer. Upon reaching home, he was baptized and attended religious meetings, and in 1827 he joined the Fairhaven Christian church, to which his wife belonged. It was in this year that he went on his temperance voyage, which lasted almost a year, with which he ended his career as a seaman.

Bates now settled in Fairhaven, fairly well fixed financially with what was known as “a competency” of about \$11,000. For the next dozen years, until the Millerite movement attracted his full attention and participation, Joseph Bates dealt with local affairs, such as his father’s properties, civic matters, and a variety of reforms of which the air was full at this particular period in American history. These included temperance, antislavery, tract distribution, vocational education, and the level of morality among seamen in general.

In 1839 Bates accepted William Miller’s views on the Second Advent and from that time forward devoted his whole attention to the Millerite movement, eventually giving all his means to this cause. The following year he served on the committee that issued a call for the first general conference at Boston on the Second Advent. He became an exceptionally active and successful Millerite minister and in May 1842 served as chair of one of the most

important of the Millerite conferences. In 1844 he sold his home and most of his other real estate, settled all his debts, and prepared to go wherever necessary to herald the second coming of Christ. Accompanied by H. S. Gurney, an evangelistic singer and formerly a blacksmith, he went into Maryland and preached on Kent Island in the Chesapeake Bay, where he had once been shipwrecked. There he was opposed, particularly for his antislavery views, but he stood up courageously to those who threatened to do him bodily harm.

Bates experienced the disappointment of 1844 without losing his faith. After reading T. M. Preble's article on the seventh-day Sabbath, published in *The Hope of Israel* in February 1845, and checking the Bible evidence with his customary thoroughness, he made his decision to observe the seventh-day Sabbath. Five years later Prudence joined him in this. Characteristic of the man was his reply when, on the bridge between Fairhaven and New Bedford, upon being hailed by James Madison Monroe Hall, his neighbor and fellow Adventist, with the question "What's the news, Captain Bates?" he replied, "The news is that the seventh day is the Sabbath."

The years between 1846 and 1850 were difficult ones for the early Advent believers. It was a time of bewilderment and recapitulation, of looking back and looking forward, of trying to figure how events and prophecies could fit together to give a clear picture of what had happened and where events were leading. Bates was eminently fitted to lead out in this work. He was a careful student of the Scriptures, having spent much time on his later long sea voyages with his Bible.

In 1846 Bates published a tract dealing with the Sabbath. In this 48-page tract entitled "The Seventh-day Sabbath, a Perpetual Sign," he presented the case of the Sabbath almost exclusively on the basis of the Ten Commandments as the moral guide and rule for all humanity, including Christians. He touched only briefly on the prophesied change of the Sabbath by the papal little horn of [Dan. 7](#).

In the second edition of the tract, published the following year, Bates emphasized the place of the third angel's message in the Sabbatarian movement. On the basis of the long-accepted Protestant identification of the beast with the Papacy, he held that the change of the weekly day of worship from Saturday to Sunday was the badge of papal power. To explain this he issued his tract entitled "A Seal of the Living God," which set forth the Sabbath as the seal.

In 1847 Bates published the longest of his pamphlets, entitled "Second Advent Waymarks and High Heaps, or a Connected View of the Fulfillment of Prophecy by God's Peculiar People From the Year 1840 to 1847." In this he gave an overview of the Advent message for this period, proposing to give its readers a view of their journey to the Promised Land and a survey of things they had passed and things still to come.

These pamphlets, six in all in this period, gave evidence of Bates's sincere desire to know the truth, and of his willingness to search for it diligently. His interpretations of prophecy, tentatively given, indicate a willingness to change with the coming of new light, but on cardinal points of Bible teaching he was adamant and not disposed to compromise.

Bates played a prominent part in the "Sabbath Conferences" that began in 1848 and were intended to clarify the Sabbath teaching and bring it into harmony with other basic concepts of doctrine.

In 1849 Bates's pioneering spirit led him west to Michigan, where in time he gathered a company of converts in Jackson. In 1852 he went on to Battle Creek and pioneered the

work in this city, which was to be for many decades the center and headquarters of the Seventh-day Adventist denomination. His first convert here, Presbyterian David Hewett, by his prompt and enthusiastic acceptance of the Advent truths, led Bates and other Adventist leaders in 1852 to abandon the “shut door” position, which had been accepted after the disappointment of 1844.

During the 1850s Bates spent an increasing amount of his time in Michigan and the adjoining states and in Canada. In 1858 he moved permanently from Fairhaven and settled for the rest of his days in Monterey, in western Michigan.

A striking feature of Bates’s activities for the last two decades of his life was his constant itinerating, first in New England and later in Michigan and neighboring states. A good share of his life he spent on the move, first by sea and later by land, seemingly a compulsive traveler. These itineraries, after 1845 in particular, reveal that after he had given his modest fortune to the Adventist movement he was almost totally dependent upon the financial largesse of interested friends and of those to whom he ministered.

As the church moved toward formal organization, which came in May 1863, Bates was called upon regularly to assume the leadership of conferences of church leaders. He presided at the conference in Battle Creek when the name Seventh-day Adventist was adopted to designate the body of Sabbathkeepers who were looking for the coming of Christ.

After the Ellen White vision of June 1863, dealing with health reform, Bates felt a compulsion to advocate more openly and aggressively the health principles that he had long practiced. In 1865, when practically all the church leaders were incapacitated because of serious illness, and when for nearly a year it was not possible to gather a quorum to transact church business, Bates carried on in good health, encouraging the others and setting an example in healthful living.

At the first camp meeting, held at Wright, Michigan, in 1868, Bates, then 76 years of age, was one of the speakers. His lifetime companion, “Prudy,” passed to her rest in 1870, but Bates continued his ministry, though at a more restricted pace. In 1871, the year before his death, he held at least 100 meetings, besides those at his local church in Monterey and the conferences that he faithfully attended. He died at the Western Health Reform Institute in Battle Creek on Mar. 19, 1872. He was buried by the side of his wife in Poplar Hill Cemetery in Monterey, where about 100 of his SDA brethren also await the call of the Life-giver.

Bates’s contribution—as one of the triumvirate, with James and Ellen White, that founded the Seventh-day Adventist Church—was extensive and varied. He won many to the Lord by his personal efforts and contributed significantly to the shaping of the body of Adventist beliefs and teachings.

Bates Memorial High School

BATES MEMORIAL HIGH SCHOOL. A coeducational day school on the senior high school level, operated at Sangre Grande, Trinidad, West Indies. It is under the direction of a board of management that meets annually and an executive board that meets monthly. During the 1992—1993 academic year the school had a staff of 13 and an enrollment of 268. Instruction is offered in five-year secondary courses in preparation for the Caribbean Examination Council and is approved by the Trinidad and Tobago government.

The forerunner of the school was the Sangre Grande Intermediate School, established in January 1948 with an enrollment of 14, and taught by J. R. Hill and M. McKenzie. Because its growth was slow, it was not until October 1952 that the secondary section was separated from the elementary grades and named Bates Memorial High School. At first the school operated under the control of the local church, with the assistance of the conference. However, in March 1962, when its enrollment had reached 100, it came under direct conference control.

The school was moved to a new location on Adventist Street, Sangre Grande, Trinidad, in April 1974. In 1992 it was accredited for three years by the Inter-American Division Commission on Accreditation and the General Conference Board of Regents.

Principals: A. C.W. Haynes, 1952—1954; Oliver Hosten, 1954—1956; Eric George, 1956—1958; Leslie Carrington (acting), 1958—1960; Claude Pierce, 1960—1961; Merille McKenzie, 1961—1967; John Thompson, 1967—1969; Carlos Duncan (acting), 1969; E. Bernard, 1970—1971; Robert Melville (acting), 1971; Willie Joseph, 1971—1980; Althea Cordner, 1980—1984; Hamil Tobias, 1984—1989; Aaron Smith, 1989— .

Batouri Adventist Hospital

BATOURI ADVENTIST HOSPITAL. An institution owned and operated by the East Cameroon Mission. It was established as a dispensary Mar. 10, 1962, under the direction of Akamba Roger, a male nurse.

In 1966 it was operated under the supervision of Mrs. Maurice Zehnacker, and from 1970 to 1974, by Mrs. Adolphe Kinder, who was helped by nurse aides Bekolo David and Samba Gaston. Unfortunately, it was closed in 1987.

The dispensary was reopened by Paul Gheorghe in 1990, and by January 1991 it was converted into a hospital. The stone-laying ceremony for the construction of the surgery block was held May 15, 1991. On June 28, 1992, the teachers' houses were converted into temporary medical quarters. The hospital has two modern units with a capacity of 70 beds.

The administrator, Paul Gheorghe, is assisted by his wife, Renée Sansfamille, a qualified nurse, as well as two local helpers.

There have been approximately 1,500 patients registered at the hospital. Among them are Muslims (Bororo, Kakou), Catholics, and Presbyterians. Funds that have helped develop construction came from private donations contributed by non-Adventist medical institutions in the United States, and the CIBA-Geigy Association of Switzerland.

Plans include adding a maternity unit. This is the only hospital unit in the region where cataract surgery is performed.

Battle Creek Academy

BATTLE CREEK ACADEMY. A coeducational day school on the senior high school level, with associated grade school, operated at Battle Creek, Michigan, by a board consisting of the Lake Union educational secretary, the Michigan Conference president, secretary, treasurer, and educational superintendent, together with the school principal, the pastors and other representatives from each of the five area churches (Battle Creek [Berean, Tabernacle, Urbandale], Delton, and Marshall), with a total constituency (1992) of 1,404. Students also are enrolled from other Seventh-day Adventist churches. The school is accredited with the University of Michigan and with the SDA Board of Regents.

The enrollment of the high school for 1992—1993 was 64, with another 147 enrolled in the kindergarten and grades 1 through 8. The school employed eight academy teachers, seven elementary teachers, and five nonteaching staff members.

Battle Creek Academy offers strong college preparatory courses. Instruction is given in English, mathematics, physics, science, history, business education, Spanish, technology education, physical education, music, and other fields.

SDA schools began to operate in Battle Creek as early as 1856, a year after the Review and Herald was moved to Battle Creek. In that year a church school was opened in a private home, the teacher receiving 25 cents a week for each pupil. This school ran for several years, with a succession of teachers. Then after an interval of several years without a school, another was opened by G. H. Bell, first in a little cottage, then in a room in the Review and Herald building. Later the school came under General Conference auspices.

When Battle Creek College was founded in 1872, a day school was operated that became a church school when the college moved to Berrien Springs, Michigan, in 1902. In 1904 the Battle Creek Industrial Academy, as the school was then named, opened in a new building on Sept. 6. This was a school supported by the church, and operated by the church board, M. B. Miller being the pastor. B. E. Nicola was the principal and in charge of secondary grades; elementary teachers were Pearl Hallock, seventh and eighth grades; Frances L. Case, fifth and sixth; Mrs. Ella King Sanders, third and fourth; Mrs. L. Flora Williams, first and second. Part of the time the school had 10 grades. Before many years had passed, the word “industrial” was dropped, and it took its present name of Battle Creek Academy.

When the academy building on North Kendall Street, endeared to many students during 40 years, was damaged by fire in 1945, classes met at the municipal airport for a time. Then a new, modern school building was erected on a 44-acre (18-hectare) plot at 180 Welch Avenue (now renamed 480 Parkway Drive), and dedicated on Sept. 6, 1948, by E. L. Pingenot, former pastor of the Battle Creek Tabernacle, who, with V. E. Garber, a former principal, had begun the planning for the new school building. Several local business and professional men led in the promotion and financing of the project, including H. M. Babcock, William Heffley, D. B. Wildman, Sr., and Dr. William Kenzie, the latter leaving a sizable sum of money that was given to the school. M. D. Hannah was the first principal of the new Battle Creek Academy.

In 1953 an auditorium-gymnasium was completed; by 1959 three new classrooms were added for the sixth, seventh, and eighth grades; and in the fall of 1961 a new chapel. During 1968 two additional rooms were constructed, and in 1970 two more, which serve as a kindergarten room and an elementary media center. A year later a three-bay garage with an automatic hoist was added to the shop area, and in 1974 a three-room primary unit complex was completed, making two additional classrooms available for secondary use. In 1985 a new addition was completed to serve as the band room.

Principals: Frederick Griggs, 1889—1898; J. G. Lamson, 1903—1904, B. E. Nicola, 1904—1907; Mrs. Flora Williams, 1907—1908; C. A. Russell, 1908—1912; Mrs. William Heffley, 1912—1913; Don Ludington, 1913—1914; W. J. Blake, 1914—1920; F. S. Everest, 1920—1921; T. S. Copeland, 1921—1923; J. G. Lamson, 1923—1924; B. H. Phipps, 1924—1928; C. Roy Smith, 1928—1932; A. J. Skeels, 1932—1934; H. J. Alcock, 1934—1940; V. E. Garber, 1940—1945; D. N. Hartman, 1945—1948; M. D. Hannah, 1948—1951; F. M. Miller, 1951—1952; Donald E. Jacobs, 1952—1953; D. Lorne Jones, 1953—1955; J. H. Rhoads, 1955—1956; Ralph P. Bailey, 1956—1958; Stephen W. Young, 1958—1964; La Rue L. Cook, 1964—1967; Erich Bekowies, 1967—1972; Ralph A. Darrough, 1972—1977; T. Alvin Astrup, 1977—1980; Robert M. Mead, 1980—1988; John M. Deming, 1988—1992; Sunimal Kulasekere, 1992— .

Battle Creek Adventist Hospital

BATTLE CREEK ADVENTIST HOSPITAL. *See* [Battle Creek Sanitarium](#).

Battle Creek College

BATTLE CREEK COLLEGE. *See* [Andrews University, II, 1.](#)

Battle Creek Sanitarium

BATTLE CREEK SANITARIUM. A pioneer Seventh-day Adventist medical institution at Battle Creek, Michigan, in which SDA concepts of health and healing were given their first public demonstration. It was owned, controlled, and operated by the Seventh-day Adventist Church from 1866 to 1908 (when control of the institution was taken over by its medical director, J. H. Kellogg); from 1957 to 1974 it was operated as an SDA self-supporting institution; and from 1974 to 1993 it was fully owned and operated by the church. In 1959 its name was changed to Battle Creek Health Center, and in 1966 its name was again changed to the Battle Creek Sanitarium Hospital. The name was changed once again on Dec. 10, 1981, to Battle Creek Adventist Hospital.

History of the Sanitarium

History of the Sanitarium. *The Sanitarium Founded in 1866.* The need for a health institution based on health principles newly advocated by the developing SDA Church was presented by Ellen White at the fourth session of the General Conference, which convened in Battle Creek, Michigan, in May 1866. It was decided to establish such an institution at Battle Creek, where the headquarters of the church were situated at that time. The site was considered to be midway between the East and the West, and easily accessible by means of the Michigan Central Railroad, which operated between Detroit and Chicago and ran through Battle Creek. The leaders of the church, among them James White and J. N. Loughborough, decided that the proposed institution should be organized as a stock company. In mid-June an appeal to the people to subscribe to the stock was made in the *Review and Herald*. By that time the members of the church at Battle Creek and at Olcott, New York, had already subscribed more than \$2,500, with J. P. Kellogg and James White heading the list with a subscription of \$500 each. With these and other funds that came in, a residence with seven or eight acres (about three hectares) of land, situated in Battle Creek, was purchased from Benjamin Graves, a judge of the Michigan Superior Court. During that same summer a two-story addition was built and treatment rooms were equipped, allowing the institution to open for patients on Sept. 5, 1866, under the supervision of Dr. Horatio S. Lay. In less than two years, the stockholders voted to forgo any future profits in their investment and to turn any realized proceeds back to the hospital's directors to use for charity.

A note in the *Review and Herald* of Sept. 11 called attention to the rapidity with which the enterprise was conceived and carried out: "We have only to look back to our conference in May last, less than four short months ago, for the time when this matter first began to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, . . . a sum bordering on \$11,000 already subscribed for stock in the enterprise, and the institute opened and operations actually commenced. In no enterprise ever undertaken by this people has the

hand of the Lord been more evidently manifested than in this thing” (*Review and Herald* 18:116, Sept. 11, 1866).

The opening of the institution, named the Western Health Reform Institute, marked a new era in SDA history. The building was situated on high ground in Battle Creek, a flourishing manufacturing town of about 5,000 people. Screened from the street in front by a grove of trees, the Institute looked out in the rear on a landscape of hill, valley, and stream. It was in a location suitable for inculcating the principle of right living as a means of recovering and preserving the health through the “correct application of water, the right use of air, and a proper diet.” The equipment was meager but adequate for the immediate needs.

Said M. E. Olsen, a later church historian: “It not only gave tangible outward expression to the health principles as a definite phase of denominational belief but it supplied an effective instrumentality for the propagation of those principles. It represented, on the side of the Adventists, a new and enlarged vision of the world’s need, and of the duty resting upon the Christian church to supply that need. The healing ministry of Christ was seen to be a manifestation of divine love which should be continued in the world through the instrumentality of the church. The practice of health principles and the use of simple hydropathic means of treating disease were regarded as a means of cooperating with the divine power, which alone can truly heal. Disease was seen to be the result of transgression of natural law; and the duty and privilege of Christians to obey all these laws, and teach others to obey them, appeared to be a part of the everlasting gospel” (*Origin and Progress of Seventh-day Adventists*, pp. 269, 270).

When the pioneers of the SDA medical work decided to establish a corporation, they discovered that Michigan law had no provision for benevolent institutions of their kind. Consequently, the institute property was held in trust until the legislature could authorize the corporation (in an amendment to an act authorizing mining and manufacturing enterprises). The Western Health Reform Institute was legally incorporated on Apr. 9, 1867. The unfortunate result of its incorporation under a law for business companies was the limiting of its charter to 30 years, a provision that later caused many difficulties over the administration and control of the institution and that eventually led to the separation of the sanitarium from the church.

During the first 10 years, the institution had a struggle financially. James White, the leader in the enterprise, was away from his office much of the time, and also suffered from overwork. Without his business counsel, the institute came close to financial ruin. Furthermore, its medical staff, which at first did not represent the best medical schools, failed to inspire the public with confidence. Despite noble attempts on the part of the entire staff to carry on as best they could, attempts that on the whole were reasonably successful, the patronage wavered. However, fortunes changed after John Harvey Kellogg, M.D., a graduate of Bellevue Hospital Medical College, New York City, joined the staff in 1875, and the next year was appointed medical superintendent of the institute. About the same time, James White returned to leadership of the enterprise. By 1877 increased patronage made the erection of another building necessary. In the same year, the institution was renamed the Medical and Surgical Sanitarium; however, it later was commonly called the Battle Creek Sanitarium. When someone remarked that the word “sanitarium” was not in the dictionary, Dr. Kellogg replied that it soon would be. Although the Battle Creek institution was not the first one in the world to use the word “sanitarium,” it made the term well known,

and for many years afterward SDA medical establishments were distinguished by this name. The Battle Creek institution soon became known affectionately as the “San” and gradually achieved an international reputation growing from its one-patient status at its opening to 1,200 patients and guests at the height of its fame in 1929. It has played an integral and lively part in two great histories—the beginning of both a worldwide medical ministry of the Seventh-day Adventist Church and of the cereal industry, which still is an important part of Battle Creek’s economy.

Expansion of Buildings and Facilities. Late in the spring of 1877 construction began on a four-story brick veneer building 136 feet (41 meters) in length. It was dedicated in April 1878 and constituted the central portion of what later became known as the main building. Its cost was \$115,000.

The equipment of the new building included new apparatus, the policy of management being to keep up with the scientific and sanitary developments in America and abroad. The improvements increased the efficiency of the institution. With a continued growth in patronage, new additions were made: In 1884 a five-story addition containing a gymnasium, dining facilities for 400, serving room and kitchen, and a storeroom was built to the south at a cost of \$50,000. In 1887 a separate five-story hospital structure, 60’ x 100’ (18 m. x 30 m.) was built for surgical and charitable work. This was dedicated in 1888. Two years later another five-story extension on the north was added to the main building at a cost of \$50,000, and the original section was raised one story. In 1894 a five-story brick dormitory, 90’ x 120’ (27 m. x 37 m.) was erected to accommodate 150 or more women nurses. In 1895 further additions were made, the hydrotherapy space was enlarged, and a chapel seating about 400 was built.

In 1895, in line with the program of health education that the sanitarium had sponsored since its inception, the American Medical Missionary College was established. While not formally a part of the sanitarium itself, this school used the sanitarium facilities for clinical instruction, and had Dr. Kellogg as its president and moving spirit.

By the end of the century the sanitarium employed more than 900 workers, not only to provide health care, but also to operate the farms that supplied produce, milk, and eggs for the patients. The acreage was about 1,000 acres (405 hectares), including several farms—one of 150 acres (60 hectares), northwest of the sanitarium; one of 125 acres (50 hectares), northeast, devoted entirely to vegetables and fruits; and another of 120 acres (49 hectares) on the south side of Lake Goguac, where a large amount of produce was raised.

In 1893 the Seventh-day Adventist Medical Missionary and Benevolent Association was brought into being as the legal embodiment of the medical arm of the denomination, and Dr. Kellogg placed at its head. As the number of institutions under its control grew, and spread outside the United States (by the turn of the century there were institutions in such countries as Switzerland, Germany, Mexico, South Africa, Palestine, and Egypt), the name of the association was changed (1896) to the International Medical Missionary and Benevolent Association. The absence of “Seventh-day Adventist” in the name made it easier for Dr. Kellogg later to divorce the medical and humanitarian work of the association from the church that gave it birth.

Reorganization of the Corporation. When the charter of the Western Health Reform Institute expired in 1897, the assets of the corporation were sold for an amount equal to the corporation’s indebtedness at a public auction to a new body, the Michigan Sanitarium and

Benevolent Association, organized by the International Medical Missionary and Benevolent Association to hold the property of the sanitarium and its associated enterprises.

The constituency of the new association was considerably larger than the number of stockholders of the old corporation. The number of members was made equivalent to the number of shares in the old corporation-650 instead of about 150. The new members were nominated by the former stockholders and the board of directors, although still from among members of the SDA Church, and mostly from its ministry.

Several changes were also made in the articles of the association. Whereas in the past only members of the church could be stockholders, the membership of the new association was not expressly so limited; the control over the activities of the association was given to the members meeting annually, each of whom now had only one vote and could exercise it only in person; and the statement of objectives contained the provision that the institution was to perform acts “of an undenominational, unsectarian, humanitarian, and philanthropic nature.” There were some questions raised over the insertion of these words, which might be interpreted as divorcing the institution from denominational control, but Dr. Kellogg explained that they were meant to refer only to the application of the benevolence of the institution without regard to creed. This explanation was accepted in good faith. Later this provision was to play the key role in Kellogg’s claim that the Battle Creek Sanitarium was not under denominational control.

Repeated Warnings From Ellen G. White. As the work at the sanitarium developed, numerous and repeated warnings came from Ellen G. White that this institution, created and nurtured under the guidance of God, should ever be managed in the spirit of service and in humility, and should always be kept distinguishable from secular institutions. This instruction, however, was not always welcomed by the management. At the same time, the church at Battle Creek also was being warned of its indifferent spiritual condition and of the danger that the initial success of the Battle Creek enterprises would lead to courting the favor of the public through compromises in the standards and principles on which the institutions were originally founded. At times the warnings were heeded, and at other times, they were disregarded. Mrs. White especially counseled against concentrating much investment in one place and drawing the best workers there, as well as concentrating in a few hands the power and control over the various medical institutions serving the church. This latter instruction ran directly counter to the plans of Dr. Kellogg, whose dream it was to create a network of SDA health and welfare institutions under his leadership.

By this time it was evident that in his speeches and articles Dr. Kellogg was setting himself and the medical work in opposition to the General Conference and was seeking independence in matters of administration and policy. At the time of the reorganization of the Seventh-day Adventist work effected in the 1901 General Conference session (*see Organization, IV, 2, 3*), the conflict came into the open, but it was temporarily assuaged. Then in the early morning of Feb. 18, 1902, the main sanitarium building and the hospital burned down. The question immediately arose as to whether to rebuild them, at what cost, and in what size. In a meeting held in March, which was attended by the president of the General Conference, union conference presidents, and other leaders of the denomination then in Battle Creek, the sanitarium board recommended the erection of only one building, which was not to exceed five stories in height and 450 feet (137 meters) in length.

But when the building was actually put under construction, it became apparent that Dr. Kellogg had proceeded independently and had ordered an elaborately equipped building five stories in height and 550 feet (168 meters) in length, with extensions aggregating another 500 feet (152 meters) on the sides, ornamented with marble and mosaic work supervised by the master craftsman who had supervised the mosaic work in the Library of Congress in Washington, D.C. Although the break between the denomination and the sanitarium was not yet openly declared, the action of the medical director made it impossible for the church to support the project, since it was being carried out in disregard of denominational counsel.

Final Break With the Denomination. The final break with the denomination came several years later through legal technicalities in the organization of the Michigan Sanitarium and Benevolent Association. The charter taken out in 1897, at the expiration of the original charter of the Western Health Reform Institute, contained a provision (thought useful at the time to safeguard denominational control over the property in case some members of the association should leave the church) that any member who was out of harmony with the principles of the association could be dropped at an annual meeting by a two-thirds vote of the members present. Now this provision was used to drop from membership those loyal SDA members and leaders who opposed the plans and projects of Dr. Kellogg. This maneuver became possible because, after the denominational headquarters were removed from Battle Creek to Washington, D.C., many members of the association, the majority of whom were faithful working ministers of the church, found it inconvenient to attend the meetings of the association that earlier had usually been held in conjunction with the General Conference sessions. Since no quorum was provided for in the charter or the bylaws, in 1908 most of the active SDA leaders were dropped from the sanitarium association by a small group of members, most of whom were connected with the management of the sanitarium, and the institution was effectively taken away from denominational ownership and control.

Later History. After the alienation of the sanitarium from the denomination, the sanitarium board became its practical owner. Elected by the small minority of the remaining association members who attended the annual meeting, it represented a limited base of support. The medical school faltered and was closed in 1910. The welfare institutions under the control of the sanitarium in Chicago and elsewhere closed one after another. A grandiose building program in 1927, which included a 15-story tower with an elaborately decorated lobby and dining room added to the main part of the sanitarium at a cost of \$4 million, put the institution into debt that the prolonged depression of the 1930s made impossible to repay. For a number of years the institution operated with heavy annual deficits. Finally, in 1933, after it defaulted on the payment of interest and principal on its outstanding obligations, it went into receivership.

Following this, representatives of the sanitarium (which still had many members of the SDA Church holding responsible positions on its administrative and operating staff) approached the General Conference Committee and invited the denomination to collaborate in planning for future operation of the sanitarium. After due consideration, the officers of the General Conference declined to assume the heavy financial burden that the mammoth institution would have required.

In 1938 the sanitarium association was reorganized under Section 77B of the National Bankruptcy Act, and with the approval of the court the Battle Creek Sanitarium and Benevolent Association was formed to take over the assets and obligations of the enterprise. In

1942 the main building of the sanitarium was sold to the United States government, and the indebtedness of the association was paid in full. There remained in the hands of the association the annex building across the street, about \$1 million in cash and other assets, and certain real estate in the vicinity of Battle Creek.

The disbursement of these assets sparked a controversy that ended in court action. Dr. Kellogg, then more than 90 years old, proposed that the assets be turned over to a new organization to be created from a merger of the Battle Creek Sanitarium and Benevolent Association with the Race Betterment Foundation (of which Dr. Kellogg was the head), and be left in the hands of a named and self-perpetuating board of trustees for the purpose of conducting “a charitable hospital or other charitable asylum within the state of Michigan or elsewhere.” Certain other members of the association, desiring to perpetuate the then-existing Battle Creek Sanitarium, appealed to the General Conference Committee to rally the surviving members of the association, the great majority of whom were SDAs, to an annual meeting. This was arranged, and a large representation of members gathered at a meeting presided over by Dr. Kellogg. He strenuously objected to the proceedings, and when the members decided to perpetuate the association and duly elected a new board of trustees, including Dr. Kellogg and several of his associates, he refused to recognize the action of the constituency and obtained an injunction from the court against the General Conference Corporation, against W. H. Branson, who acted as the representative of the General Conference and as coordinator of the meeting, and against the newly elected members of the board. The dispute was settled by a division of assets, of which about \$650,000 reverted to the denomination. The sanitarium association remained in existence, and it carried on its medical activities independently of the SDA organization, in the building called the Annex, across the street from the original sanitarium building.

Return to Seventh-day Adventists—The Battle Creek Health Center. In May of 1957 the sanitarium went into receivership that terminated when its board resigned and was superseded by a board of SDA physicians representing the Hospital Service Foundation, of Glendale, California. At the time the receivership was established, the civic leaders of Battle Creek began a campaign to return the institution to the control of the SDAs.

At that time the property of the sanitarium was valued at about \$1 million and consisted of a 236-bed sanitarium, a 59-bed hospital located a short block away on Emmett Street, doctors’ offices, and an auditorium. Considerable renovation and reequipping was done, and in 1959 the institution was renamed the Battle Creek Health Center, operating as an acute-care hospital and sanitarium. It operated under its 1938 charter as a nonprofit institution and as a member of the Association of SDA Self-supporting Institutions (now Adventist-Laymen’s Services and Industries). Organizationally, it had an SDA constituency and was operated by an independent board, of which the chair was the president of the Michigan Conference. Of its 13 members, 12 were SDAs.

Although a “sanitarium” type practice was continued, it soon became evident that the days of this type of treatment were passing, and the hospital board focused its attention on other areas. In 1958 a 28-bed mental health unit had been established, and in 1965 an inpatient and outpatient alcoholism rehabilitation program. Services were expanded in 1972 to include a similar program in drug rehabilitation. Sanitarium functions were closed on Mar. 1, 1972, as was the health center. The sanitarium thus became solely an acute-care hospital with medical, surgical, and mental facilities.

In January 1971 patients were moved into the first and second floors of a modern \$2 million four-story brick Jeffrey Building, named after a former sanitarium janitor, James R. Jeffrey, who went on to get his medical degree and who, upon Dr. Kellogg's death in 1943, became the sanitarium's medical director. The new building featured a 39-bed mental health unit on the first floor and a 37-bed medical-surgical unit with a four-bed intensive coronary care unit on the second. Another patient unit on the second floor of the old building was continued until August 1973, when the third floor of the Jeffrey Building was finished and patients moved into its 34-bed unit.

On Oct. 1, 1974—for the first time in its 108 years of service—the Battle Creek Sanitarium Hospital's constituency voted to come under the ownership of the SDA Church. Thus, this institution, which was the forerunner of the medical work of Seventh-day Adventists, became the church's 394th medical facility.

The study to change the status of the hospital from a member of the ASI to a denominationally owned facility was begun in 1973 by a special commission under the direction of Francis W. Wernick, president of the Lake Union Conference. At the constituency meeting he was named chair of the board, and Robert D. Moon, president of the Michigan Conference, the vice chair.

In January of 1975 the hospital began a \$3.5 million expansion program incorporating a new administrative and reception center, a new area for the Pharmacy, Physical Therapy and Laboratory departments, and the completion of the fourth floor of the Jeffrey Building to increase the hospital's bed capacity to 155.

A highlight in the history of the hospital came during the celebration of its 100 years of service. When Battle Creek Sanitarium was founded Sept. 5, 1866, President Johnson was in the White House—Andrew Johnson. One hundred years later to the day, another President Johnson signed the guest registry—this time Lyndon B. Johnson. He was accompanied by his wife, Lady Bird, who, in her remarks to a crowd estimated at 15,000, indicated that at the age of 11 she had visited the sanitarium with an aunt, Mrs. Effie Patillo. She added that she remembered Dr. Kellogg practicing what he preached as he rode his bicycle to and from the san. "It was here that I first heard about the importance of vitamins, sunshine, and exercise," she recalled. Louis Gordon, administrator, presented Mrs. Johnson with her original sanitarium admission card as a memento of her visit on its centennial day.

In 1979, when the Michigan Bed Reduction Plan mandated more efficient use of existing health-care facilities, the Battle Creek Sanitarium Hospital, supported by more than 25 years of mental health treatment, began phasing down medical/surgical intensive care programs, emphasizing, in its place, chemical dependency and psychiatric care. In 1983 surgery was closed. When the last medical unit was closed in December 1987, the change from a general hospital to a specialty mental hospital was complete. With inpatient and outpatient psychiatric services and substance abuse programs, Battle Creek Adventist Hospital continued to deliver one of the most comprehensive ranges of psychiatric services available in southwest Michigan. The hospital was sold in September 1993.

Administrators of Battle Creek Sanitarium since it was taken over by Adventist laity include: Dunbar Smith, 1957—1958; William G. Simmons, 1958—1961; S. J. Ruskjer (consultant administrator), 1961—1962; Clifford Eckman, 1961; Louis E. Gordon, 1961—1967; Clarence Simmons (acting administrator), 1967; Richard E. Lane, 1967—1972; H.

H. Hill, 1972—1974; Vernon L. Small, 1974—1981; Thomas K. Williams, 1981—1983; Teddric J. Mohr, 1983—1991; Don L. Platt, 1991—1992; Ronald C. Brown, 1992— .

Battleford Academy

BATTLEFORD ACADEMY. A coeducational secondary boarding school formerly operated at Battleford, Saskatchewan, from 1916 to 1931 by the Saskatchewan Conference. The school was housed in one of the most historic buildings in the province—a building that had housed the government of the Northwest Territories from 1876 to 1883. Originally leased from the government at one cent an acre (.405 hectare), the property, containing about 600 acres (243 hectares), was finally purchased by the conference. The enrollment, beginning with 114 in 10 grades, in 1918 reached a peak of 166 in 12 grades. Then, after a decade of fluctuation between 121 and 150, it dropped to 90, and in 1930—1931, as the economy became more severely depressed, to 65. With such a small enrollment it seemed inadvisable to continue operating the school, especially since Canadian Junior College in neighboring Alberta, which also was suffering a decline in enrollment, could absorb the Saskatchewan students. In 1931 the school was closed. Its demise was considered a severe blow to the work in the Saskatchewan Conference. The property was sold to the Oblate Fathers.

Principals: Cassius B. Hughes, 1916—1918; W. G. Foreshaw, 1918; Thomas D. Rowe, 1918—1919; Reginald E. Noble, 1919—1921; Charles O. Smith, 1921—1922; Hubert K. Martin, 1922—1926; Claude W. Degering, 1926—1930; Arthur J. Skeels, 1930—1931.

Bauer, Clifford Lawrence

BAUER, CLIFFORD LAWRENCE (1891—1964). Conference worker, missionary, administrator. Bauer was a native of Michigan. He joined the church in 1917 and entered its employ in 1920, serving as secretary-treasurer of the West Virginia Conference. He then served in the Virginia Conference and spent 12 years in mission service in South America, serving in the São Paulo Conference, the Austral Union, and the division office. He returned to the United States to labor in the Southwestern and Pacific union conferences, serving as president of the latter for 11 years. He retired in California in 1957.

Bautama Central School

BAUTAMA CENTRAL SCHOOL. *See* [Mount Diamond Adventist High School and Agriculture Centre](#).

Bawshrieh Adventist Secondary School

BAWSHRIEH ADVENTIST SECONDARY SCHOOL. *See* [Boushrieh Adventist Secondary School](#).

Baxter, William Edgar

BAXTER, WILLIAM EDGAR (1881—1973). Pioneer missionary. A native of Indiana, he entered the ministry in 1901 in the Oklahoma Conference. He was one of the founders of the Inter-American Division, having first served there in 1909 as pastor in Kingston, Jamaica, returning later as Venezuela Mission superintendent in 1917. At the time of the division organization, he became Caribbean Union president, and later filled a similar post in Central America. He also served as president of the Arkansas Conference for the four-year period from 1913 to 1917.

During his 34 years of overseas mission service he worked in Jamaica, Venezuela, Costa Rica, Colombia, Panama, Puerto Rico, and Cuba. His trek with C. B. Sutton to Mount Roraima in search of the Davis Indians sparked the imagination of Seventh-day Adventists around the world.

Bay Islands Mission

BAY ISLANDS MISSION. *See* [Honduras; Inter-American Division](#).

Bazega Horticultural Training Center

BAZEGA HORTICULTURAL TRAINING CENTER. *See* [Burkina Faso](#).

Beach, Walter Raymond

BEACH, WALTER RAYMOND (1902—1993). Church administrator, preacher, writer. Born in St. John, North Dakota, he was educated at Gem State Academy and Walla Walla College, where he received a bachelor's degree in 1923. He married Gladys I. Corley, an elementary school teacher, to whom he was married for 70 years.

He began his denominational employment as Bible teacher and dean of boys at Auburn Academy. He was ordained in New York City in 1926 on his way to Europe. He and his wife spent 28 years in service on that continent. After French culture and language study at the Sorbonne, he served as a departmental director in the old Latin Union from 1927—1928, president of both the Belgian Conference (1929—1932) and the Franco-Belgian Union (1932—1936). In 1936 he was elected secretary and in 1946 president of the Southern European Division. This period included the difficult years of World War II, when the division office was cut off from much of its territory. During this time Beach served also as editor of the French *Life and Health*, and together with his wife broadcast in the English overseas radio programs of the Swiss Broadcasting Corporation.

His period as division president marked a remarkable postwar rebuilding and expansion of the worship and educational facilities of the church in Europe. Beach concluded his overseas service in 1954 when he was elected secretary of the General Conference, in which position he served until 1970. During this period he was instrumental in launching the first Global Mission program, entitled "From Everywhere to Everywhere."

He retired in 1975 as a general vice president, after 52 years of active service. He was a member of the General Conference Executive Committee for 44 years.

Beach was known as an inspiring preacher, an administrator with a cosmopolitan bent of mind, and a prolific writer. His best-seller, *Nous et Nos Enfants*, originally written in French, was translated into a dozen languages. His best-known books in English are *Dimensions in Salvation* and *Light From God's Lamp*. Together with his son Bert he authored his last book, *Pattern for Progress* (1985), dealing with church organization. He died in Loma Linda, California.

Beasts, Symbolic, of Daniel

BEASTS, SYMBOLIC, OF DANIEL. *See* [Daniel, Interpretation of](#).

Beasts, Symbolic, of Revelation

BEASTS, SYMBOLIC, OF REVELATION. *See* [Mark of the Beast](#); [Number of the Beast](#); [Revelation, Interpretation of](#).

Bechuanaland

BECHUANALAND. *See* [Botswana](#).

Becker, Vernon W.

BECKER, VERNON W. (1908—1989). Evangelist, pastor, administrator. Born in Kansas, he began evangelistic work in Texas in 1929 and received his degree from Union College in Nebraska in 1932. He spent the next five years teaching and was ordained in 1936. He became superintendent of education and youth director of the Texas Conference in 1937 and later held that position in the Greater New York Conference. In 1944 he became principal of Champion Academy in Colorado. In 1951 he was elected director of education and youth for the Northern Union Conference and served there until 1955, when he moved to the same work in the Atlantic Union. In 1972 he earned the Citation of Excellence, the church's highest award for educational service. Throughout retirement, he was on the board of Becker Adventist School in Decatur, Georgia, an institution named in his honor.

Beckner, Robert A.

BECKNER, ROBERT A. (1886—1941). Missionary to Burma. A graduate of South Lancaster Academy in 1908, he began evangelistic work in Pennsylvania but left the same year for service in Burma. He worked in Rangoon and Mandalay, spending much time distributing publications. He was ordained in 1919, and, beginning in 1925, served for three and one-half years as principal of the Meiktila Training School. He then became editor of the Burmese *Watchman* magazine, a post he held until his return to the United States in 1941. While editor, he also for a time was the director of the Delta district.

Beddoe, Benjamin E.

BEDDOE, BENJAMIN E. (1884—1931). Conference administrator, department secretary. Educated at Missouri State University and Emmanuel Missionary College, he began ministerial work in the Missouri Conference, serving that conference from 1903 to 1905. From 1905 to 1909 he preached in the California Conference and then served as its Missionary Volunteer secretary from 1910 to 1911. Later he was pastor of the Oakland church (1912—1913), president of the Central California Conference (1914—1915), and president of the Southern California Conference (1915—1916). From 1917 to 1918 he was employed by the Pacific Union Conference. After that, he was pastor of the San Francisco church (1919), president of the Southeastern California Conference (1920), and president of the South African Union Conference (1921—1923). In 1923 he was called to the General Conference, serving first as an associate secretary of the Sabbath School Department, then as an associate secretary of the General Conference (1924).

Beechwood Manual Training Academy

BEECHWOOD MANUAL TRAINING ACADEMY. *See [Indiana Academy](#).*

Beem, Kenneth C.

BEEM, KENNETH C. (1912—1992). Treasurer, auditor. Born in Arkansas, he was married to Thelma Grace Imler in 1936, and they taught school for four years. He then was employed as manager of the Arkansas-Louisiana Book and Bible House. After taking correspondence courses in accounting, he sat for the CPA test and passed. He was believed to be the first Seventh-day Adventist worker to attain the CPA certificate.

In 1945 he was called to the Atlantic Union Conference as auditor. Seven years later he moved to Georgia-Cumberland, where he served as secretary-treasurer for two years before becoming auditor and later treasurer of the Southern Union Conference, a position he held for 11 years. The Beems then moved to Southwestern Union, where he served as treasurer for six years.

Five years after the death of his wife, Beem married Florence May Baker Slepnikoff. In 1974 they retired from the Central Union, where he had served for four years. In retirement he was employed by the Southwestern Union on a part-time basis for seventeen years, making a total of 56 years of denominational service. He passed to his rest in Keene, Texas.

Beeville Memorial Hospital Association

BEEVILLE MEMORIAL HOSPITAL ASSOCIATION. *See* [Memorial Hospital of Bee County](#).

Begemder Mission School

BEGEMDER MISSION SCHOOL. *See* [Debre Tabor Adventist Church School](#).

Beirut College

BEIRUT COLLEGE. *See* [Middle East College](#).

Beirut Overseas School

BEIRUT OVERSEAS SCHOOL. A 12-grade coeducational day school on the senior high school level, operated by the former Afro-Mideast Division in Beirut. The purpose of the school was to provide a fully accredited secondary school for the children of missionaries living in the Beirut area. It began operation in 1953 as the Beirut English Church School. When in 1965 grades 9 and 10 were added it was called Beirut Overseas School. The school was further upgraded to 12 grades in 1967. The school was closed in 1984.

Principals: Izella Stuvenga, 1965—1966; J. R. Stephan, 1966—1967; G. J. Unger, 1967—1973; F. N. Chase, 1973—1974; L. R. Kuhn, 1974—1977; Dwight Rose, 1977—1984.

Beirut Training School

BEIRUT TRAINING SCHOOL. *See* [Middle East College](#).

Bekwai Seventh-day Adventist Secondary School

BEKWAI SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A coeducational boarding school with a curriculum leading to the advanced level general certificate in education. The school is situated on a tract of land near the town of Bekwai, in the Ashanti region of Ghana, about 25 miles (40 kilometers) south of Kumasi.

History. The school began as a six to nine months' basic evangelistic training course for capable national workers, offered at the mission established in 1931, a half mile (.8 kilometer) north of the town of Bekwai, by Jesse Clifford, from England. In 1939 Charles A. Bartlett arrived from the United Kingdom to become the first principal of a new teacher-evangelist one-year training program, which continued through 1944.

Bekwai Training School appears for the first time in the *Statistical Report* in 1940, which reports three finishing the course and three entering the work. The 1940 *Yearbook* lists the school as established in 1939, "formerly the Agona Training School." However, the latter, situated at the Agona Mission Station, about 22 miles (35 kilometers) northeast of Kumasi, continued as an elementary school, as it had operated since about 1915. It appeared in these annual records from 1930 (with H. K. Munson as the first principal) through 1939. In one year (1934) the *Statistical Report* listed 28 pupils in grades 9—11; then the school disappeared from the record in 1940 and Bekwai Training School came into the list.

In 1944 Bekwai Training School received official permission from the Ministry of Education to offer the two-year Certificate B teacher's course. Fifteen students enrolled in the first class on Jan. 26, 1945. With the enrollment in 1947 of three girls as teacher trainees, the school became coeducational.

A further two-year training course leading to Certificate A was authorized in 1948. In that year James C. Vetter arrived from the United States to assist in this higher training program, which began with four students. Demonstration primary and middle schools, where trainees could observe and practice, were operated on the compound. An advanced evangelistic training course was also offered for promising workers. The four-year training college was completely phased out in August 1974 to make room for the expansion of the secondary school.

Under the direction of H. J. Welch, who had arrived from the United States in 1949 to become the principal, the first class enrolled for a new five-year secondary school program. In 1953 a concrete secondary school building housing five classrooms, an assembly hall, and administrative offices was built. N. C. Maberly became the first headmaster of the newly opened secondary school. Other headmasters were H. I. Dunton, W. L. Parker, and E. B. Christie. With an increase in the enrollment, more buildings were erected, such as a science laboratory in 1956. A third stream was added to the school in September 1973.

The school offers arts, science, and business for the Ordinary Level GCE/School Certificate Examination. In 1974 the teacher training program was phased out and the sixth form course was added, which offers arts and sciences at the advanced level, making the school the largest SDA school in the country. Agricultural and vocational courses are also offered.

The enrollment in 1993 was 1,212. The school celebrated its fortieth anniversary in October 1993.

Headmasters: N. C. Maberly, 1955—1956; H. I. Dunton, 1957—1961; W. L. Parker, 1961—1962; E. B. Christie, 1963—1964; J. D. Dorland, 1965—1967; C. Y. Kyereme, 1967—1976; I. T. Agboka, 1976—1981; I. K. Boateng, 1981—1984; S. Okrah, 1984—1985; C. A. Mensah, 1985—1987; J. A. Manu, 1987—1990; F. Boadi-Suadwa, 1990—1992; D. K. Obeng, 1992— .

Belarus

BELARUS. A republic that is a sovereign independent state of eastern Europe. It borders Poland on the west, Latvia and Lithuania on the north, Russia on the east, and Ukraine on the south.

Belarus occupies an area of 80,309 square miles (208,000 square kilometers) and has a population (1994) of 10.4 million. Byelorussians are in the majority. Byelorussia was divided into two parts: the eastern part belonged to Russia, and the western part was Polish territory. In 1939 it was united into one republic. It became an independent state known as Belarus when the USSR was disbanded on Dec. 26, 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Belarus comprises the Belarus Conference, an attached field of the Euro-Asia Division. Statistics (1994) for *Belarus*: churches, 18; members, 3,071; ordained ministers, 8. Conference headquarters are at Minsk.

Development of SDA Work

Development of SDA Work. The SDA message came to Byelorussia in 1924 and the first company was organized in the village of Zhoekino, Pinsk, Brest region. In 1925 the message penetrated into other parts of Byelorussia as well. By 1930 the republic had 6 churches with a membership of 215.

By 1960 the membership of the Seventh-day Adventist Church in Byelorussia numbered 550. There was no church organization.

In 1990 at the General Conference session, the Euro-Asia Division was organized, and the Belarus Conference became part of the Baltic Union. By the end of 1992 the conference had 18 churches and 2,610 members. In 1993 the Baltic Union Conference became part of the Trans-European Division, with the Belarus Conference remaining in the Euro-Asia Division as an attached field.

Belarus Conference

BELARUS CONFERENCE. *See* [Belarus](#); [Euro-Asia Division](#).

Belchambers, Marion Hulda

BELCHAMBERS, MARION HULDA (c. 1886—1949). Conference office worker and teacher in India, one of the early Seventh-day Adventists in India. As a child she attended the first Sabbath school in Calcutta, which had been opened by the pioneer group of SDA missionaries to India. She attended the first SDA school in India, which opened in 1899. In 1903 she was baptized and began her work with the mission, first as a church school teacher at Karmatar and Calcutta, and then as assistant to Mrs. M. M. Quantock, who was then treasurer of the India Mission. Later she served as secretary-treasurer successively of the Northwest India Union, Northeast India Union, and Western India Union. Her last years of service were spent in the office of the publishing house at Poona and in the division office.

Belden, Franklin E.

BELDEN, FRANKLIN E. (1858—1945). Publishing house worker and songwriter, nephew of Ellen G. White. With Edwin Barnes he was musical editor of *Hymns and Tunes* (1886); later he was a superintendent at the Review and Herald Publishing House. He wrote hundreds of Sabbath school songs and hymns, in most cases both words and music. Although it has been remarked that the volume of his output exceeded its quality, the present *Seventh-day Adventist Hymnal* retains 16 of his tunes and a dozen of his lyrics. At the turn of the century he entered into certain business transactions relating to songbook publishing, which, although faithfully carried out by the publishers, led him to feel that he had been unfairly treated. This supposed grievance laid the foundation for a course of action that led to his separation from the church about 1907.

Belém Adventist Hospital

BELÉM ADVENTIST HOSPITAL. (Hospital Adventista de Belém). A 100-bed general hospital owned by the North Brazil Union Mission and operated by an administrator and a medical director appointed by an administrative committee formed by members of the union and three missions. It is housed in a two-story brick and concrete structure situated in Belém, capital of Pará, Brazil, on the Belém-Brasília Highway. Built with funds from the Thirteenth Sabbath Offering overflow for the fourth quarter of 1949, it was opened on Apr. 10, 1953. With a capacity of 27 beds, it offered a laboratory, pharmacy, and X-ray facilities.

In 1962 the number of beds was increased to 40, even though the building was not enlarged, and the same year a first-aid service and a blood bank were added. In 1964 there were four doctors, eight graduate nurses, and 16 nurse's aides employed at the hospital. The Belém Hospital enjoys a good reputation among local doctors and the public.

In 1970 a new wing was inaugurated, increasing the hospital's capacity to 120 beds. New equipment was acquired, and the institution became one of the best equipped hospitals in north and northeast Brazil.

In 1993 the hospital medical staff included 22 missionary physicians and 23 missionary nurses. It has an ICU, children's ICU, and five modern surgery rooms.

Medical Directors: Elmer Bottsford, 1953—1955; Gunther Ehlers, 1955—1956; Oséas Florencio, 1956; Russell T. Smith, 1956—1957; Jetro Carvalho, 1958—1961; Zildomar Deucher, 1962—1972; Daniel J. dos Reis, 1972—1973; Rene Gross, 1974—1976; Alaor Jose Toledo, 1977—1984; Merari Reinert, 1985— .

Belgian Flemish Publishing House

BELGIAN FLEMISH PUBLISHING HOUSE. A publishing house (without a printing plant) formerly operated in Brussels by the Belgian-Luxembourg Conference.

At the turn of the century, pioneers published and used the evangelistic journal *Tekenen des Tijds* and the health magazine *Leven en Gezondheid* to arouse interest in the third angel's message. Publications were later supplied by the Netherlands Publishing House, but because of Belgium's predominantly Catholic population, with its different needs, an independent Belgian-Flemish Publishing House was established in 1966.

Educational books—*Praktische Gids voor de Vorming van de Persoonlijkheid*—were published, in addition to the monthly health journal, *Leven en Gezondheid*. Dutch translations of various Ellen White books, including *The Great Controversy*, were published in close collaboration with the Netherlands Publishing House.

The publishing house closed in 1989.

Managers: Roger Merckx, 1969—1974; Jean Geeroms, 1974—1986; Henri Van Der Veken, 1986—1989.

Belgian-Luxembourg Conference

BELGIAN-LUXEMBOURG CONFERENCE. *See* [Belgium](#); [Euro-Africa Division](#).

Belgium

BELGIUM. A constitutional monarchy in Western Europe with an area of 11,779 square miles (30,500 square kilometers) and an estimated population (1994) of 10 million, divided between the Germanic Flemings and the French-speaking Walloons. Both French and Flemish are used as official languages. The religion of the people is mainly Roman Catholic, but there are a few Protestants and Jews. The constitution guarantees civil and religious liberty.

At the time of the Reformation the territory that is now Belgium and the Netherlands (the Low Countries) was controlled by Spain. Spain's attempts to eradicate Protestantism among the Dutch of the northern part of this territory led to their revolt and the establishment of the Netherlands. The southern part of this area remained Catholic and was later controlled by Austria. In 1815 the Low Countries were again united under the Dutch sovereignty, but in 1830 Belgium declared its independence from the Netherlands.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Belgium constitutes part of the Belgian-Luxembourg Conference, which is part of the Franco-Belgian Union Conference, which, in turn, is part of the Euro-Africa Division. Statistics (1993): churches, 25; members, 1,532; ordained ministers, 10; credentialed missionaries, 3; licensed ministers, 7; licensed missionaries, 5. Headquarters for Belgian-Luxembourg Conference: Rue Ernest Allard 11-13, 1000 Brussels, Belgium.

Institutions

Institutions. Maison de Retraite.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. In 1897 the first French-speaking SDA missionary, C. Augsburg, entered Belgium from Switzerland and established himself in Angleur, near Liège. C. Grin joined him in 1898. As a result of their work, several families accepted the SDA message, and in July 1899 J. Erzberger organized a church of 10 members in Jemeppe, a suburb of Liège. In 1901 Augsburg returned to Switzerland, and in 1902 Grin died. In 1903 J. Curdy took charge of the work in Belgium, and in 1907 Gustave Roth replaced him. During this time Brussels, Charleroi, and Namur were entered. Until 1904, when R. G. Klingbeil began to work with success in the Flemish language in Antwerp, all work had been done in the French-speaking part of the country.

At first the work in the French section of Belgium was under the direction of the Central European Conference; later it was under the Latin Union. The work in Flemish was under the West German Union Conference. In 1910 the two sections were united as a part of

the West German Union. As the work progressed, the colporteur work was organized, evangelistic meetings were held, baptisms took place, and churches were organized. The Sabbath School, Home Missionary, and Young People's departments were so well organized that despite many privations brought on by the German occupation of 1914—1918 the activities of these various departments continued.

In 1919 the territory of Belgium was organized as the Belgian Conference under the Latin Union, with Jacob Wibbens as president, and with a membership of 257. The work prospered in the years between the two world wars. The Antwerp church built the first Seventh-day Adventist chapel in Belgium. In 1926 the conference purchased a large building in Brussels with halls for two churches (French and Flemish), and with offices for the conference and for the Book and Bible House. Ingathering was introduced with excellent results. Missionaries were sent to different countries. By Dec. 30, 1940, there were 15 churches, with 624 members, in the conference.

World War II was a period of great trial because of the bombings. At Liège the church and the pastor's home were completely destroyed. The work was hindered, and the departments had to be reorganized.

Since the war, the SDA message has been preached in unentered cities, and a number of new churches have been added to the conference. Work is carried on through Flemish and French Bible correspondence courses, with encouraging results. Since the 1960s, stop-smoking programs have been held in most of the large cities. Most evangelistic campaigns begin with Bible and archaeology multivision slide shows. By this means much prejudice is broken down. The territory of Luxembourg was attached to Belgium in 1968, thus forming the Belgian-Luxembourg Conference (*see* [Luxembourg](#).)

Belgrano Adventist Medical Clinic

BELGRANO ADVENTIST MEDICAL CLINIC (Clínica Médica Adventista Belgrano). A 14-bed general acute hospital owned by the Austral Union Conference, situated in the residential district of Belgrano, in Buenos Aires, Argentina. It began operation in 1959, and represents Seventh-day Adventist medical work in an area of approximately 10 million people. It is administered by a medical director and a business manager responsible to an administrative board that includes representatives of the union conference, the Belgrano Clinic, and the local conference.

The hospital has specialists in ophthalmology, orthopedics, otorhinolaryngology, and dentistry, a room for major surgery, and offices for general practitioners. It also offers services in obstetrics, urology, pediatrics, gynecology, cardiology, and hematology.

When the clinic was opened in 1959, services were limited to outpatients (doctors' consulting offices, laboratory, X-ray, and hydrotherapy), but soon it was expanded to accommodate surgery and some beds for inpatients. In 1979 a total of 28,525 square feet (2,650 square meters) were added. In 1980 and 1981 a tower of 11,840 square feet (1,100 square meters) was added that requires the services of several more physicians and nurses.

The first medical director was C. E. Drachenberg, who worked alone for a while accompanied solely by two nurses, until Dr. Klinton Weiss and more nurses joined the clinic. The first head nurse was Mercedes Peverini.

Medical Directors: C. E. Drachenberg, 1959—1963; Oldemar Beskow, 1963—1978; Pedro Tabuenca, 1978—1983; Oldemar Beskow, 1983—1993; René A. Leichner, 1993— .

Belize

BELIZE (formerly known as British Honduras). A parliamentary democracy situated on the east coast of Central America, bordered by Mexico on the north and Guatemala on the west and south. Its area is 8,867 square miles (22,965 square kilometers). The population (1994) is 209,000. There is a complex racial mixture of European, Maya, Creole, Carib, Syrian, and Chinese elements. English is the official language. However, Spanish is widely used, and Carib and Maya are used on a lesser scale. On Aug. 3, 1970, Belmopan became the new capital of the country. It is situated in the very center of the nation. The site is about 50 miles (80 kilometers) from Belize City, 55 miles (88 kilometers) from Stann Creek, and 30 miles (50 kilometers) from Benque Viejo del Carmen, in the Cayo district, which borders on Guatemala. One major contrast to the former capital is that it nestles 200 feet (61 meters) above sea level.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Belize constitutes the Belize Mission, part of the Central American Union Mission, which in turn is part of the Inter-American Division. Statistics (1992) for *Belize*: churches, 33; members, 12,308; ordained ministers, 10; credentialed missionaries, 31; licensed ministers, 3; licensed missionaries, 61. Mission headquarters are at Belize City, Belize.

Institutions

Institutions. Belize Adventist College.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* SDA teachings were introduced into British Honduras by means of SDA publications. About 1885 Mrs. E. Gauterau, from the republic of Honduras, who had joined the SDA Church while in California, distributed publications in her home area and apparently went into British Honduras also. According to reports, T. H. Gibbs, a minister from New Orleans, visited Belize in 1887 and placed a reading rack on one of the principal streets, securing the services of one of the interested readers to keep it supplied with tracts. In December 1891 L. C. Chadwick, then president of the International Tract Society, visited Belize and found a small group of converts there. About this time F. J. Hutchins was sent to settle in the Bay Islands of the republic of Honduras; he came to Belize from time to time and in 1894 reported holding evangelistic meetings there. In 1893 J. C. Brooks canvassed there. In 1895 James A. Morrow settled in Belize and held regular weekly meetings at his house, reporting that he hoped to organize a church in the city soon.

Organization and Growth

Organization and Growth. From the beginning of the mission work in the area, British Honduras and the republic of Honduras, including the Bay Islands, were administered as a single mission field, and the statistics were reported together. At the turn of the century the headquarters for SDA work in the area (referred to as the Central American Mission) and a book depository were situated in Belize. The regular church congregation at Belize was reported to be about 50 persons in 1902.

In 1905 the combined membership for both countries, most of it in the Bay Islands, in Honduras, was reported at 160, organized in five churches and five companies. In 1906 the field was included in the West Indian Union Conference. In 1908 the Central American Mission was extended to include Guatemala and El Salvador, and the whole was organized as the Central American Conference, with 333 Sabbathkeepers. In 1913 the Central American Conference was reduced to the size of the original mission, and the next year it, along with some other areas, was transferred to the General Conference as a detached mission, the whole group being named the Northern Spanish American Missions. In 1918 the Honduras Mission (including both British Honduras and Honduras) was organized with a membership of 267. After several administrative transfers within the Inter-American Division, the mission was divided in 1930, and British Honduras and the Bay Islands were formed into a separate mission field. At that time British Honduras had only one church, with a membership of 56. By the time the mission was reorganized in its present territory in 1937, the membership had increased to 385, with the addition of seven churches. At the end of 1944 there were 12 churches and 422 members in this mission, which earlier that year had been attached to the British West Indies Union Mission. In 1952 the British Honduras Mission, which at the beginning of that year had 15 churches and 486 members, was returned to the Central American Union.

Laypersons have played a prominent part in the growth of the SDA Church in British Honduras. In 1930 I. D. Sabido, a member of the Belize church, sold books and gave Bible studies at San Pedro, a small fishing village on Ambergris Cay. The fishermen carried the new doctrine to Pembroke Hall on the northern mainland, where they sold fish. In 1931 two lay members, Mrs. Amy Campbell and Mrs. C. A. Gill, held meetings at Pembroke Hall. As a result of this work almost the entire village was won. Some families from there later moved to another village called Calcutta, which today is composed mainly of SDAs and has a large church school. In 1934 Mrs. Gill organized a Sabbath school at Corozal, near the Mexican border. The work in the Stann Creek area in the south was opened by another laymember, C. E. Overstreet.

In the Cayo district, in the western part of the country, the seed of Seventh-day Adventism was first sown by Violet James and a couple by the name of Raisin. In 1968 Aquilino Jesse was sent to look after the interest and help advance the work. He immediately organized a branch Sabbath school. This was followed a few months later by an evangelistic effort, after which six persons were baptized. Today there are a large number of believers. In April of 1972 Petronilo Romero, an active laymember, was asked to leave his hometown in Progreso to reside in Punta Gorda for the purpose of beginning SDA work in an organized way. When he arrived, he began preaching. Today many persons are members of the church as a result of his efforts in this southern district of the country.

Belize Adventist College

BELIZE ADVENTIST COLLEGE. A coeducational school on the secondary level located about 10 miles (16 kilometers) northeast of Belize City in Central America. It is connected to the city by a paved highway. Belize International Airport is located about 10—12 miles (16—20 kilometers) from Belize City on the Belize-Corozal road, about two hours' ride by car from the college campus. The school was established in 1969.

About five miles (eight kilometers) to the north of BAC is the beautiful coastal town of Corozal, this being the main shopping center of the district. The college campus covers an area of about 80 acres (32 hectares) of flat, rocky but fertile land, of which about one third is under sugarcane cultivation. However, efforts are now being made to cultivate the remaining land with vegetables and fruit trees.

A primary school had been in operation in the Calcutta Village area for approximately 20 years before this institution came into being. The need for a Christian education center was felt as early as 1960, but it was not until the early part of 1968 that things began to take some shape when a meeting was held between a representative of the Department of Education of Belize and the local leaders of the Calcutta Seventh-day Adventist Church. A positive agreement was reached, and in the second half of the year the clearing of the site was begun.

Under the leadership of Elder Winston D. Cunningham, president of the mission at that time, the members of the district churches began the construction of classrooms early in 1969. In September of the same year, the Adventist Vocational College (now Belize Adventist College), proudly opened its doors to 53 students, becoming also the fifty-third secondary school in the Inter-American Division of Seventh-day Adventists. Since then Belize Adventist College has welcomed an ever-increasing number of students each year.

Principals: James Bechtel, 1970—1972; Wilbert Oliver, 1972—1974; R. Elden Ford, 1977—1979; Arnold McLean, 1980—1982; Donaldo Clarke, 1983—1986; Carlos Edwards, 1987—1988; Ellis Coe, 1989—1994; Aquilino Jesse, 1994— .

Belize Mission

BELIZE MISSION. *See* [Belize](#); [Inter-American Division](#).

Bell, Goodloe Harper

BELL, GOODLOE HARPER (1832—1899). Educator and author. He was born, the eldest of 12 children, at Watertown, New York, and studied at Oberlin College.

At 19 he taught his first country school, but overwork placed him in the Battle Creek Sanitarium, where he accepted the Seventh-day Adventist faith, having been earlier a Baptist, and, for a time, a Disciple. After his health improved he began a private school for SDA children in the community. In 1872 he opened a school, under the auspices of the General Conference, which later became Battle Creek College. The following year Sidney Brownsberger was made principal. Subsequently Bell became head of the English Department. In 1881 Bell, who was considered a severe disciplinarian and who strongly advocated the principles of education set forth by Ellen G. White, clashed sharply with the principal, Alexander McLearn, on the operation of the college. As a result, the school was closed for a year, and Bell resigned and became principal of the newly established South Lancaster Academy in Massachusetts. After two years there he returned to Battle Creek and established a monthly called *The Fireside Teacher*, gave private instruction, particularly in English, and devoted considerable time to the preparation of textbooks in that subject. His wide interests led him to original field research in botany and natural history, and he was interested in painting, architecture, and music.

Bell made a noteworthy contribution to the development and molding of Sabbath schools, modeling them after the day school, with recitations, records, and thorough scholarship. He prepared a series of eight books for class use. When the General Sabbath School Association was formed in 1878, he was made the first recording secretary, and later the president. Among his published works are *Natural Method in English, Rhetoric and Higher English*, and a series of three grammar textbooks.

Bella Vista Adventist Academy

BELLA VISTA ADVENTIST ACADEMY. A coeducational day school with grades K-12. It is operated by Bella Vista Hospital as an Antillian Union school. It is accredited by the Puerto Rico Department of Education. The school opened in 1955 in Dr. Dunscombe's home with 10 students. William Barney was the first teacher for the one-room school.

The school continued expanding and now is located in three buildings that have 15 classrooms, three offices, and the library. The campus is on the Bella Vista Hospital grounds. Student enrollment in 1993 totaled 286. There are 21 faculty members composed of principal, librarian, guidance counselor, secretary, Spanish elementary teacher, music teacher, seven elementary teachers, and eight secondary teachers.

Principals: William Barney, 1955—1956; Ralph E. Williams, 1956—1962; G. L. Olsen, 1962—1965; Martha Duncan, 1965—1967; R. D. Hayden, 1967—1968; Maude Pearson, 1968—1971; Joseph L. Miller, 1971—1978; Aaron Moon, 1978—1980; Flora Alvarez, 1980—1982; Eli Toro, 1982—1983; Esther Brignoni, 1983— .

Bella Vista Hospital

BELLA VISTA HOSPITAL. A 157-bed general hospital situated at an elevation of 1,000 feet (305 meters) on a mountain ridge about two miles (three kilometers) from the city of Mayagüez on the western coast of the island of Puerto Rico. It is owned and operated by the Antillian Union. The hospital is fully accredited by the Joint Commission on Accreditation of Health Care Organizations and the Department of Health of the commonwealth of Puerto Rico.

The property consists of a modern four-story hospital building of reinforced concrete, a nurses' home, staff apartments, family residences, a new church building, and an academy. In 1960 an auditorium, seating about 300, was added.

In 1972 construction began on a new wing that doubled the capacity of the hospital. In addition to more beds, new surgery suites, a new pharmacy, a new central supply area, a new intensive care unit, a new kitchen and cafeteria, and other new services were added. Remodeling of the original building is taking place. In 1992 there were 550 employees, including 14 physicians, two dentists, and 220 graduate nurses, in the hospital and its clinics.

The institution is operated on an open-staff basis, with an administrator. About 200 qualified physicians and specialists use its facilities, which include medical, surgical, obstetrical,

X-ray with CT scan, nuclear medicine, bone densitometry, cardio respiratory therapy, clinical laboratory, health education, one-day surgery, endoscopy, and physical therapy units. There also is an invasive digital subtraction catheterization/angiography laboratory.

The minimum daily census of patients in 1992 was 77, with a maximum of 156. In that year 8,779 patients were admitted, and 44,779 patient days of care were given. More than 2,366 major operations and 4,147 minor operations were performed, and 686 babies were delivered. An additional 36,006 patients were treated at the polyclinic that is operated by the hospital in the city. In May 1993 the hospital opened a pediatric satellite outpatient clinic in San Sebastian. It also operates a satellite dental clinic in Ponce, on the southern part of the island. Many patients come from the nearby islands to be treated at the hospital.

The site for the hospital was chosen in 1947. A group of Seventh-day Adventist physicians (including Colby William Dunscombe and Charles B. Moore) were already practicing in Mayagüez, operating a regular polyclinic and a charity clinic. L. L. Dunn, the first administrator, supervised the construction of the hospital building and the purchase of equipment, which were partially financed by Hill-Burton funds. The hospital accepted its first patient on Jan. 1, 1954. During the first 10 years of its operation 27,600 patients were admitted.

On Aug. 15, 1965, a three-year accredited School of Nursing was opened in affiliation with Antillian College (about four miles [six kilometers] away). In 1972 the associate degree program was begun at Antillian College. In 1973 the hospital three-year diploma program was terminated. The hospital and the local church share in the support of a nine-grade school for English-speaking students. Along with Antillian Adventist University, the hospital has developed a four-year nursing program, a two-year respiratory therapy

technician program, and a two-year medical technician degree. It also has its own internship program for physicians.

Medical Directors: C. W. Dunscombe (acting), 1954; C. B. Moore, 1955; C. M. Donaldson, 1956; C. W. Dunscombe, 1957; C. M. Donaldson, 1958; H. F. Evans, 1959; R. L. Horner, 1960—1961; B. H. Westphal, 1962; C. M. Donaldson, 1963—1971; Benjamin LeDuc, 1972— .

Bellah, Charles Greeley

BELLAH, CHARLES GREELEY (1873—1964). Literature evangelist leader, administrator, author. At the beginning of the century he and his wife spent four years in colporteur work, and by 1906 he was directing the book work in the Missouri Conference. From 1907 to 1914 he directed the colporteurs in the Central Union, which in those days led in book sales. Following this, Bellah did evangelistic work in Missouri and for several years was pastor of the Central church in St. Louis. From 1922 to 1924 he served as president of the Kansas Conference, and for the following seven years carried heavy pastoral responsibilities.

Because of serious illness he retired in 1931, settling in Fredricktown, Missouri, chosen because there were no Seventh-day Adventists in town. The Bellahs aided in the establishment of a debt-free church there in 1950. He authored nine books.

Belleau, George S.

BELLEAU, GEORGE S. (1895—1964). Departmental secretary, administrator. A native of Quebec, he first came in contact with the teachings of the Seventh-day Adventist Church in 1913. He immediately enrolled at Canadian Union College to prepare for the ministry. In 1918 he began his service to the church in the Idaho Conference, following which he worked among the French-speaking people of eastern Canada and served for a time as mission superintendent in Brazil.

After graduation from the ministerial and educational course at Walla Walla College in 1927, he served in various capacities in the Oregon Conference and as MV and educational secretary in the North Pacific Union. He later served as president of the Idaho and Northern New England conferences.

Bellinda Hospital

BELLINDA HOSPITAL. *See* [Anacapa Adventist Hospital](#).

Belz, Francisco

BELZ, FRANCISCO (1866—1948). Pioneer teacher and evangelist in Brazil. He was born in Germany and emigrated with his family to Brazil, where his father was among the first in that country to join the Seventh-day Adventist Church. In 1899 he was baptized, and two years later, in 1901, entered denominational work as a teacher of a primary school. He received his education at the SDA Brusque missionary training school at Gaspar Alto (near Brusque), Santa Catarina, in Brazil. His name appears in the *SDA Yearbook* between 1909, when he was listed as a licentiate in the Santa Catarina and Paraná Conference, and 1928, when he was listed as an ordained minister in the Rio-Espirito Santo Mission. In between these dates he is listed also in the Rio Grande do Sul and Espirito Santo missions.

Belz, Wilhelm (Guilherme)

BELZ, WILHELM (GUILHERME) (fl. 1895). Reported to be the first Seventh-day Adventist in Brazil. As a child in Pomerania, he learned that according to the Bible the seventh day is the Sabbath. However, when he questioned his minister and his mother about the matter, he was led to dismiss the subject from his mind by the reply that Christ had changed the day of rest. Many years later, after the family had moved to Brazil, he found in the home of his elder brother, Carl, a copy of Uriah Smith's *Gedanken über das Buch Daniel* ("Thoughts on the Book of Daniel"), in which he read that the papacy had changed the Sabbath. He began an investigation, read and reread his Bible, and finally came to the conclusion that there was no divine authority for the change and that the seventh-day Sabbath was still the day appointed by God for worship. After a while he determined to observe it even though he was not aware of other Christians' doing so. His influence led several others in the neighborhood to begin keeping the seventh-day Sabbath some years before SDA missionaries reached Brusque, near Gaspar Alto, Santa Catarina, where he lived. He joined the SDA Church about 1895 and was "elected librarian of the [Brusque] tract society" (*Review and Herald* 72:636, Oct. 1, 1895).

Bender, Urbanus

BENDER, URBANUS (1877—1959). Minister, educator, and administrator in South Africa, West Indies, and the United States. He became a Seventh-day Adventist while still in his teens through reading. Upon graduation from Union College he assisted in city missions in Nebraska as cook, nurse, and general helper. Later he worked in Arkansas, first as a minister, and then as conference president (1901—1906). He was the first president of the West Indian Union (1907—1913), president of the Montana Conference (1913—1916), successively principal of Spion Kop College, administrator of Solusi Mission, and president of Cape Conference (1916—1927), teacher at Oakwood College (1927—1928), teacher at Mount Pisgah and Fletcher academies, minister in the North Carolina Conference (1928—1939), and minister in the Michigan Conference (1939—1946).

Benevolence, Systematic

BENEVOLENCE, SYSTEMATIC. *See* [Systematic Benevolence](#); [Tithe](#).

Bengali Boys' School

BENGALI BOYS' SCHOOL. *See* [Raymond Memorial High School](#).

Bengali Girls' School

BENGALI GIRLS' SCHOOL. *See* [Kellogg-Mookerjee Memorial Seminary](#).

Bengel, Johann Albrecht

BENGEL, JOHANN ALBRECHT (1687—1752). German Lutheran theologian, textual scholar, and commentator. He predicted that “the appearance of the coming of Jesus Christ,” the destruction of the beast, and the imprisonment of Satan would take place about 1836, and would be followed by *two* millenniums, the first a golden age on earth, the second the reign of the saints in heaven (Bengel, *Gnomon of the New Testament*, ed. Andrew R. Fausset, vol. 4, p. 226; vol. 5, pp. 365, 367, 368, 373). He described this “appearance” of Christ’s coming as separate from the “one coming of Christ in glory, at the last day” (*ibid.*, vol. 5, p. 363). Yet for many in Europe who did not necessarily follow his elaborately contrived chronology or his double millennium and double Second Advent, his writings served as a call to prepare for “the appearance of His coming,” which he called “the first dawn of the brightness of His actual coming” (*ibid.*, vol. 4, p. 232). His predictions for 1836 led many in Germany and Russia, for example, to look for “the advent near.” In fact, during the time of the Millerite movement in America, Bengel’s doctrine in summary was published in an English translation, in which a table listed the beast’s “overthrow at the appearing of the Lord” for 1836 (John C. F. Burk, *A Memoir of the Life and Writings of John Albert Bengel*, trans. R. F. Walker, p. 294). Bengel is mentioned in a Millerite paper as “looking for the advent about this time” (*The Signs of the Times* 6:36, Sept. 20, 1843), and referred to similarly by J. N. Andrews (*Review and Herald* 55:10, Jan. 1, 1880).

Benghazi Adventist Hospital

BENGHAZI ADVENTIST HOSPITAL. A 32-bed general hospital formerly operated by the Middle East Division in Benghazi, Cyrenaica, Libya, immediately east of the main commercial section of the city. It was administered by a medical director. The institution operated Medical, Surgical, and Obstetrical departments, and provided laboratory, X-ray, and pharmaceutical services. In 1964 a school of nursing was opened for training registered nurses and nurse's aids.

The institution was opened in 1956 by Dr. Roy S. Cornell, who had arrived Feb. 2, 1955, and had supervised the remodeling of a war-damaged hotel building secured for the hospital, purchased equipment, and arranged for a staff, while assisting the Libyan government as chief surgeon at the government hospital in Benghazi. The hospital was formally opened May 21, 1956. A year later Dr. Cornell contracted acute paralytic poliomyelitis, which left him completely paralyzed and unable to continue directing the project that he had pioneered.

The hospital was operated by the Nile Union Mission, until, at the end of 1958, it came under the direct control of the Middle East Division. Fakhry Naguib was the first business manager; the first nurses were Mrs. Rafic Issa and Dallal Kotaira (later Mrs. Munir Masloub), who, with Rafic Issa, business office assistant, and Munir Masloub, laboratory and X-ray technician, were active in establishing the work of the hospital. Miriam Bruce was the first director of nurses (from September 1956).

By 1963 minor construction provided for expanded laboratory and kitchen facilities and increased the patient capacity from 27 to 32. However, already by late 1961, because of the need for expanded medical services, it had been decided to relocate the hospital. A member of the royal family made available for purchase 10 acres (40,000 square meters) of choice property. Community support was enlisted, and oil companies operating in the area contributed \$750,000. Construction on the project began in 1964, and on Jan. 17, 1968, the 60-bed hospital, valued at US\$1.4 million, was dedicated and opened to the public, with a staff of 105. On Nov. 23, 1969, the new Revolutionary Command Council, whose policy required that all medical services be owned and administered by the government, nationalized the hospital. The expatriate staff, consisting of 48 families and single workers from the United States, the Philippines, Indonesia, India, and several Arab countries of the Middle East, were relocated outside the country.

Medical Directors: Roy S. Cornell, 1956—1957; J. P. Munsey (acting), 1957—1960; William Wagner, 1960—1963; D. Clifford Ludington, 1963—1968; G. N. Benson, 1968—1969.

Benin

BENIN (formerly Dahomey). A republic in West Africa, formerly colonized by France. It received its independence on Aug. 1, 1960. It has an area of 43,483 square miles (112,621 square kilometers) and a population (1994) of 5.3 million. It is bounded on the north by Niger, on the east by Nigeria, on the west by Togo and Burkina Faso, and on the south by the Gulf of Guinea. Agriculture is the principal occupation, the chief exports being palm kernels, palm oil, groundnuts, cotton, and coffee. Most of the people are animists, with some Muslims and Christians.

Seventh-day Adventist Work

Seventh-day Adventist Work. The territory of Benin constitutes the Benin Mission, which is part of the Sahel Union Mission and thus part of the Africa-Indian Ocean Division. The country, then known as Dahomey (its name was changed to Benin in 1975), was first entered by an SDA in 1957 when Georges Vaysse, a European colporteur, canvassed there for about two years. As a result of his efforts, two men accepted the SDA message.

In 1963 the West African Union asked H. Kempf, president of the Ivory Coast Mission, to make a tour of Dahomey and Togo to explore the possibilities of establishing permanent work there. In 1964, while working in Togo, he visited Dahomey and won converts. The Togo-Dahomey Mission was established the same year. Work progressed gradually. In 1986 Benin became an organized mission. At the end of 1992 there were 1 church, 10 companies, and 551 members.

Benin Mission

BENIN MISSION. *See* [Africa-Indian Ocean Division](#); [Benin](#).

Benjamin, William Anthony

BENJAMIN, WILLIAM ANTHONY (1884—1969). Pioneer in General Conference insurance. He was a native of Michigan and entered denominational employ in 1931, serving as business manager of Southern Missionary College. Four years later he inaugurated the insurance service of the General Conference, and was in charge of it until his retirement in 1957.

Bensheim-Auerbach Old People's Home

BENSHEIM-AUERBACH OLD PEOPLE'S HOME. A home that had 20 apartments for the aged, situated at Bensheim-Auerbach, south of Darmstadt, in the famous "Bergstrasse," the part of Germany with the mildest climate. It was established on May 1, 1960. There was a chapel in the home that also served as a place of assembly for the local church members. This institution was closed in 1979.

Superintendents: O. K. Fuchs, 1960—1962; Karl Koehler, 1962—1963; J. Buerger, 1963—1968; Hans Graf, 1969—1979.

Benson, Harry Farmer

BENSON, HARRY FARMER (1882—1947). Missionary, teacher. He was baptized in 1901, entered the ministry in 1904, taught at Beechwood Academy (1905), and in 1906 began 35 years of mission service in Japan, Korea, and Malaya. He was at various times secretary-treasurer, district mission director, and union mission superintendent. During furloughs he taught at Mount Vernon Academy and Atlantic Union College. He was transferred in 1940 from Japan Junior College to Penang, Malaya, for pastoral work, and returned to the United States in 1942.

Bequests, Annuity Contracts, Trusts, and Life Income Agreements

BEQUESTS, ANNUITY CONTRACTS, TRUSTS, AND LIFE INCOME AGREEMENTS. *See* [Wills, Charitable Gift Annuities, Trusts, Life Income, and Other Charitable Agreements](#).

Bequia Seventh-day Adventist Secondary School

BEQUIA SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A coeducational nonboarding high school, situated at Port Elizabeth, Bequia, St. Vincent and the Grenadines, West Indies. The school was begun in September 1950, with L. A. Gittens as principal. It is operated by the East Caribbean Conference. The school offers five years of secondary instruction in academic preparation for examinations administered by the Caribbean Examinations Council (CXC). The school was accredited as a secondary school by the Board of Regents of the General Conference of Seventh-day Adventists, and the relevant certificate was issued July 9, 1990.

Principals: Anthony Ollivierre, 1990— .

Berean Library

BEREAN LIBRARY. A set of books selected for the training of lay evangelistic workers through individual or group reading in accordance with a plan called the Missionary Reading Circle and conducted through the pages of the *Review and Herald*, the *Missionary Magazine*, and the *Youth's Instructor*, under the title "Berean Library Studies." The idea first appeared in the *Review and Herald* (76:776, Nov. 28, 1899). The Berean Library is first listed in the *General Conference Bulletin* for the third quarter of 1899 (p. 65). It was published by the Review and Herald Publishing Association, although the early titles carried the imprint Berean Library, Battle Creek, Michigan. At first the plan was to issue the selected titles, usually reprints in paperbound form, quarterly, and the library was advertised as a periodical (annual subscription 75 cents), but apparently the plan was abandoned, and only 12 numbers had been listed by 1915. The series was carried as a separate set in the Review and Herald catalog until 1921 and was afterward discontinued.

The library as listed in 1905 included:

(1) *Steps to Christ*, by Ellen G. White; (2) *Thoughts on Daniel*, and (3) *Thoughts on Revelation*, both by Uriah Smith; (4) *Christian Principles*, by S.M.I. Henry; (5) *Looking Unto Jesus*, by Uriah Smith; (6) *History of the Sabbath*, by J. N. Andrews; (7) *Great Nations of Today* (pamphlet), by A. T. Jones; (8) *Battle of the Century* (pamphlet), by P. T. Magan; and (9) *Miraculous Powers* (pamphlet), by M. E. Cornell. The 1915 catalog listed numbers (10) *Our Paradise Home*, by S. H. Lane; (11) *Religious Liberty in America*, by C. M. Snow; and (12) *The Coming King*, by J. Edson White. The catalog listed the following substitutions for the original selections: (4) *His Glorious Appearing* [James White?]; (5) *Sabbath in the Scriptures*, and (6) *Sabbath in History*, two parts of a two-book reprint of the *History of the Sabbath*, by J. N. Andrews; (7) *Conflict Between Capital and Labor*, by E. T. Russell; (8) *Here and Hereafter*, by Uriah Smith; and (9) *Bible Footlights*, by William H. Granger. The 1916 and later catalogs listed *Religious Liberty in America* as number 4 of the set, which by then had only seven or eight titles. Several volumes included in the series are in print at the present time.

In its early period the editorial committee included L. A. Hoopes, S. N. Haskell, A. T. Jones, W. C. Sisley, and S. H. Lane.

Berger, Alberto

BERGER, ALBERTO (fl. 1895). One of two brothers (the other was J. Frederico) who were among the earliest Seventh-day Adventist colporteurs in Brazil. Apparently they were originally from Germany and emigrated first to the United States and then to Brazil, where they arrived in August 1895 and worked among the German settlers in Rio Grande do Sul for a short time, after which they returned to Germany.

Berger, J. Frederico

BERGER, J. FREDERICO. *See* [Berger, Alberto](#).

Bergheim Mühlenrahmede

BERGHEIM MÜHLENRAHMEDE (Mühlenrahmede Retreat Center). A property consisting of about five acres (two hectares) of land, with a building completed in 1961 by the Grundstückverwaltung der Siebenten-Tags-Adventisten in Westdeutschland (the Seventh-day Adventist Building Corporation in Western Germany) providing accommodations for 215 guests, a large dining room and meeting hall seating 150 (which can be enlarged, if necessary, by opening the sliding doors to the vestibule), and also a library and a music room. It is situated on the hillside above the Rahmede Valley in the Sauerland forests near the town of Altena in North Rhine-Westphalia, western Germany, about 40 miles (64 kilometers) east of Düsseldorf. The center is owned and operated by the North German Union.

The institution provides opportunities for rest and recreation for church members and their friends. Its facilities are used also for ministerial meetings, colporteur institutes, church officers' and laypersons' meetings, Bible schools for youth and adults, children's and veterans' camps, and courses in diet.

The institution originated in 1953 when the Hessia-Westphalian Conference established in Evingsen, near Altena, Westphalia, a small recreation camp for SDA young people, which consisted of three small wooden houses. Later these buildings were moved to Mühlenrahmede, where, about 1960, the construction of the present structure was begun. After several alterations in 1993, 104 persons can be accommodated. The meeting hall seats 120. In the 1980s a sports field, a playground for children, and a small animal precinct were added. In 1993 the property covered 8.4 acres (3.4 hectares).

Managers: Ernst August Schulz, 1961—1964; Helmut Gaffron, 1964—1973; Wolfgang Thieme, 1973—1980; Wolfgang Oldenhoff, 1980—1984; Reinhard Fuchs, 1984— .

Bergman, George Clyde

BERGMAN, GEORGE CLYDE (1898—1957). A Loma Linda graduate (1924), first Seventh-day Adventist missionary doctor sent to Ethiopia (1927). He married Gertrude Katherine Nelson in 1921. Largely because of Emperor Haile Selassie's confidence in him, he established the Taffari Makonnen Hospital in Dessie. To reach Dessie he, his wife, and baby had to travel 300 miles (500 kilometers) by horseback and mule caravan, and then he had to build the mission hospital himself. In 1932 he founded the Empress Zauditu Memorial Hospital in Addis Ababa, with his sister, Esther Bergman, as director of nursing education. She died there in 1935.

Bergman was called to serve in the United States Army in 1942, and received distinguished service medals for his services in inter-American affairs. In 1946 he entered private practice.

Berlin Hospital

BERLIN HOSPITAL (Krankenhaus Waldfriede). A 230-bed acute-care hospital operated by the Euro-Africa Division in Berlin. It has six departments—internal medicine, surgery, gynecology, obstetrics, anesthesiology, and radiology—each headed by a department chief.

Founded on Apr. 15, 1920, the institution was called Waldfriede Sanitarium and Clinic. When in 1930 the sanitarium was enlarged, the name was changed to Waldfriede Hospital because of the requirements of the government health insurance program. From then on, it has been a registered hospital with three departments, each with two wards. Recognition as a sanitarium had already been granted by the regency of Potsdam, where the hospital was situated at the time. After the area was incorporated into Greater Berlin, the hospital came under municipal authorities (at that time, the public health office) of the metropolitan area of Berlin.

The institution was opened with 39 beds; later the number increased to 60; and through an extension in 1922—1923, to 110. Further enlargement in 1927—1928 brought the number of beds to 134 and later, in 1959, to 186, and in 1991 120 beds were registered by the senate of Berlin.

Many patients prefer the Waldfriede Hospital to other institutions because of the excellent care they receive and because of the friendly spirit evident there. The hospital runs internship and residency programs in each of the departments, and works with a closed staff program.

Up to 300 physicians from all over the city refer their patients to Waldfriede Hospital.

Since 1923 the hospital has had a nursing school with 65 students. The diploma is recognized by the German authorities.

In July 1993 a health center opened its doors. It is the first center attached to an acute-care hospital within the European Seventh-day Adventist health-care system and is under the leadership of a specialist in public health.

Medical Directors: L. E. Conradi, 1920—1955; G. R. Fenner, 1955—1975; A. Schwarz, 1975—1983; R. Noltze, 1983— .

Managers: E. A. Behrens, 1924—1928; Johannes Seefried, 1928—1935; Ernst Müller, 1935—1961; Hermann Leue, 1961—1970; Rudolf Arnold, 1970—1986; E. Scharfschwerdt, 1986— .

Berlin-Brandenburg Conference

BERLIN-BRANDENBURG CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

Berlin-Steglitz Old People's Home

BERLIN-STEGLITZ OLD PEOPLE'S HOME A 55-bed old people's home operated in Berlin, Germany, by the Berlin-Brandenburg Conference of the North German Union.

The need for a home for aged Seventh-day Adventists of the Berlin area became apparent after World War II. In 1956 a suitable house at 39 Grunewald Street, Berlin-Steglitz, was purchased and remodeled. The first patients moved in on June 1, 1957, and the home was opened officially on June 6, 1957, with 36 patient beds. Capacity in 1993 was 755 patient beds. At present (1993) the manager is Gerd Mollack, and the head nurse is Manda Brala.

Bermuda Conference

BERMUDA CONFERENCE. The unit of church organization comprising the territory of Bermuda, and forming part of the Atlantic Union Conference, which in turn is part of the North American Division. Statistics (1993): churches, 8; members, 2,883; church schools, 1; ordained ministers, 7; licensed ministers, 2; teachers, 28. Headquarters: 41 King Street, Hamilton HM 19, Bermuda.

Institutions

Institutions. Bermuda Institute.

Local churches: Devonshire, Hamilton (Hamilton, Pembroke), Hamilton Parish (Midland Heights), Somerset, Southampton, St. George's, and Warwick.

History

History. Seventh-day Adventist work began in Bermuda early in the 1890s when two SDAs, Marshall Enoch and his wife, emigrated from Nova Scotia. About the same time two brothers, Frank and Marquis Pogue, came from Minnesota as colporteurs. The first Bermudan converts were the R. T. Munroe family, who began observing the Sabbath after studying SDA publications bought from one of the Pogue brothers. In 1895, when Marshall Enoch heard of the Munroes, he visited them and arranged to hold weekly services in their home. From this Munroe family came a minister, several missionaries, Bible instructors, and nurses.

From 1901 until Bermuda was made a part of the Atlantic Union Conference in 1915, the work in the islands was directed by the General Conference as one of the "miscellaneous missions." The mission was fully organized in 1959, and was incorporated by an act of the Bermuda Parliament in 1960. In 1986 the Bermuda Mission became the Bermuda Conference.

The first Seventh-day Adventist minister sent to Bermuda was J. W. Bartlett, who organized a company in Hamilton on Mar. 16, 1901. During the pastorate of J. A. Morrow, the first permanent pastor (1903—1909), the first little church was built in Hamilton. This has been replaced since by a larger church on King Street. The new building, dedicated in 1949, and serving also as an evangelistic center, has been an important factor in the growth of the work in the islands.

The second church, begun in Southampton in 1926, was a small chapel erected on land donated by Profirio Gomez, and later enlarged. A new church building was erected and was dedicated on Dec. 19, 1964.

Another church was organized in St. George's in 1935. The members met in rented quarters until 1954. They bought the historic Cooper estate on York Street and remodeled the building into a church auditorium and Sabbath school rooms, and dedicated it free of

debt in 1957. In 1984 a larger edifice was erected on Secretary Road in St. George's. A portion of the York Street church is being used as a Community Services center.

In 1965 the Warwick church was dedicated; in 1978 the Midland Heights church was dedicated. The new Somerset church was completed in 1983 and dedicated debt-free in the same year. In 1987 and 1990 new churches were opened in Devonshire and Pembroke, respectively.

Special emphasis was placed on evangelism following the 1950 General Conference session, when W. H. Branson, the newly elected General Conference president, challenged the world field to double the church membership during the coming quadrennium. The Bermuda Mission doubled its membership in less than two years: the 1950 total was 288; the 1952 total was 607.

Evangelism in Bermuda has been fostered in many ways through a number of radio and television programs. Tent, church, and school evangelism continue to constitute the thrust of witness to the island.

Since 1989 administrative posts have been filled by Bermudans.

Mission Superintendents/Conference Presidents: J. A. Morrow, 1903—1909; H. F. Taylor, 1913—1914; Eugene Leland, 1914—1919; E. C. Rowell, 1919—1921; H. W. Carr, 1921—1926; W. A. Sweany, 1926—1930; Alexander Houghton, 1930—1933; Joseph Capman, 1933—1938; O. R. Snipes, 1938—1939; J. F. Knipschild, Sr., 1939—1945; J. A. Toop, 1945—1949; Beaman Senecal, 1949—1956; H. R. Jenkins, 1956—1964; V. E. Kelstrom, 1964—1965; R. R. Adams, 1965—1968; H. C. Currie, 1968—1971; F. R. Aldridge, 1971—1974; R. H. Carter, 1974—1977; A. R. Goulbourne, 1977—1986; E. L. Richardson, 1986—1992; Carlyle C. Simmons, 1992— .

Bermuda Institute

BERMUDA INSTITUTE. A coeducational elementary and secondary school located in Southampton, Bermuda. In 1898 a school was opened by the Enoch family, with Winnie M. Peebles as teacher. This was before a church was organized in Bermuda. In 1942 J. F. Knipschild, Sr., superintendent of the mission, was granted permission by the government to establish a school in Southampton Parish. Classes were conducted in rooms at the back of the old Southampton church until 1953, when an old homestead known as Sandringham was secured and remodeled into two classrooms. Another classroom was added in 1956.

On Nov. 16, 1961, Governor Major General Sir Julian Gascoigne officially opened a modern two-room primary department. June 9, 1965, saw the groundbreaking for a new library, science laboratory, assembly hall, kitchen, and classrooms to accommodate the increased enrollment.

With the introduction of the tenth grade in September of 1966, the enrollment rose to 200 and the faculty increased to nine. In 1967 a full secondary school year began with some 210 students and 11 teachers.

A third modern and fully equipped building valued at \$125,000 was dedicated free of debt in March 1972. The phenomenal growth and excellent quality of its teaching soon resulted in full denominational accreditation for Bermuda Institute.

In 1981 ground was broken for the construction of an administration building and classrooms for the elementary school. It was completed in 1983.

In 1984 a building to facilitate vocational arts for the high school was added. To meet further expanding enrollment, the administration converted the assembly hall in the elementary school to three classrooms. In April 1993 a new elementary and administration building was opened free from debt.

Principals: R. E. Malcolm, 1967—1968; C. B. Skinner, 1968—1970; William Brown, Jr., 1970—1974; Howard Pires, 1974—1976; Gladwin R. Trott, 1976—1979; Mrs. Joseph Dixon (acting), 1980; Joseph Redcross, 1981—1982; Ian Kelly, 1982—1986; Rosemary Tyrrell, 1987—1991; Clayton McKnight, 1991— .

Bernstein, Otto O.

BERNSTEIN, OTTO O. (1874—1965). Evangelist, teacher, administrator. After hearing Ellen White and other speakers at the 1888 General Conference session, he was inspired to become an evangelist. He enrolled in Union College during 1891, its opening year, and became known as an orator. He became a minister in the Minnesota Conference and was called to evangelism in England. Back in the United States he conducted a total of 77 major evangelistic campaigns during terms of service in Pennsylvania, Colorado, Kansas, and Nebraska. He was the first principal of Maplewood Academy, where he also taught Bible. He served as president of the New Jersey Conference and the Southern California Conference.

During 1934 Bernstein was in charge of a booth at the World's Fair in Chicago, where the worldwide work of the church was presented to the public and more than 500,000 pieces of literature were distributed.

Bethel Academy

BETHEL ACADEMY. *See* [Wisconsin Academy](#).

Bethel College

BETHEL COLLEGE. A coeducational boarding school on the academy level, operated by the Southern Africa Union Conference, located in southern South Africa. It provides secondary training for a student body representing the African population in the territory of the union.

In 1993 enrollment was 551 (56 secondary, 495 junior college). The faculty numbered 27. About 52 percent of the students were from Seventh-day Adventist families and the rest from Christian backgrounds.

The college is affiliated with the local University of the Transkei and registered with the government. Students sit for external government examinations after the tenth and twelfth years, reaching a university entrance standard.

History

History. *Maranatha Mission.* The forerunner of Bethel College was the school at Maranatha Mission, situated in the Eastern Cape Colony 25 miles (40 kilometers) from Grahamstown, on 500 acres (200 hectares) of land donated by a layperson, Charles Sparrow. It was the first Seventh-day Adventist mission among the African people.

The school was opened by G. A. Ellingworth, its first principal, in 1909 with an enrollment of 60 students. The first among many trained during those early years were Amos Magalela, Agrippa Mzozoyana, Stanford Ntwana, Banford Scott, Shadrach Pikoli, Douglas Ntsikeni, Dode Kobe, and Griffiths Mayaba, all of whom later occupied responsible positions in the work. In 1910 the first four converts were baptized.

In 1916, when W. Claude Tarr was director of Maranatha Mission, the committee decided, because the African population was moving eastward, to move Maranatha Mission to the Transkei, an area of teeming African population.

Bethel Mission. In 1917 approximately 300 acres (120 hectares) of partly cultivated farmland, five miles (eight kilometers) from Butterworth, were purchased for £1,100. The first building was a small pole-and-mud church with a thatch roof. Soon other buildings were added, and the school was moved from Maranatha Mission. The new mission took the name Bethel.

One year after the opening of the work in the Transkei 30 converts were baptized, one of them being 100 years old. It was necessary for I. B. Burton and W. C. Tarr to work without the assistance of African teachers, inasmuch as none had yet completed their training. The first graduation from the Theological Department took place in 1920. The school served as the Bethel Training School for all African workers within the Union of South Africa.

Spion Kop Missionary Institution. From 1928 to 1937 the training school was operated in Natal and became known as the Spion Kop Missionary Institution, occupying the buildings vacated when the European training school, Spion Kop College, was moved to Helderberg.

Bethel College. At the end of 1937 the institution was transferred again to Bethel Mission, and was established on its present site. Its name was changed to Bethel Training College and changed again at the end of 1961 to Bethel College.

Beginning in 1955 the plant and facilities were expanded in order to provide for doubling the enrollment. Additions included a new church and a basement recreation hall (1955), a new cafeteria and a domestic science unit (1958), a remodeling of the administration building with a two-story frontage (1960), and extensive additions to the boys' dormitory (1962).

In 1974 additions to the girls' dormitory were made and a new science block was built.

The industrial program includes operating a dairy with a registered Friesland herd; also kitchen cabinet making. Bethel farm is productive, supplying milk to neighboring villages as well as to the Bethel community. By 1993 poultry farming was proving to be the backbone of the farming program.

Also by 1993 many of the old buildings had been modernized and converted to new uses. A magnificent new administration building had been erected at the center of the college.

Principals—Spion Kop Missionary Institution: J. G. Siepman, 1928—1929; F. E. Thompson, 1930—1933; R. E. Ansley (acting), 1933—1934; E. D. Hanson, 1935—1937.

Bethel College: E. W. Tarr, 1938—1940; P. H. Mantell, 1941; E. W. Tarr, 1942—1944; A. V. Edwards, 1945—1947; S. W. Beardsell, 1948—1957; W. A. Hurlow, 1957—1963; R. G. Pearson, 1963—1970; R. A. Marx, 1971—1973; M. R. Siepman, 1973—1978; I. du Preez, 1979—1980; J. J. Mdakane, 1981—1990; T. H. Langeni, 1990—1992; S.B.M. Baduza (acting), 1992—1993; S. Lebese, 1993— .

Bethel Sanitarium

BETHEL SANITARIUM (1917—1925). A health institution, earlier called the Alberta Sanitarium, operated by the Alberta Conference and the Western Canadian Union Conference between 1917 and 1925 at Calgary, Alberta, Canada. It occupied a two-story main building with 31 rooms and a number of outbuildings on a 23-acre (nine-hectare) property at Bowness Park, eight miles (13 kilometers) west of Calgary. Between 1920 and 1924 it treated between 200 and 400 patients a year, was supervised by a physician, and had a staff of nurses numbering from 5 to 20. Until 1922 the sanitarium operated a Physiotherapeutic Department in the city of Calgary. For some time it also offered nursing training in affiliation with one of the Seventh-day Adventist schools of nursing in the United States.

The sanitarium was an outgrowth of treatment rooms opened in Edmonton in 1903 by Frank L. Hommel, a graduate of Battle Creek Sanitarium. His work prospered so well that in 1908 a 28-room house, one of the largest in town, was rented to house his establishment, which had become known as the Alberta Sanitarium. According to the 1909 *Yearbook* (pp. 176, 190) an institution under the name of Alberta Sanitarium was opened in 1908 at Lacombe, on the campus of the present Canadian Union College (*see Western Canadian Tidings* 13:3, 4, Mar. 14, 1923; Mar. 28, 1923). The *Yearbook* lists its assets at \$4,000, capacity at 20 patients, and the number of patients treated in the preceding year is given as 250. In the 1910 *Yearbook* there is a notation that the sanitarium is not under conference control, though the *Yearbook* still lists the conference president as a member of the governing board. In 1911 Hommel went to Calgary and opened treatment rooms there. In June 1917 the Alberta Conference took over the management of the establishment. About that time two physicians, Hans and Dale Bonde, recent Loma Linda medical graduates, came to Calgary and apparently set up a small hospital, which soon required more space. The conference then provided property first in town and later at Bowness Park, to which the treatment rooms and the doctors' offices were transferred. On Aug. 1, 1923, the institution, which had been called Alberta Sanitarium, changed its name to Bethel Sanitarium to avoid confusion with government-operated Alberta Sanitarium situated nearby. In 1919 the operation of the sanitarium was assumed by the Western Canadian Union Conference, but later it was returned to the Alberta Conference.

Bethel School

BETHEL SCHOOL. *See* [Hong Kong Adventist College](#).

Bethel Training School

BETHEL TRAINING SCHOOL. A school at the Bethel Mission near Butterworth, Transkei, South Africa, listed in the *Yearbook* from 1925 to 1927 and included in the list of African Division institutions from 1925 to 1929. Its faculty included E. E. Ladd and his wife; Miss A. V. Sutherland; A. P. Tarr and his wife; Ross Ansley; and three national teachers. *See* [Bethel College](#).

Bethesda Adventist Home and Hospital

BETHESDA ADVENTIST HOME AND HOSPITAL. A home for senior citizens situated at 27 Esplanade Road, Mount Eden, Auckland, New Zealand. The property is conveniently located about two miles (three kilometers) from the center of Auckland, on the base of Mount Eden, an extinct volcanic cone. The institution is owned and operated by the North New Zealand Conference.

The original two-story building was for many years the conference office and was converted to form the administrative section of the home, providing an office, kitchen, dining room, chapel, and staff quarters. To this was added a new wing that provided a bed capacity of 28. Alterations to the two-story building, together with the construction of the new wing, were financed by the church in North New Zealand and generously subsidized by the New Zealand government. The home was officially opened on July 4, 1965.

Additional extensions were opened in 1971, increasing the accommodations of the home to 38.

Betikama Adventist High School

BETIKAMA ADVENTIST HIGH SCHOOL. A coeducational boarding school on the seventh-standard (approximately junior high school) level, owned and operated by the Western Pacific Union Mission, situated on the banks of the Lunga River, about eight miles (13 kilometers) from Honiara, capital of the island of Guadalcanal, Solomon Islands. The school was founded in 1948 by A. L. Thrift, an Australian missionary, using the facilities of an abandoned World War II American base camp, which included, among other things, dormitories, a light plant, and water systems.

The school originally accepted only boys, but it was made coeducational in 1950, the first such school in the eastern Solomon Islands. Students come from all the islands of this group. Instruction is conducted in English, and high standards are maintained in all subjects of the curriculum. Besides high academic standards, strong evangelistic outreach and Pathfinder programs have been carried on through the years.

In 1962 more than 100 boys and nearly 100 girls were in academic classes ranging from preparatory to standard 7. In 1963 a European woman teacher was appointed to help train the girls, making a teaching staff of two Europeans and nine nationals.

Form 1, the first year of high school, was added in 1965. The high school program developed over the years until in 1973 the first group of form 5 students sat for the Cambridge Overseas School Certificate. The 1993 enrollment was 364, with an academic staff of eight.

The operational costs of the school, apart from the salaries of overseas missionaries, are largely met from two major industries—Betikama School Farm and Betikama Carvings, the latter providing a worldwide outlet for Solomon Island woodcarving and other local handcrafts. A girls' sewing industry is currently being expanded.

Prior to 1963 the school building complex consisted of American wartime Quonset huts, except for two classroom blocks and the chapel, with a seating capacity of 300. From 1963 onward a vigorous building program has been carried on to replace the wartime buildings. A Thirteenth Sabbath Offering overflow started this program. By 1974 the only wartime buildings remaining in the greatly expanded high school complex were the woodwork classroom and the boys' kitchen-dining room.

Principals: R. W. Richter, 1948—1959; K. F. Silva, 1959—1962; L. M. Miller, 1962—1968; M. J. Ward, 1968—1971; R. H. Smith, 1971—1975; G. Hawke, 1976—1977; D. Cowley, 1977—1978; N. D. Tosen, 1978—1979; R. Woolley, 1980—1985; T. Rore, 1986—1989; M. Katovai, 1990—1991; C. Viva, 1992— .

Beulah College

BEULAH COLLEGE. A coeducational boarding school offering 12 grades of secondary education, situated on 327 acres (132 hectares) of flat leasehold land at Vaini, nine miles (14.5 kilometers) east of the administrative capital of Nuku‘alofa, on the island of Tonga.

A school in the area was opened in 1895 by Mrs. E. Hilliard, who arrived in Tonga with her husband, a Seventh-day Adventist minister, a few months before. Classes were at first conducted in their home. When the enrollment increased, instruction was transferred to a 14' x 24' (4.3 m. x 7.3 m.) schoolhouse. The next year Mrs. E. S. Butz, who came with her husband and child from Pitcairn, assisted in the school, which numbered up to 28 pupils. However, the school did not continue.

On Nov. 28, 1904, a school was established on the Nuku‘alofa Mission site with 12 pupils, and Ella Boyd, from Australia, as teacher. Nellie Sisley, Myra Ford, and Mrs. E. Thorpe followed her as teachers. The school was patronized by the European trading community, as well as by the Tongan royal family and local chiefs.

In 1921 a boarding school was opened at Houma, with E. E. Thorpe in charge. In 1924 C. S. Palmer arrived as the school's first principal. The enrollment increased steadily to about 50 pupils, four of whom were girls. Joni Latu, recently returned from Avondale College, assisted.

Toward the close of 1923 the first lease, 80 acres (32 hectares), of the present property was secured by R. W. Smith. The Houma school was moved to the new campus in 1925. When C. S. Palmer returned to Australia in 1926 because of ill health, Mrs. R. W. Smith assumed leadership of the school and continued until H. L. Tolhurst arrived in 1927, acting as both field superintendent and principal.

Beulah was officially recognized by the government's Education Department as a college in 1937.

For some years the school struggled against difficulties, such as lack of facilities, which restricted enrollment. Gradually conditions improved, and capable national staff were added. Henele Moala, Steven Fine, and Ilaisa Teaupa were assisting J. Cernik in 1948. The Tongan government, the director of education, the secretary to the premier, and other officials spoke highly of the educational contribution made by Beulah College during the 1940s.

During the principalship of A. E. Watts (1938—1940), a new European-style school building was erected that was opened by Queen Salote in 1939. During the Japanese invasion of the Pacific, Paul Fua led the college. Another 100 acres (40 hectares) of fertile land was secured during J. Cernik's administration, while in 1955 a third lease of 147 acres (60 hectares) of coconuts was obtained. To cope with increased enrollment and advanced levels of education, a second expatriate was added to the staff, commencing in 1958 with R. N. Sutcliffe. In 1972, 11 grades were offered, and 12 in 1985. An excellent brass band has operated since 1966, and in recent years two dormitories, additional classrooms, a kitchen and dining room, and a library have been added. Enrollment in 1993 was 310.

Principals: C. S. Palmer, 1924—1926; Mrs. R. W. Smith (acting), 1926—1927; H. L. Tolhurst (acting), 1927; B. E. Hadfield, 1928—1933; H. L. Tolhurst, 1933—1937; A. E. Watts, 1938—1940; A. W. Martin, 1940—1942; Paul Fua, 1943; J. Cernik, 1943—1950; A. H. Dawson, 1950—1956; D. Powell, 1956—1958; E. M. Arthur, 1959—1965; A. Sonter, 1966—1968; Peter Truscott, 1969—1970; D. Edgeworth, 1972; G. Hawke (acting), 1973; L. Hughes, 1974—1975; D. C. Sutcliffe, 1976—1977; Nemani Tausere, 1978; D. A. Caldwell, 1979—1981; Tesimale Latu, 1982—1987; E. Butler, 1988; Apisai Mahe, 1989—1991; R. M. Hansen, 1992—1993; K. A. Rowe, 1993—1994; T. Latu, 1994— .

Bhuket Mission Hospital

BHUKET MISSION HOSPITAL. *See* [Phuket Mission Hospital](#).

Bhutan

BHUTAN. An autonomous kingdom lying on the southeastern slopes of the Himalayas. It is bordered on the west by Sikkim, on the north by Tibet, and on the south and east by India. It has an area of 19,305 square miles (5,000 square kilometers) and an estimated population (1994) of 1.7 million. In the eighteenth and nineteenth centuries Bhutan resisted British efforts to open trade; in 1866 it accepted a settlement by which the British undertook to protect it from outside interference. After 1949 its foreign affairs were administered by India. Bhutan is ruled by a hereditary maharajah. The people of Bhutan are mostly of Tibetan stock, with a significant minority of Nepalese in western Bhutan. There are also Lepchas from Sikkim, and Paharis. The Bhutanese speak a Tibetan dialect. They are predominantly Lamaistic Buddhists. The preaching of Christianity has been forbidden by a royal decree.

The hill people are graziers and herders. the inhabitants of the valleys industrious farmers. Primitive and virtually roadless Bhutan was first opened up to the outside world in 1959, and now has three roads. In 1962 the country had two doctors and 20 pharmacists and was issuing its own passports and postal stamps.

Seventh-day Adventist influence is restricted to the sale of health and religious books by student literature evangelists. There are several hundred students of the Voice of Prophecy Bible Correspondence School. Five Bhutanese were baptized on Oct. 24, 1993, as a result of evangelistic meetings conducted by P. D. Kujur and his team at Raimatan Forest Camp, near the Bhutan border.

Bhutan is assigned to the Himalayan region, which is a part of the Southern Asia Division. In 1993 this region, which includes Nepal, had three Seventh-day Adventist churches.

Bible

BIBLE. The collection of sacred writings accepted by conservative Christians as being of divine origin and therefore possessing divine authority. The OT consists of 39 books written before the first advent of Christ, while the NT, written since Christ's time, consists of 27 books. (Seventh-day Adventists, in common with Protestants in general, hold that the Apocrypha is not a part of the canon of Scripture.)

Bible in the Seventh-day Adventist Church. SDAs believe that “the Holy Scriptures, Old and New Testaments, . . . given by divine inspiration” and that they “are the infallible revelation of His will” (*Church Manual* [1990], p. 23). All theological beliefs must be measured by them; any teaching that is contrary to them is to be rejected.

Early SDAs affirmed that the Bible alone was the source of their beliefs. Every matter was to be decided by the Bible, which is the test of all doctrine. They believed it to be the duty of all members to search the Scriptures for themselves and to know the reason for their faith. In 1847 James White declared, “The Bible is a perfect, and complete revelation. It is our only rule of faith and practice” (*A Word to the “Little Flock,”* p. 13).

In 1849 he reaffirmed his position: “The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere” (*Present Truth*, 1:46, December 1849). In this position he was supported by his wife, who said, “The Bible and the Bible alone is to be our rule of faith” (Ellen G. White, in *Sabbath School Worker* 2:4, October 1886).

When, in 1889, Seventh-day Adventists for the first time included in their *Yearbook* a list of fundamental principles, they prefaced the list with the statement “Seventh-day Adventists have no creed but the Bible.” Their declaration on the Bible reads as follows: “That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice” (pp. 147, 148).

Bible Study Encouraged. In a great variety of ways Seventh-day Adventists encourage the reading and study of the Bible, both among members and nonmembers. The Bible is the focal center of the young minister's seminary training. Bible courses are required in every university and college curriculum of denominationally operated schools, both graduate and undergraduate, and in each year of the elementary and secondary levels. In the weekly Sabbath school, which is attended not only by children but by adults of all ages, the lesson is devoted exclusively to a study of the Bible, and all members are encouraged to attend Sabbath school regularly and to study the lesson each day. Senior and youth Morning Watch calendars present selected passages for daily meditation, and a devotional book published each year provides a three-minute comment on each passage. Church members, especially young people, are encouraged to read the Bible through each year.

Because of the emphasis Seventh-day Adventists have placed on individual Bible study, they have stood high in contests involving knowledge of the Bible. For example, at the Second International Bible Contest (1961) sponsored by the Israel Bible Society, and held

at Jerusalem, Israel, Mrs. Yolanda da Silva, a teacher and homemaker of Brazil, came so close to first place that the judges reconsidered and awarded her a gold medal similar to the first prize. In 1964 at the Third International Bible Contest, Graham Mitchell, an accountant at the Sanitarium Food Company, Australia, took first prize. Several other Seventh-day Adventists from other countries also ranked high in the same contest.

SDA publishing houses around the world produce millions of dollars' worth of literature each year, most of which is related in one way or another to the Bible. In addition to evangelistic periodicals and tracts, there are many Bible-related books, including *The Seventh-day Adventist Bible Commentary*, a seven-volume, 8,000-page commentary on the entire Bible; the *Seventh-day Adventist Bible Dictionary*, a matching 1,200-page work, and *The Bible Story*, a 10-volume work profusely illustrated in color to which has been added a companion volume for adults, *Your Bible and You*; Bible readings, in book or pamphlet form in various languages (outline or question-and-answer Bible study guides with comment on Scripture topics); and materials for Sabbath schools and Vacation Bible Schools.

Bible Evangelism. Public evangelism consists essentially of the exposition of the Bible. In some instances good-quality Bibles are given away by the hundreds and thousands to those attending a specified number of meetings, at which the audience marks the texts used by the evangelist. Full-time evangelistic assistants called Bible instructors conduct Bible studies with individuals and groups. Training courses and institutes are conducted regularly to instruct laypersons how to teach the Bible to others through Bible studies.

From time to time Bible conferences, at which the youth participate in discussing selected Bible topics, are held for the young people of the church. Radio and television programs highlight the Bible, and a number of local, regional, or national Bible correspondence schools enroll registrants by the hundreds of thousands.

Seventh-day Adventists also cooperate with the Bible societies by official, direct contributions, by participation in translation projects, and by assisting in the circulation of the Bible.

See also [Bible, Interpretation of](#); [Inspiration of Scripture](#).

Bible Conference

BIBLE CONFERENCE. A term Seventh-day Adventists have applied to a series of regular meetings, convened by the General Conference since 1919, for the purpose of in-depth study of biblical and theological issues.

Bible conferences had their beginning in the formative years of the church, when the leaders met to pray and to study the Bible so as to arrive at doctrinal unanimity on the basis of the Bible's being the only rule of faith and practice (*see Sabbath Conferences*).

A significant Bible conference was held in Washington, D.C., from July 1 to 21, 1919. This was a closed conference and was attended only by denominational editors, Bible and history teachers from Seventh-day Adventist colleges, and members of the General Conference Committee. The objective of the conference was "to unite in a definite, practical, spiritual study of the Word of God" in order "to gain more light and greater unity" (*Review and Herald* 96:3, 4, Aug. 21, 1919). The following topics were discussed at this Bible conference: (1) The Person and Mediatorial Work of Christ, (2) The Nature and Work of the Holy Spirit, (3) The Two Covenants, (4) The Principles of Prophetic Interpretation, (5) The Eastern Question (Turkey and Armageddon in Bible Prophecy), (6) The Beast Power in Revelation, (7) The 1260 Days, (8) The United States in Prophecy, (9) The Seven Trumpets, (10) Matthew 24, and (11) The Identification of the 10 Kingdoms. There is a stenographic transcript of this conference in the denominational archives in Washington, D.C.

The announced result of this conference was that "the Bible and history teachers, the editors, and the members of the General Conference Committee, who came together from all parts of North America, rejoiced to find themselves in agreement on all the great fundamental truths of the Bible" (*ibid.*, p. 4).

A second SDA Bible conference was held in Washington, D.C., Sept. 1—13, 1952. Much larger than the previous Bible conference, it was attended by members of the General Conference Committee; in North America, two Bible teachers from each senior college, one Bible teacher from each junior college, from one to several evangelists from each union conference, editors of leading periodicals, book editors of leading publishing houses, representatives from the SDA Theological Seminary; and the presidents and a minimum of three others from the overseas divisions.

A transcript of this conference is preserved in the denominational archives in Washington, D.C., and photostatic copies of this transcript are available at the Andrews and Loma Linda universities' heritage rooms.

The purpose of this conference was threefold: (1) to study together the doctrines that made Seventh-day Adventists a distinct people and that justified their continued existence, (2) to set forth Seventh-day Adventist doctrines in a way that most fully explained the meaning of the times and most effectively challenged the attention and response of the public, and (3) to keep "in step" in areas of prophetic interpretation "heretofore but dimly discerned," but "now . . . seen more clearly" (*Our Firm Foundation* [1953], vol. 1, p. 17). The following topics were presented at the conference: (1) Recent Discoveries Confirm

the Bible, (2) Christ the Center of All True Preaching, (3) The Spirit of Prophecy and the Remnant Church, (4) The Gospel in Type and Antitype, (5) The Atonement and the Cross, (6) The Covenants and the Law, (7) Life Only Through Christ, (8) The Increasing Timeliness of the Threefold Message, (9) Antichrist in History and Prophecy, (10) The Mediatorial Ministry of Jesus Christ, (11) The Advent Message Built Upon the Foundation of Many Generations, (12) The Imminence of Christ's Second Coming, (13) The Great Controversy, (14) Health and the Gospel Message, (15) The Companions of the Lamb, (16) The Gospel Commission and the Remnant Church, (17) World Evangelism Our Basic Task, (18) The Place of Prophecy in Our Preaching, (19) The Lord Our Righteousness, and (20) The Holy Spirit and the Latter Rain.

Reporting on the results of the conference, D. A. Delafield wrote: "The General Conference Committee did not anticipate that the Bible conference should simply reaffirm our faith in the great truths of the third angel's message. They also encouraged, and looked forward to, a great spiritual revival at the meetings that would reach out through the 450 delegates to our churches in all the world. The greater, more compelling result of sanctification of life through the truth was realized to a highly gratifying extent by the meetings" (*Review and Herald* 129:1, Oct. 2, 1952).

In May and June 1974 three identical eight-day Bible conferences drew 2,000 delegates of the North American Division to the campuses of Southern Missionary College, Andrews University, and Pacific Union College. The conference program was built around the work being done by the Biblical Research Committee in the area of biblical hermeneutics (principles of interpretation). Small group discussions of the topics presented, and panel discussions of group questions, attempted maximum interaction.

A Symposium on Biblical Hermeneutics (Gordon M. Hyde, ed., 1974), written primarily by members of the Biblical Research Committee, was distributed to delegates in advance of the conferences as a means of orientation to the Bible conference papers. The latter covered: (1) Biblical Archaeology as an Aid to Biblical Exegesis, (2) Biblical Authority: A Study of Religious Trends From the Apostolic Church to the Present Time, (3) Toward a Seventh-day Adventist Theology of Revelation-Inspiration, (4) The Relationship Between the Bible and the Writings of Ellen G. White, (5) General Principles of Biblical Interpretation, (6) Principles of Interpretation of the Prophetic and Apocalyptic Literature of the Bible, (7) "The Song of the Vineyard," a Case Study in Biblical Interpretation, (8) Preaching the Bible, (9) The Use of Tools in the Study of the Bible, (10) The Role of the Holy Spirit in Biblical Interpretation, (11) Issues in Current Theology, (12) The Interrelation of the Bible and Science With Particular Consideration of Issues Related to Creation, (13) The Everlasting Gospel and Righteousness by Faith, (14) The Unique Contribution of Adventist Eschatology, (15) The Role of the SDA Church in the Great Controversy in the End-time.

Morning Bible study series were presented on the Epistles of Ephesians, Galatians, and Colossians, respectively. Reports were presented on a proposed biography of Ellen G. White and on the Andrews University Heshbon dig.

The delegations were primarily drawn from the preaching and Bible teaching ministries of the church, with representation of all departments, institutions, administrative branches, and laypersons. World divisions sent observers to the conferences.

The primary objectives were to review the Seventh-day Adventist concept of the revelation-inspiration basis for the authority of inspired writings; to present a sound SDA system

of interpretation principles for the study of inspired messages; and to attempt application of such principles in key eschatological subject areas.

Reporting on the Bible conferences, Kenneth H. Wood wrote, “The . . . editors of the *Review* . . . consider these conferences one of the most constructive influences within the church during this generation” (*Review and Herald* 151:33, Aug. 15, 1974, p. 3).

After 1974 Bible conferences were conducted in Europe (1977), Australia (1978), and South America (1979). The biblical and theological subjects discussed were the same ones presented in North America in 1974. However, allowance was made for the discussion of subjects of particular relevance and interest to each region.

The Euro-Africa Division was the location of another Bible conference in 1982. The main focus of discussion was prophecy and eschatology. The papers presented were published in French (*Prophétie et Eschatologie* I-II [France: Séminaire Adventiste du Saleve, 1982]) and German (*Prophetie und Eschatologie* I-II [Marienhöhe, 1982]). The same subjects were discussed in two other Bible conferences held in the Southern Asia Division (1983) and in the Far Eastern Division (1984).

It has been the practice of the Euro-Africa Division to organize and direct Bible conferences every five years in its territories. One of those was held in 1988 on the book of Revelation (*Études sur l'Apocalypse* [Conférences Bibliques Division Eurafrique, 1988]), and another one in 1993 on ecclesiology.

See also [Youth Bible Conference](#).

Bible Correspondence Schools

BIBLE CORRESPONDENCE SCHOOLS. Organizations conducting evangelistic correspondence courses in Bible subjects, operated by various union or local conferences or missions and by broadcasting organizations; often promoted in connection with radio or television programs. The courses, which carry no school credit and are offered free of any obligation, are intended to lead the student to Christ through a study of the Bible. They are designed for various age levels and prepared in several degrees of difficulty. The majority are biblical courses, but there are also health courses and a special course for alcoholics. They are issued in many languages and in braille.

The largest of the schools in North America are those conducted in connection with radio and television programs. There are many Voice of Prophecy Bible Correspondence schools outside the North American Division and others connected with the various national broadcasts in other lands, or conducted without any broadcast at all, publicized by word of mouth or by newspaper or other advertising.

Many of these schools are conducted under the name Voice of Prophecy or the equivalent national name for the local broadcast or organization, some offering courses in many languages.

The first of these Bible correspondence schools originated in connection with a local radiobroadcast. In 1939 Dallas Youngs, pastor of the Williamsport, Pennsylvania, church, needed a method of following up interests resulting from his broadcasts over station WRAK. Conceiving the idea of offering a free Bible correspondence course, he announced a 23-lesson course, for which he used an already available series of Bible lessons written by J. L. Shuler and published in loose-leaf form for use in evangelistic Bible classes conducted in churches. When this series proved successful as a correspondence course, another evangelist, A. E. Lickey, wrote a new set of correspondence lessons that became the Twentieth Century Bible Course; and the *Voice of Prophecy* broadcast began to issue its own correspondence courses, as did the telecast *Faith for Today* later (*see* the articles on these two programs).

As Bible correspondence schools came to be operated by various conferences, the General Conference recommended in the Autumn Council of 1947 that the Home Missionary Department foster the organization and direction of the conference-operated Bible correspondence schools in the North American Division. In 1961 the securing of enrollments in regularly established Bible schools, the distribution of radio-TV logs, etc., was assigned to the Home Missionary Department on all levels in North America.

At the time of the 1954 General Conference session a total of 44 conference Bible schools were in operation in North America, resulting in many baptisms. In the preceding four years 6,682 students had been baptized.

By 1968 the responsibility for Bible correspondence schools in North America operated under the lay activities departments in local conferences and unions had been transferred to the *Voice of Prophecy* and *Faith for Today*. Some small schools have been operated in

connection with local broadcasts such as those of Amazing Facts (Chesapeake Conference). The Church Ministries Department has the responsibility for securing enrollments in courses.

Beginning in 1970, the *Voice of Prophecy* and *Faith for Today* began revising their major courses. Specialized courses are offered such as health, nutrition, and youth. Revised and new courses maintain enrollments and results at a high level.

In Latin America, eastern Asia, Australia, and the South Pacific, Bible correspondence courses form an essential part of door-to-door evangelism. Laypersons act as letter carriers, taking the lessons to students and returning the test sheets for grading and offering spiritual help during their visits. Large graduations of students often have been a feature of follow-up of courses.

Bible Echo Publishing House

BIBLE ECHO PUBLISHING HOUSE. *See* [Signs Publishing Company](#).

Bible Expositor

BIBLE EXPOSITOR (listed in the *Yearbook* from 1935 to 1954; monthly; the Christian Record Benevolent Association, Lincoln, Nebraska). An evangelistic magazine for the visually impaired printed in revised braille and New York point. It began as a 12-page publication but later reached 42 pages. It was discontinued in the 1950s, and its place was taken by various Bible correspondence courses for the visually impaired.

Bible in the Curriculum

BIBLE IN THE CURRICULUM. *See* [Education, Seventh-day Adventist Philosophy of; Schools, Seventh-day Adventist.](#)

Bible, Inspiration of

BIBLE, INSPIRATION OF. *See* [Inspiration of Scripture](#).

Bible Instructor

BIBLE INSTRUCTOR. In the Seventh-day Adventist program of evangelism, a person who dedicates himself or herself to the teaching of the Scriptures, generally to individuals or to small groups. Such persons may be assigned to local churches or to institutions, or may be asked to work with evangelists. Generally personal Bible instruction is given in the homes of interested people. Most of the Bible instructors in the church have been women. Through the centuries of the Christian Era gifted women have played their part in spreading the good news of salvation in Christ.

Before the church provided a system of training in its Christian schools and colleges, ministers' and colporteurs' wives (for example, Angeline Cornell) volunteered their services for personal Bible instruction.

In 1883, the same year that S. N. Haskell promoted a new method of evangelism by the Bible reading plan (*see Bible Studies*), the Battle Creek Tabernacle Institute gave great impetus to the training of workers in this method of Bible instruction. At first referred to variously as Bible readers or Bible reading workers, these became known as Bible workers, now called Bible instructors. About the same time large-city missions began to prepare women through in-service training for house-to-house Bible teaching. (Mrs. A. T. Robinson, née Loretta Farnsworth, is reputed to have been the first woman Bible instructor.) At the turn of the century a large number of women skilled in the knowledge and use of the Scriptures were associated with large-city public evangelism. Thus a place for the profession was made in the church organization.

In time some dedicated young women took the undergraduate ministerial course, thus qualifying themselves to be of even greater service to evangelists in gaining decisions and in establishing new believers in doctrinal truth. Some of these skilled instructors assumed the responsibility of training gifted young people in the churches, thus recruiting new Bible instructors. Later, courses for Bible instructors were offered in SDA colleges and in the SDA Theological Seminary.

Bible, Interpretation of

BIBLE, INTERPRETATION OF. From the first, Seventh-day Adventists have stressed the importance of following sound principles of exegesis when interpreting Scripture. They recognize that interpretation is necessary because of the diverse literary forms found in the Bible; because the languages in which it was originally written, the modes of thought and expression, the customs, and the historical setting are unfamiliar to the modern reader; and because human language is at best an imperfect medium for the communication of divine thought.

As to literary forms, the language of Scripture may be in the form of poetry or prose; it may be literal or figurative; it may be historical, prophetic, or apocalyptic. As to language, it is often difficult if not impossible to translate an idea expressed in one language into another without loss or modification of the thought. The customs and modes of thought and expression of people of a foreign culture that ceased to exist many centuries ago are easily susceptible to being misunderstood today. The messages of Scripture were often given with respect to a particular historical situation, which must be known and understood before their original import and their application today can be accurately determined. The fact that human language is at best an imperfect vehicle for conveying divine thought calls for caution, and the guidance of the Holy Spirit.

The early SDA leaders, such as James White and Joseph Bates, who had no formal seminary training, brought a natural strength of intellect, deep earnestness, and diligent effort to their study of the Bible. Despite their lack of formal theological training, they discovered and followed sound principles of exegesis. Their expositions of Scripture have, accordingly, at nearly every significant point stood the test of the years. They stressed that the Scriptures were to be taken literally unless the context made it obvious that a figure of speech was being used by the sacred writer. In this they followed William Miller, who “concluded from his study of the Bible that it should be understood literally unless there is clear proof that figurative language is being employed by the inspired writer. That is, the words of Scripture ought to be understood in their ordinary historical and grammatical sense, even as with secular writing, except in those instances where the writer used figurative language. In thus viewing the Scriptures literally, Miller was simply following the path of conservative theologians from the very beginnings of Protestantism” (F. D. Nichol, *The Midnight Cry* [1944], p. 32).

Of the literal method of interpretation Ellen G. White wrote (1888): “The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. . . . The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed” (GC 598, 599).

In general, early SDAs followed the method of Scripture interpretation characteristic of conservative Protestantism, which viewed all Scripture as divinely inspired. To find truth,

early SDAs believed it was necessary to compare all relevant Scripture passages. They pointed to [Isa. 28:10](#), “line upon line; here a little, and there a little,” as authority for using the proof-text method. They were convinced that when correctly understood, the Bible is consistent throughout.

Emphasis was also given to the matter of understanding biblical passages in their context. Mrs. White urged (*Review and Herald* 60:1, Oct. 9, 1883): “Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances.” The introduction to the book *Bible Readings for the Home Circle* (1888) called for a careful study of the context in order to determine the meaning of a statement of Holy Writ.

The antithesis of the literal method is the allegorical method, a system of interpretation that arose early in the Christian Era, minimizing the literal sense of Scripture. This method of interpretation seems to have originated with the Greeks, who in the sixth century before Christ invented it to reinterpret the ancient gods and their cruel and immoral actions, as depicted by the poet Homer, in order to save Homer for the more enlightened ethical philosophy of a more sophisticated age.

The Jewish philosopher Philo, of Alexandria (c. 20 B.C.-after A.D. 40), borrowed the allegorical method from the Greeks and applied it to the OT. He did not deny the literal meaning altogether, but considered it only shadow. He took the figurative or allegorical meaning to be the real substance or meaning of the text. By this process of reinterpreting the OT he harmonized Scripture with his eclectic Greek philosophy. The Christian scholar Origen (c. A.D. 185—c. 254), also of Alexandria, introduced the allegorical method to Christian hermeneutics, which method dominated interpretation for more than a millennium. Origen found three meanings in Scripture corresponding to the human body, soul, and spirit—literal and moral meanings for the simple-minded, and the more profound allegorical mysteries for the discerning few.

Meanwhile, beginning at least as far back as Theophilus of Antioch at the end of the second century after Christ, a more conservative hermeneutic developed in opposition to Alexandria, emphasizing a literal, historical, and grammatical exegesis. Only with caution in Antioch were OT prophecies and types applied to Christ; allegory was despised. Great names in the “school” of Antioch included Diodorus of Tarsus (d. A.D. 394), John Chrysostom (c. 345—407), and above all Theodore, bishop of Mopsuestia (392—428). The Antiochene hermeneutic did not deny the validity of spiritual meanings but attempted to derive them from the literal meanings. Antiochene principles were not totally lost during the Middle Ages, and came to new life in Luther’s emphasis on the grammatical sense of Scripture and in the literalistic comments of Calvin. Conservative Protestant theology, including that of Seventh-day Adventists, has tended to follow this approach.

See also [Daniel, Interpretation of](#); [Revelation, Interpretation of](#); [Symbol](#).

Bible-Reading Gazette

BIBLE-READING GAZETTE (1 vol., 1884; monthly; R&H; vol. in R&H). A monthly periodical containing Bible studies, published from January to December 1884, in accordance with the resolution of the General Conference session of 1883. The subscription price was set at \$1 for those who submitted one or more studies for publication, and at \$5 for others. The 12 numbers contained 162 lessons in all, written by many ministers and lay evangelistic workers on a wide range of scriptural topics covering the cardinal points of the doctrines held by Seventh-day Adventists. Although more than 12,000 copies were distributed in 1884, there was a large inventory still left at the end of the year. As an experiment the series was bound in book form and sold by colporteurs in Ohio. The book, containing Bible lessons in a form not available elsewhere, met with a large degree of success, and was reprinted. Later the Review and Herald prepared a similar series of studies, again by various authors, under the name *Bible Readings for the Home Circle*, which replaced the *Gazette* volume and which is still in print.

Bible Reading Plans

BIBLE READING PLANS. Several plans for systematic Bible reading that were promoted by the former Young People's Missionary Volunteer Department.

Bible Year. A plan of reading the Bible through in one year. The idea was suggested at the 1920 MV Secretaries' Council held in Indianapolis. For those who completed this reading within the year the General Conference MV Department issued Bible Year certificates, the first of which were awarded in 1922. Various Bible reading checklists in leaflet form subsequently appeared.

Correlated Reading Plans. Plans for daily reading of the Bible along with character-building books. The 1946 Advisory Committee introduced the Character Classics, daily readings in the five books of the Conflict of the Ages Series (Ellen G. White's *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*) correlated with selected chapters of the Bible. Outlines were provided for four different years of reading. In 1957 a similar plan was introduced for the reading of Ellen White's *Messages to Young People* along with certain correlated Bible references.

MV Bible Marking Plan. Sets of Bible references printed on gummed paper that could be cut apart and pasted beside Bible verses, thus guiding the reader from text to text in 20 different Bible studies. During its first three years of use (1959—1962) 86,500 sets of the MV Bible Marking Plan were distributed through the local MV departments.

Bible Readings

BIBLE READINGS. See *Bible-Reading Gazette*; Bible Studies.

Bible Schools and Institutes

BIBLE SCHOOLS AND INSTITUTES. Seventh-day Adventists use the term *Bible School* mostly in combination, as in Branch Bible School, Community Bible School, or Bible Correspondence School. However, in earlier years, when there were few Seventh-day Adventist colleges and academies, many short-term schools or institutes were held in various places, called Bible schools, biblical institutes, Bible reading institutes, or Bible training schools. These schools offered instruction in doctrines and evangelistic methods for ministers, Bible instructors, colporteurs, and laypeople wishing to enter such work. *See* [Workers' Institutes](#).

Bible Students' Library

BIBLE STUDENTS' LIBRARY (1889—1915; monthly 1889—1899, quarterly 1899—1908, then irregular to 1915; PPPA). A series of pamphlets, designed for the public, containing brief and pointed essays on Bible doctrines, the fulfillment of prophecy, and other aspects of Seventh-day Adventist teachings. The 1915 catalog of publications listed 209 titles. Later the tracts were renumbered. In 1922 the series, which then contained 42 titles, was discontinued. M. C. Wilcox was chair of the editorial committee for a number of years.

Bible Studies (or Bible readings)

BIBLE STUDIES (or Bible readings). Topical presentations, usually in question (sometimes in outline) form with the answers read from the Bible—a method of Bible evangelism practiced extensively in the Seventh-day Adventist Church. From the 1880s the method was used systematically by ministers and Bible instructors, and also by lay members, in house-to-house visitation.

A Bible study may be completely informal, given in response to an inquiry on a specific subject; or it may be, and more often is, one of a progressive series of studies planned for the purpose of systematic instruction in Bible doctrines and Christian living or of preparation for baptism. Since Bible studies are usually given to an individual or a small group, they can be constructed with reference to the problems and questions of the individual and varied in order and difficulty according to the circumstances and the skill of the instructor. On the other hand, there are various series of published Bible studies, either in printed form or recorded on sound tape, complete with the Bible answers, which may be used along with filmstrips and portable projectors, and, more recently, on videotapes. These aids, which enable even inexperienced laypersons to present standardized courses of Bible study, include filmstrips and tapes keyed to the Twentieth Century Bible Correspondence Lessons, Friendship Bible Study Cards, Better Life Picture Roll, a Bible chain-marking plan, and the “My Bible Says” series of printed studies.

In 1883 the plan of conducting Bible studies was introduced to SDAs as a major method of evangelism, by S. N. Haskell, the “father of the Tract and Missionary Societies,” who at that time was the president of the California Conference. As he later told the story, he gave his first “Bible reading” during a southern California camp meeting held near Lemoore in May 1883. When a downpour of rain prevented his holding one of the regular meetings, he gathered a group around him in the center of the tent and began to announce texts of Scripture to be read by various persons in response to questions related to the subject under discussion. This method of communicating Bible teachings and Christian faith was received with enthusiasm and was endorsed by church members and leaders.

Two months later, also in southern California, two ministers, E. A. Briggs and M. C. Israel, joined with several colporteurs each morning for a Bible class, training themselves to use this new method. Haskell quotes one of these men as follows: “We have been having a drill on different subjects, and each person has a short form of Bible reading questions in his Bible, so when the Sabbath question or any other subject comes up, each one makes it a point to have the person or family visited get a Bible, and have the subject cleared up right from the Scriptures. In this way a controversy never arises; but the people are in almost every case convinced that the Bible teaches that doctrine. . . . I do not see why very many of our brethren and sisters may not be educated in this way to make efficient workers. By practice they could soon get so they would not have to look at the questions. They could get companies of neighbors together, and have prayer with them, and Bible-readings” (*Review and Herald* 60:486, July 31, 1883).

Haskell recommended that every family study the Bible in this way, and thus teach their children and others. When Haskell attended the Michigan Conference in September, and reported the success of Bible readings in California, Nebraska, and elsewhere, the conference voted approval of the plan for use by colporteurs, and a 10-day Bible Reading Institute was announced for Battle Creek, to begin Oct. 30, preceding the General Conference session. Haskell reported: "The subject of Bible readings has been one of interest on the Pacific Coast, and has been considered of that importance that there is a special department in that College [Healdsburg College] devoted to it. Those who have adopted this method in their colporteur work speak of it in the highest terms, as it avoids all discussion, and simply calls the attention of the people to the Word of God" (*ibid.* 60:649, Oct. 16, 1883).

To this institute Haskell invited ministers and licentiates, licensed colporteurs, and church officers, at least one from each church. He conducted such Bible studies at the institute and during the General Conference session.

The conference voted to recommend the Bible study method and proposed the publication, by a "Bible reading Bureau," of a monthly sheet containing one or more lessons for each week, to be sent out to those who would pay \$1 a year and furnish one or more original readings each month; others were to pay \$5 for the publication. This *Bible-Reading Gazette* was issued monthly through the year 1884. Afterward it was bound and sold as a book, and later was replaced by the much larger book still published, after many editions, as *Bible Readings for the Home*.

This same 1883 General Conference session recommended the establishment of "Missions" in the principal cities (*see* [City Missions](#)) as centers of evangelism. In the 1880s a number of these were opened, containing combination reading room, lecture hall, Tract and Missionary Society depot, and colporteur headquarters. In these missions the new method of giving Bible studies was used with excellent results, and the missions became training centers for workers, especially young women, in this method. Referred to as "Bible workers," they became what are now known as Bible instructors, full-time assistants to evangelists or pastors, carrying on personal evangelism mainly through Bible studies with individuals. Bible instructor training came to be offered in SDA colleges, and the giving of Bible studies by lay members has been encouraged, and training courses for laypersons have been offered in the churches.

Bible Training School

BIBLE TRAINING SCHOOL. A 16-page monthly devoted to the interests of house-to-house evangelism, edited by S. N. Haskell, first at New York, and afterward at South Lancaster, Massachusetts. It is listed in the *General Conference Bulletin*, second-third quarter 1902, as a denominational publication. The *Yearbook* lists it as a privately sponsored periodical from 1907 to 1913, after which the *Yearbook* no longer listed private periodicals.

Bible Worker

BIBLE WORKER. *See* [Bible Instructor](#).

Bible Workers' Training School for Foreigners

BIBLE WORKERS' TRAINING SCHOOL FOR FOREIGNERS. A school established in 1910, appearing in the *Yearbook* only in 1911. It was conducted at 1831 Gates Avenue, Brooklyn, New York, by the Greater New York Conference under direction of the North American Foreign Department of the General Conference. Its teacher was H. R. Johnson.

Bible Year

BIBLE YEAR. *See* [Bible Reading Plans](#).

Biblical Archaeology

BIBLICAL ARCHAEOLOGY. *See* [Archaeology, Biblical](#).

Biblical Institutes

BIBLICAL INSTITUTES. *See* [Workers' Institutes](#).

Biblical Research Institute

BIBLICAL RESEARCH INSTITUTE. A service department of the General Conference established by action of the GC Committee on Sept. 25, 1975 (GCC 75—274). The purpose and goals of the institute are to (1) identify areas in which biblical research is needed in the Seventh-day Adventist Church; (2) conduct research in the Bible and related areas; (3) communicate the results of this research to the appropriate audiences; (4) assist the GC administration on matters of biblical interpretation, doctrines, and church trends; (5) serve the world field as a resource in the areas of biblical interpretation and doctrine; (6) evaluate manuscripts referred to it by the North American unions and the overseas divisions; (7) provide educational services in biblical studies and theology for pastors, Bible teachers, administrators, and other interested workers; (8) maintain contact with SDA seminaries; (9) foster and maintain contact and good relationships with the community of SDA scholars in biblical studies, theology, and related areas; and (10) provide a forum for the presentation and discussion of papers on biblical studies (BRIAD Committee, Feb 13, 1980).

The historical roots of the institute go back to two committees that functioned for many years independent of each other: the Biblical Study and Research Committee and the Defense Literature Committee. The Biblical Study and Research Committee was appointed by the Autumn Council on Sept. 24, 1952. The purpose of this committee was to encourage, organize, and coordinate biblical research and exegesis; to give guidance to persons who made what they considered to be significant discoveries of truth; and to examine manuscripts submitted to it for evaluation (*Ministry*, February 1953).

The Biblical Study and Research Committee was established when the Biblical Research Fellowship was being dissolved, and was to a certain extent to take its place. The fellowship was a self-appointed society of SDA Bible teachers organized in 1940 with the purpose of deepening the understanding of known truth and exploring other areas in which additional knowledge was needed. The new committee was to foster that interest in biblical research.

The Defense Committee, established in 1943, had basically an apologetic function answering publications against the church. In 1969 this committee and the Biblical Study Research Committee merged under the name Biblical Research Committee (Officers' Meeting 69—135). The objectives of this committee were stated as follows:

- “a. To explore new areas of truth.
- “b. To study question of biblical interpretation.
- “c. To review problems of biblical chronology.
- “d. To study and analyze problems of biblical translations.
- “e. To provide an agency for the examination of theological interpretations, ideas, and theories presented by laymen and/or church scholars.
- “f. To prepare materials as needed by the church in defense of truth and to recommend individuals for specific field assignments” (Officers' Meeting, Mar. 31, 1969 [69—135]).

This committee was only a study committee and did not have “final authority to speak for the church on theological or doctrinal matters” (*ibid.*).

The change from Biblical Research Committee to Biblical Research Institute facilitated employing persons trained in theology to work full-time with the director of the institute as associate directors. The institute is under the leadership of a GC field secretary and three other associate directors. All of them are trained in biblical or theological studies. In addition to an administrative committee, the institute works with two subcommittees. One of them deals with biblical and theological matters (BRICOM) and the other with the interaction of science and religion (BRISCO).

Since its inception, the institute has organized many Bible conferences around the world and in North America. The institute's work on biblical hermeneutics became the foundation of the North American Bible Conference in 1974. Under the leadership of the director of the institute, seven volumes were published, called the Daniel and Revelation Series (1982—1992). They address issues raised against the Adventist doctrine of the sanctuary and its prophetic interpretation during the late seventies and early eighties.

Chair/Secretaries/Directors: W. E. Read, 1952—1959; H. W. Lowe, 1959—1969; G. M. Hyde, 1969—1979; W. R. Leshner, 1979—1984; G. W. Reid, 1984— .

Biblicky Seminar Casd

BIBLICKY SEMINAR CASD. *See* [Adventist Bible Seminary](#).

BIESDA (Border Institute of English, Seventh-day Adventist) Language Programs

BIESDA (BORDER INSTITUTE OF ENGLISH, SEVENTH-DAY ADVENTIST) LANGUAGE PROGRAMS. An evangelistic outreach school that teaches conversational English and Spanish to youth and adults along the Texas-Mexico border in Brownsville, Texas. It is part of the Texas Conference of Seventh-day Adventists.

In 1977 while conducting an evangelistic campaign in Korea, Cyril Miller, then president of the Texas Conference, became acquainted with the concept of English language school evangelism with student missionaries Dan Serns and Jeff Brown.

Two years later, in June 1979, the Texas Conference rented a building one block from Mexico in Brownsville, Texas, and began renovations. Within two weeks after the grand opening August 30, 1980, youth and adults had registered for the first two-month term. The original staff consisted of director Dan Serns, Bible worker Lillian Gonzalez, and student missionaries Jeff Brown, Danny Payan, and Bill Serns.

In 1980 BIESDA summer camp operated on the campus of Valley Grande Academy with 112 campers. In August a second school was opened in Hidalgo, followed by a third in Laredo in 1981. BIESDA was selected as one of the Sabbath school Investment projects in 1980, and money received was used to purchase the Brownsville school and office building.

Three students were baptized in BIESDA's first baptism in May of 1982. During the next three years BIESDA was productive evangelistically but suffered financially as the Mexican peso plunged in value more than 1,000 percent. BIESDA experimented with schools operated in Adventist churches in Houston, San Antonio, El Paso, Pharr, and Del Rio, Texas, as well as Reynosa and Mexico City, Mexico.

As the Mexican peso continued to decline in value in the late 1980s, all operations were closed except the Flagship School in Brownsville. In spite of difficulties during its first decade (1979—1988) BIESDA gave 110 student missionaries an opportunity to share their faith with 18,000 students, seeing 120 of them baptized into area churches.

Directors: Dan Serns, 1979—1984; Jeff Brown, 1984—1989; Rudy Juarez, 1989—1991; Jan Yakush, 1991—1992; Harvey Kornegay, 1992—1993; Randy Hart, 1993— .

Big Week

BIG WEEK. An annual one-week campaign devoted to the sale of Seventh-day Adventist publications by colporteurs. Originally church leaders and laypersons were encouraged to participate, and to turn over at least half, and if possible all, of the proceeds of their sales to missions; colporteurs were asked to contribute the sales of their biggest day. This plan was first tried in North Dakota in 1913 and was gradually adopted by other conferences in North America. In 1920 the Spring Council made it a part of the denomination's worldwide program. During the 1920s and early 1930s this week usually came during the month of April or May. It became associated with the Missions Extension Fund for important special projects in the worldwide work of the church. Big Week was discontinued about 1935 as a fund-raising project and became a week during which colporteurs were encouraged to put forth extra time and effort in the sale of SDA publications. In the churches a Missions Extension Offering, no longer necessarily derived from the sale of publications, is taken annually—now in the month of September (*see* [Church Calendar](#)). About 1944 Big Week was shifted from a week in April or May to a Week in the first half of September.

Biggs, Lloyd E.

BIGGS, LLOYD E. (1893—1973). Trea-surer and administrator. In 1915 after his graduation from Walla Walla College he became secretary-treasurer of the Upper Columbia Conference. He served in this capacity in several conferences in the succeeding years, including a term with the Zambesi Union in South Africa. In 1938 he became treasurer of the Southeastern California Conference, and two years later was elected president of that field. In 1944 he was called to serve as comptroller of Loma Linda University, in charge of financial affairs. Four years later he was elected president of the Oregon Conference, which position he held until 1959. From that time until his retirement, he was religious liberty secretary of the North Pacific Union.

Bihar Mission High School of Seventh-day Adventists

BIHAR MISSION HIGH SCHOOL OF SEVENTH-DAY ADVENTISTS. *See* [Raymond Memorial Higher Secondary School](#).

Bệnh-Viên Co'-Dôc

BỆNH-VIÊN CO'-DÔC. *See* [Saigon Adventist Hospital](#).

Birkenstock, Carl Frederick

BIRKENSTOCK, CARL FREDERICK (1897—1958). Medical administrator, missionary. Born in Natal, South Africa, he went to the United States and entered Pacific Union College (1918), and graduated from the College of Medical Evangelists (1923). After qualifying with the Royal College of Physicians and Surgeons, Edinburgh, he served as medical secretary in the South African Division (1924—1928). He also served as medical administrator of the Cape Sanitarium and Hospital and in 1925 was the first physician at the Malamulo Mission, where he established the first leper hospital in that part of Africa. On returning to the U.S., he was chief surgeon and medical administrator of the Hinsdale Sanitarium and Hospital (1928—1930). For the next 24 years he was in private practice in San Diego, California.

Birthday-Thank Offering

BIRTHDAY-THANK OFFERING. *See* [Sabbath School Offerings](#).

Bishop, Fredrick W.

BISHOP, FREDRICK W. (1864—1929). One of the pioneer colporteurs who opened Seventh-day Adventist work in Chile. He was born in England, and as a small child was brought to the United States by his mother. He became acquainted with SDA beliefs when someone invited him to attend the SDA church in San Francisco sometime in the 1880s. Soon after joining the church, he began selling books and then attended Healdsburg College. While there, F. L. Mead asked him if he would be willing to go to Chile, and without any knowledge of Spanish, he sailed there in 1894 in company with Thomas Davis. In 1897 he married a Chilean and remained in Chile, retiring from active canvassing in 1921.

Bismarck Archipelago

BISMARCK ARCHIPELAGO. *See* [Papua New Guinea](#).

Bismarck-Solomons Union Mission

BISMARCK-SOLOMONS UNION MISSION. *See* [South Pacific Division](#).

Black Rock Junior Academy

BLACK ROCK JUNIOR ACADEMY. *See* [Highland View Academy](#).

Black Seventh-day Adventists in North America

BLACK SEVENTH-DAY ADVENTISTS IN NORTH AMERICA. *See* [Human Relations, Office of.](#)

Blake, Lottie C. Isbell

BLAKE, LOTTIE C. ISBELL (1876—1976). Physician. She began a career in teaching in Columbus, Ohio, in 1896, where she became a Seventh-day Adventist. Later, while studying nursing at Battle Creek, she was encouraged to become a doctor. She trained at the American Medical Missionary College, graduating in 1902. She began practicing in Nashville, Tennessee, as director of Rock City Sanitarium. A year later she organized a nurses' training program in Huntsville. In 1904 she was the only Black female physician practicing in Birmingham. The Blakes, parents of five children, engaged in team medical work in Central America and the Caribbean. After her husband's death, she moved back to Columbus, Ohio, and worked in general practice until 1957. She was honored by the AMA for 50 years of medical service.

Bland, William Thomas

BLAND, WILLIAM THOMAS (1862—1953). Educator and administrator. A Seventh-day Adventist since his youth, he was teaching in a public school when he was called to teach English language and literature at Battle Creek College about 1889. In 1893 he became the first principal of Mount Vernon Academy, Ohio, and in 1896 took charge of the Graysville, Tennessee, academy. From 1898 to 1901 he was president of Union College. In 1903 he was appointed acting treasurer of the General Conference and was placed in charge of the business transactions connected with the transfer of the Seventh-day Adventist headquarters to Washington, D.C. He assisted in the establishment of Washington Missionary College, Washington Sanitarium, and the Review and Herald Publishing Association. After that, he was principal of Fox River Academy for about a year until his retirement. His wife, Flora H. Bland, was acting secretary of the Sabbath School Department of the General Conference in 1903, and for many years was an active and inspiring leader in the educational and religious activities promoted by the SDA Church.

Blantyre Adventist Hospital

BLANTYRE ADVENTIST HOSPITAL. A 45-bed hospital started in 1956 as an outpatient extension of the Malamulo Hospital, 40 miles (65 kilometers) south of Blantyre, Malawi. It began in Limbe, five miles (eight kilometers) from Blantyre and moved to the present location in 1958. From being a single-doctor outpatient facility it has now grown to seven full-time staff physicians and four courtesy staff.

In 1964 a dental practice was started by Dr. Ben Nelson. This was carried on in temporary quarters on the second floor of the clinic building. In 1968 an extension to the existing facility was added and a compact two-operatory dental unit was located on the main floor. In 1974 a second dentist arrived, and the clinic was extensively remodeled to provide four dental operatories.

In 1974 Drs. Elton and Rheeta Stecker purchased a house that they converted into a 10-bed hospital, with one bed in the labor ward and operating room. This brought a lot of professional satisfaction, as the doctors could not admit their patients anywhere else. In 1983, 14 more beds were added, and another doctor was called to make it a two-physician practice. There was a felt need for a health education building, and funding was sought. The Scandinavian ADRA provided the funds.

Today adjacent to the hospital is a beautiful building where “Breathe Free, weight control, stress control, vegetarian cooking, and prenatal classes” are held.

The hospital provides X-ray services, ultrasound diagnostics in both medicine and obstetrics/gynecology, endoscopy services, and general medical care.

A large donation was received from the Blantyre business community for the expansion of the in-patient facility. In 1993 this project was in progress. It would provide the hospital with an additional 14 beds.

Administrators: R. G. Garner, 1989; C. Koester, 1990— .

Blind Persons, Work Among

BLIND PERSONS, WORK AMONG. *See* [Christian Record Services, Inc.](#)

Bliss, Sylvester

BLISS, SYLVESTER (1814—1863). Ablest of the Millerite editors, first assistant editor, then editor, of the Millerite journal *The Signs of the Times*. He was a Congregationalist from Hartford, Connecticut, with a liberal education and was a member of the Historical Society of Boston. He was also an editor of the *Advent Shield* and later edited the *Memoirs of Miller* (1853). Among his works are *Commentary on the Revelation*, *The Time of the End*, and *Analysis of Sacred Chronology*. He remained until his death the editor of the *Advent Herald* (a later name of *The Signs of the Times*), which remained the organ of the group of ex-Millerites who did not accept the doctrine of conditional immortality (see L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 4, pp. 631, 632).

Blue, Irvin F.

BLUE, IRVIN F. (1885—1966). Missionary and teacher. He was a native of Nebraska. Following his education at Union College he became chaplain of the Nebraska Sanitarium. In 1914 he went to India, where he devoted many years in Christian service to the people of that country. Back in his homeland, he occupied the chair of theology at Union College from 1940 to 1945.

Blue Laws

BLUE LAWS. *See* [Sunday Laws](#).

Blue Mountain Academy

BLUE MOUNTAIN ACADEMY. A coeducational secondary school for boarding students situated on 750 acres (300 hectares) of rolling farm and woodland at the base of the Blue Mountain Range of the Appalachians, three miles (five kilometers) west of Hamburg, Pennsylvania. It is owned and operated by the Pennsylvania Conference. The student enrollment in 1993 was 210; total school staff, 36 (teachers and administration, 25; industry management, vocational and clerical staff, 11). The school is approved by the Department of Public Instruction for the state of Pennsylvania, and is accredited by the Middle State Association of Colleges and Secondary Schools.

Industries include the farm, dairy, cafeteria, and literature evangelism. In 1990 an on-campus industry was added and housed in an expanded industrial arts building for the express purpose of providing student employment. The students fold, price-tag, and package garments and plasticware. This industry employs half the student body.

The forerunner of Blue Mountain Academy was Philadelphia Academy, established as a senior academy in 1939 and operated until the spring of 1945 in the German church building. In the autumn of 1946 the school was moved to a newly purchased property in Overbrook. The last class graduated from Philadelphia Academy in the spring of 1955. Blue Mountain Academy opened its doors to students that fall.

The history of Blue Mountain Academy goes back to July 4, 1948, when the East Pennsylvania Conference, at its fifteenth biennial session, voted to establish and maintain a boarding academy. It created an educational expansion committee, which appointed three committees (locating, financing, and publicity) to execute the establishment of the academy. In August 1948 the actions of the educational committee were presented to the churches of the East Pennsylvania Conference for approval. When the plans were approved, the constituency pledged 96 percent of the needed amount to build.

On January 28, 1954, groundbreaking ceremonies took place, and construction began on the cafeteria building. In the autumn of 1955 the school opened with the following buildings: the south wing of the girls' dormitory, the north and south wings of the boys' dormitory, the cafeteria building, a sewage disposal plant, and a Quonset building. The north wing of the boys' dormitory was used as a temporary administration building, classrooms, library, chapel, and music studios. Opening enrollment was 143.

Additional construction since 1955 includes a new farm shop (1959); administration building containing classrooms, auditorium, library, Music Department, administrative offices (1961); three new faculty homes (1961); remodeling of the north wing of the boys' dormitory to be used as residence hall, second floor for the boys and the first floor for girls (1961); additional faculty home (1963); a 10-acre (four-hectare) athletic field (1964); a north wing of the girls' dormitory (1966); a gymnasium/auditorium (1967); an airfield and new dairy complex (1970).

The 2,800-foot (850-meter) sod runway, located south of the gymnasium and the athletic fields, is lighted and has tie-down facilities. Flight training is given in the academy-owned

Cessna 150. After 23 years the flight program has logged 8,000 accident- and incident-free hours and has produced 67 private pilots.

The dairy farm cultivates 400 acres (160 hectares); it milks 130 head, with a yearly production average per cow of 18,500 pounds. The Industrial Arts Department was established in 1965.

Beginning in 1974, a vocational and career diploma was established. Vocational and career certificates are offered in several areas and are designed to provide the basic experience, knowledge, and skills necessary for a student to be able to obtain at least an entry-level position upon graduation. Each student completes up to 37.5 semester hours of additional classwork and as many as 350 hours of work experience to earn a certificate. Certificates offered are: Private Pilot, Office Skills, Auto Mechanics, and Auto Body.

In 1991 the school established a service program to enhance its mission statement objective of providing a Christ-centered Seventh-day Adventist education that leads youths into lives of service for God. The student body participates in 15 different community outreach projects throughout the year by dividing the student body into 15 family groups.

Principals: T. H. Jemison, 1954—1955; R. R. Adams, 1955—1959; G. C. Dart, 1959—1964; M. W. Shultz, 1964—1978; Wayne Longhofer, 1978—1981; Richard J. Emery, 1981—1985; Hamlet Canosa, 1985—1988; Stan Rouse 1988— .

Blunden, Harold M.

BLUNDEN, HAROLD M. (1885—1974). Departmental secretary, administrator, pastor. A native of Australia, he was educated at Avondale College in that country. In 1907 he married Nellie Mountain. At this time he was serving as publishing secretary of South Australia. A year later he began teaching at Darling Range School in West Australia. In 1910 he became publishing secretary for the New South Wales Conference. Two years later he became manager of the *Signs* magazine and in 1914 accepted the position of publishing secretary of the China Union Mission, where he pioneered in the work of training Chinese colporteurs. In 1916 he served as superintendent of the Hupeh Mission in north China, and the following year became superintendent of the North China Union. In 1919 he was appointed lay activities secretary for the Australian Division. In the years that followed, he served as secretary of the Pacific Island Union Mission, president of the North New Zealand Conference, publishing secretary of the Pacific Union Conference, and chaplain of the Glendale Sanitarium and Hospital.

In 1937 he became the first manager of the Voice of Prophecy and associate speaker for the broadcast. Following this he served as president of the Antillian Union Mission until 1941, when he became secretary of the General Conference Publishing Department.

In 1947 he was appointed field secretary of the General Conference. In 1951 he became pastor of three churches in northern California and, five years later, was appointed field secretary of northern California. He retired in 1963 after 56 years of service to the denomination.

Boa Vista Clinic

BOA VISTA CLINIC (Good View Clinic). *See* [Brazil](#); [São Paulo Adventist Hospital](#).

Board of Education, SDA International

BOARD OF EDUCATION, SDA INTERNATIONAL *See* [Education, Department of](#).

Board of Regents

BOARD OF REGENTS. The denominational accrediting body for the academies, colleges, and universities in the world church. It was established in 1928 by authority of the General Conference, and it functions as an agent of the Department of Education in accordance with General Conference policies concerning denominational aims, standards, and the application of the Christian philosophy of education to curricula and methods. The board is composed of the director and associate directors of the General Conference Department of Education, with the director serving as chair and one of the associate directors as executive secretary, the General Conference vice presidential advisor for education, the division/attached union directors of education, the union directors of education, and members who serve for terms of five years and include one university/college board chair, college and university presidents, one university/college academic vice president or dean, one university/college registrar or admission officer, one university/college finance officer, one university/college department of education chair, one conference/mission superintendent or director of education, and two persons engaged in education not employed by the church. Ex officio members are the General Conference president, secretary, and treasurer.

As the agent of the Department of Education, the board, in cooperation with the regional educational associations of America, visits schools and evaluates their programs. *See also* [Education, Department of \(General Conference\)](#).

Boats, Missionary

BOATS, MISSIONARY. *See* [Missionary Vessels](#).

Boekenhuis “Veritas”

BOEKENHUIS “VERITAS.” *See* [Netherlands Adventist Publications.](#)

Boettcher, Julius Theodor

BOETTCHER, JULIUS THEODOR (1865—1931). Minister, administrator. He was born in Lindenwerder, Germany, and at the age of 14 was confirmed a member of the Lutheran Church. He came to the United States in 1881. Influenced by his sister and W. B. Hill, he accepted the Seventh-day Adventist faith in 1885. He spent the school year 1885—1886 in Battle Creek College and began preaching in the Ohio Conference. In 1889 he accepted a call to work in Germany. In 1890 he was ordained in Oberweil, Switzerland.

In 1894 Boettcher returned to America. For a short time he carried on evangelistic work in Minnesota and Ohio, then became head of the German Department in Union College, where he remained for seven years. In 1901 he was invited to return to Europe as president of the German-Swiss Conference, transferring in 1905 to the South German Conference, and in 1907 he was appointed leader of the work in Russia. Beginning in 1911, he served as vice president of the European Division.

Boettcher remained in Russia until forced to leave by the exigencies of World War I in 1916. Soon after his return to the United States, he was invited to teach Bible in the Clinton Theological Seminary at Clinton, Missouri. At the 1918 General Conference session in San Francisco he was appointed head of the German work in North America. He held this position until 1930, when failing health forced him to retire.

Bogenhofen Seminary

BOGENHOFEN SEMINARY (Seminar Schloss Bogenhofen). A coeducational boarding school on the secondary level, but offering programs on the junior/senior college level in theology and in German as a foreign language. The school, which is operated by the Austrian and the Swiss unions, in the Euro-Africa Division, is located in the small upper Austrian village of Bogenhofen, close to Braunau am Inn at the German border, 40 miles (65 kilometers) from Salzburg, 80 miles (130 kilometers) from Munich, and 180 miles (290 kilometers) from Vienna. It serves not only the Austrian Union but also, since 1953, the Swiss Union, by accepting students from the German Swiss Conference. The average enrollment is 100, with a staff of 12.

The school accommodates students from countries all over the world, and since 1968 has been connected with the ACA (Adventist Colleges Abroad) Program.

The following programs are offered: theology and religion (four years); Bible for high school graduates and lay workers (one year); high school (four years), leading to the Matura or Abitur, necessary for entrance into any European university; German for foreigners (one or two years). Since 1961 the German Language Department has been authorized by the Goethe Institute in Munich to teach German to foreign students and to award diplomas on three levels.

The 18-acre (7.3-hectare) school property, purchased in 1949 by the Austrian Union Conference with help from the then Southern European Division, includes a fifteenth-century castle under state protection as a historical monument. Classes opened on Nov. 30, 1949, with 22 students and a four-year curriculum consisting of the following programs: theology, general education, commercial courses, prenursing, and home economics.

The school has also owned a farm, vegetable gardens, and a factory (Optimo), manufacturing bedsteads and mattresses, enabling students to learn useful skills while earning money to defray educational expenses. F. Pieringer, the first principal of the institution, established a program combining the religious aspect of learning with the manual. The rural setting of the school helped to implement this goal. The growing enrollment necessitated the erection of various school buildings in the late 1950s and 1960s. Two modern dormitories were built recently. The Theological Seminary, established by F. Pieringer and H. Heinz, now offers classes at the senior college level on a provisional basis until full accreditation is granted. More than 80 percent of the Seventh-day Adventist pastors in Austria and more than 50 percent of those in German-speaking Switzerland have received their ministerial training at Bogenhofen Seminary. A number of pastors who attended the school have served as missionaries in French-speaking central Africa.

During the summer vacations the school is open for junior camps, conferences, and offers an intensive six-week German language course at different levels for foreigners. The summer language program is also affiliated with ACA.

Principals: Ferdinand Pieringer, 1949—1954; Paul Steiner, 1954—1957; Herbert Stöger, 1957—1961; R. J. Buyck, 1961—1963; Hans Heinz, 1963—1970; Horst Herrnstein, 1970—1974; Otto Riegler, 1974—1983; Klaus Zachhuber, 1983—1990; Franz Nusime, 1990— .

Boggestown Manual Training Academy

BOGGSTOWN MANUAL TRAINING ACADEMY. *See [Indiana Academy](#).*

Bohemian Conference

BOHEMIAN CONFERENCE. *See* [Czech Republic](#); [Euro-Africa Division](#); [Slovakia](#).

Bókaforlag Adventista

BÓKAFORLAG ADVENTISTA. *See [Iceland Publishing House](#).*

Boliu Hospital

BOLIU HOSPITAL. A 24-bed medical institution located on Mussau Island, Papua New Guinea. It was established in 1955. The 1977 *Yearbook* listed two workers, Samuel and Esther Kangai. At that time it operated only as a small clinic and, in 1978, was taken over by the government.

Bolivia

BOLIVIA. A landlocked republic situated in the heart of the South American continent, bounded on the east and north by Brazil, on the west by Peru and Chile, and on the south by Argentina and Paraguay. It has an area of 424,160 square miles (1,100,000 square kilometers) and a population (1994) of 7.7 million.

About 55 percent of the people are Indians (largely Aymarás and Quechuas), 30 percent are mixed European and Indian (called cholos), and 15 percent are European, mainly of Spanish descent. This division is largely cultural; an Indian leaving a tribe and learning Spanish is classed as a cholo, and many classed as European have traces of Indian ancestry.

In general, the cholos are tradespeople, skilled workers, and minor civil servants; and the Indians are mainly laborers. Spanish is the official language of the country, but Aymará and Quechua are spoken by large numbers of Indians in the mountainous region around Lake Titicaca. Besides these two principal Indian languages, there are 28 tribal dialects that have been discovered by the Wycliffe Bible Translators. La Paz, where the executive and legislative branches of government reside, is the de facto capital, though the legal capital, where the judiciary branch resides, is Sucre. The state recognizes and supports the Roman Catholic religion, but since 1906 the constitution has provided for religious toleration. Ninety-five percent of the population professes Roman Catholicism, and of the remaining five percent more than 87,000 (1992) are Seventh-day Adventists, the rest being principally Presbyterians, Methodists, and Baptists.

There are three distinct and widely divergent geographical regions: (1) the Altiplano plateau between two ranges of the Andes Mountains, averaging 12,000 feet (3,650 meters) in elevation, comprising about two fifths of the land area of the republic, but containing three fourths of the population; (2) the yungas region, consisting of small valleys and steep mountain slopes on the eastern side of the Andes; and (3) the lowland plains, occupying the eastern portion of the country. Although Bolivia is entirely within the tropics, differences in elevation result in climates that may be described as arctic in the Altiplano, temperate in the yungas, and tropical in the lowlands. Bolivia is chiefly a mining country and is one of the world's largest exporters of tin. However, less than two percent of the population engage in tin mining. Most of the people (about two thirds) are agricultural workers.

Historical Background

Historical Background. The earliest history of what is now Bolivia is a matter of dispute, but it seems certain that in pre-Inca times a highly developed civilization flourished around the region of Lake Titicaca, as is evidenced by the ruins of Tiahuanaco. The Incas extended their empire into Bolivia long before the arrival of the Spaniards. Upper or Alto Peru, as it was called until 1559, fell to Gonzalo and Hernando Pizarro in 1538. The discovery of enormous silver deposits at Potosí brought a great influx of Spaniards, so that Potosí became the largest city in the Western Hemisphere and held this distinction

until Mexico City surpassed it in the eighteenth century. The rule of the Spaniards was so oppressive that revolts erupted from time to time, the most notable one occurring in 1780. All of them except the last one were ruthlessly suppressed by the Spaniards. In 1776 Bolivia (called the *audiencia* of Charcas from 1559 to 1776) was transferred to the vice-royalty of La Plata, with headquarters in Buenos Aires. An uprising in 1809, led by Josè Domingo Murillo, was crushed, but the country did win independence Aug. 6, 1825, under the leadership of Gen. Antonio de Sucre, with the assistance of Gen. Simón Bolívar and Gen. Josè de San Martín. The new republic was named Bolivia in honor of Bolívar, and Sucre became its first president. The ensuing history of the country was disturbed by corrupt and autocratic administrations and disastrous military adventures. A war with Chile from 1879 to 1883 ended in the loss of Bolivia's region along the coast. A revolt of Brazilian rubber workers in 1899 led to the ceding of the territory of Acre to Brazil in 1903. But the costliest campaign of all was the Chaco War with Paraguay from 1932 to 1935, in which Bolivia lost most of the Chaco. Recent years have seen progress toward a stable democratic government and economic self-sufficiency.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Bolivia constitutes the East Bolivia Mission and West Bolivia Mission, a part of the Inca Union Mission, which in turn is part of the South American Division. Statistics (1992): *East Bolivia Mission*: churches, 37; members, 19,161; elementary schools, 9; ordained ministers, 14; licensed ministers, 5; credentialed missionaries, 10. Headquarters are at Santa Cruz de la Sierra. *West Bolivia Mission*: churches, 149; members, 67,883; elementary schools, 80; ordained ministers, 27; licensed ministers, 18; credentialed missionaries, 9. Headquarters are at La Paz.

Institutions

Institutions. Andes Adventist Academy; Bolivia Adventist Educational Complex; La Paz Adventist Clinic.

SDA Work

SDA Work. Beginnings. Bolivia was the last of the countries of the South American Division in which SDAs established their work (*Revista Adventista* 7:5, June 1907). However, as early as the middle of 1897, SDA literature was being sold in that country by Juan S. Pereira, a former Presbyterian colporteur. The *Missionary Magazine* for January 1899 reported: "The last message has been taken to Bolivia by a colporteur named Pereira. He took of our [SDA] books, *Patriarchs and Prophets* and *Steps to Christ*. He was a former colporteur for the Presbyterians who have a Bible Society established in Valparaiso, but he was discharged from their service for propagating Seventh-day Adventist doctrine, as was made public in the annual calendar of the society. Brother Pereira went to Bolivia at his own expense. He was arrested at the instigation of a priest for selling bad books. At his request the books were examined and pronounced not bad, whereupon he was released with the official advice to leave the country. However, he remained and continued his work for 18 months. Word has just arrived that he has returned to the north of Chile. I hope to give

fuller particulars later. This brother has not yet fully identified himself with us, not having received baptism yet, as he said he was not ready.”

Sometime later, after Pereira had left Bolivia, it came to light that while in that country, he had been imprisoned and condemned to death through the influence of the Roman clergy, but had miraculously escaped death through the help of a judge, Dr. J. Suárez Mirando, who later became interested in SDA teachings (*Revista Adventista* 7:5, 6, June 1907; 35:8, November 1935).

The next attempt at conducting colporteur work was made in the fall of 1902, when Edward W. Thomann and José Luis Escobar went to Bolivia to canvass in La Paz, Cochabamba, and Oruro. Although persecution broke out, the itinerary was a success, the canvassers selling about 1,000 copies of *Señales de los Tiempos* (“Signs of the Times”) in La Paz alone. However, the work was not followed up, probably because of lack of religious freedom (*ibid.* 2:8, November 1902; 35:8, Dec. 9, 1935). In 1906 toleration of all religions was guaranteed by the Bolivian constitution, and in March of that year plans were laid for establishing work in Bolivia (*ibid.* 6:3, April 1906). Pereira, who had nearly lost his life a few years before, was among the first to volunteer “to lift the banner of God there” (*ibid.* 6:3, August 1906; 6:4, October 1906) through the sale of books.

First Missionaries. Early in June 1907, Thomann and his wife were sent to Bolivia to direct the work. They arrived in Oruro, Bolivia, where they met several persons who had become interested in the SDA doctrines through the reading of books they had purchased from Pereira (*ibid.* 7:4, August 1907). From Oruro the Thomanns went to Cochabamba, where they settled and worked not only for the Spanish people but also for the Quechua and Aymará Indians (*ibid.* 9:13, September 1909; 11:10, August 1909). At the end of July 1909 they left for Chile (*ibid.* 9:13, September 1909). Ferdinand A. Stahl, the new mission superintendent, arrived in La Paz with his wife and daughter about a week before the Thomanns left (F. A. Stahl, *In the Land of the Incas*, p. 62). Although he was unable to speak the language, Stahl began medical work among the higher class Bolivians before the end of the year (*Revista Adventista* 9:13, December 1909). Later he and Mrs. Stahl opened medical work among the Indians of Bolivia (*ibid.* 11:10, August 1911).

About a year after the Stahls arrived in La Paz, Otto H. Schulz came from the United States to do canvassing work (*ibid.* 11:9, January 1911). A few months later Ignacio Kalbermatter and his wife arrived from Paraguay to canvass as well as to assist the Stahls in medical work (*ibid.* 11:10, April 1911; 11:10, August 1911; 14:13, 14, February 1914).

Early in 1911 Stahl held an open-air meeting with Juan Huanacca, an SDA Indian from Peru, who served as his interpreter (*ibid.* 11:10, 11, May 1911; 11:10, June 1911; 11:10, 11, August 1911). As a result, a widow, Rosa N. Doering, was baptized on Aug. 7, 1912, as the first Bolivian to become a Seventh-day Adventist (*ibid.* 11:11, 12, August 1911; 11:12, September 1911; 11:10, October 1911; 12:14, November 1912; 13:12, February 1913). A Baptist youth (*ibid.* 11:12, September 1911; 13:12, February 1913), José Cristobal Gómez, attended the same meetings and later joined the SDA Church by profession of faith. In 1913 Gómez canvassed with Schulz in the villages of Viacha and Corocoro and in the cities of Oruro and Cochabamba, selling the book *Salud y Hogar* (“Health and Home”) and the magazine *Salud y Vida* (“Health and Life”) (*ibid.* 13:12, September 1913; 13:14, November 1913; 14:14, January 1914).

In July 1911 Stahl was temporarily assigned to Plateria, Peru, to develop medical work among the Aymará Indians, while Kalbermatter remained in La Paz, apparently as acting superintendent (*ibid.* 11:16, July 1911; 11:10, August 1911; 11:12, September 1911; 11:16, October 1911; 15:9, June 1915). Later that same year Stahl's temporary assignment became permanent (*ibid.* 11:16, October 1911), but it was two years before a new director could be sent to take his place in La Paz. In 1914 W. R. Pohle replaced Stahl as the new director of the Bolivia Mission (*ibid.* 14:10, July 1914).

The first Sabbath school in the Aymará dialect was organized in 1913, on Potosí Street in the city of La Paz. However, because of the harmful effects of the high elevation of the Altiplano on the health of many of the missionaries, several of the workers were forced to leave Bolivia (*ibid.* 16:16, April-May 1916), resulting in a much smaller increase in membership than had been hoped, an increase from seven to only 15 between 1914 and 1919.

Indian Work. In 1920 Reid Shepard, who had been working at Puno, Peru, with F. A. Stahl, was sent to work among the Indians of Bolivia (*ibid.* 19:7, November 1919; 20:13, June 3, 1920). A few weeks after his arrival, he introduced himself to the minister of public instruction. In the course of the conversation the minister said, "I have in Pucarani [near Lake Titicaca] a normal school I have established to train teachers for the Indians. I will gladly turn over this school to your mission" (*ibid.* 20:13, June 3, 1920). Thinking that perhaps the minister did not fully understand the objectives of SDA work, Shepard replied, "You must remember, Mr. Minister, that as Protestants we cannot teach the Catholic religion in our educational work. Instead of it we teach the religion of our church" (*ibid.*). To this the minister replied, "I don't mind that; on the contrary, it [the SDA religion] is much better" (*ibid.*). The result of this interview was that at Rosario within six months the first SDA mission school in Bolivia was established (*ibid.* 21:11, Jan. 21, 1921; 29:8, January 1929). But severe opposition, which characterized the next 12 years of work in Bolivia, arose immediately. The first national missionaries in Bolivia came from the school at Rosario. Among these were Feliciano Chuquimia, Manuel Mamani, Domingo Chuquimia, Ignacio Mamani, and Ramón Chuquimia, who went out to preach the gospel in various provinces of the Department of La Paz.

Persecution and Hardships. In 1924 in response to a request by Chipana, Juan Pati, Francisco Mamani, and Melchor Mamani, Indians from the village of Collana, that a missionary be sent to them, Isaac C. Schneider went to open the mission station of Collana, assisted by an interpreter, Marcos Zenteno. This was the second Seventh-day Adventist mission station to be established in Bolivia. As the work progressed, persecution again arose. The wells of the mission were filled with dirt, and the buildings were either destroyed or damaged. In response to a request for help, a unit of cavalry was sent by the government to supervise the rebuilding of the damaged buildings by those who had harmed them. The worker's house and the storeroom reconstructed at that time are still in use. Chief Pedro Tambo, urged on by religious leaders, brought suit against the SDAs, claiming that the work was prejudicial to the community. His sudden death ended his opposition.

In 1926 an incident took place that left an indelible mark on the memory of Bolivian SDAs. One night a mob led by religious fanatics beat into unconsciousness Manuel Quilca, the teacher of the school in Arca in Inquisivi province, and burned down his home. His wife likewise was beaten until she was unconscious. C. H. Baker, an SDA missionary who

visited the Quilca family about a week after the incident, reported that “alone in the house, which was already ablaze, was the daughter of the teacher. She also had been wounded, but before the fire reached her, she was rescued. Beaten and bruised by clubs, the little body welcomed death as a sweet release, and the end came the following morning” (*South American Bulletin* 2:6, October 1926).

In the following years, as Quilca reflected upon this experience he found compensation in the fact that some of those who burned his house and murdered his daughter had accepted Christ.

About three years after the founding of Collana Mission Station, David E. Dalinger and his wife established a station near the village of Quime in the valley of Inquisivi, the third mission station to be established in Bolivia. Although they were beset by hardships and the loss of one of their children through disease, they were able to gain many friends and converts among the Indians. Other missionaries have also lost children while engaged in mission service. In little more than a year the Schneiders lost their two little daughters.

At the beginning of 1929 the Colegio Adventista de Bolivia (the Bolivia Training School) was organized on the grounds of the Collana Mission Station, with Leon Replogle as its first director and with Mariano E. Huayllara as a teacher. After two years the school was moved to Carcajes and then to Vinto in the Department of Cochabamba. From its beginning, this institution has provided the Bolivian field with workers and teachers.

The same year that the Bolivia Training School was established, the first Seventh-day Adventist camp meeting was held at Collana Mission Station and was attended by some 600 SDAs, who lived as far away as four days' walking distance from the campgrounds. This number represented nearly half the SDA membership of 1,400 in Bolivia that year. Nearly all related experiences of persecution through which they had passed (*Revista Adventista* 29:6, Mar. 25, 1929).

Medical Work. Seventh-day Adventist medical work was placed on a firm footing with the arrival of Dr. H. E. Butka in 1929, who was put in charge of Chulumani Mission Station, the fourth SDA mission station to be established in Bolivia. His subsequent medical and missionary work became well known throughout the nation and did much to lessen the persecution that had impeded SDA work in Bolivia (*ibid.* 29:8, October 1929; 31:9, Aug. 10, 1931). The local authorities were so impressed by his work that they built a hospital for him in 1931, which has been called Hospital Adventista Chulumani.

In 1937 the Ministry of Public Health of Bolivia assumed ownership of the hospital and leased it to the Bolivia Mission, which operated it until 1970, when it was returned to the government.

The beginning of the Chaco War (1932—1935) marked the end of active persecution of SDAs in Bolivia, and as a result SDAs began to make significant gains. In 1919 there was but one church and 15 members in Bolivia. By 1931 these figures had increased to seven churches and 1,905 members. But in 1936, only five years later, these figures had increased to 20 churches and a total of 2,801 members.

In 1936 Hospital Chulumani was closed because the Bolivia Mission thought it advisable to discontinue operating the hospital under existing arrangements with the government. The mission offered instead to lease it for 25 years. On hearing of these plans, a Roman Catholic priest secured a German medical doctor and offered to pay the Bolivian government 12 times as much for the lease as the SDAs had offered. Nevertheless, SDAs got the lease.

Contracting acute appendicitis three years later, the priest was operated on by an SDA doctor at Chulumani Hospital. Recovering, he was so impressed by the Christian treatment he had received from the doctor and the nurses that he stopped his opposition and later publicly offered a dinner to the doctor and his family as a gesture of grateful appreciation. This change of attitude is typical of the change that has come over many former enemies of SDA work in Bolivia (*ibid.* 38:10, June 13, 1938; 38:9, July 11, 1938; 41:12, June 9, 1941; 45:15, Oct. 29, 1945).

In 1946 Dr. Harry T. Pitman, then medical director of the Chulumani Hospital, took charge of the newly built Guayaramerin Hospital (Hospital Adventista Guayaramerin) at Guayaramerin (Puerto Sucre) on the Mamore (Madera) River. In order to take care of these two hospitals so far apart, he purchased two war surplus airplanes. On his first flight he and his Polish pilot were killed instantly when their plane crashed on the side of Tunari Mountain, near Cochabamba. Dr. Pitman was buried at Cochabamba, and later a cenotaph was built at Bolivia Training School at Vinto in his honor and as a reminder of his sacrifice. The Guayaramerin Hospital was then leased by the Bolivia government to Dr. Elmer Bottsford, a missionary doctor who operated it until 1951. It was leased later to the Bolivia Mission from 1961 to 1967.

Recent Developments. After several attempts to establish a medical missionary institution in the Bolivian territory, the La Paz Adventist Clinic opened its doors in 1989, occupying a three-story building purchased for this purpose in the district of Miraflores. In Santa Cruz de la Sierra, in east Bolivia, a small ambulatory clinic was opened in 1990.

Other events that demonstrate recent progress:

1. The increase in baptisms, reaching a total of 87,044 members in 1992.
2. At the end of 1992, there was one SDA for every 89 in the population.
3. An increase in academic preparation of Bolivian workers through higher education.
4. The development of a solid SDA educational system, including maintaining many elementary schools, and since 1991 the founding of an SDA University.
5. An outstanding increase in social assistance through ADRA, distributing each year hundreds of tons of food and clothing to the destitute.
6. The development of a mission launch program in the wide northeast area of Bolivia.
7. The emphasis on developing urban work, which should help reach those in higher socioeconomic levels, thus providing greater resources to this field where the work has developed largely in rural areas.

Bolivia Adventist Educational Complex

BOLIVIA ADVENTIST EDUCATIONAL COMPLEX (Complejo Educativo Adventista de Bolivia). A coeducational boarding school on the secondary level situated on 80 acres (32 hectares) of land at an elevation of 9,000 feet (2,750 meters) above sea level, at Vinto, Province of Quillacollo, Department of Cochabamba, Bolivia. It is owned and operated by the Bolivia Mission and serves the Seventh-day Adventist constituency in Bolivia. In 1993 there were 399 students and 36 teachers.

The school was created on Oct. 24—26, 1928, in the Bolivia Mission. It began its activities on Apr. 2, 1929, in Collana in La Paz, and was named Bolivia Adventist Industrial Institute. On July 9, 1931, it received official accreditation for the operation of an elementary school. In 1932 it was moved to Carcajes in Cochabamba, where it operated for 16 years, relocating in 1949 to Vinto, where it still is. Its name was changed to Colegio Adventista de Bolivia (Bolivia Training School).

On Mar. 16, 1952, by a resolution of the Ministry of Education, the Teacher Training School authorized the operation of a normal rural private school, by which six years of secondary instruction are offered, as well as six years of primary instruction. A later agreement in 1957 allowed the school board to create an Industrial Department, in conjunction with the work plan, which embraces training (largely practical) in carpentry, plumbing, mechanics, tractor farming, cattle raising, culinary art, sewing, and decorating. A four-year teachers' course was offered, following the primary course, for those preparing to teach in the rural SDA schools. Later, the school was authorized to offer, instead of the rural normal course, a three-year college-level course in elementary education. In 1987 an accounting and secretary school was added.

In 1991 the institution became Bolivia Adventist University (BAU) by Supreme Court Resolution. BAU began its activities on Aug. 27, 1991. In 1992 the church changed the name to Bolivia Adventist Educational Complex (BAEC).

Principals: Leon Replogle, 1929—1931; H. C. Morton, 1931—1937; C. E. Fillman, 1937—1940; E. U. Ayars, 1940—1942; D. J. von Pohle, 1943—1944; Eduardo Flores, 1945—1948; R. V. Vinglas, 1949—1952; Angels Foppiano, 1953—1955; Edmundo Alva, 1956—1959; José Bernhardt, 1960—1962; George Burgdorff, 1963; E. G. Meyer, 1964—1968; John B. Youngberg, 1969—1970; Arturo Carcagno, 1971—1973; Febo Basanta, 1974; Claudio Martín, 1975—1979; Félix Bendezú, 1980—1981; Guido Medina, 1982—1986; Juan Medina, 1987—1989; Miriam de Rodríguez (secondary school coordinator), 1990—1991; Mary Arcos Wills (secondary school), 1992; Martín Beltrán, 1993—.

BAEC Presidents: Miguel A. Salomón, 1990—1992; Gonzalo Monroy, 1993—.

Bolivia Mission

BOLIVIA MISSION. *See* [Bolivia](#).

Bollman, Calvin P.

BOLLMAN, CALVIN P. (1853—1943). Editor. He preached in Nebraska from 1881 to 1884, then served on the staff of the Pacific Press from 1884 to 1896, the latter part of the time being spent in editorial work at the branch office in New York City. On the *American Sentinel* staff he served as associate editor from 1896 to 1900, and 1901 to 1903 as associate editor of the Southern Watchman. During 1902 and 1903 he also served as editor of the *Gospel Herald*. From 1904 to 1914 he was successively secretary of the Southern Missionary Society, secretary-treasurer of the Southern Union, religious liberty secretary of the Southern Union, president of the Tennessee River Conference, and associate editor of the *Watchman Magazine* (1909—1914).

Joining the staff of the Review and Herald Publishing Association in 1914, he was soon afterward appointed associate editor of the *Liberty* magazine. From 1920 until 1938 he was an associate editor of the *Review and Herald*. He was the author of *Why I Am a Seventh-day Adventist; Sunday: Origin of Its Observance in the Christian Church*; and *Heralds of the King*.

Bombay Union Training School

BOMBAY UNION TRAINING SCHOOL. *See* [Seventh-day Adventist Higher Secondary School, Lasalgaon](#).

Bonaire

BONAIRE. *See* [Netherlands Antilles](#).

Bond, C. Lester

BOND, C. LESTER (1888—1971). Youth leader, administrator. Bond was a native of California and received his education at Pacific Union College. Upon graduation he began his ministry in the Arizona Conference, and later served in several California conferences and Cuba. He joined the General Conference Missionary Volunteer Department in 1927 and served as an associate secretary until 1946. Under his leadership the JMV classes and the MV Honors were expanded and refined. He wrote the *JMV Handbook*, which was for many years the official guidebook for the JMV classwork. He became known as “Mr. JMV” because of his untiring work for juniors and his interest in the junior camp program. His book, *Ideals for Juniors*, an extremely popular volume, expands and explains the JMV Pledge and Law.

After 18 years of service to youth, Bond accepted a call to the Upper Columbia Conference, where he served first as Book and Bible House manager and then as president for eight years until his retirement in 1957.

Bond, Frank Starr

BOND, FRANK STARR (1876—1924). Pioneer Seventh-day Adventist worker in Spain. He was a member of a family that contributed several workers to the church, among them C. Lester Bond, youth leader and author. His father, James Monroe Bond, a descendant of Oregon pioneers, was a farmer in Stanislaus County in California when his uncle, Seth, a convert of J. N. Loughborough, came to tell his brother of his new beliefs. Joining the SDAs, James Bond left farming and became a physician. His son Frank determined early in life to become a minister. After graduation from Healdsburg College, California, where he studied theology (1893—1899), he preached in Arizona and worked among Spanish-speaking settlers. In 1902 he and his brother Walter volunteered to pioneer SDA work in Spain, arriving there in 1903. In 1905 he returned to the U.S. to marry Mrs. Martha Farnsworth, then continued serving in the Iberian field as an evangelist and as a leader until 1923, when poor health caused his retirement. He was ordained to the ministry in 1907 in Gland, Switzerland.

Bond, Walter Guy

BOND, WALTER GUY (1879—1914). Pioneer Seventh-day Adventist worker in Spain. He was born in California, where his parents became SDAs when he was a child. Near the turn of the century he was preaching in California and, as some reports indicate, among the Spanish-speaking settlers in Arizona. In 1902 he and his brother Frank volunteered to go to Spain to pioneer SDA work there. Before leaving the U.S., he married Leola Gerow. They arrived in Barcelona, Spain, in June 1903, and later that year he with his brother Frank opened a boys' school in the town of Sabadell nearby. From then until his death in 1914, with the exception of one year (1904—1905), he directed SDA work in Spain, establishing churches in several places and preaching in many places. He died from peritonitis while on a missionary journey.

Bonfoey, Clarissa M.

BONFOEY, CLARISSA M. (1821—1856). Housekeeper for Ellen G. White. On the death of her parents in 1849, she proposed that she share with the Whites the furniture she had inherited, live with them, and assist in the housework. For eight years she gave devoted service, traveling with them on occasion, and sometimes caring for the children while the Whites were away. Ellen G. White writes of her in most appreciative terms ([LS 123](#); [2SG 113](#)).

Bongo Adventist Seminary

BONGO ADVENTIST SEMINARY (formerly Bongo Mission Training School). A former coeducational boarding school on the junior high school level, operated by the Angola Union Mission in the Euro-Africa Division. It shared the same campus with the Bongo Mission and the Bongo Mission Hospital.

The forerunner of the Bongo Mission Training School was an elementary school opened soon after the founding of the Bongo Mission in April 1924. During the first year, 15 to 20 students from 5 to 50 years of age attended classes for an hour each day on a porch that served as a shelter for the carpenters. In 1925 after the arrival of D. P. Harder, the Bongo school was conducted in a more organized way. A temporary building was constructed in which Artur de Oliveira taught classes four hours a day.

In January 1927 the school moved into a brick building, and a class in teaching methods, conducted by Mrs. A. N. Tonge, was begun. This same year a student named Daniel Cahangala took the government examination and became the first African Seventh-day Adventist worker in Angola.

Because of increasing enrollments, a new school building was erected in 1941. New girls' (1954) and boys' (1962) dormitories replaced the old adobe buildings. From the beginning, agriculture held an important place in the curriculum. From this source students could earn almost enough to meet their expenses.

In addition to five years of elementary schooling, the teachers' course included two years of secondary training plus three years of Bible instruction and related subjects. The average attendance was 300.

Because of the political situation, the school was moved to Huambo. In January 1992, during the terrible events of the war, the buildings were totally destroyed. There are plans to rebuild Bongo Adventist Seminary as soon as peace is established.

Principals: D. P. Harder, 1925—1927; Mrs. A. N. Tonge, 1927—1931; O. I. Fields, 1931—1942; I. D. Higgins, 1942—1944; W. M. Webster, 1944—1948; E. V. Hermanson, 1948—1950; E. L. Jewell, 1950—1951; A.J.S. Casaca, 1951—1952; J. M. Miranda, 1952—1954; J. A. Morgado, 1954—1955; M. S. Castro, 1955—1956; Dr. Roy B. Parsons, 1956—1959; Frank Dietrich, 1959—1964; A. C. Lopes, 1964—1965; J. E. Rodrigues, 1965; A. Mauricio, 1965—1969; J.P.F. Sincer, 1969—1971; Dr. David Parsons, 1971—1972; D. L. Cordas, 1972—1975; Teodoro Elias, 1984—1992.

Bongo Mission Hospital

BONGO MISSION HOSPITAL. Operated until 1975 as a 101-bed general hospital, located at Bongo Mission, Lépi, Angola, and organized as an institution of the Angola Union.

In October 1926 Dr. A. N. Tonge arrived to begin the medical work among the Ovimbundu people, where the Lépi mission station had been opened only two years before by J. D. Baker and his wife. Mrs. Baker, a nurse, had begun a small dispensary for the local people. Dr. Tonge treated his first patients on the veranda of the director's house. Later, when his own house was ready, the doctor used his bathroom, which had an outside entrance, as the dispensary. In 1928 the first building was finished, housing the office and a dispensary. Two small separate buildings were added later. These served as wards and were followed by a new dispensary. All these facilities were permanent.

Dr. Tonge remained at Bongo until February 1930, when he was called to serve as medical secretary of the Southern African Division.

Bongo Dispensary and Hospital remained under the care of nurses, first Ina Moore and then, for a short time, Ruth Johnson, until the arrival of Dr. Roy B. Parsons on Dec. 1, 1931. He had spent 18 months in Portugal learning the language and getting his Portuguese degree to practice medicine.

In 1938 construction was begun to enlarge the patient accommodations, a program that continued until 1955. The original buildings were incorporated into new structure, with additional construction, to bring the bed capacity up to 101. A new dispensary was built in 1945. The new unit included separate buildings for a kitchen, laboratory-pharmacy, laundry, electric-light plant, surgical unit, and dairy. Except for the surgical unit of the hospital, funds for construction were all furnished by income from the European patients and small donations by friends.

The financial maintenance of the hospital and dispensary continued to depend on income from patients. This included all salaries and expenses, except the director's salary, since 1950. In 1973 the dispensary had an average of 10,249 new African patients a year, and the European consultations averaged 4,524 new patients annually. The hospital admissions for 1973 totaled 3,369.

In 1968, after more than 35 years of medical work in Angola (many of those who came from all parts of the country to seek his professional skill became SDAs), Dr. Roy Parsons retired, and his son, Dr. David Parsons, who also held a Portuguese degree, became medical director. Another son, Robert Parsons, was a laboratory technician. Mrs. David Parsons was the director of nurses. In 1972 Dr. Gideon Marques, followed by Dr. Helio Rocumback in 1973, joined the staff. Both doctors were from Brazil. In 1974 the new X-ray Department began to function, with James Holder as technician.

Because of political circumstances, the hospital was closed in 1975. Until 1980 medical care was provided by qualified nurses because of the lack of doctors. In 1980 Dr. Ferran Sabate, from Spain, his wife, and nurse Victoria Duarte reopened and ran the hospital until

1983, when they were kidnapped by the UNITA. The hospital was closed, and local nurses continued offering treatment to the population.

In 1985 Dr. Otello Vergeres from Switzerland and Dr. Roberto Va from Germany resumed medical service at Bongo. Both were forced to leave the country in 1987. Since then the hospital has been operated only as a dispensary.

Medical Directors: A. N. Tonge, 1926—1930; R. B. Parsons, 1931—1968; David Parsons, 1968—1975; Ferran Sabate, 1980—1983; Pedro Balanca de Freitas 1983—1986; Otello Vergeres, 1986—1987.

Bongo Mission Training School

BONGO MISSION TRAINING SCHOOL. *See* [Bongo Adventist Seminary](#).

Book and Bible House

BOOK AND BIBLE HOUSE. *See* [Adventist Book Center](#).

Books (of record in heaven)

BOOKS (of record in heaven). *See* [Investigative Judgment](#).

Bookselling

BOOKSELLING. See [Adventist Book Center](#); [Literature Evangelists](#).

Borle, Louis Edward

BORLE, LOUIS EDWARD (1860—1943). Publishing house manager successively in Mexico, Switzerland, Spain, and France. Borle's parents were among the first in Switzerland to become Seventh-day Adventists (about 1870), and so he had an SDA home background. In 1876 he was baptized, and two years later, at the age of 18, he began working at the SDA publishing and printing office in Basel, where he learned the printing trade. In 1888 he came to America and worked at the Pacific Press Publishing Association for 20 years. In 1908 he went to Mexico to work in the SDA publishing house there. About 1910 he returned to Switzerland and took charge of the Latin Union Publishing House. In 1915 he went to Barcelona, Spain, as the first manager of the Barcelona Publishing House, and remained there until 1921. From 1923 to 1925 he again managed the Latin Union Publishing House, which by that time had been transferred to France.

Borneo

BORNEO. For northern Borneo, *see* [Brunei](#); [Malaysia, Federation of](#); for southern Borneo, *see* [Indonesia](#).

Borneo-Brunei-Sarawak Mission

BORNEO-BRUNEI-SARAWAK MISSION. *See* [Malaysia, Federation of](#).

Bose, Kheroda

BOSE, KHERODA (d. 1948). Nurse, personal worker. Probably the first Seventh-day Adventist convert in India. She was a teacher in a Baptist school, and came to assist Georgia Burrus, who was teaching the first Seventh-day Adventist school for girls in Calcutta, India, which was opened soon after the arrival of D. A. Robinson in 1895. The transfer was made by recommendation of Baptist missionaries on the basis of the school's increasing enrollment. After a short time with the school, she accepted SDA beliefs and joined the young church in Calcutta despite the reproach and separation from her former Christian friends. After spending some time in schoolwork, she took training in nursing at the Calcutta sanitarium and served as a nurse in the sanitarium with Dr. O. G. Place and Drs. R. and O. Ingersoll. When the sanitarium was closed, she helped in the treatment rooms that succeeded it, and in later years, as long as her strength permitted, she went from house to house speaking of her faith to Indian women. Gentry G. Lowry wrote a book about her entitled *Korada, a Child Widow of India* (1931).

Bosnia and Herzegovina

BOSNIA AND HERZEGOVINA. A republic in southeastern Europe whose neighbors are Croatia and Yugoslavia. Bosnia and Herzegovina covers an area of 19,736 square miles (51,100 square kilometers) and has a population (1994) of 4.7 million, made up primarily of Muslims, Serbs, and Croats. The principal language is Serbo-Croatian; religions include Islam, Serbian Orthodoxy, and Roman Catholicism.

For more than 500 years Bosnia and Herzegovina was under Turkish, Austrian, and Hungarian influence. In 1918 it became part of the Kingdom of the Serbs, Croats, and Slovenes, which became Yugoslavia in 1929. Bosnia and Herzegovina became independent from Yugoslavia in 1992.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Bosnia and Herzegovina is part of the Southwest Conference, which in 1993 had 19 churches and 604 members. The Southwest Conference is part of the South-East European Union, which in turn is part of the Trans-European Division.

Boston Regional Medical Center

BOSTON REGIONAL MEDICAL CENTER (formerly New England Memorial Hospital). A 195-bed general hospital in Stoneham, Massachusetts, nine miles (14 kilometers) north of Boston. Ellen White referred to the hospital as the “Melrose Sanitarium” because of its proximity and former access at the railroad station in Melrose, an adjoining city.

The hospital is located on a 45-acre (18-hectare) plot overlooking Spot Pond, in the midst of a beautiful, natural, woodland park of 5,000 acres (2,025 hectares) known as the Middlesex Fells (watershed) reservation.

It is operated by the Atlantic Union Conference of Seventh-day Adventists. A general board of trustees appoints an administrator and an executive board and approves appointments to the medical and administrative staffs.

Approval for operation is granted by the Public Health Department of the Commonwealth of Massachusetts, and accreditation by the Joint Commission on Accreditation of Hospitals; membership is held in the Seventh-day Adventist Hospital Association, American-Protestant Hospital Association, American Hospital Association, Massachusetts Hospital Association, and the North Shore Health Planning Council. The institution is a participating hospital in the Massachusetts Hospital Service.

History

History. A charter was granted Apr. 28, 1899, to Hampton W. Cottrell, William A. Wilcox, Edgar Kelsey, Horace B. Tucker, Frank W. Mace, Joseph H. Haughey, Charles R. Brown, and Wilbur L. Payne, a group organized for the purpose of founding a hospital, under the name New England Sanitarium and Benevolent Association. The hospital was located near the present campus of Atlantic Union College, in South Lancaster, Massachusetts, as the eastern branch of the Battle Creek Sanitarium. (In 1907 the constitution was amended to relate the hospital directly to the New England Conference—now the Atlantic Union Conference.)

The year 1901 records more than 600 patients from 26 states, Canada, and the West Indies. It was sometimes necessary to find additional accommodations for the patients in the village. Expansion was needed but was impossible on the original site.

In August 1902 C. C. Nicola, M.D., superintendent, wrote to Ellen White regarding local conditions that confirmed warnings she had given (7T 88, 89) against locating sanitariums near wealthy homes.

The search for a new site, in response to a vision of Ellen White (*Review and Herald*, Sept. 29, 1904), resulted in the acquisition of the Langwood Hotel property in Stoneham—then a hotel building—plus several detached buildings, with its own electric lighting and steam heating system. It was purchased from a Dr. Coggsell, formerly port physician of Boston, who had planned to convert it into a hospital or sanitarium. This property, assessed at \$98,000, was bought for \$40,000.

The final transfer of patients was made from South Lancaster on Oct. 9, 1902, when a railroad car with 25 passengers, 12 of whom were patients, was routed to Melrose. The buildings on the South Lancaster property were torn down and portions were moved to the Stoneham property.

After a visit, Ellen White wrote that the transfer of the sanitarium to “a place much nearer Boston, and yet far enough removed from the busy city so that the patients may have the most favorable conditions for recovery of health,” was in God’s providence (*Special Testimonies*, Series B, no. 13, p. 3).

In 1906 a new main building was completed. (The original structure was repaired after a fire and used as a residence for student nurses.) A gymnasium and physical-therapy treatment rooms were added in 1908.

An additional stucco hospital wing was constructed in 1924, and was used as a surgical unit. Another wing, the Ruble Memorial, a more modern, four-story brick building, was completed in 1952, and named in honor of Dr. Wells A. Ruble, medical director from 1929 to 1943.

In March 1967 the name of the hospital was changed to New England Memorial Hospital to better reflect the full line of services offered in surgery, medicine, and maternity, and in memory of the early pioneers of the Advent movement. In August 1967 construction was begun on a major modernization and expansion program. All of the buildings, except the brick Ruble Memorial Wing, were demolished after the October 1969 opening of the first phase of a 300-bed hospital. A 16-suite medical arts building, adjacent to and north of the main hospital, was opened in early 1971; and phase two of the rebuilding program was completed in early 1973, thereby offering a completely modern facility for a witness to the community, with up-to-date technology and facilities for health care, and an expanded outreach in health-education evangelism. Another medical office building was added in 1988.

In the five-year period between preconstruction (1969) and after-construction (1974), the inpatient load increased from 5,000 to 9,000 patients per year; and the emergency room load increased from nearly 6,000 to more than 20,000 patients. In the 1990s, inpatient admissions stand at approximately 8,000 per year. Outpatient admissions and visits surpass 171,000.

The hospital is affiliated with schools, colleges, and universities in the following programs: Schools of Nursing—Atlantic Union College and Northern Essex Community College; School of Radiologic Technology—Northeastern University; School of Medical Technology—Atlantic Union College and Framingham State College; Health Education, Physical and Occupational Therapy—Loma Linda University; Physical Therapy—Northeastern University and the North Shore Community College; OR Technician Program—Northeastern Metropolitan Regional Vocational School. (The School of Nursing was operated at the hospital from 1899 to 1966, when it was transferred to Atlantic Union College, 45 miles [70 kilometers] distant.)

The hospital church was organized on Oct. 14, 1903, with 35 members. A Sabbath school was formed on Oct. 22, 1902. A second church was organized in the town of Stoneham, two miles (three kilometers) from the hospital, on Dec. 9, 1942. Both churches attest to the growth of Seventh-day Adventist membership—primarily in affiliation with the hospital—which bears a constant personal witness of Jesus in this area.

Building on the pioneer missionary endeavors of the early workers, two full-time hospital chaplains, one full-time health education worker, and nearly 1,200 full- and part-time employees continually pursue with the help of the lay and medical staff a course of health education, one-to-one and group-witnessing evangelism, and Bible studies leading to baptism.

The present staff is endeavoring to meet the objectives set for the institution in *Special Testimonies*, Series B, no. 13, page 12: "Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose Sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth."

In 1995 New England Memorial Hospital became Boston Regional Medical Center.

Medical Directors/Superintendents: C. C. Nicola, 1899—1907; C. O. Prince, 1907—1908; W. E. Bliss, 1908—1922; L. E. Elliott (acting), 1922; W. C. Dunscombe, 1922—1924; V. L. Fisher, 1924—1929; W. A. Ruble, 1929—1943; C. E. Parrish, 1943—1948; J. S. Kootsey, 1949—1951.

Business Managers/Administrators: W. A. Wilcox, 1899—1903; W. M. Lee, 1903—1908; J. B. Huguley, 1908—1909; J. G. White, 1909—1916; H. B. Steele, 1916—1917; H. K. Presley, 1917—1918; E. J. Baker, 1918—1920; R. Hook, Jr., 1920—1921; V. MacPherson, 1921—1924; S. E. McNeill, 1924—1927; E. L. Place, 1927—1941; H. E. Rice, 1941—1949; A. C. Larson, 1950—1954; R. G. Manuel, 1954—1957; V. D. Dortch, 1957—1961; K. W. Tilghman, 1961—1962; R. L. Pelton, 1963—1970; T. O. Moore, 1970—1975.

Presidents: E. L. Wall, 1975—1981; Wolfgang von Maack, 1981—1988; F. J. Perez, 1988—1994; Charles S. Ricks, 1994— .

Boston School

BOSTON SCHOOL. *See* [Adventist Atlantic Secondary School](#).

Botswana

BOTSWANA. An African republic situated in southern Africa, bounded on the west by Namibia (formerly South-West Africa), on the north by Zambia, on the east by Zimbabwe, and on the south by South Africa. It has an area of 231,804 square miles (600,400 square kilometers) and a population (1994) of 1.4 million.

The Botswana people, mainly of Bantu origin, migrated, for the most part, from what is now the Republic of South Africa and the territories of Lesotho and Swaziland. Large areas in the northwest are uninhabited because of sleeping sickness. Arid conditions prevail during much of the year, particularly in the west, in the Kalahari Desert. The principal occupation of the people is raising cattle, sheep, and goats, but during the years 1960—1980 the mining of nickel, copper, and diamonds developed greatly. During the 1980s and after, diamonds have become the backbone of the country's mining resources.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Botswana constitutes two fields: the South Botswana Field, with headquarters in Gaborone, the capital city; and North Botswana Field, with headquarters in Francistown. These fields are attached to the Eastern Africa Division. Statistics (1992) for the *North Botswana Field*: churches, 16; members, 6,271; ordained ministers, 7; credentialed missionaries, 2. *South Botswana Field*: churches, 11; members, 5,909; ordained ministers, 8; licensed ministers, 7; credentialed literature evangelists, 3.

Institutions

Institutions. Kanye Hospital.

Development of SDA Work

Development of SDA Work. Permission to open a hospital in Kanye village was granted on the understanding that no preaching be done. W. H. Anderson in 1921 received this in an interview with the queen mother, Gagoangwe, regent for the then-16-year-old chief, Bathoen II. The work of Dr. A. H. Kretschmar in the new hospital broke down prejudice, and subsequently he received permission to preach. In 1922 J. R. Campbell was allowed to enter Kanye and hold meetings. In 1927 H. Walker was permitted to conduct regular mission work there and also at Mauyana, a village some 30 miles (50 kilometers) away, where David Livingstone once worked. After 1928 SDA work in Botswana was administered by the Zambesi Union, except for a short period when it was under the South African Union Conference.

In 1951 Botswana was organized into a field within the Zambesi Union, with headquarters at Kanye. W. M. Webster was president. From 1954 to 1959 work in Botswana

was administered by the Zambesi Union, then the territory was reorganized as a field in 1959, with W. M. Cooks as president. At that time the headquarters were established at Francistown, with permanent housing and an office building. In 1962 the first SDA school in Botswana opened in the small village of Ramokgoname, 40 miles (65 kilometers) from Palapye, and soon had a substantial enrollment. In 1984 the Botswana Field was organized into two fields, the North and South, which are attached directly to the Eastern Africa Division.

Botswana Field

BOTSWANA FIELD. *See* [Botswana](#).

Bouaké Adventist Secondary School

BOUAKÉ ADVENTIST SECONDARY SCHOOL (Collège Adventiste de Bouaké). A coeducational day and boarding school on the secondary level, situated on the outskirts of Bouaké in the central Côte d'Ivoire, approximately 250 miles (400 kilometers) from Abidjan. It is operated by the Sahel Union Mission. The school developed from an elementary school whose buildings (three classrooms and a house), begun by J. R. Buzenet, who arrived at Bouaké in 1952, were finished in 1955 by G. M. Ellstrom. On Mar. 7 the school opened, offering the first primary class, which was taught by Ba Amadou. In October 1956 Buzenet opened two other classes. With three more added in 1957, the school offered the entire primary school course.

In 1958 G. Gutekunst and H. Kempf opened the first year of the secondary school. The second and third years of the secondary school were added in 1960 and 1961, respectively. A primary school of six classes, housed in temporary quarters, was opened for mass education.

In 1962 the secondary school added the fourth year, as well as the first year, of a commercial course. The straw huts were replaced by classrooms, and the secondary school was transferred to a new building containing four classrooms and two offices, erected on a new compound separated from the old by a road.

In 1971 a seminary was opened, offering three years of theology leading to the diploma of evangelist. An extensive building program was launched in 1973, with projects for lavatories, a new classroom building with a science laboratory, a new primary school, and a boys' dormitory. There are six staff houses and a church seating 1,000.

In 1991 Salomon Assiene became the first national principal. In 1993 the school had a capacity of 1,300 students, with an enrollment of 819.

Principals: H. Kempf, 1958—1959; P. A. Heise, 1959—1964; P. E. Giddings, 1964—1970; G. Dewinter, 1970—1972; A. M. Vine, 1972—1973; R. L. Joachim, 1973—1978; M. Michel, 1978—1980; D. Dekeuster, 1980—1982; S. Galanth, 1982—1991; S. Assiene, 1991— .

Bougainville Mission

BOUGAINVILLE MISSION. *See* [Papua New Guinea](#).

Boulangerie Adventiste

BOULANGERIE ADVENTISTE. *See* [Haiti Food Factory](#).

Boulder Memorial Hospital

BOULDER MEMORIAL HOSPITAL. A 93-bed acute care general hospital with specialized rehabilitation operated at Boulder, Colorado, until it was sold in 1989. It has been replaced by Avista Hospital.

History

History. In 1893 a retired minister, John Fulton, visited Boulder, Colorado, in search of health. He was so impressed with the city that he wrote to Dr. J. H. Kellogg urging him to found a medical institution there. As a result, on Dec. 4, 1893, a health boarding home was opened in a dwelling on University Hill, and placed under the direction of Lewis Kleuster and his wife, of the Battle Creek nursing staff. From this small nucleus grew the Colorado Sanitarium, which was built by the General Conference and the Medical Missionary Board of the International Medical Missionary and Benevolent Association under the direction of Dr. Kellogg. Ground was broken on June 10, 1895, on a 90-acre (36-hectare) site on Upper Mapleton Hill, for three buildings, the largest six stories high. The sanitarium was dedicated July 1, 1896. Joseph Hartman, a nurse, became the first business manager, and Dr. O. G. Place was the medical superintendent.

In November 1897 the institution, valued at \$76,500, was taken over by the newly organized Colorado Medical Missionary and Benevolent Association, to which the General Conference medical organization gave \$31,500 as a working capital; the Colorado association promised to pay \$45,000 as the sanitarium became sufficiently prosperous. This debt proved to be a millstone about the neck of the fledgling institution.

Being regarded as a summer resort, the sanitarium was well patronized in the summer, especially by people from the South, such as Texans who came to the mountains to spend the hot-weather period, but it had a lean existence during the long period between summers. By July 1902, however, F. M. Wilcox, the chaplain, was able to report in the *Review and Herald* that the past winter the patronage had been about twice what it had been heretofore, that the summer patronage was excellent, and that the sanitarium now needed additional facilities to care for the summer patronage and also separate facilities to care for consumptive patients. (The sanitarium had so many of these patients that it had become known as an institution for tuberculosis patients.) However, 1902 was a peak season. By 1906 the institution was glad to take advantage of the campaign then launched for the relief of sanitarium debt around the circle of the globe through the sale of Ellen G. White's book *The Ministry of Healing*.

In 1905 the institution was renamed the Boulder-Colorado Sanitarium, and in 1910 it was turned over to the Central Union Conference. From 1937 to 1941 Boulder-Colorado Sanitarium was operated under joint management with Porter Sanitarium at Denver, R. J. Brown managing both.

Beginning about 1897, a health-food factory was operated for many years. In 1912 a health food store was operated in Denver, and at times outlets were distributing the products

in other cities. A three-story wing was added to the south end of the old main building in 1918—1919. This section included the pharmacy, laboratory, Maternity Department, operating room, patient rooms, a large parlor, and sun deck. In 1929—1930 a three-story nurses' residence was built northwest of the main building. After the professional nursing school was discontinued in 1955, this building was converted into a senior citizens' center.

Nursing Education and Training. Within three months after the opening of Colorado Sanitarium, a training class of 22 student nurses was reported "well in progress." The two-year course included the medical aspects of the care of the sick, hydrotherapy, massage, laundering, waiting on tables, and cooking. Classes were graduated every year, except one, from 1898 to 1944. In the early 1940s a joint School of Nursing was set up by Porter Sanitarium and Boulder-Colorado Sanitarium. The 1947—1948 *Union College Bulletin* announced that the two sister medical institutions had entered into an arrangement with Union College of Lincoln, Nebraska, to establish the first collegiate nursing program among SDAs, whereby the liberal arts and preprofessional science courses were taken on the Lincoln campus and the clinical experience was offered at Boulder and Porter. On Jan. 15, 1955, Boulder dropped out of this arrangement.

Growth in Organization and Changing Concepts. When the institution was built, according to the old traditional sanitarium concept, a corps of SDA physicians was employed by the institution. It was anticipated that the reputation of the sanitarium would attract the sick from many places, often from a distance, to become patients of the sanitarium physicians and under their care to receive such treatments as would aid the body to work its own healing, aided by hydrotherapy and other natural treatments, rest, proper diet, exercise, and the reform of injurious habits. Horseback riding, mountain climbing, and walks amid the beauties of nature were included in the regimen. Lectures on healthful living and the learning of correct habits were intended to bring about a permanent cure.

As the years went by, the old sanitarium concept passed and it became necessary to rely upon local physicians to bring their patients to the sanitarium, usually for short periods of hospitalization. In harmony with the new type of patronage, it was not necessary to employ a medical superintendent and other physicians. The name of the institution was changed to the Boulder-Colorado Sanitarium and Hospital (1956). Under the new hospital system the staff was organized in the conventional manner from local participating physicians.

Outstanding in medical service to the institution was the career of H. A. Green, who arrived at Boulder on Dec. 4, 1910, and continued as medical superintendent and chief surgeon until 1937, a period of nearly 30 years, when the institution was widely known as Dr. Green's sanitarium. Another long term of service was that of Dr. Kate Lindsay, who came around the turn of the century and remained until 1920.

Later Developments. In the late fifties a rebuilding of the physical plant was begun. The original building was razed and was replaced with a new, modern building in 1957. A new obstetrical wing and new operating rooms were added in 1958. In 1962 the name was changed to Boulder Memorial Hospital. The year 1969 marked the completion of a new million-dollar three-story east wing, and a new entrance and offices were added to this east wing in 1972. At the same time a completely new Radiology Department was added. In 1973 the obstetrical service was closed out and in its place a strong pediatrics service was developed.

Hydrotherapy and other natural remedies, a basic part of the sanitarium's treatment since its inception, were expanded into a full physical medicine and rehabilitation program in the early 1970s. By the early 1980s the hospital was considered to have the best rehabilitation service in Colorado.

In 1986 because of the need for a full-service hospital located in an area of growth at a greater distance from its competition, the hospital acquired 72 acres (30 hectares) of land off the Boulder-Denver Turnpike in Louisville, about 10 miles (16 kilometers) southeast of its location in Boulder. In late 1987 plans were accelerated to build in Louisville. At first it was thought that Boulder Memorial could be retained, but because of mounting financial losses, it was decided to sell to Boulder Community Hospital and to build a replacement hospital at Louisville. The sale was finalized on Mar. 9, 1989, and Avista Hospital opened its doors on May 7, 1990, as a continuation of SDA health care in the Boulder area. *See* [Avista Hospital](#).

Medical Superintendents: O. G. Place, 1895—1896, 1902; W. H. Riley, 1896—1902; Kate Lindsay, 1902; H. F. Rand, 1902—1906; J. D. Shively, 1906—1910; L. L. Jones, 1910; H. A. Green, 1910—1937; Myron S. King, 1937—1938; H. A. Green, 1938—1939; C. C. Prince, 1939—1942; Ralph F. Waddell, 1942—1945; R. T. Smith, 1945—1948; Russell H. Hanson, 1948—1956.

Managers: Joseph Hartman, 1895—1901; F. M. Wilcox, 1902—1909; Meade MacGuire, 1909—1910; C. E. Rice, 1910—1912; E. J. Baker, 1913—1918; H. B. Steele, 1918—1920; F. R. Eastman, 1920—1925; L. V. Roberson, 1925—1926; R. J. Brown, 1926—1941; C. L. Torrey, 1941—1942; P. L. Williams, 1942—1943; L. F. Bohner, 1943—1945; H. A. Young, 1945—1951; H. E. Rice, 1951—1957.

Administrators: H. C. Hartman, 1957—1960; J. R. Shawver, 1960—1963; Warren M. Clark, 1963—1969; I. E. Hamilton, 1969—1972; Warren M. Clark, 1973—1987; James C. Culpepper, 1987—1989.

Bourdeau, Augustin Cornelius

BOURDEAU, AUGUSTIN CORNELIUS (1834—1916). Pioneer French language evangelist, brother of D. T. Bourdeau. Born in Canada, he was reared in Vermont; at 12 he joined the Baptist Church and became a promising preacher, working chiefly among French-speaking people. In 1856 he accepted the Sabbath doctrine, and the following year was baptized as a Seventh-day Adventist, and was ordained.

For eight years he supported himself as a carpenter and joiner, while preaching the SDA message. He helped organize the Vermont Conference in 1862, and later served as its president for several years.

He was sent to Iowa in 1866 to help reorganize SDA churches that had been disaffected by the Snook-Brinkerhoff defection (*see* [Marion Party](#)). Later he worked in Illinois, Wisconsin, Missouri, and Vermont. Working in Quebec, he organized the Quebec Conference and served as its president for a time.

From 1884 to 1888 he worked in various parts of Europe, including Italy, France (where he promoted the colporteur work), Romania, and Switzerland. While overseas he contracted black typhoid fever, which left permanent aftereffects. On his return he worked in Canada, Vermont, Michigan, Pennsylvania, and the Dakotas. In his earlier ministry he had been closely associated with James and Ellen G. White.

Bourdeau, Daniel T.

BOURDEAU, DANIEL T. (1835—1905). Evangelist and missionary, brother of A. C. Bourdeau. At 11 years of age he joined the Baptist Church, and at 16, with his brother, attended a Baptist French language institution at Grand Ligne, Lower Canada. In 1861 he married Marion E. Saxby. Ordained to the SDA ministry in 1858, he, with his brother, spent many years in evangelism in New England and Canada. As far as is known, the two brothers were the first of French descent to accept the Seventh-day Adventist faith.

In 1868, with J. N. Loughborough, he responded to a call from an SDA group in California, headed by M. G. Kellogg, to open SDA work in that state. When he returned to the East in 1870, he resumed work among the French-speaking people and organized churches in Wisconsin and Illinois (1873).

In 1876 he went to Europe to spend a year of evangelistic work in Switzerland, France, and Italy, and associated with J. N. Andrews in editorial work. Again in 1882, with his brother, he took up evangelistic work in Europe, working in France, Switzerland, Corsica, Italy, and Alsace-Lorraine. Altogether he spent seven years overseas. On returning to the U.S. (1888), he continued as a minister and writer, working at first for French-speaking people, and then largely for the English.

Bourj-Hammoud Adventist School

BOURJ-HAMMOUD ADVENTIST SCHOOL. *See* [Armenian Adventist School](#).

Boushrieh Adventist Secondary School

BOUSHRIEH ADVENTIST SECONDARY SCHOOL. A coeducational day school on the thirteenth-grade (college freshman) level, operated by the East Mediterranean Field. It was first opened under the auspices of the educational department of Middle East College to serve as a laboratory for teacher-training students, with Edith Davis as principal. In 1963 it was upgraded to a high school affiliated with Middle East College. In 1969 it was separated from Middle East College and moved to its present location in Boushrieh, Jdeidet El Matn, Lebanon.

In 1987 a thirteenth-grade class (college freshman equivalent) was added. The school follows the curriculum of the Lebanese Ministry of Education augmented by the Seventh-day Adventist religion program. The enrollment in 1993 was 430.

Principals: Jad Katrib, 1963—1965; E. W. Waring, 1965—1966; Jad Katrib, 1966—1971; Issa Kharma, 1971— .

Böx, Heinrich

BÖX, HEINRICH (1876—1942). Leader in the publishing work in central Europe. He became a Seventh-day Adventist through the influence of his wife, née Alma Blote (they were married in 1898), who apparently had become an SDA before him. After he was baptized in 1902 by H. F. Schuberth, he began to sell SDA publications in Germany. Sometime thereafter he attended Friedensau Seminary and, according to one source, was ordained to the ministry and became a leader of colporteurs in 1907. His name first appears in the *Yearbook* in 1910 as canvassing agent of the Middle German Conference, then in 1912 as field agent for the East German Union Conference.

Drafted into the German Army during World War I, he performed noncombatant service. His superiors allowed him to visit and instruct the colporteurs then in the field. A story has been told that when he went on such leaves he was supplied with an official pass endorsed with a request to all concerned to give aid and assistance “to Herr Böx, leader of the Seventh-day Adventist colporteur work.”

After the war he served as field missionary secretary of the East German Union Conference. In 1922 he became secretary, and later associate secretary, of the Publishing Department of the European Division. In 1925 the *Yearbook* first lists him among ordained ministers. From 1928 until near the time of his death he was secretary of the Publishing Department of the Central European Division.

He is remembered as playing an important part in the development of SDA book sales in Germany. When he began work, there were only 25 colporteurs in his district; at the time the colporteur work was brought to a standstill in the early 1930s, he had 500 trained booksellers under his charge. Someone has said that he did not know the word “cannot.” “With God,” he said, “I can do all things.” He lived his beliefs and allowed himself little rest and relaxation.

Boyd, Maud (Sisley)

BOYD, MAUD (SISLEY) (1851—1937). Pioneer Bible instructor, colporteur, and the first Seventh-day Adventist woman missionary sent to Europe. She was born in England, but emigrated to the United States when she was 11, where she found her older brother keeping the seventh-day Sabbath. Soon her whole family became SDAs. When at the urging of James and Ellen White they moved to Battle Creek, Maud, age 15, found employment in the composing room of the Review and Herald and attended G. H. Bell's pioneer English classes for Review and Herald employees. With a group of young people from the Review and Herald she attended the first SDA camp meeting (at Wright, Michigan, September 1868). When SDAs began to accept the tithing plan, Maud Sisley is reported to have been one of the first tithepayers in Battle Creek. She became a charter member of the first Tract Society in Battle Creek, which was organized by S. N. Haskell. She was so enthusiastic about the new opportunities that she asked for a six-month vacation in order to join Elsie Gates in self-supporting missionary work in Ohio.

In 1877 the General Conference sent Maud Sisley to assist the pioneer SDA missionary J. N. Andrews in his publishing work in Switzerland. There, in true pioneer spirit, she set in type the first SDA tract in Italian, even though she did not know the language. In 1879 J. N. Loughborough called her to assist in Southampton, England, as Bible instructor and colporteur. Shortly thereafter, on her return to America, she became the second wife of Charles L. Boyd, the president of Nebraska Conference. Later she helped him pioneer in the Northwest, where he was president of the North Pacific Conference.

In 1887 the Boyds were sent by the General Conference in the first group of missionaries to Africa. They remained in South Africa until 1891, when Boyd's failing health forced their return to U.S., where he died in 1898. Mrs. Boyd continued her Christian service in Australia, as a teacher at Avondale for nine years and then for three years as a Bible instructor in New South Wales and Victoria. Then for 17 years, until her retirement in 1927, she worked as a Bible instructor at the Loma Linda and Glendale sanitariums in California.

Boys' Training School (Ethiopia)

BOYS' TRAINING SCHOOL (Ethiopia). *See* [Akaki SDA School](#).

Brack, Augusto

BRACK, AUGUSTO (fl. 1890). One of the pioneer colporteurs in Brazil. He came from Germany in 1898, and later (1902) worked with the Berger brothers in Santa Maria and Taquara, Rio Grande do Sul. Shortly after this he returned to his homeland.

Braille

BRaille. *See* [Christian Record Services, Inc.](#)

Branch Bible School

BRANCH BIBLE SCHOOL. The equivalent of a branch Sabbath school, but conducted on a day other than the Sabbath. Such schools were formerly called Community Bible Schools, but because similar meetings sponsored by the Home Missionary Department were also called Community Bible Schools, the name branch Bible schools was adopted in 1963.

Branch Sabbath School

BRANCH SABBATH SCHOOL. An evangelistic type of service for the benefit of non-Seventh-day Adventists conducted generally as a branch of an established Sabbath school. According to the specifications of the North American Sabbath School Secretaries' Council, 1963, such meetings should be approved by the Sabbath school council, or the assistant superintendent for branch Sabbath schools of a parent school, or by the conference Sabbath school secretary in the case of a school conducted by isolated members; should preferably be conducted on Saturday; and should follow the general pattern of a regular Sabbath school, with any necessary program adaptations during the early development of the school. A similar school conducted on days other than Saturday is called a branch Bible school.

The idea of sharing the Sabbath school program and lessons with others began early. In 1879 Sunday schools were organized, a few of which were changed to Sabbath schools and were instrumental in the formation of new churches. Beginning in 1885, a considerable interest was aroused in conducting Sunday schools; two were reported in California in 1885, and others in 1886 in Allegan County, Michigan; in Wellsville, New York; and in several other places. In 1891 a letter from L. Johnson in Scandinavia told of a woman colporteur who opened a branch Sabbath school with 60 children. At the 1901 General Conference session, Ida M. Walters of Ohio reported on "branch Sabbath schools" before the Sabbath school council, and both the council and, in July, the International Sabbath School Association recommended operating such schools wherever practicable.

In 1927 R. G. Jones and his wife founded numerous branch Sabbath schools in the Dominican Republic in the Inter-American Division, and used these neighborhood Sabbath schools as a means of evangelism. They divided the city of Santo Domingo into several zones and encouraged their church members to conduct the schools on Sabbath afternoons in the areas nearest them.

At the General Conference Sabbath School Department meetings in 1930, many encouraging reports were given about branch Sabbath schools in northern California, Iowa, and other places. Some of these were follow-up work after Ingathering, and many resulted in additions to the church.

In 1933 J. M. Howell reported that a Sabbath school in Chile had, in about 1927, held 11 branch Sabbath schools, with the result that the church membership had grown from about 25 to nearly 100. Another Sabbath school conducted six branch Sabbath schools. In 1933 Mrs. Anna L. Hindson, in Australia, reported a number of Sunday schools held in different places.

The Autumn Council of 1934 commended the establishing of branch Sabbath schools, Sunday schools, and home Sabbath schools in all conferences and churches. From then on branch Sabbath schools sprang up everywhere—in Australia, in the Inter-American Division, in South America, in India, in Africa, in China, and wherever the regular Sabbath

schools were found. By 1946 the goal was one branch Sabbath school for every regular Sabbath school.

In 1942 a series of four senior lesson quarterlies was provided for branch Sabbath schools, and in 1948 lessons called “Adventures in the Holy Bible” were prepared for boys and girls by R. R. Breitigam and his wife. Later, filmstrips for these lessons were prepared and also a set of lessons for adults, “Bible Adventures.”

In 1953 there were 3,058 branch Sabbath schools in all the divisions; by the end of 1964 there were 27,268 schools, with 203,546 members. In addition, there were 7,976 branch Bible schools, with an attendance of 53,307 around the world.

In 1989 there were 66,879 branch Sabbath schools, with 543,650 members. Since then, no statistics have been recorded. *See* [Branch Bible School](#).

“Branch, The”

“BRANCH, THE.” A splinter group from the Davidian Seventh-day Adventists. *See* [Davidian Seventh-day Adventists](#).

Branch, Thomas H.

BRANCH, THOMAS H. (1856—1924). Missionary. He began his ministry in Pueblo, Colorado, in 1901. The next year he was sent to the newly acquired Plainfield Mission station (renamed Malamulo Mission station in 1907), in Nyasaland (now Malawi), one of the first Seventh-day Adventist Black Americans to be sent overseas as a missionary. His wife gave simple treatments and his daughter was in charge of the school. He returned to the United States in 1908 because of ill health and engaged in pastoral work.

Branson, Ernest Lloyd

BRANSON, ERNEST LLOYD (1906—1960). Missionary in the Middle East. He was educated at Spion Kop College in South Africa, Emmanuel Missionary College, Atlantic Union College (B.Th., 1927), and the SDA Theological Seminary. In 1926 he married Ardyce Detamore. He served as pastor and evangelist in southern New England (1927—1934) and in Missouri (1934—1935), and then as president of the Missouri Conference (1935—1938). In 1938 he became superintendent of the Egyptian Mission and then superintendent of the Middle East Union Mission (1942—1950). After his return to the United States he pastored at Oakland, California, then became president of the Greater New York Conference (1950—1958), and again pastor in California (1958—1960). He was the son of W. H. Branson.

Branson, William Henry

BRANSON, WILLIAM HENRY (1887—1961). Evangelist, author, conference administrator, General Conference president. He was educated at Battle Creek College (1901—1903) and Emmanuel Missionary College (1903—1904). His denominational service of almost 50 years began in 1906 when he entered the colporteur work. Evangelism in Florida in 1908—1910 was followed by pastoral work in South Carolina in 1910—1911, and ordination to the ministry (1910). In 1911 he was called to the presidency of the South Carolina Conference, and for the next 43 years he held administrative posts. He was president of the Cumberland Conference (1913—1915), and of the Southeastern Union Conference (1915—1920).

He was appointed president of the African Division in 1920 and continued to administer that fast-growing field until 1930, when he became a vice president of the General Conference.

In 1938 Branson served as head of the Central European Division, Section II, and from 1938 to 1940 as head of the China Division. In 1946, in a period of great stress in China, he was sent to direct the rehabilitation of the church, and served as president of the China Division from 1946 to 1949.

He became president of the General Conference in 1950, and filled the office until 1954, when he retired because of failing health.

Branson was a strong administrator, an aggressive builder spiritually and materially, and was considered an authority on early missions in southern Africa. In addition to making numerous contributions to the church papers, he wrote a number of books, including *The Way to Christ*, *Missionary Adventures in Africa*, *The Holy Spirit*, *In Defense of the Faith*, *How Men Are Saved*, and *The Drama of the Ages*.

Braun, Josef (also spelled Brown, Joseph)

BRAUN, JOSEF (also spelled Brown, Joseph) (1881—1958). Minister and conference administrator in Germany, Austria, and the United States. He was baptized in 1904 and four years later, in 1908, began denominational service in western Germany. His name appeared in the *SDA Yearbook* for the first time in 1910, when he was listed as a missionary licentiate in the Rhenish-Prussian Conference. He continued to work in that area as licentiate, minister, and administrator until about 1925 (he was ordained earlier, and in 1921 was elected president of the Rhenish Conference). Between 1925 and 1936 he directed the work of the church in Austria. Later he went to the United States, where he worked as minister in the Wisconsin and North Dakota conferences, and retired in Oregon sometime between 1945 and 1950. About 1953 he returned to Germany. The *Yearbook* from 1955 to 1958 lists him among honorary ministers of the Rhenish Conference. He died in Germany in 1958.

Brazil

BRAZIL. A federal republic situated on the northeast coast of South America, bounded on the southeast, east, and northeast by the Atlantic Ocean, and bordering the French Guiana, Suriname, Guyana, and Venezuela on the north; Colombia and Peru on the west; Bolivia, Paraguay, and Argentina on the southwest; and Uruguay on the south. Therefore, Brazil has a common border with all the countries of South America except Ecuador and Chile. It has a total area of 3,286,470 square miles (8,511,957 square kilometers) and a population (1994) of 159 million.

Brazilian territory extends in both hemispheres, and it is the fifth-largest country in the world, surpassed only by Russia, China, the United States of America, and Canada. Portuguese is the official language. The capital city, Brasilia, was founded on Apr. 21, 1960, for this purpose.

Brazil is a triangular-shaped country occupying half the land area of the South American continent. It lies almost entirely within the tropics and consists of a vast central plateau bordered by lowlands that range in size from the sprawling Amazon basin in the north to a narrow coastal plain in the east and southeast. The mountainous ranges of what is called the maritime system form the eastern part of this plateau, the easternmost range being known as the Serra do Mar (coastal range). In the northeast the coastal plain rises gradually to the interior, but between Bahia and Rio Grande do Sul the Serra do Mar poses a formidable barrier to communication with the hinterland. West of the maritime mountain ranges are the elevated tablelands of the Paraná and São Francisco river systems. To the northwest of these is the immense Amazon basin, which is drained by a vast system of tributaries, many of which are navigable. The Amazon carries the greatest volume of water of any river in the world, and, when it flows into the Atlantic Ocean along an estuary of 200 miles (335 kilometers), still runs more than 185 miles (300 kilometers) inward. As far as length is concerned, it is the second river in the world, with a total of 4,000 miles (6,440 kilometers), 1,950 miles (3,150 kilometers) of which are within Brazil. It is surpassed only by the Nile River, with 4,150 miles (6,680 kilometers). In the Amazon basin, and in those places along the Atlantic coast where the rainfall is heavy, there are tropical rain forests composed of broadleaf evergreen trees, there being as many as 3,000 different species in a square mile (2.59 square kilometers).

The region drained by the Paraná-Paraguay system is a broad flattish plain clad with semideciduous trees and savanna grass, largely devoted to cattle raising. Southern Brazil is an area of humid subtropical forests and coffee plantations. The varying topography and diversified climate of this region have resulted in a wide range of farm and forest products, which have contributed to Brazil's wealth.

Brazil may be divided into climatic zones that extend from north to south, varying from tropical in the north to subtropical in the south. There are not, however, extremes of temperature or rainfall. The annual average temperature in the Amazon region is around 79°F (26°C) most of the year. In the northeast, which is arid, temperatures as high as 100°F

(38°C) occur. Southern Brazil, from the tropic of Capricorn to 30° south latitude, has a humid subtropical climate characterized by warm wet seasons and cool dry seasons. Except in the southernmost states, there is no frost.

The economic history of the country has been characterized by a series of cycles of booms and depressions, the result of Brazil's economy being based upon a single product, coffee, for which the country was, at one time, the world's chief source. Later Brazil was unable to compete with other countries that were able to produce coffee, rubber, and other products more efficiently and at a lower cost. In recent years sustained efforts have been made to diversify the economy, and thus reduce dependence on a single commodity for prosperity. Brazilian industry today accounts for more than half of all industry in Latin America.

Historical Background

Historical Background. Brazil was claimed, Apr. 22, 1500, by Pedro A'lvares Cabral, who was commissioned by the king of Portugal to sail to India to open a trade route with the East Indies. Adverse winds drove his expedition onto the coast of Brazil, in the vicinity of what is now Bahia. Supposing the newly discovered land to be a large island, Cabral named it Ilha de Vera Cruz ("Island of the True Cross"), but when later discoveries revealed the continental nature of the new land, it was renamed Terra de Santa Cruz ("Land of the Holy Cross"). Still later, when *pau-brasil*, a red dyewood, was discovered, the newly discovered land was named Brazil. There is historical evidence that others had touched the coasts of Brazil before Cabral, among them the Spanish navigator Vicente Yáñez Pinzón, a former member of Columbus's expedition, who in January 1500 discovered the mouth of the Amazon River, naming it Mar Dulce ("Freshwater Sea").

According to the generally accepted account, Amerigo Vespucci, an Italian navigator, sailed from Lisbon, Portugal, in the employ of the Portuguese king, May 13, 1501, and discovered Guanabara Bay, Jan. 1, 1502, and probably was the one who named the river Rio de Janeiro ("River of January"). The name "America" is derived from a Latinized form of his name.

1. *Portuguese Colony.* Thirty years passed after the discovery of Brazil before serious efforts were made to colonize it (1530). São Vicente, in the state of São Paulo, and São Salvador, in the state of Bahia, were among the first cities established to consolidate Portuguese claims. Portuguese colonial policy consisted largely in exploiting the new land for its natural resources for the benefit of the mother country, so that during a period of nearly 300 years Brazil was practically closed to commerce with the outside world.

In 1549 Tomé de Sousa was appointed royal governor by John III, king of Portugal, and established his headquarters at Bahia. He was accompanied by several Jesuit missionaries, among them Manuel da Nóbrega, first of a long line of Catholic missionaries who devoted their lives to the conversion of the Indians. In 1554 Nóbrega established a college at Piratininga, giving it the name of São Paulo, which is the origin of the largest Brazilian city. There he was joined by José de Anчета, another Jesuit missionary who had just arrived and whose labors among the Indians won him the title "Apostle of Brazil."

In 1555 Nicolas de Villegagnon, a French adventurer and soldier of fortune, enlisted the support of Admiral Coligny, leader of French Protestants, and even of John Calvin, for the

establishment of a Huguenot colony in Brazil that would be an asylum for Huguenots and other Protestants. Henry II of France approved the project, but after establishing the colony, Villegagnon went back on his promise of toleration and attempted to force the conversion of the colonists to Roman Catholicism. Rumors of this episode reached Europe and checked what might have become a great migration from France and Switzerland.

From 1580 to 1640 Brazil, with Portugal, was under the rule of Spain. This was the time when the colonists, especially those who lived around the village of São Paulo, organized the famous *bandeiras*, expeditions for the purpose of finding gold. Since all of South America belonged to Spain, these expeditions went beyond the frontiers of the Tordesilhas Treaty, signed by the kings of Portugal and Spain in 1494, and took possession of the land they were going through. When Portugal recovered its autonomy again, Brazil had tripled its area. During the Spanish dominion the Dutch tried to occupy part of the country.

In 1624 the Dutch seized and held briefly Bahia, and in 1630 the Dutch East India Company gained control of Pernambuco in northeastern Brazil. The company chose for governor of its new possession Count Maurice of Nassau-Siegen, an able statesman and administrator. However, the directors of the company refused to support him, and he resigned in 1644. When his successors proved unable to cope with an uprising led by João Fernandes Vieira, the Dutch were expelled from Brazil in 1654, and control reverted to the Portuguese.

In 1693 gold was discovered in Minas Gerais ("General Mines"), and in 1729 diamonds were found in the same state, giving new impetus to the growth of the country, and resulting in the removal of the colonial capital from Bahia to Rio de Janeiro (1763).

In 1789 the first rebellion against Portuguese authority was led by Joaquim José da Silva Xavier, popularly known as Tiradentes ("tooth puller"), because he occasionally extracted teeth. The revolt was quelled, and Tiradentes was executed.

2. *Result of Napoleonic Wars.* The Napoleonic invasion of Portugal forced the royal family to flee to Brazil in 1808. With the arrival of the queen mother, Maria I, and the prince regent, João, afterward Dom João VI, a new day dawned for Brazil. Brazilian ports were thrown open to foreign commerce, rights were given freely to establish industries, and a royal treasury, a national bank, a supreme court of Justice and Finances, a government press, and an official journal were established.

In 1820 a revolution broke out in Portugal necessitating the return of Dom João VI to his country. The administration of Brazil was left to the king's son, Pedro, assisted by a Council of Four. Meanwhile, in the political ferment of the times, a strong nationalistic sentiment began to lead the people of Brazil toward a struggle for independence. José Bonifácio de Andrada e Silva, known as the "Father of Independence," a man of great prestige in the government of Pedro, persuaded the young prince to cast his lot with the nationalists.

3. *Brazil an Independent Nation.* On Sept. 7, 1822, at Ipiranga, São Paulo, Pedro proclaimed independence and became Dom Pedro I. A constitution was ratified and sworn to early in 1824, and some amendments were added to it in 1835. Strong opposition to the emperor forced Dom Pedro I to abdicate in 1831 in favor of his 6-year-old son, Dom Pedro II. A triple regency held the reins of government through nine stormy years (1831—1840), at the end of which both houses of parliament passed a declaration that Dom Pedro II had attained his majority. Under his enlightened rule Brazil enjoyed 50 years of prosperity and progress.

In 1851 the slave trade was abolished, and in 1871 infants born of slave mothers were declared free. In 1885 slaves more than 60 years of age were freed, and in 1888 an emancipation proclamation abolished slavery, but failed to provide compensation for their owners. This act alienated the rich slaveholders and precipitated the revolution of 1889. Dom Pedro II was dethroned and went into exile, and a republic was declared Nov. 15 of the same year.

The republic was at first ruled by military regimes, but in 1894 constitutional stability was achieved, and the next four presidents, Prudente de Moraes Barros (1894—1898), Manuel Ferraz de Campos Salles (1898—1902), Francisco de Paula Rodrigues Alves (1902—1906), and Affonso Augusto Moreira Penna (1906—1909), gave the country stable administrations.

In 1917 Brazil joined the allies in World War I, shared in the peace settlement, and joined the League of Nations, but withdrew in 1926. Washington Luis Pereira de Souza became president in 1926 and ruled to Oct. 26, 1930, when he was forced to resign by rebels under the leadership of Getúlio Dornelles Vargas, who refused to accept the election results earlier in the year, which showed Julio Prestes to have been elected. Declaring that the election had been won by fraud, Vargas seized control of the country through an armed uprising. Elections were called for in 1933 to establish a constitutional assembly. However, it was not until July 1934 that a new constitution was adopted to supersede that of 1891, and Vargas was chosen constitutional president by the assembly.

Vargas dominated Brazilian politics from 1930 to 1954, with the exception of the period from 1945 to 1951, when Gen. Eurico Gaspar Dutra was president. In 1942 Brazil declared war on Germany and Italy, and in 1944 sent an expeditionary force to Italy. After Vargas's death in 1954, Brazil entered a period of spiraling inflation and political unrest, but after the overthrow of João Goulart (1961—1964), the country has had a stable government.

In 1964 then President João Goulart was removed from office by military coup. During the military regime that followed, there were several presidents. In 1985 a civilian, José Sarney, became president. In 1990 Fernando Collor de Mello was elected president, but resigned in 1992 and was replaced in office by Itamar Franco.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Brazil is part of the South American Division, and is divided into the Central Brazil Union Conference, the East Brazil Union Conference, the North Brazil Union Mission, and the South Brazil Union Conference. Statistics (1992) for *Brazil*: churches, 2,241; members, 617,919; elementary schools, 405; ordained ministers, 818; licensed ministers, 232; credentialed missionaries, 1,047.

Statistics (1992) for the *Central Brazil Union Conference*: churches, 594; members, 150,809; elementary schools, 119; ordained ministers, 285; licensed ministers, 113; credentialed missionaries, 555. Headquarters are at Artur Nogueira, São Paulo. Statistics (1992) for the missions and conferences—*Central Brazil Conference*: churches, 88; members, 27,456; elementary schools, 25; ordained ministers, 34; licensed ministers, 19; credentialed missionaries, 39. Headquarters are at Goiania, Goiás. *Central São Paulo Conference*: churches, 88; members, 17,762; elementary schools, 13; ordained ministers, 46; licensed ministers, 13; credentialed missionaries, 122. Headquarters are at Campinas, São Paulo. *East São Paulo Conference*: churches, 110; members, 34,429; elementary schools, 14; ordained

ministers, 42; credentialed missionaries, 22. Headquarters are at Vila Matilde, São Paulo. *Mato Grosso Mission*: churches, 56; members, 14,397; elementary schools, 20; ordained ministers, 19; licensed ministers, 19; credentialed missionaries, 21. Headquarters are at Cuiaba, Mato Grosso. *São Paulo Conference*: churches, 102; members, 22,441; elementary schools, 20; ordained ministers, 43; licensed ministers, 18; credentialed missionaries, 76. Headquarters are at Campo Belo, São Paulo. *South São Paulo Conference*: churches, 77; members, 22,538; elementary schools, 12; ordained ministers, 27; licensed ministers, 16; credentialed missionaries, 67. Headquarters are at Jardim IAE, São Paulo. *West São Paulo Conference*: churches, 73; members, 13,786; elementary schools, 15; ordained ministers, 30; licensed ministers, 14; credentialed missionaries, 47. Headquarters are at São Jose do Rio Preto, São Paulo.

East Brazil Union Conference: churches, 843; members, 194,420; elementary schools, 124; ordained ministers, 253; licensed ministers, 87; credentialed missionaries, 228. Headquarters are at Niteroi, Rio de Janeiro. Statistics (1992) for the missions and conferences—*Bahia Conference*: churches, 207; members, 43,822; elementary schools, 37; ordained ministers, 48; licensed ministers, 25; credentialed missionaries, 10. Headquarters are at Salvador, Bahia. *Central Minas Conference*: churches, 100; members, 30,673; elementary schools, 14; ordained ministers, 31; licensed ministers, 15; credentialed missionaries, 15. Headquarters are at Belo Horizonte, Minas Gerais. *Espírito Santo Conference*: churches, 147; members, 24,171; elementary schools, 20; ordained ministers, 30; licensed ministers, 11; credentialed missionaries, 13. Headquarters are at Vitoria, Espírito Santo. *Northeast Brazil Mission*: churches, 107; members, 36,024; elementary schools, 27; ordained ministers, 30; licensed ministers, 11; credentialed missionaries, 15. Headquarters are at Recife, Pernambuco. *Rio de Janeiro Conference*: churches, 171; members, 33,911; elementary schools, 18; ordained ministers, 55; licensed ministers, 16; credentialed missionaries, 47. Headquarters are at Rio de Janeiro. *Sergipe-Alagoas Mission*: churches, 40; members, 13,353; elementary schools, 4; ordained ministers, 15; licensed ministers, 2; credentialed missionaries, 3. Headquarters are at Aracaju, Sergipe. *South Minas Mission*: churches, 71; members, 12,466; elementary schools, 4; ordained ministers, 14; licensed ministers, 6; credentialed missionaries, 10. Headquarters are at Juiz de Fora, Minas Gerais.

North Brazil Union Mission: churches, 389; members, 177,234; elementary schools, 62; ordained ministers, 114; licensed ministers, 51; credentialed missionaries, 110. Headquarters are at Belém, Pará. Statistics (1992) for the missions—*Central Amazon Mission*: churches, 94; members, 45,159; elementary schools, 6; ordained ministers, 31; licensed ministers, 11; credentialed missionaries, 36. Headquarters are at Manaus, Amazonas. *Lower Amazon Mission*: churches, 98; members, 56,371; elementary schools, 34; ordained ministers, 28; licensed ministers, 12; credentialed missionaries, 42. Headquarters are at Belém, Pará. *Maranhao Mission*: churches, 95; members, 41,613; elementary schools, 3; ordained ministers, 17; licensed ministers, 3; credentialed missionaries,

5. Headquarters are at São Luis, Maranhao. *North Coast Mission*: churches, 41; members, 12,808; elementary schools, 6; ordained ministers, 11; licensed ministers, 7; credentialed missionaries, 7. Headquarters are at Fortaleza, Ceará. *West Amazon Conference*: churches, 61; members, 21,283; elementary schools, 13; ordained ministers, 18; licensed ministers, 18; credentialed missionaries, 1. Headquarters are at Porto Velho, Rondonia.

South Brazil Union Conference: churches, 415; members 95,456; elementary schools, 100; ordained ministers, 166; licensed ministers, 74; credentialed missionaries, 154. Headquarters are at Curitiba, Paraná. Statistics (1992) for the missions and conferences—*North Paraná Conference*: churches, 90; members, 19,641; elementary schools, 19; ordained ministers, 35; licensed ministers, 16; credentialed missionaries, 35. Headquarters are at Maringa, Paraná. *Rio Grande do Sul Conference*: churches, 117; members, 33,254; elementary schools, 33; ordained ministers, 39; licensed ministers, 27; credentialed missionaries, 37. Headquarters are at Pôrto Alegre, Rio Grande do Sul. *Santa Catarina Conference*: churches, 66; members, 12,490; elementary schools, 26; ordained ministers, 11; licensed ministers, 11; credentialed missionaries, 19. Headquarters are at Florianópolis, Santa Catarina. *South Mato Grosso Mission*: churches, 43; members, 10,348; elementary schools, 11; ordained ministers, 20; licensed ministers, 4; credentialed missionaries, 19. Headquarters are at Campo Grande, Mato Grosso. *South Paraná Conference*: churches, 99; members, 19,723; elementary schools, 14; ordained ministers, 34; licensed ministers, 15; credentialed missionaries, 19. Headquarters are at Curitiba, Paraná.

For the respective conference territories, see [South American Division](#).

Institutions

Institutions. Adventist Agricultural-Industrial Academy; Adventist Health Center; Adventist Home for the Elderly; Agro-Industrial Adventist Trans-Amazon Academy; Belém Adventist Hospital; Brazil College; Brazil Publishing House; Brazil Voice of Prophecy Media Center; Central Brazil Academy; Children’s Orphanage Center; Cruzeiro do Sul Adventist Academy; Division Health Food Company; Espírito Santo Academy; Grão Pará Adventist Academy; Latin-American Adventist Theological Seminary; Loving Mother Nursery; Manaus Adventist Academy; Manaus Adventist Hospital; Minas Gerais Adventist Academy; Neandertal Children’s Home; Northeast Brazil Academy; Northeast Brazil College; Paraná Adventist Academy; Paul Harris Children’s Home; Penfigo Adventist Hospital; Petropolis Adventist Academy; São Paulo Adventist Academy; São Paulo Adventist Hospital; São Paulo Old People’s Home; São Roque Adventist Clinic; Silvestre Adventist Hospital; Vila Ipe Children’s Home; Vitoria Adventist Hospital; Vovo Josephina Children’s Home; Xaxim Adventist Home for Boys.

Seventh-day Adventist Work

Seventh-day Adventist Work. 1. *Beginnings.* There were Sabbathkeepers in Brazil before the arrival of SDA missionaries. Writing in the *Missionary Magazine* (11:302, July 1899), Friedrich Stuhlman refers to “Brother Kinder, who came here in 1878 as a minister of the Stangnofski [Stangnowsky] [Sabbathkeeping] church” (see [Germany](#)). Besides Kinder there were others “who observed the Sabbath of the Lord, as the result of [his] labors.” Many years later these Sabbatarians were reached by the SDA message, and Kinder, especially, “although much advanced in years, and deprived of the use of his eyes,” became an ardent advocate (*ibid.*).

The SDA message first entered Brazil through publications that arrived at the port of Itajaí, Santa Catarina, in 1879. The reason for their arrival centers in the story of a young

German named Burchard, who, having violated a local law, fled Brazil as a stowaway on a German ship. Discovered en route to Europe, he was obliged to work out his passage. While on board he conversed with two SDA missionaries, who questioned him regarding religious interest and activities among the people of his community. They learned that the Lutherans were active in evangelistic work among German immigrants, especially in the state of Santa Catarina. Obtaining from Burchard the address of his stepfather, Carlos Dreefke, who lived in Brusque, Santa Catarina, they decided to send him SDA publications.

Almost two years passed before Dreefke received a package of the literature. It was handed to him while he was in a general tavern-grocery shop belonging to David Hort. According to the account of Hort's son Adolf, 9 years old at the time and present, Dreefke was reluctant to open the strange package, which he had not ordered. However, at Hort's insistence he opened it and found 10 copies of the SDA periodical *Stimme der Wahrheit* ("Voice of Truth"), printed in Battle Creek, Michigan. Dreefke kept one paper and gave the rest to Hort and others. As a result, the ten families that received the papers became interested in SDA teachings and asked for more information.

As requests increased for more literature, Dreefke began to fear that the cost of the papers would fall upon him, but a man named Chikrevitowski offered to assume responsibility. In time, however, Chikrevitowski's interest waned.

Later Friederich Dressel, a son of a Lutheran minister, assumed responsibility for ordering and paying for the publications. He had come to Brazil after being banished from his home because he had taken to drink. Settling at Brusque, he taught in an elementary school. In order to quench his thirst for liquor, he supplemented his salary by selling these SDA tracts and magazines. It is said that at times his hands trembled so much that many a tract was dropped quite by chance in a home, in a shop, or on the streets. Many papers were used, after having been read, to wrap groceries, and in this way still others read these SDA publications. Apparently with him was associated a certain Wilhelm Verwiebe, concerning whom nothing is known except that he signed a letter with Dressel asking for more SDA publications (*Review and Herald* 65:157, Mar. 6, 1888).

As orders increased, Dressel continued to make further requests to the International Tract Society in the United States. Other periodicals were sent, such as the *Christlicher Hausfreund* ("Christian Friend of the Home"), and books, both large and small. In this way hundreds of dollars' worth of SDA publications were scattered among the people in and around Brusque.

2. *Early Converts of German Extraction.* Among the first to begin observing the Sabbath as a result of these scattered publications was Guilherme Belz, a German immigrant of Gaspar Alto, Santa Catarina. While visiting his brother in nearby Brusque, he had seen the book *Gedanken über das Buch Daniel* ("Thoughts on the Book of Daniel"), by Uriah Smith, which his brother had obtained from Dressel. Upon reading it, Belz had become especially impressed by the chapter "The Papacy Changes the Sabbath." This title reminded him of his youth in Germany, when, upon reading the Bible, he found that it only mentioned Sabbathkeeping, though his pastor and mother had explained to him that Christ Himself had made this change. He studied this matter earnestly, and had no more doubts. About the beginning of 1890 he and his family had begun to observe the day. Soon a number of his neighbors, among them the Olm, Look, and Thrun families, did likewise.

According to extant records, the first Seventh-day Adventist to visit Brazil was L. C. Chadwick, who stopped over in Rio de Janeiro for several weeks in August 1892. In May 1893 came the first SDA colporteur, Albert B. Stauffer, followed soon after by E. W. Snyder and C. A. Nowlen, originally sent from the United States to sell SDA publications in Uruguay and Argentina, and Lionel Brooking, one of their converts from Buenos Aires (see [Argentina](#); [Uruguay](#)). Stauffer worked first in São Paulo and then successively in Rio de Janeiro and the states of Rio Grande do Sul (1894) and Espírito Santo (1895). Stauffer sold books in German and English, because at this time there were no SDA publications in Portuguese. In Rio Grande do Sul he sold the book *Patriarchs and Prophets* to Germano Preuss, the owner of a hotel in the city of Taquarí, who was baptized with his wife, Claudina, in 1897. When the first missionaries arrived in Rio Grande do Sul, they stayed in his residence, which became a center for evangelism in that state and Brazil. There they founded the first missionary school and the first publishing house. His son, Leopoldo, became a worker, and served for 58 years, many of which were in Brazil Publishing House. In Espírito Santo, Stauffer sold many books in the Santa Maria German colony, which is situated at the head of a river by the same name. And as old Pastor Gustavo Schroeder Storch said: “Harsh persecution started against the ‘Verfluchten Sabbatisten’ [“cursed Sabbathkeepers”],” but the seed yielded its fruits, and the first baptism took place in December 1895. Later on these SDAs moved to Serra Pelada, to the municipality of Afonso Claudio, where one of the largest churches during the time of the pioneers was established.

At a sailors’ home in Rio de Janeiro, Snyder met Alberto Bachmeyer, a young German seaman who some months before had become a Christian while in Liverpool, England (*Review and Herald* 70:665, 666, Oct. 24, 1893). After persuading Bachmeyer to accept the Seventh-day Adventist faith, Snyder instructed him in the art of selling books. Although as yet not baptized, Bachmeyer soon began canvassing in various cities of the state of São Paulo, among them Indaiatuba, Rio Claro, and Piracicaba, where SDA books and papers, chiefly in German, found ready acceptance. Among those who later became SDAs as a result of reading these publications were Guilherme Stein, Jr., and his family, Guilherme and Paulina Meyer, and Guilherme Stein III and his family. Stein III, who had been a Methodist, became convinced about the SDA message after reading *Der Grosse Kampf* (“The Great Controversy”), by Ellen G. White. Guilherme Stein, Jr., abandoned his secular activities, and began teaching at the Curitiba International College, and the Missionary School of Gaspar Alto. In 1900 he was in Rio de Janeiro, where he published our first missionary magazine, *O Arauto da Verdade* (“Herald of Truth”), and in 1919, the Sociedade Internacional de Tratados no Brazil published the first SDA book written by a Brazilian, *O Sabado* (“The Sabbath Day”).

3. *Missionaries Sent In.* In 1894, because of increasing requests for denominational publications, the General Conference sent W. H. Thurston and his wife to establish a book agency in Rio de Janeiro. Receiving no salary from the denomination, he sold books, but being unable to speak Portuguese and knowing no one, he was obliged to canvass with English and German books. At this time the city had a population of nearly 1 million. It was a trying period for the young couple, who faced hunger and hardships, but the Lord provided for their needs. On one occasion a missionary of another denomination, without having been asked, lent money to the couple saying, “Here is a little money. I want you to take it and keep it until I call for it, and use it.” Later he said, “God told me to give you

this money because you needed it” (*General Conference Bulletin*, Apr. 8, 1901, p. 123). Gradually the early obstacles were surmounted, and Thurston became a valuable colporteur agent. He served as chair and treasurer of the Brazil Mission Field from 1895 to 1900. He was ordained to the ministry in 1900 and became director of the Brazil Mission Field during the latter part of the same year.

In 1894 Bachmeyer sold books in the state of Santa Catarina and there discovered Sabbathkeepers at Brusque and Gaspar Alto. Bachmeyer informed Thurston of these interested persons, and Thurston wrote to F. H. Westphal, who had recently (1894) arrived in Argentina from the United States to visit the interested ones. Arriving in Rio de Janeiro in February 1895, Westphal acquainted himself with the progress of the work in that field.

From Rio de Janeiro he and Stauffer left for a trip to the interior of the São Paulo and Santa Catarina states. In March 1895, in the city of Piracicaba, São Paulo, Westphal conducted the first baptismal ceremony in Brazil, baptizing Guilherme Stein, Jr. It is interesting to note that the Indians called Piracicaba the fishing place, and without a doubt Brazil proved to be an extraordinary “piracicaba” of souls for the kingdom. On Sabbath, June 8, 1895, Westphal baptized eight persons, and three days later, three miles (five kilometers) from Brusque, he baptized another 15 people in Gaspar Alto. Guilherme Belz and his wife participated in this baptism, and three generations of workers have come from their family (their son, Francisco Belz; their grandson, Rodolfo Belz, who was president of both South and East Brazil unions; and their great-grandsons Claudio and Otavio Belz). Also baptized was colporteur Bachmeyer, who had not yet had the opportunity. Even though the first regular SDA church was organized in Gaspar Alto, an organized church existed in Rio de Janeiro before this time, but it was composed of newly arrived workers only. By the end of 1895, 35 converts had been baptized into the Seventh-day Adventist Church in Brazil. All the converts were of German birth or descent, or were people who spoke German.

4. *First Brazilian Converts.* Guilherme Stein, Jr., was the first SDA of Brazilian birth to be baptized. Others were being converted at the same time. Writing from Rio de Janeiro on Oct. 15, 1894, Thurston had reported holding Bible readings with “a Portuguese colporteur [a representative of the American Bible Society], whom brother Stauffer interested” (*Review and Herald* 71:725, Nov. 20, 1894). A few months later he wrote: “The Portuguese colporteur [in Rio de Janeiro] has accepted [the SDA message]. . . . Another Portuguese colporteur in São Paulo is interested” (*ibid.* 72:236, Apr. 8, 1895). Finally in the issue of Oct. 1, 1895 (72:636), F. H. Westphal reported: “I have just received a letter from Brother Stauffer and one from Brother Thurston, stating that the Portuguese that took his stand for the truth under Brother Thurston’s labor is now at work in connection with Brother Stauffer.”

The names of these men are not known.

5. *First Churches Organized.* In order to care for the increasing number of interested persons, Huldreich F. von Graf, a native of Germany, who had been a minister at Good Thunder, Minnesota, was called to Brazil to superintend the Brazil Mission Field (*General Conference Bulletin*, July 1895, p. 547). Soon after his arrival on Oct. 4, 1895, “the first Seventh-day Adventist church in Rio [de Janeiro, and probably the first in Brazil, but consisting entirely of workers from the U.S.] was organized Oct. 27, with H. F. Graf as elder, W. H. Thurston, deacon, and Florence Thurston, clerk” (*Review and Herald* 72:779, Dec. 3, 1895).

At Gaspar Alto (near Brusque), Santa Catarina, in February 1896 Graf supervised the organization of the first Seventh-day Adventist church among the settlers in Brazil. However, it was not until Mar. 23, 1898, that a church building was erected—a structure that served until 1949, when it was replaced by a brick building, the original wood flooring being retained. Graf organized many churches and made many trips into the interior. One of his longest itineraries was made in 1898 and became known as “One Hundred Days on Muleback.”

Various groups, such as those at Não-me-Toque and Taquarí in Rio Grande do Sul, Joinville in Santa Catarina, Curitiba in Paraná, Rio Claro in São Paulo, Teófilo Ottoni in Minas Gerais, and Espírito Santo in the state of Espírito Santo, were organized into Sabbath schools that later became churches.

As the Seventh-day Adventist organization in Brazil developed, the work of ministering the field and directing the workers was assigned to Frederico Weber Spies, a former colporteur director in Germany, who came to Brazil in 1896. During one four-month period in Brazil, Spies traveled 600 miles (1,000 kilometers) by water, 500 miles (800 kilometers) by rail, and 1,700 miles (2,700 kilometers) by muleback.

Between 1895 and 1904, besides the missionaries already mentioned, others, such as John Hettrick (1895), J. F. and A. J. Berger (1895), John Lipke (1897), Waldemar Ehlers (1898), Augusto Brack (1898), C. W. Barnes (1898), Elsie Strong (1899), and A. L. Gregory, M.D. (1902), came to Brazil. From time to time, as circumstances required, meetings of workers were held. The first meeting at which all the SDA workers then employed in Brazil were present was held in Brusque, Santa Catarina, in May 1898 (*Review and Herald* 76:653, 654, Oct. 9, 1900).

In 1899 the first Seventh-day Adventist service in Portuguese was held. F. W. Spies reported: “We had long looked forward to the time when we might begin work [in Rio de Janeiro]. . . . Wm. [Guilherme] Stein [probably III], a native brother, and his family, moved to this place, and on Saturday evening, October 21 [1899], we held the first service in the Portuguese language, in our home” (*ibid.* 76:124, Feb. 20, 1900).

In the same article of the *Review*, Thurston spoke of the urgent need for tracts and magazines in the language of the country. “We have no tract nor paper in the Portuguese tongue, and, in fact, nothing to give the people to read, and they are afraid of the Bible. We are, however, preparing manuscript for the first issue of our Portuguese paper planned long ago. But even when we shall have the matter prepared for the press, we do not know how long we must wait before we can print the first edition, because our funds are low.”

In July 1900 the first issue of *O Arauto da Verdade* (“The Herald of Truth”), the first SDA periodical in Portuguese, was published (*General Conference Bulletin*, Apr. 8, 1901, p. 121).

Organization

Organization. 1. *Brazilian Conference.* Brazil operated as a mission until 1902. According to the *General Conference Bulletin* (second and third quarters, p. 627) the Brazilian Conference was organized at a meeting held in Gaspar Alto, Santa Catarina, May 10—20, 1902, with H. F. Graf as president, A. B. Stauffer, secretary-treasurer, and Johanne Rebling, Sabbath school secretary (cf. *Review and Herald* 79:17, Oct. 21, 1902). The *Bulletin* also

gave the following persons as constituting the executive committee: H. F. Graf, F. W. Spies, Abel Gregory, John Lipke, Emílio Schenk, Geo. Wischral, and John Het[t]rick. There were three ordained ministers: H. F. Graf, F. W. Spies, and Ernesto Schwantes; one licentiate: Wm. [Guilherme]Stein; and four missionary licentiates: John Lipke, A. B. Stauffer, A. L. Gregory, and Mrs. Lulu V. Gregory. According to the *Review and Herald* (79:17, Oct. 21, 1902), there were also 8 canvassers, 15 churches, 9 church schools, and about 860 members.

Soon afterward, Abel L. Gregory, a dentist and physician from the United States, opened medical work (*ibid.* 79:16, Nov. 4, 1902; cf. 81:15, July 14, 1904).

2. *Reorganization in Four Parts, 1906.* The South American Union Conference was organized at Paraná, Entre Rios, Argentina, Mar. 15—25, 1906, with the following officers: J. W. Westphal, president; H. F. Graf, vice president; N. Z. Town, secretary-treasurer. Executive committee: J. W. Westphal, H. F. Graf, N. Z. Town, F. W. Spies, Dr. R. H. Habenicht, Arturo Fulton, G. [Wm.]Steele, Jorge Riffel, F. H. Westphal, Juan McCarthy (*Revista Adventista* 6:4, April 1906; cf. *Yearbook* [1907], p. 94).

Soon after, in 1906, the Brazil Conference, which formed part of the South American Union, dissolved and was divided into two conferences, Rio Grande do Sul and Santa Catarina-Paraná, and two missions, São Paulo and North Brazil.

The Rio Grande do Sul Conference was organized Apr. 15, 1906, with headquarters in the city of Taquarí, Rio Grande do Sul, under the following administration: H. F. Graf, president; Abel L. Gregory, vice president; A. Pages, secretary-treasurer; Miona Graf, Sabbath School Department secretary. Executive committee: H. F. Graf, A. L. Gregory, A. Pages, John Lipke, and Emilio Schenk. Ordained ministers: H. F. Graf and Ernesto Schwantes; licensed minister: J. Lipke; missionary licentiates: A. Brack and A. Schwantes (*Revista Trimensal* 1:3, April 1906).

According to the 1906 *Statistical Report*, at the end of the year this conference had 6 churches, 444 members, 1 ordained minister, 1 church school, 1 teacher, 1 colporteur. There were also an industrial school for training future workers and a printing press.

The Santa Catarina and Paraná Conference was organized between May 12 and 15, 1906, with headquarters in Gaspar Alto (near Brusque), Santa Catarina, with the following officers: Waldemar Ehlers, president; Mary Ehlers, secretary-treasurer and Sabbath School Department secretary. Executive committee: Waldemar Ehlers, Augusto Olm, A. Hort, Jorge Wischral, Rudolph Zimmermann. Minister-evangelist: Waldemar Ehlers; licensed ministers: José Lindermann and Francisco Belz; Bible instructor: Theobald Renk. According to the 1906 *Statistical Report*, there were by the end of the year in this field 12 churches, 427 members, 8 church schools, 8 teachers, 2 colporteurs, and 1 ordained minister.

The São Paulo Mission was established in 1906 in the city of Rio Claro, São Paulo, with 23 members and 1 church. Officers were Emilio Hoelzle, president; Guilherme Stein, secretary-treasurer; Guilherme Meyer, Jr., licensed minister. Executive committee: Emilio Hoelzle, Guilherme Stein, Guilherme Meyer, Jr., João Mosmann, and Walter Meyer. According to the 1906 *Statistical Report*, there were by the end of the year in this field 1 church, 23 members, and 1 ordained minister.

The North Brazil Mission was founded in 1906, with headquarters in Rio de Janeiro, with Frederico W. Spies, president. According to the 1906 *Statistical Report*, by the end of the year this large area, which included 16 states with a population of 7 million, had 5 churches, 176 members, 1 church school, 1 teacher, and 1 minister.

3. *National Association Formed.* The Associação dos Adventistas do Sétimo Dia no Brasil (“Association of Seventh-day Adventists in Brazil”), a legal organization, was established on July 18, 1907, in the worship hall of the church of Rio Claro (São Paulo), having its own constitution and bylaws, which were published in their entirety in the official journal of São Paulo on July 24, 1907. Article III states its objectives: “The purpose of this Association is to diffuse moral and religious education in Brazil, by means of churches, organizations, publishing houses, medical and health institutions, educational institutions, publications, missionary agencies and other instruments and methods appropriate and lawful in reaching these goals, the Association having the right for this to borrow, receive deposits and donations, sign promissory notes, grant annuities, acquire, possess and maintain properties, movable and immovable, within the country, by purchase or donation, and thus to hold mortgages, mortgage and sell properties when it seems best to do so.”

4. *Later Reorganizations and Changes.* According to the *Yearbook* four major reorganizations and several lesser changes have been made in SDA work in Brazil since 1906. The first reorganization was voted at a meeting held in Pôrto Alegre, Rio Grande do Sul, Dec. 9—18, 1910 (effective Jan. 1, 1911), by which the territory of Brazil became the Brazilian Union Conference, comprising the following conferences and missions: the Rio Grande do Sul, Santa Catarina, and Paraná conferences and the São Paulo, Rio-Espírito Santo (states of Rio de Janeiro and Espírito Santo and the Federal District), East Brazil (states of Bahia, Sergipe, Alagoas, and Pernambuco), and North Brazil (states of Paraíba, Rio Grande do Norte, Piauí, Ceará Maranhão, Pará, Amazonas, Mato Grosso, Goiás, and Minas Gerais) missions. In 1916 the state of Minas Gerais was separated from the North Brazil Mission and established as the Minas Gerais Mission. The same year Pernambuco was separated from the East Brazil Mission and established as the Pernambuco Mission.

The second major change was made in 1918, when the North Brazil Union Mission, composed of the East Brazil and Pernambuco missions, was separated from the Brazil Union Conference. About a year later this new union mission was named East Brazil Union Mission, and the Brazil Union Conference became the South Brazil Union Conference. At that time several territorial adjustments were made, by which the Minas Gerais Mission was divided into the East Minas and West Minas missions, the former being joined to North Brazil Union Mission, and the latter continuing as a part of the (South) Brazil Union Conference. The same year (1919), the Rio-Espírito Santo Mission was divided into the Rio de Janeiro Mission (state of Rio de Janeiro and the Federal District), and the Espírito Santo Mission, both becoming part of the North Brazil Union Mission. It may be noted that some confusion in names existed during this reorganization period. The church paper, *Revista Mensal*, referred to the South Brazil Union Conference as the Brazil Union Conference, and the *Yearbook* for the same period referred to the East Brazil Union Mission as the North Brazil Union Mission.

The third major reorganization was made in 1927 and 1928. The Paraná Mission and the Santa Catarina Conference were united to form the Santa Catarina-Paraná Mission. The same year the Goiás Mission and in 1928 the Araguaia Indian Mission were established as part of the South Brazil Union Conference, and the Lower Amazon Mission (states of Ceará, Piauí, Maranhão, Pará, and Amazonas, and the territory of Acre) was established (1928) as part of the East Brazil Union Mission.

In 1931 the Rio de Janeiro Mission was united with the Minas Gerais Mission to form the Rio-Minas Gerais Mission. The next year (1932) the Bahia and Pernambuco missions were joined to form the Northeast Mission.

The fourth major reorganization occurred in 1936 when the Lower Amazon Mission was separated from the East Brazil Union Mission and formed into the North Brazil Union Mission, comprising the Lower Amazon Mission and the North Coast Mission; the same year the Araguaia Indian Mission was disbanded. The next year (1937) the states of Bahia and Sergipe were detached from the Northeast Mission and formed into the Bahia-Sergipe Mission.

Two minor changes were made in 1940: the Santa Catarina-Paraná Mission, which about 1934 had become the Paraná-Santa Catarina Mission, became the Paraná-Santa Catarina Conference, and the state of Amazonas and the territory of Acre in the East Brazil Union Mission were separated from the Lower Amazon Mission and established as the Central Amazon Mission.

The Rio São Francisco Mission, formed in 1945 and organized in 1951, was disbanded in 1955. The Rio-Minas Gerais Mission, which became a conference in 1951, was divided in 1955 into the Rio-Minas Conference and the Minas Mission. That same year (1955) the Rio-Espírito Santo Mission was reorganized as the Espírito Santo Conference.

In 1957 the Paraná-Santa Catarina Conference was divided into the Paraná Conference and the Santa Catarina Mission. The Central Brazil Mission was organized that same year. In 1972 the name of the Espírito Santo Conference was changed to East Conference.

In 1980 the Mato Grosso Mission was divided into the Mato Grosso Mission and the South Mato Grosso Mission. In 1983 the Minas Mission was divided into the Central Minas Mission and the South Minas Mission. In 1986 the South Brazil Union Conference was divided into the South Brazil and the Central Brazil union conferences. In 1988 the Sergipe-Alagoas Mission was formed. In the North Brazil Union in 1988, the Maranhão Mission was formed from the North Coast Mission. In 1989 the Paraná Conference was divided into the North Paraná Conference and South Paraná Conference.

In 1991 the West Amazon Mission became a conference.

Departmental Work

Departmental Work. 1. *Publishing.* The need for publications in the Portuguese language was recognized early by SDA workers in Brazil. In September 1898 John Lipke wrote in the *Missionary Magazine* (10:341, September 1898): “We need a paper in this language [Portuguese], and I believe it would be able to accomplish much good here, and then it could be sent to Portugal where we have no one to spread the [SDA] message.”

Within a year W. H. Thurston wrote in the same periodical: “We now have three small books in the Portuguese language, *Steps to Christ*, *Gospel Primer*, and *Bible Lessons for the Sabbath-School, no. 1*, and some tracts are in the publisher’s hands. *Christ Our Saviour* and a small book of *Bible Readings* will be translated this year, and with these and a Portuguese paper which we are planning to start we hope to teach the natives present truth” (*Missionary Magazine* 11:258, June 1899).

Apparently, these were the first SDA books published in Portuguese.

In July 1900 publication of *O Arauto da Verdade* (“The Herald of Truth”), an evangelistic paper, was begun. According to the *Yearbook* this magazine continued to be published until about 1912. Apparently it was succeeded by a similar paper, *Sinaes dos Tempos* (“Signs of the Times”), which was first published about 1917 as a quarterly and a year later as a monthly, continuing until 1923, when it was superseded by the monthly *O Atalaia* (“The Watchman”), which has continued to be published up to the present time. A church paper, the *Revista Trimensal* (“Quarterly Review”), was begun January 1906; in January 1908 it was changed to *Revista Mensal* (“Monthly Review”); in March 1931 the name of the periodical was again changed, this time to its present title, *Revista Adventista* (“Adventist Review”).

In 1902 plans were set afoot “to establish a printing plant in connection with the industrial school [at Taquarí, Rio Grande do Sul]” (*Review and Herald* 79:16, May 13, 1902), but it was not until 1905 that a printing press was secured and the printing plant was established there (*ibid.* 82:15, June 15, 1905; 82:13, July 13, 1905; 83:14, Mar. 22, 1906). In 1907 it was voted to move the printing plant from the school (*Revista Trimensal* 2:1, October 1907), and early in 1908 the press was transferred to São Bernardo, about 10 miles (16 kilometers) from the city of São Paulo (see [Brazil Publishing House](#)).

2. *Colporteurs*. The story of colporteurs who played a large part in the spread of SDA teachings in the early 1890s has already been told (see above). In August 1895 two brothers, Alberto J. and J. Frederico Berger, arrived from the United States and began colporteur work in the colony of Santa Leopoldina, Espírito Santo state, and later in the state of Santa Catarina. In two and a half months they sold \$400 worth of SDA publications, a sizable amount at that time. Later they worked in Mucuri, Minas Gerais, and in southern Bahia state, being pioneers in both regions. In 1897 they began their work in Rio Grande do Sul, and in 1902 they canvassed in Santa Maria and Taquara, Rio Grande do Sul, together with Augusto Brack. Saturnino Mendes de Oliveira, one of the early colporteur directors in Brazil, was associated with the colporteur work for 41 consecutive years before retiring. During that time he is reported to have visited or worked in more than 820 cities and villages in Brazil.

3. *Educational Work*. As in the beginning of the history of our church, the educational work in Brazil started with a private institution, Curitiba International College, which began functioning July 1, 1896, in the city of Curitiba, Paraná. Founded and conducted by dedicated church members such as Paulo Krämer, Vicente Schmidt, and Guilherme Stein, Jr., the school had 117 students in the first year of operation. This number increased later on, surpassing the 400 mark. After some eight years of operation, the school closed about 1904.

The first missionary school was established in 1897 in Gaspar Alto, Santa Catarina, under the direction of Guilherme Stein, Jr., who was succeeded three years later by John Lipke. In 1903 this school was transferred to Taquarí, Rio Grande do Sul, and Emilio Schenk, J. Lipke, and Emanuel Kämpel served as its directors successively. This school continued to operate until 1910.

Finally in 1915 our brethren were able to reopen the missionary school, but now in Santo Amaro, São Paulo. The pioneers were John Lipke and John H. Boehm. A Brazilian convert, Pantaleão Theissen, was anxious to see the school functioning, and he sold the necessary land at a very low price. John H. Boehm donated money he received from an inheritance for the same purpose. Originally named Seminario Adventista (Adventist Seminary), it is known as Instituto Adventista de Ensino (Brazil College). In 1943, to facilitate the

preparation of workers from the north and northeast, Educandario Nordestino Adventista (Northeast Brazil College) was founded approximately 1,800 miles (2,900 kilometers) north of the college in São Paulo, in the interior of the state of Pernambuco. For many years, this college taught the theology course for hundreds of students from the East and North Brazil unions. In 1988 the Theological Seminary was transferred to the Northeast Brazil College in Bahia.

When the government of Brazil took over the property that belonged to Brazil College, the money obtained from the sale was used to purchase a property of 2,000 acres (800 hectares) 110 miles (180 kilometers) from São Paulo, near Artur Nogueira, where a new college called Central Campus already had a student enrollment of 1,300.

4. *Sabbath School*. According to the *Review and Herald* (72:459, July 16, 1895), F. H. Westphal organized what was probably the first Sabbath school in Brazil, sometime in March or April 1895 at Indaiatuba, São Paulo. According to his reports, he established two Sabbath schools in the state of São Paulo and a third in Santa Catarina, between the time of his arrival, about Mar. 11, and his report, May 27. Concerning their organization he wrote: "At Indaiatuba one family began to keep the Sabbath through reading. I baptized seven of the family and organized a Sabbath school [apparently the first in Brazil]. . . . At Piracicaba we held meetings nearly three weeks. . . . [Here] we organized a Sabbath school and a missionary society, and celebrated the ordinances. It was the first quarterly meeting held by Seventh-day Adventists in Brazil. We also baptized five persons in the Piracicaba River. . . . [At Joinville, Santa Catarina] we organized a Sabbath school of fifteen members, and the second Sabbath of its existence, and my last Sabbath there, the school numbered twenty-eight" (*Review and Herald* 72:459, July 16, 1895).

Shortly before establishing the first Sabbath school at Indaiatuba, Westphal had visited Rio Claro, where he found two families who had accepted SDA teachings. He baptized one person in what probably was the first SDA baptism in Brazil (*ibid.*).

After Westphal's departure, more Sabbath schools were established. In February 1896 H. F. Graf organized a Sabbath school at Gaspar Alto, Santa Catarina, with Augusto Olm as superintendent, Martha Olm as secretary, and 23 registered members. Four years later (fourth quarter of 1900) there were seven other Sabbath schools: Brusque, Santa Catarina; Taquarí, Rio Grande do Sul; Curitiba, Paraná; Rio Claro, São Paulo; Serra Pelada, Espírito Santo; Mucuri, in the municipality of Teófilo Otoni, in Minas Gerais; and Rio de Janeiro. All the Sabbath schools then existing were supervised by the Sabbath school secretary of the Brazil Union Conference, Mary Ehlers, and included a total of 608 members. The Sabbath school offerings totaled 580 mil and 210 reis, which at the exchange rate at that time would correspond to \$193.43 in gold (one gold dollar = 3 milreis).

The subsequent organization of missions and conferences, each with a departmental secretary, made for stronger promotion and supervision of the Sabbath school work. By December 1992 there were 699,480 Sabbath school members in Brazil.

5. *Evangelism*. During the first years of Seventh-day Adventist mission work in Brazil, converts were won principally by colporteur evangelists; later came the regular evangelists. The first ordained ministers in Brazil were foreigners, mostly of German and North American origin, among them W. H. Thurston, H. F. Graf, F. W. Spies, Ernesto Schwantes, J. Lipke, Manuel Kuempel, Max Rohde, Emilio Hoelzle, E. C. Ehlers, Waldemar Ehlers, L. Conrado,

C. E. Rentfro, Germano Streithorst, J. L. Braun, Arthur Westphal, Ricardo Suessmann, H. Meyer, and others.

In 1920 the first Brazilian minister, José Amador dos Reis, was ordained, and later others, including Ricardo Wilfart, Henrique Stoehr, and Gustavo Storch. In 1992 there was a total of 818 active ordained ministers in the different missionary fields of the country. Of the 316 active licensed ministers, the majority work as assistant evangelists. Active workers in the country total 9,997.

6. *Voice of Prophecy* (“Voz da Profecia”). The Voice of Prophecy radiobroadcast was launched in Brazil the latter half of 1943, under the direction of Roberto Mendes Rabello, principal speaker of the radio program. The first programs in Portuguese were prepared in Los Angeles under the guidance of W. P. Bradley, secretary of the Radio Commission. At the same time a radio correspondence school was organized at Niterói, Brazil, directed by Ilka Reis, who corrected lessons and answered letters.

Initially some stations were reluctant to broadcast a Protestant program. Because of religious pressures certain others who had signed contracts later canceled them. However, gradually opposition subsided, and the number of stations carrying the program increased, until 295 stations were broadcasting this program in 1973.

From 1943 to the beginning of 1963 the radio correspondence school received 401,362 requests for its course, 133,150 actually enrolling, and 30,234 completing it. During 1973 a total of 20,845 students enrolled. In order to care adequately for this large correspondence, two branches of the Radio Correspondence School were opened, one at Belém, Pará, in the north, the other at Pôrto Alegre, Rio Grande do Sul, in the south. Central offices occupy a building inaugurated October 1962 at Rio de Janeiro, where there are facilities for the recording of the Portuguese programs, including songs by a male quartet.

In 1959 the Brazilian Japanese Voice of Prophecy broadcast was begun with a theology graduate and former tea processor, Kiotaka Shirai, as the principal speaker, and Yoshinobu Omura, announcer and technician. The broadcast uses hymns recorded in Japanese by the King’s Heralds of the original Voice of Prophecy in California. The radio correspondence school provides three courses—Youth, Introduction to Christianity, and General (doctrinal). Hundreds of thousands of Japanese are reached each week by the stations broadcasting these programs. Three times a week the Japanese newspaper *Nippaku Shimbun* publishes Voice of Prophecy sermons, prepared by Shirai. The school and studio operate under the auspices of the São Paulo Conference.

In 1960 for the large German-speaking population of southern Brazil, the São Paulo Conference sponsored *Stimme der Hoffnung* (“Voice of Hope”), with Jorge Hoyler, a minister, as speaker.

On Nov. 18, 1962, the SDA television program *Fé para Hoje* (“Faith for Today”) was launched in São Paulo, and a little later in Rio de Janeiro. Alcides Campolongo, a minister, with his wife, conducted the program. In November 1991, through the combined effort of some Brazilian businesspeople, the program *It Is Written* is being aired nationally.

7. *Public Affairs and Religious Liberty Department for Brazil* (Deveres Cívicos da Igreja Adventista do Sétimo Dia no Brasil). A department created in 1951 at Rio de Janeiro to foster good relations between the SDA Church, the public, and governmental authorities in all of Brazil. This department has been instrumental in obtaining government exemption for SDA students from taking school examinations on Saturday and in gaining recognition

for the church's medical cadet training. Domingos Peixoto da Silva, general secretary of this department, promoted this activity of the church from its beginning in 1951 until 1968, when Dr. A. A. Nepomuceno was appointed to fill this post until July 1970. Walter J. Streithorst and Assad Bechara have continued this work.

8. *Medical Cadet Training.* In 1945 a medical cadet course was incorporated into the training program of SDA colleges and academies in Brazil. On Mar. 2, 1953, the president of Brazil officially recognized the medical cadet course, called Curso de Formação de Enfermeiro Padioleiro, abbreviated C.F.E.P. The curriculum was approved by the Ministry of War, on Mar. 11, 1954. Thus every young man who has completed the course is automatically assigned, upon induction into the armed forces, to the health corps. Between 1954 and 1974 more than 1,271 young SDA men received diplomas for the medical cadet course.

In 1972 the course underwent some modifications and was again submitted and approved by the armed forces in Brazil. At that time the name was changed to "Curso de Formação de Enfermeiro Socorrista Padioleiro."

Medical Work

Medical Work. 1. *Medical Institutions.* The pioneer missionaries—particularly H. F. Graf, who came to Brazil in 1895—did everything possible to teach the new converts health principles and the advantages of natural treatments, including hydrotherapy.

Seven years after Graf's arrival, Abel L. Gregory, a physician and dentist, came to Brazil from the United States with his wife as a self-supporting missionary, to help develop SDA medical work in Rio Grande do Sul. Working intensively, he did much toward reducing prejudice and in advancing the local church work. He was joined in 1907 by Luisa Wurtz, a physician, and Corina Hoy, a nurse, who arrived from the United States. Both rendered valuable medical and health education service. However, attempts to establish medical work were unsuccessful at this time, and again in 1926, when John Lipke and his wife (a nurse) made another attempt. In 1939, under the leadership of E. H. Wilcox, then president of the South Brazil Union, SDA medical work became firmly established in Brazil, with the foundation of the Boa Vista Clinic (Good View Clinic) under the direction of Dr. Antonio Alves de Miranda. This clinic was substituted in 1942 by the Casa de Saúde Liberdade (São Paulo Adventist Hospital), under the direction of Dr. Galdino Nunes Vieira, a university teacher who left his job to dedicate himself to medical missionary work. At this same time, the São Paulo Conference organized the first Medical Assistance Department, with Renato Emir Oberg as director. In 1942 the Rio de Janeiro Clinic and Rest Home was founded in Rio de Janeiro, with Dr. C. C. Schneider as director. This North American missionary, interested in the right arm of the message, temporarily left his activities to study medicine in Brazil. His assistant was Dr. Artur Oberg, who later became the first SDA medical doctor in the East Brazil Union. In 1948 the Rio de Janeiro Clinic was replaced by Silvestre Adventist Hospital, on a property located under the famous monument of Christ the Redeemer, one of the beauty spots of Rio de Janeiro. In 1953 Belém Adventist Hospital was inaugurated in the capital city of the state of Pará, and in 1959, Pênfigo Adventist Hospital was established in Campo Grande, Mato Grosso, especially dedicated to curing the terrible illness generally known as savage fire, with facilities for ambulatory patients, consultations, and natural

treatments, especially hydrotherapy. Until recently a similar clinic was operated in Pôrto Alegre, Rio Grande do Sul, called Clínica Bom Samaritano (Good Samaritan Clinic).

Since then the following institutions have been added: São Roque Adventist Clinic, 60 miles (100 kilometers) from São Paulo, totally dedicated to natural treatments and lifestyle-change programs; Vitoria Adventist Hospital, in Espírito Santo; Manaus Adventist Hospital; Adventist Health Center, located in a residential area of Rio Grande do Sul; São Paulo Adventist Hospital, in the Liberdal district.

2. *Medical Work Among the Indians.* In 1928 with the support of local church leaders, such as Rubens Anderson and Antonio Pereira, of the state of Goiás, A. N. Allen, a missionary from the United States, began welfare work among the Carajá Indians, and established the Rio Araguaia Mission. Later a school was opened. From the beginning until 1934, Ernesto Bergold, assistant to Allen, ministered to the Indians, teaching them such things as agriculture, practical trades, and the Bible, adapted to the Indian way of thinking. Beginning in 1953, the mission launch *Pioneira* was used to conduct medical work on the Araguaia River. In 1964 this launch was replaced by a new one.

The *Pioneira* was not the first such boat in Brazil; Leo B. Halliwell was the pioneer in launch medical missionary work, beginning his well-known welfare ministry in 1931 with a launch on the Amazon River, designed and built by himself—the first of a series of such craft named *Luzeiro*. There followed others called *Luminar*, on the São Francisco River, beginning in 1946; the *Samaritana*, on the Ribeira River (1955); the *Luzeiro do Sul* (1963), on the coast of Paranaguá; and in 1964 a new medical missionary launch began operation at the Furnas Dam, in the Rio-Minas Conference. As the years have passed, new boats replaced some of the old. Others have been retired as new roads and communication media made them obsolete. In 1993, 10 launches were still in service.

The combined work of these launches gives assistance to thousands of sick persons, besides distributing clothing and food. Malaria, intestinal parasites, malnutrition, skin diseases, general and tropical diseases, and extraction of teeth are the most common problems cared for through this type of medical missionary work. Some literature evangelism also is carried on by the launches.

3. *Social Welfare Work.* Lar da Velhice Adventista (“Adventist Old People’s Home”), open to SDAs, was established in the capital of São Paulo in 1950.

Dorcas Societies, established wherever there are Seventh-day Adventist churches, care for the needs of the poor and help with medicines, clothing, food, child care, and the finding of work for the unemployed.

Brazil College (Central Campus)

BRAZIL COLLEGE (Instituto Adventista de Ensino) (Central Campus, also known as New Adventist Brazil College). A coeducational senior college located in a rural area in the township of Engenheiro Coelho, 90 miles (144 kilometers) northwest of the city of São Paulo, Brazil.

It is one of the two campuses occupied by Brazil College.

The school is located on a farm that contains 100,000 orange trees. It was bought as a result of the partial expropriation of the institution by the city.

Administered by an interunion board (South and Central Brazil union conferences) and part of the organizational structure of the South American Division, this college was founded with the purpose of becoming the main campus of the new Brazil College, serving a nationwide constituency (1992) of 600,000 members.

The school's atmosphere is characterized by a pollution-free environment, with direct contact with nature. Both the staff and students are involved in practical work, and there is a friendly mixture of young people coming from all over Brazil and from other countries in South America and Africa.

History

History. The idea of moving the main Brazilian College from São Paulo to a rural area predated the partial expropriation of the land. It was felt that an urban campus was no longer ideal for training young people seeking a Christian education. When attempts to sell the land failed, the expropriation act by the city of São Paulo served as a catalyst for the actualization of the plan. Since then a string of divine providences have shown the moving to be a part of God's plan. From the united action take by the committee members and the support given by the church to the purchase of prime quality land and the wise use of the resources—all demonstrated that the beginnings of the new Brazil College were not mere coincidence.

Despite fears that the city government might not pay or might underevaluate the expropriated land, the property was paid for in cash at the market value (US\$4.3 million). With these resources in hand, a fully equipped, fertile, totally arable, 1,900-acre (770-hectare) farm was purchased. Producing oranges, bananas, and peaches, with an appropriate soil and climate for raising cattle, the farm is self-sufficient and has greatly helped in the development of the institution.

The enthusiasm of church members, private agencies, and foundations has been an added blessing. A gift equivalent to US\$1.5 million was donated by an alumnus for the construction and equipment of the library building. The Chan Shun International Foundation is funding half of the construction of the academic complex, estimated at US\$2 million. The construction program, begun soon after the land was purchased, totals more than 400,000 square feet (37,200 square meters), including residence halls, kitchen and cafeteria, library, and staff houses.

The enrollment has been larger than expected. Elementary and secondary students, as well as hundreds of college students, looking for a better-quality education apply every year. Today's greatest need is room in the dormitories for college students. As the institution celebrates its tenth anniversary (1983—1993) with a total enrollment of more than 1,500, the Lord's hand can be seen working.

Departments and Industries

Departments and Industries. The central campus is characterized by the involvement of all boarding students in practical work, allowing them to learn a skill and pay for part or all of their board and tuition costs. This is done in connection with the service departments and industries (New Life Food Factory, Lagoa Bonita Dairy Industry). The quality of what these students do is well known. The cattle they care for and the milk they offer to the market are considered among the best in the country. During vacation they are encouraged to canvass, and experiences gained have been rewarding.

Presidents: Edmer de Oliveira, 1984; Arthur Dassow, 1985—1986; Walter Boger, 1987— .

Brazil College (São Paulo)

BRAZIL COLLEGE (Instituto Adventista de Ensino) (São Paulo). One of the two campuses occupied by Brazil College. This is the original site, located 14 miles (22 kilometers) from the center of São Paulo, a city of some 15 million people. The school is now surrounded by the city. The institution maintains three dormitories capable of housing a total of 588 students.

A wide range of courses are offered, including majors in various health fields, language, and literature, and minors in science, mathematics, and biology. It is hoped that by 1995 the school will be authorized to offer courses in data processing, psychology, physiotherapy, nutrition, and physical fitness.

The enrollment in 1993 was 2,735 students on all levels.

Forerunners. The first Seventh-day Adventist mission training school in Brazil, known as the Brusque School, was established late in 1897 at Gaspar Alto (near Brusque), state of Santa Catarina. The founder was Guilherme (Wilhelm) Stein, a teacher, who was among the first converts in Brazil (*Review and Herald* 80:12, Mar. 10, 1903). The first class graduated from this school in 1901; however, it soon became evident that more land was “sadly needed at the Brusque school, to give it proper support” (*Review and Herald* 80:15, July 7, 1903). The school closed in 1903.

In that same year the Taquary School, established at Taquary (near Pôrto Alegre), state of Rio Grande do Sul, by John Lipke, a missionary-teacher, in 1903, seems to have taken over the mission training function of the Brusque School. It was closed in 1910 and sold for \$7,000.

There was no mission training school in Brazil for the next few years. However, in 1915 Izadora Spies, wife of F. W. Spies, president of the Brazilian Union Conference, appealed at a ministers’ congress for faith to establish a new missionary school, and in the spring an ideal site was found at Santo Amaro, state of São Paulo, which was bought with the \$7,000 from the sale of the Taquary School. Work on the new property began on May 6, 1915.

History

History. The new school, known as the Seminário Adventista da Conferência União Brasileira dos Adventistas do Sétimo Dia (“Adventist Seminary of the Brazilian Union Conference of SDAs”; Brazilian Seminary), began to function officially with 12 students on July 4, 1915, with John Lipke as principal, J. H. Boehm as manager, and Paulo Henning as teacher. Later five more students enrolled. At first the school faced a serious housing problem, but the Thirteenth Sabbath Offering overflow for the second quarter of 1916, which amounted to \$4,318.90, did much to ease the situation by providing funds to build dormitories and homes for teachers.

According to the *Prospecto Annual* (school bulletin) for 1930, “seventeen students enrolled in our seminary during its first year. These spent at least half of their time tending

the farm and helping with the construction of the first buildings. The rest of the time was devoted to study. The second year the number of students almost doubled, 33 young people enrolling, and in 1917 the enrollment reached 55” (p. 7). The *Prospecto Annual* goes on to say that “in 1919 there began an era of expansion, including the construction of more buildings and the enlargement of existing structures in order to accommodate a much larger number of students.”

In 1922 the first class, consisting of 11 students (four young women and seven young men), graduated. Their motto, “Rumo ao Mar” (“Seaward,” or “On to the Sea”), indicates their purpose of carrying the gospel to all the world.

The school has operated under various other names. In 1919 its name was shortened to Seminário Adventista (“Adventist Seminary”). The name was Colégio Adventista (“Adventist College,” referred to as Brazilian Seminary or Brazil Training School in the *Yearbook*) in 1923. This name was retained until 1942, when it became Colégio Adventista Brasileiro (“Brazilian Adventist College,” referred to as Brazil College in the *Yearbook*). In 1961 the name was changed to Instituto Adventista de Ensino (“Adventist Training Institute,” referred to as Brazil College in the *Yearbook*).

As of 1992, 3,282 college-level students had received diplomas and certificates in seven disciplines. More than half of these have served or are serving the church as workers and missionaries to countries worldwide. In 1993 Brazil College employed 329 faculty and staff members.

Presidents: John Lipke, 1916—1918; Thomas W. Steen, 1919—1927; George B. Taylor, 1928—1931; Ellis R. Maas, 1931—1936; Lloyd E. Downs, 1937—1939; D. Peixoto da Silva, 1939—1947; Dario Garcia, 1947—1950; Jeronimo G. Garcia, 1951—1952; Rodolpho Belz, 1953—1957; Dario Garcia, 1957—1961; Jairo Araujo, 1961—1966; Nevil Gorski, 1966—1975; Oly Ferreira Pinto, 1975—1978; Walter Boger, 1978—1985; Roberto C. de Azevedo, 1985—1993; Nevil Gorski, 1993— .

Brazil Food Factory

BRAZIL FOOD FACTORY. *See* [South American Division Health Food Company](#).

Brazil Old People's Home

BRAZIL OLD PEOPLE'S HOME. *See* [São Paulo Old People's Home](#).

Brazil Publishing House

BRAZIL PUBLISHING HOUSE (Casa Publicadora Brasileira). A publishing firm with printing facilities, founded in 1904 in Taquarí (near Pôrto Alegre), Rio Grande do Sul, Brazil, and moved in 1907 to Estação de São Bernardo, 15 miles (25 kilometers) from São Paulo, capital of the state of São Paulo. It is the largest Seventh-day Adventist publishing institution in Latin America, and fourth-largest in sales in the denomination. It is administered by an interunion board representing all the unions in Brazil. Publishing work in Brazil began in 1900 in Rio de Janeiro under the guidance of W. H. Thurston, a missionary from the United States. Under the editorship of Guilherme (William) Stein, a former teacher, *O Arauto da Verdade* (“The Herald of Truth”) began to be issued in July of that year. Later John Lipke, a missionary, returned to the United States to appeal for funds for a printing press. A total of \$1,500 was raised. In addition, Emmanuel Missionary College donated a handpress salvaged from the Battle Creek fire of 1903.

Jorge (George) Sabeff, then at College View, Nebraska, who had acquired printing experience with the International Tract Society, was called to set up and operate the press in Brazil. In 1905 he was joined by Augusto Preuss, a printer, and his brother, Leopoldo F. Preuss, an apprentice. They set up the press, and on May 10 printed 2,000 16-page issues of *O Arauto da Verdade*. Business to the amount of \$667 was done in that year.

At the invitation of the General Conference, Augusto Pages of the Hamburg Publishing House arrived in Brazil in November 1905 to serve as business manager of what had come to be called the Taquarí Branch of the International Tract Society and as secretary of the Rio Grande do Sul Conference.

In January 1906 the first issue of the *Revista Trimestral* (“Quarterly Review”), now *Revista Adventista* (“Adventist Review”) appeared, official organ of SDAs in Brazil. It was also published in German for the large number of German-speaking SDAs in Brazil under the name of *Rundschau der Adventisten* (“Adventist Review”). Besides various leaflets, four books were printed that year: *A Volta de Cristo Nesta Geração* (“Return of Christ in This Generation”), Ellen G. White’s *Passos a Cristo* (“Steps to Christ”), also *O Glorioso Aparecimento de Jesus* (“Jesus’ Glorious Appearing”), and *Sucessos Preditos na História Universal* (“Fulfilled Prophecy in Universal History”).

In 1908, after the move to Estação de São Bernardo, the institution received the old handpress from Taquarí, and two smaller gasoline-powered presses, one of which was donated by Hamburg Publishing House in Germany.

At present the Brazil Publishing House has 165 electrically powered machines. There were 16 periodicals published during 1993, among which were *Revista Adventista* (“Adventist Review”), *Decisão* (“Decision”), *Vida e Saúde* (“Life and Health”), *Mocidade* (“Youth”), and *Nosso Amiguinho* (“Our Little Friend”). From 1904 to 1993, 450 different books were published, some in several editions, totaling more than 30 million copies. Among the most popular have been *Vida de Jesús* (“Life of Jesus”), by Ellen G. White, 2,100,000 copies; *O Moéo e Seus Problemas* and *A Moéa e Seus Problemas* (“On Becoming a Man”

and “On Becoming a Woman”), both by Harold Shryock, M.D., 535,000; *O Conflito dos Séculos* (“The Great Controversy”), by Ellen G. White, 1,565,000, including the popular edition; *Nutrição e Vigor* (“Nutrition and Vigor”), by António Miranda, M.D., and Clarita Miranda, M.D., 370,000; *Vereda de Cristo* (“Steps to Christ”), by Ellen G. White, 1,458,969, including pocket edition; *Técnica Moderna de Primeiros Socorros* (“First Aid”), by Dr. Marcelo A. Hammerly, 523,000, including the popular edition; *Pelos Meandros do Mal* (“The Marked Bible”), by C. L. Taylor, 277,000; *Matrimônio Feliz* (“Happy Marriage”), by Luiz Waldvogel, 240,000; *Fumar, ou Não Fumar?* (“To Smoke, or Not to Smoke”), by Dr. Ajax César da Silveira, 265,000; *Escravos do Século XX* (“Slaves of the 20th Century”), 200,000; *Homens que Fizeram o Brasil* (“Men Who Made Brazil”), by Luiz Waldvogel, 195,000; *O Fumo e o Câncer do Pulmão* (“Smoking and Lung Cancer”), 173,000; *A Família Moderna e a Solução de Seus Problemas* (“The Modern Family and the Solution of Its Problems”), 170,000; *Conselheiro Médico do Lar* (“Home Medical Counselor”), by Hubert Swartout, M.D., 170,000; *Felicidade Conjugal* (“Happiness for Husbands and Wives”), by Harold Shryock, M.D., 160,000; *O Destino do Homem* (“The Destiny of Man”), by João Pinho, 152,000. More recently: *Amor, Sexo e Erotismo* (“Love, Sex, and Eroticism”), by Galdino N. Vieira, M.D., 265,000; *A Ilusão das Drogas* (“The Illusion of Drugs”), by Ivan Schmidt, 380,000; *A Cura e a Saúde Pelos Alimentos* (“Cure and Health Through Food”), by Ernest Schneider, M.D., 560,000. Generally, the more popular books have run through six or seven editions of 30,000 each.

At the present time (1993) more than 73 million Bible study leaflets and other leaflets for missionary distribution are issued annually. From 4 to 5 million periodicals are printed annually. In 1993 gross sales totaled almost US\$8.1 million.

Sixty-one Ellen White books have been translated into Portuguese, for a total of 5,406,253 copies for sale to individuals and for church use.

The publishing house presently has 280 employees who supply 2,600 colporteurs, besides 800 students who canvass during school vacations.

In 1985 the Brazil Publishing House was moved to the city of Tatuí, which is 80 miles (130 kilometers) from São Paulo. In 1993 it occupied more than 193,680 square feet (18,000 square meters) of space.

Managers: Augusto Pages, 1905—1921; R. C. Gray, 1921; M. V. Tucker, 1922—1926; C. E. Schofield (acting), 1926; Frederico W. Spies, 1927—1933; J. Berger Johnson, 1933—1937; H. B. Fisher, 1937—1938; Emilio Doehnert, 1938—1949; Domingos Peixoto da Silva, 1949—1951; B. E. Schuenemann, 1951—1977; Wilson Sarli, 1977—1984; Carlos M. Borda, 1985—.

Brazil Voice of Prophecy

BRAZIL VOICE OF PROPHECY. *See* [Brazil](#).

Breath of Life

BREATH OF LIFE. A television ministry featuring the preaching of the gospel by Charles D. Brooks, general field secretary of the General Conference. Excellent music by dedicated musicians augments each program. The *Breath of Life* telecast has wide cross-cultural appeal in the United States and other countries.

In 1973—1974 *Breath of Life* began operations as a media outreach of the Seventh-day Adventist Church, answering the need for programming targeting Black America. Walter E. Arties, while affiliated with station KHOF-TV in Glendale, California, developed this idea and initiated its acceptance with a pilot and numerous presentations to clergy and laity. Members attending camp meetings and convocations endorsed the concept. The music of the original *Breath of Life* Quartet—Clyde O. Allen, James L. Kyle, Shelton E. Kilby III, Walter E. Arties—along with Myrna Matthews-Haynes, arranger/accompanist, helped open the way for the telecast. Samuel D. Meyers was the speaker on the pilot program. Brenda Blackmon Wood, news anchor in Atlanta, Georgia, for station WSB, was program announcer and filled this position for several years.

When C. D. Brooks accepted the challenge to be director/speaker, in addition to his elected post, the program's strategy became more focused. In cities where public evangelism was planned, the telecast was aired 13—26 weeks prior to the meetings. The objective was to direct viewers to the meetings and church fellowship. The Washington, D.C., campaigns, conducted consecutively in 1978 and 1979, stand out as the best example of this plan. Church members advertised the telecast and the meetings. Baptisms totaled more than 500, and a new church was organized. Now located in Fort Washington, Maryland, the *Breath of Life* church bears the name selected by the new converts that commemorates its origin.

More than 12,000 persons rejoice in the blessed hope as a result of crusades from Palau (Micronesian island in the Pacific), across America to the United Kingdom and the West Indies. Churches have been established in many areas with the first being in Memphis, Tennessee, 1974, and the most recent being in Nassau, Bahamas, 1993. This unique blend of television and public evangelism continues to yield rich dividends.

Scripts for the telecast were written early on by Louis B. Reynolds, associate director of the Sabbath School Department of the General Conference and former editor of *Message* magazine. He particularly assisted with the Heritage Series, which focused on the spiritual connection that our forefathers had with their God and the continued legacy it provides Black Americans today. His contributions added a special quality and dignity to the telecast. Special emphasis was placed on health with a series of programs in which Brooks interviewed physicians and other health professionals. Dr. Samuel L. DeShay provided the spark and substantial financial assistance, through the General Conference Health Department, to produce these programs.

With the emergence of cable TV, the door was opened for *Breath of Life* to become a weekly program in the United States on the Black Entertainment and VISN networks, and in

Canada on the VISION Network. Other cable systems air the telecast in local areas to their subscribers. The PTL and ACTS networks carried *Breath of Life* for a substantial period.

With limited resources provided by a relatively faithful few and General Conference appropriations, *Breath of Life* has made significant strides. In 1981 Dorothy Valcarcel introduced and implemented the direct mail system for consistent contributions. Its steady growth is a principal source of support. Fiscal responsibility is a hallmark of the telecast as well as its high standard for production and spiritual quality. C. D. Brooks continues to set the pace in public evangelism and addresses current spiritual themes on the telecast. Arties serves *Breath of Life* as ministry coordinator/director of production. In addition to other assignments, he is also assistant to the president of the Adventist Media Center.

To maintain the ministry's growth pattern, Reginald O. Robinson joined the staff in 1982, succeeding Kyle. He is the associate speaker, evangelist, director of field services, fund-raising and development, and several other departments. Also, the rich music of Ron Murphy enhanced outreach engagements. While viewers are asked to write in for free materials (or call via the 800 number), they are also invited to join the Bible school. Thousands have graduated from this course. These names provide a ready source of interests for follow-up and church membership.

A host of people contribute their time and energy to make the actual telecast succeed in its mission, such as program announcers Michael Conner and Maria Anderson, and health professionals Donna L. Willis, M.D., and Gwendolyn L. Foster. The best of music is provided by the *Breath of Life* Quartet II, namely: Roger C. Smith, Ronald A. Woodfork, Loren Mulraine, and Myron S. Ottley; "Joy" (Deidra Brooks) Tramel, Sharon Brathwaite, and Melvin Bryant; and vocalists Janice Chandler, Ullanda Innocent, and Pastor T. Marshall Kelly. Adrian T. Westney, Jr., serves as music director for the ministry. They offer their expertise on a volunteer basis. Completing the support staff are Mardel Duldulao, administrative secretary; Joyce Shepperd, secretary/departmental assistant; Gerri Banfield, Bible school counselor; and Grayce Grant, trust officer.

Breathe Free: The Plan to Stop Smoking

BREATHE FREE: THE PLAN TO STOP SMOKING. A program designed to aid the smoker in developing self-assurance and confidence in the cessation process. Breathe Free assists participants in becoming knowledgeable and active in the process of behavior change, opening up to them a vision of personal choice, individual responsibility, freedom to act, and power to direct their own lifestyle. It helps them find confidence in their ability to regain control of their lives.

Breathe Free seeks to empower the individual to reach four major objectives: physical preparation, mental conditioning, social support, and spiritual regeneration. The revised Breathe Free plan consists of nine sessions, one and a half to two hours in length, lasting over a period of four weeks. Periodic home visits and phone or written contacts are very helpful. This includes a minimum of three contacts at least three, six, and 12 months after the initial nine sessions.

The materials provided for the Breathe Free plan consist of nine annotated scripts designed for the expert or the novice in conducting a smoking cessation program. The plan also provides a director's manual giving detailed information on how to plan, promote, and implement the program.

For the participant a number of items are available to enhance the effectiveness of the program: novelty buttons; a personal plan booklet that guides each participant through each session of the program; diplomas to be given at the end of the nine sessions, at six months, and at one year; a number of posters to be coordinated with each of the nine sessions; nine videos, one for each of the nine sessions; many demonstration devices; new pamphlets designed to accompany each of the sessions, particularly in the area of smoking and the topics of exercise, caffeine, alcohol, heart disease, cancer, secondhand smoke, weight control, stress, diet, and a number of other helpful topics.

The church's first smoking cessation program was designed by Dr. J. Wayne McFarland and Chaplain Elman J. Folkenberg between 1959 and 1961. Called the Five-Day Plan to Stop Smoking, it was one of the first smoking-cessation programs available in the United States. At that time the GC Temperance Department also produced one of the first films on smoking and health—*One in 20,000*. During the next 20 to 25 years this plan was successful in helping many thousands of smokers stop smoking. In 1980 Dr. Mervyn Hardinge set up a commission of smoking-cessation experts to study the feasibility of revising the Five-Day Plan.

In 1984 Stoy Proctor, associate director of the Health and Temperance Department, was commissioned to continue research on revising the Five-Day Plan by conducting a thorough literature search as well as a survey of smoking cessation experts throughout North America. This work was completed in 1984 and a revised Five-Day Plan to Stop Smoking was placed on the market in 1985 and was named the Breathe-Free Plan.

In 1988 the Health and Temperance Department commissioned the Center for Health Promotion at Loma Linda University to study the effectiveness of Breathe Free. Their

evaluations and research suggested that the length of the Five-Day Plan should be extended, that the after treatment should be lengthened, and that more time should be allowed for discussion. The small group work should be implemented and given a major part of the program with less attention to be given to the lecture format.

In 1993 Breathe Free was again revised to meet these findings, and the newly revised Breathe Free plan was released. Anyone with successful speaking ability or group dynamics expertise can conduct a successful program because of the comprehensive nature of the self-help material provided by Breathe Free: The Plan to Stop Smoking.

Tobacco is now the leading cause of preventable disease, a major contributor to heart disease, cancer, stroke, and chronic respiratory disease. The surgeon general of the U.S.A. has declared that smoking is an addiction comparable to cocaine addiction. Seventh-day Adventists must continue their efforts to fight this plague.

One of the most successful concepts used by Breathe Free: The Plan to Stop Smoking is found in *Fundamentals of Christian Education*: “If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief in, and appreciation of, them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect that man has lost” (p. 281).

In 1988 and 1989 Dr. Terry Butler, then a researcher at Loma Linda University involved in the evaluation of the Breathe Free plan, went back to his native Australia and adapted many of the Five-Day and Breathe Free concepts for a program used mainly in the South Pacific Division called “I Quit Now!” The Health and Temperance Department encourages every country to use Breathe Free: The Plan to Stop Smoking as appropriate or to adapt it to the culture and language that are needed in that particular area.

Brennwald, Frederic

BRENNWALD, FREDERIC (1891—1970). Treasurer and auditor. He was born in Zurich, Switzerland, and after attending college in Berlin, Germany, he began his service to the church as a Bible worker in Germany. Following this, he served as accountant, treasurer, and then manager of the Adventist Publishing House in Hamburg. He served the denomination in Holland, Romania, and Poland, and as auditor of the European Division. He then served as treasurer and auditor of the Southern European Division until 1946. At the end of World War II Brennwald was called to the General Conference, where he served until 1962. When he retired at that time, he had served the church for more than 48 years.

Brewer, Nathan Falcon

BREWER, NATHAN FALCON (1891—1959). Publishing secretary, administrator. After graduating from South Lancaster Academy (1916), he went to China, and until 1927 led in the publishing and home mission work there. He was superintendent successively of the Central China, Manchuria, and East China union missions, and, in 1940, became president of the China Division.

While visiting Hong Kong in 1942, Brewer was interned, but was repatriated about six months later, and served as a General Conference field secretary until the end of the war. He was then appointed general secretary of the China Division (1946), and returned to America (1948) when the China Division was staffed with Chinese leaders. Again, he served as a General Conference field secretary, and during the last three years of his life was in charge of personnel at the General Conference. He died in an automobile accident.

Brinkerhoff, William H.

BRINKERHOFF, WILLIAM H. *See* [Marion Party](#).

Brisbane Adventist High School

BRISBANE ADVENTIST HIGH SCHOOL. A coeducational day school (years 8—12) operated by the South Queensland Conference. The school is located at Mount Gravatt on a 37-acre (15-hectare) campus, which it shares with the Brisbane Adventist Primary School. In 1993 the school had an enrollment of 266 students and a full-time staff of 17. The school opened on its present site in 1973. Since the initial building was constructed, further additions have been made: a four-classroom block in 1977, industrial arts and technology workshops in 1982, an administrative wing in 1985, and a library and fine arts complex in 1989.

The school is registered with the Queensland Department of Education and offers a wide range of subjects leading to the Higher School Certificate. In 1991 the school was registered by the Australian government to educate overseas students.

Principals: D. J. Cooke, 1973—1979; K. R. Dickins, 1980—1982; B. J. Wright, 1983—1991; B. L. Robinson, 1992— .

Britain

BRITAIN. *See* [Great Britain and Northern Ireland](#).

British Advent Messenger

BRITISH ADVENT MESSENGER (1897—1935 as *Missionary Worker*; every two weeks; Stanborough Press; files in GC). Church paper of the British Union Conference, eight pages, from 1956 to 1981, incorporating each month *Youth*, eight pages (renamed *Encounter* in 1974 and issued bimonthly), organ of the Youth Department of the British Union Conference. Messenger was issued free (since July 26, 1922) to church members in the British Isles. It was published at 451 Holloway Road, London, until Oct. 30, 1907; thereafter at the Stanborough Press. The youth paper *Encounter* is published six times per annum. It has been published independently of *Messenger* since 1981.

Editors: (no editor named until 1916); W. E. Read, 1916—1918; W. T. Bartlett, 1918—1920; A. S. Maxwell, 1920—1936; W. L. Emmerson, 1936—1966; R. D. Vine, 1966—1979; D. N. Marshall, 1979— .

British Adventist Nurses Association

BRITISH ADVENTIST NURSES ASSOCIATION. *See* [Association for SDA Nurses](#).

British Columbia Conference

BRITISH COLUMBIA CONFERENCE. The unit of church organization comprising the province of British Columbia, part of the Northwest Territories, and the Yukon. Statistics (1993): churches, 68; members, 5,893; church schools, 25; ordained ministers, 48; licensed ministers, 3; licensed commissioned ministers, 4; church school teachers, 102. Headquarters: 1626 McCallum Road, Abbotsford, British Columbia. The conference forms a part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions. Caribou Adventist Academy; Fraser Valley Adventist Academy; Kennebec Manor; Okanagan Academy; Rest Haven Lodge.

Local churches: Abbotsford, Aldergrove, Armstrong, Barriere, Bella Coola, Canadian Filipino, Cariboo Central, Cawston-Karemeos, Chetwynd, Chilliwick, Colwood, Comox, Coquitlam, Cranbrook, Creston, Dawson Creek, Duncan, Fort St. John, Fountainview, Golden, Grand Forks, Grandview, Hazelton, Hope, Kamloops, Kelowna, Kitwanga, Langley, Maple Ridge, McBride, Mission, Nakusp, Nanaimo, Nelson, North Shore, Oliver, Open Door, Orchard City, Osoyoos, Penticton, Port Alberni, Port Hardy, Prince George, Quesnel, Rest Haven, Richmond, Rutland, (Central, Ukrainian), Salmon Arm, Silver Creek, Silver Hills, Swithers, Surrey (Central, Korean), Terrace, Trail, Vancouver Central, Vancouver Chinese, Vancouver Hispanic, Vanderhoof, Vernon, Victoria, Westbank, Westminster, Whitehorse, White Rock, Wildwood, Williams Lake, Winfield.

Companies: Ashcroft, Campbell River, Cherryville, Conference Church, Gwaísala Nakwaxdaíxw, Horsefly, Lakes District, Lytton, Merritt, Native Indian, 100 Mile House, Pemberton, Powell River, Revelstoke, Sechelt, Stewart.

History

History. *Beginnings of the Work in the Conference.* As part of the territory of the North Pacific Conference (U.S.), beginning in 1886, western British Columbia was evangelized by ministers from Oregon. In 1887 a branch of the North Pacific Tract and Missionary Society was established in Victoria, the provincial capital. S. Fulton and G. W. Davis held some meetings there the following winter, baptizing three converts—two of whom had become interested through Bible studies conducted by a man named Robb. In 1889 H. W. Reed, assisted by Baxter and David Fulton, held a tent meeting in Victoria, and before the annual conference session May 27—June 4, 1890, a church was organized in Victoria—the first in British Columbia.

On June 26, 1890, a series of tent meetings was opened in Vancouver by Isaac Morrison and V. H. Lucas. These meetings proved highly fruitful, and on Nov. 30 a church of 16 members was organized by R. A. Underwood. Meetings were also held in Nanaimo at an

early date and with some success, for by September 1895 there were a sufficient number of adherents in that place to protest the holding of Saturday elections.

In 1897 J. L. Wilson settled in Vancouver, held a series of meetings, revived the members, and reorganized the church of which the Wolfers and a Mrs. Kenny were charter members.

Early in 1900 W. W. Steward, of the Upper Columbia Conference, began preaching in Rossland; later a church was organized there. Mrs. R. S. Greaves, who had the distinction of being the first public school teacher in the province south of Nelson (1893—1894), and Mrs. Cour-Barron—a convert of the pioneer colporteur Geo. W. Sowler—were two of its members. Other early churches were formed in Mission City and in Cumberland on Vancouver Island. Mrs. C. H. Casey and C. O. Smith, early teachers in British Columbia church schools, came from Cumberland.

The British Columbia Conference Organized. In June 1902 the British Columbia mission field was organized under the superintendency of J. L. Wilson. The following September (1902), at the first camp meeting held in British Columbia, it was reorganized as a conference of five churches (with two church buildings, valued at \$3,000), and a membership of about 75. J. L. Wilson became the first president.

The same year treatment rooms were opened in Vancouver at 163 East Hastings Street, with M. Shaffer in charge of the women's treatments and W. H. Davies of the men's. A year later treatment rooms were established in Victoria. Also in Vancouver a pure-food vegetarian restaurant was opened in 1904, at 165 Hastings Street, with A. Ferguson in charge. However, in September of that year it was decided to sell out all these places of business, "freeing . . . hands from the temporal things."

In 1903 William Manson gave land near Vancouver for a school known as Manson Industrial school, which became Manson Academy; it operated from 1904 to 1915.

The work in British Columbia in the early days, with the exception of the two coastal churches at Port Simpson and Bella Coola, was concentrated in three areas: Vancouver Island, the mouth of the Fraser River, and the Okanagan Valley. Before 1902 Vancouver members had built a small church on Keefer Street for \$850 (which they sold after eight years for \$17,500). In 1909 a church was organized in South Vancouver, and a year later, one in West Vancouver, where a church building with six dwelling rooms below it was purchased. Beginning in April 1910, the conference Tract Society, hitherto situated in Pitt Meadows, was housed in the West Vancouver church. The members in both South Vancouver and East Vancouver built churches of their own, and all three churches were dedicated in December 1911. For many years the Vancouver churches also maintained a Chinese mission, with Lim Ping in charge.

During this same period O. E. Davis began his work among the Indians at Port Simpson, where he established, on Dec. 11, 1903, the first Indian church in the conference. About the same time, A. M. Dart went to the Yukon and worked in White Horse, Dawson, and Bonanza. In 1907 new churches were organized in Bella Coola, where Frank Johnson was the first SDA settler, and at Abbotsford, where the charter members included the Thomas Atkinsons, Pykes, McIlvanias, Hartnells, and Adgates. The conference also owned, successively, three mission launches—the *Evangel*, the *Rambler*, and the *Saturna*—which operated along the coast.

The first SDAs in the Okanagan Valley were a group of immigrants from Great Falls, Montana, who settled in Silver Creek about 1901. They included two Haines families and a McLean family. Soon after, the conference sent William C. Young to hold meetings in Armstrong. Converts from these meetings included W. T. Rogers and his wife, formerly Emma Jane Hoover. Later other members of the Hoover family became SDAs. The result was the organization of the first church in the Okanagan, at Armstrong, with a membership of 13. A year later Young pitched his tent in Salmon Arm, where he numbered among his converts M. E. Toombs, his wife, and their sons George and Harold.

On June 21, 1906, William C. Young and P. P. Adams, with George Toombs as tentmaster, began a series of tent meetings in Vernon, where there were already a few SDAs. From their work emerged a new congregation—the second in the Okanagan—organized Nov. 10, 1906. Twenty-nine miles east of Vernon, at Reiswig (no longer in existence), was a small, unorganized group of German believers, mostly Reiswig families, and there in September 1906 Asa Smith opened the first denominational school in the Okanagan. His 10 pupils ranged in age from 7 to 23.

At Silver Creek E. J. Harvey conducted meetings in the schoolhouse from May to July 1908. In July P. P. Adams moved with his family from Manson Academy to Vernon, where he had worked previously. Several months later he opened a new series of meetings in Silver Creek. In all, he spent two years in this district, working among the members in Salmon Arm, Armstrong, Vernon, Silver Creek, and Reiswig. During his ministry a congregation was organized at Silver Creek, and officers were elected on Jan. 9, 1909; a place of worship at Armstrong, built six years earlier, was dedicated on Oct. 30, 1909; and a church of 21 members was organized at Round Lake by J. G. Walker in the home of William Brown (July 23, 1910), which later became the Grandview church.

The Reiswig families, formerly living east of Vernon, moved into the Grandview area after Adams left the community, in September 1910. Together the members, including the Stickle and Wm. McLeod families, erected a place of worship there, which J. G. Walker dedicated on Dec. 24, 1911—one week after he dedicated a church in Vernon. In this church German services were held in the morning and English in the afternoon. In the church auditorium a church school was begun in the fall of 1911, even before it was dedicated, with Lydia Stickle as teacher. A year later C. O. Smith became the principal, teaching in English at one end of the room while his assistant, Henry Berg, taught in German at the other. There were at that time 16 Reiswigs in Smith's class. In 1913 the English-speaking group separated to form the Lumen church (renamed Lumen Grandview in 1916).

A church in Nanaimo resulted in 1912 from the work of F. H. Conway. That year, J. L. Wilson pitched his tent, first in Kamloops and later in Penticton, where resided the Harlow and A. T. Greenslade families. On Mar. 8, 1913, a church was dedicated in Penticton, and the following day a new congregation was organized. In the autumn of 1913, J. G. Walker, the conference president, organized a new church in Vancouver. Two years later C. E. Wood settled in Nelson and E. R. Potter in Kelowna. At Nelson, on Dec. 21, 1915, ten were baptized, and two days later a church was organized. In Kelowna progress was slower, but Potter was successful in making a few converts, Thomas Barber being the first. A church was finally organized there (now Rutland) on Mar. 27, 1919.

By June 1920 there were five ordained ministers and the following churches in the conference: three in Vancouver, two in Grandview, and one each in Armstrong, Vernon,

Kelowna, Penticton, Nelson, Firvale (Bella Coola), Victoria, and Nanaimo. On Sept. 3, 1921, W. A. Clemenson organized a new church of 21 members at White Rock as a result of Bible studies conducted there by S. G. White. A year later two new churches appeared—a Russian congregation at Grandview, the work of M. S. Krietzky, and a church at Rest Haven, the result of opening the new sanitarium. In 1923 S. G. White took up residence in Mission City, where there once had been a church. After a systematic distribution of publications followed by tent meetings, he won five converts. On Aug. 8, 1925, the churches in Vancouver united to form one central church with a membership of 139. In 1926 Harry Cameron established himself in Alberni, where one Adventist, Mrs. A. Monks, lived. On Feb. 13, 1927 he organized a new church of 19 members. By the end of 1929 there were 13 churches in British Columbia with a combined membership of 838.

In 1931 new churches were organized in Chilliwack, Aldergrove, and New Westminster. S. J. Shafer was associated with the beginnings of the first two and H. Cameron with the third. Three years later, the church at Silver Creek, which had been disbanded, was reorganized. New churches appeared in Langley (1935), Whalley (1936), Adams Lake (1937), Prince George (1938), and Vancouver (1939)—the last named a Ukrainian church, which owed its existence to S. J. Demchuk, W. Poleshuk, and N. Bodrug. Ainsley Blair was associated with the organization of the church at Prince George, and S. J. Demchuk with the one at Whalley.

About 1939 Fred Blair and his wife, SDAs from Saskatchewan, moved into the Creston Valley. Soon, Mrs. Blair began giving Bible studies to her neighbors. Later C. C. Weis followed up the interest. Other SDA settlers joined the group. They purchased and remodeled an old Catholic church and dedicated it on May 15, 1943, when they were organized into a church.

New churches appeared in the interior (often around logging camps operated by SDAs), in the southeast at Oliver, and at Trail; in the far north at Dawson Creek, the most northerly congregation in Canada; and at Hazelton, organized in 1956. In 1962 the only floating church in Canada was dedicated—the Watcher Isle church on Smith Inlet, part of a logging village built on cedar log rafts.

The Golden church, organized in 1970 as a company and in 1973 as a church, purchased the oldest church building in the Kootenays (built c. 1870) from the Catholic diocese. Being a heritage building, the original structure could not be altered, but an extension for school classrooms was permitted.

The British Columbia church school system had its beginning with the organizing of a school in Pitt Meadows in 1904, later becoming the Manson Academy and continuing until 1915. Others followed in Reisdig, Bella Coola, Firvale, Grandview, Penticton, Nanaimo, Silver Creek, Naden Harbor, Kelowna, Nelson, and Mission City. By 1916—1917 the only schools left in the conference were at Grandview and Firvale. From 1918 to 1929 schools were added in Rutland, White Rock, Rest Haven, Vancouver, and Victoria. In 1923—1933 depression brought the number down to four—Vancouver, Rutland, Grandview, and Rest Haven. Later in that decade several had been revived.

The school in Rutland increased its offerings to all grades from 1—12, changing its name to Okanagan Academy. In 1975 the school was relocated on a 13-acre (five-hectare) parcel of land on Hollywood Road. The building was expanded to contain 13 classrooms, library, industrial arts shop, and a large auditorium.

A notable step was taken in 1964 when the Vernon and Armstrong areas began the first consolidated school in the conference. This was called the North Okanagan Academy situated on the Grandview Flats.

The next step in consolidation was the amalgamation of the Vancouver and New Westminster schools in 1965, which became known as the Deer Lake Academy. In 1968 the Rest Haven and Victoria schools united under the name of Van-Isle Academy, located in the Victoria plant. In 1986 property at Elk Lake, midway between Victoria and Sidney, was obtained for the building of a new four-room school with an auditorium. The name was changed to Island Pacific Junior Academy. The most significant consolidation occurred in 1971 when Fraser Valley Academy took in students from Chilliwack, Mission, Abbotsford, Aldergrove, Langley, and White Rock. By 1974 this school had expanded to a senior academy.

Since 1971 the growth rate has accelerated considerably. That year there were 18 schools with 42 teachers. By 1993—1994 there were 25 schools with 102 teachers. In 1971 Cariboo Academy replaced Williams Lake School and expanded to teach all 12 grades. A school was begun in 1983 in Salmon Arm. In 1993 it united with Silver Creek School under the name Shushwap Adventist School. In 1980 a school was built by Maranatha Flights in Whitehorse, Yukon. The Vernon church built the Pleasant Valley School in 1975 for grades 1—8. Beginning with school year 1993—1994, the Riverside SDA School has been operating in a former four-room public school purchased from the Chilliwick School District.

Beginning in 1959 the conference employed a mission launch, the *Northern Light*, to ply the waters off the west coast of Canada. Through the ministry of Ronald Reimche, the first skipper of the boat, and his wife, many persons have been baptized and many isolated members have been strengthened. The original launch was replaced by a modern 52-foot (16-meter) launch specially designed for the task in 1967. This new launch was skippered by Clyde Gildersleeve, assisted by his wife, Nancy. The *Northern Light* outreach initiated a dental health education program for the isolated people of the West Coast and particularly for Native Americans. This dental program has been under the direction of Dr. W. Danielson, with headquarters in Bella Coola. A mission school established in Bella Coola was expanded in 1984 to offer a secondary school program to students with special needs. By this time the *Northern Light* had ceased to operate and was sold in 1975.

The British Columbia Conference also owns a permanent campground at Hope, on the Fraser River, where both the annual camp meetings and the youth camps are held. Camp Hope Lodge, containing 72 motel-like suites, dining hall, auditorium, and recreational area, serves church functions year round. At the eastern end of the campground is Camp Chawuthan, the youth camp. It has its own lodge, pavilion, cabins, and outdoor swimming pool.

Presidents: J. L. Wilson, 1902—1904; E. L. Stewart, 1904—1907; W. M. Adams, 1908—1910; J. G. Walker, 1910—1917; A. C. Gilbert, 1917—1919; W. A. Clemenson, 1920—1926; H. L. Wood, 1926—1928; H. Lukens, 1929—1934; E. A. Beavon, 1934—1941; W. A. Clemenson, 1941—1946; R. E. Finney, Jr., 1946—1950; R. A. Smithwick, 1950—1960; G. O. Adams, 1960—1967; A. N. How, 1967—1974; A. W. Kaytor, 1974—1979; G. E. Maxson, 1979—1984; G. B. DeBoer, 1984—1986; N. C. Sorensen, 1986—1990; E. A. Hetke, 1990—1991; D. R. Watts, 1991— .

British Guiana

BRITISH GUIANA. *See* [Guyana](#).

British Health Food Factory

BRITISH HEALTH FOOD FACTORY. *See* [Granose Foods, Limited.](#)

British Honduras

BRITISH HONDURAS. *See* [Belize](#).

British Publishing House

BRITISH PUBLISHING HOUSE. *See* [Stanborough Press Limited](#).

British Union Conference

BRITISH UNION CONFERENCE. *See* [Eire](#); [Great Britain and Northern Ireland](#); [Trans-European Division](#).

British Virgin Islands

BRITISH VIRGIN ISLANDS. *See* [Inter-American Division](#); [Virgin Islands](#).

British West Indies Union Visitor

BRITISH WEST INDIES UNION VISITOR. See [West Indies Union Visitor](#).

Broadcasting, Religious

BROADCASTING, RELIGIOUS. *See* [Faith for Today](#); [It Is Written](#); [Communication, Department of](#); [Voice of Prophecy](#).

Broadview Academy

BROADVIEW ACADEMY. A coeducational boarding school on the senior high school level, serving the Illinois Conference. It is now situated on rolling acreage in Kane County, Illinois, five miles (eight kilometers) west of Geneva near Lafox in the Fox River Valley. The 1992—1993 enrollment was 118, and the faculty and staff numbered 21.

The academy is a descendant of the Broadview Swedish Seminary, founded in 1909 on 78 acres (32 hectares) at Broadview, 12 miles (19 kilometers) from Chicago. Through the years this seminary trained many Seventh-day Adventist workers in Swedish, German, and other languages. It graduated its first class in 1914. In 1922 the name of the school was changed to Broadview College and Theological Seminary, and in 1925 the Clinton Theological Seminary was united with it. In 1923 the adjacent Rathe property of 114 acres (46 hectares) was purchased. In 1932 the school became Broadview Junior College and Broadview College Academy. In 1933 it was voted that Emmanuel Missionary College be the one college for the Lake Union Conference and that the Broadview school be operated only as an academy.

At that time Broadview College Academy, with Percy W. Christian as principal, received the highest rating by the Illinois Department of Education and full accreditation by the North Central Association of Colleges and Secondary Schools. In the reorganization as Broadview Academy, the Chicago Academy, the Hinsdale Sanitarium Academy, and the Fox River Academy were merged with Broadview College Academy.

As Chicago and the western suburbs continued their rapid expansion, conference and school officials, aware of the denomination's basic plans for Christian education, became increasingly aware of the problems connected with operating a school in urban surroundings and decided to move the school. The Savage-Marydale farm at Lafox, reputed to be one of the finest and most modernly equipped farms in the state of Illinois, was purchased as the new site. Ground for the new school was broken Nov. 17, 1957.

A new era in Broadview Academy history began in 1958, when two dormitories, an administration building, and a cafeteria were erected. Also constructed were 12 faculty homes; a 12-inch (30-centimeter) well 1,350 feet (410 meters) deep, with a 75,000-gallon (285,000-liter) water tower; and on a nine-acre (3.6-hectare) site on the west side of Geneva, close to shipping facilities, a 45,000-square-foot (4,200-square-meter) building for a branch of the Harris Pine Mills. This building now houses Academy Pak, where students package tractor parts for AGCO, Inc.

When school opened Sept. 8, 1958, nearby communities showed a friendly spirit of welcome toward the new institution. A much-appreciated gift to the academy was a carillon from the Herman Kleist family, installed on the roof of the administration building.

In 1963 an addition to the girls' dormitory and in 1967 an addition to the boys' dormitory were completed, making room for more than 300 students.

In 1971 the camp meeting auditorium was remodeled into a gymnasium and a \$100,000 expansion to the warehouse, packaging complex was completed.

Open house for the new \$644,000 chapel-music building was held Apr. 29, 1972. This modern two-story octagon-shaped building is air-conditioned and fully equipped, including a three-manual pipe organ.

A \$200,000 donation from the Loletta Blaine Estate made possible, during 1974, the building, equipping, and furnishing of the cafeteria-dining room complex.

Principals: Percy Christian, 1932—1933; Arthur J. Olson, 1933—1941; Guy Habenicht, 1941—1942; Duane V. Cowin, 1942—1944; Lewis N. Holm, 1944—1948; Lee Taylor, 1948—1951; John Howell, 1951—1952; Glenn Byers, 1952—1955; Carl W. Jorgensen, 1955—1962; Ralph P. Bailey, 1962—1966; Fred H. Offenbach, 1966—1972; Elwin D. Shull, 1972—1974; Arthur L. Nelson, 1974—1981; Harold Oetman, 1981—1991; William Ruby, 1991—1994; David Rasmussen, 1994— .

Broken Stone Mission

BROKEN STONE MISSION. *See* [Stahl, Ferdinand Anthony](#).

Brookfield Branch

BROOKFIELD BRANCH. *See* [Pacific Press Publishing Association](#).

Brooking, Lionel

BROOKING, LIONEL (fl. 1892—1904). One of the earliest Seventh-day Adventist converts in Argentina, and later a colporteur in Argentina and in England. He was an evangelist for one of the Protestant churches in Buenos Aires and was connected with the YMCA when, in 1892, he met the first SDA colporteurs in Argentina, E. W. Snyder, A. B. Stauffer, and C. A. Nowlen. After he joined the SDAs, he colporteurd in Argentina, chiefly among the French Waldensian settlements, and later went to England, where he also was connected with SDA mission work.

Brooks, Edgar

BROOKS, EDGAR (1886—1957). Missionary editor, pastor, and teacher in Argentina. He was born in Plymouth, England, and was converted when about 14 years old. Three years later, in 1903, he began to work at the Caterham Sanitarium as a bellboy. Later he worked as an apprentice typesetter and proofreader at the SDA publishing house in London. From 1904 to 1906 he attended the mission training college there, then worked as a proofreader at the Stanborough Press, and afterward as assistant editor (1908—1911). In 1910—1911 he attended the missionary training college at Watford, England. The next year he accepted a position as a private tutor in Arequipa, Peru. During the four years he spent in that country he engaged in considerable missionary work, organizing a Sabbath school and preaching in Spanish. In 1915 he returned to England, but was called to the Buenos Aires Publishing House as editor. In 1917—1918 he edited *La Revista Adventista* and, from 1917 to 1929, *El Atalaya*. After 1929 he taught Bible at River Plate Junior College, worked as an editor, and preached. He retired after 35 years of service for the church.

Brorsen, Knud

BRORSEN, KNUD (1846—1893). Minister. He was born in Norre Farup, Ribe Amt, Denmark. At the age of 22 he came to the Unites States. The year after his arrival he was converted and accepted the SDA faith in California. Soon after this, he enrolled as a student in Battle Creek College. In 1878 he returned to his homeland to preach, spending the major portion of his time in Denmark, but working also in Norway and attending meetings in Sweden.

In October 1892 Brorsen was invited by the General Conference to attend a health and temperance class at the Battle Creek Sanitarium in order to prepare him to render effective service along these lines in the Scandinavian countries. On May 31, 1893, after the completion of his course, he sailed from New York, in company with S. N. Haskell of the General Conference, to attend a camp meeting in Moss, Norway. From Moss he and Haskell left on June 22 for Sweden to attend a session of the Swedish Conference, in which he took an active part. On June 28, before the session was finished, he died of a hemorrhage of the lungs.

Brouchy, Pedro Mariano

BROUCHY, PEDRO MARIANO (1891—1961). Nurse, masseur, evangelist, president of local fields. He was born in Posadas, Misiones province, Argentina, and was baptized in 1902. In 1913 he graduated from the masseur nurses' school of River Plate Sanitarium, and married Adela Toledo, who graduated the year before, at the first graduation of that school. With her efficient help, he worked the following 14 years in Corrientes, in northeast Argentina, as a self-supporting worker, conducting a physiotherapy treatment center they had established. His dedication to reading in Spanish and English helped him acquire considerable education. He was ordained to the ministry in 1923.

He served as president of the Buenos Aires Conference (1929—1933), of the Uruguay Mission (1934—1941), of the Cuyo Mission (1942—1945), and of the North Argentine Mission (1946—1949). He was an outstanding builder of representative and strategically located churches in big cities. From 1950 to 1952 he was the administrator of River Plate Sanitarium.

Brown, Frederick W.

BROWN, FREDERICK W. (1860—1899). Pioneer Seventh-day Adventist minister in India. He was a son of a Protestant minister in the state of New York and was dedicated by his parents for service in India in his childhood. At the age of 15 he was baptized in the Free Will Baptist Church. At 17 he determined to become a preacher, and was licensed to preach in 1881. After completing his theological education at Hillsdale College (Michigan), he was invited by the Free Will Baptist Mission Board to go to India, where he went in 1888 as the college's missionary. He served as Indian secretary for his missionary society from 1890 to 1892. While in India he married Kate D. Lawrence, a member of the Disciples Church and a missionary of the Christian Women's Board of Missions. She did zenana work among the women, trained national Bible women, was in charge of two orphanages, and had the oversight of 16 day schools. After they returned to America in 1892, he joined the Disciples Church and was employed by the Christian Women's Board of Missions to travel throughout the United States in the interest of the foreign mission work. In 1895 he enrolled in the Medical Department at the University of Michigan, where he met SDAs and two years later, in 1897, accepted their beliefs, resigned his pastorate of a Disciples congregation, and entered the American Medical Missionary College. He and his wife were baptized into the SDA Church in 1898 and joined the Battle Creek congregation. Soon thereafter they were sent to India. Shortly before leaving in December 1898, he was ordained to the ministry. In India he and D. A. Robinson opened the first Seventh-day Adventist mission station in the interior of the country, at Karmatar, Bihar, where he conducted a medical dispensary until his death in December 1899 during a smallpox epidemic.

Brown, Freeman G.

BROWN, FREEMAN G. (fl. 1843). Baptist minister of Worcester, Massachusetts, a Millerite preacher, and author of *Views and Experience in Relation to Entire Consecration and the Second Advent* (which was later reprinted by Seventh-day Adventists) and *A Warning to Watchfulness* (1843).

Brown, Gertrude

BROWN, GERTRUDE (1879—1974). Social worker, physician, benefactor. Born in Essex, England, she was the youngest of 11 children. She was baptized in 1893 and went to the Seventh-day Adventist sanitarium in Basel, Switzerland, for her nursing diploma. While working in the SDA hospital in Ireland, she met and married Edward Brown, a nurse. She became a social worker for London County Council in Hoxton, where she served before being invited to join the staff of the Battle Creek Sanitarium, working there as matron over 2,000 patients.

Returning to Britain, she qualified as an M.D. in Edinburgh, Scotland. The Browns settled in Scotland and founded Crieff Nursing Home. Upon the death of her husband, she turned the home over to the church with the understanding that it would continue to be developed along the same lines as Battle Creek. Throughout her life she was known as an indefatigable apostle of the remnant church's health message, and was acknowledged as Britain's senior church worker.

Brownsberger, Sidney

BROWNSBERGER, SIDNEY (1845—1930). Educator, administrator. Graduate of University of Michigan (1869), he was the first principal of Battle Creek College (1874—1881), and also of Healdsburg College (1882—1887). His training in the classics led him to view the conventional colleges as suitable patterns for denominational schools, although he did encourage industrial education. He was secretary of the General Conference for a year (1873—1874).

The later years of his life were spent in ministerial work and in self-supporting schools in the South. In 1909 he helped establish the Asheville Agricultural School and Mountain Sanitarium near Fletcher, North Carolina, and for the next 10 years, as his health permitted, he taught the children of the community in a small school.

Brunei Darussalam

BRUNEI DARUSSALAM (“Abode of Peace”). A small country located 275 miles (443 kilometers) north of the equator on the northern coast of the island of Borneo. Its land area of 2,226 square miles (5,765 square kilometers) is divided into two parts by the Malaysian state of Sarawak. Brunei is bordered on the north by the South China Sea, and on the other three sides by Sarawak. Bandar Seri Begawan, the capital and main population center, is located nine miles (15 kilometers) from the mouth of the Brunei River. About 110 miles (175 kilometers) from the capital, in the center of the oil and gas industry, are Brunei’s other major cities of Seria and Kuala Belait.

Brunei’s 1994 population of 285,000 are mainly Muslim Malays, although there are approximately 80,000 Chinese and other non-Malays in the country. Small communities of Britons, Dutch, Americans, and Australians work in commerce and in the oil and gas industry. Oil and gas production give Brunei its revenue, and the population of Brunei enjoy one of the highest per capita incomes in the world.

Brunei has an equatorial tropical climate, with a temperature of about 80°F (27°C) throughout the year. It has consistently high humidity and rainfall. In the fourteenth and fifteenth centuries Brunei was a large empire stretching from north Borneo to the north Philippines. By the end of the nineteenth century Brunei had lost much of its territory and power in the colonial expansion in Southeast Asia. In 1888, Brunei became a British protectorate. On Jan. 1, 1984, Brunei became the world’s 159th sovereign state. It is an Islamic nation, a member of the U.N., ASEAN, and the Organization of Islamic Conference.

Seventh-day Adventist Work

Seventh-day Adventist Work. As the pioneer Seventh-day Adventist missionaries spread the gospel through the island of Borneo, they encountered the British-administered protectorate of Brunei. It was difficult, if not impossible, to obtain official sanction for church work in Brunei. Only the Roman Catholic and the Anglican churches have official presences in Brunei.

In 1934 the North Sarawak and the South Sarawak mission areas were formed, with Brunei becoming part of the North Sarawak work. Gus Youngberg was assigned to take charge of the work along the Tatau River and was also to have responsibility for the work in Brunei.

In 1936 the minutes of the union committee recorded an action recommending to the upcoming biennial session that Sarawak and Brunei be organized into a regular mission known as the Sarawak Mission of Seventh-day Adventists with headquarters at Kuching. This arrangement was to be effective upon the arrival of a foreign worker who could administer the work in Sarawak and Brunei. Dr. R. T. Morrow was named by the same committee to be in charge and to locate in Bintulu, where the government was eager to turn over its dispensary to the Adventist mission.

In January 1956 it was voted to unite the North Borneo Mission and the Sarawak Mission, effective the first of the year, into a single mission known as the Borneo-Brunei-Sarawak Mission. Five years later Sarawak became a separate mission again.

Because of the difficulty in working in a Muslim area where it was patently illegal to preach the gospel, no real progress was made in Brunei. The country has appeared to be like a volleyball, with its administration alternating back and forth between the Sabah and the Sarawak Mission offices. Though unrecorded, probably the earliest Seventh-day Adventist contact with Brunei was through SDA laity. An SDA member from Kuching, Sarawak, is the longest-standing SDA resident of Brunei. She has been in the country for the past 17 years.

The first recorded attempts by SDAs to enter Brunei officially with literature work date back prior to 1980. Richard Moss, a literature evangelist from Sarawak, and Peter Ching, another literature evangelist from Peninsular Malaysia, both entered Brunei. Moss worked off and on in Brunei, though he was based in Sarawak. Ching was assigned to work in Brunei in 1981 and was given special funding to rent a house to be used also as a meeting place. Ching coordinated the activities and worship services of resident SDAs in Brunei who were entirely foreign workers. Ching continued to work in Brunei until January of 1983. He started two different church groups, which met on a regular basis. The majority of the members in these groups were Malaysians, many of whom were from Sabah and Sarawak. The group also included a number of Filipinos.

After Ching left Brunei to take up leadership in the West Malaysia-Singapore Mission, Richard Moss continued to work until 1984. About this time another literature evangelist, Theresa Chin from Kota Kinabalu, worked for more than six months in the Brunei area on a part-time basis.

In 1986 Colin Choo, a literature evangelist from Sabah, entered Brunei, working out of Kota Kinabalu. He spent more than five months in the country during 1987. In addition, two literature evangelists stationed in Miri, Sarawak, entered Brunei occasionally during the year to sell literature. Choo began to regroup the SDA members he met into Sabbath fellowship groups. His leadership, especially during the weekends, proved invaluable in encouraging the often isolated SDAs who were working in the country.

In 1986 Hulman Sinaga, a university professor and active layman and church elder from the Penang English church, accepted a teaching position at the Universiti Brunei Darussalam. His influence and leadership also breathed life into the membership of the church. Through his work and the work and influence of Colin Choo, and also through the leadership of the administration of the Sabah Mission, today approximately 30 members of the SDA Church meet on a regular basis in three places, namely, Bandar Seri Begawan, Seria, and Kuala Belait. The work done by these dedicated literature evangelists and laypersons has virtually opened up the country to SDA influence and work.

In 1986 a fund of S\$50,000 was set aside by the Far Eastern Division and the Southeast Asia Union Mission to enter Brunei with Christian work. These funds were to be spent in opening up SDA work in Kuala Penyu and on the island of Labuan, which is part of Malaysia. Labuan, which is only a short boat trip away from Bandar Seri Begawan, was to serve as a base for gospel work in Brunei. All of these areas—Brunei, Labuan, and Kuala Penyu—were part of the Sabah Mission.

Though the Sabah Mission stationed a worker in both Labuan and Kuala Penyu for a time to develop the work in those areas, and though he made intermittent trips to Brunei to visit members and to start church work, he was unsuccessful because the Bruneian authorities noticed his frequent trips into the country. They warned him not to travel often to the country unless he had official business and a proper visa. It had earlier been visualized that the Southeast Asia Union and the Sabah Mission would have to encourage a “tent-making” type of endeavor in Brunei.

Although the plans laid by church leaders to assign a full-time worker in or near Brunei came to nought, the efforts of dedicated literature evangelists and laymen have opened up the country for Adventists just as the entire Far Eastern Division was opened for the work of the church by pioneers such as Abram La Rue.

In 1991 the Sabah Mission requested the Southeast Asia Union Mission to reassign the territory of Brunei from the Sabah Mission to the Sarawak Mission. The reason for the request was that Sabah had been unable to penetrate Brunei effectively, using Labuan and Kuala Penyu as a base. Most travel to and from Brunei had to be done from Kota Kinabalu by air. Because there is a road link between Miri in Sarawak and Brunei, it was felt that the pastor in Miri could make monthly or periodic visits to the church groups in Brunei, thus strengthening the work.

In 1991 official action was taken by the Far Eastern Division to transfer the responsibility for the work in Brunei to the Sarawak Mission. Since then there has been increased contact between the workers in Sarawak and the SDA members in Brunei. Members continue to meet in private homes. There are regular Sabbath meetings in homes in three locations in the country of Brunei.

Brusque School

BRUSQUE SCHOOL. *See* [Brazil College \(São Paulo\)](#).

Bucaramanga Secondary School

BUCARAMANGA SECONDARY SCHOOL. *See* [Liberty Secondary School](#).

Buckner, Tazwell Benjamin

BUCKNER, TAZWELL BENJAMIN (1860—1924). Minister; one of the first Black Seventh-day Adventist workers in the South. Beginning as a self-supporting colporteur in 1890, he established numerous companies of SDA believers throughout the South. He was ordained in 1898. Late in life he was pastor of the Hartford Avenue church, Detroit, Michigan.

Budget

BUDGET. The method of apportioning the income derived from tithe, offerings, and other sources, for the operation of Seventh-day Adventist world work. The General Conference and subsidiary organizations operate their work on an annual budget system that provides for the intelligent planning of future activities and for making regular measurements of progress.

At its thirty-seventh session, in 1909, the General Conference recommended that “the Executive Committee of the General Conference make appropriations annually to mission fields, equitably distributing the money raised, proportionate to the needs of the fields.” These appropriations are voted at each Annual Council, based on written requests from the respective divisions.

Budnick, Michael

BUDNICK, MICHAEL (1890—1954). Minister and church leader in Germany. He grew up in a Seventh-day Adventist home and was baptized in 1904. After he had attended Friedensau Missionary Seminary he entered denominational service in 1913, working in the eastern part of Germany, around Königsberg. In 1916 he married Helene Krueger. In 1918 he was ordained to the ministry in the East Prussian Conference. About 1924 he assumed leadership of the Young People's, Sabbath School, and Home Missionary departments of that conference. About 1926 he was transferred to the North East Saxon Conference, where he headed the same departments. About 1931 he became president of that conference. From 1936 until his death in 1954, he headed the East German Union, the largest in the country (with almost 20,000 members in 1954).

His coworkers remember him as a talented leader who was devoted to his people and interested in their welfare and in their everyday lives.

Buena Vista Academy

BUENA VISTA ACADEMY. *See* [Kingsway College](#).

Buenos Aires Adventist Academy

BUENOS AIRES ADVENTIST ACADEMY (Instituto Adventista Florida). A coeducational day school on the senior high school level situated in Florida, a suburb about a mile from the Buenos Aires city limits, in the province of Buenos Aires. The school is owned and operated by the South Argentine Mission and serves 13 of the 30 Seventh-day Adventist churches of Greater Buenos Aires. The curriculum consists of the five-year official secondary course, accredited by the Argentina Ministry of Education.

The academy originated as a primary school, established in 1913, owned and operated by the Florida church, called Bernardino Rivadavia. Secondary instruction began in 1937 under the direction of David Rhys, the second and third years being added later. A night commercial course was added in 1938, incorporated to the Academia Mercantil Fossa, of the federal capital.

The present course of studies dates from 1944, when the official system of accreditation of the country was initiated. The school continued in the same location until it moved Apr. 7, 1945, into the present building, which was provided by the Buenos Aires Conference. In 1946 the name was changed to Instituto Florida, and in 1974 it was changed again to Instituto Adventista Florida. In English it is known as Buenos Aires Adventist Academy.

The new building had four classrooms and four offices. Since 1955 and before 1971 the following had been added: four more classrooms, a library with reading room, an auditorium, a science laboratory, and other rooms. In 1971, 13,934 square feet (1,295 square meters) of construction were added.

The students publish a school paper *Alma Estudiantil*. The instruction given qualifies the young people to enter River Plate or any university in Argentina. In 1993 the enrollment was more than 900.

Principals: D. H. Rhys, 1937—1943; G. Krieghoff, 1943—1944; V. Ampuero M., 1945—1946; Mrs. H. Mulinari, 1947; J. Meier, 1948; E. Clifford, 1949; G. Krieghoff, 1950—1953; C. Biaggi, 1954—1955; E. H. Wensell, 1956—1963; Jose Bernhardt, 1964—1966; Febo Basanta, 1967—1970; J. C. Priora, 1971—1974; E. Vogel, 1975—1980; Raul Perez, 1981—1985; Carlos Mesa, 1986—1991; Carlos Sapia, 1992— .

Buenos Aires Conference

BUENOS AIRES CONFERENCE. *See* [Argentina](#); [South American Division](#).

Buenos Aires Health Food Company

BUENOS AIRES HEALTH FOOD COMPANY. *See* [South American Division Health Food Company](#).

Buenos Aires Publishing House

BUENOS AIRES PUBLISHING HOUSE (Asociación Casa Editora Sudamericana). A publishing association with printing facilities, operated at Florida, Buenos Aires, Argentina, to care for the needs of the Austral, Chile, and Inca unions, and North and South Ecuador missions, which comprise the Spanish-speaking portion of the South American Division. The Austral Union encompasses Argentina, Paraguay, and Uruguay, with an area of 1,290,273 square miles (3,341,800 square kilometers) and an approximate population (1993) of 41 million. The Chile Union is comprised of the country of Chile, which has an area of 292,257 square miles (757,000 square kilometers) and an approximate population (1993) of 14 million. A branch of the house is located in Chile. The Inca Union consists of Bolivia and Peru, with an area of 920,437 square miles (2,384,000 square kilometers) and a population (1993) of about 30 million. The North and South Ecuador missions are attached fields with a combined area of 109,483 square miles (283,600 square kilometers) and a population of approximately 10 million.

Development and Organization. In October 1896 authorization was received to publish a magazine in Spanish named *El Faro* (“The Lighthouse”) in a commercial printing office in Buenos Aires. The first number of *El Faro* and a monthly leaflet entitled *Carta Mensual* were published in July 1897. On Mar. 17, 1904, the organization that published these periodicals was legally constituted the Casa Editora Sudamericana. The following year the first printing shop for this house was established in Camarero (today Villa Libertador San Martín, Puiggari), Entre Ríos, Argentina, at River Plate College, under the direction of J. W. Westphal. This plant was called Imprenta La Verdad Presente (“Present Truth Printing Office”).

On Mar. 22, 1906, the printing office was transferred to Florida, Buenos Aires, and placed under the direction of Juan A. Bonjour, with N. Z. Town and his wife as editors. In 1910 it absorbed the Chile publishing house. In 1913 the publishing house was renamed Casa Editora Unión Sudamericana. In January 1920 the name was registered as Asociación Casa Editora Sudamericana. On Mar. 18, 1920, a branch publishing house was organized in Lima, Peru, which functioned until Dec. 30, 1926, when the Buenos Aires Publishing House began to serve the Inca Union directly. On Jan. 17, 1933, the name was shortened to Casa Editora Sudamericana, and a constitution and statutes were adopted. Sixteen years later, on June 21, 1949, official recognition was obtained.

The publishing house, which employed eight in 1896, employed 84 in 1992. In the latter year it sold almost 214 million pages of books and magazines. The assets of the institution in 1992 included about five acres (30,000 square meters) of land, with buildings in Florida, Buenos Aires, Argentina; two web presses; five presses (two large, two medium-sized, and one small); two folding machines, and various other machines for use in binding books. The operating capital in 1992 was US\$3,465,657.

Publications. In 1904 *El Atalaya Americano* (“The American Watchman”) replaced *El Faro*. *La Revista Adventista* (“The Adventist Review”), published first (beginning in

1901) in Chile, has been published since 1907 by the Buenos Aires Publishing House. The magazine *Salud* (“Health”) was first published in October of 1909. Soon afterward *La Verdad Presente* (“The Present Truth”), which the Buenos Aires Publishing House had published since 1905, was absorbed by *Las Señales de los Tiempos* (“The Signs of the Times”), formerly published in Chile, but thenceforth issued from the Buenos Aires house. The first number of the combined magazine appeared in 1910.

El Centinela (“The Sentinel”) was first published in 1915, and in 1918 appeared *El Monitor de la Juventud* (“The Youth’s Monitor”), which was published until 1925, and in 1935 was replaced by *Juventud* (“Youth”). The name of *Las Señales de los Tiempos* was changed to *El Atalaya* (“The Watchman”) in 1913 and to *Vida Feliz* (“Happy Life”) in 1956.

The circulation of the principal magazines in the years 1986—1992 was as follows: *Vida Feliz*, 1,773,425; *Juventud*, 1,070,579; *La Revista Adventista*, 725,897.

Besides the periodicals previously mentioned, the following departmental magazines are published: *El Ministerio Adventista*, *El Informa Misionero Mundial*, three series of Sabbath school quarterlies (senior, junior, and primary), and *El Colportor Eficiente*. On Feb. 11, 1915, the first book, *La Crisis del Mundo* (“The World Crisis”), was published.

Nearly 463 works of different authors and of various formats have been published on religious themes, morals, health, diet, and the home, in addition to a number of translations of works by Ellen G. White, such as *El Conflicto de los Siglos*, *El Deseado de Todas las Gentes*, *Los Hechos de los Apóstoles*, *El Camino a Cristo*, *La Educación*, *Joyas de los Testimonios*, *Evangelismo*, and others.

Managers: J. W. Westphal, Dr. R. H. Habenicht, and N. Z. Town, 1904—1909; G. E. Hartman, 1909—1920; E. W. Everest, 1920—1925; M. V. Tucker, 1925—1938; J. B. Johnson, 1938—1945; F. Baer, 1945—1954; S. Alberto, 1954—1959; B. C. Kaercher, 1959—1972; O. E. Cesan, 1972—1979; Jose Tabuenca, 1980—1983; Roberto Gullon, 1984— .

Editors in Chief: N. Z. Town, J. W. Westphal, E. W. Thomann, and C. E. Kriehoff, 1905—1916; D. R. Buckner, 1916—1920; E. Brooks, 1921—1929; M. I. Fayard, 1929—1937, E. Brooks, 1937—1946; M. I. Fayard, 1946—1947; F. Chaij, 1947—1960; V. E. Ampuero Matta, 1961—1972; Gaston Clouzet, 1972—1982; Rolando Itin, 1983—1989; Werner Mayr, 1990— .

Bugema Adventist College

BUGEMA ADVENTIST COLLEGE. A coeducational boarding school on the junior college level, operated by the East African Union Mission on a 640-acre (260-hectare) tract of land 20 miles (30 kilometers) north of Kampala, the commercial capital of Uganda. The enrollment in 1993 stood at 120, with 15 percent being women. Bugema College serves the Seventh-day Adventist constituency of Kenya, Uganda, and Tanzania, and is controlled by an interunion board representing the East African, Uganda, and Tanzania unions.

The farm grows much of the food needed in the Boarding Department. Water is supplied from a deep well on the school property, and since 1955 electricity has been available from the public supply.

History

History. The school was established in 1948 under the name of Bugema Training School, incorporating the East African Union Training School, which, according to the 1947 *Yearbook*, was formerly the Nchwanga Training School. W. N. Andrews was the acting principal, and a staff of six assisted him. Only grades 1 through 8 were offered at that time. By 1950 the plant included an administration building of six classrooms and four offices, a dining hall, and two dormitories, each housing about 80 boys. In 1948 the junior ministerial course was begun. In 1949 a two-year post-grade 6 teachers' course was begun. Although this course was approved, it was not recognized by the Uganda Department of Education; however, it prepared the way for a recognized three-year post-grade 6 course, which was first offered in 1951. In the same year a three-year post-grade 9 teachers' training course (primary teacher training course) was offered. In 1953 the school was registered with the Uganda Education Department as a senior high school, with the first high school students sitting for their Cambridge Overseas School Examination in 1955.

In 1990 the first postsecondary college students were admitted for the Junior of Arts diploma in theology. From 1993 a Bachelor of Theology degree is being awarded.

In 1992 the secondary site was relocated. *See* [Bugema Adventist Secondary School](#).

Principals: W. N. Andrews (acting), 1948; G.J.E. Coetzee (acting), 1949; C.T.J. Hyde, 1950—1959; G. F. Clifford, 1959—1966; M. A. Morford (acting), 1966—1967; J. T. Bradfield, 1967—1971; E. H. Sequeira, 1971—1972; L. L. Nelson, 1972—1973; Y. Gwalamubisi, 1973—1978 (first national); Christian Aliddeki, 1978—1979; E. Lugoye, 1979—1982; J. Villagomez, 1982—1988; N. Walemba, 1988—1991; Moses Golola, 1991— .

Bugema Adventist Secondary School

BUGEMA ADVENTIST SECONDARY SCHOOL. A coeducational boarding secondary school operated by the Uganda Union mission on a 170-acre (70-hectare) piece of land. The secondary school as a separate institution from the college came into existence at the beginning of 1992, when it was moved from the campus that it had shared with the college since the beginning of the college in 1971.

The enrollment in 1993 was 700 students, with the number of girls equaling that of boys. The school offers programs leading to both the Uganda Certificate of Education and the Uganda Advanced Certificate of Education in both arts and sciences. The staff is comprised of nationals, with Paul Sebiranda as the headmaster.

Buildings, Church

BUILDINGS, CHURCH. *See* [Church Buildings](#).

Bukovinskaya Conference

BUKOVINSKAYA CONFERENCE (Chernovtsky). *See* [Euro-Asia Division](#); [Ukraine](#).

Bulawayo Adventist Secondary School

BULAWAYO ADVENTIST SECONDARY SCHOOL. A coeducational day school that offers four years of secondary education, and is operated by the Zambesi Union. It is situated in the city of Bulawayo next to the Zambesi Union headquarters. The enrollment as of January 1993 was 461 students, 299 of whom were Seventh-day Adventists, and 22 teachers.

History

History. The property was purchased in 1979 for \$150,000, which was raised by different church organizations, with a view to using the premises for operating a secondary school, union offices, medical and dental offices and a Better Living center. The original name, St. Peter's Diocese School, was changed to Bulawayo Adventist Secondary School after the property was purchased in May 1979. When the school started, it had a total of 18 classrooms, administration offices, and sports grounds that included a swimming pool. Four new classrooms have been added.

The school opened in January 1980 with 160 pupils and eight teachers.

This is the only urban secondary school in the Zambesi Union.

Headmasters: J. N. Gabi, 1980—1989; L. Marandure, 1990— .

Bulgaria

BULGARIA. A republic situated in the northeastern part of the Balkan Peninsula bounded by Romania on the north, Yugoslavia and Macedonia on the west, Greece and Turkey on the south, and the Black Sea on the east. It covers an area of 42,818 square miles (1,109,000 square kilometers), and its population (1994) is estimated at 8.8 million, of which 85 percent are Bulgarians (a mixture of Slavs, who in the sixth century A.D. had occupied the area, and Bulgars, Turkic invaders who in the seventh century came around the north shore of the Black Sea). The rest are Turks, Macedonians, Gypsies, Jews, Armenians, Romanians, and Eastern European peoples. The traditional church is the Bulgarian Orthodox, which became independent early in the tenth century. About four fifths of the people belong to this church. The long Turkish rule left its mark on the religion of the country so that there are about 1 million Muslims in Bulgaria. In addition, there are small numbers of Roman Catholics, Armeno-Greeks, and Protestants. The language of Bulgaria belongs to the southern Slavic group, and of the southwestern Slavic languages is probably the closest to the Russian. It uses the Cyrillic alphabet.

The early Bulgarian state successfully challenged the Byzantine Empire, only by the turn of the tenth century to fall under its dominance. It rose again to the rank of a major Balkan power in the twelfth and thirteenth centuries, but in the fourteenth century it was overrun by the Turks. Turkey controlled the land absolutely until 1878, and only in 1908 did Bulgaria attain complete independence. It was a kingdom until 1944, when, in the wake of World War II, a people's republic closely allied to the Soviet Union was proclaimed.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Bulgaria constitutes the Bulgarian Union of Churches, a part of the Euro-Africa Division. No official reports on the organization and statistics of the Seventh-day Adventist work in Bulgaria have been received, but it has been estimated that there are about 70 churches, with approximately 6,000 members.

Institutions

Institutions. Bulgarian Adventist Publishing House.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* According to extant records, SDA teachings were first introduced into Bulgaria in the early 1890s, when a group of German SDAs who had emigrated from the German settlements in the Crimea, Russia, and had settled in Romania, near the Bulgarian border, apparently spread their beliefs among their Romanian and Bulgarian neighbors. Their minister, G. Wagner, was later listed among the pioneers of Seventh-day Adventist work in Bulgaria (*Review and Herald* 110:12,

Feb. 16, 1933). In 1893, L. R. Conradi, the leader of SDA work in Eastern Europe at that time, reported in the *Review and Herald* (70:406, June 27, 1893) that Bulgaria had been recently added to the countries entered by SDAs and that a worker of Bulgarian descent, E. S. Popoff, was soon to go there from America. A few months later he reported that he had heard of one Bulgarian Sabbathkeeper who had learned of the SDA teachings from the SDAs in Romania. In March of 1894 Conradi visited Bulgaria and reported that on that visit he had arranged for the translation and printing of several tracts in the Bulgarian language, the first of which, “Is the End Near?” was ready by the time he wrote, and two others, “The Full Assurance of Faith,” and “The Blessed Hope,” were being prepared. He also reported that Popoff’s sister had accepted SDA doctrines, and that the Bulgarian Sabbathkeeper of whom he had written earlier was teaching his neighbors in Romania. In the spring of 1897 Popoff urged support from the members elsewhere for the work in Bulgaria (*ibid.* 74:267, Apr. 27, 1897).

In 1898 Conradi visited Ruse (Rustchuk) and reported that on Apr. 26 he had conducted the first Seventh-day Adventist baptism in Bulgaria, baptizing two candidates, the fruits of the work carried on by A. Seefried from January of that year. When Conradi arrived, Bible studies were conducted in Bulgarian and Turkish through interpreters on alternate evenings (*ibid.* 75:352, May 31, 1898). At that time there were several SDAs in the city, among them certain Armenian women who had come from Constantinople (Istanbul) in Turkey.

In 1899 Ellen G. White’s *Steps to Christ* was translated into Bulgarian, and published in Bulgaria, the first SDA book to be translated into that language.

In the first decade of the present century there were few reports. It appears that although there was liberty for religious work, there was little promotion. It also appears that foreign workers had left the country. However, in 1908, G. Kadaleff, a native Bulgarian, returned to his country after attending an SDA training school in Germany. He worked first in Tutracan and later in Sofia, the capital, where he baptized Anna Kostova on June 3, 1911.

Bulgarian Mission Organized. In 1911 C. Motzer, a minister, came from Germany and in either that year or the next organized the work in Bulgaria (administered at that time as a part of the Balkan Mission of the East German Union Conference) into a separate Bulgarian Mission under his leadership. Stefan Konstantinoff became secretary of the mission. By 1912 a church of eight members was organized in Sofia.

Despite the difficulties created by the Balkan wars of 1911—1913 and World War I, new converts were added to the church from year to year. Some members of 50 years’ standing are alive today. However, when Guy Dail, one of the leaders of the work in Europe, visited Bulgaria in 1920, he reported that at that time there were no ordained ministers or church elders in the country, and that the church, numbering 56 members at the end of 1919 in three churches, at Sofia, Ruse (Rustchuk), and Gabrovo, had only one evangelistic worker, a licentiate, S. Konstantinoff. During this visit he baptized 24 persons, some of whom had waited more than three years for this rite. The church had no literature at all, although they expected to receive whatever publications the Hamburg Publishing House had in stock as a gift. Dail related that one lay leader of the church had expressed his thankfulness for his business success by renting a hall for evangelistic meetings for three years at his expense. Dail also reported that Alfred Thomas, a minister who had been working in Bulgaria for a number of years before World War I, was to return (*Review and Herald* 97:12, 13, Oct. 21, 1920).

Later Developments. In 1924 a publishing house was established in Sofia at mission headquarters (listed in the *Yearbook* as the Bulgarian Publishing House, in Bulgarian, Knigoisdatelstvo “Nov Zhivot”). In 1924 there were nine churches and 205 members in the mission. Growth had been steady but slow. The publications did much to spread the SDA message. For a while there was a missionary journal, *Westitel Na Istinata* (“Herald of Truth”), edited for a time by S. Konstantinoff. At least 20 of Ellen G. White’s books were translated into Bulgarian.

In 1933 church membership reached 500. In that year the first workers’ meeting was held in Bulgaria, at Varna, on the Black Sea, and was attended by 14 workers. Four years later Charles Sohlmann, the mission director, reported that the church, then numbering 730 members, owned a convenient 250-seat evangelistic hall at the headquarters at Sofia, which was filled to capacity by inquirers twice a week.

He also reported that in cooperation with other welfare agencies the welfare department of the church was functioning with great success in ameliorating the conditions of the poor and of those who had suffered in the several earthquakes that had affected Bulgaria. In 1936 the church opened a summer camp for children at Sgove, about a half-hour train ride from Sofia, where many underprivileged boys and girls were taken. But still there was a great shortage of church-owned buildings. In 1938 the Bulgarian Mission had only two church edifices in all the country.

The church’s work during and after World War II has not been reported abroad, and no official statistics have been published in denominational sources. It has been made known, however, that the work of the church has been growing in Bulgaria. The membership of the congregation in Sofia was estimated in the early 1960s at about 500.

Recent Developments. In 1959 the Communist authorities abolished the union council and appointed a new council that would work under their direction. In 1965 SDA workers elected a new council, naming Belcho Totev as president. But police came to the office and ordered the council to vacate the premises.

In 1974 Communist authorities appointed a council of two persons and a president. When General Conference president Robert Pierson visited Bulgaria in 1977, he gained permission for three more pastors to be placed on the council. But in 1983 the authorities removed them, and the president assumed responsibility of including whomever he wanted to be on the council. Those were hard years for the church, but it continued to grow.

In 1989, because of political changes in that part of Europe, the authorities gradually lost control over the church. In April of 1990 Euro-Africa Division president Edwin Ludescher officiated at the first election held in accordance with denominational working policy for 42 years. Agop Tachmissjan was elected president of the Bulgarian Union. On Nov. 7, 1990, the Seventh-day Adventist church was recognized officially by the Bulgarian government. In 1992 a publishing house was established in Sofia. The Bulgarian Union has demonstrated the most dramatic membership growth in the Euro-Africa Division since the fall of Communism, having nearly doubled their membership by 1994.

Mission Affiliation. The Bulgarian Mission was at first included in the East German Union Conference, but about a year later was transferred to the Levant Union Mission and remained there until the early 1920s, when it became a detached mission of the European Division. Later, when the Central European Division was organized, it became a detached

mission of that division, and in the course of World War II was transferred to the Southern European Division. Now it is part of the Euro-Africa Division.

Bulgarian Adventist Publishing House

BULGARIAN ADVENTIST PUBLISHING HOUSE. *See* [Bulgaria](#).

Bulgarian Union of Churches

BULGARIAN UNION OF CHURCHES. *See* [Bulgaria](#); [Euro-Africa Division](#).

Bunch, Taylor Grant

BUNCH, TAYLOR GRANT (1885—1969). Author, pastor, executive, teacher. Born in Oregon, he attended law school and then felt the call to make the ministry his lifework. He served as pastor of some of the largest Seventh-day Adventist churches in the United States. While pastor in South Lancaster and Takoma Park, he lectured regularly in the Religion Departments of Atlantic Union College and Columbia Union College and for five years was the head of the Department of Religion at Atlantic Union College. For seven years he had charge of the Department of Religion at Loma Linda University. He served as president of three conferences, Southern Oregon, Idaho, and Michigan. During his long and active ministry he authored more than 20 books.

Bunoa, Pauliasi

BUNOA, PAULIASI (d. 1918). First ordained Fijian Seventh-day Adventist minister. He was a small boy when the first Christian missionaries reached the Fiji Islands. His father was among the first to be converted to Christianity, and for a while it was necessary for him and his family to find refuge in the bush to escape persecution. Pauliasi was educated in a mission school, which he attended for about seven years sometime in the 1870s. After teaching for a while, he was ordained to the ministry in the Wesleyan Methodist Church and spent 10 years as a missionary on the islands of New Ireland and New Britain, where he lost his entire family from malaria. Returning to Fiji, he settled at Suva Vou. After some 20 years in the ministry, he resigned from the service of the church and in the late 1890s came to Fiji. He helped J. E. Fulton write the first Fijian SDA tract on the seventh-day Sabbath. He was baptized into the Seventh-day Adventist Church in 1900, and six years later was ordained to its ministry at Cooranbong, New South Wales, Australia. To the time of his death he preached among his people with great power.

Burden, John Allen

BURDEN, JOHN ALLEN (1862—1942). Administrator. Beginning at 9 years of age he showed a deep interest and regard for the writings of Ellen G. White, and later was closely associated with Mrs. White in the development of sanitariums. In 1874 he joined the Seventh-day Adventist Church, and entered Healdsburg College in 1882. He became manager of the St. Helena Sanitarium in 1891, then from about 1901 to 1904 engaged in sanitarium work in Australia. In 1905, at Ellen White's request, he promoted sanitarium work in southern California.

After assisting in the purchase of the Glendale Sanitarium, he played an important part in the purchase of the Loma Linda property (1905). At Mrs. White's urging, and, in spite of extreme financial difficulties, he gathered together a few students and teachers and began a medical missionary school in 1906, which was incorporated in 1909 as the College of Medical Evangelists (now the Loma Linda University School of Medicine). For a time he was manager of the institution.

From 1916 to 1924 and again from 1925 to 1934 he served as manager of Paradise Valley Sanitarium.

Burden, William D.

BURDEN, WILLIAM D. (1870—1945). Pioneer Seventh-day Adventist missionary in Japan; founder of the Japan Publishing House (Fukuinsha). Reared on the Pacific Coast, he early chose to become a missionary to the Japanese people. After attending Healdsburg College from 1892 to 1896, he entered city mission work in San Francisco and volunteered to help in the mission school for the Japanese. In 1897 he married Suzanne Margery Grainger, daughter of W. C. Grainger, the first American SDA missionary to Japan, and the next year began a term of service in Japan that lasted 20 years. To foster the publishing work, he set up a small printing shop in his own house and then in 1909 led in the establishment of the Japan Publishing House. He returned to the United States 10 years later.

Bureau of Public Relations

BUREAU OF PUBLIC RELATIONS. *See* [Communication, Department of](#).

Bureaud, Michel Joseph

BUREAUD, MICHEL JOSEPH (1895—1958). French minister, missionary, and administrator. He was born in a Catholic home, but became a Seventh-day Adventist at an early age and was baptized into the church in 1909. He studied at the Latin Union School for three years, and in 1914 entered denominational service as a minister and missionary. In 1922 he married Luce Retournat. In 1927 he was ordained to the ministry. From 1927 to 1935 he was president of Madagascar Mission, and from 1936 to 1938 served as the first president of the Indian Ocean Union Mission. After his return to France he served as an evangelist and, between 1949 and 1951, as president of the Southwest France Conference. Called in the early 1950s to the leadership of the St. Lawrence Mission (French) in Canada, he served there from 1952 until his death.

Buresala Training School

BURESALA TRAINING SCHOOL. *See* [Fiji Islands](#); [Fulton Missionary College](#).

Burgan, Walter Lee

BURGAN, WALTER LEE (1883—1940). Journalist, first director of the General Conference Press Bureau. He began his newspaper career early in life and worked on the *American* and the *Sun* of Baltimore. Shortly after accepting the Seventh-day Adventist faith, he inaugurated the Bureau of Press Relations for the General Conference (1912), and directed it until his death. He promoted friendly relations with the secular press and trained others to present SDA beliefs in the newspapers.

Burgess, Georgia Anna (Burrus)

BURGESS, GEORGIA ANNA (BURRUS) (1866—1948). One of the first Seventh-day Adventist missionaries in India, where she spent nearly 40 years. Converted at the age of 16, Georgia Burrus joined the SDA Church over the opposition of her relatives, worked her way through Healdsburg College, and later taught at a Bible Training School held at Oakland. Stirred by the needs of India, she volunteered for service there, and arrived in Calcutta in 1895. She began working as a self-supporting missionary among the secluded women of the country, while studying Bengali. In 1896, with Mae Taylor, she opened a girls' school in Calcutta. In 1903 she was married to Luther J. Burgess, and together they spent 32 years pioneering work among the Bengali-, Hindi-, Urdu-, and Khasi-speaking peoples. So great was their devotion to India that when they were in the United States in 1904 because of the husband's failing health since the mission board had no funds to send them back, they devised a plan to sell 20,000 copies of the *Bible Training School* (at 10 cents each) to defray the travel expenses. They remained in India until 1935, then returned to the United States and retired near the Paradise Valley Sanitarium in National City, California.

Burgess, Luther J.

BURGESS, LUTHER J. (1874—1946). Missionary. In 1901 he was appointed secretary and treasurer of the India Mission. Two years later he married Georgia Burrus, who had preceded him to India in 1895 as the first Seventh-day Adventist worker among the women of India. The Burgesses pioneered work in the Bengali, Hindi, Urdu, and Khasi languages. Failing health forced his return to the United States in 1935, where he retired in California.

Burkina Faso

BURKINA FASO (formerly Upper Volta). A military republic in western Africa, independent since 1960, bounded on the south by Côte d'Ivoire, Ghana, Togo, and Benin; on the north and west by Mali, and on the east by Niger. Its area is 105,869 square miles (275,000 kilometers); the population (1994) is about 10 million. About 30 percent are Muslim and 10 percent are Christians (9 percent Catholic and 1 percent Pentecostal). There are many tribal languages, but French is the official language. The area of Burkina Faso was controlled by an African empire of the Mossi people from the eleventh century, before it came under the European influence. It became a French colony in the last decade of the nineteenth century.

It is located in the Sahel area, south of the Sahara, and has suffered many years of drought and famine. The help sent by Seventh-day Adventists to this suffering people has opened many doors and hearts, and made SDAs well known in the country.

The territory of Burkina Faso is assigned to Burkina Faso Mission, part of the Sahel Union Mission, which in turn is in the Africa-Indian Ocean Division.

The country was entered at the end of 1971 by H. Kempf and his family, French missionaries who came from Togo. He secured official recognition from the government for our denomination to work in the country. In 1972 a one acre (one-hectare) piece of land was purchased in the very center of the capital city of Ouagadougou, where SDAs established an open-air evangelistic center. Several evangelistic campaigns were held in 1973, 1974, 1980, 1992, and 1993.

Burkina territory now is an organized mission with three churches, three companies, and 309 church members. An agricultural center, established in 1977, is located at Bazega. ADRA is developing a number of projects in this area.

Burkina Faso Mission

BURKINA FASO MISSION. *See* [Africa-Indian Ocean Division](#); [Burkina Faso](#).

Burley, Sergius Gregory

BURLEY, SERGIUS GREGORY (1884—1941). Evangelist among the Russian and Ukrainian immigrants in North America, educator, editor, and translator. He was born in the town of Boguslav, Ukraine, Russia, in a Greek Catholic family and in his earlier years served as an altar boy, planning to become a priest. He received his earlier schooling in a town school in his native city (1893—1897). His religious inclination led him to search the Bible for himself, and eventually to join the Baptists. In 1903 he was baptized by Johann Perk, and joined the Seventh-day Adventist Church in Boguslav. Because of persecution from his relatives and friends he emigrated to Canada and there attended Portage Plains Academy (1906—1909). Afterward he went to Union College (1909—1910). He was ordained in 1910 and devoted his life to work among the Russian and Ukrainian immigrants in the United States and Canada as an evangelist and teacher. For eight years he conducted a Russian Department at Sheyenne River Academy (1910—1918). During the same time, he established several Russian churches in North Dakota and one at Yale, Virginia (1914). In 1918 he went to Chicago to work for the Russian population there, and while there established a Russian Department at Broadview Theological Seminary. From 1919 to 1921 he edited *Znamenie Vremeni* (the Russian edition of *Signs of the Times*) and prepared Russian translations of Bible lessons and other publications. Later he was sent to Riga, Latvia, to work among the Russian emigrants, and established a church there. After his return to the United States he preached in Virginia, New Jersey, and Illinois. He was married in 1912 to Beatrice Lucinda Tucker, a music teacher at Sheyenne River Academy.

Burma

BURMA. *See* [Myanmar](#).

Burma Union

BURMA UNION. *See* [Myanmar](#).

Burma Union High School

BURMA UNION HIGH SCHOOL. *See* [Toungoo High School](#).

Burman, Charles A.

BURMAN, CHARLES A. (1870—1940). Teacher, evangelist, and administrator. He was born near Eau Claire, Wisconsin. His parents became Seventh-day Adventists when he was a child, and through their influence he chose to dedicate his life to the ministry. He was educated in a public school (1882—1887), Minneapolis Conference School (1888—1890), and at Union College, where he attended several semesters between 1892 and 1897. In 1897 he married Leona Summey. He began his evangelistic work as a tent master in 1893 at Jefferson, South Dakota. In 1900 he was ordained to the ministry. He was a recognized administrator and served as president of South Dakota Conference (1904—1906), the first president of Alberta Conference (1906—1914), and the first principal of Alberta Industrial Academy (*see* [Canadian Union College](#)), and president of Upper Columbia Conference (1915—1916). Ill health forced him into temporary retirement, but after a year's rest he became instructor in Bible at Walla Walla College and later dean of men at Emmanuel Missionary College (*see* [Andrews University](#)). When in 1935 failing health made outdoor work desirable, he undertook the landscaping of the campus at Emmanuel Missionary College while teaching Bible at the academy.

Burns, Nelson C.

BURNS, NELSON C. (1897—1979). Missionary, Bible teacher. He was head of the Bible Department of Avondale College from 1944 until the 1960s. He was known as a man who inspired Bible study, evangelism, and mission service; one who saw the good and the potential through Christ in every student. After serving widely throughout the Australasian Division (now the South Pacific Division), he retired as honorary chaplain at the Coronella Retirement Homes in Melbourne, still the consummate Christian gentleman who endeared himself to the people.

Burrell, Natelkka

BURRELL, NATELKKA. (1895—1990). Teacher, author. She chaired and taught in the Education Department at Oakwood College for more than 20 years after beginning her career as a church school teacher. She received her doctorate in education and English from Columbia University and served as guest professor at Andrews University. She coauthored 60 basal readers and guidebooks for the General Conference Department of Education. She also wrote an autobiography and many articles that appeared in Seventh-day Adventist periodicals. Burrell received the Citation of Honor from the General Conference Department of Education in 1972, was included in the Andrews University Hall of Fame in 1973, and in 1975 was cited at the General Conference session in Vienna, Austria, as one of the 10 most outstanding women of the SDA Church.

Burrus, Georgia

BURRUS, GEORGIA. *See* [Burgess, Georgia Anna \(Burrus\)](#).

Burrus, Noni (Or Nanibala) Biswas

BURRUS, NONI (OR NANIBALA) BISWAS (d. 1958). One of the first Seventh-day Adventist converts in India. She was born in a high caste Hindu family in Calcutta, India, was married as a young girl, but by the time the first SDA workers arrived in India she had been widowed and was living in her father's house. There Georgia Burrus, an SDA missionary, while visiting the zenanas (women's quarters) in the neighborhood of the mission, met her and presented Christianity to her. When she accepted the new beliefs, her family threatened to kill her. She escaped during the night and came to the mission school, where she learned to read and write, and soon was baptized, taking the name Burrus after the missionary who introduced her to Christianity. After Dr. Place announced a nursing course at the Calcutta Sanitarium, she was one of the first students. About 1901 she accompanied Dr. Place's family to the United States to continue her education. After training at Battle Creek Sanitarium and in Boston, Massachusetts, she became a registered nurse and a masseuse. For more than 40 years afterward she practiced her calling in the town of Attleboro, Massachusetts.

Burton Adventist Academy

BURTON ADVENTIST ACADEMY. A coeducational day school offering grades kindergarten through eighth and high school, located in Arlington, Texas. Originally known as Fort Worth Seventh-day Adventist Church School, it began in the early 1900s in the Seventh-day Adventist church at 2020 Hemphill Street, south of downtown Fort Worth. The school later relocated to Lipscomb Avenue and adopted the name Fort Worth Junior Academy. In 1961 Mr. and Mrs. Harry F. Burton graciously donated 10 acres (four hectares) of land, and Fort Worth Junior Academy moved to its present location under the name Harry F. Burton Junior Academy.

In 1985 the school received its present name with the addition of a kindergarten and grades 11 and 12. Burton Adventist Academy is convenient to most areas of the Dallas/Fort Worth Metroplex and has a strong academic program. Three high school levels of transcripts are offered. The campus consists of the main building containing the administrative office, classrooms, library, and cafeteria. Adjacent to the main building are the gymnasium and two fully equipped softball fields. Building began in the summer of 1993 on additional classroom facilities.

In 1969 Harry F. Burton Junior Academy had six teachers, including the school board chair, with an annual budget of \$59,000. In 1993 the school today includes 25 staff members with an annual budget of \$1 million.

Principals: Lyle Hansen, 1984—1988; John Hopps, 1988— .

Burundi

BURUNDI. A central African republic, independent since July 1962. Formerly known as Urundi, it had for many years been a part of German East Africa, then after World War I, part of the Belgian mandate called Rwanda-Urundi. Burundi has an area of 10,740 square miles (27,800 square kilometers) and a population (1994) of 6.1 million, almost all Africans. In 1966 the kingdom was replaced by the republic of Burundi. Its capital is Bujumbura. The ruling king at the time independence was granted was Mwami Mwambutsa IV. Two official languages are used, Kirundi, the national language, and French, the diplomatic language. Burundi is mountainous, and agriculture is the chief occupation of the people. Serious famines have devastated the country at times. Burundi is bounded on the north by Rwanda, on the east and south by Tanzania, and on the west by Lake Tanganyika and Zaïre.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Burundi constitutes the Burundi Mission, which is attached to the Africa-Indian Ocean Division. Statistics (1992): churches, 104; members, 35,471; ordained ministers, 24; licensed ministers, 33. Headquarters: Bujumbura.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first SDA worker to enter Burundi (Urundi until 1962) was D. E. Delhove, who came from Rwanda to open a mission in 1925. On a site some 40 miles (65 kilometers) from Usumbura, on a road running north to Cyangugu, he opened the Buganda station. Negotiations leading up to acquiring some 125 acres (50 hectares) of land were concluded in 1936. In 1927 Maxime Duploux took over the work in Buganda.

In 1936 a concession of 25 acres (10 hectares) was obtained for another mission, in the hills about eight hours' walk to the east of Buganda, at an elevation of 5,905 feet (1,800 meters). This mission, called Ndora, had a climate more suitable for European missionaries, and was still accessible to the schools and church companies built up in connection with Buganda. After the opening of Ndora in 1937 by H. J. Moolman of South Africa, Buganda was operated under an African district leader. Moolman was followed by W. R. Vail (April 1938—February 1941).

During the early years the work in Urundi was conducted as a detached mission in the East Congo Union, and later in the Central African and Congo unions. In 1947 Urundi was joined to Rwanda in an organization known as the Rwanda-Urundi Field, with A. L. Davy as president and H. J. Bennett as secretary-treasurer. Headquarters were at Gitwe, in Rwanda. This relationship continued with varying degrees of change until January 1960, when the country became the Urundi Field, with headquarters at Ndora and with F. L. Bell as president and Labani Biyayire as secretary-treasurer.

Until 1961 the school program in Urundi was limited to the first eight years of school, the last two of which were taught at Ndora Mission only. In April 1961 Ndora Mission was authorized by the Rwanda-Urundi Union to offer the ninth grade.

In January 1961 Mariko Sembagare was called from the North Congo Field to be president of the Urundi Field.

In 1963 the Burundi Field was divided into two parts along the main road running north from the capital, Bujumbura (formerly Usumbura), to Kayanza. The western section, which contained the major portion of the church membership, was known as the West Burundi Field, with the officers as formerly in Urundi Field; the east section was administered directly from the Central African Union office in Bujumbura until 1964, when it was organized as the East Burundi Field.

Because of better communications and improved living conditions, the West Burundi Field headquarters were reestablished at Buganda in 1972.

All Seventh-day Adventist primary schools were taken over by the government in 1980. In 1982 Kivoga, a secondary school, also was taken over, but was given back to the church in September of that year. In 1984 Rwanda became a union, and the two Burundi fields were combined to form the Burundi Mission.

In 1983 all denominations in Burundi were persecuted by the government of that period. The Seventh-day Adventist Church was outlawed, and pastors and believers were prohibited from gathering for worship. In 1987 a new government allowed the churches to be opened again. Since then the Seventh-day Adventist Church has become well known throughout Burundi, and its membership has increased from 17,000 in 1987 to 34,000 at the end of 1992.

Burundi Mission

BURUNDI MISSION. *See* [Burundi](#); [Africa-Indian Ocean Division](#).

Busan Adventist Hospital

BUSAN ADVENTIST HOSPITAL. *See* [Pusan Adventist Hospital](#).

Busegwe Station

BUSEGWE STATION. *See* [Tanzania](#).

Business and Professional Foundation (BPF)

BUSINESS AND PROFESSIONAL FOUNDATION (BPF). An association begun in 1966 in the Kentucky-Tennessee Conference. Realizing the difficulties encountered by small congregations in constructing suitable church buildings, a group of concerned laypersons, headed by James Ladd, M.D., and E. L. Marley, then president of the conference, organized BPF for the purpose of making low-interest loans to such congregations. Since then, the foundation has assisted with the construction of nearly 40 church buildings and has made loans of nearly \$1 million.

In 1993 Dr. Norman Henderson was the president.

Business Meetings

BUSINESS MEETINGS. *See* [Church \(Local Organization\)](#), II, 4.

Butiá School

BUTIÁ SCHOOL. *See* [Paraná Adventist Academy](#).

Butler, George Ide

BUTLER, GEORGE IDE (1834—1918). Minister, administrator. His grandfather was a Baptist preacher who had been governor of Vermont (1826—1828). Although the home of Butler's parents had been a center for early Adventist activities, until the age of 22 young Butler had leanings to infidelity, but was upright and honest. In 1859 he settled on a farm near Waukon, Iowa, became a deacon in the local Adventist church, and then an elder. Upon the defection of Snook and Brinkerhoff, president and treasurer, respectively, of the Iowa Conference (*see* [Marion Party](#)), Butler was elected president of the conference and threw himself energetically into reviving the church in Iowa, divided by the defection. Two years later he was ordained to the ministry. He was called to the presidency of the General Conference in 1871 and showed a keen interest in the development of the institutions and activities of the church organization. During his first term of office, which extended from 1871 to 1874, he was active in raising funds to establish the first Seventh-day Adventist college in Battle Creek, Michigan, and in establishing the Pacific Press Publishing Company, in California. Beginning in 1881 he was for many years president of the SDA Publishing Association, and saw the rapid advance of colporteur work. He served a second time as General Conference president from 1880 to 1888.

On a visit to Europe in 1884 he laid the groundwork for publishing houses in Basel, Switzerland; Christiania (Oslo), Norway; and Grimsby, England. The impetus he gave to the SDA cause in Europe resulted in notable expansion.

In spite of his iron will and strong constitution, he was forced to retire in 1888 for a period. He bought a farm in Florida and planted an orange grove. Because his wife became an invalid the next year, he stayed on in retirement 12 years longer. After her death late in 1901, he was elected president of the Florida Conference, and the next year was called to the presidency of the Southern Union Conference and the Southern Publishing Association. During the last years of his life he held no administrative post, but wrote various articles for SDA periodicals and did some preaching.

Butterfield, Charles Leslie

BUTTERFIELD, CHARLES LESLIE (1879—1935). Missionary in Korea, conference administrator. He was brought up in a Seventh-day Adventist home and attended the Minneapolis preparatory school and later took the ministerial course at Battle Creek College (1898—1900). After that he canvassed, taught in the winters, and took part in evangelistic meetings in the summers, first in Minnesota and later in western Oregon. Ordained in 1907, he went the next year with his wife (née Mary M. Winnegar) to Korea and served as the first superintendent of the Korean Mission (1908—1922). Because of the failing health of his wife and the educational needs of his children, he returned to America and served as president of the Saskatchewan (1922—1926), Carolina (1926—1932), and Kentucky-Tennessee (1932—1934) conferences.

Butz, Edwin Sebastian

BUTZ, EDWIN SEBASTIAN (1864—1956). Missionary to Pitcairn and Tonga islands, pastor, teacher, and conference administrator. In 1895 he, his wife, and their daughter sailed on the *Pitcairn* as missionaries to Pitcairn Island. Later he pioneered Seventh-day Adventist work in the Tonga Islands. From 1906 on he worked in Australia, serving as vice president or president of the South Australian, Tasmanian, Queensland, and West Australian conferences successively. Later he was preceptor and teacher of Bible and home nursing at the Australasian Missionary College, and still later he pastored churches in northern New Zealand and southern Australia. His daughter, Alma, married Norman Wiles, who pioneered SDA work in the New Hebrides.

Byelorussia

BYELORUSSIA. *See* [Belarus](#).

Byington, John

BYINGTON, JOHN (1798—1887). Pioneer minister and first president of the General Conference. His father, Justus, was a soldier in the Revolutionary War, an itinerant Methodist Episcopal preacher, and later one of the founders of the Methodist Protestant Church, becoming an early president of its Vermont Conference. At 7 years of age John first came under the conviction of sin, and at 18 (1816) was converted. Because his mother was a woman of great diffidence, he conducted family worship when his father was absent. He became active in Methodist laity work, but at 21 years of age his health failed, and for three years he suffered depression. However, encouraged by prayer, he returned to his work, dividing his time between farming and preaching.

Since he was actively antislavery in sentiment, and the leadership of the Methodist Episcopal Church opposed antislavery activities, he withdrew from that denomination and joined the new antislavery Wesleyan Methodist Connection, helping erect a church and parsonage that are still standing at Morley, New York. He went as a lay delegate to the Wesleyan organizational General Conference meeting in Cleveland, Ohio, in 1844; and later became a Wesleyan minister, pastoring the church at Lisbon, New York. He regularly entertained Indians and Blacks in his home, and is said to have maintained a station of the Underground Railroad at Buck's Bridge, New York, where he lived on a farm.

In 1844 he heard a Millerite sermon in Cleveland, Ohio, but was not deeply impressed. In 1852, on reading a copy of the *Review and Herald*, he began to keep the Sabbath, against bitter opposition from friends. Shortly afterward James and Ellen White visited his home at Buck's Bridge. For three years he conducted Sabbath meetings in his home, then erected and owned a church building on his own property. This may have been the first Seventh-day Adventist-built church, thought to have been completed earlier than the Battle Creek church, built the same year. In a nearby home his daughter Martha (later the wife of G. W. Amadon) taught what has been remembered as the first SDA elementary school (1853). Also, one of the earliest Sabbath schools was conducted in Byington's home.

At the request of James White, Byington moved to Michigan in 1858 and spent 15 years in self-supporting ministerial work, traveling throughout the state. He was closely associated with James White and J. N. Andrews in aggressive planning for the growing church. In 1863, at the initial organization of the General Conference at Battle Creek, Michigan, he became the first president and held that office for two one-year terms. James White, who was elected first, declined the office.

From 1852 until his death Byington served the cause he loved, contributing generously of his means to the cause. Being older in years than his fellow SDA ministers, he became affectionately known as "Father Byington."

Bylaws

BYLAWS. *See* [General Conference Constitution and Bylaws](#).

C

C. C. Hansen and Company

C. C. HANSEN AND COMPANY. *See* [Danish Publishing House](#).

Cady, Benjamin Jacob

CADY, BENJAMIN JACOB (1863—1927). Missionary. Educated at Battle Creek College, he preached in South Dakota (1884—1887) and in Wisconsin (1887—1892). He was ordained in 1889. In 1893 he sailed on the second trip of the *Pitcairn* for service in the South Pacific. For 17 years he worked mostly in the Society Islands, 16 years as superintendent of the Eastern Polynesian Union Mission, and one year as superintendent of the Central Polynesian Mission. For a time he was chaplain and manager of the Sydney Sanitarium, and then preached in Queensland (1911—1912). On returning to the United States, he worked in Montana (1913—1914), Washington (1914—1917), and Oregon (1917—1923) before retirement.

Cady, Marion Ernest

CADY, MARION ERNEST (1866—1948). Educator and author. A graduate of Battle Creek College (1893), he became head of the Science Department at Union College (1894—1898), president of Healdsburg College (1899—1903), and of Walla Walla College (1905—1911). He also was a Missionary Volunteer and educational secretary on the Pacific Coast for seven years. Later he was educational secretary of the Columbia Union Conference (1921), president of what is now Columbia Union College (1921—1922), and field secretary for the General Conference Educational Department for several years, until 1926. His published works include *Fundamentals of Christian Education*, *Early Educational Pioneers*, *Better Voice for Better Speech*, and *The Education That Educates*.

Cagayan Valley Sanitarium and Hospital

CAGAYAN VALLEY SANITARIUM AND HOSPITAL. A 100-bed general hospital operated by the North Philippine Union at Santiago, Isabela, in the mountains of the northeastern part of Luzon, Philippines. The institution opened on Mar. 16, 1959, in the former Northeast Luzon Mission office building, with equipment and supplies donated by the Loma Linda medical alumni and former American missionaries to the Philippines Dr. B. P. Ingersoll, of Tomah, Wisconsin, and Dr. A. C. Atwood, of Modesto, California.

The original hospital staff consisted of C. A. Fernando, medical director and business manager; Leonardo Rolle, intern; Mrs. A. P. Fernando, head nurse; and Miss E. A. Pasamonte, dietitian. Later another physician, Gideon G. Pilar, joined the staff. A full complement of hospital personnel was soon recruited.

The hospital serves the entire Cagayan Valley, and patients come also from various lowland tribes and mountain peoples. In 1969 a sprawling X-shaped, million-peso, 50-bed-capacity building was opened on an 11-acre (4.5-hectare) lot just outside the town. In 1971 a three-apartment building was constructed on the compound for hospital workers. In 1972 a doctor's residence was added. In 1973 renovations included a new apartment complex, a dormitory, a 50,000-gallon (189,250-liter) water tank, a children's playground, and upgrading of the hospital rooms. In 1976, 12 air-conditioned suites were added. Another 14 suites were added in 1992 and 1993.

Medical Directors/Presidents: C. A. Fernando, 1959—1971; O. C. Pilar, 1971—1972; L. R. Garcia, 1972— .

Calbayog Sanitarium and Hospital

CALBAYOG SANITARIUM AND HOSPITAL. A 17-bed medical institution operated by the Central Philippine Union Mission in Calbayog City, Samar, third-largest island in the Philippines. A two-story residence was leased for five years by L. E. Montana, then president of the East Visayan Mission, pending the acquisition of a hospital site. Dr. O. B. Varona, former assistant medical director of the Bacolod Sanitarium and Hospital, was appointed as chief of clinic. He arrived with his family on Sept. 13, 1973, bringing 23 crates of medical equipment, supplies, and medicines. Renovation and partition of the rented building started immediately. Dr. William Richli, a self-supporting missionary doctor, helped install the electrical wiring and X-ray.

On Nov. 9, 1973, with only five workers, the clinic was opened. With no adequate seating facilities, patients had to stand in a waiting line. Outpatients averaged 70 daily. Dr. and Mrs. Gaudioso Mabaquiao, as well as medical interns in training at the Miller Sanitarium and Hospital, were lent temporarily to take care of the influx of patients. Later Dr. Roy Day, ophthalmologist and otolaryngologist, joined the staff. Using the clinic as a base, he has done much in projecting a favorable image of Seventh-day Adventist medical and welfare work in Samar and Leyte through the promotion of his Sight for the Curable Blind program, which is sponsored by such civic organizations as the Rotary Club and Kiwanis International.

From its status as a clinic it grew into a hospital and was transferred to a new site in 1984. A five-acre (two-hectare) plot less than two miles from the city center, the structure faces the National Highway, where buses ply the route from the southern Philippines to the northern Philippines.

Staff houses were built to accommodate the workers. In 1988 a guest house was added, with SIMS (Students for International Missionary Service) students being the first guests.

A food factory was opened in 1989 that produces wheat bread, soy milk, and vegetarian products. A Health Food Center building was constructed in 1991 that serves as a canteen and bakeshop for the general public. This was made possible by a donation from Dr. Eliseo and Esther Bautista of Glendale, California.

Hospital facilities were updated by acquiring a 300 MA X-ray machine, a semiautomated chemical analyzer, a cardiac monitor, and a Stateside ambulance.

Medical Directors/Presidents: O. B. Varona, 1973—1982; Lorna N. Madrio (acting), 1983—1984; Manuel S. Daprosa (acting), 1984—1985; Teresa L. Aguilar, 1985—1990; Annabelle O. Ursales, 1990— .

Calcutta Sanitarium

CALCUTTA SANITARIUM. *See* [India](#).

Caldwell, Joseph Edmond

CALDWELL, JOSEPH EDMOND (1855—1923). Physician, missionary. A graduate of the University of Iowa with a Ph.D. degree, and later (1880) with an M.D. degree, he taught at Healdsburg College (1887—1891). After a brief stay in Tennessee, he served at the sanitarium at Claremont, South Africa (1892—1894). Appointed to mission service in the Cook Islands, he sailed on the third voyage of the *Pitcairn* in 1894, and worked for eight years on Rarotonga. Returning to the United States, he worked for eight years in the South, including terms at Graysville Sanitarium (1903—1904); Nashville Treatment Rooms (1904—1905); Knoxville, Tennessee (1905—1906); Florida Sanitarium; and Huntsville, Alabama (1906—1911).

Caldwell, Robert Archibald

CALDWELL, ROBERT ARCHIBALD (1879—1966). Pioneer missionary to the Philippines. Robert Caldwell was born in Portarlington, Victoria, Australia. He and his mother were among the earliest to accept the Sabbath truth at Portarlington in the late 1890s, while Ellen White was in Australia. After a period at Avondale College he connected with the colporteur work in Victoria and was appointed publishing secretary of the Western Australian Conference at the turn of the century.

In 1904 he accompanied Pastor G. F. Jones to Singapore, visiting Java and Borneo en route. On his journey to the Philippines in 1905 he traveled through Penang and Bangkok, but in all these places he found it difficult to sell English books. He enjoyed great success in the Philippines because he sold Spanish books. While furloughing in Australia in 1908 he married Mary Schowe, who accompanied him on his return to the Philippines. With the exception of periods spent in China and Japan, he remained in the Philippines until 1919. In 1920 he was preceptor at Avondale College. For a time he was engaged in evangelism with Pastor A. Smart. He was again connected with the colporteur work in Tasmania and Victoria during 1924—1925.

Calendar, Church

CALENDAR, CHURCH. *See* [Church Calendar](#).

Calendar Reform

CALENDAR REFORM. A change in an existing calendar. The calendar currently in use in most nations, the Gregorian, is the result of a calendar reform in 1582 that corrected two erroneous suppositions of the Julian calendar, which had been in use since 45 B.C.—namely that the year contains exactly $365\frac{1}{4}$ days and that 235 lunar months exactly equal 19 solar years. That revision corrected an accumulated error of 10 days and stopped the calendar from slipping farther out of line with the seasons. (See [SB, Nos. 360—363](#), or any standard encyclopedia.)

This article concerns itself only with those attempts to reform the calendar that have occurred during the history of the Seventh-day Adventist Church and that, if adopted, would have disrupted the historic cycle of the week. Calendar reform that would leave intact the weekly cycle is not the concern of the SDA Church. The church's position was defined in a letter from the General Conference Executive Committee to Secretary of State John Foster Dulles in 1955: "We are not opposed to calendar reform per se, but we are opposed to any change that would contribute to national or international disunity, economic perplexity, or religious confusion and distress."

Neither the Julian nor the Gregorian calendar interfered with the weekly cycle.

Concerning the reform of the Julian calendar by Pope Gregory XIII in 1582, we are told: "Thus, every imaginable proposition was made; only one idea was never mentioned, viz. the abandonment of the seven-day week" (*Catholic Encyclopedia*, vol. 9, p. 251, art. "Lilius"). "It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September" (*ibid.*, vol. 3, p. 740, art. "Chronology").

Among the hundreds of proposals made to improve the Gregorian calendar, only a few have received much attention. Among these are the Edwards Perpetual Calendar, devised by Lt. Com. Willard E. Edwards of the United States Navy, and the World Calendar. Both have 12 months, divided into four equal 91-day quarters of three months each, containing 30-30-31 in the Edwards Perpetual Calendar, and 31-30-30 days in the plan of the World Calendar Association. The 12 months contain 364 days, leaving one "blank day" (two in leap years) outside the count of the months and the weeks. An earlier proposal with strong backing in the 1920s and 1930s was the Moses B. Cotsworth plan, which, because of heavy financial backing by George Eastman, millionaire Kodak manufacturer, came to be called the Eastman Calendar. This calendar had 13 months, each beginning on Sunday and containing exactly four weeks (28 days), making the 13 months contain 364 days.

Advantages claimed by promoters of these calendars are commercial, economic, statistical, and most recently, religious. Adoption of the World Calendar, which was aggressively promoted for a time, will, it is claimed: (1) fix the year in perpetuity; (2) retain and largely equalize the 12 months; (3) retain and equalize the half years; (4) retain and equalize the quarter years; (5) group the months uniformly within the quarters; (6) provide 13 complete

weeks within each quarter and uniformly group these weeks; (7) reduce the inequality between months from as much as three days to one day, and establish an equal working month; (8) stabilize the dates of Easter, Christmas, and other religious holidays.

Opponents of the World Calendar, among whom are Seventh-day Adventists, claim it will: (1) upset established religious customs and habits; (2) substitute a spurious or artificial week for the historic seven-day cycle; (3) create new religious controversy; (4) exalt materialism at the expense of religious emphasis and conscience; (5) create working difficulties for millions of conscientious observers of Sabbath and Sunday who would be forced to observe their rest days on working days of the week during most of each seven-year period; (6) compound educational problems for millions of students and teachers who would not attend classes on the seventh or the first day of the historic week.

Two other calendars that have had some backing would achieve most of the objectives of the above proposals without disrupting the weekly cycle. One, called Jubilee Calendar, was proposed by Cecil L. Woods, dean (1948—1954) of Pacific Union College, Angwin, California. The Woods proposal would allow the convenient reckoning of the year at 364 days, and would insert 71 intercalary weeks into the calendar within a 400-year period, according to the following rule: A week is intercalated between the last of December and first of January at the beginning of years divisible by 5, except those ending in 25 or 75, or divisible by 400. This week would have a special name—Jubilee Week, and could be considered the first week of a Jubilee Year, but not as part of any month or of any quarter. Records for the week would be kept separately, making the rest of the year comparable to all other years of 364 days. Another Jubilee Calendar, proposed by a number of Jewish bodies, differs from Woods's proposal in its intercalation of the 71 weeks in 400 years at intervals of five or six years in irregular sequences.

The Woods plan was submitted to the World Calendar Association by Dr. Alvin W. Johnson, secretary of the International Religious Liberty Association, on Jan. 8, 1951, as a compromise plan that might secure the backing of Seventh-day Adventists and Jews and of Sundaykeeping organizations to whom the observance of a particular day is important. The principle of maintaining an unbroken weekly cycle was shrugged aside in a 15-page evaluation of the Jubilee Calendar sent to Johnson and Woods in March 1951. The report quoted Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches: "Shall the World Calendar, which stabilizes our days along scientific and mathematical lines, be denied to the world because of the opposition of minority groups? Must all our days continue to wander throughout the calendar in order to prevent one wandering day for the opposition of the minority because of their own particular religion?"

"It is difficult to conceive," said the report, "that God would choose one day as of more value and importance than another."

History

History. Calendar reform in the twentieth century received its impetus, fittingly, from a statistician, Moses B. Cotsworth (1859—1943). Challenged by the uneven distribution of time in the months of the Gregorian calendar, he set out to create a calendar that would lend itself to more exact comparative statistical analysis. His new calendar, described above, received its first endorsement in 1909 from the Canadian Royal Society. Encouraged,

Cotsworth organized the International Fixed Calendar League, and in 1923 or 1924 secured the financial support of George Eastman.

Meanwhile other individuals and organizations began to give the subject study. Notable among these were the International Astronomical Union, which in 1922 decided that some revision of the calendar was desirable, though it did not approve a specific plan of revision. About the same time the International Chamber of Commerce approved reform of the calendar and requested that the League of Nations appoint a special committee to study the problem.

When in 1923 such a committee was created, calendar reformers began to send in their plans. Of the some 185 (some sources give 187) plans submitted, only three were deemed worthy of consideration. One of these was the Cotsworth plan. Determining that the next step toward calendar reform must be the arousing of widespread public interest in the question, the committee in 1926 recommended that member nations of the league appoint committees to consider calendar revision, each nation through this medium to report to an international conference at which the final form of a new calendar for the world could be adopted. The committee agreed unanimously “that no reform can be effected without the consent of all, or almost all the important bodies interested, among which ‘religious bodies’ were placed first.”

In 1928 the Pan-American Union, meeting in Havana, recommended not only that member nations appoint national committees on calendar simplification but also that they hold an international conference. Thereupon, in December 1928 a resolution was introduced into the U.S. Congress authorizing the president to call such an international conference or to accept on behalf of the United States an invitation from some other nation to attend such a conference. This bill—known as House Joint Resolution 334—presented the question of revision essentially in terms of Cotsworth’s plan.

When extended public hearings on the bill were held before the House Foreign Affairs Committee, SDA leaders joined with other groups to oppose endorsement of a proposal that would upset the weekly cycle. Protests against the “blank day” feature of the plan were so effective that similar resolutions introduced into the House of Representatives on 15 Mar. and Mar. 29, 1929, omitted the preamble favoring the blank day device. Neither of these resolutions was passed. No such resolution has since received public consideration either by Congress or by any of its committees.

In July of 1928 a Calendar Committee was brought into existence, with George Eastman as chairman. Because the United States was not a member of the League of Nations, this committee had no official status. In October 1931 the calendar reform question was submitted to the Fourth General Conference of the Committee on Communications and Transit in Geneva. Present were 111 delegates from 42 nations. Eleven SDA leaders were present to oppose the plan: Charles S. Longacre, secretary of the International Religious Liberty Association; Jean Nussbaum, France; Arthur S. Maxwell, General Conference; L. L. Caviness and S. Rasmussen, southern Europe; R. A. Anderson, Australia; A. Vollmer, Germany; G. E. Nord and P. G. Nelson, Scandinavian countries; T. T. Babienco, Baltic States; and J. I. Robison, Southern African Division. (For an account of the proceedings, including an account of how Longacre produced a letter from Secretary of State Henry Stimson that flatly contradicted the claim of Charles F. Marvin to be the official representative of the United States government, see Nathaniel Krum, *Charles S. Longacre*,

pp. 65—68.) The committee took no action, giving three reasons: the troubled state of the world, pronounced religious opposition, and lack of agreement among the calendar revisionists.

Calendar reform from 1930 to 1960 was largely the story of one American woman, Elisabeth Achelis, and the organization she founded in 1930, the World Calendar Association of the United States. A fervent backer of the “twelve-month equal-quarter plan,” which she rechristened the World Calendar, this woman, who claimed to have heard a voice telling her “You must work for this plan,” invested her ample fortune and talents in the cause of calendar reform.

During 1930 the World Calendar Association enrolled between 2,000 and 3,000 members, and began to publish a quarterly *Journal of Calendar Reform*. Here was the first attempt to promote continuous study of the calendar on the broadest international basis. By 1956 the association had 10,000 members. Subsidiary organizations had been set up in Argentina, Bolivia, Brazil, Chile, Mexico, Panama, Uruguay, Peru, Colombia, Belgium, England, Germany, France, Denmark, Hungary, Ireland, Italy, Spain, Switzerland, Turkey, and elsewhere.

Miss Achelis resigned as president of the association in April 1956, but only to devote fulltime to persuading American authorities to support the World Calendar proposal before the United Nations. In that year also the headquarters were transferred from New York City to Ottawa, Canada, and the organization was renamed the International World Calendar Association.

Notable defeats were suffered by calendar reform backers, with defeat of two bills in the United States House of Representatives during the late 1940s. H. R. 1242, introduced on Jan. 23, 1947, by Joseph R. Farrington, delegate from Hawaii, asked Congress to approve adoption of The Edwards Perpetual Calendar for use in the United States and all its territories, effective Jan. 1, 1950. H. R. 1345, introduced into the House of Representatives on Jan. 27, 1947, by Representative John Kee of the Fifth District of West Virginia, asked Congress to approve adoption of the World Calendar. Both sponsors requested that the president place their projects before the United Nations, with the recommendation that it be approved there by the General Assembly for use in the whole world at the same date, Jan. 1, 1950.

Even more crushing reverses were suffered in 1950, 1954, and 1956 before the United Nations. In 1950 the Committee of Fifteen of the United Nations declined to consider the World Calendar plan. Working with the delegates were the following SDA leaders: Jean Nussbaum for southern Europe, the Netherlands, Poland, and Haiti; Arthur S. Maxwell for the United Kingdom; G. Arthur Keough for the Middle East; C. P. Sorensen for the Far East; B. F. Perez for Mexico, Central America, and South America; H. L. Rudy for Canada; L. G. Mookerjee for Southern Asia; Frank H. Yost for the United States.

In 1954 the Economic and Social Council of the United Nations considered a proposal for calendar revision (the World Calendar) by India and Yugoslavia. The council, in a compromise resolution, referred the question to the governments represented in the United Nations, to “study the problem and furnish their views by some time early in 1955.” Views of the governments were then to be considered at the resumed nineteenth session in 1955. Of the 41 governments that replied to the questionnaire, only five favored the plan. This resolution set the stage for an emphatic repudiation of the World Calendar proposal.

Three days before the Economic and Social Council began its twenty-first session in New York on Apr. 17, 1956, the World Calendar Association wrote the president of the council requesting that the calendar item be withdrawn from the agenda. Because of the lack of interest or the disapproval in the replies received from the nations to the questionnaires sent out by the secretary of the United Nations, the association thought it advisable to postpone discussion of the question.

The council, by 15 votes to none, with three abstentions (Czechoslovakia, Canada, and the USSR), adjourned *sine die* without consideration of the plan for a reform of the Gregorian calendar. The proposal for adjournment was made by the representative of the Netherlands, who said there was at present not enough support throughout the world to justify adoption of a new world calendar. Of the 33 nations that replied, three approved: Monaco (if universal), Nepal, and Thailand. Two, Yugoslavia and Iran, recommended further study. Five—Chile, Colombia, Costa Rica, Ireland, and Paraguay—felt no study should be undertaken or proposal approved without the concurrence of the Roman Catholic Church. Twenty-five nations opposed: New Zealand, Union of South Africa, Australia, Burma, Finland, Israel, Italy, Japan, Switzerland, Great Britain, United States, Netherlands, Pakistan, Philippines, Portugal, Canada, China, France, Norway, Sweden, Belgium, Denmark, Lebanon, Mexico, and Syria.

On Mar. 21, 1956, the United States government had presented its position through the following release from the State Department: “The United States government does not favor any action by the United Nations to revise the present calendar. This government cannot in any way promote a change of this nature, which would intimately affect every inhabitant of this country, unless such a reform were favored by a substantial majority of the citizens of the United States acting through their representatives in the Congress of the United States. There is no evidence of such support in the United States for calendar reform. Large numbers of United States citizens oppose the plan for calendar reform which is now before the Economic and Social Council. Their opposition is based on religious grounds, since the introduction of a ‘blank day’ at the end of each year would disrupt the seven-day sabbatical cycle.

“Moreover, this government holds that it would be inappropriate for the United Nations, which represents many different religious and social beliefs throughout the world, to sponsor any revision of the existing calendar that would conflict with the principles of important religious faiths.

“This government, furthermore, recommends that no further study of the subject should be undertaken. Such a study would require the use of manpower and funds which could be more usefully devoted to more vital and urgent tasks.”

The International World Calendar Association became aware that any calendar reform must have strong religious support and shifted its tactics to emphasize the religious rather than the commercial and statistical benefits of the World Calendar.

It was voted to include calendar reform on the agenda of Vatican Council II (opened 1962). Dr. Jean Nussbaum, Dr. B. B. Beach, and Dr. G. Rossi were appointed by the General Conference as a committee to watch the developments at the second Vatican Council regarding calendar reform and oppose any reform that would break the weekly cycle. The objective of the calendar reformers within the Roman Catholic Church was, basically, to stabilize the date of Easter and thus to enhance the chance of reunion, initially between the

Papacy and the Eastern Orthodox churches—whose observance of Easter on a different date from that observed by the Roman Church is a stumbling block on the road to unity—and eventually with the rest of Christendom. Stabilizing the Easter date would also greatly facilitate the preparation of the various ecclesiastical calendars used by religious orders and other bodies. The reform submitted to the Central Preparatory Commission for the agenda of the council by Amleto Cardinal Cicognani, acting in his capacity as president of the Preparatory Commission for the Oriental Churches, was essentially the World Calendar plan. The suggested calendar incorporated the familiar blank days, the extra day of each year being referred to as a “World Holiday,” and the extra day of leap years as “Leap Day.”

The second session of the council, by a vote of 2,058 to 9 (1 was void), rejected the blank day calendar concept, affirmed the noninterruption of the weekly cycle, and made the following recommendations in the form of amendments to the fifth chapter of the council’s schema on the liturgy, here translated from the Latin text.

A Declaration of the Second Ecumenical Council of the Vatican on Revision of the Calendar

A Declaration of the Second Ecumenical Council of the Vatican on Revision of the Calendar. The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects that could result from the introduction of a new calendar, declares as follows:

1. The sacred council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.

2. The sacred council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But among the various systems that are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the church has no objection only in the case of those systems that retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is a question of the most serious reasons. Concerning these, the Apostolic See shall judge.

Calendar reform continued to be studied at the Vatican after Vatican Council II’s action supporting the current weekly cycle. *L’ Osservatore Romano* (no. 95 [31.568], p. 3, Apr. 24, 1964) advocates an intercalated day. The writer, Serafino M. Sarb, asserts intercalary days have occurred in the past. *La Civiltà Cattolica* (Anno 115, Quaderno 2736, June 20, 1964, pp. 546—560) suggests that Christmas Day be made the “blank” day, outside the week, thereby ensuring religious observance of the extra day. In this way it was thought the disruption of the weekly cycle would not be objectionable to Christian religious authorities. Another article in *L’ Osservatore Romano* (no. 155 [31.628], July 8, 1964, p. 7) reviews the calendar problem and the various suggestions without advocating any particular plan although voicing no serious objection to a blank day. The main objective of the Roman Catholic Church is to obtain a fixed date for Easter.

A book, *La Misura del Tempo* (1969), by Prof. G. Imbrighi, a Vatican scholar, gave a history of the calendar and suggested that a “blank” day would solve the problems of the present Gregorian calendar.

Pentecontad Theory. This hypothesis claims there were seven “blank” days in the early Jewish calendar before the reign of Solomon. Propounded by Prof. Julius Lewy and his wife, Dr. Hildegard Lewy, this theory was given wide circulation by Rabbi Julian Morgenstern, former president of the Hebrew Union College in Cincinnati. Dr. Morgenstern included this conjecture in material for *The Interpreter’s Dictionary of the Bible* (vol. 4, Articles “Sabbath” and “Week”). The theory, based on [Lev. 23:15, 16](#), postulates seven periods of 50 days plus two weeks of festivals in each Jewish year. Each of the seven periods comprised seven weeks of 49 days, with the fiftieth day outside the weekly cycle. The World Calendar Association has given this assumption wide publicity.

Congressional Proposals. Since 1965 proposals for calendar change have been introduced into each session of the United States Congress. A detailed explanation of a calendar devised by Father Evarist Kleszcz was printed in the *Congressional Record* of Jan. 26, 28, 1965. This calendar does not disturb the weekly cycle, but requires a “leap week” every five or six years. Bills supporting the Edwards Perpetual Calendar died in committee in the Eighty-ninth, Ninetieth, Ninety-first, and Ninety-third Congresses.

Bills for the Adjusted Gregorian Calendar, invented by A. F. Beine, died in committee in the Ninety-first and Ninety-second Congresses. In 1974 Congressman Gilbert Gude (R-Md.) proposed (HR 14092) that the Ninety-third Congress appropriate \$100,000 for the study of calendar improvement. The bill was not scheduled for hearings because of a lack of public interest.

Weekday Renumbered. In 1971 the International Organization for Standardization (ISO) of Geneva, Switzerland, recommended (Resolution R2015) “for the purpose of week numbering, the first day of the week shall be Monday.” This plan does not change the Gregorian calendar and maintains the sequence of the traditional weekly cycle without disruption. However, it does disrupt the calendrical numbering of the days of the week by designating Monday as the first day of the week, Sunday as the seventh. In the New Testament, Sunday is consistently referred to as the “first day of the week.” Several countries have officially adopted this calendrical method of numbering the days of the week. However, this has been done for commercial standardization, not for religious reasons.

Monday Holidays. President Lyndon Johnson signed the “Monday Holiday” Act, June 28, 1968. Since Jan. 1, 1971, four holidays always fall on Monday. These are: President’s Day (third Monday in February), Memorial Day (last Monday in May), Columbus Day (second Monday in October), and Veterans Day (fourth Monday in October).

In March 1970 the World Council of Churches called a consultation in Switzerland regarding calendar reform and fixation of the Easter date. Dr. B. B. Beach served together with the secretary of the archbishop of Canterbury as a drafter of the statement, adopted by the consultation and later approved by the WCC Central Committee, affirming support for fixing the Easter date on the second Sunday after the first Saturday in April, and opposing any civil calendar reform that would break the weekly cycle by introducing blank days.

Psychology. Seventh-day Adventists feel that tampering with the calendar could prepare the minds of people for further change. While neither the “Monday Holiday” law nor the designating of Sunday as the seventh day interferes with the weekly cycle, these changes

could condition minds for more substantive changes. People who have become accustomed to change may be inclined to accept even a disruptive “blank” day without critical thought. Since the middle seventies, things have been quiet on the calendar reform front. There seems to be very little public or governmental interest in this matter.

Calexico Mission School

CALEXICO MISSION SCHOOL. *See* [Southeastern California Conference](#).

California

CALIFORNIA. *See* California Conference; Central California Conference; Northern California Conference; Southeastern California Conference; Southern California Conference.

California Conference

CALIFORNIA CONFERENCE. A former unit of church organization originally comprising all of the Seventh-day Adventist churches in California. (Later other areas were included or attached at times, as noted hereafter—Nevada, Utah, and Arizona.) The State of California now embraces four conferences, but the present article covers the early development of the churches in the entire state before the division, and in the California Conference as long as it existed as such (until 1932). For the later period see the names of the present conferences: [Central California](#); [Northern California](#); [Southeastern California](#); [Southern California](#).

Perhaps the first SDA in California was Daniel Eaton, who wrote to the *Review* in 1855 and 1857. Merritt G. Kellogg went overland to the state in 1859 and settled in San Francisco. Here he met B. G. St. John and through reading matter and Bible studies persuaded him to accept SDA teachings. The two men interested others and held Sabbath services in the St. John home on Minna Street. In 1865 they raised \$133 in gold and sent it to the General Conference with a request for a minister. It was not until 1868, however, that two ministers, J. N. Loughborough and D. T. Bourdeau, were sent. They arrived in San Francisco on July 18. Following a lead furnished by Kellogg, who in 1867 had gone East to study medicine, they found the group of Sabbathkeepers worshiping in San Francisco and preached to them.

Through a newspaper story in the New York press (quoting James White calling for \$1,000 to finance a tent in San Francisco), a group of worshipers in Petaluma, near San Francisco, who called themselves Independents, learned of the arrival in San Francisco of the two men with a tent. They prayed, "If these, O Lord, are Thy servants, give them a prosperous journey, and come Thou with them." One of the group went to San Francisco, found the preachers, and brought them to Petaluma. There a tent was pitched and meetings were held from mid-August to mid-October. Despite considerable public prejudice, there were 20 converts.

In the same year, Bourdeau and Loughborough introduced Adventism into other centers in Sonoma County. By January 1869, 50 meetings had been held in Windsor, a dozen persons had accepted the Sabbath, and a Sabbath school had been organized. It was while working for an SDA at Windsor that Abram La Rue, later a pioneer missionary to Hong Kong, read some of the literature, attended meetings, and became a convert. The tent meetings created much interest in surrounding areas such as Santa Rosa, where a lot and lumber for seats were offered without cost.

On Apr. 11, 1869, Loughborough baptized 15 in the first Seventh-day Adventist baptismal service in California, conducted on the farm of a Mr. Lee, near Santa Rosa. Later the members formed a temporary state organization, but were not as yet organized into churches. They elected as president D. T. Bourdeau; secretary, J. F. Wood; treasurer, J. N. Loughborough; executive committee, D. T. Bourdeau, Merritt G. Kellogg, and John Bowman. When the committee was formed, Bourdeau stated in his report: "When we came

to Petaluma we knew of but one in this county who was keeping the Sabbath. Now we know of at least seventy-five.”

As a result of the work in this area, a church 30' x 60' (9m. x 18m.) was built in Santa Rosa and dedicated by Bourdeau on Nov. 21, 1869, the first SDA church west of the Rockies. This building stood when the surrounding area was severely damaged by the 1906 earthquake. Work also was conducted in Healdsburg, but with strong opposition. From Healdsburg the tent was moved to Sebastopol, seven miles (11 kilometers) west of Santa Rosa. By 1870 there were more than 100 Sabbathkeepers in California, with four churches established, and the self-sustaining mission had a reserve of several hundred dollars.

In 1871 Loughborough began his first public meetings in downtown San Francisco. Miles Grant, a minister of the Advent Christian Church, from New England, had created some interest with 50 followers, who, not wishing to join the Methodist Church as he advised, had organized into a separate society. San Francisco was favorable to the public meetings, held in a store building at 113 Minna Street. M. E. Cornell from the East joined Loughborough for his campaign. More than 70 new members joined the church, among whom were many from Grant's group. Grant, however, was not a convert. There was a total of \$1,100 pledged in tithes in one year, and offerings of \$510.

In April 1872 at a regular session of the California state meeting in Santa Rosa, an invitation was sent to James and Ellen White to spend the winter of 1872—1873 in California. Their first appearance, Oct. 2, 1872, was at a small camp meeting held at Windsor, where future plans for evangelism were laid; from there they went with the tent to San Francisco. Their visit did much to bring about a union of the work in the West with that in the East.

In February 1873 a state conference was formed, with seven churches and a total membership of 238; and application was made for admission into the General Conference. The first year's tithe was \$2,151.51. Loughborough, the first president, continued in this position until 1878. Offices were in Oakland.

The year 1873 saw the work advance to Red Bluff and the Napa Valley. In May the newly organized conference erected a tent in Napa and established a church of 50 members. The Napa church building was dedicated by the Whites on Apr. 4, 1874. The tent went next to St. Helena.

At the second camp meeting, held at Yountville, near St. Helena, plans were laid for establishing a health institute and a branch publishing house. It was at this meeting that Moses J. Church, a constructor of irrigation ditches, accepted the SDA faith, and, in turn, carried his newfound faith to the San Joaquin Valley. Church was the founder of the irrigation system used in the valley and the one who chose the site of the city of Fresno; he became known as the “father of Fresno.” While the work was developing in northern California, Church was using his influence as newspaper editor and businessman to spread his newfound faith in and around Fresno. A church of about 50 members was organized there, and a church building was erected on the corner of Mariposa and O streets.

D. M. Canright joined the working force, beginning meetings in December 1873 in Watsonville, some 100 miles (161 kilometers) south of San Francisco. One of the converts was William Healey, who had learned of the faith in Minnesota, and who later became an outstanding evangelist in southern California.

A few believers had settled in Oakland, including John I. Tay and his wife, who in 1890 sailed from San Francisco on the maiden voyage of the missionary ship *Pitcairn*. Canright

and Cornell held meetings in Oakland in 1874, which were well attended. More than 1,500 persons gathered at Lake Merritt on June 14, 1874, when 23 were baptized. They next held tent meetings in San Jose, where 35 accepted the SDA faith, and in Santa Clara, where a church of 25 members was organized.

At the 1874 conference, Healey, Uhl, Carey, Brorsen, Knud Brorsen, Bartlett, Stockton, Howard, and Judson were licensed to preach; others were added later. Tent campaigns were conducted in Stockton, Gilroy, and Hollister. Healey and Stephens took their tent to Sacramento in 1876. In the same year J. L. Wood worked in the San Joaquin Valley, beginning at Kingsburg, where he followed up the interest created by Moses Church.

In 1874 Mrs. White said to her husband, "Somewhere in Oakland is the place to locate the paper," speaking of the proposed missionary paper for the church. After a series of providential developments, the first issue of the *Signs of the Times* came off the press in Oakland, dated June 4, 1874. In 1875 an Oakland site was chosen for the new publishing house, and the Pacific Seventh-day Adventist Publishing Association (later called the Pacific Press Publishing Association) was organized.

In 1876 in order to qualify the laity for more extended missionary work, a Bible institute was conducted in Oakland, Apr. 1—16, the conference providing board and room for the 48 who enrolled. It was led by Uriah Smith and James and Ellen White.

California converts began penetrating other areas—Nevada, Arizona, and the Hawaiian Islands. Abram La Rue went to China, the Tays to Fiji, and William Hunt to South Africa.

In the fall of 1877 two camp meetings were held, one at Yountville, in the north, where 57 were baptized, and the other at Lemoore, in Kings County, which was attended by people from points as distant as San Diego and San Pasqual; 29 were baptized.

With the opening of the Rural Health Retreat (which later became the St. Helena Sanitarium and Hospital) in 1878, the first step was taken to establish health work in the West. It was headed by Merritt G. Kellogg, who had finished an elementary medical course and returned West. In 1885 the *Pacific Health Journal and Temperance Advocate* (an earlier name of *Vibrant Life*) was launched by the medical staff of the sanitarium and printed by the Pacific Press.

At Healdsburg in 1882 a school headed by Sidney Brownsberger was opened with an enrollment of 26—from ages 5 and up—which increased in the first year to 152. At the close of the school year ministerial students were sent out as assistants for the summer tent meetings. Because of financial problems and a need to move to a more rural area, Healdsburg College closed in 1908 and was replaced by Pacific Union College. But during this time nearly 2,000 young people had passed under its influence, 400 of whom became active denominational workers. By 1900 there was a wave of interest in education as attested by an impressive number of church schools conducted by teachers from Healdsburg College and Battle Creek College. There had been early schools in Fresno, San Pasqual, and San Francisco, the first believed to be that opened in Oakland in 1889 taught by a Miss Morrison.

With the arrival in southern California in 1874 of John B. Judson, an ordained minister, SDAs for the first time had an official representative south of the Tehachapis. By this time the state conference had been divided into four Tract and Missionary Society districts, and Judson was made leader of District no. 4, which included the counties of Los Angeles, San Bernardino, and San Diego. The Judsons made their home in San Pasqual Valley, where a church later was organized. J. L. Wood held tent campaigns in Orange in 1879. S. N.

Haskell and J. H. Waggoner followed in San Diego, where they found a few Sabbathkeepers as a result of Wood's meetings. They also visited the believers in Los Angeles.

In 1879 William Healey began evangelistic meetings in Los Angeles and organized the first SDA church south of the Tehachapi Pass. This church, at first on Third Street, was moved and became known as the Carr Street church. Several years later it moved to 650 West 21st Street and was renamed the Central church.

The second church group to be organized in southern California, and the first to erect a church building, was the one in Norwalk, organized in 1884. Soon other churches were built in Los Angeles, San Diego, San Pedro, and Pasadena.

In 1887 William Healey held tent meetings in San Diego, where a church was built on 18th and G streets. Treatment rooms were opened in the late nineties by a graduate nurse from Battle Creek, and E. G. Fulton and M. A. Hollister opened a vegetarian restaurant in San Diego.

When in 1889 Merritt G. Kellogg left St. Helena Sanitarium and moved to El Monte, the first American settlement in southern California, he found two members there, and in Pomona a group of 16, who in 1886 had attended tent meetings conducted by E. A. Briggs, a blind SDA evangelist.

In 1896 a vegetarian restaurant and treatment rooms were opened under the direction of a certain Dr. Moran between Broadway and Hill on Third Street, Los Angeles. Besides the group of about 100 meeting in the Carr Street church, there was now another group meeting on the east side of Los Angeles, which was later formed into the Lincoln Park church. The California Conference, sponsoring evangelism in Nevada for some years and having had the members there under its "watch care" since 1878, was enlarged in 1883 to include Nevada. In 1889 it took the responsibility for the largely unentered territories of Utah and Arizona. In 1894 Utah was taken over as a General Conference mission, and Arizona likewise in 1895. The California Conference included Nevada until 1911. In the 1905 and 1906 *Yearbooks* it is called the California-Nevada Conference. In 1901 the California Conference became a member of the newly formed Pacific Union Conference, an area comprising the states of Montana, Idaho, Washington, Oregon, California, the territory of Alaska, Hawaii, British Columbia, Nevada, Utah, and Arizona (1902). At this time C. Santee was president of the California Conference, and offices were at 301 San Pablo Avenue in Oakland.

At the Oakland camp meeting in 1901, the first steps were taken for a division of the California Conference. At that time the area of the state south of the Tehachapi and Santa Ynez mountains was detached and organized into the Southern California Conference. In 1911 when further division was deemed desirable, Inyo and Mono counties, and a portion of Santa Barbara, together with the counties of Clark, Lincoln, Nye, and Esmeralda in Nevada, were added to the Southern California Conference, and the remaining territory in the California Conference was divided into three conferences: the California Conference, the Central California Conference, and the Northern California-Nevada Conference. The California Conference now covered a territory composed only of the following counties: Santa Cruz, Santa Clara, San Mateo, Alameda, Contra Costa, Solano, Marin, Sonoma, San Francisco, Napa, Lake, Mendocino, Trinity, Humboldt, and Del Norte. With a population of 1 million, it had 38 churches and a membership of 2,806, with 21 ministers.

In 1915 the California Conference was divided again, retaining 20 churches and a membership of 1,620 in the area south of the San Francisco Bay and west of the Coast

Range (with J. L. McElhany as president); the 21 churches and 1,261 members north of the Bay and west of the mountains to Oregon were organized as the Northwestern California Conference, with J. A. Stevens as president and with offices in Santa Rosa. But in 1918 these two were merged once more under the California Conference, with G. W. Wells, president; H. B. Thomas, secretary-treasurer.

In 1932 the California Conference terminated its separate existence and was divided between the Central and Northern California conferences. For later Seventh-day Adventist history in the state of California, see the separate conferences listed in the first paragraph of this article.

Presidents: Daniel T. Bordeau, 1869—1870; J. N. Loughborough, 1870—1878; no president, 1878—1879; S. N. Haskell, 1879—1887; J. N. Loughborough, 1887—1890; N. C. McClure, 1890—1891; S. N. Haskel, 1891—1894; N. C. McClure, 1894—1896; A. J. Breed, 1896—1897; W. T. Knox, 1897—1900; C. Santee, 1900—1901; A. T. Jones, 1901—1904; A. S. Kellogg, 1904—1906; W. J. Knox, 1906—1908; S. N. Haskell, 1908—1911; E. W. Farnsworth, 1911—1915; J. L. McElhany, 1915—1918; G. W. Wells, 1918—1922; G. A. Roberts, 1922—1932.

California-Nevada Conference

CALIFORNIA-NEVADA CONFERENCE. *See* [California Conference](#).

Calkins, Glenn Alwin

CALKINS, GLENN ALWIN (1889—1962). Evangelist and conference administrator. When he accepted the Seventh-day Adventist faith in 1919 he gave up business interests and entered Pacific Union College to prepare for the ministry. After a period in evangelistic work, he became business manager of the Loma Linda Sanitarium. He served successively as vice president of the Southern California Conference (1927), president of Southeastern California Conference (1927—1930), comptroller of the College of Medical Evangelists (1931—1934), president of the Pacific Union Conference (1933—1941), president of the Inter-American Division (1941—1947, 1951—1954), and a General Conference field secretary (1955—1958).

Cambodia

CAMBODIA. An independent republic situated between Vietnam and Thailand in Southeast Asia, with a population (1994) of 10.3 million living in a geographical area of 70,238 square miles (181,916 square kilometers). From 1863 to 1953 it was a French Protectorate.

Buddhism is the state religion, and with the people satisfied with their ancient beliefs, Christian missions have made limited progress.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Cambodia constitutes the Cambodia Attached District, in the Southeast Asia Union, which is a part of the Far Eastern Division. Statistics (1994) for *Cambodia* are difficult to verify because of the tremendous growth of our church taking place there and because church officials have not been able to enter some restricted areas of the country. But reports indicate that there are at least 36 groups of believers meeting regularly, with about 185 members (1,500 attending services) and 36 lay pastors being trained to serve these small congregations; ordained ministers, 1. Headquarters for the Cambodia Attached Mission are at Phnom Penh.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first Seventh-day Adventist worker to enter Cambodia, then a part of the Indo-China Mission, was Fred L. Pickett, who went there in January 1930. When the government refused to give him permission to build a church, he established a church of 32 Cambodian members at Tinh Bien, a village near Chaudoc, in the neighboring Cochin China (now South Vietnam). Other early workers were Eng Pheng and Svay Sas. In January 1937 Robert Bentz and his wife arrived in Cambodia and from 1939 to 1941 operated a Bible school and maternity clinic in Phnom Penh, the capital. When World War II reached Cambodia, causing other overseas leaders to leave the country, Robert Bentz was called to Saigon, Vietnam, to head the French Indo-China Mission.

In 1957 Ralph E. Neall and his family went to Cambodia—the first postwar SDA workers to arrive there. They were soon followed by Giang Tu Minh and his wife. Later Wong Yew Seng and Manuel G. Tortal joined the staff of workers. On Nov. 1, 1958, the first Seventh-day Adventist church in Cambodia was organized, with 11 charter members of many nationalities. Government recognition of the mission on Aug. 21, 1959, made possible the construction in Phnom Penh of a church building, seating 150, opened Feb. 3, 1962.

Political changes closed down SDA work in 1965, and no overseas workers were allowed in the Khmer Republic until 1972. An English language school was started by Edwin Moore in 1972. In 1975 it had more than 500 students.

The government made an agreement with the SAWS organization for relief commodities to be distributed to refugees in the country. In late 1974 Mr. and Mrs. Matthew Ferguson arrived to serve as volunteer workers with their primary responsibility in the relief area. An overseas family was called from the United States in early 1975. Although there was only one church facility located in the language school building, two services were held every Sabbath, one in a Chinese dialect and the other in the Khmer language.

In 1972 the country was no longer connected with the Vietnam Mission, but became a detached district under the supervision of the Southeast Asia Union Mission. A national missionary couple, Pastor and Mrs. Ng Gan Theow, from Singapore, reactivated the Bible correspondence school, started by Ralph Neall, which offers courses in Chinese and Khmer.

In 1975, after the Khmer Rouge takeover, SDA work, for all practical purposes, ceased.

In late 1978 Vietnam attacked Cambodia and drove the Khmer Rouge from power. During 1979 and 1980 large numbers of Cambodian refugees fled into Thailand and were settled in United Nations-sponsored camps. From 1978 to 1991 Cambodia (known as Kampuchea) remained in a state of civil war. During these years more than 300,000 refugees continued to live in camps inside Thailand.

SAWS was one of the first relief organizations to provide care for these refugees. ADRA carried on active health work for several years, and lay SDA organizations such as Adventist Frontier Missions continued to support workers in the camps until 1993 when repatriation of refugees was completed. As a result of this work, several congregations were started among the refugees living in the camps. More than 14,000 baptisms were reported and at least 600,000 refugees were taken to live in other countries. Many of the Seventh-day Adventists among this group have become active in SDA congregations in their new countries.

Beginning in 1988, ADRA led out in a project that restored an irrigation system near the ancient Angkor Wat ruins. In 1991 ADRA established a country office in Phnom Penh.

In 1991 lay Bible worker training courses were initiated in three of the camps. By April 1992, when repatriation of refugees began, 18 Bible workers had been selected to work inside Cambodia, and in 1994 reports indicate that at least double that number are at work. Attempts to locate pre-1975 members in Cambodia have not been successful so far.

In January 1993 M. Daniel Walter arrived in Phnom Penh to take up responsibilities as administrator of the Cambodia Attached District. In May of that year the Seventh-day Adventist Church was recognized officially by the government of Cambodia.

At a Global Mission rally held at Southern College on Mar. 19, 1994, more than \$500,000 was raised to establish and house 63 new congregations in Cambodia.

Cambodia Attached District

CAMBODIA ATTACHED DISTRICT. *See* [Cambodia](#); [Far Eastern Division](#).

Cameroon

CAMEROON. An independent republic in West Africa. Cameroon lies between 2° and 13° north latitude and stretches from the tropical jungles in the south to the edge of the Sahara in the north. The country is bounded on the west by the Gulf of Guinea and Nigeria, on the east by Chad, the Central African Republic, and the Congo, and on the south by Gabon and Equatorial Guinea.

First discovered by the Portuguese in 1472, the area was a German colony from 1884 until 1919, when it was made a mandate of the League of Nations and divided between France and Great Britain to administer. On Jan. 1, 1959, that portion assigned to France was granted full autonomy, and complete independence one year later. In a plebiscite held in February 1961 the northern part of the British Cameroons chose to join the Federation of Nigeria, while the southern part voted union with the Cameroon republic and became known as West Cameroon.

The Cameroon republic has an area of 179,714 square miles (465,459 square kilometers) and a population (1994) of 13 million. Agriculture is the principal occupation, the chief products being cacao, palm kernels, coffee, timber, cotton, and rubber. The climate is hot and rainy on the coast, but less hot and humid inland. Thirty-three percent of the population is Christian, 16 percent Muslim, and the rest animist. Christian missions, Catholic and Protestant, entered first in the south.

There is a great contrast between south and north Cameroon, because of differences in climate, and economic, scholastic, and religious development. Those in the north are generally either Muslim or animist. Their staple foods are many varieties of millet and Guinea corn, peanuts, and toward the east, rice. The Muslim Fulani engage in cattle raising and trading; most of the rest are subsistence farmers, raising some sheep and goats. The chief cash crops are cotton and peanuts. In the south the climate is equatorial, and the chief food crops are yams, plantains, cassava, and palm oil.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Cameroon constitutes the Central-South Cameroon Mission, East Cameroon Mission, North Cameroon Mission, and West Cameroon Mission. It is a part of the Central African Union, which is in turn part of the Africa-Indian Ocean Division. Statistics (1992) . *for Cameroon:* churches, 548; members, 56,047; elementary schools, 20; ordained ministers, 75; licensed ministers, 39; teachers, 104.

Statistics (1992) for the missions—*Central-South Cameroon Mission:* churches, 118; members, 9,993; elementary schools, 8; ordained ministers, 23; teachers, 58. Headquarters: Yaoundé-Nlongkak. *East Cameroon Mission:* churches, 234; members, 25,940; elementary schools, 10; ordained ministers, 26; licensed ministers, 17; teachers, 29. Headquarters: Bertoua. *North Cameroon Mission:* churches, 147; members, 15,625; ordained ministers,

14; licensed ministers, 11; teachers, 6. Headquarters: Maroua. *West Cameroon Mission*: churches, 49; members, 4,489; elementary schools, 2; ordained ministers, 12; licensed ministers, 11; teachers, 11. Headquarters, Douala.

Institutions

Institutions. Batouri Adventist Hospital; Central African Publishing House; Dogba Secondary School; Koza Adventist Hospital; Nanga-Eboko Adventist Secondary School.

Seventh-day Adventist Work

Seventh-day Adventist Work. Beginnings. SDA work in Cameroon began in November 1926 when W. H. Anderson, founder of several missions in South Africa and in the Congo, chose the site of the first station at Nanga-Eboko, 100 miles (160 kilometers) northeast of Yaoundé, the capital. Early in 1928 Robert L. Jones organized the first Sabbath school and the first primary school. On Jan. 1, 1929, Cameroon was assigned to the Southern European Division, and Marius Raspal, who had pioneered the work in Madagascar, was called. He erected the first brick buildings in Nanga-Eboko and conducted the first baptism there. Daniel Ndi, Josué Medjo, and Antoine Mpfoumi were the first converts. At a second baptism the wives of Ndi and Medjo also joined the church. On Mar. 12, 1930, when 11 persons were baptized, the first Seventh-day Adventist church was organized.

With the arrival of two more missionaries, Serge Yérétzian and Aimé Sallée, the work grew. National evangelists were quickly trained and sent to the following stations: Nsem, Andom, Mbong, Eteké, Ngama, Mbargué, Mbinang, Wall, Sandja, and Menga. The pioneer national workers were Daniel Ndi, Josué Medjo, Robert Amougou, Thomas Ndongo, Joseph Eto, Samuel Bina, Joseph Assou, Joseph Mimbangi, Antoine Mpfoumi, and Pierre Assamba.

In 1930 a second station was opened in Batouri, and in 1936 a third, in Ndoumbi. The work progressed continuously in that region, and contact was established with the Pygmies several years later, in 1955.

Advance Toward the South. In 1935 Marius Fridlin and his wife arrived to work among the people on the coast. On Nov. 2, 1938, Paul Bénézech and his family opened the first mission station at Grand-Batanga. In 1940 Fridlin baptized the first 18 members, who had been prepared by the African evangelists Adalbert Ekitike, Antoine Mpfoumi, and Adolphe Oyono. In 1950 a new station was opened by A. Cosendai and his wife in Nanganjango, near Kribi.

Around 1940 an interest was awakened among the Boulou tribe, and a mission station was opened in Kongo, 23 miles (37 kilometers) from Sangmélima. In 1944 a main station was opened in Avebe by E. Curmatureau, assisted by national evangelists Josué Medjo and Daniel Ndi.

In 1946 the district of Babimbi, among the Bassas, was entered. A station was opened in Mandjab by the African pastor Antoine Mpfoumi, and a school was opened by Oscar Nzhié.

In Douala, the port of Cameroon, a Sabbath school was established in 1953, directed by a layman, Antoine Mahelet. In May 1960 Pastor A. Ekitike was transferred to Douala, where he was assisted by K. Waber and his family. The following year a church of 26

members was organized. In 1963 an evangelistic center was bought, which Eliseo Cupertino used in May 1963 for a series of evangelistic meetings, the first in Douala.

North Cameroon. In January 1931 R. Bergström arrived and established a station in Dogba, 15 miles (25 kilometers) from Maroua. Later two other stations were opened, one in Mikiri, the other in Mokio. The first African evangelist, Jean Bikoé, arrived from the south in 1934 and opened a school in Dogba. In March 1935 the first six converts were baptized. In 1949 a second station was opened in Koza, in the heart of the Mandara Mountains, peopled by several Kirdi tribes. In 1954 Koza was chosen as the site for the first SDA hospital, operated by Dr. F. W. Brennwald and his wife.

Central Nyong. From the country of the Yébékolos, watered by the river Nyong and its many tributaries, many pupils went to the primary school at Nanga-Eboko. When they returned home, they taught the SDA message to their parents. In 1940—1941 the first station was established in Niamvoudou by Marius Fridlin, then in charge of the work in Cameroon. Soon, other stations were established in many neighboring villages.

After having operated under the direction of the Nanga-Eboko Mission and then under the Yaoundé Mission, the work in this prosperous section was organized as the Central Nyong Mission in 1962. The principal mission station, Niamvoudou, with its permanent chapel, was chosen as the site of the Collège Biblique Adventiste (“Adventist Bible College,” Cameroon Bible School), which opened its doors on Nov. 1, 1963, and began to train ministers and Bible workers.

In 1953, 27 years after SDA teachings were taken to Cameroon, the work was started in Yaoundé, the capital, by Kurt Scheidegger, who undertook evangelistic and construction work. A primary school was opened, which 10 years later had 1,200 pupils. In 1954 a church was organized. A church building and several school buildings were erected on a plot at the edge of the city. This mission station became well known in the capital city.

After the establishment of stations in Obala and Bilomo, north of Yaoundé, the Yaoundé Mission was organized in 1956. It included the territory of the Yébékolos people.

West Cameroon. The area on the eastern border of Nigeria (formerly the southern part of the British Cameroons) was first entered by SDAs when in December 1929 a layman, E. Gji, was sent by the Calabar, Nigeria, church board to investigate in response to a letter from Bekura. He reported that there were 27 interested persons who wished further instruction. In July 1960 M. Gbadiah went from the Calabar area and conducted an evangelistic campaign in West Cameroon. The first overseas missionary to enter the area was Louis Nielsen, who arrived in February 1961. He found a small group of unbaptized converts in Bekura village, who had been faithfully instructed for two years by a Nigerian trader, Okpan Kalu. This trader, formerly a fetish priest at Ikong in Calabar Province, had been converted by an Adventist layman named Chuks, from Calabar, but before he could be baptized he moved to the West Cameroon to set up his own business. There he shared his new faith and organized a Sabbath school. Later S. A. Chicaye, a young minister of the East Nigerian Mission, and S. Giba, a Cameroon national living in Nigeria, came as missionaries to this new territory. Within six months the number of adherents increased and a small church was built.

Development and Organization. Primary schools and, since the arrival of Paul Bernard in 1950, secondary schools have played an important part in advancing the work in Cameroon. Medical work was carried on first in temporary and later in permanent dispensaries at

Nanga-Eboko, Bertoua-Ndoumbi, Batouri, Dogba, Kribi, and Niamvoudou. The Cameroon Mission Hospital was established in Koza.

Because of world conditions, Cameroon was placed under the West African Union Mission in 1946, and directed from the General Conference headquarters at Washington, D.C. In 1949 the French West and Equatorial African Union Mission was organized, with headquarters at Nanga-Eboko, Cameroon, under the Euro-Africa Division. In 1955 the offices of the union mission were transferred from Nanga-Eboko to Yaoundé, where two buildings were constructed for offices and workers' apartments, on a hillside overlooking part of the city. In addition to the Cameroon republic, the union territory in 1974 embraced the independent states born of the old French Equatorial Africa—the Congo republic (Brazzaville), Gabon, the Central African republic, the republic of Chad—and Equatorial Guinea (Bioko and Río Muni).

Nanga-Eboko Adventist Secondary School has made considerable progress. To prepare well-qualified workers, a training program for evangelists and ministers has been organized on different levels, taking into consideration the varying educational backgrounds. In 1970 a new mission station was opened at Bafang, in West Cameroon, in the Bamiléké district, where there are more than 1 million inhabitants. The first missionaries to that district were René Augsburger and his wife. Recently work, which had been developed largely in the bush, was established in more than 35 cities of the Cameroon. Three new schools were opened: the Bergström School at Dogba, the Adventist school at Niamvoudou, and the Kribi Adventist School.

Radio work has also been organized. Presently the SDA message is being broadcast over Radio-Yaoundé, Radio-Douala, Radio-Maroua, Radio-Bertoua, and Radio-Buéa, which airs a program in English to the area formerly called the British Cameroons. Broadcasts in French are planned for the Central African Republic Mission from Bangui, the capital. In 1977 a dental clinic was opened at Yaoundé, and in 1991 a hospital was constructed at Batouri.

Camp Meeting

CAMP MEETING. A series of meetings held for a number of days, generally in a rural or semirural setting, with provision for encampment on the grounds; a type of meeting now peculiar to the Seventh-day Adventist Church and a few other denominations. Camp meetings are held in various sections of the world, usually annually, and at times when the weather is suitable for such occasions; customarily a camp meeting is conducted by a conference or an equivalent unit of church organization.

History

History. Camp meetings originated among the Presbyterians in Kentucky in the early years of the nineteenth century and later flourished especially among the Methodists. SDA camp meetings began in 1868, five years after the General Conference was incorporated in 1863. The background for the SDA gatherings was in the Millerite camp meetings of 1842—1844, in which both James White and Joseph Bates, early leaders of the SDA Church, had participated, and in similar meetings held by the Methodist Church with notable success.

The subject of holding such meetings came up at the General Conference session held at Battle Creek, Michigan, May 12—18, 1868. The minutes of that meeting reported the following: “*Resolved*, That this conference recommend to our people to hold a general camp meeting annually at the time of the sessions of our business associations.

“*Resolved*, That the Gen. Conf. Committee be authorized, at their discretion, to carry this plan into execution” (*Review and Herald* 31:356, May 26, 1868).

Two months later, in an editorial, James White set the matter before the readers (*ibid.* 32:56, 57, July 14, 1868), and made a strong appeal for general camp meetings. He referred to the unsuitability of the business sessions of the General Conference and other business sessions for a spiritual feast.

“This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week’s time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden.”

The issue of Aug. 25 carried the announcement of “Our First General Camp Meeting,” to be “held at Wright, Ottawa Co., Mich., Sept. 1—7.” This meeting (*ibid.* 32:172, Sept. 15, 1868; 32:197, Oct. 6, 1868), attended by as many as 2,000, was both a revival for the church members and an evangelistic series for the visitors. There were 22 tents, each housing the group from one local church, and two large tents for meetings in case of rain. These were arranged in a circle around the outdoor meeting place, which had a preachers’ stand and board benches. There was also a crude stand where books and tracts were sold. Within a month other camp meetings were held at Clyde, Illinois, and Pilot Grove, Iowa (*ibid.* 32:196, 216, Oct. 6, 20, 1868).

From this small beginning camp meetings have become a regular feature of SDA Church life in many countries. The next year several were held; one for New England was held in September 1869 near South Lancaster, Massachusetts. The first SDA camp meeting in the western United States convened Oct. 2, 1872, in Windsor, California. Present were J. N. Loughborough, M. E. Cornell, and James and Ellen White. The meeting lasted six days. In eastern Canada the first SDA camp meeting in Quebec was held at Magog, Aug. 21—26, 1879, with about 90 in attendance; one was held at Ayer's Flat, July 1—6, 1886. In western Canada a camp meeting was held on the banks of the Red River, near Winnipeg, Manitoba, July 2—11, 1897. At this meeting both English and German were used, A. T. Jones being the principal speaker in English. In 1904, the year before the territory of Alberta became a province, the first camp meeting for the Alberta Mission was held in Wetaskiwin.

Camp meetings have been conducted by SDAs outside of North America in various countries. When attention was given to the building up of the SDA Church in Australia, it was decided to hold the first camp meeting in the town of Brighton, Victoria (near Melbourne), in September 1893. Ellen White, who was present, wrote that this Brighton meeting awakened an interest "greater than anything we had witnessed since the movement of 1844."

Open-air encampments, often rather large, are sponsored by the SDA Church in various parts of Africa. In 1939 the Gitwe Mission, then headquarters of the Congo Union, reported a larger attendance at its camp meeting than at any other camp meeting ever held by this denomination. The number exceeded 18,000.

General Pattern for Camp Meeting Procedure

General Pattern for Camp Meeting Procedure. The usual 10-day camp meeting follows a rigorous daily schedule from six in the morning until 10 at night. Each day is filled with sermons, Bible studies, and meetings of various church departments, with some leisure time allotted for meals and rest. Separate meetings are held for young people and for several age groups of children. From early times the programs have included not only doctrinal, devotional, and evangelistic sermons but also instruction on the laws of diet and health, and on temperance. Of a Fresno, California, camp meeting in 1879 S. N. Haskell wrote: "Quite an interest was taken in the temperance question. A goodly number signed the teetotal pledge, thus severing their connection with tea, coffee, and tobacco" (*ibid.* 54:100, Sept. 18, 1879).

From the first, camp meetings have offered not only spiritual help and instruction to the lay members but also evangelistic meetings aimed at the visitors. In earlier times when camp meetings were held in a different locality in the conference each year, the convocations represented major evangelistic campaigns to reach various places.

Steering away from the basically evangelistic nature of the nineteenth-century camp meetings, SDAs today tend more and more to utilize these yearly sectional gatherings as spiritual meetings for the church members, though not ignoring opportunities for neighborhood evangelism. The practice of maintaining permanent camp meeting sites, rather than moving to different locations each year, has become general. In practically all the conferences of North America large permanent pavilions have replaced the former canvas tents as the places of general convocation. A pavilion in Lynwood, California, no longer

used for camp meetings, accommodated 10,000 or more people in one meeting. Some campgrounds have cabins; most provide family tents and accommodations for house trailers and recreational vehicles, so that as many campers as may desire can reside on the grounds during the encampment. In recent years many of the conferences have had to hold regional camp meetings because campgrounds can no longer accommodate all who wish to attend.

Camp Meeting Permanent Sites

CAMP MEETING PERMANENT SITES. Many conferences in the North American Division maintain locations for yearly camp meetings. These often have permanent buildings in which the various age groups meet, though in some cases tents may be pitched to accommodate the series, or existing school buildings are used. Space is available for recreational vehicles, and simple cabins, tents, or dormitory rooms provide living facilities during the sessions. In 1993 the following sites were in operation:

Atlantic Union Conference—*Greater New York Conference*: Camp Berkshire, Wingdale, New York; *New York Conference*: Union Springs Academy, Union Springs, New York; *Northeastern Conference*: Camp Victory Lake, Hyde Park, New York; *Northern New England Conference*: Pine Tree Academy, Freeport, Maine; *Southern New England Conference*: Southern New England Campground, South Lancaster, Massachusetts.

Seventh-day Adventist Church in Canada—*Alberta Conference*: Foothills SDA Camp, Olds, Alberta; *British Columbia Conference*: Camp Hope, Hope, British Columbia; *Manitoba-Saskatchewan Conference*: Camp Whitesand, Theodore, Saskatchewan; *Maritime Conference*: SDA Campgrounds, Pugwash, Nova Scotia; *Ontario Conference*: Cloud Lake Camp, Thunder Bay, Ontario; *Quebec Conference*: Bois Francs Adventist Camp, Ste. Clothilde de Horton, Quebec; *Seventh-day Adventist Church in Newfoundland and Labrador*: Woody Acres Camp, Trans-Canada Highway, Newfoundland.

Columbia Union Conference—*Allegheny East Conference*: Pine Forge Academy, Pine Forge, Pennsylvania; *Allegheny West Conference*: Conference Campsite, Thornville, Ohio; *Chesapeake Conference*: Highland View Academy, Hagerstown, Maryland; *Mountain View Conference*: Valley Vista Adventist Center, Huttonsville, West Virginia; *New Jersey Conference*: Garden State Academy, Tranquility, New Jersey; *Ohio Conference*: Mount Vernon Academy, Mount Vernon, Ohio; *Pennsylvania Conference*: Blue Mountain Academy, Hamburg, Pennsylvania; *Potomac Conference*: Shenandoah Valley Academy, New Market, Virginia.

Lake Union Conference—*Illinois Conference*: Broadview Academy, LaFox, Illinois; *Indiana Conference*: Indiana Academy, Cicero, Indiana; *Lake Region Conference*: Lake Region Conference Campground, Cassopolis, Michigan; *Michigan Conference*: Great Lakes Adventist Academy, Cedar Lake, Michigan; *Wisconsin Conference*: Camp Go-Seek, Oxford, Wisconsin.

Mid-America Union Conference—*Central States Conference*: Central States Conference Center, Kansas City, Kansas; *Dakota Conference*: Dakota Adventist Academy, Bismarck, North Dakota; *Rocky Mountain Conference*: Mills Spring Camp, Casper, Wyoming.

North Pacific Union Conference—*Alaska Conference*: Palmer, Alaska; *Idaho Conference*: Gem State Academy, Caldwell, Idaho; *Montana Conference*: Mount Ellis Academy, Bozeman, Montana; *Oregon Conference*: Gladstone Park Campground, Gladstone, Oregon; *Upper Columbia Conference*: Walla Walla College, College Place, Washington; *Washington Conference*: Auburn Adventist Academy, Auburn, Washington.

Pacific Union Conference—Arizona Conference: SDA Campgrounds, Prescott, Arizona; *Central California Conference:* SDA Campgrounds, Soquel, California; *Nevada-Utah Conference:* SDA Campgrounds, Springville, Utah; *Northern California Conference:* SDA Redwood Area Campgrounds, Redcrest, California.

Southern Union Conference—Carolina Conference: Lake Junaluska Assembly, Junaluska, North Carolina; *Florida Conference:* Forest Lake Academy, Apopka, Florida; *Georgia-Cumberland Conference:* Southern College of Seventh-day Adventists, Collegedale, Tennessee; *Gulf States Conference:* Bass Memorial Academy, Lumberton, Mississippi; *Kentucky-Tennessee Conference:* Highland Academy, Portland, Tennessee; *South Atlantic Conference:* South Atlantic Campground, Orangeburg, South Carolina; *South Central Conference:* Oakwood College, Huntsville, Alabama; *Southeastern Conference:* Hawthorne, Florida.

Southwestern Union Conference—Arkansas-Louisiana Conference: Ozark Adventist Academy, Gentry, Arkansas; *Oklahoma Conference:* Wewoka Woods Adventist Center, Wewoka Woods, Oklahoma; *Southwest Region Conference:* Lone Star Camp, Athens, Texas; *Texas Conference:* Southwestern Adventist College, Keene, Texas; *Texico Conference:* Sandia View Academy, Corrales, New Mexico.

Campbell, Alexander John

CAMPBELL, ALEXANDER JOHN (1901—1970). South Sea Island missionary. Born in Kalgoorlie, Western Australia, he was instructed in present truth from earliest childhood. Graduating from Avondale College in 1924, he spent a year in colporteur work followed by two years in evangelism in north New South Wales. In 1925 he married Emily Ford. In 1927 he went to Buin in the Solomon Islands for two years and then to Choiseul for another seven years. In 1936 he began a long term in the Eastern Highlands of New Guinea. With the exception of the war years, he worked there until his return to Australia in 1960. From that year until 1967, he was curator of Ellen G. White's old home, Sunnyside, at Cooranbong.

During his retirement, he engaged very actively in furthering the work of the International Educational Recording Organization, headed up by Herbert Ford in California. This group places in the hands of primitive peoples the world over small hand-operated gramophones with gospel recordings in their own tongue.

Campbell, Malcolm Neal

CAMPBELL, MALCOLM NEAL (1874—1958). Minister, administrator. He was born on Prince Edward Island, Canada, and married Ida Lillian Frohmader in 1897. From 1895 to 1906 he held various pastorates, among them that of the Battle Creek church. With his appointment as president of the Iowa Conference in 1908 began a succession of administrative positions that lasted until his retirement.

He became president of the Eastern Canadian Union (1912), and of the British Union Conference (1917). On his return to North America in 1922, he became assistant secretary of the General Conference until he became secretary of the Bureau of Home Missions (1924). On the uniting of the Eastern and Western Canadian unions in 1932, he became the first president of the Canadian Union. He became president of the North American Division in 1936 and retired in 1939.

Campinas Adventist Academy

CAMPINAS ADVENTIST ACADEMY. *See* [São Paulo Academy](#).

Camping

CAMPING. Part of the AY recreational and training program. Organized Seventh-day Adventist youth camps began with a junior boys' camp in the summer of 1926 in Michigan. The next year a girls' camp was added in Michigan and a boys' camp was held in Wisconsin. In 1928 similar camps were first held in California.

The object of these AJY summer camps, conducted by the various conferences, was to invite junior youth to engage in vigorous activity in a healthful Christian environment for the purpose of developing Christian character and habits of usefulness. By 1930 leadership training camps and senior youth camps were being conducted, designed to provide senior young people with the benefits of outdoor life and Christian fellowship. The camping idea began to spread to other divisions of the world field. The greatest growth took place in the 1950s. In 1964 there were 741 junior youth camps conducted in the world field, with an attendance of 46,465.

As conducted in the mid-1960s, the typical daily program at a youth camp begins with reveille, flag raising, and morning watch. After personal inspection, there is breakfast and inspection of quarters. Morning and afternoon sessions are devoted to crafts and MV Honors, with as much swimming, hiking, boating, and horseback riding as time allows.

Religion is given top priority, with early-morning prayer bands, midmorning "camp councils," and campfire devotions. Often an ordained minister serves as camp pastor, speaking each morning at camp council and leading up to a decision for baptism by the end of the camp. The Friday night campfire frequently climaxes with a consecration service.

There is a strong trend toward erecting permanent camp facilities on conference-owned property. Such a camp provides a lodge, a kitchen and dining room, a headquarters building, quarters for staff members, an infirmary, a nature center, cabins for the campers, and where needed, a standard-sized swimming pool; also, wherever possible, one or more outpost camps, where hikers can spend a night or two roughing it.

In addition to junior and senior summer camps there are teenage camps and occasionally adult or family camps; also camps for underprivileged children.

Campion Academy

CAMPION ACADEMY. A coeducational boarding school on the senior high school level, operated by the Colorado Conference, and situated four miles (6 kilometers) south of Loveland, Colorado.

The need for a school in the area was sensed in the early 1900s by H.M.J. Richards, who, concerned about a Christian education for his own boys and other young people, obtained conference permission to raise funds for an academy and collected more than \$7,000.

The need was also felt in 1904 by W. A. Hankins, who noted that Seventh-day Adventists near Berthoud, Colorado, had been meeting for some 20 years but had not yet sent out one foreign missionary or Bible instructor. At camp meeting that year he offered any five acres of his homestead for a conference school. A committee consisting of G. F. Watson (conference president), H.M.J. Richards (vice president), G. W. Anglebarger, F. M. Wilcox, Watson Ziegler, E. E. Farnsworth, Elbridge Green, and Horace Williams selected the present site of Campion Academy.

By 1907 a classroom building and a dormitory had been erected, and a modest beginning made. Frank A. Page, the first teacher and principal, had 29 students in grades 1 through 9. The first class, three in number, was graduated in 1911. Called Eastern Colorado Academy at first, the school was later renamed Campion Academy from a nearby stop and spur of the Colorado and Southern Railway. Because expenses of construction and maintenance were met largely by the local church, the earliest years demanded great personal sacrifice on the part of students and teachers. But by 1927, the school's twentieth anniversary, the last of the mortgage papers were burned.

In 1919 the chapel and administration building was destroyed by fire. It was replaced by a brick building, Hankins Hall, which was completed in 1921 and served as administration building and provided classroom, library, chapel, and dining room space.

A notable feature in the early years of the school was the Little Leaven League, a small but influential student organization formed in 1913 to prepare student speakers for missionary activity. John Turner, Roy Miles, Harold M. S. Richards, John Deapen, Kenneth Gant, Charles Stagner, Roger Altman, and Albert E. Hagen began their evangelistic service in this organization.

The school's first dormitory housed both boys and girls and contained the dining room. Then a girls' residence, which included food service, was erected in 1912 of concrete blocks made by students and staff. This dormitory stood nearly 40 years. The original frame dormitory served the boys until a brick home was completed in 1938. Another girls' dormitory was built in 1946. When finally completed in 1953, the dormitory could house 140 girls. In 1980 this dormitory was replaced by a single-story X-shaped building that boasted bathrooms in every suite, a chapel, kitchen, and dean's apartment.

In June of 1951 a gymnasium was erected during camp meeting week and occupied on the last Sabbath. A beautiful new church was completed in December 1966, which serves both the student body and the community. A new classroom-administration building, which

combined all instructional facilities under one roof, was completed in 1967. In 1969 a new building was finished that doubled the boys' dormitory space and provided a new cafeteria. Six new homes for faculty had been added also by 1969. In 1974 one more home was built and funds were raised to complete the campus landscape plan.

Although situated in the shadow of the Rockies, Campion Academy depended for water first on a bucket brigade from the Hankins farm home, then on a water wagon, and later on cisterns. In 1937 a four-inch (10-centimeter) water main from the city of Loveland was installed, but by 1956 this was inadequate. In December 1962 connection was made with the Little Thompson Water Association, which provided the school with abundant pure water with good pressure.

Academy industries include Bake 'n' Serve; Silver State Packaging Company, contract packagers and producers of plastic bags; a literature evangelistic ministry; several cabinet shops; a greenhouse; and a graphics business. A press that operated from the earliest years was closed in 1955. The dairy was discontinued in 1974.

Student publications are the school annual, *Mountain Echoes*, and an annual literary journal called *Images*. A monthly newsletter put out by the administration is called the *Campus Communique*. In the past, students also published a paper called *The Frontiersman*, previously known as *The Reflector*, then *The Rocky Mountain Academician*.

Enrollment in 1974 was 324, of whom 256 were in dormitories. The 30-member staff exceeded in number the student enrollment of the first year. Because of demographics, enrollment dropped to about 180 by the 1992—1993 school year, with a third of these attending from the village. Hundreds of the 4,034 alumni graduated by 1993 fulfill the dream of the little group of missionary-minded students of 82 years before.

Principals: F. A. Page, 1907—1908; E. E. Farnsworth, 1908—1911; E. G. Salisbury, 1911—1913; C. L. Taylor, 1913—1915; W. A. Gosmer, 1915—1916; J. B. White, 1916—1917; D. D. Rees, 1917—1919; H. F. Saxton, 1919—1920; C. R. Kite, 1920—1921; H. E. Westermeyer, 1921—1925; W. E. Straw, 1925—1926; E. F. Heim, 1926—1935; G. M. Mathews, 1935—1937; E. E. Bietz, 1937—1941; W. H. Shephard, 1941—1944; V. W. Becker, 1944—1951; O. L. Heinrich, 1951—1955; L. G. Barker, 1955—1959; G. Glenn Davenport, 1959—1965; William Fuchs, 1965—1974; J. A. Shepard, 1974—1976; D. W. McNutt, 1976—1978; Richard Duerksen, 1978—1982; Don R. Keele, 1982—1986; Hal Hampton, 1986—1991; David P. Gillham, 1991— .

Campsites

CAMPSITES. *See* [Youth Campsites](#).

Canada

CANADA. A member nation of the British Commonwealth of Nations and of the United Nations with a land area of 3,851,809 square miles (9.9 million square kilometers) and a population (1994) of 28.1 million. The country is officially bilingual, with French and English as the two principal languages.

The history of the Seventh-day Adventist Church in Canada is given in separate articles under the names of the conferences and missions that compose the Seventh-day Adventist Church in Canada: *see* [Alberta Conference](#); [British Columbia Conference](#); [Manitoba-Saskatchewan Conference](#); [Maritime Conference](#); [Ontario Conference](#); [Quebec Seventh-day Adventist Conference](#); and [Seventh-day Adventist Church in Newfoundland and Labrador](#).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Canada, plus the French possessions of Saint Pierre and Miquelon (two islands off the coast of Newfoundland, with a combined population of 6,000), forms the Seventh-day Adventist Church in Canada, which in turn is part of the North American Division. Statistics (1992) for *Canada*: churches, 328; members, 42,083; church schools, 77; ordained ministers, 216; licensed ministers, 45; Bible instructors, 4; teachers, 330. Headquarters for the Seventh-day Adventist Church in Canada are at 1148 King Street East, Oshawa, Ontario, Canada. For statistics of the conferences and missions, see the article under each name.

Institutions

Institutions. For institutions in Canada, *see* [Seventh-day Adventist Church in Canada](#).

Canada, Seventh-day Adventist Church in

CANADA, SEVENTH-DAY ADVENTIST CHURCH IN. *See* [Seventh-day Adventist Church in Canada](#).

Canadian Adventist Messenger

CANADIAN ADVENTIST MESSENGER (1932— ; biweekly; weekly before May 2, 1933; supersedes *Eastern Canadian Messenger* and *Western Canadian Tidings*; files in GC). Official organ of the Canadian Union Conference. It replaced the organs of the two earlier Canadian Union conferences at the time these conferences were united into one in 1932. It began with volume 1, but it bore the same name as the much earlier *Canadian Union Messenger*, the organ of the original Canadian Union Conference (the eastern provinces only), issued from 1901, which was renamed *Eastern Canadian Messenger* in 1913, at the time the union was renamed. The *Western Canadian Tidings* was issued from 1911 to 1932.

In 1977 the name was changed from *Canadian Union Messenger* to *Canadian Adventist Messenger*. It is published monthly at Maracle Press, Limited, in Oshawa.

Canadian Publishing Association

CANADIAN PUBLISHING ASSOCIATION. *See* [Pacific Publishing Association](#).

Canadian Signs of the Times

CANADIAN SIGNS OF THE TIMES. See *Signs of the Times (Oshawa, Ontario)*.

Canadian Union College

CANADIAN UNION COLLEGE. A coeducational boarding school operated as an accredited high school, as a junior college, and as a senior college in the field of theology by the Seventh-day Adventist Church in Canada at College Heights, in the province of Alberta, Canada, 100 miles (160 kilometers) north of the city of Calgary and two miles (three kilometers) north of the town of Lacombe (7,700 population). The 12 major buildings of the school plant are surrounded by more than 2,000 acres (800 hectares) of farmland belonging to the school. It was known successively as Alberta Industrial Academy (1907—1919), Canadian Junior College (1919—1946), and Canadian Union College (1946—). The 1992—1993 enrollment was 551 (353 college and 198 secondary).

Origin

Origin. At the General Conference session of 1901, held at Battle Creek, Michigan, J. W. Boynton, of Nebraska, was assigned to Alberta, then a mission field. At that time Alberta was part of the Northwest Territories (it became a province of the Dominion of Canada in 1905). Of the 50 members found by Pastor Boynton upon arrival, 35 were German believers meeting in a church at Leduc, 60 miles (100 kilometers) north of the present site of Canadian Union College. In 1906 at a camp meeting held in Red Deer, the Alberta Conference was organized, with C. A. Burman as the first conference president. By that time three church schools had been opened in the province, but the growing number of SDA families created a demand for education on higher levels. Upon the recommendation of the conference committee, Burman took charge of the new educational enterprise, and school opened in temporary quarters in the town of Leduc on Jan. 1, 1907. The initial enrollment of nine increased to 27 before the end of the three-month term.

The first faculty consisted of C. A. Burman, principal and Bible teacher; Mrs. C. A. Burman, teacher of the common branches of learning; W. O. James, instructor in methods of selling denominational books; and Mrs. L. T. Heaton, cook. This first school was established primarily to train colporteurs.

During the summer of 1907 the Alberta Conference solicited funds and borrowed money to purchase a farm on which to relocate the school. At a conference held at Lacombe, Alberta, July 1—7, 1907, C. A. Burman, J. W. Boynton, Henry Block, A. C. Anderson, Charles Rick, L. T. Heaton, and H. R. Kitto were chosen to select a site. The place chosen for the school, which was named the Alberta Industrial Academy, was a 160-acre (65-hectare) farm three miles (five kilometers) west of Leduc, on which were two two-story structures, a barn, granary, and other small buildings. The first regular school term of the Alberta Industrial Academy opened on Nov. 9, 1907, and lasted for six months. The enrollment that year was 36.

Relocation in Lacombe. By 1909 need for expansion was so evident that it was proposed to erect two additional buildings—a girls' dormitory with kitchen and dining hall, and a

boys' dormitory with chapel and classrooms. Every member in the conference was asked to sell three copies each of Ellen White's books *Christ's Object Lessons* and *The Ministry of Healing* to help defray the expenses to be incurred. However, as a result of the counsel of W. A. Spicer, who visited Alberta in the spring of 1909, it was decided to seek a new location so that a school and a sanitarium might be operated jointly. A gift of \$3,000 made possible the purchase of 198 acres (80 hectares) near Lacombe, sold to the conference by Andrew Gilmour. The plan was to move both the school in Leduc and a sanitarium in Edmonton to the new location at Lacombe. However, since greater emphasis was being placed upon the educational work, only the school plant was built on the new site (see [Bethel Sanitarium](#)).

J. I. Beardsley was chosen as principal of the new school. His arrival from South Dakota in the fall of 1909 permitted Burman to give his entire time to his duties as president of the Alberta Conference. Beardsley, who was connected with the school until 1914, functioned as business manager and teacher as well as principal. Associated with him were I. G. Ortner, preceptor, mathematics and German Bible teacher; Mrs. I. G. Ortner, German language and primary teacher; Mrs. Leona Burman, English teacher; Essie Barber, preceptress and matron; and Mrs. A. J. Beardsley, science and history teacher.

Because the school had neither the funds nor the time in that summer to erect the buildings needed, it was necessary during the first year to hold the school in a large barn. A number of girls lived in tents until the dormitory was ready for occupancy in December. The boys' dormitory was built in 1910. The 81 students who enrolled for the first year on the new campus endured many hardships because of the subzero weather and the primitive living conditions. Grades 7 through 10 were taught, based on the American four-unit high school system. The library consisted of 92 volumes. The first industry was a broom factory established during the 1911—1912 school year. Wages for student labor in those years averaged 10 cents an hour.

In the summer of 1912 construction began on the administration building, and other buildings were added as the school progressed. In 1913 the academy graduated the first class in its history, consisting of one student, Walter A. Clemenson.

Curriculum Changes. In 1915 E. D. Dick, of Lincoln, Nebraska, was elected principal. During his administration study was given to changing the school program from the four-unit plan copied from American schools to the spiral system followed in Canadian public schools; but it was several years before an agreement on this change was reached and the plan implemented.

Canadian Junior College. By 1918 denominational leaders realized that the curriculum should be extended to meet the needs of the growing constituency, and in February 1919 the school, still under Dick's administration, achieved junior college status. At the same time control of the institution was transferred from the Alberta Conference to the Western Canadian Union Conference, comprising the local conferences of British Columbia, Alberta, Saskatchewan, and Manitoba.

On May 28, 1930, a fire of incendiary origin burned three buildings, with a loss of \$100,000. Reconstruction began almost at once despite a time of drought and financial depression. School was resumed in October in partially completed buildings.

Impetus for the growth of the school came from the Saskatchewan Conference when in 1931 its academy at Battleford closed and the students came to augment the enrollment of Canadian Junior College.

H. M. Johnson (1940) built large barns and expanded the farming operations.

Senior College Status in Theology. In the summer of 1945, E. E. Bietz, of South Dakota, became president of the institution. On the foundation laid by his predecessors, and with the active support of H. L. Rudy, president of the Canadian Union Conference, Bietz directed further physical and scholastic expansion. Work was begun in 1948 on a new dormitory for the young women, and a cafeteria building was constructed in 1950. Changes were made in the scholastic program; in the summer of 1946, the school was raised to senior college status in the area of theological training, and on Mar. 31, 1947, it was renamed Canadian Union College.

H. T. Johnson, who became president in 1951, undertook to expand the industrial program in order to provide more work for students. A building was erected to house the printing press and the bindery; the farm was enlarged and modernized; and a furniture factory was built, specializing in upholstered furniture. These industries furnish students more than \$230,000 worth of work each year.

In 1959 the Canadian Union Conference and the Canadian Union College board voted to launch a 10-year, million-dollar expansion program to provide additional faculty housing and school buildings. A new \$300,000 cafeteria, accommodating more than 500 students, and having the dining area and kitchen facilities both on the main floor, was completed in 1964. The former cafeteria building was remodeled to serve as a library.

N. O. Matthews, who became president in 1971, undertook to upgrade the academic program. Negotiations for affiliation with the University of Alberta, begun by the former president, P. G. Miller, were carried to completion; and beginning with the 1971—1972 school year, first-year university-level studies leading to a baccalaureate degree were offered in arts, science, education, business administration, physical education, dentistry, medicine, pharmacy, and household economics. During the summer of 1972, a \$200,000 Career Center was constructed to accommodate nonuniversity-bound students in career-oriented areas such as upholstery, bookbinding, fibreglassing, general contracting, industrial management, commercial cooking, business administration, secretarial science, printing technology, and auto mechanics. The Career Center also provided for the needs of high school and college students interested in an industrial arts program, as well as offering adult continuing education courses. Because of decreased enrollment in the career-oriented areas, these programs were terminated.

In March 1982 the academy was separated from the college and named Parkview Adventist Academy.

In September 1991 the college received approval to offer the B.A. degree program (three-year) under the authority of the government of Alberta upon the recommendation of the Private Colleges Accreditation Board (PCAB).

The college has a provincially approved partner campus agreement, begun in 1979, with Union College to offer various four-year degree programs in such areas as Bachelor of Arts, Bachelor of Business Administration, Bachelor of Education, and Bachelor of Science. These degrees are scheduled to become Canadian Union College degrees by 1996.

La Sierra University offers a graduate, professional program through an extended campus program at Canadian Union College. Under this arrangement, which began in 1983, students may complete the requirements for a Master of Arts degree in Elementary Education in four

summers. This program, which is accredited by the Western Association of Schools and Colleges, operates with the approval of the Alberta Ministry of Advanced Education.

Since 1989 Loma Linda University has offered a graduate, professional extended campus program at Canadian Union College. Under this arrangement, students may complete the requirements for a Master of Science degree in marriage and family therapy in two academic years. This program, which also is accredited by the Western Association of Schools and Colleges, operates with the approval of the Alberta Ministry of Advanced Education.

During the fall of 1992 the Department of Career and Continuing Education was established, which offers nonacademic career programs in office management.

Physical improvements since 1974 include a gym complex with swimming pool, Lakeview Hall (college dormitory), a furniture factory, remodeled Education Department facility, remodeled Arts Department facility, additional classrooms in the old Career Center building, and the Chan shun Science Center.

Principals and Presidents—Alberta Industrial Academy: C. A. Burman, 1907—1909; J. I. Beardsley, 1909—1914; C. A. Burman, 1914—1915; E. D. Dick, 1915—1919. *Canadian Junior College:* E. D. Dick, 1919—1922; C. L. Stone, 1922—1923; H. J. Klooster, 1923—1927; J. I. Beardsley, 1927—1928; C. O. Smith, 1928—1933; H. K. Martin, 1933—1937; L. W. Cobb, 1937—1940; H. M. Johnson, 1940—1945; E. E. Bietz, 1945—1946. *Canadian Union College:* E. E. Bietz, 1946—1951; H. T. Johnson, 1951—1965; R. A. Figuhr, 1965—1967; P. G. Miller, 1967—1971; N. O. Matthews, 1971—1982; Malcolm Graham, 1982—1987; Reo Ganson, 1987—1991; J. D. Victor Fitch, 1991— .

Canadian Union Conference

CANADIAN UNION CONFERENCE. *See* [Seventh-day Adventist Church in Canada](#).

Canadian Watchman

CANADIAN WATCHMAN. See *Signs of the Times (Oshawa, Ontario)*.

Canadian Watchman Press

CANADIAN WATCHMAN PRESS. *See* [Pacific Publishing Association](#).

Canal Zone

CANAL ZONE. *See* [Panama](#).

Canary Islands

CANARY ISLANDS. *See* [Euro-Africa Division](#); [Spain](#).

Cancele Secondary School

CANCELE SECONDARY SCHOOL. A coeducational boarding school operated by the Cape Conference, a section of the Southern Africa Union Conference, an attached field of the General Conference. It is situated near Mount Frere in Griqualand East, on 83 acres (35 hectares) of farmland, purchased from the Salvation Army, at the foot of a beautiful range of mountains, which can be seen from the outskirts of Umtata, the capital of the Transkei, 70 miles (110 kilometers) away. In 1974 there were 194 in the secondary classes, with seven teachers. The total enrollment, which included the higher primary, was 275, mainly Xhosa-speaking students.

Cancele was established through the self-sacrificing work of a succession of African and European teachers and missionaries. In 1927 J. N. de Beer and his family, with Charlie Mangcoto and Mountain Yaze, began mission work on the farm. Despite strong opposition, within a few months an elementary school was opened, and on Dec. 22, 1928, a church with a membership of 31 was organized.

The African district pastor who is in charge of the churches and companies in the surrounding district makes his home at the school. With the cooperation of members of the staff and the senior students, he cares for these companies and conducts public evangelism.

In 1954 secondary schoolwork was added and the school became the Cancele Secondary School. The majority of pupils continue their education at Bethel College, where a strong spiritual program is maintained.

Principals: I J. van Zyl, 1954—1959; G. P. Magee, 1960—1963; A. Koopedi, 1964—1965; K. O. Magenu, 1966—1967; B. B. Mafuya, 1968—1971; P. Ntshangase, 1972—1976; J. J. Mdakane, 1977—1979; G. B. Yaze, 1980—1984; S.B.M. Baduza, 1984—1987; J. M. Skosana, 1988—1990; E. T. Kwanimi, 1990—1992; H. K. Kachoka, 1993— .

Canright, Dudley Marvin

CANRIGHT, DUDLEY MARVIN (1840—1919). A onetime Seventh-day Adventist minister and writer who renounced his church affiliation and acquired prominence as the champion of theological opposition to SDA teachings. Ordained to the SDA ministry in 1865, he became a forceful preacher and a polemic writer of considerable ability. He took a prominent part in church administration and for two years was a member of the General Conference Committee. Capable and successful, he became intolerant of the opinions of others and chafed under the administrative control of his fellow ministers and the close guidance of testimonies from Ellen White. He also showed instability of temperament, losing heart and doubting his faith when disagreeable experiences came to him. Several times before his separation from the church he left the ministry, then returned and carried on with great vigor. A vision of greater achievement in the service of a cause more popular than that of SDAs finally led him to resign and sever his connection with the church in February 1887. In April of the same year he was ordained to the ministry of the Baptist church at Otsego, Michigan, his home. Two years later he resigned from this position and devoted his time to writing against SDAs. In 1889 he published a book entitled *Seventh-Day Adventism Renounced*. In it he set forth his arguments against the doctrine of the imminent return of Christ, denied the binding nature of the Ten Commandments, rejected the ministry of Ellen White, ridiculed the church leaders, and forecast the early disappearance of the SDA movement.

Canright's views are reviewed, analyzed, and refuted in W. H. Branson's book *In Defense of the Faith* (*Review and Herald*, 1933).

Canton Middle School

CANTON MIDDLE SCHOOL. *See* [Hong Kong Adventist College](#).

Canton Training Institute

CANTON TRAINING INSTITUTE. *See* [Hong Kong Adventist College](#).

Cap-Haitien Adventist Academy

CAP-HAITIEN ADVENTIST ACADEMY (Collège Adventiste du Cap-Haitien). A coeducational secondary school owned and operated by the North Haiti Mission. In 1963 the North Haiti Mission committee took an action adding the secondary classes to the existing elementary school known as École Toussaint Louverture. At the end of the same year, the Franco-Haitian Union added its approval.

For the school year 1964—1965, the school offered the equivalent to seventh, eighth, and ninth grades, with an enrollment of 40 students. Amos Bossou, the principal of the elementary section, was chosen to be the principal of that new section.

Elie Henry, who became education secretary for the North Haiti Mission in January 1965, succeeded Bossou, who was called to be a district leader. In May 1965 the school was surveyed by Dr. Walton Brown, then Inter-American Division secretary of education. His report was encouraging, and the school was recognized by the Inter-American Division Department of Education. Before the end of 1965 the Haitian government's Department of Education also granted accreditation to the school.

In the beginning the development was slow. But under the leadership of Carolus Augustin the school made appreciable progress and the enrollment continued to increase.

In 1990 a vocational section was added. As of 1993 enrollment in the secondary school was 1,250 with 144 in the vocational section. In 1993 the headmaster was Daniel Calixte.

Cape Conference

CAPE CONFERENCE. *See* [South Africa, Republic of](#).

Cape Sanitarium

CAPE SANITARIUM. A medical institution operated from 1904 to 1934 about nine miles (14 kilometers) from Cape Town, South Africa, on a piece of property left vacant by the closing of the Plumstead Orphanage. This orphanage, begun in 1895 on another site (Timor Hall Estate), had been donated by the Mrs. E. A. Wessels family, and had cared for from 10 to 20 children for almost 10 years.

Dr. George Thomason, his wife, and his sister, Ida Thomason, arrived in South Africa from the United States in 1904 to operate the new sanitarium. Within a year there were no empty beds. Ida Thomason, who was a graduate nurse, was the matron and organized a nurse's training course. Among the young men and women trained here were some who entered mission service in the countries lying north of the Limpopo River. By 1908 the assets of the institution had risen to £6,270 and the bed capacity had increased to 24. In 1910, 10 more beds were added. In that same year Gen. Louis Botha, then serving as the first prime minister of the Union of South Africa, was a patient in the sanitarium. In addition to its other services, the institution served as a haven of peace for the missionaries who arrived from the north seeking to rebuild their health after arduous years in the tropics.

In 1911 Dr. Thomason was called to become medical secretary of the General Conference. However, Ida Thomason served the sanitarium until 1933.

In the middle 1920s the Cape Sanitarium became the Plumstead Nursing Home. Unable to survive the Depression of the early 1930s, it was closed in 1934.

Cape Verde

CAPE VERDE. A republic located in the Atlantic Ocean. An archipelago situated off the westernmost projection of Africa, it was discovered in 1460 by the Portuguese, and is composed of 10 main islands with about 425,000 inhabitants (1994 estimate), most of whom are of Portuguese descent.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. In January 1974 the Cape Verde Islands were joined with Guinea-Bissau in forming the Guinea-Cape Verde Mission. The territory of Cape Verde presently constitutes the Cape Verde Mission. It is a part of the Sahel Union Mission, which in turn is a part of the Africa-Indian Ocean Division. Statistics (1992) for *Cape Verde*: churches, 8; members, 1,483; church or elementary schools, 1; ordained ministers, 4; credentialed missionaries, 2; licensed ministers, 2; teachers, 2. The Cape Verde Mission headquarters are in Praia.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first SDA to visit Cape Verde appears to have been L. C. Chadwick, who stopped there in October 1892. In 1933 Antonio J. Gomes, who had emigrated to the United States, returned for a visit to his native village of Nossa Senhora do Monte on the island of Brava. Being an SDA, he aroused an interest in the teachings of his church. To follow up the interest, A. F. Raposo and his family were sent to Brava from Portugal, arriving on July 16, 1935. A Sabbath school of about 50 persons was organized in N. S. do Monte, and later another Sabbath school was organized in Vila de Nova Sintra. In March 1936, 15 persons were baptized, and in 1938 Gomes erected a building at N. S. do Monte to serve as a church, school, and residence. Pamphlets were sent from Brava to the other islands, and soon letters were received from São Vicente, São Tiago, and Fogo from those who had become interested in the SDA faith. Other missionary families were sent out, and now SDA work is established on each of these islands as well as on Brava.

Cape Verde Mission

CAPE VERDE MISSION. *See* [Africa-Indian Ocean Division](#); [Cape Verde](#).

Capricorn Adventist Retirement Village

CAPRICORN ADVENTIST RETIREMENT VILLAGE. *See* [Adventist Retirement Village \(South Queensland Conference\)](#).

Caprivi Zipfel

CAPRIVI ZIPFEL (also known as Caprivi Strip). A long narrow strip of land extending from the extreme northeast of Namibia (formerly South-West Africa) to the Zambezi River. It measures 300 miles (480 kilometers) in length and is nowhere more than 50 miles (80 kilometers) wide. The 1993 population was approximately 50,000. Its existence results from the aim of the German authorities at the end of the nineteenth century to unite their colony in South-West Africa with that in East Africa. The name is derived from that of Count Leo de Caprivi, who succeeded Prince Bismarck as imperial chancellor in 1890. Under his regime the area was ceded by Britain in 1893. The Caprivi Zipfel is almost dead flat, and having several large rivers, is of potential importance to the possible reclamation of the Kalahari Desert. Because of its isolation from South-West Africa, it was joined to Bechuanaland after World War I, and since 1939 has been administered from Pretoria. During the Bechuanaland administration of Caprivi its people approached the government in Mafikeng to send missionaries to teach the people the gospel and how to read and write. W. H. Anderson, who was then in Mafikeng, received the message and began immediately to respond to the call. He visited two regional chiefs in 1919 and agreed to send teachers. Two were sent from Rusangu Mission in what was then Northern Rhodesia, now Zambia. They were Henry Mabona and Nathan Muyapekwa. A school was opened in 1920 at Ikaba, marking the beginning of Seventh-day Adventist work.

In April 1921 G. L. Willmore was called from Congo (now Zaïre), where he was serving, to go to Caprivi. He was joined by N. Bulgin as the first White missionaries to the country. Schools were opened all over the area with a mission station at Katima Mulilo. Other missionaries were sent as evangelists. The last missionary was P. W. Owen. During his term of service the entire Caprivi work was shut down in 1943. The torch of the gospel continued to shine through dedicated former teachers. Men such as Joel Mwilima, Dickson Mutabelezi, Davison Mubonenwa, and Mixon Fwambi continued to hold believers in the faith for years without pay or encouragement from foreign workers until 1949, when W. M. Cooks began coming back once a year for camp meeting. He continued to strengthen the work until his retirement in 1972.

In that year the Caprivi Mission was organized as a part of the Zambesi Union, which was in turn part of the Trans-Africa Division. In 1975 there were nine churches, with a membership of 1,328.

At the end of 1972 the Caprivi Strip Field was organized. It continued to operate under the Zambesi Union until the end of 1981. In January 1982 the Caprivi Strip Field became the sixth suborganization of the Southern Union (Africa). In 1984 the territory was extended to take in the unentered territories of Kavango, with a population of about 170,000, and Tsumkwe, with about 10,000. These regions have been known as North East Namibia since declaring independence in 1990. In 1993 the field, by the authority of the Southern Africa Union, changed its name to North-East Namibia Field. In that year there were 28 churches with a membership of 6,525.

Carcich, Theodore

CARCICH, THEODORE (1905—1988). Administrator. Born in Yugoslavia, he began his service as pastor-evangelist in the New York Conference, eventually moving to the Southern New England Conference, where he became president. He continued his presidency in the Illinois, Washington, and Central union conferences until his election as vice president of the General Conference for the North American Division in 1962. In 1966 he became a general vice president of the General Conference. He died Feb. 12, 1988, near Moscow, Idaho.

Cardey, Elmer Lee

CARDEY, ELMER LEE (1884—1973). Pioneer, missionary, evangelist, administrator. A native of Wisconsin, he studied at Bethel Academy in that state and at Emmanuel Missionary College in Michigan. In 1906 he went to the Bay Islands in Central America. The Bay Islands Mission was the first to be organized in the Inter-American Division, and Elder Cardey became its first president. He returned to the United States, and in 1911 worked in the Atlantic Union, where he launched the first Bible correspondence course in the Seventh-day Adventist denomination. He engaged in evangelistic work in New York state and served as chaplain of the New England Memorial Hospital for four years. For a time he served as president of the Southern New England Conference and then went to Lincoln, Nebraska, for pastoral work.

In 1936 he became secretary of the Lay Activities Department of the Central Union Conference and then went to Lincoln, Nebraska, for pastoral work. A year later he was called to evangelism in the Columbia Union.

In 1938 he was appointed to evangelism in South Africa. Three new churches were raised up in Cape Town, the Intermediate School for European Youth was established, and a Bible correspondence school was organized.

In 1950 he returned to the United States, where he established a Bible correspondence school in the Southern Union Conference. More than 1 million students were enrolled during his leadership. He retired in 1963 after 58 years of service to the church.

Caremark Behavioral Health Services

CAREMARK BEHAVIORAL HEALTH SERVICES provides a full spectrum of psychiatric services in the Portland, Oregon, area. Its main offices are located on the campus of Portland Adventist Medical Center.

Programs offered include admissions coordination, child and adolescent treatment, adult partial hospitalization, adult psychiatric inpatient, ancillary services, chemical dependency treatment, eating disorders, and senior day treatment.

CareMark Behavioral Health Services was created in 1993 and is jointly owned and operated by Adventist Health System/West (Portland Adventist Medical Center's parent organization) and Legacy Health System (the parent organization for five area hospitals).

Medical Director: E. Duncan, 1993— .

Chief Executive Officer: L. D. Dodds, 1993— .

Carey, Alexander

CAREY, ALEXANDER (1882—1970). Treasurer and manager. A native of London, he was among the first 12 to gain a scholarship from London County Council to Sir Walter St. John College.

In 1915 he was introduced to the Seventh-day Adventist message through a tent campaign. When the tent burned to the ground, Carey opened his home for the meetings and soon after took his stand for the truth.

In 1920 he went to Stanborough Park, Watford, beginning denominational service as treasurer in Granose Foods, Ltd. He then served as manager of the Stanborough Sanitarium for a brief period before transferring to the Stanborough College as manager in 1925. Three years later he was asked to serve as secretary-treasurer of the British Union Conference, which position he held for 22 years. When he was nearing 70, he became honorary secretary of Worldwide Advent Missions and served in this capacity for 17 years.

Caribbean Union College

CARIBBEAN UNION COLLEGE. A coeducational boarding school on the college level, with four-year degrees being offered in religion, theology, education, history, social studies, English, business, biology, and home economics. Associate degrees are offered in business, office management, elementary teaching, computer science, and religion. Minors are offered in industrial education, modern languages, music, chemistry, health, and other areas.

The college is located in Trinidad, West Indies. It is situated on 345 acres (140 hectares) of land in the beautiful Maracas Valley in the northwestern part of the island, about nine miles (14 kilometers) northeast of the capital city of Port of Spain. The mission of the college is to develop the whole person—mental, physical, social, spiritual, emotional, and vocational; to provide trained personnel for the church and its institutions as well as the wider community; and to enable students to continue their education at other institutions of higher learning.

The college is operated by the Caribbean Union of Seventh-day Adventists, which has a constituency of 121,882. The college draws students from inside and outside the Caribbean, extending as far as Europe, Africa, and North and South America. These students represent the four major languages of English, Spanish, French, and Dutch. The college curriculum is accredited by the SDA Board of Regents and in 1985 became affiliated with Andrews University through actions by the higher organizations and the boards of both institutions. At the end of 1993 the college enrollment was 660, with 46 faculty members and 30 part-time instructors. A secondary school with an enrollment of 450 and an elementary school are also operated in conjunction with the college.

East Caribbean Training School. The college was established in August 1927 under the name East Caribbean Training School. Its founder and first principal was C. J. Boyd, who was joined the day after his arrival by R.S.J. Hamilton and his wife, together with Eloise Williams and Linda Austin. (In 1963 Ms. Austin completed 36 years of continuous service in the school.) The school opened with five teachers and one student, a Trinidadian. By the middle of October other students had arrived from British Guiana, from some of the northern islands, and from Trinidad itself, increasing the enrollment to 26. At that time the school's main building contained the assembly room, the dining room, the business office, and the women's sleeping quarters. The men slept in tapia huts. Later a men's dormitory was built.

In 1929 the school was renamed Caribbean Training College. The next year two industries were begun—the college press and the broom shop. Agriculture and animal husbandry flourished.

By 1931 an enriched high school program on the American unit system was well established, and in 1935 the first graduating class of three students completed the twelfth grade. In 1938 another three students were graduated. From that time onward, except for

1941, yearly graduating classes became the rule. Also in 1938 the administration building was erected.

Caribbean Training College. A well-defined college preparatory course was organized in 1945, and in 1948 Caribbean Training College was made a junior college with two-year college courses in theology, teacher training, business, and secretarial science. A science department also was begun.

In response to the insistence on a type of education that from a scholastic point of view would meet the needs of an area with British culture, the secondary program was changed from the unit system to the British spiral system, leading to the Cambridge School Certificate or London General Certificate of Education. However, the pattern followed in the postsecondary or junior college section of the school remained unchanged until 1954. At that time the teacher-training program, on its purely professional levels, was modified to meet the requirements of the government of Trinidad and Tobago. The elementary school also was developed at this time, and the institution was then recognized as a teacher-training college qualified to offer candidates for the Trained Teachers' Certificate. The physical plant was enlarged and improved: the chapel was extended, a dining room and teachers' cottages were built, and the dormitories were enlarged. The print shop was expanded and became a profitable school industry. Several years later a laundry was built.

Caribbean Union College. In 1956 the name of the school was changed to Caribbean Union College. In 1957 the offices of president and business manager, until then united in one person, were separated, and B. R. Hamilton was chosen as the first business manager. By 1962 liberal arts, music, and secondary teacher-training courses were added to the junior college curriculum. This last course involves preparation for the London General Certificate of Education (advanced level) in addition to some professional training.

From 1935 to 1962, 370 students graduated from the high school and junior college. The spiritual program is maintained to fulfill the school's purpose to be "a light to the Caribbean." The majority of the ministerial workers and teachers in the union are alumni of the college.

In 1970 the Theology Department of the college was upgraded from a fourteenth-grade program to the sixteenth-grade B.Th. program. The college graduated its first B.Th. graduates in 1972.

In 1973 the college suffered two disastrous fires. The first, in March, destroyed the administration building. This building, which also housed the chapel, was built in 1939. The second fire, which came six months later, in September, completely wiped out such industries as the broom factory, the woodwork and maintenance shops, and the college store. The college program staggered under the heavy loss.

By mid-1974 two new important buildings were constructed—a new industrial arts center for teaching industrial skills, and a new industrial building for housing the new woodworking industry. A new broom industry building was built, and later the woodworking building was renovated to house the College Health Food Industry. The school operates a modern college press. A three-story science complex was completed in 1992. This building also houses the administrative offices.

Principals/Presidents: C. J. Boyd, 1927—1928; L. H. Gardiner, 1928—1930; R.S.J. Hamilton, 1930—1938; M. E. Smith, 1938—1941; C. E. Stenberg, 1941—1944; R. L. Badgley (acting), 1944; A. R. Tucker, 1944—1950; P. W. Manuel, 1950—1957; B. L. Archbold, 1957—1962; B.G.O. French, 1962—1966; K. E. Forde, 1966—1971; W.

U. Campbell, 1971—1972; B. W. Benn, 1972—1977; B. N. Josiah, 1977—1980; J. J. Ambrose (acting), 1980—1981; M. O. Manley, 1981—1983; V. E. Andrews, 1983—1990; S. A. Lashley, 1990— .

Caribbean Union Conference

CARIBBEAN UNION CONFERENCE. *See* [Antigua and Barbuda](#); [Barbados](#); [Guyana](#); [Inter-American Division](#); [Leeward and Windward Islands](#); [Netherlands Antilles](#); [Suriname](#); [Trinidad and Tobago](#); [Virgin Islands](#).

Caribbean Union Gleanings

CARIBBEAN UNION GLEANINGS (1930— ; 1930—1943 as *Field Gleanings From the Caribbean Union*; monthly; incomplete files in GC). The official organ of the Caribbean Union Conference, free to constituent church members. Upon the publication of this union paper in December 1930, two earlier local conference papers were discontinued: *Field Gleanings From the South Caribbean* (1922—1930), of the South Caribbean Conference, and *The Outlook*, of the Leeward Islands Conference.

Cariboo Adventist Academy

CARIBOO ADVENTIST ACADEMY. A grade K-12 school operated by the Williams Lake and Cariboo Central churches, which have a combined membership of 370. It is located on a 6.5-acre (2.6-hectare) site on South Lakeside Road, two miles (three kilometers) from the city of Williams Lake, in British Columbia. The academy is accredited both denominationally and provincially. Secondary enrollment in 1993 was 63, with a staff of 16.

The school had its beginnings in the logging camps of the D. Basabara and the Jacobson brothers in the 1950s. When they moved their logging companies into the city of Williams Lake, the school opened there in 1959. As the enrollment grew and the program developed, the school became inadequate in physical plant and location. In January 1971 the new school was opened on the present site. By 1973 a fifth classroom and a science room were added. In 1979 an expansion of the existing building provided for home economics classes, an industrial education workshop, and a general purpose room. In 1987 a gymnasium classroom complex was added. The school now has adequate facilities and a well-rounded program.

Principals: Elsie Magoon; Angus Campbell; Ann Friesen; D. Vanderwerff, 1965—1970; C. Nawalkowski, 1970—1971; W. Van Shiek, 1971—1973; R. Martin, 1973—1975; J. Waters, 1975—1982; O. Lofton-Brook, 1982—1988; G. Proctor, 1988—1989; M. Graham, 1990—1991; L. Murrin, 1991— .

Carlstjerna, Carl Oscar

CARLSTJERNA, CARL OSCAR (1880—1953). Minister and administrator in Sweden and Finland. He was born in Odensjö, Halland, Sweden, under the name Carlsson and at the age of 19 was baptized by Birger Andersson. In 1902 he completed the three-year worker training course at the Nyhyttan mission school. In 1905 he preached in several places in Sweden and was ordained to the ministry in 1911. In 1912, when the South Swedish Mission was organized, he became its president. Two years later, in 1914, he became president of the Finland Conference. While in Finland he met a general's daughter, Dagmar Tavaststjerna, and married her in 1917. At the same time he adopted the family name Carlstjerna. The same year he returned to Sweden to head the Central Swedish Conference. In 1920 he left the presidency of the conference to assume charge of the Nyhyttan mission school (*see* [Swedish Junior College and Seminary](#)), where he remained until 1929. He then became the first president of the Finland-Swedish Conference. From 1932 until about 1940 he was chaplain of Hultafors Sanitarium.

Carmel Adventist College

CARMEL ADVENTIST COLLEGE. A coeducational boarding school on the senior high school level, operated by the Trans-Australian Union Conference, near Perth, Australia. The 1993 enrollment was 180, with an instructional staff of 18. This school offers courses leading to the West Australian Higher Secondary certificate, which is a prerequisite to taking advanced studies at Avondale College.

Carmel College began as the Darling Range School, established early in 1907 to provide local educational facilities for secondary students who otherwise would have had to go to the Avondale School for Christian Workers (now Avondale College) at Cooranbong, New South Wales.

On hearing of the search by the West Australia Conference officers for a suitable site for the proposed boarding school, Charles E. Ashcroft, one of the early Seventh-day Adventist converts, offered to donate his holdings situated 17 miles (27 kilometers) east of Perth in the Heidelberg (now Bickley) Valley in the Darling Range. On this property was believed to be the best spring in the district. After an inspection by L. V. Finster, the conference president, H. R. Martin, and the full committee, Ashcroft's offer was accepted and work was begun immediately.

H. R. Martin, who was appointed "teacher and foreman," recalled 19 years later, "I was asked to take charge and build up an intermediate training school, and as a start one pound was given me to buy an ax, grindstone, and digging fork." By the middle of 1907 the unfinished six-room residence already on the land was completed, and an annex built providing a kitchen, dining room, chapel, and recitation room.

Church members demonstrated their interest in the venture by contributing both time and money. The school opened Jan. 13, 1907, with only two students. By the end of the first week the number had grown to five, and by the close of the year to 14.

In 1908 a building program was initiated that was to be completed in three stages, envisaging a central administration block, with two dormitory wings to be built on a more desirable spot higher up the valley. When the 1909 school year opened, the first wing, a two-story wooden building, was sufficiently advanced to accommodate 30 women and a number of staff members. The men continued to occupy the original building. Stage two was completed in 1914—the central portion, containing a dining room and kitchen on the ground floor, and a chapel and classrooms above. Late in 1924 stage three began, when the men's old hall was demolished and the timber used to construct the second wing, completed in 1926, although occupied in 1925. H. R. Martin was both architect and builder. Also erected were several faculty homes and a laundry and bake house at the rear of the main building. In 1926 the school was renamed the West Australian Missionary School, and in 1934 the West Australian Missionary College. The present name dates from 1968.

In 1958 the Charles Ashcroft Hall, a single-story structure in brick and tile, affording accommodations for 50 men, was completed. In 1961 a similar women's dormitory, Kathleen Giblett Hall, was built.

In 1974 plans were laid for the construction of the first stage of a new central administration and classroom block that was erected in 1975.

The college estate was gradually enlarged, until it totaled 138 acres (56 hectares), of which 35 acres (14 hectares) are in orchard, mainly stone-fruit and citrus, and 45 acres (18 hectares) in pasture.

Principals: H. R. Martin, 1907—1910; R. W. Brown, 1911—1912; W. J. Smith, 1913—1916; A. H. Piper, 1917—1918; J. Mills, 1919; E. Rosendahl, 1920—1927; A. E. Speck, 1928—1932; C. S. Palmer, 1933—1934; T. C. Lawson, 1935—1939; A.F.J. Kranz, 1940—1946; A. W. Martin, 1947; C. S. Palmer, 1948—1950; R. Reye, 1951—1958; A. W. Martin, 1959; R. Reye, 1960—1965; H. W. Hammond, 1966—1970; J. G. Litster, 1971—1975; R. S. Bower, 1976—1980; J. Nicholls, 1981—1982; G. R. Shields, 1983—1984; D. W. Reye, 1985—1987; R. T. Skipworth, 1988—1989; D. J. McClintock, 1990—1994; B. L. Mercer, 1994— .

Caro, Margaret

CARO, MARGARET (1848—1938). Dentist, Bible instructor. Born in Wellington, New Zealand, she accepted the Seventh-day Adventist message under the evangelistic ministry of A. G. Daniells in 1888. While attending the first camp meeting in the Southern Hemisphere, she became closely associated with Ellen White. When Mrs. White was holding meetings in Wellington, she sent for Margaret Caro to extract her teeth and fit dentures. Large portions of *The Desire of Ages* were written while her gums were healing. Dr. Caro later attended Avondale College, where she trained under W. W. Prescott and engaged in Bible work in the North New South Wales Conference. She spent the remainder of her life in New Zealand in a continuing advocacy of health reform and was remembered for strength of character, courage, and enthusiasm for God's work.

Carolina Conference

CAROLINA CONFERENCE. A unit of church organization comprising the territory of North Carolina (except Cherokee County, which is in the Georgia-Cumberland Conference) and South Carolina. (See also [South Atlantic Conference](#).) Statistics (1993): churches, 94; companies, 8; members, 12,121; church schools, 34 (7 junior academies); ordained ministers, 61; licensed ministers, 17; church school teachers, 54. Headquarters: 6000 Conference Drive, Charlotte, North Carolina. The conference forms part of the Southern Union.

Institutions

Institutions. Mount Pisgah Academy.

Local churches—*North Carolina*: Albemarle, Arden, Asheboro, Asheville, Banner Elk, Brevard, Bryson City, Burlington, Burnsville, Charlotte, Concord, Delco, Durham Five Oaks, Edneyville, Elizabeth City, Elizabethtown, Erwin Hills (Leicester), Fairview, Fayetteville, Fletcher, Franklin, Gastonia, Goldsboro, Greensboro, Greenville, Hendersonville, Hickory, High Point, Hillsborough, Jacksonville, Kernersville, Kinston, Lawndale, Lenoir, Lexington, Lincolnton, Marion, Matthews, Mills River, Mocksville, Morganton, Mount Pisgah Academy, New Bern, Pembroke, Pittsboro, Plymouth, Raleigh, Roanoke Rapids, Rocky Mount, Rutherfordton, Salisbury, Statesville, Sylva, Table Rock, Thomasville, Tryon, Upward, Valle Crucis, Warrensville, Washington, Waynesville, Whiteville, Wilkesboro, Wilmington, Wilson, Winston-Salem. *South Carolina*: Aiken, Anderson, Beaufort, Blythewood, Camden, Charleston, Clinton, Columbia, Columbia (First Korean), Florence, Greenville, Greenwood, Hilton Head, Mount Pleasant, Myrtle Beach, North Augusta, Orangeburg, Pickens, Rock Hill, Salem, South Congaree, Spartanburg, Summerville, Sumter, Union, Westminster, Woodruff, York.

Companies—*North Carolina*: Charlotte (Korean, Spanish), Greensboro (Korean, Spanish), Hickory (Spanish), Highlands, Laurel (Spanish), Rockingham. *South Carolina*: Columbia (Spanish).

History

History. *Beginnings of the Work in North Carolina.* Seventh-day Adventist work in the Carolinas began in the 1870s in the heart of the North Carolina mountains 50 miles (80 kilometers) and more from the nearest railroad. When SDAs papers sent by two women in the north to Watauga County fell into the hands of William Norwood and Larkin Townsend, they became agitated over the Sabbath question, especially when their pastor could give them no Bible proof for Sunday. A mountain preacher, Samuel H. Kime, also received publications. Almost simultaneously these three men, as well as William M. Baird, W. W. Jestes, Columbus (Lum) Fox, and Harrison Clark, began observing the Sabbath. In response to their request for help, C. O. Taylor, who had been one of the first SDA preachers in New

York state, visited them as he and his wife traveled south in 1879 and conducted a series of evangelistic meetings at Shull's Mill, six miles (10 kilometers) from Valle Crucis.

That year a church was organized in Watauga County, known as the Watauga church. The next year J. O. Corliss, sent by the General Conference to survey and foster the work in the South, visited the members in the mountains, and on Nov. 21, 1880, he ordained L. P. Hodges and licensed C. F. Fox and Samuel H. Kime. In 1883 he ordained Kime, whose son Stewart later became a president of the conference.

The present Valle Crucis church, originally called the Bethel church, was organized by Hodges in the home of Larkin Townsend on May 15, 1881, with 11 charter members (including some from Banner Elk in an adjoining county, where a separate church was organized in 1912). The Bethel members walked as far as 10 miles (16 kilometers) to help build their church on Dutch Creek in 1882, on land donated by Larkin Townsend. This is believed to be the first church building erected by SDAs in the South.

For many years colporteurs selling Bibles and religious books were the only full-time workers in North Carolina, although occasionally a minister would spend a few months traveling through the state visiting interested groups.

S. H. Kime wrote in 1882 that there was no full-time minister in the state. In 1889, three years after North Carolina had been made a mission field, it had one minister, J. W. Bagby; there were about 80 members, mostly in the western part of the state, a state tract society, and a Sabbath school association.

In 1889 W. L. Killen and another colporteur sold the book *Bible Readings for the Home Circle* to several families in Stokes County. The Toab Young, Will Young, and F. A. Slate families soon became convicted of the Bible truths concerning the seventh-day Sabbath and the return of Christ.

The Slate family sold their lumber business in Stokes County in 1904 and moved to Kernersville, where a printing business was established near the present town square. A few Sabbathkeepers met faithfully in the homes of the Slates, the H. R. Hahns, or often in rooms above the printshop. In 1907 Elder Wood held meetings in the Macy Grove School building. Other ministers who helped establish the little group were George Thompson, Walter Nash, and George Brown. A number of denominational workers came from this small group. Joe Crews, former speaker of the Amazing Facts radio program, was a grandson of Arch McDowell, one of the first members of the Kernersville church. Joseph Slate spent 28 years in mission service in Africa and a number of the Slate family members gave many years of service in the General Conference or the Review and Herald.

Late in 1890 the General Conference transferred from Kansas City a colporteur and licensed preacher who was afterward ordained—D. T. Shireman (pronounced “Sherman”), of Iowa, a former brickmason, carpenter, and mechanic. Spending the first winter in Watauga County, he preached at Clark's Creek and Bethel, and held meetings on Grandfather Mountain; in 1891 he settled in Asheville. In his house-to-house evangelism he sent names of interested persons to SDAs in the North with a request for papers and personal letters. His reports in the *Review and Herald* record the beginnings of churches at Asheville (organized 1894) and at Greensboro (organized 1895). The latter was not the present Greensboro church established 40 years later; it moved within two years to Lego (and from this Lego church the present High Point church traces its origin). He also reports converts in many places where churches developed much later—in the southeast; at Durham (where there was a company

in 1898, a church in 1914); at Raleigh (a company in 1897; a church, from a new start, in 1932).

Beginnings in South Carolina. C. O. Taylor had briefly visited several interested people in Darlington County in 1879, yet as late as 1891 not even a colporteur had been sent in, and there was not one known SDA in South Carolina. Then in 1893 another minister, E. W. Webster, from Wisconsin, was sent to Spartanburg, and soon afterward J. O. Johnston (not yet ordained) arrived at Greenville from North Carolina. Both used Shireman's correspondence method. In the spring of 1894 Webster and Johnston held a series of SDA tent meetings—the first in South Carolina—at Brushy Creek, a rural community near Greenville. The first church was organized at Spartanburg in August 1894. The Brushy Creek church (organized 1895) had the first church building (1897).

Meanwhile in October 1894 I. E. Kimball, a minister from Vermont, settled in Spartanburg, and Webster seems to have returned north. Johnston and Kimball held meetings in many places. They wrote in the *Review and Herald* of encountering kindness and prejudice, much indifference, some deep interest, and few converts. Kimball's report, from Greenwood, of visiting and giving Bible studies, especially among the "aristocratic and wealthy," was not the usual pattern.

Late in 1896 the Kimballs went to Charleston. At first they made personal contacts in churches and homes, then held small meetings in the WCTU chapel. From 1898 they operated night schools for African-Americans and a welfare mission for White unfortunates. In 1899 there was a group of eight White and eight African-American converts, all recipients of "Christian help work" apparently from the mission. A short-lived church of 17 was organized early in 1900 (the present Charleston church had a later beginning; it was organized in 1913). Kimball worked among the African-Americans also in Georgetown, South Carolina, and in Wilmington, North Carolina, early in 1901, then left for Virginia.

Meanwhile, B. F. Gowdy, a newly licensed preacher from Minnesota who replaced Johnston late in 1897, reported various meetings, mostly in the western part of the state. At Chick Springs a church was organized in January 1899, which briefly operated a church school and disbanded after 11 months when all but one family moved away. In February 1900 Gowdy opened an industrial school near Oakwood, Aiken County, in a tenant farmer's cabin, erecting "a substantial building" a year later. By the beginning of 1902, apparently, Gowdy's health broke, and he went West. South Carolina had no SDA worker until 1904.

Conference Organizations. Soon after the General Conference District no. 2 became the Southern Union Conference (spring 1901), the North and South Carolina missions were combined and organized Sept. 1, 1901, as the Carolina Conference, with J. O. Johnston as president. There were three ministers, four licentiates (all in North Carolina after Gowdy left), 10 churches, seven companies, and a total membership of 300. In February 1904 North Carolina was made a conference, and South Carolina, with two churches and 76 members, became a mission under the Southern Union Conference. South Carolina became a conference in 1907, with R. T. Nash as president, with four churches and 100 members. The North Carolina Conference published the *North Carolina Messenger*, which was discontinued in 1907 with the appearance of the Southern Union publication *Report of Progress*.

During the time the Southern Union was divided (1909—1932) the Carolinas belonged to the Southeastern Union Conference. The two conferences were reunited in 1918 as

the Carolina Conference, comprising all of South Carolina and that part of North Carolina lying east of Ashe, Watauga, Avery, McDowell, and Henderson counties (from 1933, all of North Carolina except Cherokee County). The conference headquarters were established at Charlotte, North Carolina, and a church was organized there the next year. The conference office maintained its headquarters in Charlotte and built a new office in 1975 at 6000 Conference Drive. The 1990s brought about growth and change with plans for a new office in 1994—1995.

New Beginnings in South Carolina. In 1904 E. W. Webster returned as superintendent of the South Carolina Mission with another minister, R. T. Nash; a licensed preacher, E. W. Carey; and a colporteur, C. F. Dart. They visited the two surviving churches of a decade earlier (Spartanburg and Brushy Creek) and small groups of members and held evangelistic meetings. The next year, when meetings were begun at Columbia, the group included a Bible instructor supported by the Michigan Conference who was “gaining access to some of the best homes with *The Family Bible Teacher*” and holding Bible studies, although the people were “very cautious.” The first camp meeting in the state was held near Spartanburg in 1905. In 1907 the Spartanburg church acquired a building, paid for partly by offerings solicited in the *Review and Herald*. With stronger evangelistic help, more churches were established—for example, Charleston in 1913, Columbia and Greenville in 1916. When the two Carolinas reunited in 1918, South Carolina had 22 churches and 495 members, but only seven church buildings and seven church schools.

At that time the outgoing South Carolina president attributed the slowness of progress in that conference to the lack of workers who could stay long enough to build up permanent results; to the difficulty of working for the upper class, who were harder to reach; and to the frequent lack of adaptability to local situations. Spalding writes similarly (*Origin and History of SDAs*, vol. 2, pp. 168—171) of the early SDA difficulties in the South in general. In South Carolina in particular, conservatism and reluctance to accept new and unpopular religious ideas were strong.

Self-supporting Work in North Carolina Mountains. In the first decade of the century SDA work developed in a distinctive form in the rural mountain areas of North Carolina. In contrast to the rich lowlands of the Carolinas, which had been farmed originally in large plantations with slave labor, the mountains had been settled by hardy, independent, small farmers for the most part opposed to slavery (some of whom fought in the Union Army). They cleared their small plots, built their modest cabins, and struggled with the stubborn soil to raise only enough to subsist on. Isolated as they were, they did not have the more favored lowlanders’ opportunity for advancement. When Ellen G. White urged SDA families to go south and begin self-supporting work, one result was the founding of small institutions at Hildebran (by D. T. Shireman, 1897), Eufola (by J. O. Johnston, 1908), Glen Alpine, Cowee Mountain, Fletcher (1910), and Pisgah (1914; see [Mount Pisgah Academy](#)), in North Carolina (and at Math Mountain in South Carolina). Usually one or two families would move in, clear the land, and build up the soil to raise a variety of crops; then they would launch a small school and often a small sanitarium.

Of these, two are at present still operating independently—Fletcher Academy and Mountain Sanitarium. The school (Asheville Agricultural School) was founded by Sydney Brownsberger and A. W. Spalding on a 416-acre (170-hectare) farm 18 miles (30 kilometers) south of Asheville, and the sanitarium (developed from a health cafeteria and treatment

rooms in Asheville), by Dr. John Brownsberger and the A. A. Jaspersons, with Lelia Patterson directing the school of nursing.

These mountain institutions endeavored by precept and example to improve the health and standard of living in the community as well as to preach the gospel. For example, Mountain Sanitarium staff members aided their mountain neighbors, who were living on an impoverished diet, by holding home nursing and first-aid classes and by organizing a Good Neighbor Club among the African-Americans to promote gardening and poultry raising. Prizes were awarded—not money but plants, such as strawberries or fruit trees; or sometimes a calf donated by a dairy. As a result of this program, some of the children tasted cow's milk for the first time.

Work Among African-Americans and Indians. Incidental mention has been made of SDA work for African-Americans, but the story of the work by and for African-Americans in the Carolinas belongs to another article. See [South Atlantic Conference](#).

A church member with a burden for the North Carolina Indians arranged to have Bible School enrollment cards sent to 2,000 boxholders in Bladen County. There was a good response. P. G. Crestakos, with his wife, responding to students' requests, studied with them in their homes; a few were baptized. Some of these Indians had long believed that the seventh day was the Sabbath without knowing of others who believed it. Later J. O. Wilson carried on the work. In 1962 there were 35 adult believers, and Prestley Lowry, one of the Indian converts, had been trained and was working as an Indian minister. Today the Pembroke, North Carolina, church located in Robeson County serves the Lumbee Indians. A renewed evangelistic effort took place to reach this group in the 1990s.

Through evangelism, SDA work has expanded throughout the Carolina Conference, enabling it to incorporate a more multi-ethnic constituency, including Anglo-American, Hispanic, and Korean cultures. The first African-American pastor began serving the Beaufort, South Carolina, and Hilton Head Island, South Carolina, churches in 1992.

Layperson Involvement in Evangelistic Work. In 1992, using the book *The Great Controversy*, the conference conducted radio campaigns in major cities of the Carolinas. When encouraged to call a toll-free number to receive a free book, more than 10,000 listeners responded. Members of the participating churches hand-delivered most of these 10,000 copies to individual homes. Evangelistic meetings followed in several cities. The combined efforts of this program resulted in a record-breaking year for soul winning, and a renewed commitment to evangelism by the constituency.

Medical-Evangelistic and Welfare Work. Private medical-evangelistic work was carried on by physicians and dentists, for example, by Dr. Kenneth Mathiesen and his wife at Pittsboro, North Carolina, in 1938, joined later by others, resulting in a church of 40 members.

W. R. Winslow Memorial Home is a 146-bed nursing facility that provides skilled and intermediate nursing care. Located in Elizabeth City, North Carolina, the home is owned and operated by the Carolina Conference.

The original facility opened in December 1961 as a 40-bed rest home. W. R. Winslow, a Washington, D.C., businessman, friend of Seventh-day Adventists, and native of Elizabeth City, developed the facility because of his strong desire to help the senior citizens of his hometown. He provided funds for construction and established a "trust" for its continuous

operation. Several years after opening the home, Winslow deeded complete ownership to the Carolina Conference.

During the next 12 years the home expanded to 60 beds. In 1973 the nursing home received a Certificate of Need and was enlarged to 121 beds and licensed for a nursing facility. The last addition of 25 beds began in 1991 after the home was awarded another Certificate of Need.

Carolina Living, Inc., is a 24-unit retirement center located adjacent to W. R. Winslow Memorial Home, Inc., in Elizabeth City, North Carolina. At its humble beginning in 1977, the administrator's home was converted to a six-unit retirement facility. In 1990 it was voted to demolish the old home and build a modern 24-unit facility at the same location. Construction was completed and admissions began in May 1991.

Nestled in the mountains of western North Carolina is a beautiful retirement community comprised of Pisgah Manor, a 118-bed skilled and intermediate care nursing facility, a 24-unit assisted living center, and 72 modern condominiums designed for independent living (Pisgah Estates). This retirement campus is located adjacent to Mount Pisgah Academy and provides employment for 60—65 students. The goal of Pisgah Estates, Pisgah Manor Health Care Center, and Pisgah Assisted Living Center is to make retirement an enjoyable and stress-free experience.

Nosoca Pines Ranch, a youth camp and convention center for the Carolina Conference, was purchased in 1971 and the first camp held there in 1974. The 170-acre (70-hectare) camp is located on the shores of Lake Wateree at Liberty Hill, South Carolina, approximately 23 miles (35 kilometers) northwest of Camden, South Carolina. With 18 cabins and a beautifully renovated auditorium/gym, cafeteria, tennis courts, racquetball courts, and lakeside campfire bowl, it offers much for the SDA and other denominational groups that make extensive use of the camp and its natural resources.

Presidents—Carolina Conference: J. O. Johnston, 1901—1904. *North Carolina Conference:* T. H. Jeys, 1904—1909; G. W. Wells, 1909—1910; G. M. Brown, 1910—1913; Stewart Kime, 1913—1914; J. H. Behrens, 1914—1915; J. B. Locken, 1915—1917; A. H. Evers, 1917—1918; W. H. Branson (acting president), 1918; J. W. MacNeil, 1918. *South Carolina Conference:* R. T. Nash, 1907—1909; T. H. Jeys, 1909—1911; W. H. Branson, 1911—1912; C. V. Achenbach, 1912—1914; J. L. Shuler, 1914—1917; A. N. Allen, 1917; E. W. Wolfe, 1917—1918. *Carolina Conference:* J. W. MacNeil, 1918—1920; L. T. Crisler, 1920—1921; R. I. Keate, 1921—1926; C. L. Butterfield, 1926—1932; E. T. Wilson, 1932—1933; A. S. Booth, 1933—1934; J. L. Shuler, 1934—1937; H. E. Lysinger, 1937—1943; R. S. Blackburn (acting president), 1943; F. O. Sanders, 1943—1948; C. H. Lauda, 1948—1956; G. R. Nash, 1956—1958; H. V. Reed, 1958—1963; Willard B. Johnson, 1963—1968; E. S. Reile, 1968—1977; Malcolm Gordon, 1977—1985; Robert Folkenberg, 1985—1990; Kenneth Coonley, 1990— .

Caroline Islands

CAROLINE ISLANDS. *See* [Guam and Micronesia](#).

Carr, Septimus Walford

CARR, SEPTIMUS WALFORD (1878—1972). Missionary to Fiji and Papua. S. W. Carr was born in Sweden of British parents and migrated early in life to Sydney. He accepted present truth through reading the book *Rome's Challenge*. At Avondale College he became acquainted with Ellen White, and graduated in 1903 from the Missionary Course. In 1904 he became the first principal of the Buresala Training School (forerunner of Fulton College). In 1905 he married Edith Guilliard. In 1908 in company with a Fijian missionary, Benni Tavodi, he pioneered the work in Papua. He was ordained in 1910. From 1915 to 1916 he was engaged in evangelism in Queensland. The years 1917 to 1919 spent on Niue Island were followed by an extended term in Fiji, in evangelism, education work, and the translating of books, tracts, and Voice of Prophecy lessons. From 1939 to 1946 he served as a pastor in Queensland.

Carscallen, Arthur Asa Grandville

CARSCALLEN, ARTHUR ASA GRANDVILLE (1879—1964). Canadian-born missionary, administrator, and linguist. He was baptized in North Dakota in 1899, and attended Union College in 1900 and 1901. In 1902 he was sent to work as a colporteur in Scotland, Wales, and England. He also assisted in evangelistic meetings, and in 1904 entered Duncombe Hall Training College (now Newbold College), where he completed his course in September 1906.

In 1906 he accepted a call to open up Seventh-day Adventist work in Kenya, East Africa, with the arrangement that his fiancée, Helen Thomson, be sent out the next year. After his ordination, late in 1906, he sailed for Mombasa with Peter Nyambo, an African teacher from Nyasaland who had been attending school in England.

Carscallen spent the next 13 years pioneering in Kenya as superintendent of the British East Africa Mission. Under his direction a string of mission stations was established along the eastern shore of Lake Victoria: Gendia, Wire Hill, Rusinga Island, Kanyadoto, Karungu, Kisii (Nyanchwa), and last, Kamagambo. Returning from furlough in 1913, he brought back a small press and set up a small printing plant at Gendia to publish books, papers, and a small monthly journal (*see* [Africa Herald Publishing House](#)).

He mastered the Luo language and was the first to reduce it to writing. The grammar textbook he produced was widely used for many years. He spent more than two years translating portions of the New Testament into the Luo tongue, which were published by the British and Foreign Bible Society.

During World War I many of the missions were looted and damaged, and the workers, except Carscallen and one other, were kept from their stations for nearly two years. Carscallen held the workers together through it all.

In 1921 Carscallen returned with his family to the United States, where his wife died the same year in Oregon. In 1924 he married Anita Johnson. After some years in pastoral work in the Dakotas, he worked in British Guiana from 1931 to 1942. While he was president of the three united Guiana fields he helped demolish the old SDA church building in Georgetown and built another, doing much of the carpentry work himself.

Still a pioneer, he offered himself for work in the interior of British Guiana among the Davis Indians, and went about the close of 1936 to Waramadong, near Mount Roraima, where he opened a mission. Mastering the native dialect, he produced a dictionary and grammar in the local language. In retirement in the United States he settled in La Sierra, California, and continued to visit churches and camp meetings, seeking to kindle a missionary spirit among young and old alike.

Casa Editora Sudamericana

CASA EDITORA SUDAMERICANA. *See* [Buenos Aires Publishing House](#).

Casa Publicadora Angolana

CASA PUBLICADORA ANGOLANA *See* [Angola Publishing House](#).

Casa Publicadora Brasileira

CASA PUBLICADORA BRASILEIRA *See* [Brazil Publishing House](#).

Cascade Christian Academy

CASCADE CHRISTIAN ACADEMY. A coeducational day school on the senior high level at Wenatchee, Washington. During the 1992—1993 school year the enrollment was 33, with a faculty of 12.

Principal: Ed Tillotson, 1990— .

Case, Hiram S.

CASE, HIRAM S. (fl. 1851—1854). Millerite preacher won to Adventism by S. W. Rhodes in 1851. In 1854 he joined an opposition group that for two years published a paper called the *Messenger of Truth* (see *Messenger Party*). In a letter to James White published in the *Present Truth* (1:85) he states that light concerning the two-horned beast of [Rev. 13](#) came to him while Rhodes was showing him the third angel's message. His view was that "the image-beast is composed of church and state united—Protestant churches and Republicanism."

Casebeer, Homer David

CASEBEER, HOMER DAVID (1886—1948). Departmental secretary, missionary. Upon graduating from Pacific Union College in 1916, he was appointed to mission service in the West Indies. He was ordained in 1919. In 1921 he became head of the Spanish Department and later also of the Portuguese and North American Indian departments in the General Conference Bureau of Home Missions (*see* [North American Division Multilingual Ministries](#)). With the exception of a short term of service in South America and another in the Illinois Conference, he continued in the General Conference until 1946. Later he served for one year as pastor of the Los Angeles Spanish church.

Cash, Angelia Vesta

CASH, ANGELIA VESTA (1881—1953). Teacher, Bible instructor. She taught church school for eight years in Illinois and Wisconsin, and then became the first Bible instructor for Italian-speaking people in the United States, a work to which she devoted 40 years of her life. She worked in the following centers: Chicago (1912—1921, 1945—1952), New York City (1921—1939, 1941—1945), and San Francisco (1939—1941).

“Cast the Net on the Right Side”

“CAST THE NET ON THE RIGHT SIDE.” *See* [European Institute of World Mission](#).

Castle Medical Center

CASTLE MEDICAL CENTER. Located in Kailua, Hawaii, a full-service acute-care hospital recognized for both its inpatient care and outpatient programs throughout the state. A nonprofit institution, Castle serves all of Oahu and is the primary health-care facility for windward Oahu. The hospital is operated by Adventist Health System/West.

The 160-bed facility offers a full spectrum of services, ranging from preventive health programs and maternity care to emergency medicine and critical care. Castle is staffed by more than 800 employees, 300 volunteers, and nearly 300 physicians. Each year Castle provides care for 7,000 inpatients.

Castle, which first opened its doors in 1963 with 72 beds, continues to grow and change to keep pace with the community's health-care needs. The most recent expansion and renovation project was a \$10 million program that resulted in Hawaii's first single-room maternity-care unit, a progressive-care unit, and a state-of-the-art critical-care unit. Castle is widely recognized for its medical/surgical capabilities, emergency department, laboratory and X-ray facilities, mental health services, and alcoholism and addictions programs.

Many of Castle's most successful programs are focused on preventive care services that promote a healthy lifestyle. The Castle Center for Health Promotion, employee wellness program, and vegetarian restaurant (Pali Gardens), all support this mission. The hospital offers a wide variety of community classes and services, including physical fitness testing, stress management, coronary risk evaluation, smoking cessation, and aerobics.

Castle Quality, the hospital's continuous quality improvement program, earned Castle national recognition in the Commitment to Excellence program, which honors hospitals for their service, excellence, and quality leadership. Castle is the first hospital in the nation to implement patient—focused care—a program to increase efficiency, reduce costs, and improve patient care throughout the facility.

The administrative team includes Terry W. White, president; Ken Finch, senior vice president; Gwen Brownfield, Orvin Fillman, and John Monge, vice presidents; and Don Bieber, Adele Hoe, and Jon Larrabee, administrative directors.

Administrators: William Guthrie, 1963—1966; Marvin Midkiff, 1966—1973; Larry Larrabee, 1973—1978; Robert Carmen, 1978—1983; Herbert Shiroma, 1983—1984; Terry W. White, 1984—1994; Kenneth A. Finch, 1994— .

Cave Memorial Clinic and Nursing Home

CAVE MEMORIAL CLINIC AND NURSING HOME. A 29-bed medical institution established in 1970 at Bridgetown, Barbados. The 1993 *Yearbook* listed Mrs. Gillian Howell as matron.

Caviness, Agnes Elvira Lewis

CAVINESS, AGNES ELVIRA LEWIS (1889—1973). Pioneer, dean, teacher, educator, author. She was born in Minnesota and received her education at Union College, Southwestern Union College, Walla Walla College, and Pacific Union College, where she was the first degree candidate. That year she married Leon L. Caviness, and they returned to Union College. The following year they transferred to Columbia Union College. With her husband, she was a founder of the *Seminaire Adventiste du Salève*, in France, and was dean of women during its first year. Many of her articles appeared in denominational publications. She often wrote under the pen name of Mother Naomi. After serving overseas for 12 years, the family returned to Pacific Union College, where she taught French and German and pioneered in teaching classes in marriage and the family.

She is the author of the book *The Way He Should Go*.

Caviness, George W.

CAVINESS, GEORGE W. (1857—1923). Educator, missionary. A graduate of Battle Creek College (1882), he, with his wife, taught for three years in the Michigan school that developed into Cedar Lake Academy. He was ordained in 1886, and the next year taught at Battle Creek College. He served as principal of South Lancaster Academy from 1888 to 1894, and as president of Battle Creek College, 1894—1897.

Because of his knowledge of Hebrew, Greek, and Latin, he was asked in 1897 to go to Mexico as the Seventh-day Adventist representative on an interdenominational committee to revise the Spanish translation of the Bible. This was the beginning of 25 years of service in Mexico. In 1899 he pioneered SDA work in Mexico City and served in various capacities. For a time he was superintendent of the Mexican field, but perhaps his most important contribution was his work as editor of the Spanish paper. Ill health prevented active service from 1920 until the time of his death.

Caviness, Leon Leslie

CAVINESS, LEON LESLIE (1884—1955). Educator, departmental secretary, editor. Educated in Battle Creek, the University of Michigan, the University of Nebraska, and George Washington University (Ph.D.), he taught languages at Union College (1906—1913). Later he was professor of Greek at Washington Missionary Seminary (1913—1915), assistant and later associate editor of the *Review and Herald* (1915—1920), departmental secretary of the Latin Union (1920—1924), director of the *Seminaire Adventiste du Salève* (1921—1922), Sabbath school and educational secretary of the European Division (1924—1928) and of the Southern European Division (1928—1932), and professor of biblical languages at Pacific Union College from 1932 until his retirement in 1952.

Cayman Islands

CAYMAN ISLANDS. A crown colony of Great Britain, comprising Grand Cayman, Cayman Brac, and Little Cayman, situated about halfway between Jamaica and the southeast coast of Cuba, contains 102 square miles (264 square kilometers). The population of these islands is approximately 28,000 of whom about 27,000 live on Grand Cayman. The islands were probably named from the caymans (American alligators, genus *Caiman*) that were numerous in Little Cayman and Cayman Brac. These islands were settled mainly by English people from Jamaica, and until Jamaica became independent in 1962, they were regarded as its dependency.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Cayman Islands form the Cayman Islands Mission, a part of the West Indies Union Conference, which in turn is part of the Inter-American Division. Statistics (1992) for the *Cayman Islands*: churches, 9; members, 1,225; church schools, 1; ordained ministers, 5; church school teachers, 6. Cayman Islands Mission headquarters are at Georgetown, Grand Cayman.

The first Seventh-day Adventist in the Caymans was Gilbert McLaughlin, who had become acquainted with SDA teachings while living at Bonacca, Bay Islands, Honduras, sometime about 1894. Returning to Grand Cayman shortly after that date, he began teaching his newly found faith and erected a small church building. About the same time two colporteurs, F. I. Richardson and B. B. Newman, visited the islands. In 1895 W. W. Eastman, from the United States, arrived to do medical missionary work and remained until 1897, holding evangelistic meetings in the town of Georgetown, the main center.

Working on Grand Cayman from 1905 to 1909, Frank Hall, from Jamaica, baptized about 20 persons and organized Sabbath schools at Georgetown and East End. Cayman Brac learned of Adventist teachings through H. P. Lawson, who in 1925 sold books there and in 1929 held open-air meetings. Seventeen persons were baptized as a result of his work.

In 1929 the Cayman Islands were organized as a separate mission, with two churches comprising 33 members. I. G. Knight became the mission director. In the late 1930s the churches were transferred to the Jamaica Conference, and from there to the West Cuba Conference in the early 1940s. In 1944 they were again organized as a separate mission, but in the early 1950s for a brief period were included in the West Jamaica Conference. In 1954 the present Cayman Islands Mission was formed under the West Indies Union Mission. In 1992 there were seven churches on Grand Cayman and one on Cayman Brac, but no work had been established on Little Cayman, which continues to have a small population of 46.

Cayman Islands Mission

CAYMAN ISLANDS MISSION. *See* [Cayman Islands](#); [Inter-American Division](#).

CEA Adventist Secondary School

CEA ADVENTIST SECONDARY SCHOOL (Centro Educativo Adventista). A co-educational day school located in Santiago, Dominican Republic. It is part of the North Dominican Conference. The Centro Educativo Adventista offers grades K-12 and had an enrollment of 626 students during the 1992—1993 school year. It has received recognition from the Dominican government and the Inter-American Division.

This institution had its beginnings in the year 1920 as a church school with the name Escuela América and was situated on General Valverde Street. Grades 1—6 were taught.

The school went through good and bad times. By 1965 it had 150 students in eight grades, and four teachers who taught double shifts. Shortly after, a lot adjacent to the Central church on Salvador Cucurullo Street was purchased, and a one-story building was constructed. By 1981 the secondary level began functioning on grades 9 and 10 levels.

During the school year 1982—1983, its name was changed to Centro Educacional Adventista and later modified to Centro Educativo Adventista. By 1986 the last two levels, 11 and 12, were added, with a total of 400 students in attendance. The school building was enlarged by the addition of three new classrooms for a total of 10, besides the library, laboratory, physical education facilities, and administration offices.

In 1993 there were 626 students, of which 138 were on the secondary school level. There were eight teachers.

Principals: Mercedes Phipps, 1920; Josefa Contreras, 1946—1947; Dulce Luna, 1950; Irma Gómez, 1965; Esperanza Hidalgo, 1981; Gisela Molina, 1983—1984; Héctor Jiménez, 1985—1986; Carlos Cabrera, 1986—1987; Nereyda Olivo, 1989— .

Cedar Lake Academy

CEDAR LAKE ACADEMY. A coeducational boarding school on the senior high school level that was operated by the Michigan Conference on a 268-acre (110-hectare) campus at Cedar Lake, Montcalm County, Michigan. It is believed to have been the oldest Seventh-day Adventist boarding academy operating continuously in the same locality.

The school was established Dec. 29, 1898, with the purchase of a two-story public school building on a two-acre (.8-hectare) lot, and was opened as a 10-grade academy Jan. 16, 1899, with three teachers, Justus Grant Lamson, his wife, and H. W. Johnson, and with approximately 30 students in attendance.

During the first term, begun with the one building and makeshift rented quarters, two buildings were bought and moved up from the village. One of these was used as a barn and the other, a store building, was remodeled and enlarged as a dormitory. At first, the students had no separate rooms. The girls' dormitory was the first floor of the old store, with the beds around the walls, separated by curtains; the boys occupied the second floor. Construction of a basement and a front addition was completed little by little while the students lived in the unfinished building. Water was hauled from a spring and stored in a barrel in the basement kitchen.

In 1902, when the academy was incorporated under the name of Cedar Lake Industrial Academy, the curriculum included, in addition to Bible and the basic school subjects, such courses as printing, tentmaking, typing and shorthand, bookkeeping, agriculture, blacksmithing, rugmaking, sewing, food preparation, and carpentry. The school continued as a 10-grade school until the fall of 1919. It graduated its first twelfth-grade class in 1920.

In 1963 the farm shop was remodeled to provide training in woodworking, metalworking, and auto mechanics. The following year an airstrip was constructed and ground school and flight training were initiated.

A major development to improve the campus began in 1964 when the Michigan Conference began an every-member canvass to raise funds for the rebuilding of Cedar Lake Academy as well as to upgrade the conference's two other boarding academies operating at that time, Adelpian and Grand Ledge. By the end of May 1967 Cedar Lake's new brick dormitory housing 120 girls was completed and occupied. By the opening of the 1969 school year a dormitory of the same size and style was ready for the boys. Then followed a cafeteria-service building complex, and early in 1974 a new administration-classroom-chapel complex was completed. This new million-dollar structure completed the major rebuilding of the academy campus, with a total expenditure of more than \$3 million.

In 1967 a modern building was erected to house a Rhodes Bake 'n' Serve frozen dough plant, which provided work for 50 students. The academy also owned and operated a woodworking mill, where 37 students earned a portion of their school expenses making redwood lawn furniture. Other buildings on the campus included a gymnasium, a number of farm buildings, and 18 faculty homes.

The enrollment reached a high of 320 students during the 1974—1975 school year.

Cedar Lake Academy officially closed in 1987 when it was merged with Adelpian Academy to become Great Lakes Adventist Academy. *See* [Great Lakes Adventist Academy](#).

Principals: J. Grant Lamson, 1898—1900; H. D. Day, 1900—1901; J. Grant Lamson, 1901—1903; S. M. Butler, 1903—1908; W. C. Mathewson, 1908—1909; W. Leslie Avery, 1909—1911; R. U. Garrett, 1911—1914; J. Grant Lamson, 1914—1915; R. U. Garret, 1915—1918; G. H. Simpson, 1918—1927; T. E. Unruh, 1927—1930; C. M. Gruesbeck, 1930; W. A. Nelson, 1930—1936; W. T. Weaver, 1936—1939; William H. Shephard, 1939—1941; J. R. Shull, 1941—1947; R. O. Stone, 1947—1953; E. E. Burkett, 1953—1954; E. H. Knauff, 1954—1957; B. G. Butherus, 1957—1960; L. C. Strickland, 1960—1961; Herluf L. Jensen, 1961—1967; D. E. Wright, 1967—1971; Oscar Torkelson, 1971—1972; R. K. Lebard, 1972—1977; M. Wesley Shultz, 1978—1983; Donald E. Cochran, 1983—1986; Gregory A. Gerard, 1986—1987.

Celebration

CELEBRATION (1985— ; monthly; R&H; March 1995 circulation, 11,043; file in R&H). A 32-page paper for adult church leaders.

Celebration was formally introduced the fourth quarter of 1984 as a pilot publication to fill a need for “caring church” adult Sabbath school program helps. Regular monthly publication as the published voice of the NAD church ministries committee began in 1985.

Celebration nurtures adult local church leaders, providing program helps, resources, instructional material, and networking opportunities that fulfill the paper’s motto: “Meeting Needs, Empowering Members, Sharing the Gospel.”

Editors: Harold Baasch, 1985; Ginger Church (assistant), 1986; R. R. Watts, 1986—1988; Ginger Church (managing), 1989; Jack Calkins, 1989—1995; Faith Crumbly (managing), 1995— .

Celebrations of Recovery

CELEBRATIONS OF RECOVERY. Seventh-day Adventists with dependency problems are finding new hope for continuing recovery in a series of weekend spiritual retreats especially for them. These Celebrations of Recovery are planned for SDA addicts and codependents and their families, and are being held annually in major parts of the United States. Gradually the concept is being introduced into other world divisions of the church.

The idea originated with the first celebration held at Andrews University in Berrien Springs, Michigan, in 1987. Since then, celebrations have been held in Washington, D.C., southern California, the Pacific Northwest, and New England. Additional ones are being organized in other areas.

The consistent sponsor of all these is the Association of Adventist Parents (AAP), with cosponsors often being hospitals or local conferences. AAP as an organization that dates from 1985 and was founded to help cope with the growing addiction problems in Adventist churches and families, especially for persons who are already involved in chemical or other dependencies.

The celebration is for the purpose of exploring spiritual resources for recovery; sharing experiences, strength, and hope; and bringing praise to God for the gift of continuing sobriety. Program specifics are directed by local organizing committees.

“The Joy of Serenity and Salvation,” as the celebration is titled, is a weekend convention following the guidelines of the Twelve Steps of Alcoholics Anonymous. During open speakers’ meetings, recovering persons tell their stories of God’s work in their lives. Workshops and closed discussions deal with various aspects of recovery.

“Clean Time” is celebrated with sobriety anniversaries at a Saturday night token ceremony. Concluding the weekend are a “Step Breakfast” and a group consciousness meeting for evaluation and future plans.

Hundreds of SDAs in recent years have found new strength and hope in the celebration.

Censure

CENSURE. *See* [Church Discipline](#).

Center for Intercultural Relations

CENTER FOR INTERCULTURAL RELATIONS. *See* [Institute of World Mission](#).

Central Advance

CENTRAL ADVANCE. See [Central Union Outlook](#).

Central Adventist Academy

CENTRAL ADVENTIST ACADEMY (Academia Regional Adventista Central). A secondary school situated in the city of Caguas, Puerto Rico, some 30 minutes away from the capital of Puerto Rico. It was founded in 1976 as a primary school and through the years grew to become a school offering grades K-12.

In 1993 it had 163 students on the high school level and 10 teachers.

Principals: Carlos Capote, 1988—1989; Carlos Molina, 1989—1990; Juan Cruz, 1990—1991; Ivette Lozada, 1991—1993; Juan E. Milian, 1993— .

Central African Publishing House

CENTRAL AFRICAN PUBLISHING HOUSE (Imprimerie Adventiste “IMA”). A publishing house with printing plant, established in 1954 in Yaoundé, the capital of Cameroon, by the Central African Union Mission, which has its headquarters also in Yaoundé. The house serves five countries, with a population of about 17 million speaking a number of languages.

This plant was established as a self-supporting aid to evangelistic work in a large and difficult field. The beginnings were modest; a secondhand press and other typographical equipment secured from France were installed in a small annex, about 150 square feet (140 square meters), of the newly established primary school of Yaoundé. There was only one workman, Jean Aké, who had been a printer earlier in life.

Soon this place became too small. After moving twice in 1958, the plant was installed in a house next to the union office. After remodeling and enlarging the building, the Central African Union had a well-established printing plant. In 1963 it was equipped with six presses and employed 11 Cameroon workers. In 1968 the first department offset in the union territory was purchased, enabling the plant to print and make separation in four colors. This purchase was made possible by the Publishing House Extension Fund. Since then the department has grown and a new offset machine was added in 1975. Among new equipment acquired since 1975 are two guillotine trimmers, one pasting machine, and one folding machine. The laboratory also is well equipped.

First place is given to denominational publications. The press issues the Sabbath school quarterly in the French language; all blanks needed by the churches, schools, and missions; the manuals of religious instruction, hymnbooks, and tracts for evangelistic work in French as well as the various African languages. Since the publishing department in Cameroon was organized in 1966, the publishing work has grown rapidly.

In 1973 it was decided that the publishing house should print paperback books and tracts for all the French-speaking countries in Africa. The annual sales in 1992 amounted to \$327,605. There are 20 Cameroonian workers.

Managers: Kurt Scheidegger, 1954—1962; Jean Lafrancesca, 1962—1964; J. J. Hecketsweiler, 1965—1977; H. Bauder, 1977—1983; R. Bruinsma, 1984—1986; J. Teicheire, 1987—1988; G. Egwakhe, 1988—1991; M. Chaigne, 1991— .

Central African Republic

CENTRAL AFRICAN REPUBLIC. An independent African state since Aug. 13, 1960 (formerly a part of French Equatorial Africa), bounded on the north by Chad, on the east by the Sudan, on the south by the Congo and Zaire, and on the west by Cameroon. It has an area of 240,534 square miles (622,983 square kilometers) and supports a population (1994) of 3.1 million, mostly Negroid, the majority of whom are animists. Agriculture is the principal occupation, with cotton the most important export commodity.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Central African Republic constitutes the Central African Republic Mission and is a part of the Central African Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1992) for the *Central African Republic*: churches, 44; members, 2,854; ordained ministers, 3; licensed ministers, 9. Central African Republic Mission headquarters are at Bangui.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. SDAs began their work in the Central African Republic on Jan. 14, 1960, when Jean Kempf and his wife settled on a property near the center of Bangui, the capital. Two additional lots, bought in April, provided land for a school and mission headquarters. In October, Kempf opened the first preparatory Bible course with 17 pupils, seven of whom were later given a special Bible course to train them as evangelists.

With the help of these students three secondary stations were opened in 1961 (in Bangui, Jan. 14; in Alindao, Apr. 8; in Sika, Dec. 31), and in 1962 one in Koukouma-Ngaza (Jan. 2), and two others a little later in Mobaye and in Doukoulou. For the 251 members in five Sabbath schools, lesson quarterlies were mimeographed in the Sango language.

On Mar. 8, 1962, the Association Centrafricaine de lutte contre l'Alcoolisme (Temperance Society) was organized, and the first bulletin was issued in February 1963. The association opened a cultural and social center in Bangui.

In March 1963 Kempf conducted his first baptism and organized the first group of converts.

In 1968 Manuel Martorell, a Spanish missionary, with his family was sent to Zima, a mission station in the eastern part of the country in the Bassekotto area. A Bible school for the training of workers in the Central African Republic functioned successfully. Martorell, then the mission president, opened a small dispensary to minister to the needs of the surrounding population.

A third mission station was founded in 1971 in Bouar, in the western section of the country. Jules Agasson with his wife and two daughters was sent there to carry on evangelistic work. In 1974 a new church building was dedicated in Bangui, the capital of the

Central African Republic. This was the first SDA church to be built in the country. In 1989 an evangelistic center and a book center were established in Bangui.

Central African Republic Mission

CENTRAL AFRICAN REPUBLIC MISSION. *See* [Central African Republic](#); [Africa-Indian Ocean Division](#).

Central African Union Mission

CENTRAL AFRICAN UNION MISSION. *See* [Africa-Indian Ocean Division](#); [Cameroon](#); [Central African Republic](#); [Chad](#); [Congo](#); [Equatorial Guinea](#); [Gabon](#).

Central Amazon Mission

CENTRAL AMAZON MISSION. *See* [Brazil](#); [South American Division](#).

Central American Adventist University

CENTRAL AMERICAN ADVENTIST UNIVERSITY (Universidad Adventista de Centro America). A coeducational boarding school on the college level, situated on a 120-acre (50-hectare) site one mile (1.6 kilometers) from the town of Alajuela, Costa Rica, and 13 miles (20 kilometers) from San José, the capital city. The institution is operated by the Central American Union Mission, which has a constituency of 241,798. It is accredited with the SDA Board of Regents. In 1993 the university enrollment was 498. The secondary enrollment was 215. A total of 45 full-time staff members served in the various teaching and industrial departments.

The forerunners of the Central American Adventist University were the secondary school at Las Cascadas, Panama, opened in 1925; and the Academia Adventista Centroamericana (later Colegio Adventista Latino), founded in 1927 in La Sabana, a suburb of San José, Costa Rica. The latter opened with 16 students and a faculty of three—Glen Ray, principal, and George W. Chapman and his wife. This was a coeducational secondary boarding school, established under the leadership of William E. Baxter, president of the Central American Union at that time, with the purpose of preparing workers to serve in the union.

In 1932 the school was moved to a small farm in the community of Tres Ríos, eight miles (13 kilometers) from the city of Cartago, and named Academia Adventista Hispanoamericana. In 1945 the name Colegio Vocacional de América Central was adopted. The name Centro Adventista de Estudios Superiores was adopted in 1971 and used for the junior college program. In 1987 the Costa Rica government recognized the institution's university status and the name was changed to Central American Adventist University. The secondary section is called Instituto Centroamericana Adventista.

In 1949 two years of study were added above the high school level in the fields of ministerial training, elementary education, and commercial subjects. The teachers' course was affiliated with Union College, Lincoln, Nebraska, until 1990.

Ministerial training was increased to a full baccalaureate program of four years, starting in 1971. In 1972 the secondary section received recognition from the Costa Rican Ministry of Education. During 1973 the college offered the first year of nurses' training in connection with the Adventist Hospital of Nicaragua. In 1974 the teachers' course achieved affiliation with the National University, College of Education. Since 1993, a full nurse's program functions under the authorization of the government and the SDA Board of Higher Education.

In 1950 the school was moved to its present site, which is at an elevation of 2,000 feet (610 meters), where climatic conditions are favorable. The central building, with a frontal structure of 280' x 175' (85 m. x 53 m.) in depth, for more than 40 years housed the women's and men's dormitories, the administration office, the cafeteria, and the assembly hall.

Beginning in 1975 the men's dormitory was relocated in a two-story building, which made space for more classrooms. Later, in 1991, a growth process was initiated on campus that involved the remodeling of the central building to which a lobby was added. The

assembly hall was transformed into classrooms and a student center. Computer and nursing labs were added to the already-existing typing lab. The renovation also involved the cafeteria and administration offices.

A new library was inaugurated in 1985, but because of an earthquake in 1991 and the continuous growth of the university population, the library was installed in a two-story building of 24,748 square feet (2,300 square meters). This had been originally built as a men's dormitory. The new men's dorm was relocated in modules with a capacity for 160 students. Also in 1991, 16 rooms were added to the women's dormitory, bringing it to a capacity of 168 students.

The university church building was also seriously damaged by the 1991 earthquake, and it was relocated near the entrance of the campus. The former building was remodeled into an auditorium.

The campus also maintains homes for teachers, housing for married students, an elementary school, a gym and basketball court, football field, laundry, maintenance quarters, and a classroom building for the high school, which will be moved to a new two-acre (one-hectare) property campus.

The Adventist World Radio broadcasting station and the food factory, Fundacion CETEBEDI, administered by the General Conference and the Inter-American Division, respectively, also operate on the campus. The entire site of the Central American Adventist University consists of 120 acres (50 hectares), five acres (two hectares) of which belong to the campus proper, with the rest used for sugarcane, fruit trees, vegetable gardening, and cattle raising.

Principals/Presidents: Glen Ray, 1927—1928; W. H. Wineland, 1929—1935; W. A. Wild, 1935—1940; C. G. Gordon, 1941—1942; C. F. Montgomery, 1943—1945; D. J. Thomann (acting), 1946—1948; A. H. Riffel, 1949—1950; H. A. Habenicht, 1951—1952; Manuel Carballal, 1953—1957; T. J. Harper, 1958—1965; Carlos Ayala, 1965—1969; J. W. Zackrison, 1970; Israel Gonzalez, 1971—1975; Atilio R. Dupertuis, 1976—1978; Hugo Visani, 1978—1979; Francisco Ottati, 1979—1980; Roberto Eubank, 1981—1983; Hector Jurado, 1983—1986; Eustacio Penniecook, 1986—1989; Carlos Molina, 1989—1990; Tevni Grajales, 1990—1995; Ada Barrientias, 1995— .

Central American Conference

CENTRAL AMERICAN CONFERENCE. *See* [Honduras](#).

Central American Union Mission

CENTRAL AMERICAN UNION MISSION. *See* [Belize](#); [Costa Rica](#); [El Salvador](#); [Guatemala](#); [Honduras](#); [Nicaragua](#); [Panama](#); [Inter-American Division](#).

Central American Vocational College

CENTRAL AMERICAN VOCATIONAL COLLEGE. *See* [Central American Adventist University](#).

Central Andina Mission

CENTRAL ANDINA MISSION. *See* [Peru](#); [South American Division](#).

Central Argentine Conference

CENTRAL ARGENTINE CONFERENCE. *See* [Argentina](#); [South American Division](#).

Central Asia Conference

CENTRAL ASIA CONFERENCE. *See* [Euro-Asia Division](#); [Tajikistan](#); [Turkmenistan](#); [Uzbekistan](#).

Central Association Mission

CENTRAL ASSOCIATION MISSION. *See* [Angola](#); [Euro-Africa Division](#).

Central Bible School (Chicago)

CENTRAL BIBLE SCHOOL (Chicago). *See* [Workers' Institutes](#).

Central Brazil Academy

CENTRAL BRAZIL ACADEMY (Instituto Adventista Brasil Central). A boarding and day school with primary and secondary grades. The school is located in Planalmira in the Abadiania district, Goiás, Brazil.

There are 8.7 million square feet (816,750 square meters) of land for agriculture and cattle raising. It was purchased by the Central Brazil Conference in 1981 and is located 19 miles (30 kilometers) from Anápolis, the second-largest city in the state of Goiás.

Construction on the school building began on Apr. 22, 1982, under the leadership of Prof. José Borges dos Santos, the first director. Classes began on May 4, 1985, with 111 boarding students and 38 day school students. In 1993 there were 173 boarding students on the primary level and 149 on the secondary, studying accounting, teaching, and other courses, with a staff of 36.

The fruits and vegetables produced on school property supply most of what is used for the boarding students. The milk produced by the 80 good-quality cows supplies the school's need. There are two sports courts and a semi-Olympic pool that are used by the students for leisure. A large music conservatory of 6,456 square feet (600 square meters) was in the last phase of construction in 1993, along with an auditorium for 500 people.

Directors: José Borges dos Santos, 1983—1985; Enoch da Silva, 1986—1989; José Borges dos Santos, 1990—1994; José R. Machado dos Reis, 1994— .

Central Brazil Conference

CENTRAL BRAZIL CONFERENCE. *See* [Brazil](#); [South American Division](#).

Central Brazil Union Conference

CENTRAL BRAZIL UNION CONFERENCE. *See* [Brazil](#); [South American Division](#).

Central California Conference

CENTRAL CALIFORNIA CONFERENCE. The unit of church organization comprising the territory of the counties of Fresno, Kern (north of Tehachapi Mountains), Kings, Madera, Mariposa, Merced, Monterey, San Benito, San Francisco, San Luis Obispo, San Mateo, Santa Barbara (west of the 120th meridian), Santa Clara, Santa Cruz, Stanislaus, Tulare, and Tuolumne. Statistics (1993): churches, 123; members, 27,476; ordained ministers, 108; licensed ministers, 12; teachers, elementary 135, secondary 80, total 215; church schools, 32. Headquarters: 2820 Willow Avenue, Clovis, California. The conference forms part of the Pacific Union Conference.

Institutions

Institutions. Armona Union Academy, Bakersfield Adventist Academy, Fresno Adventist Academy, Hanford Community Medical Center, Modesto Adventist Academy, Monterey Bay Academy, Mountain View Academy, San Joaquin Community Hospital, Sonora Community Hospital.

Local churches: Armona, Arroyo Grande, Arvin, Bakersfield (Central, Hillcrest, Southside, Bilingual, Korean), Burlingame, Cambrian Park, Campbell, Caruthers, Ceres, Chowchilla, Clovis, Coalinga, Corcoran, Cutler (Spanish), Delano (Bilingual), Dinuba, East Palo Alto, Exeter, Fresno (Asian, Central, Central Valley [Filipino], Northwest, Spanish, Sunnyside, Westside), Gilroy (English, Spanish), Greeley Hill, Groveland, Hanford (English, Spanish), Hollister, Kerman, Kern River Valley, Lamont (Spanish), Lemoore, Lindsay, Lindsay (Spanish), Livingston (Spanish), Lompoc, Los Altos (Chinese), Los Banos, Los Gatos, Madera (English, Spanish), Mariposa, Merced Olive East, Milpitas, Modesto (Central, Parkwood, Spanish), Monterey Bay Academy, Monterey (Korean), Monterey Peninsula, Morro Bay, Mountain View (Central, Japanese, Korean, Spanish), North Fork, Oakdale, Oakhurst, Oildale, Orosi, Pacifica, Palo Alto, Pixley, Porterville, Redwood City (Spanish), Redwood Hills, Reedley, Salinas (English, Spanish), San Francisco (Central, Chinese, Filipino, Japanese, Latin-American, Philadelphian, Rainbow, Russian, Samoan, Tabernacle), Sanger, San Jose (Central, Ephesus, Filipino, Samoan, Spanish), San Luis Obispo, Santa Cruz, Santa Maria (English, Hispanic), Seaside Community, Selma, Shafter, Sonora, Soquel, South San Francisco (Latin American), Sunnyvale, Taft, Templeton Hills, Tulare, Turlock West Avenue (Bilingual), Visalia (English, Spanish), Wasco (Bilingual), Waterford, Watsonville (English, Spanish), Woodlake (Spanish), plus the conference church.

Companies: Auberry, Bakersfield East Hills, Merced Bethel, Modesto Westside, San Jose (Vietnamese), Sanger (Spanish), Visalia Hmong.

History

History. For the beginnings in the area of the present Central California Conference, *see* [California Conference](#).

J. N. Loughborough held meetings in San Francisco in 1871, and a church was formed. In 1873 D. M. Canright conducted evangelistic meetings in Watsonville, and a company of believers was organized. In Lemoore a church was organized in 1878 as a result of tent meetings by J. L. Wood; in 1883 a church at San Jose was organized with 12 charter members. The Fresno church was organized in 1884 as a result of lay preaching by Jackson Ferguson in 1872 and missionary work by Moses Church. The church building that they occupied in 1887 was the largest in the city of Fresno. Meetings held in Arroyo Grande in 1886—1887 by J. G. Smith, R. S. Owen, and Robert Hare resulted in the baptism of nine and the organization of a church in 1888. Other churches followed: Armona in 1888, Bakersfield in 1894, Hanford in 1894, and Modesto in 1902.

In the wake of church organization came church schools. As early as 1897, the Fresno church organized a school, with 25 enrolled. In 1901 the Hanford church started a school. The Bakersfield church operated a school for one year in 1902—1903, then began again in 1911. The San Jose church school came along in 1903 with an enrollment of 12. The Armona church also started its school in 1903.

Because of the steady growth of the work in the central areas of the state, the California Conference in 1911 relinquished the counties of Tulare, Madera, San Benito, Fresno, Kings, San Luis Obispo, Monterey, and the portion of Kern County north of the Tehachapis, in order to form the Central California Conference. The new conference covered an area of 29,850 square miles (77,312 square kilometers), with a population of 200,426; it had 26 churches with a membership of 1,115 served by 11 ministers. J. H. Behrens was appointed first president, and headquarters were located at 1048 O Street in Fresno. In 1932 the conference office was moved to San Jose: first to 85 East San Antonio, later to 685 S. Third Street, and then, in 1941, to 435 N. Third Street, and in 1957 to 1691 The Alameda. In 1984 it moved to its present location in Clovis at 2820 Willow Avenue.

The first 12-grade academy to be opened in central California was at Armona in 1911; the first boarding academy was Monterey Bay Academy, opened in 1949. In February 1932, when the California Conference terminated, the Central California Conference added to its territory counties in the area south of the San Francisco Bay and other territories to make up its present jurisdictional area. Earlier there had been several territorial changes.

In spite of the Depression, rapid strides in conference growth were made in the early thirties. In 1929 a campground of 3.5 acres (1.4 hectares) was purchased for \$10,181. In 1931 a conference office was erected in San Jose, and five acres (two hectares) of land was purchased at Wawona for a summer camp. This camp has since been increased to 31 acres (13 hectares) and is within the boundaries of Yosemite National Park.

Several evangelists employed radio. By 1931 this limited working force had baptized 334. Several were baptized as a result of a weekly broadcast on station KMJ in Fresno. A Penny-a-Dish cafeteria made contacts in Fresno during the meager Depression days.

In 1923, through the personal work of Frank Iano, an Italian church was organized in Fresno, with 25 charter members. Frank Iano later became a minister and worked in San Francisco, where in 1928 an Italian company was organized and in February 1941 a church. Later both Italian churches were incorporated into English-speaking churches. Two churches were organized among the Spanish-speaking people. Four German churches were begun, but later discontinued the use of the German language. On Dec. 16, 1950, a church was organized in the largest Chinese community in the United States, San Francisco's

Chinatown. As the congregation grew in size, the Chinese church moved in 1973 to a new facility on Geary Boulevard near the Cliff House. J. E. Christensen, P. V. Thomas, and John Oss did much to establish and build the work among the Chinese.

In order to accomplish a more effective evangelism for the Black people scattered throughout San Francisco, the Bay area Black believers requested that they be organized into a church. The original congregation met in Oakland. In 1924 J. E. Cox was called to head this work in San Francisco. Later O. A. Troy conducted public evangelism in San Francisco, and a church of 18 members was organized in 1930.

On Feb. 19, 1947, the Central California Conference purchased a 104-acre (40-hectare) campground site at Soquel, near Santa Cruz, on the coast. The property, first used for camp meeting during the summer of 1948, was later improved by the addition of buildings such as an auditorium, cabins, and dining area.

Hanford Community Medical Center, a 54-bed acute-care hospital, was founded in 1908 by Hanford citizens. It was gifted to the Central California Conference in 1963. The present campus was acquired in 1964.

San Joaquin Community Hospital in Bakersfield was established in 1910 under the noble efforts of two Catholic sisters. By 1937 the hospital had one owner, Dr. Joseph Smith. In 1964 Dr. Smith requested that the hospital be managed by members of the Seventh-day Adventist Church as a nonprofit entity. The hospital was joined with the Adventist Health System/West in 1987. With a bed capacity of 178, it is one of Kern County's largest employers with a full and part-time staff of 825 employees.

The Sonora Community Hospital was started in 1900 as the Bromley Sanitarium and Hospital. The present facility was built in 1957, donated to the conference in 1961, and 10 years later became part of the Adventist Health System/West. In 1971 the hospital merged with the Sierra Hospital. In 1993, with 143 beds, more than 500 employees, and 100 physicians, the institution provides acute- and long-term care services and an urgent care center.

In 1903 Armona Union Academy began as a home school and grew into a 12-grade academy by 1912. However, for 26 years it reduced to a 10-grade school. Since 1939 it has served the constituent churches with 12 grades.

At the beginning of the school year 1968—1969, Bakersfield Academy became a senior academy with 12 grades. A new academy facility has been constructed at a cost of \$279,000.

In 1965 Fresno Central church purchased a 40-acre (15-hectare) farm and built a new elementary school at 5397 East Olive. The construction cost including the 40-acre (15-hectare) tract was \$380,000. Grades 1—6 were moved to the new location in 1967. The Fresno Adventist constituency funded the building of a new academy facility at a cost of \$620,000. Classes began in the new buildings for the school year 1972—1973. Thus the entire school was moved from its West Belmont location to East Olive. Fresno Central church donated 27 acres (11 hectares) of the farm to the academy constituency, plus the elementary school.

A church school was begun in Modesto in 1910. It grew rapidly, resulting in several moves to accommodate the increasing number of students. Currently serving K-12 in a functional facility on 10 acres (four hectares), it even provides a unique training opportunity to those interested in religious broadcasting. This is accomplished at the SDA-owned KADV-FM radio station, which covers the northern part of the San Joaquin Valley.

Established in 1949, Monterey Bay Academy, with 3,000 feet (914 meters) of ocean frontage, has continued to serve as the only boarding academy in the conference. All students are required to be involved in the work program and are employed in one of the many industries on the campus.

A new academy plant was built at a cost of \$1,261,764 in 1967 at the same location where Mountain View Union Academy had been in operation since 1922. Subsequently, the gymnasium and church building were destroyed by fire, and a new gymnasium was built and occupied in May 1972 at a cost of \$282,000. Later a new multipurpose building was erected and occupied in August 1972 at a cost of \$384,000.

On Sept. 5, 1972, Miramonte School was moved from Villa Street to the new school facility. The cost of the new elementary building was \$422,000. The new school is located in Los Altos.

Until its move to Nampa, Idaho, in 1984 the Pacific Press Publishing Association was located in Mountain View.

Presidents: J. H. Behrens, 1911—1914; B. E. Beddoe, 1914—1915; N. P. Neilsen, 1915—1919; H. S. Shaw, 1919—1923; E. L. Neff, 1923—1929; H. H. Hicks, 1929—1930; R. S. Fries, 1930—1933; David Voth, 1933—1937; T. L. Copeland, 1937—1942; W. A. Nelson, 1942—1945; R. C. Baker, 1945—1955; D. E. Venden, 1955—1964; Elmer R. Walde, 1964—1968; M. C. Torkelsen, 1969—1970; E. W. Amundson, 1970—1976; Charles F. Cook, 1976—1988; Herbert H. Broeckel, 1988— .

Central Chiapas Conference

CENTRAL CHIAPAS CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

Central Chile Conference

CENTRAL CHILE CONFERENCE. *See* [Chile](#); [South American Division](#).

Central Conference

CENTRAL CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Central Delegation

CENTRAL DELEGATION. *See* [Cuba](#); [Inter-American Division](#).

Central Dominican Conference

CENTRAL DOMINICAN CONFERENCE. *See* [Dominican Republic](#); [Inter-American Division](#).

Central Ethiopia Field

CENTRAL ETHIOPIA FIELD. *See* [Eastern Africa Division](#); [Ethiopia](#).

Central European Conference

CENTRAL EUROPEAN CONFERENCE. An organizational unit formed in the late 1880s (first listed in the 1889 *Yearbook*) to supervise the Seventh-day Adventist work in Eastern, Western, Southern, and Central Europe, in the Middle East, and in North Africa. In 1891, after Germany and Eastern and Southeastern Europe territories and the Middle East were separated from it, the conference comprised the West European countries that are now in the Euro-Africa Division. In 1902 it was reorganized into the Latin Union.

Central European Division

CENTRAL EUROPEAN DIVISION. A large unit of church organization that functioned from 1929 to 1972, when it merged with the Trans-Mediterranean Division to form the Euro-Africa Division.

The Central European Division, with headquarters in Berlin, was formed when the European Division was divided into four parts in 1928. It then included not only Germany but also Austria, Hungary, and Czechoslovakia; the Balkan States of Albania, Greece, and Bulgaria; territory in the Middle East—Cyprus, Egypt, Iraq, Palestine, Persia (Iran), Sudan, Syria, Transjordan, and Turkey; also Liberia and Spanish and Portuguese colonies in Northwest Africa; and the Netherlands East Indies (Indonesia) in the Far East. Under the Hitler regime, when the German church was not allowed to send mission funds abroad, and so could not support the distant fields, the division was partitioned: Section II, which functioned separately until 1941, included Czechoslovakia (which returned to the German orbit in 1939), Hungary (which went to the Southern European Division in 1941), detached organizations, and mission fields except the Netherlands East Indies (which went to the Far Eastern Division). These missions were supported and administered by the General Conference as detached organizations after 1941, until they were incorporated into other divisions—the Northern European and the Southern European—or organized into a new division (Middle East). At the end of World War II Czechoslovakia and Austria were transferred to the Southern European Division and the Netherlands to the Northern European. Thus the Central European Division, as reorganized in 1948, was comprised only of Germany. It occupied the same territory as the German Inter-Union Association, an organization that had been set up within the area of the former European Division in 1927.

For the history of the SDA work in this area, *see* [Germany](#).

Presidents: Henry F. Schuberth, 1929—1934; George W. Schubert, 1934—1938; Adolf Minck, 1938—1950; Wilhelm Müller, 1951—1962; R. Dettmar, 1962—1964; O. Gmehling, 1964—1970; Heinz Vogel, 1970—1971. (W. H. Branson was president of Section II [the parts outside of Germany] of the division in 1938; and H. L. Rudy, 1939—1941.)

Central European Mission

CENTRAL EUROPEAN MISSION. The original organizational unit of the Seventh-day Adventist Church in Europe, which included (1) all of Europe except the British Isles and the Scandinavian countries, (2) the Middle East, and (3) North Africa. It dated from the arrival of J. N. Andrews in Switzerland in 1874 and was succeeded by the Central European Conference in the late 1880s.

Central European Missionary Seminary

CENTRAL EUROPEAN MISSIONARY SEMINARY. *See* [Marienhöhe Seminary](#).

Central Ghana Conference

CENTRAL GHANA CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Ghana](#).

Central India Union Section

CENTRAL INDIA UNION SECTION. *See* [India](#); [Southern Asia Division](#).

Central Jamaica Conference

CENTRAL JAMAICA CONFERENCE. *See* [Inter-American Division](#); [Jamaica](#).

Central Java Mission

CENTRAL JAVA MISSION. *See* [Indonesia](#).

Central Kenya Conference

CENTRAL KENYA CONFERENCE. *See* [Eastern Africa Division](#); [Kenya](#).

Central Korean Mission

CENTRAL KOREAN MISSION. *See* [Korea](#).

Central Lake Field

CENTRAL LAKE FIELD. *See* [Eastern Africa Division](#); [Malawi](#).

Central Luzon Adventist Academy

CENTRAL LUZON ADVENTIST ACADEMY. A coeducational boarding high school located in Bucaran, Bodega, Floridablanca, Pampanga, approximately 75 miles (120 kilometers) west of Manila. The school is located on 104 acres (42 hectares) in a small valley. It is free from noise and pollution, making it ideal for learning activities.

The school site was acquired in 1982. School construction began during the same year under the direction of the administrators of Central Luzon Mission. First to be erected were the administration building, the classrooms, and the dormitories. The academy is still hoping to build a permanent chapel and an auditorium. The supply of electricity comes from a 15 KVA generator powered by a diesel engine that operates five hours every night. There is an ample supply of water from a deep well distributed through an elevated tank. The farm is irrigated year-round by a spring from the mountains.

The academy opened during the school year 1984—1985 with an enrollment of 64 students under 10 teachers. On June 23, 1989, the academy received government recognition. During the 1992—1993 school year, the enrollment rose to 158 students, with 11 teachers. The academy operates a livestock industry and a farm with a banana plantation, a fruit tree plantation, and a vegetable garden.

Principals: Blandino C. Casi, 1985—1987; Antonio Arit, 1987—1989; Nelson G. Castillo, 1989— .

Central Luzon Conference

CENTRAL LUZON CONFERENCE. *See* [Far Eastern Division](#); [Philippines](#).

Central Malagasy Mission

CENTRAL MALAGASY MISSION. *See* [Africa-Indian Ocean Division](#); [Madagascar](#).

Central Mexican Conference

CENTRAL MEXICAN CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

Central Minas Conference

CENTRAL MINAS CONFERENCE. *See* [Brazil](#); [South American Division](#).

Central Mission

CENTRAL MISSION. *See* [Mozambique](#); [Euro-Africa Division](#).

Central Myanmar Mission

CENTRAL MYANMAR MISSION. *See* [Far Eastern Division; Myanmar.](#)

Central New England Conference

CENTRAL NEW ENGLAND CONFERENCE. A former unit of church organization that comprised, from 1903 through 1909, the territory of New Hampshire and Massachusetts, and from January to October 1910 that of Massachusetts alone. Then its name was changed to the Massachusetts Conference. For the history of Seventh-day Adventist work in these two states, *see* [Northern New England Conference](#); [Southern New England Conference](#); [Northeastern Conference](#).

Central Pacific Union Mission

CENTRAL PACIFIC UNION MISSION. *See* [Cook Islands](#); [Fiji Islands](#); [French Polynesia](#); [Niue Island](#); [Pitcairn Island](#); [Samoa and Tokelau Islands](#); [Tonga](#); [Tuvalu](#); [South Pacific Division](#).

Central Papuan Mission

CENTRAL PAPUAN MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

Central Peru Conference

CENTRAL PERU CONFERENCE. *See* [Peru](#); [South American Division](#).

Central Philippine Adventist College

CENTRAL PHILIPPINE ADVENTIST COLLEGE. A senior college serving a constituency of more than 124,000 in the Central Philippine Union Mission. It is governed by a college board of 16 members representing the union and the medical institutions, the four missions, and the lay members in the union. The president of the union and the president of the college are the chair and secretary, respectively, of the board.

The college offers six curricula: B.S.A. (Bachelor of Science in Accountancy), B.S.B.A. (Bachelor of Science in Business Administration), B.S.N. (Bachelor of Science in Nursing), B.Th. (Bachelor of Theology), B.A.T. (Bachelor in Agricultural Technology), A.A.T. (Associate in Agricultural Technology), and J.S.C. (Junior Secretarial Course). As soon as government approval is secured, the B.S.E. (Bachelor of Secondary Education) with majors in English and Bible, and B.E.Ed. (Bachelor of Elementary Education), will be offered. With the addition of these two curricula, enrollment is expected to go beyond the present trend of 500—600 students.

Situated in Alegria, Murcia, 14 miles (23 kilometers) east of Bacolod City, on the island of Negros, CPAC rises against a backdrop of the beautiful tall mountains of the Marapara Range. Electricity comes from a government source, and springs on the property supply abundant clear, cool water, which is piped to the campus by gravity.

Industries include sugarcane production, cattle and poultry raising, rice milling, vegetable gardening, and bookbinding. The college also operates a small general store, a bakery, and a copying machine. These industries generate income as well as providing the students with work opportunities.

In 1993 there were 13 permanent buildings on the campus. A large multipurpose building (Noah's Ark) and the Far Eastern Division duplex for expatriates, with a guest apartment behind it, were made available in 1982. The bakery building, which has since been converted into faculty housing, was added in 1983. A rice mill-grain dryer and the motor pool building were erected in 1985. The women's dormitory, the nursing building, and the Quiet Hour clinic were added in 1987. In 1988 a cafeteria was built, and a faculty duplex added in 1991. The day-care center and the clinic have helped considerably in maintaining friendly relationships with the people in the surrounding area, which used to be controlled by rebels fighting against the government.

History and Development

History and Development. Not long after the organization of Central Philippine Union Mission in 1964, its leaders dreamed of having a college. Years of "site-seeing" activities all over the Visayas, with Negros as front-runner, followed. Finally, in 1979, property was purchased for P600,000, and in 1985 a donation of \$64,000 by Mrs. May Chung of Hawaii enlarged the property by 86 acres (35 hectares), bringing the total land purchased to 262 acres (106 hectares).

After 1979 events moved more rapidly. The General Conference set aside the second quarter 1981 Thirteenth Sabbath Overflow Offering for the Central Philippine Union Mission College project, giving it a greatly needed funding boost. On Aug. 12, 1981, 15 years after the dream was born, groundbreaking ceremonies for the college took place. Keynote speaker was Dr. C. D. Hirsch, General Conference director of education; and the guest speaker was the Honorable Alfredo Montelibano, Jr., governor of the province of Negros Occidental. With R. R. Victoriano, a Seventh-day Adventist architect-contractor, donating his services as supervising engineer, actual construction began on Oct. 2, 1981.

When the college first opened its doors to students on June 14, 1982, it was registered with the Department of Education, Culture, and Sports (DECS) as Central Philippine Adventist School; this name was changed to Central Philippine Adventist College upon approval by the DECS of the four-year college agriculture course on Oct. 11, 1985. Initially there was only the one large multipurpose building to house the 100 pioneering students and 17 faculty members and their families, along with space for administrative offices, cafeteria, classrooms, library, and auditorium for chapel, church, and other gatherings (hence the nickname “Noah’s Ark”—surrounded by “oceans” of waving sugarcane, it had the likeness of its namesake). The student’s rooms had no window shutters, the faculty apartments lacked not only window shutters but also room divisions, and classrooms did not have desirable chairs or acoustics. Classes met as construction continued. At first only two-year courses were offered—rural health, building construction, and an Associate in Agriculture degree.

In September 1984 Typhoon Nitang destroyed the “ark’s” plywood walls, which later were replaced with concrete.

The following are milestones in the academic progress of the college. The DECS recognized the B.A.T. degree in 1985, the B.S.A. and the B.S.B.A. in 1989, and the B.S.N. in 1990. In March 1988 the Commission of Higher Education of the General Conference granted four-year senior college status to Central Philippine Adventist College, and in February 1993 the evaluating team of the General Conference Board of Regents recommended five-year accreditation for the college.

Presidents: David J. Recalde, 1981—1983; Mrs. Salvador G. Miraflores, 1983—1985; Eli A. Bingcang, 1985— .

Central Philippine Union Mission

CENTRAL PHILIPPINE UNION MISSION. *See* [Far Eastern Division; Philippines.](#)

Central Rhenish Conference

CENTRAL RHENISH CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

Central São Paulo Conference

CENTRAL SÃO PAULO CONFERENCE. *See* [Brazil](#); [South American Division](#).

Central SDA Publishing Association

CENTRAL SDA PUBLISHING ASSOCIATION. *See* [Review and Herald Publishing Association](#).

Central-South Cameroon Mission

CENTRAL-SOUTH CAMEROON MISSION. *See* [Africa-Indian Ocean Division; Cameroon.](#)

Central States Conference

CENTRAL STATES CONFERENCE. The unit of church organization comprising the Black constituency of Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Wyoming, and San Juan County, New Mexico (the area of the Mid-America Union Conference). Black population (1990), 1 million. Statistics (1993): churches, 37; members, 8,586; primary schools, 3; ordained ministers, 19; licensed ministers, 5; primary school teachers, 10. Headquarters: 3301 Parallel Parkway, Kansas City, Kansas. The conference forms part of the Mid-America Union Conference.

Local churches—*Colorado*: Colorado Springs (Palace of Peace), Denver (Community, Park Hill), Pueblo (Claremont); *Iowa*: Cedar Rapids (Covenant), Davenport (Calvary), Des Moines (Philadelphia); *Kansas*: Atchison (Bethaven), Coffeyville (Mount Moriah), Independence (South Eighteenth), Kansas City (Bethel, Maranatha, New Life Real Truth), Leavenworth (Shiloh, Zion), Topeka (Highland Crest), Wichita (Grove Heights); *Minnesota*: Minneapolis (Ebenezer Fellowship); *Missouri*: Berkeley (Ebenezer), Charleston (Grand Avenue), Columbia (Breath of Life), Hayti (Emmanuel), Kansas City (Beacon Light, Lincoln Temple, Real Truth), Kirkwood (Kirkwood), Pacific (Trinity), St. Joseph (Emmanuel), St. Louis (Agape, Berean, Northside), Sedalia (Sharon Chapel), Sikeston (Compress), Springfield (Providence); *Nebraska*: Lincoln (Allon Chapel), Omaha (Bethesda Temple, Sharon).

History

History. *Beginnings of the Work.* Kansas was the cradle of the work for the Black race in the area of the Central States Conference. About 1880, in a movement known as the “exodus,” thousands of Blacks migrated from the Southern states to Kansas, seeking greater economic freedom, and scattered over the state wherever they could find homes.

On Oct. 12, 1885, C. M. Kinney (Kinny), who later became the first Black ordained minister in the denomination, began work in Topeka and Emporia. In May 1886 he reported in the *Review and Herald* that since October he had made 648 visits and distributed 16,525 tracts, and as a result five women in Emporia were professing to keep the Sabbath and two heads of families were much interested. Although there were few visible results of his work, the pioneer worker continued doggedly on. He began canvassing Nov. 11, 1887, with *The Great Controversy*, by Ellen G. White, in Kansas City, Kansas, and in Atchison, Hannibal, and St. Joseph, Missouri. A number of ministers bought his books, and he preached several times. In 1889 he spent six months canvassing in St. Louis. No churches were organized, but no doubt many of the converts attended services in the White churches.

In 1901 the Black members in Kansas City, Kansas, requested that they have their own meeting place and Sabbath school. In 1902, after meetings held by Sydney Scott and S. S. Ryles had added seven converts, a church of 19 was organized. After renting church space and meeting in halls for two years, the congregation built a church (completed Jan.

24, 1904) with the help of the Kansas Conference. Sydney Scott was the minister in charge at the time. In 1901 it was reported that the St. Louis Black members had formed their own company, which was growing, and that the Kansas City, Missouri, company (dating from 1899) was gaining in numbers. In February 1903 Scott reported two organized churches in Kansas City (Kansas and Missouri) of 16 and 14, respectively, the latter conducting “a Sabbath school of thirty and a Mission Sunday school of fifty.” The Kansas City, Kansas, church pioneered the church school work. H. M. Hiatt, educational superintendent of the Kansas Conference in 1909, reported that the Black members of Kansas City, Kansas, “have determined to be in line with the other churches of the conference, and accordingly have organized a school which is doing good work” (*Kansas Worker* 19:2, Oct. 6, 1909). Hiatt noted that this school was perhaps the only SDA school exclusively for Black children north of the Mason-Dixon Line.

The Bethel church, 713 Freeman, Kansas City, Kansas, was built in 1919. A schoolroom was later added in the basement. In 1966 V. Lindsay led out in the purchase of the present church building and parsonage located at 716—720 Nebraska Avenue. The Kansas City, Missouri, group at first met in a rented hall, then bought the lot and building vacated by a branch of the Pacific Press when it left Kansas City in 1926. In 1943 the Beacon Light church was erected on that lot. Elizabeth Hanks, later married to H. J. Miller, of this church, was the first full-time Black Bible instructor in the Central Union Conference. In December of 1972 the church moved its location to Linwood Boulevard and Spruce Avenue, changing its name to Linwood Boulevard Temple, under the pastorate of T. A. McNealy.

The work in Colorado began under the leadership of Charles Lightner and Thomas Branch. At the camp meeting in 1901 a committee of three presented a memorial to the assembled delegates, asking that one or more Black workers be employed to work for their own people. The request was granted by vote of the delegates. The memorial stated that at the time there were about 60 Black members in the conference. Shortly afterward Branch was sent to Pueblo, where he held meetings in a hotel. William North led in building a tabernacle in that city, dedicated Jan. 11, 1903, which was probably the first SDA church building for a Black congregation in the Central States area. This building, which was used for a mission, burned down in 1904. Although Lightner and others worked in Denver, there is no record that a church was organized there until 1909. In 1910 H.M.J. Richards (father of H.M.S. Richards), while pastor in Denver, sent out a call for money to help the Black members secure a lot on which to build a house of worship. Under the leadership of J. W. Owens a dwelling house was secured in 1913 and made into a comfortable church for the Denver members. This organization, known as the Denver Third church, was later renamed the Beth Haven Seventh-day Adventist Church, and still later the Park Hill Seventh-day Adventist Church.

In St. Louis, Missouri, before U. S. Willis was sent as a permanent worker in 1909, a layperson, M. E. George, had worked among the Black people for years, and through his efforts a company of 13 had been organized in 1904, which grew into the Berean Seventh-day Adventist Church, at the corner of Cook and Sarah avenues. On Sept. 29, 1927, a tornado laid waste about six square miles (16 square kilometers) of St. Louis, causing damages of \$50 million and killing 87 persons. It completely demolished the Berean church, with the exception of the bell tower and church sign. The custodian, who was in the building at the time, escaped with minor injuries. The next Sabbath the congregation worshiped in an

undertaker's parlor and after services went out visiting the 17 members whose homes had been entirely or partially destroyed. The General, union, and local conferences helped to buy another building. Later (1953) a church seating 700 was purchased. In 1963 a primary school of 60 pupils was taught by two teachers.

In the summer of 1964 E. E. Cleveland, of the General Conference Ministerial Association, conducted a field school of evangelism at St. Louis in cooperation with Andrews University. The evangelistic campaign resulted in the organization of another church, with a membership of 150—the Shreve Avenue church, later named Northside church. In 1974 a church of 38 members, known as Park Avenue, was established on the south side of St. Louis by S. T. Lewis, conference evangelist.

The year 1912 marked a real milestone in the history of the work, when, under the leadership of J. W. Allison, the first camp meeting was held for the Black membership of the Central Union Conference, at Lawrence, Kansas, Aug. 29 to Sept. 8. The next 15 years were marked by a steady growth of churches. Dan Coats and his wife moved from Clinton to Sedalia, Missouri, and opened a Sabbath school in their home; Ella Jackson, a Bible instructor, worked there as well. As a result, a church at Sedalia was organized in 1913. They met in homes and in an improvised storefront hall until 1935, when a frame church, known as the Sharon chapel, was erected. In 1913 J. W. Miller, assisted by local White members, formed a church at Atchison, Kansas, which met in homes for several years, but in time he secured a store, which was made into a meetinghouse.

In 1914 Miller went to Omaha, Nebraska, where the total Black membership consisted of two women who were members of the White congregation. After Bible studies and cottage meetings, a church of 25 was organized. In 1918 the church building formerly used by the White SDAs was purchased for the Sharon church. T. H. Allison pastored this church in 1929 and 1930. The church at Independence, Kansas, which probably was begun by Mrs. Gertrude Johnson, a Bible instructor, was admitted with its 13 members to the Kansas Conference on Aug. 22, 1924. The present building was erected in 1950. The Wabash Avenue church of Wichita, Kansas, received into the conference on Aug. 23, 1925, originated from lay meetings in the home of Charles Greadington in 1918. R. L. Bradford and H. A. Rossin later worked there. S. E. Wight, president of the Central Union Conference, reported in the *Central Union Outlook* in 1927 that the Black work had made great strides in the previous three years. Not only had many been added to the churches but excellent church homes also had been erected in Kansas City and Denver.

The College Avenue church at Topeka, organized Sept. 16, 1928, with 20 members, had its origin in a tent series conducted by the Black evangelist J. H. Lawrence and the White ministers C. S. Wiest and R. L. Boothby. The Philadelphia church at Des Moines came into being in May 1932 with 15 members as a result of meetings held by R. T. Hudson. At St. Joseph, Missouri, several laywomen held meetings in homes, and by 1911 they had gathered a little company. The present congregation, known as the Emmanuel church, was organized June 12, 1937. The Allon Chapel church of Lincoln, Nebraska, originated as a company of eight in 1943, resulting from the work of student colporteurs, with the help of Black Union College students, personal work, and house-to-house visits. It met in a rented hall, then in a building purchased in 1949. From a branch Sabbath school held by the Wichita people, the Wellington, Kansas, church of 12 charter members was organized in 1945.

Central States Mission. In 1946 the leaders among the Black people in the United States recommended that they be allowed to form their own church-governing bodies, in harmony with the new policy of forming Regional conferences. On Jan. 1, 1947, in the Jefferson Hotel in St. Louis, the Central States Mission was organized, with the Black members of the Central Union Conference (a membership of 798) forming the constituency. T. M. Rowe was elected president, and J. H. Jones, secretary-treasurer. The headquarters of the mission were at 2528 Benton Boulevard, Kansas City, Missouri. There followed a tremendous spurt in growth. In five years' time the mission had grown to the stature of a conference, with a membership increase of 76 percent—from 798 in 1947 to 1,408 in 1952, with baptisms averaging more than 100 a year. In 1948 the state of Iowa, of the Northern Union Conference, was added to the territory of the mission, thus adding the church at Des Moines.

The Central States Conference Organized. On Nov. 9, 1952, a constituency meeting held in the Beacon Light church in Kansas City, Missouri, organized the Central States Conference, with F. L. Bland, president, and H. T. Saulter, secretary-treasurer. Churches established since then include those at Kinloch, a suburb of St. Louis (20 members), in 1958; Sikeston, Missouri (22), and Junction City, Kansas, in 1960; Kirkwood, Missouri, in 1961; Springfield, Missouri, in 1962; Charleston, Missouri, in 1967; Coffeyville, Kansas (25 members), in 1972; Hayti, Missouri (16 members), in 1972. Membership rose from 1,408 in 1952 to 2,326 by the close of 1961, and the proportional gain by baptisms and profession of faith in 1961 was the second largest in North America. The number of primary schools is low because the churches are too far apart for consolidated schools, and also because in a number of places the children attend integrated primary schools.

The net gain in membership during the period of 1957—1962 was 524. In the same period eight houses of worship were acquired or constructed, including a quarter-million-dollar church in St. Louis and a modern stone structure in Omaha. In 1963 an intermediate school in St. Louis and a church in Denver were built.

An outstanding campaign was the “Contacts for Christ” program, whereby the laymen of St. Louis averaged 1,000 enlistments a month in the Bible correspondence courses, preparatory for evangelistic meetings by the Voice of Prophecy group. This evangelistic endeavor resulted in 100 baptisms.

In 1965 a new church building and a new elementary school building were erected in St. Louis; also church buildings were purchased in Wichita, Kansas, and Pueblo, Colorado.

Recent Developments. The conference office moved its headquarters in 1970 to 5737 Swope Parkway, Kansas City, Missouri, where a new building valued at more than \$150,000 was erected during the administration of W. S. Lee, president, and J. E. Merideth, secretary-treasurer. The present location of the office is in Kansas City, Kansas.

When the Northern and Central unions merged in 1980 to form the Mid-America Union, the territory of the Central States Conference was extended to include Minnesota, North Dakota, and South Dakota.

The conference membership at the close of 1993 was 8,586. During that year more than \$2.3 million tithe was returned to God, and total tithe and offerings was almost \$4 million.

During the early 1990s Ebony Evangelism Project 2001 was conceived and put into operation as part of a comprehensive decade-long strategy for evangelism and church growth, representing the Global Mission focus of the North American Regional conferences and

affirming the African-American heritage, talent, and potential to prepare a people to meet the Lord.

The first major interconference team evangelism activity involved 10 evangelistic efforts in Kansas City, Missouri (two meetings); St. Louis; Omaha; Topeka; Des Moines; Kansas City, Kansas; Denver; and Wichita.

The first Ebony Evangelism meeting was conducted in Wichita, Kansas, where Jerry Lee presented the great truths of the Advent message. As a result, 76 new members joined the Grove Heights church. In Des Moines, Iowa, Gene Donaldson held meetings in which 38 people joined the Philadelphia church there. David King presented the series in Topeka, Kansas, and 36 were baptized. Philip Willis held the Ebony Evangelism meetings in Omaha, Nebraska, and 91 people were baptized. In Denver, Colorado, despite a wave of violence, hundreds came to hear Raymond Sanders, and 156 joined the Park Hill church. In St. Louis, Missouri, Evangelist Calvin Watkins baptized 260 persons. George Rainey's meetings in Colorado Springs were also highly effective.

Taskforce Committee members included Alvin M. Kibble, chairperson; William C. Scales, Jr., cochairperson; DeWitt S. Williams, secretary; Robert Smith, NAD staff representative; Harold L. Lee, planning consultant; Owen A. Troy, communication consultant; Stennett H. Brooks; Willie J. Lewis; R. C. Brown, Sr.; J. Paul Monk, Jr.; Ralph Peay; Joseph W. McCoy; J. M. Doggette; and Robert Lister.

Presidents: T. M. Rowe, 1947—1948; F. L. Bland, 1948—1959; W. W. Fordham, 1959—1966; W. S. Lee, 1966—1971; D. L. Crowder, 1971—1974; S. D. Meyers, 1974—1979; S. Haywood Cox, 1979—1985; J. Paul Monk, Jr., 1986—1994; J. Alfred Johnson, 1994— .

Central Sulawesi Mission

CENTRAL SULAWESI MISSION. *See* [Far Eastern Division; Indonesia.](#)

Central Sumatra Mission

CENTRAL SUMATRA MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

Central Texas Medical Center

CENTRAL TEXAS MEDICAL CENTER. A 109-bed hospital at San Marcos, Texas. Moved to its current location in 1983, the original hospital was built in 1960 by the commissioners court of Hays County and operated under a lease by the Texas Conference of Seventh-day Adventists. The contract was signed in December 1959 by county judge C. M. Decker, on behalf of Hays County officials, and by B. E. Leach, conference president. The hospital is a result of the reputation established by the Adventist-operated Menard Hospital and Retirement Home in Menard, Texas.

The original hospital location opened on Sunday, Mar. 6, 1960, and the first patients were admitted the next day. It provided 40 beds, a laboratory, an X-ray facility, two operating rooms, and a delivery room. In July of 1964 the facility changed its name to Hays Memorial Hospital. A training school for licensed vocational nurses began in 1966, under the direction of Hazel Kirkpatrick.

A growing community and medical staff, increasing patient needs, and a lack of availability of beds spurred fund-raising efforts to build a larger facility. In 1979 then Hays County judge Walter Burnett and Donald Welch, AHS president, led the way in planning and management of the current hospital. Hays Memorial Hospital opened its new doors in 1983 under a management agreement with AHS/Sunbelt.

In 1987 the name was changed to Central Texas Medical Center in order to reposition the hospital's image within the community and service area. In 1989 Central Texas Medical Center began a push to cut costs, revitalize patient services, and raise quality standards. Partnerships with the community and area businesses were reforged in order to develop strong networks of support. In 1992 Central Texas Medical Center accepted awards from *Hospitals* magazine's Turnaround competition: a nationwide measurement of health-care organizations on the rebound.

During 1992 Central Texas Medical Center added to its campus a three-story physicians' office building that houses a hospital-owned fitness center, magnetic imaging, and remodeled patient service areas (such as cardiopulmonary services) to keep up with the growing outpatient service. The center is accredited by the Joint Commission on Accreditation of Healthcare Organizations and is a member of the American Hospital Society.

Administrators: Herbert Fleenor, 1959—1960; Marvin C. Midkiff, 1960—1963; Bob Scott, 1963—1969; Alfred Tucker, 1970—1971; Jack Northcutt, 1971—1974; Stanley Hatkoff, 1974—1975; George Daschner, 1975—1987; Raymond Carney, 1987—1989; Joel W. Hass, 1989— .

Central Uganda Field

CENTRAL UGANDA FIELD. *See* [Eastern Africa Division; Uganda.](#)

Central Ukrainian Conference

CENTRAL UKRAINIAN CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Central Union Conference

CENTRAL UNION CONFERENCE. The North American administrative unit that comprised the Central States, Colorado, Kansas, Missouri, Nebraska, and Wyoming conferences, with headquarters at 4547 Calvert Street, Lincoln, Nebraska. Official organ: *Central Union Reaper*. Institutions situated in the union area included: Boulder Memorial Hospital; Campion Academy; Christian Record Braille Foundation, Inc. (now Christian Record Services); College View Academy; Enterprise Academy; Mile High Academy; Pacific Press Publishing Association; Platte Valley Academy; Porter Memorial Hospital; Shawnee Mission Medical Center; Sunnysdale Academy; Union College.

The Central Union Conference was organized in 1902 and took its territory from the Northwestern and Southwestern Union conferences, which had been formed in 1901. The Central Union Conference comprised Colorado, Iowa, Kansas, Missouri, Nebraska, and Wyoming, with a population of 8.7 million. In 1932 the Central Union Conference absorbed the Northern Union Conference (territory: Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, and Wyoming). The Northern Union Conference was reorganized in 1937. In 1980 it became part of the Mid-America Union.

Central Union Outlook

CENTRAL UNION OUTLOOK (1911—1932; superseded by *Central Union Reaper*; weekly; files in GC). A former official organ of the Central Union Conference. It had been preceded, 1902—1904, by *Central Advance*.

Central Union Reaper

CENTRAL UNION REAPER (1932—1980; superseded the *Central Union Outlook* and *Northern Union Reaper*; weekly; circulation was free to constituent members; files in GC). Official organ of the Central Union Conference. It was begun in place of the Northern Union and Central Union papers at the time when the Northern Union Conference was merged with the Central Union Conference, a combination that lasted only five years. In 1937, when the Northern Union was organized separately again, the name *Reaper* remained with the Central Union paper, and a new *Northern Union Outlook* was established. These continued until the formation of the Mid-America Union in July of 1980.

Central Venezuela Conference

CENTRAL VENEZUELA CONFERENCE. *See* [Inter-American Division](#); [Venezuela](#).

Central Visayan Mission

CENTRAL VISAYAN MISSION. *See* [Far Eastern Division; Philippines.](#)

Central Zambia Field

CENTRAL ZAMBIA FIELD. *See* [Eastern Africa Division](#); [Zambia](#).

Central Zimbabwe Conference

CENTRAL ZIMBABWE CONFERENCE. *See* [Eastern Africa Division](#); [Zimbabwe](#).

Centre Horticole de Bazega

CENTRE HORTICOLE DE BAZEGA. *See* [Burkina Faso](#).

Centro Adventista de Estudios Superiores

CENTRO ADVENTISTA DE ESTUDIOS SUPERIORES. *See* [Central American Adventist University](#).

Centro Adventista de Con Vivencia Para Idosas

CENTRO ADVENTISTA DE CON VIVENCIA PARA IDOSAS. *See* [São Paulo Old People's Home](#).

Centro Adventista de Saòde

CENTRO ADVENTISTA DE SAÒDE. *See* [Adventist Health Center](#).

Centro de Midia Voz da Profecia

CENTRO DE MIDIA VOZ DA PROFECIA. *See* [Brazil](#).

Centro Educacional Adventista

CENTRO EDUCACIONAL ADVENTISTA. *See* [Adventist Educational Center](#); [Pacific Adventist Secondary School](#).

Centro Educacional Adventista de Chile

CENTRO EDUCACIONAL ADVENTISTA DE CHILE. *See* [Chile Adventist Educational Center](#).

Centro Educacional Adventista de Los Angeles

CENTRO EDUCACIONAL ADVENTISTA DE LOS ANGELES. *See* [Los Angeles Adventist Academy \(Chile\)](#).

Centro Educativo Adventista

CENTRO EDUCATIVO ADVENTISTA. *See* [CEA Adventist Secondary School](#).

Centro Educativo Adventista de Costa Rica

CENTRO EDUCATIVO ADVENTISTA DE COSTA RICA. *See* [Costa Rica Secondary School \(Costa Rica\)](#).

Centro Educativo Adventista de Limon

CENTRO EDUCATIVO ADVENTISTA DE LIMON. *See* [Costa Rica Secondary School \(Limon\)](#).

Centro Educativo Ignacio Manuel Altamirano

CENTRO EDUCATIVO IGNACIO MANUEL ALTAMIRANO. *See* [Ignacio Manuel Altamirano Educational Center](#).

Ceremonial Law

CEREMONIAL LAW. *See* [Law](#).

Ceylon

CEYLON. *See* [Sri Lanka](#).

Ceylon Adventist Press

CEYLON ADVENTIST PRESS. *See* [Lakpahana Press of Seventh-day Adventists](#).

Ceylon Mission School

CEYLON MISSION SCHOOL. *See* [Lakpahana Adventist Seminary](#).

Chaco Sanitarium and Hospital

CHACO SANITARIUM AND HOSPITAL. *See* [Loma Linda Adventist Sanitarium](#).

Chad

CHAD. An African republic independent since Aug. 11, 1960. Chad is bounded on the north by Libya, on the east by the Sudan, on the west by Niger, Nigeria, and Cameroon, and on the south by the Central African Republic. It has an area of 495,755 square miles (1.2 million square kilometers), and a population (1994) of about 5.5 million, most of whom are Negroid, speaking Sudanic dialects. Nearly half are Muslims. Most of the people support themselves by agriculture.

The territory of Chad constitutes the Chad Mission, a part of the Central African Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1992) for *Chad*: churches, 28; members, 788; elementary schools, 3; ordained ministers, 1; licensed ministers, 8. Chad Mission headquarters are at N'Djamena.

Work was begun in Chad in 1967 with the arrival of Albert Bodenmann and his family in Fort-Lamy, the capital, later named N'Djamena. A medical center was constructed in Béré, under the supervision of Armin Krakolinig.

Chad Mission

CHAD MISSION. *See* [Africa-Indian Ocean Division](#); [Chad](#).

Chae Tae Hyun

CHAE TAE HYUN (1888—1943). One of the pioneer Korean evangelists and church leaders. He was a graduate of Won Heung Middle School and studied at Korean Baptist Seminary. He was baptized into the Baptist Church in 1906. In 1910 he joined the Seventh-day Adventist Church and entered evangelistic work, serving as a licensed minister in the Central and West Chosen missions (1910—1922). After his ordination in 1922, he served as district leader of Kando district in Manchuria (1922—1926), president of Central Chosen Mission (1926—1930), Bible teacher at Korean Union Training School at Soonan (1930—1932), president of Central Chosen Mission (1932—1934), president of West Chosen Mission (1934—1940), and president of Chosen Union Mission (1941—1942). He was placed at the head of the SDA Church administration in Korea during World War II, but his service was cut short by the Japanese, who then controlled the country and whose policy it was to suppress Christianity. They imprisoned him along with many other Christian leaders and tortured him to death four months later, on June 2, 1943. He was probably the first SDA martyr in Korea. His name is also transliterated Choi Tai Hyun.

Chamberlain, E.L.H.

CHAMBERLAIN, E.L.H. (1798—1855). Layperson of Middletown, Connecticut. He and his wife were among the first Seventh-day Adventists in that state who accepted the seventh-day Sabbath. He invited James and Ellen White to visit neighboring Rocky Hill, Connecticut, where the first of a series of “Sabbath Conferences” was held on Apr. 20, 1848, and where the Whites had their headquarters at the time they launched the first SDA periodical, *Present Truth*, in July 1849.

Chan Shun International Foundation

CHAN SHUN INTERNATIONAL FOUNDATION. An international foundation established by Dr. Chan Shun and his sons, Drs. Tom and Caleb Chan, in June 1989. The purpose of this foundation is “to support nonprofit organizations in their pursuit of educational, medical, missionary, and charitable endeavors that substantially reflect the purpose, mission, and philosophy of the Seventh-day Adventist Church.” A gift of US\$10 million was delivered to the General Conference by the Chan family at the Annual Council of 1989 as initial capital for the new foundation. A similar foundation in Hong Kong, the Chan Shun Foundation, had been set up in 1974 by Dr. Chan Shun.

Before retiring, Dr. Chan Shun was a businessperson in Hong Kong. With a profound gratitude to his Creator and Saviour, who had abundantly blessed him, Dr. Chan decided, from the very beginning of his career, to return to God a significant portion of his wealth as a good steward, and to keep the Sabbath. For 40 years the signs of Sabbath closing on the doors of his garment factories and more than 30 retail stores witnessed to God’s love and His commandments before the community. When Dr. Chan Shun retired in the late 1980s, his sons took over and continued to build up the family business.

During the past 20 years the Chan family has from time to time contributed large sums of funds to increase the assets of these foundations, and from them millions of dollars have flowed to scores of Seventh-day Adventist organizations for various projects. From 1989 to 1992 more than US\$13.6 million was committed to fund 40 projects. Most of the recipients are universities, colleges, and other educational institutions.

Drs. Tom and Caleb Chan have established other foundations to enhance the functions of the Chan family charities around the world. Major projects by the Chan family foundations in Asia included the full cost of a 400-seat chapel at Hong Kong Adventist College in 1965; HK\$1 million to initiate the building fund for the Hongkong Adventist Hospital in 1969; HK\$5 million for the Hong Kong Adventist College Foundation in 1983; HK\$10 million for the Tsuen Wan Adventist Hospital from 1982 to 1990; and HK\$10 million for the new 1,500-student Adventist school in Macao in 1993.

Other projects supported by the Chan Shun International Foundation included an endowment for Adventist World Radio-Asia; the School of Business at Andrews University; a scholarship endowment for Loma Linda University; the Academic Center at the Adventist International Institute of Advanced Studies; the science complex and an endowment for Pacific Union College; the Dining Commons at Atlantic Union College; the School of Engineering at Walla Walla College; the Science Center at Canadian Union College; and others.

Chaney, Frank L.

CHANNEY, FRANK L. (1872—1963). Missionary, educator, and administrator in Australia, New Zealand, Philippines, West Indies, and Mexico. He was born in Nebraska and educated at Union College. He and his wife, née Bertha Shanks, studied nursing at Battle Creek Sanitarium. In 1901 they went to the Australasian field, and while there established and directed the first Seventh-day Adventist academy in New Zealand. In 1916 he was headmaster at Avondale College.

Returning to the United States, he joined the staff of Washington Missionary College (now Columbia Union College) as dean and teacher of English. Several years later he went to the Philippines, where he was secretary-treasurer and home missionary leader for about four years, until his health failed and he returned home. In 1936 he volunteered to serve in the Inter-American Division as a self-supporting worker and served there as secretary-treasurer of the Antillian Union and of the Jamaica Mission. Between 1942 and 1951 he promoted educational work in northern Mexico, reputedly establishing 13 schools in the Sonora Mountains. After the death of his wife he married Leonora Lacey Warriner.

Channel Islands

CHANNEL ISLANDS. *See* [Great Britain and Northern Ireland](#).

Chaplains, Civilian

CHAPLAINS, CIVILIAN. *See* [National Service Organization](#).

Chaplains, Military

CHAPLAINS, MILITARY. Ordained Seventh-day Adventist ministers assigned as chaplains in the military forces. *See* [Adventist Chaplaincy Ministries](#).

Chapman, Minerva Jane (Loughborough)

CHAPMAN, MINERVA JANE (LOUGHBOROUGH) (1829—1923). Financial administrator; treasurer of the General Conference (1877—1883); editor of the *Youth's Instructor* (1875—1879, 1884—1889). She was a daughter of Nathan and Minerva Loughborough and a sister of J. N. Loughborough. She became an Adventist early in her life and remained a firm and consistent follower of her religious convictions until her death at nearly 94 years of age. She married Oscar A. Chapman in 1857. In 1866 the couple moved to Battle Creek, where she joined the staff of the *Review and Herald* as a typesetter. Her ability and faithful service led to her advancement in 1875 to the position of treasurer, and in 1876 to that of secretary of the Central SDA Publishing Association (now the *Review and Herald* Publishing Association). She held the latter position until 1883. From 1877 to 1883, she was treasurer of the General Conference, and in the 1885, 1886, and 1887 *Yearbooks*, she is listed as corresponding secretary of the General Conference. In 1875 she was elected to her first period of service as editor of the *Youth's Instructor*. In 1884 she returned to the editorial office, from which she retired in 1889, although she continued as editorial contributor. She retired from the *Review and Herald* in 1893, after 26 years of service.

Chapter Exchange

CHAPTER EXCHANGE (1950—1964; vols. 1—6, 1950—1956, four times during the school year, September to May; vols. 7—15 twice a year, irregular; published by the ATS). A former organ of the American Temperance Society published as a medium of information and coordination among its college and academy chapters. It began as a four-page newspaper-size periodical but later was reduced in size to about one fourth a newspaper-size page. It carried the news regarding oratorical, essay, poster, and jingle contests and promoted temperance activities among the youth, including youth-for-youth activities. In 1965 it was superseded by *Listen News*.

Editors: Don Roth, 1950—1951; Francis A. Soper, 1951—1953; Winton H. Beaven, 1953—1956; James V. Scully, 1956—1964.

Charities

CHARITIES. *See* [City Missions](#); [Clinics and Dispensaries](#); [Community Services](#); [Adventist Development and Relief Agency](#).

Charles F. Kettering Memorial Hospital

CHARLES F. KETTERING MEMORIAL HOSPITAL. *See* [Kettering Medical Center](#).

Charles Harrison Memorial Home

CHARLES HARRISON MEMORIAL HOME. *See* [Adventist Retirement Village, Inc.](#)

Charlotte Hospital Association, Inc

CHARLOTTE HOSPITAL ASSOCIATION, INC. *See* [Medical Center Hospital](#).

Charts, Evangelistic

CHARTS, EVANGELISTIC. *See* [Art in the Seventh-day Adventist Church](#).

Chase, Fannie M. (Dickerson)

CHASE, FANNIE M. (DICKERSON) (1864—1956). Teacher, editor, author. She was one of the early students at South Lancaster Academy and taught mathematics and science there from 1884 to 1904. She was editor of the *Youth's Instructor* from 1903 to 1922. Among her published works are *Good Form and Social Ethics*, *In Starland, God Revealed in the Natural World*, and *Speakers' Manual of Pronunciation*.

Chesapeake Conference

CHESAPEAKE CONFERENCE. A unit of church organization comprising the territory of Delaware and Maryland (except Allegany and Garrett counties and certain portions of Montgomery and Prince Georges counties adjoining the District of Columbia, that is, beginning at Mount Vernon, draw a line to Piscataway, continue the line northeast to the junction of highways 301 and 214, from this point continue the line northwest to the junction of highways 650 and 198 [Brown's Corner], then follow highway 650 north to Ednor, from Ednor follow Ednor Road northeast to the Patuxent River); the Virginia counties of Accomac and Northampton; the West Virginia counties of Berkeley, Jefferson, and Morgan. (*See also Allegheny East and West conferences.*) Statistics (1992): churches, 53; members, 8,662; church schools, 15; ordained ministers, 38; licensed ministers, 7; teachers, 54. Headquarters are at 6600 Martin Road, Columbia, Maryland 21044. The conference forms part of the Columbia Union Conference.

Institutions

Institutions. Highland View Academy.

Local churches—*Maryland*: Atholton, Baltimore (First, Korean, Spanish), Bell Branch, Blythedale, Brooklyn, Cambridge, Catoctin View, Chestertown, Dundalk, Federalsburg, Frederick, Glen Burnie, Grasonville, Hagerstown, Highland View, Linthicum, Middletown Valley, New Hope, Norrisville, Park (Salisbury), Parkville-Essex, Pasadena, Patuxent, Pocomoke, Prince Frederick, Providence, Reisterstown, Rising Sun, Rock Hall, Spencerville (English, Korean), Towson, Triadelphia, Waldorf, Westminster, Williamsport, Willow Brook, Wilna. *Delaware*: Dover (First), Forest Grove, Harrington, Seaford, West Wilmington. *West Virginia*: Berkeley Springs, Charles Town, Martinsburg. *Virginia*: Cornerstone.

Companies—*Maryland*: Aberdeen, Annapolis, Baltimore. *Delaware*: Middletown, Sussex Central.

History

History. *Beginnings of the Work in the Area.* The Adventist message was preached in the territory of the present Chesapeake Conference as early as 1851 by that hardy pioneer, Joseph Bates. In the *Review and Herald* of that year he reported visiting “Advent believers,” that is, former Millerites, in Baltimore for five days and holding several meetings. Seven years earlier, as one of the leaders in the Millerite movement, he had preached the 1843 message on Kent Island, in Chesapeake Bay, accompanied by H. S. Gurney. The two Adventist preachers defied the threat of being ridden out of town on a rail and went on to preach in several places on Maryland's Eastern Shore, which is the portion of the state east of the Chesapeake Bay. At Centreville, Chestertown, Three Corners, and Elkton these preachers made a marked impression on both the Whites and the Black slaves.

Beginning in 1876, the *Review and Herald* carried intermittent reports from preachers and colporteurs, telling of converts made and churches established in Maryland and Delaware. The first baptisms in Maryland were in Calverton, now a portion of Baltimore. The church organized there had a curious beginning. Early in 1876 a Mr. Pope from Washington came teaching the Sabbath but not keeping it himself. He was followed by a fanatical Sabbathkeeper who taught many errors and confused the interested people. In June, D. M. Canright held meetings there for a week, baptized seven, and organized a church, with John F. Jones as elder. Canright crossed to the Eastern Shore to visit five Seventh-day Adventist families who had moved into Caroline County for the purpose of doing missionary work among their neighbors. He preached 15 times and organized 11 members into the second Seventh-day Adventist church in Maryland. The next year Roswell F. Cottrell held meetings at Baltimore and on the Eastern Shore. In 1879, according to reports by I. Sanborn from the region of Baltimore, the brethren requested to be included in what was then the Virginia Mission.

During the next few years the groups in Baltimore and on the Eastern Shore dwindled as families moved away until in 1886, when Victor Thompson arrived, there were only 16 or 18 adherents, including children, in Maryland, and there was no organized church. However, in mid-1888, D. E. Lindsey and D. C. Babcock reported 28 Sabbathkeepers in Maryland and Delaware, and in October a church of 16 members was organized at Baltimore. Evangelism was conducted in several places in northern Maryland and the Eastern Shore and also in Delaware. In 1890 the Pleasant Grove church, near Hollandsville, Delaware, dedicated the first church building in the newly organized Atlantic Conference, a large part of which later became the Chesapeake Conference. Work was conducted by S. J. Hersum in Wilmington, Delaware, in 1891.

In 1892 churches at Rock Hall and Ford's Store, now Grasonville, Maryland, were organized as a result of meetings held by R. D. Hottel, E. E. Franke, and others. In the same year began a series of prosecutions for violation of Sunday laws, and John N. Judefind of Rock Hall was jailed for husking corn on Sunday. The next year there were seven other cases in court at one time, involving six members of the Ford's Store church—Isaac Baker, C. O. Ford, J. Alex. Dodd, George W. Marvel, Milton A. Bryan, and Joseph H. Warran. In 1894 the sixteenth church in the (then Atlantic) conference was organized at Church Hill, Maryland, after evangelistic meetings held by three ministers, S. B. Horton, R. D. Hottel, and H. E. Robinson. Sunday prosecutions continued. By 1896 it was reported that at least one from each church in Maryland had been arrested. In 1898 J. H. Rhodes and John Curlett were jailed in Centreville, and the latter was arrested again in 1907.

Chesapeake Conference Organized. In 1899 in a subdivision of the territory of the Atlantic Conference, the Chesapeake Conference was organized, composed of Delaware, all of Maryland except three of its northwestern counties (which were connected with the West Virginia Conference), and the District of Columbia. K. C. Russell was elected as the first president. At the time of organization the conference, in an area population of 1.5 million, had a membership of more than 700, two ordained ministers, two licentiates, three Bible instructors, four canvassers, and one tentmaster. The largest church, in Baltimore, had 130 members.

When the General Conference of 1901 effected a major administrative reorganization, the Chesapeake Conference became part of the new Eastern Union Conference, which in a

redistribution of territory shortly afterward was renamed the Atlantic Union Conference. This union included also all of the present Columbia Union except Ohio.

Subsequent History. In 1901 the first year of the new century, the Chesapeake Conference had 10 churches and five church schools. In the first decade of the twentieth century there were often financial difficulties. Poor years in the Chesapeake Bay fishing industry affected many Eastern Shore members, and some moved away.

In 1903 with the establishment of the General Conference headquarters and of the Review and Herald Publishing Association in Washington, D.C., the churches of the District of Columbia and Takoma Park were placed under General Conference administration. In the same year the counties of Garrett, Allegany, and Washington in western Maryland, and of Morgan, Berkeley, and Jefferson in eastern West Virginia were added to the Chesapeake Conference.

Churches were organized at Cambridge, Maryland (1902), Fairmount, Maryland (1903), and near Cheswold, Delaware (1903). This Cheswold (now Forest Grove) church, described as “the only one of its kind in our country,” was composed of “Moors,” descendants, according to two traditions, either of a family of Irish and Black origin who intermarried with the Nanticoke Indians, or of shipwrecked Moorish sailors. This mixed group had long remained separate from its White and Black neighbors, attending its own schools. F. H. Seeney, “a Moor from Cheswold,” spent many years in evangelistic work among the Blacks.

The work in Baltimore went through several stages of development. The First church, having sold its building in 1904, met in a succession of halls, as did the Second church. In evangelistic endeavors during this time, speakers from the denominational headquarters at Washington assisted in meetings and religious-liberty lectures. A Young People’s Society (organized 1906) mailed letters and tracts to ministers and rabbis. Another type of literature work was the distribution of foreign-language tracts aboard ships in the harbor. A one-day meeting (1907) in Glen Burnie opened the way for an evangelistic series that resulted in a church there. Ten campaigns were conducted in Baltimore, some in English, others in German.

The difficulty in reaching the mass of the White population in segregated Baltimore led, as in Washington and farther south, to the establishment of separate work for and by the Blacks, which resulted in the Third church, organized in 1909. In Dover, Delaware, in 1907 F. H. Seeney found his tent meetings for the Black people filling up with White listeners in such numbers that a minister by the name of Nutter was sent to take care of the additional interest. In 1912 the conference reported one Black church each in Maryland and Delaware, apparently the Baltimore Third and the Wilmington Second.

In 1907 the Chesapeake Conference, and the conferences of Virginia, West Virginia, East Pennsylvania, West Pennsylvania, and New Jersey were taken from the Atlantic Union, and, with the addition of Ohio, were constituted as the Columbia Union Conference. The Chesapeake Conference at this time was not self-supporting, but help was soon provided by other conferences that were. The Iowa Conference sent two young men for two years; Ohio sent two, supporting one for a year while the Northern Union supported the other. In 1909 two ministers held meetings in Baltimore, G. P. Gaede in German and Carlyle B. Haynes in English. Three new churches were organized: Smithsburg, Maryland, Dover, Delaware, and the new Baltimore church, formed by disbanding and recombining the old First and Second

churches. In 1910 and 1911 several other churches were admitted: the Baltimore German, Crystal Falls (later Ponds ville), Rock Hall (reorganized), and Blythedale.

In 1911 Haynes's Baltimore evangelism continued. A feature of his meetings was Monday night health lectures by doctors from Washington. Another feature was a series of articles that he prepared for the local newspapers under the instruction of a recent convert, Walter L. Burgan of the staff of the Baltimore *American*. Of 88 articles submitted, 84 were accepted.

In 1912 a new evangelistic venture was launched in Baltimore. The purchase of a building on Ellamont Street provided space for the conference headquarters, and for a training center called the City Mission Home, in which lived the city evangelist F. W. Paap, and his helpers, including young Bible instructors in training.

Recent Developments. The conference membership increased by 1916 to 582, and in 1917 to 700. In 1920 there were seven ordained ministers, 21 churches, and a membership of about 1,200, which rose to 1,415 by 1922 and then declined to a low of 1,096 by 1931 (with seven ordained ministers and 23 churches). The total rose to 2,642 (with eight ministers and 35 churches) by the end of 1944. Then the transfer of the Black constituency (728 members) to the new Allegheny Conference (organized 1945) reduced the Chesapeake totals to 1,914 members, five ministers, and 31 churches. But the membership rose again steadily and reached 3,204 in 1960, with 19 ministers and 38 churches.

The development of the work was reflected also in the expansion of facilities. The headquarters building on Ellamont Street had been purchased for \$1,700. On Dec. 16, 1924, the old seven-acre (three-hectare) Schermerhorn estate in Catonsville, a western suburb of Baltimore, was purchased for \$19,500. This provided a site for a permanent campground until 1971. It was also used for the conference office until it was moved to newer and larger quarters, acquired in 1951 when Dr. Maurice Pincoffs sold his 13-acre (five-hectare) estate to the conference.

In 1942 major improvements were begun on the campground by the erection of a large pavilion. In 1947, with the lifting of the last vestige of old conference debts, a new era of progress began. The acquisition of a 300-acre (120-hectare) tract in the foothills of Mount Aetna, near Hagerstown, furnished a site for a new summer camp, the 12-grade Mount Aetna Academy, and six church-owned residences. In Baltimore a new day academy was established. Throughout the conference several additional 10-grade schools came into being. Four schools were established in as many unentered counties, and work was begun in three others. With 22 new church buildings, these improvements represented, in all, an expenditure of far more than \$1 million.

On Sept. 3, 1967, Highland View Academy replaced the former Mount Aetna Academy. The same year a new \$400,000 conference office building was completed and opened in Columbia, Maryland, on a seven-acre (three-hectare) site donated to the conference by Mr. and Mrs. Elmer D. Snook. Besides the land, the Snooks gave a sizable sum of cash toward the erection of the buildings.

In 1971 the old Catonsville campgrounds were sold and the campsite was relocated at Highland View Academy, Mount Aetna, Maryland. A new conference warehouse and a complete trailer city were added the same year.

The youth camp was completely rebuilt at Mount Aetna in 1974. In 1991 it was completely demolished and rebuilt in 1992.

Presidents: K. C. Russell, 1899—1900; O. O. Farnsworth, 1900—1906; Morris Lukens, 1906—1908; L. F. Starr, 1908—1909; F. L. Richardson, 1909; R. T. Baer, 1910—1915; M. C. Kirkendall, 1915—1916; J. O. Miller, 1916—1918; A. S. Booth, 1918—1922; J. W. McCord, 1922—1925; R. M. Spencer, 1925—1928; J. A. Leland, 1928—1930; F. H. Robbins, 1931—1934; H. J. Detwiler, 1934; W. C. Moffett, 1934—1940; C. V. Leach, 1940—1947; C. V. Anderson, 1947—1957; M. E. Loewen, 1957—1959; A. B. Butler, 1959—1963; Cyril Miller, 1963—1968; W. R. May, 1968—1976; Philip Follett, 1976—1978; George Woodruff, 1978—1985; Wayne Coulter, 1985— .

Chiang Mai Adventist Educational Center

CHIANG MAI ADVENTIST EDUCATIONAL CENTER. A coeducational boarding school that includes a tribal adult school for young people, an academy, and a primary church school. The tribal adult school began in 1971 under the direction of Jon Dybdahl as a literacy program for tribal young people above the age of 14, offering grades 1—4. This was later upgraded to grades 1—9.

The Thailand Adventist Academy was established in 1974, offering grades 7—10. Chalaw Artamapadung was the first principal. In 1980 the academy and tribal adult school merged to become Thailand Adventist Educational Center, with Nancy Bassham as administrator. In that same year the academy was upgraded to a full senior academy, offering grades 7—12.

An elementary church school with grades 1—6 was opened in 1992. The combined schools now operate under the name Chiang Mai Adventist Educational Center.

Principals/Administrators: Tribal School: Jon Dybdahl, 1971—1974; Roger Kopitzke, 1974—1977; Helton Fisher, 1977—1979; Pat Gustin, 1979—1980. *Thailand Adventist Academy:* Chalaw Artamapadung, 1974—1977; Nancy Bassham, 1977—1980. *Chiang Mai Adventist Educational Center:* Nancy Bassham, 1980—1981; Pat Gustin, 1981—1983; Art Bell, 1983—1991; Marilyn Beveridge, 1991— .

Chicago Conference

CHICAGO CONFERENCE. *See* [Illinois Conference](#).

Chicago Mission and Bible School

CHICAGO MISSION AND BIBLE SCHOOL. *See* [City Missions](#); [Workers' Institutes](#).

Chicago Sanitarium

CHICAGO SANITARIUM. A medical institution in Chicago, Illinois, established in 1893 and listed in the *Yearbook* until 1905. It was conducted as a branch of the Battle Creek Sanitarium in a building formerly occupied by the Chicago Mission and Bible School (otherwise called Central Bible School) at 28 College Place (apparently later renamed Thirty-third Place). For many years the sanitarium served as a center for various medical missionary activities in the Chicago area. The purchase of the property, held by the American Medical Missionary College, was made possible through a gift of \$40,000 by Henry S. P. and Francis H. Wessels, of South Africa, who wanted to see Seventh-day Adventist medical missionary work established in Chicago. Drs. E. H. Mathewson and H. E. Brighthouse were in charge in 1896; later David Paulson and Frank J. Otis superintended the work there.

Chicago Seventh-day Adventist Academy

CHICAGO SEVENTH-DAY ADVENTIST ACADEMY. A nonboarding educational institution formerly known as Shiloh Academy. It was started in 1913 at the corner of 48th and D avenues. In 1925 a new church and school was built at 46th and St. Lawrence. High school grades 9—12 were introduced in 1933. In 1942 the institution moved to 39th and Lake Park, and in 1952 the school moved to its present location at 7008 South Michigan Avenue.

Chicago Seventh-day Adventist Academy is recognized by the state of Illinois and accredited with the Board of Regents of Seventh-day Adventists and the North Central Association of Colleges and Schools.

Principals: Ivan Van Lange, 1971—1987; Carolyn Palmer, 1987—1992; Judith Fisher, 1992—199³4; Benjamin Furman, 1994— .

Chichoki Mallian Hospital

CHICHOKI MALLIAN HOSPITAL. *See* [Pakistan](#).

Chichoki Mallian School

CHICHOKI MALLIAN SCHOOL. *See* [Pakistan Adventist Seminary](#).

Child Dedication

CHILD DEDICATION. A custom of presenting infants to the Lord in a simple dedication ceremony during a regular worship service in the church. The practice seems to have developed gradually among the church pastors, without official action by the Seventh-day Adventist Church. The purpose is to acknowledge with gratitude the goodness of God, who has brought the children into Christian homes; to help parents recognize the serious responsibility of teaching and training the children from earliest years for the service of God; and to acknowledge the claim the children have upon the prayers and the services of the church.

A typical dedication service might take the following form: Appropriate scriptures, such as [Deut. 6:4—7](#); [Matt. 18:10, 5, 14](#), are read as the parents stand before the pulpit holding their child, or children, and the minister says: “Do you now present this child [or these children] before God in solemn dedication? Do you seriously resolve that, guided by the Spirit of God and seeking the grace of Christ, you will bring him or her up in the nurture and admonition of the Lord, and always regard this as your constant duty and sacred trust? Do you seek so to order your home, your words, your deeds, that this your child shall at all times be encompassed about with pure thoughts, holy living, and Christlike example, so that the child will most naturally come to an open confession of Christ by baptism at the proper age, and thus into the fellowship and the service of the church of Jesus Christ?” Parents may respond in the words of Jesus: “And for their sakes I sanctify myself, that they also might be sanctified through the truth” ([John 17:19](#)).

Then the minister prays for God’s blessing to be with both child and parents. At the close of the service some ministers present a certificate of dedication to the parents.

The child’s name may be officially recorded in the back of the church record book, not as a member but as belonging to the “household of faith.”

Children's Friend (braille)

CHILDREN'S FRIEND (braille). See [Christian Record Services, Inc.](#)

Chile

CHILE. A republic situated on the southwest coast of South America, with Argentina and Bolivia on the east, Peru on the north, the Pacific Ocean on the west, and on the south, the pole.

It has an area of 292,256 square miles (756,945 square kilometers) of continental and insular territory, plus 482,625 square miles (1.2 million square kilometers) of Antarctic territory. The estimated population (1994) is 14 million, 75 percent of Spanish descent, 20 percent from other nationalities, mostly European, and 5 percent Indian. Spanish is the national language. In religion, 89 percent are nominal Roman Catholics. The remaining 11 percent are Protestants (Presbyterian, Baptist, Methodist, Christian and Missionary Alliance, Pentecostal, Assembly of God, Lutheran, Jehovah's Witnesses, and Seventh-day Adventist), Jews, those without religion, and Indians with primitive religious beliefs. The Indians practice an indigenous monotheistic religion that involves shamanism and magic. The country consists of a valley enclosed between two mountain ranges, the Andes on the east and the Coastal Range on the west. The Andes chain, with more than 25 peaks more than 20,000 feet (6,000 meters) in elevation, contains mountains second in height only to the Himalayas. From north to south there are roughly three natural climatic zones: warm deserts in the north, a temperate central valley, and cold channels and archipelagos in the south. Chile is the principal mining country in South America. There are more than 115,000 square miles (297,850 square kilometers) of arable soil, forests, and pastureland.

Historical Background

Historical Background. The aboriginal inhabitants of what is now Chile were Araucanian Indians. During the fifteenth century the Inca Indians from Peru pushed south into northern Chile, but were unable to subjugate the Araucanians of central and south Chile. The first European to land in Chile was Magellan, in 1520. In 1535 the Spaniard Diego de Almagro began a conquest of the country, which was continued under Pedro de Valdivia. Spanish priests introduced Catholicism, which in time became the religion of the majority of people. Spain ruled Chile through Peru for the next three centuries, but on Sept. 18, 1810, the first national government was proclaimed. The struggle for independence led by Bernardo O'Higgins, aided by the Argentine general José de San Martín, ended successfully in 1818. The formative period of the republic took place between 1818 and 1830. In 1823 slavery was abolished, Chile being the first country in South America to do so. When President Prieto took office, he ended a period of anarchy, and together with his minister, Portales, consolidated the republic. A constitution was issued in 1833 that established a presidential type of government. This constitution lasted until 1925, thus permitting a long period of stability and prosperity with reaffirmation of democratic institutions. It established the Catholic Church as the state religion. During Prieto's government there was a war against the Peru-Bolivian Confederation (1836—1839) that ended with the victory of Chile,

but did not increase its territory. The discovery of nitrate in the northern pampa later on and the fact that boundary definitions were left in abeyance at the fall of the viceroyship created conflicts with Bolivia. The discussions resulted in the War of the Pacific (1879—1883) when Bolivia, with Peru as an ally, lost. As a consequence Chile received the territory of Tarapaca (Peru) and Antofagasta (Bolivia). Later on (1929), Chile returned Tacna to Peru. Because of the different interpretation given to the constitution of 1833 by the Parliament and the executive power, there was a revolution (1891). The Parliament won, and for more than 30 years a parliamentary government system prevailed until a new constitution was issued (1925). It definitely established the presidential government system, declared separation of church and state, and recognized religious liberty. Chile maintained diplomatic relations with the Vatican.

In 1925 advanced social legislation was begun. Human rights were definitely established in the constitution. After World War II, when the United Nations issued the document entitled “Declaration of Human Rights,” Chile was represented. The democratic system became a way of life of the citizen, and made possible the Marxist government that was elected (1970), even against the wishes of almost two thirds of the voters. On Sept. 11, 1973, the armed forces overthrew that government.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Chile constitutes the Chile Union Mission, which is divided into two local conferences and two local missions. The Chile Union is part of the South American Division. Statistics (1992) for *Chile*: churches, 377; members, 74,396; elementary schools, 33; ordained ministers, 99; licensed ministers, 55; credentialed missionaries, 106.

Chile Union Mission headquarters are at Santiago. Statistics (1992) for the conferences and missions—*Central Chile Conference*: churches, 139; members, 26,142; elementary schools, 7; ordained ministers, 27; licensed ministers, 15; credentialed missionaries, 12. Headquarters: Santiago. *North Chile Mission*: churches, 42; members, 9,271; elementary schools, 5; ordained ministers, 8; licensed ministers, 9; credentialed missionaries, 9. Headquarters: Antofagasta. *Pacific Chile Mission*: churches, 61; members, 9,206; elementary schools, 3; ordained ministers, 14; licensed ministers, 11; credentialed missionaries, 5. Headquarters: Quilpue. *South Chile Conference*: churches, 135; members, 29,777; elementary schools, 18; ordained ministers, 34; licensed ministers, 20; credentialed missionaries, 47. Headquarters: Temuco. *Union and Institutions*: ordained ministers, 16; credentialed missionaries, 33.

Institutions

Institutions. Antofagasta Adventist Academy; Asociacion Casa Editora Sudamericana, Filial de Chile; Chile Adventist Educational Center; Concepcion Adventist Academy; Las Condes Adventist Academy; Los Angeles Adventist Academy; Los Angeles Adventist Clinic; South Santiago Adventist Academy; Temuco Adventist Academy.

Seventh-day Adventist Work

Seventh-day Adventist Work. Forerunners. A Chilean Jesuit, Manuel de Lacunza y Diaz (1731—1801), was among the first in the Americas to herald the premillennial second advent of Christ. His book, written in Italy, *La Venida del Mes'as en Gloria y Magestad* (“The Coming of the Messiah in Glory and Majesty”) was not printed until after his death, but it was circulated in Spain and South America in manuscript form before his death, and aroused widespread interest among both Catholics and Protestants in Europe and the Americas. Lacunza’s prophetic interpretation was futurist, a usual Catholic view, but by exalting the Bible above dogmatic tradition and by identifying the second beast of [Revelation 13](#) as the future Catholic priesthood he undermined the authority of, and thus incurred the ire of, the Roman hierarchy. The work was placed on the Index of Prohibited Books (1824), but continued to be circulated and studied surreptitiously in spite of the church. Lacunza was a direct forerunner of modern Protestant futurism, but in one respect he was also the forerunner of the Adventist view—in that he taught that there was to be no millennium before the Second Advent (*see* [Premillennialism](#)).

Beginnings (1885—1905). As far as extant records reveal, the first SDAs in Chile were Claude Dessignet and his wife, who accepted the Adventist message from D. T. Bourdeau in France, and later emigrated to Chile (1885) and settled near Traiguén, Cautín.

Early Sabbathkeepers in Chile are mentioned in *The Home Missionary* magazine, which in its issue of July 1892 reports: “Some years ago a copy of our French paper [*Les Signes des Temps*] fell into the hands of individuals in North Africa, and resulted in a company of Sabbathkeepers being raised up in Algeria. From this company went out a number of families, who have settled in [Chile], where we may expect to find them preparing the field for the entrance of laborers” (p. 152).

It is not known if there is any connection between the Dessignets and these people, or what part, if any, these people had in the establishing of SDA work in Chile.

Apparently the first SDA missionary to work in Chile was Clair A. Nowlen, a colporteur, who came from Argentina to Valparaíso, Chile, around October 1894. About two months later, on Dec. 10, 1894, he was joined by Fredrick W. Bishop and Thomas H. Davis, who came from San Francisco, California. Shortly after the arrival of Davis and Bishop, Nowlen went to the province of Magallanes in the extreme south to canvass. Davis canvassed in Victoria, Malleco, and Bishop stayed in Valparaíso to look after the ordering of books, while doing what canvassing he could on the side. Nowlen soon returned to Argentina, but Davis prospered in his work and remained in the region around Victoria for “nearly six months” (*Missionary Magazine*, May 1900, p. 217), after which he returned to Valparaíso. Bishop then left for Iquique, Tarapaca, by ship. On the way he met an Englishman who became interested in the SDA message and accepted it some time before November 1895 (*Home Missionary*, November 1895, p. 240). He is apparently the William Springer who became an SDA under the efforts of Bishop at Iquique and was probably the first person to accept the SDA message in Chile (*Review and Herald* 73:284, May 5, 1896).

On Oct. 12, 1895, while Bishop was in Iquique, G. H. Baber arrived as superintendent for the new Chile Mission. A short time later, he began to do missionary work, and his efforts were rewarded when a German woman in Valparaíso “kept her second Sabbath on

the 14th” of March 1896. Some time before this, Bishop returned from Iquique, where already there were at least eight or nine interested persons.

While Bishop stayed in Valparaiso, Davis returned to Victoria. On this trip he sold *Bible Readings* to Enrique Balada, “a Bible Society colporteur.” After “nearly six months” Davis again returned to Valparaiso, probably around May or June of 1896, where he and Bishop decided to canvass in Santiago together. It was on this trip that Balada and his wife became SDAs (*Missionary Magazine*, May 1900, p. 218). Balada later became a prominent SDA minister in Chile.

About July of the same year, two young immigrants from Switzerland, Edward W. and Victor E. Thomann, were led to become SDAs through a remarkable dream Victor had in which he saw Davis and Bishop on one of the streets of Santiago. Edward in time became editor of the *Revista Adventista* (“Adventist Review,” a Spanish language church paper) and *Las Señales de los Tiempos* (“The Signs of the Times”), and Victor became a valuable worker as a canvasser. Some time before Dec. 13, 1896, Baber and Balada went to Iquique, where seven were baptized and a former Methodist lay preacher, Julián Ocampo, was ordained to the SDA ministry. On his return Baber baptized eight persons in San Felipe and organized them into a company. He also baptized 10 persons in Santiago. At the end of 1896 there were some 70 Adventists in Chile. In 1898 the Chilean Mission Field included also the territory of Bolivia, Peru, and Ecuador.

Chile Publishing House. As early as May 1898, Baber was laying plans for the publication of a missionary paper (*Missionary Magazine* 10:184, May 1898). In January 1900 the first issue of *Las Señales de los Tiempos* (“Signs of the Times”) was printed at the shop of G. A. Rhode and Co., in Valparaiso. About the middle of that year an old handpress was bought, and in September *Las Señales* was being published in the El Pacifico Press (“The Pacific Press”). Edward Thomann was editor, administrator, pressman, and circulation manager. In 1902, 8,000 copies were printed each month. *La Revista Adventista* was begun in January 1901, and was also published there. Both periodicals were published in Iquique from the middle of 1902 until the middle of 1904. Then the press returned to Valparaiso. The building burned on Nov. 10, 1905, but printing was done by a commercial firm. By December 1906 a cylinder press and other smaller machines had been bought. From 1904 to 1906, the Sabbath school quarterly (*Lecciones Internacionales de las Escuelas Sabáticas*) was published there. In 1904 *La Revista Adventista* became the official organ of the South American Union Mission, and in 1906 the South American Union Conference decided to transfer its publication to Argentina. In 1907 the press and the offices of the Chilean Conference were moved to Lo Espejo, a Santiago suburb. In 1910 the Chile Publishing House was absorbed by the Buenos Aires Publishing House and the press was transferred to Florida, a suburb of Buenos Aires, Argentina.

Through action taken in the middle of 1964 by the Buenos Aires Publishing House, the South American Division, the Austral Union Conference, the North Chile Mission, and the Chile conferences, it was decided to establish a branch of the Buenos Aires Publishing House in Chile, to print forms, leaflets, Sabbath school lessons, and magazines, and to import and provide subscriptions for the church books to the fields of Chile. These actions were implemented in September 1964, when Roberto Rojas and Aroldo Winkler went to Chile from Buenos Aires to begin work on the Chile branch. The first book imported by

the branch entered the country in January 1965, and the first magazines printed in Chile are dated January 1965.

Early Organization. On May 1, 1902, the name West Coast Mission was given to the Chilean mission field. With the River Plate Conference and the Brazil Conference it formed the newly organized South American Union Mission.

The superintendent was H. F. Ketring. The West Coast Mission headquarters were moved to Iquique, then moved back to Valparaíso in 1904. In 1902 the first Seventh-day Adventist primary school in Chile was opened in Santiago, but it was short-lived. In 1905 Victor Thomann established the Filadelfia school among the Araucano Indians of Baja Imperial.

On Nov. 4, 1904, Frank H. Westphal arrived in Chile to be superintendent of the mission, which he directed until 1916. In 1906 the mission had seven churches, 237 members, four ordained ministers, three licensed ministers, three licensed missionaries, and four colporteurs.

In 1906 the West Coast Mission was divided into three parts: the Chile-Bolivian Mission, the Peruvian Mission, and the Ecuador Mission. Also in 1906, the Púa Training School was opened (*see* [Chile Adventist Educational Center](#)), and the Pitrufquen church was organized with a total membership of 20.

Later Reorganizations (1907—1950). On Apr. 4, 1907, Bolivia was separated from the Chile-Bolivian Mission, and all of Chile was reorganized as a conference, with headquarters in Valparaíso. Westphal continued as president. At the time there were nine churches, 290 members, three ordained ministers, three licensed ministers, three licensed missionaries, and seven colporteurs. Late that year the press and officers were moved to a recently purchased property in Lo Espejo, a suburb of Santiago. The first Young People's Society in the South American Union was organized at the Púa Training School in 1908, and by 1912 there were three societies. In 1914 the Chilean government officially recognized the corporation of the Seventh-day Adventist Church and the same year the union created the Punta Arenas Mission in the southernmost part of the continent, which was later renamed Magellan Mission.

The Magellan Mission included the Chilean territory of Magallanes, the island of Tierra del Fuego, and the Argentine territories of Santa Cruz, Chubut, and the Falkland Islands. The first superintendent, A. G. Nelson, settled in Punta Arenas, Chile, in 1914. Interest had been aroused in the city by Nowlen, who canvassed there in 1893—1895, and by Bishop, who canvassed there in 1908—1909. In 1918 F. H. Westphal spent about five months in Punta Arenas holding a series of gospel meetings. As a result nine persons were baptized and a church was organized. In 1941 the mission, with headquarters at Punta Arenas, had two churches, 36 members, and one ordained minister. When the mission was reorganized in 1942, the Chilean section of the Magellan Mission became part of the Chile Conference.

In 1919 the Austral Union created a new mission called *North Chile Mission* under direct supervision of the union. It extended from Tacna in the north as far south as Caldera and Copiapó. Its headquarters were in Antofagasta. Abraham A. Berchín was its first missionary. By 1923 a church of 40 members had been organized in Antofagasta. In 1924 the North Chile Mission was administered by the Chile Conference and soon became again an integral part of it.

In 1930 the Chile Conference, with headquarters at Santiago, had 29 churches, 1,771 members, eight church schools, four ordained ministers, eight licensed ministers, 12 licensed

missionaries, 26 canvassers, five church buildings, 12 teachers, and 344 students. The Depression affected hundreds of members in Santiago, and in 1931 a special offering was taken to buy food for them.

Work among the Araucano Indians, begun by Victor Thomann in 1905, and subsequently interrupted, was opened again in 1931 at Rucapangue, near Nueva Imperial, where a school was established with Pablo Mora as director. Later (1941), Juan Lefimil worked for the Araucanos near Galvarino, but since that time little has been done to evangelize the Indians.

In 1943 the Voice of Prophecy radio program was first broadcast—in Spanish—on seven stations. Later the name was changed to *La Voz de la Esperanza* (“The Voice of Hope”). In 1948 the radio correspondence school had 1,773 students in Chile. In 1954 the Chile branch was organized, with offices in Santiago. In 1973 the program was broadcast by 35 radio stations. In November 1974 there were 5,700 active students.

In 1931 Samuel Fayard, a nurse, had opened the Instituto Hidroterápico. This institute did not function in 1935. Later it functioned intermittently until it was definitely closed. In 1958 the Instituto Médico Adventista (Chile Adventist Clinic) was established in Santiago under Dr. Arnaldo Galano. It cared for 204 patients, with two doctors and one nurse. In 1960 there were 1,773 patients, and in 1962 the number was 2,591. In 1973, 6,348 patients received assistance with the help of six doctors, two psychologists, one kinesiologist, one dentist, one nurse’s aide, and one secretary. The South Chile Conference, in connection with OFASA (SAWS), established two treatment rooms for tuberculosis patients under the direction of volunteers who provide food and supervise the treatment recommended by the National Health Service. One of these rooms is located in Temuco and the other in Chillán. A dental office in Temuco also gives assistance. At Chile College there is a medical dispensary operated by a physician and a dentist.

In 1963 the Liceo Adventista de Santiago (Santiago Academy) was founded, with Sergio Olivares as director. In 1929 there had been a school in Santiago that offered six years of primary school and some secondary courses. Beginning in 1944, this school offered three years of secondary work, but after some years, because of lack of finances and personnel, it continued as a primary school. The Liceo opened with three years of secondary school, 186 students, and nine teachers.

In 1953 a colporteur found some interested people on the island of Chiloé, and in 1958 Mariano Renedo conducted a short series of meetings, organizing the first Sabbath school in Ancud. In 1962 Andrés Gutiérrez was sent to work there. Some 30 people were soon baptized. Property was purchased and a church established there.

The first youth camp was held in 1941 at the Colegio Adventista de Chile, in Chillán.

In 1959 a Pathfinder Club, the second in the South American Division, was organized in Temuco, Cautin, and by the end of the year there were seven in the conference. The next year, the Voice of Youth was introduced in six churches in the field.

In 1958 the Obra Filantrópica y Asistencia Social Adventista, abbreviated OFASA (“Adventist Philanthropic and Social Assistance Work”), under the direction of O. R. Scully, was officially authorized by the government to carry on welfare work. The welfare activities were greatly increased as a consequence of the 1960 earthquake. At the time of the earthquake, trucks, Butler buildings (Quonset-type buildings), food, vitamins, clothing, paints, and tents were received for wider distribution. In July 1963 Adan Mayer was named the first administrator of OFASA for all of Chile to carry on school-lunch and food-distribution programs and

all welfare activities. Assistance agreements are maintained with the following institutions: Consejo Nacional de Menores (National Council of Minors); Consejo de Defensa del Niño (Children Defense Council); Carabineros de Chile (Chilean Police); Servicio Nacional de Salud (National Health Service). These agreements cover food, clothing, medicines, equipment, and instruments. They also include temperance programs against tobacco, drugs, and alcohol, with adequate audiovisual equipment; nutrition programs (cooking and nutrition); installation of food processing plants in some centers belonging to the above-mentioned institutions.

In 1971 a request was received to establish work on Easter Island. Because of geographic and administrative reasons the South American Division decided that it should depend directly on the Chile Union. In 1973 Gastón Aguilera and colporteur Eliel Medina were sent to the island. When they returned in June of the same year, 11 persons had been baptized.

Recent Developments. The increase of churches and their extension along a territory of 2,650 miles (4,270 kilometers) made it necessary within a short time to make three reorganizations: the first one took place in 1950, when the Chile Conference was divided into two fields: North Central Conference, with jurisdiction from the Peruvian border to the provinces of Linares and Maule inclusive; and the South Conference, from the province of Nuble to the extreme south of the territory. Both were still part of the Austral Union. The second reorganization took place in 1966, separating the two Chilean conferences from the Austral Union and establishing a new union with three local fields.

The third reorganization took place in 1989 when the Chile Central Conference territory was divided, and the union was left with four fields—two conferences and two missions. Another important event was the creation in 1989 of the Chile Adventist Educational Center, when the old Chile Adventist College was given accreditation by the Education Ministry and became a university.

In the area of evangelism, Francisco Milanovic, a member of a Gypsy tribe, was converted to the gospel in 1978, and five years later an evangelistic campaign was held among the gypsies who lived in the city of Santiago. From this the first Gypsy SDA church was begun in South America, with 40 members. The congregation meets every Sabbath under a tent and the gospel has been preached to 95 percent of all gypsies who live in the country, reaching approximately 1,500 people who are favorable toward the Seventh-day Adventist Church.

Chile Adventist Clinic

CHILE ADVENTIST CLINIC. *See* [Chile](#).

Chile Adventist Educational Center

CHILE ADVENTIST EDUCATIONAL CENTER. Foremost educational institution of the Chile Union, located 250 miles (400 kilometers) south of Santiago, the capital city, in a building on 890 acres (360 hectares). It offers preschool, full elementary, high school, a professional institute (college level), and university education. Boarding capacity (1993) is 540 youth, and the total number of students is 1,847.

Tertiary level academic programs. The Adventist Professional Institute, accredited by the government, offers three levels in the area of theology (four years, completing 16 years of study) and five in education (three and a half to four and a half years).

Chile Adventist University offers career preparation of up to six years' duration in engineering, agronomy, agro-industries, administration, and electronics. It also has a postgraduate program in public health.

History. In 1901 Carlos Krieghoff, one of the pioneers in Chile, donated 44 acres (18 hectares) of land that was 185 miles (300 kilometers) south of the present location. He, along with his wife and a handful of students, built the necessary buildings and established courses that provided elementary and secondary education, as well as courses for colporteurs, teachers, and pastors.

The Púa Adventist School, as it was called, opened on Apr. 15, 1906. In 1918 the name was changed to Chilean Adventist Academy. In 1921, because of climatic problems, it was transferred to the present location, seven miles (12 kilometers) from Chillán, adopting the name Chillán Adventist College. In 1928 the name was changed to Adventist Industrial College. Later it assumed the name Chile Adventist College. The accreditation of the higher education program came about when the Adventist Professional Institute was formed in 1982 and the Chile Adventist University in 1990. These institutions, operating on the same campus, form the present Chile Adventist Educational Center.

Facilities. The Las Mariposas campus, where the center operates, has a modern and attractive administration building, independent buildings for the elementary and secondary levels, a classroom building for laboratories for the university and the institute, a library with 35,000 volumes and 160 titles of publications and periodicals, four residences for males and two residences for females, a cafeteria for the boarding students, homes for personnel, and a supermarket and dairy production installations.

Directors: Carlos E. Krieghoff, 1906—1907; George W. Casebeer, 1908—1913; Carlos E. Krieghoff, 1914—1916; J. W. Brower, 1916—1917; Nels Johnson, 1918; William W. Wheeler, 1919—1920; Ernest U. Ayars, 1921—1924; John M. Howell, 1925—1931; W. E. Murray (acting), 1931; George B. Taylor, 1932—1934; Jacob H. Meier, 1935—1941; Andrés Riffel (acting), 1942; Charles D. Christensen, 1943—1945; Werner Aeschlimann, 1946—1947; Merardo León, 1948—1953; Alcides J. Alva, 1954—1956; José Torres, 1957—1960; David H. Rhys, 1961—1964; Mariano Renedo (acting), 1965; Juan Tabuenca, 1966—1969; Sergio Olivares (acting), 1970; Rolando A. Itín, 1970—1974; Enrique

Becerra, 1975—1978; Sergio Olivares, 1979—1986; Segundo J. López, 1987—1990; Sergio Olivares, 1991— .

Chile Publishing House

CHILE PUBLISHING HOUSE. *See* [Chile](#).

Chile Union Mission

CHILE UNION MISSION. *See* [Chile](#); [South American Division](#).

Chiasm

CHILIASM. *See* [Premillennialism](#).

China Division

CHINA DIVISION. A large unit of church organization that functioned as a division of the General Conference from 1931 to 1951 and comprised the SDA churches in China and adjacent territories. Before 1919 these churches had been a part of the Asiatic Division, and afterward of the Far Eastern Division. The China Division was organized in 1930, retaining the former Far Eastern Division headquarters at Shanghai and comprising the territory of China (including Manchuria, Mongolia, Tibet, and Sinkiang), and the islands controlled by China, together with Hong Kong and Macao (estimated area population, 480 million), with 150 churches and 9,010 members. It began to function on Jan. 1, 1931. In 1951, when connections with the worldwide church organization were severed, the China Division became an autonomous Chinese church. (For 40 years the denominational *Yearbook* continued to print the last available [1951] statistics for China: 278 churches and 21,168 members.)

After World War II, and while the China Division was still functioning, the territory of Tibet was assigned to the Southern Asia Division. After the separation of the membership in the Chinese People's Republic in 1951, the districts of Hong Kong and Macao, together with Taiwan (Formosa), Pescadores, and other islands in the area, were organized as the South China Island Union Mission, under the Far Eastern Division.

For history of the work in these territories, *see* [China, People's Republic of](#); [China, Republic of](#); [Hong Kong](#); [Macao](#).

Presidents: H. W. Miller, 1931—1936; Frederick Griggs, 1936—1939; W. H. Branson, 1939—1940; N. F. Brewer, 1940—1942; E. L. Longway, 1942—1946; W. H. Branson, 1946—1949.

China Missions Training School

CHINA MISSIONS TRAINING SCHOOL. *See* [China Training Institute](#).

China, People's Republic of

CHINA, PEOPLE'S REPUBLIC OF. A republic in East Asia bounded by Vietnam and Laos on the south; Myanmar, India, Bhutan, Nepal, Pakistan, and Afghanistan on the southwest; Russia on the northwest and northeast; Tajikistan and Kazakhstan on the west; Mongolia on the north; Korea on the east; and the Pacific Ocean on the east, southeast, and south. China is one of the world's largest countries, with an area about 3.8 million square miles (9.8 million square kilometers), and contains more than one fifth of the world's population: the estimated population of the Chinese mainland (1994) is approximately 1.2 billion.

Ethnically the people are about 94 percent Chinese, with the rest composed of the Zhuang, related to the Thais, in the province of Guangxi; the Uigurs, a Turkic people in Xinjiang; the Hui, Chinese-speaking Muslims of the northwest; the Yi (formerly called Lolo), related to the Tibetans, in the southwest; the Tibetans and the Miao (a distinct group of the Sino-Tibetan family) in the south and southwest; the Mongols, concentrated mainly in Inner Mongolia along the Mongolian border; the Puyi, related to the Thais, in the southwest; and Koreans in the northeast, along the Korean border. There also are numerous smaller ethnic groups numbering less than 1 million persons each.

Chinese, the principal language of the country, is a monosyllabic, tonal language written in ideographs, each of which represents a concept. The script is the same throughout China, but its pronunciation varies greatly from one locality to another, so that its several distinct dialects are incomprehensible outside of their own area. The Mandarin dialect of central China is spoken by about two thirds of the people, and its Beijing branch is recognized as a national language. Among the leading southern dialects are the Shanghai dialect and the Guangdong dialect, the language of many of the Chinese emigrants. The non-Chinese minorities have their own distinctive languages and scripts.

The religion of the Chinese and of most of the ethnic minorities is an eclectic blend of Buddhism and Taoism thoroughly permeated by the ethical and philosophical concepts of Confucianism. In 1953 there were some 10 million Muslims in China, predominantly in the western areas, according to the census figures. Christianity was represented by 3 or 4 million Roman Catholics, who declared independence from the Roman See and about 750,000 Protestants.

Historical Background

Historical Background. *Early History.* China is one of the world's oldest nations, tracing its recorded history from the beginning of the second millennium B.C. The Chinese began to build their civilization on the middle Yangtze River in the third millennium B.C. By the beginning of the Christian Era, the Chinese state reached nearly its present dimensions, and its influence extended into Annam (modern Vietnam). The beginning of the Christian Era was also the time that the Great Wall (which later extended for 1,500 miles [2,400

kilometers] across the mountains and valleys of Northern China) was begun as a defense against the invasions from the nomadic Mongolian tribes. Before A.D. 1000, Chinese civilization reached its greatest brilliance and made notable achievements in sciences and technology: the Chinese invented paper, printing from movable type, and gunpowder (which they used for fireworks); they also made celestial observations with great accuracy.

During the Mongol period (China succumbed to the Mongolian invasion in the thirteenth century) China was the central part of an empire stretching from the Japan Sea to Poland in the west.

European Contacts With China. The Europeans had made contacts with China in the Roman times and then, after the lapse of many centuries, Marco Polo made an overland journey to Beijing, bringing back stories of a fabulous empire. Afterward Catholic missionaries came overland from Europe and established themselves in South China. The Portuguese explorers and traders were the first to make contact with the Chinese by sea, in the sixteenth century. They established an enclave at Macao about 1557, but China followed an isolationist policy until defeated by the British in the Opium Wars, 1840 and 1855, when the first few ports were opened to foreign traders. Near the end of the nineteenth century Taiwan (Formosa) was ceded to Japan, and several Western states likewise obtained important territorial and commercial concessions from the Chinese. In the wake of foreign political penetration came modern Christian missionaries, and in the eyes of many Chinese the two often became associated. This association, at times justified by the behavior of missionaries, impeded the development of Christianity in China.

End of the Monarchy. In 1911 the monarchy fell and was replaced by a republican form of government. However, the political structure of China soon disintegrated, with the result that many areas came to be controlled by local war lords and contending political factions. When, in 1927, a national government was established in Nanjing by Chiang Kai-shek, for a while unification appeared near, but the Japanese attack on China in 1931 in Manchuria and again in 1937, all along the coast, disrupted the social and political development of China. Then at the end of World War II a rival Communist government gained strength. In 1949 it replaced the Nationalist Government (which thereafter operated on the island of Taiwan) and proclaimed a people's republic in mainland China.

Christianity in China. According to Christian tradition, Christianity was first brought to China by the apostle Thomas, but the first historically authenticated evidence of Christianity dates from the middle of the seventh century. In 635 a Nestorian missionary named Alopen, arriving in the capital of China, was received by the emperor, who had some parts of the Scriptures and Christian books translated and placed in the imperial library. Nestorian Christians prospered in China for about two and a half centuries, then unaccountably disappeared for a time, but again reappeared after the Mongols established their empire, which embraced the Christian communities in the Near East. In his account of travels in China, Marco Polo reported the existence of several Nestorian churches there, with a Nestorian metropolitan in the capital of the empire.

Near the end of the thirteenth century, the first Roman Catholic missionaries reached China. However, in succeeding wars evidences of Christianity in China were obliterated. After the Portuguese established an enclave at Macao, in the sixteenth century, Roman Catholic missionaries carried on work from this center, although against resistance from the Chinese.

The first Protestant missionary, Robert Morrison, of England, settled near Guangzhou (Canton) in 1807 and undertook the translation of the Bible into Chinese. But the Chinese opposed the foreign encroachments and interference in their way of life. In the first 35 years of Protestant work, less than 100 converts were won. Although, on the one hand, missionary penetration was aided by the opening of China for trade by Western military power, on the other hand, the defeat of China and its humiliation caused much resentment against all things foreign, including Christianity.

It is interesting to observe, however, that the nucleus of the great T'ai-p'ing rebellion of the mid-nineteenth century was composed of a society of worshipers of the Supreme Being, who believed in one God, held that Jesus was His Son, and observed the seventh day by ceasing all business on that day and holding services. As the movement developed, leaders and followers went to almost unbelievable lengths in fanaticism, and the outcome of this rebellion created numerous problems for Christians in China. Nevertheless, it is a remarkable coincidence that about the time that a small group of Adventists in America reminded the world that the seventh-day Sabbath is binding upon Christians, a group in China included the observance of the day in its code of beliefs.

The Christians in China increased rapidly after the opening of the country to trade and the issuance of edicts of toleration in 1844 and 1860. By the time the first interdenominational missionary conference was held in Shanghai in 1877, there were 13,000 Protestants in China. Unlike the early attempts at Christianizing China, the main effort of the Protestant missionaries was directed toward the common people. The church historian Latourette observed that "they founded and maintained some of the best educational institutions in the country. . . . The modern medical and nursing profession owed to them their inception and most of their development. . . . They promoted education in public health, helped in relieving famine, and aided the study of agricultural problems and methods. . . . Protestants prepared and distributed an extensive religious literature" (*The Chinese: Their History and Culture*, p. 484).

Also, in most cases, they placed stress on the development of a strong indigenous ministry and on direct evangelization of the people of the interior provinces.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. China, with Outer Mongolia, constituted the territory of the China Division of the General Conference of Seventh-day Adventists until that division became autonomous in 1951. For the next 40 years statistical reports on the Chinese church were not available. In 1951 there were, in *China*: churches, 278; members, 21,168; church or elementary schools, 112; ordained ministers, 134; licensed ministers, 213; teachers, 156.

In 1979 the communication between China and the Outside World took a positive turn with the establishment of diplomatic relations. Therefore the General Conference has been able to obtain information in various ways about the progress of the work there. As of December 1992, it was estimated that there are more than 400 churches and more than 150,000 members in China. Also, since 1979 many opportunities have opened for radio educational work, health education, foreign language teaching, and literature distribution.

Institutions

Institutions. The 1951 *Yearbook* listed the following institutions: Canton Sanitarium and Hospital; Central China Union Academy; Chiaotou Sanitarium and Hospital; China Training Institute; Chungking Wuhan Sanitarium and Hospital; East China Union Academy; East Lake General Hospital; Honan Junior Academy; Kiangsu Junior Academy; Little Eden Hospital-Dispensary; Nanning Seventh-day Adventist Hospital; North China Sanitarium and Hospital; North China Union Academy; North Fukien Junior Academy; Northeast China Union Academy; Northwest China Sanitarium and Hospital; Northwest China Union Academy; Shanghai Medical Center; Shenyang Clinic-Hospital; Shenyang Sanitarium and Hospital; Signs of the Times Publishing House; South Chekiang Junior Academy; South China Island Union Academy; Southeast China Union Junior Academy; Tibetan Mission Hospital; Tibetan Mission Press; Tsingtao Sanitarium and Hospital; Wai On Hospital-Dispensary; West China Union Academy; West Szechwan Junior Academy; Yencheng Sanitarium-Hospital; Yünnan Junior Academy. Most of these no longer function.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings by Pioneer Layperson.* SDA work in China began as a project of one layperson, Abram La Rue, an American gold miner, sailor, and shepherd, who became an SDA at an advanced age. Perceiving that the Advent message was to be given to the world, he attended Healdsburg College to prep are himself for the gospel work, and requested that he be appointed to China. The Mission Board, considering him too old (he was about 65 at the time), suggested instead that he bear his witness on one of the islands in the Pacific Ocean. He went first to the Hawaiian Islands, where his work led to the establishment of permanent SDA work on the islands. Still longing to carry the SDA message to China, he went, in 1888, to the British colony of Hong Kong, situated on an island scarcely a mile off the South China shore. In the same year, he visited Guangzhou and in 1889 went to Shanghai, in both places selling and distributing SDA publications among the English-speaking residents there.

In 1890 S. N. Haskell, on his missionary tour around the world, visited Hong Kong and Shanghai and was greatly impressed with the need to establish SDA work in the great land of China. During the next decade the subject of mission work in China was held before the leaders and church members through SDA periodicals, but no worker was sent there.

In the meantime, although La Rue never learned Chinese, he requested one of his Chinese acquaintances to translate for him a tract called *The Judgment*, of which he had 2,500 copies printed in 1891. Later he had the chapter "The Sinner's Need of Christ," from Ellen White's *Steps to Christ*, translated and printed. These two tracts represented the beginning of SDA publications in the Chinese language.

First Regular Missionaries. In 1892 what was described by W. A. Spicer (later president of the Mission Board) as the "clear call" from Ellen White to establish missions far and wide was given. She specifically mentioned China as one of the fields that the SDA Church should enter. At a council held at Battle Creek in 1898, it was voted to open work in China in that year, but nothing was done until, at the General Conference session of 1901, J. N. Anderson and his wife, volunteered for service in China. The Andersons and Ida Thompson

(Mrs. Anderson's sister) arrived at the British colony of Hong Kong in February 1902. They began the study of the language, meanwhile canvassing among the English-speaking population, and Ida Thompson opened an English school for Chinese children. In December 1902 Edwin H. Wilbur and his wife, the former Susan Haskell, both trained nurses, went to Guangzhou, becoming the first permanent SDA workers in China proper. About that time, an elderly Chinese SDA returned from America to his ancestral home at Sun Ling, not far from Hong Kong, and there aroused interest in SDA teachings among his relatives and neighbors.

Soon after their arrival, the pioneer workers were joined by Eric Pilquist, formerly an employee of the British and Foreign Bible Society in Central China (who had recently become an SDA while on furlough in America, and who had encouraged the Andersons to go to China). Pilquist opened SDA evangelism in Central China in the Mandarin-speaking province of Henan. It appears that, even before he joined the other workers, he had six persons ready for baptism. On Feb. 14, 1903, the first SDA baptism in China took place at Xinyangzhou, about 125 miles (200 kilometers) north of the city of Hankow (Hank'ou, Wuhan), and the next day J. N. Anderson organized the first Seventh-day Adventist church in China, with eight members. Several of these early members became leaders in the church in China.

In April 1903 J. N. Anderson moved to Guangzhou, and made that city the SDA headquarters in China (*Review and Herald* 81:147, June 9, 1904). In response to Pilquist's call for more workers, four physicians, Harry W. and Maude A. Miller and Arthur C. and Bertha E. Selmon, with two nurses, Charlotte Simpson and Carrie Erickson, went in the autumn of 1903 to Central China to develop the work in the province of Henan.

In November 1903, in the first SDA ordination service in China, J. N. Anderson and H. W. Miller ordained Eric Pilquist to the ministry at Xincui, the site of the mission station in Central China. In the middle of 1904, Pilquist moved to a new station at Loshan, where, with the help of national teachers and evangelists, he opened a boys' school. In September 1904 the Millers left Xincui to open another station at Shangcai, and later the Selmons moved to Xiangcheng.

National Missionaries. It was a characteristic of the early Chinese converts that they began immediately to share their faith with their neighbors. As a result, much pioneer work was accomplished even before the missionaries learned enough Chinese to conduct extensive public evangelism. The activities of the laymen resulted in the formation of groups of inquirers in towns and villages where the foreign missionary had not visited.

In 1904 a young Chinese SDA, Timothy Tay, whom R. W. Munson had baptized in Singapore, went to Amoy (Xiamen), a seaport in South China northeast of Guangzhou, to perfect his knowledge of the local dialect so that he could work more effectively among the Amoyese emigrants in Singapore and in the Malay States. There he met a Chinese Protestant minister, Keh Ngo-pit (N. P. Keh), who in an attempt to prove to Tay from the Bible that the seventh-day Sabbath had been changed, himself became converted and joined the SDA workers. Apparently Keh and Tay later went to Swatow (Shant'ou), another large seaport in South China, where they preached to the Christians living there and where they made the acquaintance of a Chinese Christian leader, T. K. Ang, who also attempted to disprove the SDA message, only to accept it himself and enter the work.

When a large interest developed near the port city of Amoy in Fujian, to the northeast of Guangzhou, W. C. Hankins joined Keh and another national preacher there, settling near the city on the island of Gulangyu. The first inland station in the province of Fujian was established in the spring of 1905 at the village of Dogong (Dokong), some 30 miles (50 kilometers) from Amoy, where a meeting place was put in the charge of a national evangelist. The brunt of the work was borne by nationals, some of whom went out preaching even before they were themselves baptized. For their benefit, a training institute was held at Guangzhou in December 1905, the first of its kind.

First Institutions. In the spring of 1904 Ida Thompson opened a Chinese school for girls in Guangzhou, taught by a national woman teacher. She named it Bethel School in honor of Bethel Academy in the Wisconsin Conference, which supported the schoolwork in Guangzhou for a number of years. In the same year, 1904, a school for boys also was opened at Guangzhou.

At the end of 1904 J. N. Anderson summarized the progress of the year's work: two schools opened; regular public preaching begun during the summer; publication inaugurated with the printing of 2,000 copies of a tract written by Keh of Amoy, and a number of new or improved translations of other tracts ready for the printers—among them a tract on the true God, a tract on the Sabbath, a revised translation of the chapter "The Sinner's Need of Christ" from Ellen White's *Steps to Christ*, and school texts prepared by Pilquist. In that year there were 64 members in all of China.

In 1905 a Chinese physician from America, Law Keem, arrived with his family in Guangzhou and began SDA medical work in South China. Also in that year, SDAs established their first printing press in China at Shangcai in Central China, when Dr. Miller set up a small handpress that had been donated to him by a manufacturing firm in Chicago when he left for China. Although he knew little of printing, he planned the production of SDA literature in Chinese. He began publication of a monthly paper, called *Fu Yin Hsuen Pao* ("The Gospel Herald"), first issued in November 1905, also a number of small tracts, and, in the spring of 1906, a Chinese hymnbook, printed from wooden blocks.

The early work in China was built through the self-sacrifice of members everywhere. An SDA family in Wisconsin by the name of Peterson wrote to the General Conference in 1904: "Last Sabbath, when reading the *Review and Herald*, we became much impressed by the stirring appeal from China. God has blessed us, and by hard work and economy we have saved up just one thousand dollars, which we have decided to give to this needy mission field. . . . This is about all we own in this world, but we feel assured that God will provide the necessities for us as long as we are to stay here, so we give it cheerfully, and hope and pray that much good may come out of it" (*Review and Herald* 81:5, Feb. 25, 1904).

That the gift came at an opportune time can be seen from the fact that the General Conference appropriation for the year 1905 for China was only \$8,400.

In the spring of 1906 J. N. Anderson ordained the first Chinese Seventh-day Adventist worker, N. P. Keh, to the ministry at Amoy. Later in the year SDAs entered the inland province of Hunan, due north of Guangzhou. In September of that year, P. J. Laird, formerly in the service of the Church of England, and his wife, Emma Perrine Laird, M.D., a former SDA missionary in Japan, opened a school and a dispensary at Changsha, the capital of that province. In the same year, B. L. Anderson opened another school at Amoy and laid the foundations for a strong SDA educational center in South China, from which numerous

workers later entered the service of the church. In the vicinity of Amoy, the interest in SDA teachings was developing rapidly, and by 1906 there were chapels at Dogong, Tokoe, and Chinchen, with adherents and converts in each place. In that year plans also were made for the work among the Hakka people of Fujian Province (in which Amoy was situated). In preparation for this work, J. P. Anderson, newly arrived from America, began studying the Hakka language.

Early Organization—China Mission. The missionaries in China during the early years received no regular appropriations beyond their salaries. They used their salaries and any other funds they could obtain to care for the needs of the expanding work as best they could. The work throughout China during the earlier days was under the informal administration of J. N. Anderson in Guangzhou, where the distribution of funds and the promotional plans from the General Conference were handled.

As the work grew, it was felt both by the missionaries in China and by the Mission Board that the workers needed to get together and lay concerted plans. In 1906 the General Conference sent W. W. Prescott, then editor of the *Review and Herald*, to China to counsel with the missionaries in the field. After visiting Japan, Korea, and North and Central China, he arrived in Shanghai to attend the first general meeting of the workers in China, which convened in that city from Feb. 10 to 20, 1907.

At this meeting, several resolutions intended to strengthen the work and to ensure its more rapid advance were adopted. The China Mission was more fully organized, with three local missions: Guangdong, Henan, and Fujian. General headquarters were to be established at Shanghai. Committees were formed to foster the Sabbath school, publishing, and other phases of the work, and a general financial plan was adopted. "Actions were taken to maintain high standards for baptism and church membership and the training of national workers. Urgent calls were placed with the Mission Board for workers for the different areas" (John Oss, *Mission Advance in China*, p. 109). Plans were also laid at this meeting for a well-developed organization that could deal with local problems and with various details on the spot instead of referring them to the General Conference Committee at Washington, D.C., as heretofore.

Meanwhile the work continued to grow and develop. In 1907 Keh found a group of about 50 persons some 25 miles (40 kilometers) away from the city of Swatow (Shant'ou), at a place called Chowchowfoo, endeavoring to observe the seventh-day Sabbath to the best of their knowledge; several among them had already given up wine and tobacco. During the year two new stations were opened in the province of Guangdong: one at Fatshan (Fuoshan), some 10 miles (16 kilometers) out from Guangzhou, where Dr. Law Keem opened a clinic, and another at Kongmoon (Jiangmen), some 50 miles (80 kilometers) away, with the Wilburs in charge. Early in 1907 the printing press was moved to Xinyangzhou, on the Beijing-Hankou Railway, where a suitable office building was erected and where H. W. Miller, the manager and editor of the press, F. A. Allum (recently arrived from Australia), Orvie Gibson, and Esta Miller (students from America who had volunteered as missionaries) made their residence. In December of that year the first regional meeting of Seventh-day Adventists held in China was held at Xiangcheng, Henan. About 50 adherents were in attendance, and during the session seven were baptized. A church with 11 members was organized at that place. As a sign of a complete break with the past, the men broke their pipes and women unbound their feet.

Early in 1908 it was decided to sell the press shop at Xinyangzhou and begin printing at the headquarters at Shanghai. After this transfer was made, the title of the monthly paper was changed to *Shi Chao Yueh Pao* (“Signs of the Times”). It was estimated that from 1902 to the end of 1908 a total of 18 million pages of SDA publications was printed and distributed in China. In 1908 there were 128 Seventh-day Adventists in the country. Several new missionaries arrived in the course of that year, among them Roy F. Cottrell, who together with his wife and Pauline Schilberg, the first appointee from the Washington Foreign Mission Seminary, went to the Changsha station; also H. H. Winslow, B. N. Roberts, and Bothilde Miller joined the headquarters and publishing staff.

China Union Mission Organized. In 1909 the second meeting of workers, convened at Shanghai, resulted in the reorganization of the China Mission into the China Union Mission, composed of six mission fields: Eastern, Central, Northwestern, Northern, Western, and Southern. Also the outlying areas of China (Manchuria, Mongolia, Xinjiang, and Tibet) were to become independent mission fields, and plans were made to staff them as rapidly as possible. For this purpose, a call was placed with the General Conference for 40 families for China during 1909 and 1910. Departmental leaders were appointed, and plans were made to enlarge the medical, publishing, and educational activities. At the same time it was decided to purchase sufficient property in Shanghai to allow for the construction of a publishing house to supply the Chinese language literature for SDA work everywhere, a sanitarium, general headquarters offices, and a training school.

China in the Asiatic Division, 1909—1918

China in the Asiatic Division, 1909—1918. At the General Conference of 1909 the work in Eastern and Southern Asia was organized into the Asiatic Division, with headquarters at Shanghai, and was placed under the supervision of I. H. Evans. W. A. Westworth came as superintendent of the China Union, but when he retired soon after, the leadership of the work in China fell to the superintendent of the division.

A Series of Advances. In 1909 SDA work penetrated into the inland province of Anhwei, due west of Shanghai, where Han Tsung-djen, a Chinese Christian pastor at Yingshang, in the western part of the province, and his congregation joined the SDAs. Having received some tracts from a friend in Henan, he had inquired for more information, and was visited by Allum. In 1910 Frederick Lee joined Han at Yingshang. About the same time another Christian minister, in Guangdong, the province in which Guangzhou is situated, also accepted the seventh-day Sabbath; he brought a part of his congregation with him into the SDA Church.

In 1909 J. P. Anderson began to work among the Hakka people in the province of Guangdong, at Waichow (Huizhou), about 75 miles (120 kilometers) east of Guangzhou. From there some years earlier several young people had come to the SDA office in Guangzhou and had asked for a teacher to come to their area. Some of them were baptized at Guangzhou at the time of their visit. By the end of 1919 there were in the province of Fujian five stations and the following workers: five national evangelists, two colporteurs, two teachers, and two women Bible instructors. There were two schools at Amoy: a boarding school for boys under the direction of B. L. Anderson and a day school for girls directed by Mrs. Anderson. In the province of Hunan the first converts were baptized by Roy F. Cottrell, at Changsha.

The printing and distribution of publications also prospered. It was estimated that in 1909 some 40 million pages were produced and circulated in China by the enlarged publishing facilities at Shanghai. Dr. Miller reported that SDA publications had the largest circulation of any Christian publications at that time.

In 1909, in an effort to preserve the health of the workers in the rigorous climate of China, a rest home was built at Mogan Shan in the mountains of Zhejiang Province southwest of Shanghai, and there the first specifically medical institution was established.

In October 1910 a school for the training of Mandarin-speaking workers was opened under the direction of Dr. Miller in a temporary location at Zhoujiakou in the province of Henan, in Central China. Because of its meager facilities and the large proportion of poorer students, it was nicknamed "The Beggars' School." Nevertheless, some of the strongest SDA workers in China were educated there. Later this school, transferred to Nanjing, became the China Union Mission Training School.

The SDA work reached the Gulf of Tonkin in southwestern China in 1910, when a former missionary for another denomination joined the SDAs and began preaching at Pakhoi (Peihai), Guangdong. In the same year public and personal evangelism was begun in the city of Shanghai, where F. E. Stafford, a printer from the city, joined the workers and preached in the first public evangelistic meetings. Bothilde Miller assisted in this work in the city and in the surrounding villages through personal evangelism and the training of national women Bible instructors. The city of Nanjing also was entered in that year when a group of national colporteurs and evangelists led by Allum and Pilquist went there to introduce SDA teachings to the many visitors from around the country who were attending the Chinese National Exposition.

In 1910 or 1911 F. A. Allum and Esta Miller opened the first SDA chapel in the province of Hubei (on the middle Yangtze River), where some Chinese believers from Changsha had scattered SDA publications in the city of Hankou, often called the Chicago of China. By 1913 there was a church of 40 members in that city, and there were several companies in its vicinity. The work also was developing in southern China, where in 1911 W. F. Hills and his wife opened a school at Swatow (Shant'ou), Guangdong. By that time a local Chinese evangelist, T. K. Ang, cared for the work there with only an occasional visit from overseas workers.

In 1911, when the Chinese monarchy was overthrown and the contending factions of the succeeding republican government plunged the country into a period of turbulence that for a number of years unsettled the social, economic, and political life of the people, the orderly development of SDA work in China was greatly hindered, yet it was not halted. In 1911 construction was begun on the headquarters building in Shanghai, voted upon in 1909. In 1912 Dr. Selmon made first use of a tent to hold public evangelistic meetings in China. By 1912, when the worldwide mission work of Seventh-day Adventists had acquired permanence and stability and attention could be turned to the preservation of the health of the workers, the China Union Mission benefited from the "\$300,000 fund" raised by the General Conference for the erection of additional schools, hospitals, and workers' homes. Until then the overseas workers in China had used mostly whatever buildings they could find in their territory.

Reorganization of 1912. In 1912 the China Union Mission was dissolved and the missions were placed directly under the Asiatic Division and given responsibility for local matters.

In 1913 a number of advances were made. In the east F. E. Stafford, while recuperating from an illness in the more healthful climate of Shantung (one of the oldest Chinese provinces, where Confucius was born and buried), canvassed in company with a national evangelist, with the *Shi Chao Yueh Pao* ("Signs of the Times"), in the city of Chefoo (Chifu), now Yantai, and thus laid the foundations for future work in that area. In the south, Keh, having mastered the Fuzhou dialect, began work in that part of Fujian province where the Fuzhou dialect was being spoken. Also in the south a call for a minister came from a group in the province of Jiangxi (west of Fujian) who had learned of SDA doctrines through reading literature sold by colporteurs. A colporteur from the south went to Taiwan (Formosa), even though the island was not a part of China at that time.

During 1912 and 1913 the China Union Training School was operated in rented quarters in Nanjing. During the political disturbances of 1913 it was transferred to the headquarters compound in Shanghai.

In the next year, 1914, SDA work was established in several more provinces. F. A. Allum, M. C. Warren, and two national workers from Henan, Dju Dzi-ih and Shi Yung-gwei, opened the work in the province of Sichuan, in the interior of western China on the upper Yangtze River. For a number of years afterward Warren directed the work there from his station at Chongqing, making journeys through Sichuan, Gueizhou, Yunnan, and the Tibetan borderland.

In 1914 Bernhard Peterson, O. J. Grundset, and Feng Cheng-chun entered Manchuria. Feng had learned of SDA teachings from a Russian SDA at the large railway shops at Harbin and later, when the entry into Manchuria was planned, had gone to the Shanghai school for training. Evangelism in Manchuria began in the city of Shenyang (Mukden), and later it spread to Changchun. The work in Manchuria progressed slowly at first, but the early efforts had built up a strong foundation for later advances.

Also in 1914 Law Keem, M.D., began evangelistic and medical work in the province of Guangxi, west of Guangzhou, establishing a station at Wuzhou, in the eastern part of the province. Because colporteurs had been there previously and had aroused considerable interest in SDA teachings, he was asked to preach immediately upon his arrival, even before he had had an opportunity to settle at his new location. Shortly thereafter he was informed of a group of Sabbathkeepers some distance away, at a place where a convert from Guangzhou had come to live and had shared his knowledge of the Bible with the people.

Other developments in the course of the year were the arrival of the first director of the colporteur work, H. M. Blunden, from Australia; the reestablishment of the work at Pakhoi (Beihai), in the southwest, near the Gulf of Tonkin, by E. H. Wilbur; the use of a houseboat, the *Hayes Gospel Boat*, as a floating chapel and mission station on the many waterways around the city of Swatow (Shant'ou); the organization of a church at Fuzhou by Keh; the first general meeting of SDAs in the Fujian province, held at Fuzhou, at which 47 were baptized, and the membership of the Fuzhou church was enlarged to 55; the opening of boys' and girls' schools at Fuzhou; the extension of the work begun in 1910 in Shanghai to the whole province of Jiangsu; the organization of a church at Nanjing by O. A. Hall and H. J. Doolittle, and a general meeting of members in that area held at Yingshan; and the penetration of the province of Hebei north of Beijing by colporteurs.

In 1915 C. P. Lillie, settling at Yantai, began permanent work in Shantung, Eastern China. That year also marked the ordination of the first Mandarin-speaking workers: Lin

Djen-bang and Hwang Dzun-dao. In the same year a boys' school building was erected at Amoy and an Amoyese evangelist ordained; a site for mission homes, school, and chapel was purchased in Swatow; five church schools were opened in Hakkaland and a church building erected at Waichow (Huizhou); in Guangxi province a new station was opened at Nanning, its capital, where Dr. Law Keem established a small hospital; the *Shi Chao Yueh Pao* reached a circulation of more than 60,000 monthly; a call for a minister came from Shanxi, in northern China, where a colporteur gathered a group of inquirers in a Christian community called the Gospel Village; the city church in Shanghai raised funds to build a sanctuary; the workers in the Asiatic Division sent a special memorial to the Mission Board calling for 35 or more missionaries and for \$100,000 in funds, in response to which the largest group of SDA missionaries sent out up to that time sailed for the Orient, many of them for China, bringing a new impetus to the work.

In 1916 one of the new arrivals, D. E. Davenport, M.D., opened Yancheng Dispensary-Hospital and a school at Yancheng (Loho) in the province of Henan. Later, that station developed into one of the strongest centers of SDA work in China. Also in 1916, the first subscription book appeared, published by the Signs press in Shanghai. Reports for that year included: more than 200 new converts by the South China Mission; the two training schools in the Central China Mission well filled; homes for missionaries erected at Chongqing; 14 baptized in Mukden (Shenyang), Manchuria.

Reorganization of 1917. In 1917 the territory of China was reorganized into two unions: the North China Union Mission, with work in Zhejiang, Anhwei, Giangsu, Shandung, Henan, Hubei, Hunan, Gianxi, Sichuan; and the South China Union Mission, composed of Fujian, Guangtung, and Guangxi. The rest of China was considered mission territory in the Asiatic Division. In that year Warren and Andrews made an exploratory visit to Yünnan, far to the west near the borders of Burma. In the southwest, Dr. Law Keem opened a hospital in the capital of Guangxi, Nanning. J. G. White opened a station in the province of Shaanxi, in the central part of China.

The 1918 annual report mirrored the growth of the work. At that time there were two union missions (North and South China) with 14 local missions, 70 churches, 2,862 baptized church members, and 490 workers (including 106 teachers and 86 colporteurs), 67 schools (of which six were secondary schools), with an enrollment of 1,781, one publishing house, and one sanitarium. In that year the second station was opened in the province of Sichuan, at Chengdu, under the leadership of C. L. Blandford; and R. F. Cottrell began preaching in Beijing. About that time an annual campaign soliciting support for SDA welfare and educational work (*see Ingathering*) in China among the people of China themselves was inaugurated in connection with the construction of the Yancheng hospital. Since then contributions from local sources made it possible to expand the work, especially in the medical field, throughout the country much more rapidly than would have been possible from foreign gifts alone.

China in the Far Eastern Division, 1919—1930

China in the Far Eastern Division, 1919—1930. When early in 1919 the Asiatic Division was reorganized, China became a part of the newly formed Far Eastern Division. The two Chinese union missions were discontinued, and a number of smaller union missions

were organized that became more directly responsible to the division. In 1920 there were six such unions.

New Missions Organized. During 1919 the work in the Zhejiang province, lying immediately south of Shanghai, was organized into a mission under the leadership of G. L. Wilkinson; a mission was established at Jiujiang in the province of Giangxi (inland between Fujian and Hunan), where there had been a group of adherents since 1913, when colporteurs sold SDA publications there. J. N. Andrews, M.D. (grandson of the first SDA worker overseas), opened a dispensary on the border of Tibet, at Dajianlu, Xikang (now included in Sichuan).

On their tour of the western regions of China, Warren and Andrews came upon several people who had become interested in SDA doctrines through colporteurs. From among these people, a Miao tribesman came to Chongqing in 1919 and was baptized, the first from that tribe. At the eastern end of China, the Manchurian Union Mission was organized. According to the *Statistical Report*, by the end of the year there were 3,255 Seventh-day Adventists in China.

Educational Advance. In 1922 advanced training for Chinese and foreign workers was offered in China through the facilities of the Far Eastern branch of the Fireside Correspondence School (now Home Study Institute). In 1925 another step in the development of SDA educational work was taken—the training school was moved from Shanghai to Qiaotouzhen, a rural location about 40 miles (65 kilometers) from Nanjing, and its curriculum was expanded to include vocational training, thus introducing this particular type of education into China. Shortly afterward the Chinese government attempted to introduce a plan of registration and accreditation that would have completely eliminated Bible classes, all religious training, and missionary influence. But the vocational aspects of SDA education saved the school for the church. In harmony with its vocational emphasis, the name of the school was changed to China Training Institute. The institute “was regarded as a school that was ‘different,’ and officials and educators from all parts of China came to inspect what was looked upon as a ‘unique experiment’ in the field of education” (John Oss, *Mission Advance in China*, p. 191). Two years later hostilities between warring political factions forced the school to close temporarily. In the same year, 1927, the Shanghai Hospital and Sanitarium building was completed (dedicated in the spring of 1928).

In 1928 C. B. Miller and Dallas White opened the first station in the western province of Yünnan, in the city of K’unming. At the same time a station was opened at Gueiyang, in neighboring Gueizhou province; and permanent work also was established far to the northeast, in north central China, in the province of Shanxi. Also in 1928 the Far Eastern Division office moved into its own new building at Shanghai.

The year 1930 was marked by the establishment of the headquarters for the Mongolian work at Kalgan (Zhangjiakou), north of Beijing. At the end of 1930 there were in China six union missions, 29 local missions, 156 churches, 9,456 church members, 947 workers (76 were ordained ministers, 123 licensed ministers, 364 licensed missionaries, 132 colporteurs, and 152 teachers), 103 church schools, and 3,325 students. There were 17 educational institutions of secondary and college level, one publishing house, two smaller local presses, and 11 medical institutions. About 250 of the 1,900 *hsiens* (counties) had been entered.

Russian SDAs in China. In 1920 for the first time an effort was made to spread the SDA message among the thousands of Russian settlers along the Manchurian part of the

Trans-Siberian Railroad and among the Russian *émigrés* who were coming into that country in large numbers after the Russian Revolution of 1917. This work was assigned to the China Division. A Russian mission was established in 1920 at Harbin, Manchuria, under the direction of Theophil T. Babienco (the son of a pioneer Russian minister), from Canada. He was assisted by Max Popow, also from Canada, who, after his arrival, went throughout the Russian communities in Manchuria selling SDA publications. (There had been a church in Harbin by 1912, composed largely of SDAs who had come from Russia, but apparently few were left of the earlier group.) For a while this work was administrated directly by the Russian unions, but in 1925 it was organized as a detached mission, Sungari-Mongolian Mission.

China Division, 1930—1950

China Division, 1930—1950. In 1930 China was separated from the Far Eastern Division and, together with Hong Kong and Macao, was formed into the China Division. It was felt that the work in China was of sufficiently distinct character that its problems could best be solved on the local level. Furthermore, as the Chinese workers assumed more and more responsibility and came to participate in the division councils, they were confronted with a language barrier in councils where division officers could not understand Chinese. The China Division began to function on Jan. 1, 1931, with H. W. Miller, M.D., a veteran missionary, as its first president. Chinese became the working language of the administrative councils.

Public Evangelism. Public evangelism played an important role in the development of the SDA Church in China. Early evangelists had adapted the custom of public storytelling to attract masses to the message of Christianity. Large-scale meetings were used extensively in the 1920s in the large cities. In the 1930s, after the formation of the China Division, public evangelism received a new impetus and was extended from the large cities to smaller cities and even to remote towns. In 1932 the promotional slogan “Into every *hsien* [“county”]” was adopted.

At the same time economic and social developments were transforming China. The land was awakening out of its age-old sleep, and new and improved means of transport were introduced. As motor roads were built where only footpaths had existed, SDA mission trucks were among the first to roll over them. As air routes were established, SDA workers, flying into distant places establishing the work, were among the first to take advantage of them.

Youth Missionary Movement. The movement to reach every corner of the great land involved not only the workers but the membership as well. The young people at the China Training Institute organized a small group called The Frontier Missionary Band. From this nucleus sprang a strong missionary movement among the young SDAs throughout China. This movement reached into Tibet, the long-closed land, and contributed to the promotion of the work on other borderlands of China, for example, among the Mongols. The first entry had been made earlier, about 1926, by Russian workers who, from a base in northern Manchuria, seem to have penetrated into the areas that became the Mongolian Republic; yet their work later had to be suspended. To renew this work, in 1930 a plot of land was purchased at Kalgan (Zhangjiakou), a town north of Beijing on the borderland between

China and Inner Mongolia. In 1931 two Russian workers named Rodionov and Maltsev, under Otto Christensen as leader, opened the work in that area.

Advances on the Frontiers. In the same year two Chinese colporteurs, Beh Djin-djen and Dzeng Hsiang-pu, carried SDA publications deep into Xinjiang, even to its westernmost boundaries at Kashgar (Shufu, K'oshih). In 1932 the territory north of Beijing was entered by Goh Djaoliang, who preached in Chongde; by 1934 another station was opened in that area. Also in 1932 Chen Wen-hsioh, a minister, held public meetings in a tent pitched in the town square at Xining, in the western province of Qinghai; and in November of that year the first baptisms were reported and a church was organized. Many Mongolians, Tibetans, and other non-Chinese people live in that area. In 1932, soon after a new province of Ningxia had been formed in western Inner Mongolia on the edge of the Gobi Desert, Shao Djen-siu began evangelistic meetings there. Only a short while later a group of converts were baptized and a church was formed, and two years later, in 1934, the Ningxia Mission was organized under the direction of Wu Dzeh-shan. By 1934 there was permanent SDA work in 402 *hsiens*, that is, in about one in every five counties of China.

Hospitals and sanitariums were opened or developed in 1931 at Yancheng (Loho), Kalgan (Zhangjiakou), Mukden (Shenyang), and Canton (Guangzhou). In 1935 a mission was organized on the island of Hainan, off the south China coast, where a colporteur had been sent in 1932 by the MV Society of the Guangzhou school. In Yunnan, where C. B. Miller had begun tribal work in 1928, Milton Lee entered a new tribal district in 1937.

China During World War II. As war clouds hung over China in 1937, D. E. Rebok and J. H. Effenberg launched a Medical Cadet Corps program for training SDA youth, which had the sanction of the government. During the summer session at the China Training Institute, about 150 young men took the training. The war ultimately caused the transfer of the division headquarters to Hong Kong. From 1940 to 1942 N. F. Brewer, a seasoned China worker, was president of the China Division with S. L. Frost as secretary and M. D. Howard as treasurer. As the war progressed, he and many other overseas SDA workers were captured and placed in internment camps in Hong Kong, Guangzhou, Shanghai, Amoy, and the Philippines.

In this crisis the Chinese workers took complete charge in the occupied parts of China, operating from Shanghai. In the unoccupied parts of China, E. L. Longway and G. J. Appel carried on from Chongqing, a temporary center.

Postwar Reconstruction. At a general meeting of workers held in the spring of 1946 in Shanghai, the leaders took an inventory of the destruction. Wang Fu-yuan, SDA leader in Manchuria, who had spent 50 grim days in a Japanese prison under torture to compel him to give up his Christian beliefs, summed up the experience of most of the Chinese workers in these words: "We had to sell our clothes, and our land, but we didn't sell our faith or our souls, and thus God brought us through this time of trial."

The Seventh-day Adventist Church came out of its baptism of fire stronger than before. At the end of 1945 there were 22,940 church members, organized in 261 churches, with 10 medical institutions and 1 publishing house. The net gain in church membership during the last five years of the war period was 3,461; there were almost the same number of ordained ministers as there had been in 1930, but the proportion of nationals increased from less than one half to three quarters. By 1948 the China field had been almost fully manned by Chinese and overseas workers and almost all SDA institutions had been reopened.

Postwar Developments. The end of World War II unfortunately did not mean peace in China. In a short time fratricidal civil war swept the country from one end to the other. Nevertheless, in the first few postwar years the work of the SDA Church in China regained almost its prewar magnitude. The church reconstructed most of its medical, educational, and evangelistic institutions, many of which had been ruined and destroyed in the course of many battles and plunderings. Public evangelism, always a prominent part of the work in China, received a tremendous impetus from the turmoil. The *China Division Reporter* from 1947 to 1950 carried accounts of evangelistic campaigns from one end of the country to the other. Because the greatest hindrance to reconstruction and advance was the lack of trained personnel, especially in the medical work, an attempt was made to remedy the lack by offering some medical training at the China Training Institute.

In 1946 Voice of Prophecy broadcasts began in China, first on a station at Shanghai (Nov. 10, 1946), and within one year on 12 other stations, at Nanjing, Hankou, Guangzhou, Changsha, Xian, Lanchow, Shenyang (Mukden), Changchun, and Ningpo. The Signs Bible Correspondence School, operated in conjunction with radiobroadcasts, enrolled about 12,000 students in its first year of operation. In 1950, after temporary interruption in broadcasting caused by the revolutionary war in China and the change in government on the mainland, the Voice of Prophecy again went on the air in the Shanghai area, and the Bible correspondence school reported more than 30,000 active students.

More than 90 percent of the Bible correspondence school enrollment came from persons under 30 years of age. It was believed that social and political upheaval caused the youth of China to become interested in religious things. At the same time the lack of trained evangelists was compensated for by the drive and the dedication of the students from the Chinese training schools who were sent out to preach. The success of the evangelistic work was notable. The last available issue of the *China Division Reporter* (for the first quarter of 1951) indicates that in 1950 the total number of baptisms was about 3,000 in the division. As long as they could, colporteurs conducted their work throughout the country.

Soon after the change of government on the mainland, the work there was separated from the rest of the SDA body. After a brief period when the China Division Committee functioned in Hong Kong and the north China provisional division committee of national workers took care of the organization in the country, the provisional division became, on Jan. 1, 1950, the China Division, while the parts of China not under the control of the mainland government, together with Hong Kong and Macao, became the South China Island Union Mission under the Far Eastern Division.

For some time regular relations between the General Conference and Chinese Seventh-day Adventists were not maintained, but it was reported that because of the prevailing antireligious and antimissionary attitudes of the government, SDAs in China underwent severe persecution. As a result, the institutional and organizational structure of the church there was destroyed. In 1979 conditions opened to the extent that the denomination now has contact with the work in China, and a growing work is being administered by the Eastern Asia Administrative Committee of Seventh-day Adventists.

China, Republic of

CHINA, REPUBLIC OF (Matsu, Pescadores, Quemoy, Taiwan). Islands off the coast of China administered by the nationalist government of the Chinese republic. The territory of Taiwan is composed of a group of 14 islands with a combined area of approximately 13,900 square miles (36,000 square kilometers). The main island of Taiwan, situated about 110 miles (177 kilometers) from Xiamen, China, is about 240 miles (386 kilometers) long and 90 miles (145 kilometers) wide, and is bisected by the Tropic of Cancer. West of southern Taiwan, and administratively a part of it, are the Pescadores, composed of a group of 64 islands with an estimated area of 49 square miles (127 square kilometers).

Population. An influx of 1.5 million refugees from the mainland after the revolution and a high birth rate contributed to a rapid increase of population from about 5 million in 1945 to almost 12 million in 1962. In 1993 the population was 20.4 million. Density was 1,530 per square mile (590 per square kilometer) at the end of 1992, the highest in the world. Nearly 4 million people live in the capital city of Taipei.

The people of Taiwan are primarily of Chinese origin, and, before the refugee influx the majority were from two language groups, Xiamen and Hakka (both of South China), with the Xiamen group predominant. The refugees, on the other hand, came from all parts of China. Mandarin has been made the official language on the island and, because of the long Japanese occupation, Japanese is understood by most adult Taiwanese. Besides those peoples of Chinese origin, there are scattered in villages throughout the mountain ranges an estimated 265,000 brown-skinned Malayo-Polynesians, the aborigines of Taiwan. Their language, religion, customs, and even facial characteristics differ greatly from the Chinese living in the plains. The religion of the general population has tended lately toward a polytheistic amalgam of Buddhism, Confucianism, and Taoism, whereas animism is the religion of the indigenous tribes.

Historical Background. The first Chinese immigrants settled along Taiwan's coast about A.D. 600. In 1590 Portuguese traders named the island *Ilha Formosa*, meaning "Beautiful Island." In 1624 Dutch traders built a fort near what is now Tainan and operated there about 40 years. Taiwan was officially incorporated into China in 1683. The Treaty of Tientsin (1858) opened Taiwan to foreign trade, and Christian missionaries soon followed. On May 8, 1895, Taiwan was ceded to Japan and for the next 50 years was part of the Japanese Empire. At the close of World War II, Taiwan reverted to China. When the Chinese nationalist government withdrew from the China mainland to Taiwan in 1949, it made Taipei, Taiwan, its capital.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Taiwan, Pescadores, Matsu, and Quemoy constitute the Taiwan Mission, which is a part of the South China Island Union Mission, which is in turn a part of the Far Eastern Division. Statistics (1992) for *Taiwan*

Mission: churches, 43; members, 6,533; church schools, 1; ordained ministers, 28; credentialed missionaries, 14; credentialed literature evangelists, 7. Headquarters: Taichung, Taiwan.

Institutions

Institutions. Signs of the Times Publishing Association; Taiwan Adventist Hospital; Taiwan Adventist College; Taiwan Adventist Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first known SDA to enter Taiwan was T. S. Yang, a colporteur from south Fujian, China (Taiwan was then assigned to the South China Union Mission), who went there in 1907. In spite of persecution and occasional imprisonment, he faithfully carried on his work, and, before leaving Taiwan in 1912, had gathered a company of 10 converts. In 1931 at the time the China Division was organized, Taiwan was assigned to the Far Eastern Division and was later made a part of the Japan Union Mission. In 1934 Nagao Wachi was sent to Taiwan to open work in the city of Tainan. There was opposition and the work progressed slowly. The 1938 SDA *Yearbook* lists only six members. When the work came to a standstill in 1942, there was a reported membership of 14.

The Work Reestablished. Sometime after World War II Taiwan reverted to the South China Union Mission under the China Division. In the spring of 1947 K. T. K'ang and C. C. Kuo were sent to Taiwan to find loyal SDAs and to rent housing in preparation for opening mission work on the island. In a three-month survey they found only one Seventh-day Adventist, W. K. Wang, who had arrived from China after the war. Because of high costs, no housing was arranged at that time. In December 1947 the China Division appropriated \$10,000 for the purchase of property on the island. The following spring (1948) C. H. Davis, union mission president, T. C. Chin, union mission treasurer, and B. S. Lin visited the island and purchased street chapels in Taipei and Taichung. During the summer of 1948 three Chinese workers, B. S. Lin, T. T. Lee, and T. H. Yang, with their families, arrived. In that first postwar year of SDA missions on Taiwan, about 20 members met in two companies and six baptisms were reported.

Organization and Growth. In December 1948 the Taiwan Mission was organized with H. Carl Currie as its first president and Alva Appel as secretary-treasurer. The Appel and Currie families arrived on Jan. 1, 1949, to become the first overseas SDA missionaries stationed on the island of Taiwan.

Among the million and more refugees from the mainland was a sprinkling of SDAs, who strengthened the fledgling Taiwan church. One of them, a government official, gave valuable assistance in legal matters. Additional help came from two Taiwanese SDAs who had been in Japan during the war. T. O. Su, who came back in December 1949, was sent to school in Hong Kong in 1949 and later became the first Taiwanese ordained SDA minister. R. F. Swen returned to his home in Taiwan in the late spring of 1947, and working as a layperson, contributed much to establishing the work in south Taiwan.

The first Seventh-day Adventist church on the island was organized at Taipei in early 1949, with the majority of its charter members coming from among the refugees from the mainland. In late 1949 the first postwar public evangelistic campaign was conducted in Taipei by H. C. Currie and A. R. Appel, who spoke in Mandarin, with T. C. Lee translating into Taiwanese. This resulted in 16 baptisms.

Reorganization. In 1950 Taiwan was separated from the China Division, and the South China Island Union was organized as a detached union mission under the General Conference, to include Taiwan, Hong Kong, and Macao. Headquarters at first were in Hong Kong, and later, from 1952, on Taiwan. The availability of missionaries evacuated from the Chinese mainland and the stabilization of the political situation on Taiwan made it possible to expand the work on the island in this period. During the summer and fall of 1951, six such missionary families arrived. At the same time funds were appropriated for a training school, a Voice of Prophecy Bible Correspondence School, homes for overseas workers, and budgets for enlarging the national staff. In addition, a Thirteenth Sabbath Offering overflow, previously designated for China, was made available to Taiwan, thus making possible the construction of seven new churches.

Name of Mission Changed. The Taiwan Mission had grown so by 1964 that the island was divided to form two missions: the North Taiwan Mission and the South Taiwan Mission. However, it was necessary to divide again in 1968. The names became Tai An Chyu Hwei (Mountain Mission) and Tai Ping Chyu Hwei (Plains Mission), with all the mountain area in Taiwan, including Orchid Island, being the Tai An Mission territory, and north, south, east plains, and offshore islands of Matsu, Quemoy, and the Pescadores being the Tai Ping Mission territory. The Mountain Mission moved to a new location in Pingtung, South Taiwan, and the Plains Mission remained in Taichung, Central Taiwan. The membership of these missions increased with baptisms totaling 28 and 24, respectively, by the third quarter 1974. In 1975 the missions were combined once again to form the Taiwan Mission. By the end of 1992, membership had increased to 6,594.

Tribal Work. In the spring of 1953 work was begun among the mountain tribal people in the village of Ta She, which had a population of 800 persons. The work grew rapidly in the southern mountains. By 1963 the Ta She church had nearly 200 members and conducted the largest Sabbath school on the island. The tribal work had been extended to seven of the 10 tribes, and more than half of Taiwan's SDA church membership and at least two thirds of the Sabbath school membership were from among the aborigines. In 1963, 36 acres (15 hectares) of land were purchased at the foot of the mountains in southern Taiwan on which to establish a training center specifically for the aboriginal tribes. From this center trained workers have gone to tribes all over the island.

Recent Developments. For several years mission work grew rapidly all over Taiwan. During 1962 an average of one newly organized Sabbath school was added to the total every 11 days, and 69 new Sabbath school members every Sabbath. Vacation Bible Schools were conducted throughout the island.

The Pathfinders organized a strong program in 1971 and in a three-year period increased from one to 293 members. The Sungshan church in Taipei replaced the former meeting area on the second floor of the South China Island Union Mission Office, and began meeting in March 1974 in its beautiful new edifice.

Radio and Television

Radio and Television. In 1958 Milton Lee began two broadcasting projects on the island of Taiwan. One was the revival of the weekly Chinese Mandarin Voice of Prophecy program, which had been discontinued after the evacuation from the Chinese mainland. (This program was later released to mainland China.) The other program was the introduction of a daily bilingual program, which presented Christian principles over the air accompanied by the study of a series of English-Chinese booklets. Thousands of students enrolled by purchasing these textbooks from the Voice of Prophecy office as well as from bookstores on the island. This daily broadcast proved so successful that a second set of books was prepared in 1962. In 1968 a weekly broadcast in Taiwanese began, with James Su as speaker. It was later continued by C. H. Yang. By this time the VOP recorded its own programs under the technical supervision of William Yang. In April 1974 a weekly television program was inaugurated over the Chinese Television Company, with Edwin Less as director and producer. The production of local television programs has increased the mail with as many as 10,000 letters received for one broadcast.

China Training Institute

CHINA TRAINING INSTITUTE (Chung Hua San Yü Yen Chiu She). An educational institution that was established in 1910 for the training of Mandarin-speaking evangelistic workers in China. It operated until 1951 successively on several campuses and under several names. During most of the period it offered elementary, secondary, and junior college work (approximately grades 1—14). The school opened October 1910, under the name China Union Training School and under the direction of Dr. H. W. Miller. Classes were held in temporary quarters at Zhoujiakou. Because of its meager facilities and the large proportion of needy students, the school was nicknamed “The Beggars’ School.” Nevertheless, it produced some of the strongest Seventh-day Adventist workers in China.

During the Chinese Revolution of 1911—1912, the school was transferred to Nanjing and there it had about 35 students. Then it was moved to Shanghai about 1913, where it became known as China Missions Training School. In 1919 it was renamed Shanghai Missionary College. As the enrollment swelled toward 300 students in 1925, the college was transferred to Qiaotouzhen, a rural location about 40 miles (64 kilometers) northwest of Nanjing on a property of 125 acres (50 hectares). The school was renamed China Missionary Junior College. Its student capacity varied between 300 and 450 on this campus. In 1927 it was renamed China Theological Seminary, and in the early 1930s it was given the name China Training Institute. At that time its library holdings of 8,000 volumes were the largest among overseas denominational schools. In the late 1930s during the Sino-Japanese conflict, the school was evacuated to Hong Kong, where it was temporarily combined with the South China Training Institute. It then had about 200 students.

Overtaken by World War II, the school was again moved and combined with West China Union Training Institute at Dabao, Tsitsikow, in the Chongqing province of Sichuan. Its enrollment there was 288 in 1944. At the end of the war it was renamed San Yü Theological Seminary. About 1947 it returned to its own campus at Qiaotouzhen and assumed its former name of China Training Institute. In 1948 there were 465 students in 14 grades. When the civil war front reached the province of Jiangxi, the school was again removed to Hong Kong and joined with the South China Island Union Training Institute. After a period there it resumed operations at Qiaotouzhen, but was apparently closed soon thereafter, although the exact time of its closing is not known abroad.

Chinook Winds Adventist Academy

CHINOOK WINDS ADVENTIST ACADEMY. A coeducational secondary institution established in 1945 and located in Calgary, Alberta. In 1994 there was a faculty of 12; the principal was Murray Cooper.

Chisholm Trail Academy

CHISHOLM TRAIL ACADEMY. A coeducational day high school sponsored by the Keene area Seventh-day Adventist churches in Keene, Texas. This academy became independent from Southwestern Union College in 1967 when that school became a senior college. The academy is a member of the Association of SDA Institutions of Higher Education and Secondary Schools and the Texas Education Agency.

Principals: Paul Kilgore, 1967—1968; C. B. Harris, 1968—1969; J. J. Swinyar, 1969—1973; G. Herman Guy, 1973—1975; Lyndon Davis, 1975—1981; Wayne Longhoffer, 1981—1982; Gary Gifford, 1982—1986; Jack Francisco, 1986—1988; Al Beyer, 1988—1992; Mervin Kesler, 1992— .

Choice

CHOICE. *See* [Free Will](#).

Choong Dong Academy

CHOONG DONG ACADEMY. *See* [Woánju Sahmyook Academy](#).

Chosen

CHOSEN. *See* [Korea](#).

Chosen Industrial School

CHOSEN INDUSTRIAL SCHOOL. *See* [Korean Sahmyook University](#).

Chosen Union Training School

CHOSEN UNION TRAINING SCHOOL. *See* [Korean Sahmyook University](#).

Christchurch Adventist School

CHRISTCHURCH ADVENTIST SCHOOL. A coeducational day school operated by the South New Zealand Conference at Papanui, Christchurch, providing five years of high school work in addition to the full range of primary education. In 1993 the secondary section had an enrollment of 55, with five full-time teachers, and the primary section had an enrollment of 71, with three full-time teachers. The school draws its pupils from all the Christchurch suburban churches.

The school began as the Papanui Private School, under the control of the South New Zealand Conference. It opened in 1925 with an enrollment of 25 children and was taught by Miss M. M. Smart. As the enrollment grew, a three-room open-air type of school was built on adjoining property, and the first year of high school work was added. A second extension provided an extra classroom. In 1933 complete high school courses were offered, and the school's status was changed to that of a central school. Additions in 1959 and in 1961 provided two extra classrooms, a science laboratory, a woodwork room, a library, and a headmaster's office. In 1965 a swimming pool was added.

In 1983 an ultramodern secondary school complex was built, incorporating specialist classrooms, general classrooms, library, staff room, and office facilities.

The Christchurch Adventist School is registered as a high school with the New Zealand government's Education Department, and trains its pupils up to the University Bursary Examination level.

Principals: B. H. McMahon, 1933—1934; Miss J. Eyre, 1935; E. G. McDowell, 1936—1941; H. Millist, 1942; W. Whisker, 1943—1944; Miss M. Smart, 1945—1956; A. H. Dawson, 1957; H. Heath, 1958; W. E. Zanotti, 1959—1962; C. R. Thompson, 1963—1965; S. K. Gillis, 1966—1969; O. L. Hughes, 1970; H. J. Eager, 1971—1976; K. R. Dickens, 1977—1978; P. Truscott, 1979—1983; G. W. Watson, 1984—1985; R.K.L. Woolley, 1986—1988; E. N. King-Adams, 1989— .

Christchurch Sanitarium

CHRISTCHURCH SANITARIUM. A medical institution, operated from 1900 to 1921 at Christchurch, New Zealand, by the New Zealand Conference through the Medical Missionary Benevolent Association formed in 1897. Forerunner of the sanitarium was the Health Home at Christchurch, opened by G. A. Brandstater, of Australia, a nurse, in 1898. After operating in a rented cottage of six rooms for a time, the Health Home moved to a house of 13 rooms at 71 Hereford Street. In 1899 Dr. F. E. Braucht arrived from Samoa to take charge.

In mid-1900 a two-story building with 20 rooms and large grounds, situated on Harewood Road, Papanui, Christchurch, was purchased for a sanitarium for £1,800.

After the addition of treatment rooms and the enlargement of guest accommodations, the Christchurch Sanitarium, accommodating 10 inpatients, was opened on July 1, 1900. Provision was made for both medical and surgical cases as well as for outpatients from the city. The staff consisted of 12 nurses and helpers receiving training.

Some 12 months after the opening Dr. Braucht returned to Samoa, and Dr. P. N. Keller took charge. Later Dr. G. H. Gibson filled the position of medical superintendent. Largely because of serious financial difficulties the institution closed its doors in September 1921.

Christian Centre for Bioethics

CHRISTIAN CENTRE FOR BIOETHICS. A resource center and a Seventh-day Adventist voice in bioethics located at Sydney Adventist Hospital in Australia. Established in 1987, it is the second ethics center in the world operated by the church. Annually it sponsors the National Bioethics Conference, which addresses current ethical issues from a Christian perspective.

Christian Education

CHRISTIAN EDUCATION. See [Home and School](#).

Christian Educator [1]

CHRISTIAN EDUCATOR [1] (1897—1899; monthly, 10 months a year; Review and Herald, Battle Creek, Michigan; incomplete file in R&H). A journal for parents and teachers.
Editor: F. W. Howe.

Christian Educator [2]

CHRISTIAN EDUCATOR [2] (1915—1922). See [Home and School](#).

Christian Help Work

CHRISTIAN HELP WORK. A phrase used in the Home Missionary Department to cover any sort of otherwise unclassified work done by individuals for anyone in need.

Christian, Lewis Harrison

CHRISTIAN, LEWIS HARRISON (1871—1949). Evangelist and administrator. He graduated from Union College in 1896, and in 1897 began preaching in Minnesota. In 1899 he turned to evangelism among the Scandinavians of Chicago, and the next year was ordained. As further preparation for working for the Scandinavians he worked in Denmark from 1902 to 1904. On returning to the United States, he served briefly as president of the Northern Illinois Conference, before taking up responsibilities as secretary of the Danish-Norwegian Department of the North American Foreign Department, a position he held from 1905 to 1913. During this period he helped establish the Danish-Norwegian Seminary in Hutchinson, Minnesota. He was successively president of the Lake Union Conference (1914—1918), secretary of the Bureau of Home Missions of the General Conference (1918—1920), then General Conference associate vice president for Europe (1920—1922), and president of the European Division (1922—1928), where he traveled extensively rebuilding denominational work that had suffered during World War I.

On the separation of the European Division in 1928 into four administrative sections, Christian served as president of the Northern European Division, with headquarters in London. In 1936 he became a general vice president of the General Conference. After serving for 10 years, he was appointed a field secretary of the General Conference. Along with his other duties he taught religion at the SDA Theological Seminary, and devoted time to writing. Among his books are *Facing the Crisis*, *Modern Religious Trends*, and *The Fruitage of Spiritual Gifts*.

Christian Lifestyle Magazine

CHRISTIAN LIFESTYLE MAGAZINE. See [Lifestyle Magazine](#).

Christian, Percy W.

CHRISTIAN, PERCY W. (1907—1989). Educator, administrator. Born in Salt Lake City, he began his teaching career at Broadview Academy in Illinois. Later he taught history at Pacific Union College and at Walla Walla College, where he was chair of the department for nine years. He served as academic dean of Pacific Union College before assuming the presidency of that school. Later he became president of Emmanuel Missionary and Walla Walla colleges. He continued teaching in retirement and served with his second wife, Ellen Gibson, in Taiwan.

Christian Record

CHRISTIAN RECORD. *See* [Christian Record Services](#).

Christian Record Benevolent Association

CHRISTIAN RECORD BENEVOLENT ASSOCIATION. *See* [Christian Record Services](#).

Christian Record Services, Inc. (CRS)

CHRISTIAN RECORD SERVICES, INC. (CRS). A multinational, nonprofit corporation that develops, produces, and distributes free publications and services that help meet the educational, recreational, social, and motivational needs of the sight- and hearing-impaired and of those with other physical disabilities. It has its headquarters at 4444 South 52nd Street, Lincoln, Nebraska 68516.

History

History. *Beginnings of the Work for the Visually Impaired.* As early as 1897 the General Conference, in its awakening awareness of a duty to give the message of the Bible to all the world, gave consideration to reaching the visually impaired. In an effort to fulfill this recognized duty, the International Tract Society, with headquarters in Battle Creek, Michigan, purchased a stereotype machine for making plates for raised point print and issued a number of tracts. In 1899 a new era opened. A 27-year-old young man from Nebraska named Austin O. Wilson, sightless since the age of 9, and a former student of the Nebraska School for the Blind, enrolled at Battle Creek College and began to urge the church leaders to do more for the visually impaired. As a result, the General Conference Committee decided to publish a journal for the visually impaired, the *Christian Record*, a 10-page monthly that would present choice reading matter and Seventh-day Adventist doctrines to sightless readers. The first editors of the paper were L. A. Hoopes, secretary of the General Conference, and L. T. Nicola, of the International Tract Society. As far as possible, sightless persons were to be used to do the mechanical work necessary to print the magazine. Wilson was employed to put out the first number. The facilities were crude. After the embossing plates were made with the old stereotype machine, he and his wife (also sightless) used a common clothes wringer to print the sheets that made up the first issue of 75 copies printed in January 1900. The stated aim of the *Christian Record* was “to educate, and to suggest lines of work that would supply many blind people with an independent livelihood.” The cover of the magazine carried ink-print advertisements of articles that would be good items for sightless salespersons.

Also called to service in the new venture in 1900 were two Nebraska friends of Wilson, L. N. Muck and his wife. They were graduates of the Nebraska School for the Blind, and she was a teacher in that institution. Together with the Wilsons, they worked on the production of the magazine the first few years. When Wilson spoke at the General Conference of 1901 in behalf of sending the new magazine to all schools and libraries for the visually impaired, the delegates showed keen interest in the new undertaking by the questions they asked. His recorded answers inform us that at that time an issue had 20 to 24 pages, each containing about half as much as the ordinary typewritten page, and that they were sending out about 200 copies a month. L. A. Hoopes, the editor, stated that already some converts had been won as a result of reading these publications for the visually impaired. The *Christian*

Record was no more than well begun when the Review and Herald publishing plant burned in December 1902, destroying all the equipment, including the special facilities of the *Christian Record*. The work for the visually impaired was moved to College View, Nebraska, in May 1904. By 1905 the circulation had increased to between 600 and 700.

Means of Financial Support

Means of Financial Support. When the paper was begun, church members were urged to make offerings for the support of the new missionary project. They also were urged to visit the visually impaired in their neighborhood and solicit their subscriptions to the *Record*. If the sightless person was too poor to subscribe, the solicitor was urged to give him or her the money (\$1.50 at first) to pay for a subscription. At the General Conference session of 1909 it was recommended that the union and local conferences endeavor to place the *Christian Record* in the hands of every sightless person in their territories who could read it. Several unions appropriated \$300, and each local conference was urged to raise 10 cents a member annually for the work. Accordingly, Muck visited camp meetings, promoting the work for the visually impaired and urging the conferences to raise their goals. At the Autumn Council of 1911 it was voted to support the *Christian Record* on the same basis as other mission work, by yearly appropriation. In 1912 the periodicals of the publishing house were accorded free mailing privileges in the United States; no subscription price was to be charged.

By 1915 a plan of public solicitation of funds from business firms and individuals for the support of the work had evolved. This in time became the permanent plan of support of the organization. Beginning in a small way with part-time solicitors or retired people, the solicitation program has grown as the increased services have demanded. It was enlarged during the administration of D. D. Rees, beginning in 1927. As a result, the finances of the institution have been placed upon a firm footing.

Beginning in 1960, Seventh-day Adventist churches in the North American Division give an offering every year to provide the denominational services; the public contributes the funds that provide the nonsectarian services.

Nature of Publications and Other Services

Nature of Publications and Other Services. Very early the need of a circulating library was seen, especially as a means of making available the braille Bible, in 18 volumes, and other inspirational books. In 1909 C. N. Miller, a sightless editor, reported that such a library had been established. The library contains choice inspirational and religious volumes, circulated postage free, as is all matter for the visually impaired in the United States and Canada.

Mrs. C. W. Degering (1948—1958) and Mrs. C. G. Cross (1958—1974), both sighted librarians and skillful braillists, have been largely responsible for the rapid development of the institution's large lending library, which is considered to be not only the best but also the largest of its type.

By 1926 there were enough SDAs among the visually impaired to create a demand for braille Sabbath school lesson quarterlies. In response that year, the institution began

publication of the Sabbath school lessons, including notes and helps (now called *The Student*).

In January 1937 a monthly magazine for the thousands of junior-age sightless children, called *The Children's Friend*, was begun. Under the leadership of C. W. Degering (1949—1958), an expanded program of publication was inaugurated. In 1951 the institution received permission to braille the magazine *Life and Health*, issued monthly.

Two evangelistic magazines—*The Bible Expositor* and later *These Times*—were published for some years, but these were dropped in the fifties in favor of Bible correspondence courses and doctrinal tracts. In 1954 a magazine for teenagers, *The Youth*, was begun.

In February 1955, in response to an obvious need, the *Christian Record Talking Magazine* was introduced. Issued quarterly on disks, this medium allows the visually impaired and others with physical disabilities to enjoy talking features: nature, adventure, and informative interviews relevant to current events. This method reaches those who cannot read braille.

During the fifties a number of inspirational books, such as *Thoughts From the Mount of Blessing*, *Steps to Christ*, and *The Desire of Ages*, by Ellen G. White, and *Alone With God*, by Matilda Andross, were recorded as talking books. These are distributed by the United States Library of Congress and its 50 regional libraries.

In January 1959 a magazine in large print was launched for those who, although legally sightless, are partly sighted and can read large print. Gauged for youth and young adults, it was called *Happiness*. In April 1961 the two magazines were combined under the name *Youth Happiness* and were brailled as well as published in large print. In January 1976 the magazine was renamed *Young and Alive*.

In 1959 a new experiment was made in the production of storybooks for sightless parents of sighted children. These books are trademarked FULL VISION books. The sightless parent reads the brailled story on the left-hand page while the child's attention is held by the picture on the right-hand page. The series of storybooks includes Bible stories, stories about nature, science, and patriotism, and poems for small children.

Projects include the printing of more material in large or sight-saving type for partially sighted readers. *Steps to Christ*, the first of these books, was completed in May 1965. Since 1962 considerably more talking books have been produced, including the Conflict of the Ages Series and many other books. In February 1961 the taped edition of *The Student* was started. It contained senior-division lessons, mission stories, and 30 minutes of articles from the church paper. Since 1972 *The Student* has been produced in braille and on flexible disc. It contains only the adult Sabbath school lesson quarterly information. In 1962 the tape-lending library was begun. Volunteers from many parts of the U.S.A. read assigned books onto tapes for the organization. These are duplicated and put into circulation in the tape-lending library.

Christian Record employs many area representatives in the United States. The representatives assist thousands of people each year who are sightless or have other physical disabilities. The representatives introduce people to the free services of CRS and assist them in making adjustments to a different way of life, both physically and spiritually.

Beginning in January 1965, a quarterly braille edition of the *Review and Herald* (now the *Adventist Review*) was issued for SDA braille-reading adults, to enable them to keep up with the progress of SDA activities in all parts of the world.

The institution makes no charge for any subscription, book, or other benefit. Students who have visual, hearing, or other physical disabilities, have the opportunity to receive scholarship money from CRS.

Having outgrown its plant, the institution erected a larger plant with ample provision for expansion and occupied it the summer of 1963.

CRS helps SDA conferences overseas by sending publications and Bible courses. Most of the services are sent directly to English-speaking people in 70 countries.

Contracted Services

Contracted Services. The original motive of the sightless people who encouraged establishing the *Christian Record* was to bring SDA teachings to the visually impaired. As time went on, it was decided to make the magazine nonsectarian, since many copies went to schools for the visually impaired and to others who were zealous members of other churches. The new policy was to use the *Christian Record* as a benevolent nonsectarian enterprise, and announce in its pages any tracts and other publications of a sectarian nature, which those interested could receive free upon request. Such sectarian work conducted by the Seventh-day Adventist Church, and paid for by the church at actual cost, is carried on the organization's books as "contracted services."

Longtime Workers

Longtime Workers. Among the sightless workers who have given long and faithful service to Christian Record are Mrs. Armenta Zadina (50 years), Albert Macy (35 years), Mrs. N. L. Muck (more than 25 years), N. L. Muck (more than 20 years), Lyle Harris (more than 20 years), and Mrs. A. O. Wilson (nearly 20 years).

Longtime sighted workers include Mrs. A. S. Bringle (more than 50 years) and Dean Duffield (40 years). D. D. Rees was editor and manager for the longest period—22 years. Among others who worked more than 30 years are E. R. Corder, F. G. Corder, Mrs. Ora F. Lightcap, Mrs. D. F. Bush, Mrs. J. L. Derby, and H. F. Drake.

Recent Developments

Recent Developments. After the appointment on Mar. 1, 1958, of C. G. Cross as manager and editor, surveys were conducted dealing with the facts on, and trends among, sightless people and organizations serving the visually impaired. The information from these surveys and the work of the institution were studied by a committee appointed by the General Conference. The Christian Record Board voted favorably on the recommendations of this committee, and made them the framework for subsequent progress.

As a result, emphasis has been focused on reorganizing and developing the field work; dropping and combining certain magazines, and initiating new periodicals to meet specific needs; meeting the demands of the state and local permit-issuing organizations in order to qualify for the thousands of solicitation permits that are needed annually (the public is asked to pay for the nonsectarian services only; the Seventh-day Adventist Church pays for the sectarian services it promotes); launching publications in large print for people of dimming sight or with partial vision; greatly increasing the capacity of the free lending library of

braille, recorded, and large-print books; encouraging closer cooperation with ministers in following up Bible interests; producing a new type of book for sightless parents who rear their young sighted children; developing more services specifically for visually impaired SDAs participating more actively in professional meetings within the industry; maintaining a constant public relations program both within the church and among the public; launching a new department of magazines, books, music, and special programs on magnetic tapes; inaugurating a system of volunteer workers in the plant and in the field; and producing more books on long-playing records, and cassettes.

An addition to services is CRS's National Camps for Blind Children. Since its beginning in 1967, more than 34,000 sightless campers have attended camps throughout the United States and Canada. Activities enhance self-confidence, boost morale, and offer hope. Since 1980 a winter camp at Winter Park, Colorado, has been offered. Approximately 45 campers participate in downhill skiing, snowmobiling, cross-country skiing, and many other winter sports.

The deaf services department serves more than 4,000 individuals, and programs are added each year to help those who are hearing-impaired. A videotape-lending library, youth camps, workshops, easy English publications with simple sentences for adults, coloring books for children, and Bible lessons are offered those with hearing impairments.

In 1963 the organization changed its name from Christian Record Benevolent Association, Incorporated, to Christian Record Braille Foundation, Inc., so as better to identify the organization.

In 1989 the organization changed its name from Christian Record Braille Foundation, Inc. to Christian Record Services, Inc. Because CRS offers services for deaf and others with physical disabilities, the name needed to encompass more than braille work.

As of June 1993 circulation of the publications of Christian Record were: *Christian Record*, braille, 6,500; *Christian Record Talking Magazine*, flexible disk, 13,300; *Children's Friend*, braille, 3,400; *Deaf Light*, easy English, 3,800; *Encounter*, recorded, 6,300; *Lifeglow*, large print, 29,000; *New Dawn*, easy English, 700; *Review*, braille, 800; *The Student*, braille, 2,900; *The Student*, cassette, 150; *The Student*, recorded, 2,700; *Viva Radiante*, Spanish, large print, 1,000; *Young and Alive*, braille, 7,000; and *Young and Alive*, large print, 26,000.

Editors and Managers: L. A. Hoopes and L. T. Nicola, 1900—1902; L. N. Muck, 1902—1904; L. N. Muck, E. T. Russell, A. W. George, J. S. Hart, 1905—1907; B. E. Huffman, E. T. Russell, C. N. Roberts, J. S. Hart, 1908—1909; C. N. Miller, 1909—1911; L. N. Muck, Mrs. L. N. Muck, Mrs. A. O. Wilson, 1912—1913; Mrs. A. O. Wilson, 1914—1916; H. C. Lacey, Mrs. A. O. Wilson, 1917; H. C. Lacey, M. E. Willis, 1918; J. N. Anderson, M. E. Ellis, 1919—1920; J. N. Anderson, J. H. Jeys, 1921—1923; Roger Altman, 1924—1927; D. D. Rees, 1928—1949; C. W. Degering, 1949—1958; C. G. Cross, 1958—1973. Hereafter the managers did not serve as editors.

General Manager: A. W. Kaytor, 1973—1974.

Presidents: F. G. Thomas, 1974—1978; Eugene Stiles, 1978—1980; B. E. Jacobs, 1980—1982; Howard H. Voss, 1983—1985; Vernon L. Bretsch, 1985—1991; Clarence E. Hodges, 1991— .

Christian Record Talking Magazine

CHRISTIAN RECORD TALKING MAGAZINE. See [Christian Record Services, Inc.](#)

Christiania Health Home

CHRISTIANIA HEALTH HOME. *See* [Kurbadet](#).

Christiania Publishing House

CHRISTIANIA PUBLISHING HOUSE. *See* [Norwegian Publishing House](#).

Christiansen, Jakob

CHRISTIANSEN, JAKOB (1848—1934). Missionary sailor. He was born in Norway and spent his youth on the seas as a sailor and as a teacher of navigation. He later emigrated to the United States, where he became a Seventh-day Adventist in 1866, and entered the colporter work. After attending a training school in Oregon in the school year 1887—1888 he became an evangelist. In 1890 he went out on the first cruise of the mission ship *Pitcairn* as a mate. After the death of Captain Marsh, he brought the ship back and then commanded it on its second cruise. In 1893 he came to New York and there served as ship missionary from the *Sentinel*, a mission boat in the New York Harbor. In 1896 he returned to Norway, where he worked as a colporter for two years, after which he was invited to take charge of the ship mission at Hamburg. Six years later, he went to Stettin (now Szczecin) and established a ship mission there. From 1906 to 1913 he worked in the Netherlands. During the winter months he repaired camp meeting and preaching tents at Friedensau. In 1914 he went to Friedensau to stay, and retired at the old people's home there in 1916. Unable to settle down, he went out to preach and organized congregations at Prenzlau and Ferdinandsdorf in Germany. In 1925 he returned to Norway and engaged in evangelism for the next four years. He finally gave in to age and retired in 1929, past the age of 80.

Christman, Harry Krum

CHRISTMAN, HARRY KRUM (1892—1982). Publishing director, circulation manager. Born in Pennsylvania, the second of six children, he was educated at Mount Vernon College in Ohio. After graduating in 1914, he dedicated himself to the colporter ministry and accepted his first denominational position as publishing director for the West Pennsylvania Conference. He had planned to follow his father into the practice of medicine, but God had other plans. In 1915 he married Ruth Robbins, a musician. Continuing his ministerial career, he was asked in 1919 to join C. V. Leach in the Home Missionary Department of the General Conference. During the time that they worked together, the book *Christian Service* was compiled from the writings of Ellen White.

In succeeding years he labored in various conferences—Michigan, Pennsylvania, Ohio—and the Columbia Union before moving to Nashville to begin 26 memorable years as circulation manager for Seventh-day Adventist journals, seven years at Southern Publishing Association promoting *Watchman* magazine (later *These Times*), and 19 years at Pacific Press promoting *Signs of the Times*, where he worked closely with editor Arthur Maxwell. He retired in 1962 after 48 years of service for the church he loved.

Christmas

CHRISTMAS. The Seventh-day Adventist Church does not follow the Christian, or church, year of festivals and fasts, and hence does not celebrate Christmas as an ecclesiastical festival. However, it is customary in some SDA congregations to have a special program or special music with a Nativity theme on the Sabbath that falls on or near December 25.

SDAs have ignored Christmas as a church festival because of the absence of any divine command to observe the day. Furthermore, Christ's birth date is unknown, and December 25 was chosen by the Roman churches late in the fourth century, to coincide with the "birthday of the sun," the pagan solstice festival. On the other hand, SDAs have utilized the spirit of the Christmas season to direct people to the biblical teachings concerning Christ's birth and have encouraged the giving of liberal offerings to missionary purposes.

In SDA publications apparently the first mention of Christmas in connection with the story of Christ's birth is a poem by Jane Gay entitled "A Christmas Lyric," which appears in the *Review and Herald* (15:30, Dec. 15, 1859). A few years later, in the same periodical, the following advertisement by J. M. Aldrich, secretary of the SDA Publishing Association, appeared: "CHRISTMAS AND NEW YEARS COMING!—The little folks of course must be remembered on these occasions. This is right. I would suggest, however, that, instead of filling the children's stockings with candy, sugar-birds, and rubber-dogs, and telling them that that mythical creature—old Santa Claus—came down the chimney or through the keyhole, and paid such respect to their suspended hosiery, you had far better send to this Office and procure for them one or more of the following named, really beautiful, interesting and valuable little books: viz: *Bethlehem and Her Children; Morning Star; Sweet Story of Old; Promised One; Joseph and His Brethren; History of Paul; Sketches From Jericho*" (*ibid.* 27:8, Dec. 5, 1865).

In the 1870s it appears that it became customary in some SDA churches to have a Christmas tree in church, on which offerings were placed.

In 1879 there was considerable discussion in the *Review and Herald* with regard to the use of these Christmas trees for raising money for church projects. The following question, answered apparently by James White, sparked the dialogue: "Is it right to have Christmas trees and festivals? Is there any authority in the Bible for so doing?"

"Ans. We do not see any necessary connection between Christmas trees and festivals. . . . We can have Christmas trees without . . . [a festival]. Such trees as were provided in Battle Creek and Oakland, and we trust in many other of our churches, last Christmas, to bear our gifts to some important enterprises in the Lord's cause, we believe are all right. Is there anything in the Bible against so doing?" (*ibid.* 53:24, Jan. 16, 1879).

In the discussion that followed, Uriah Smith wrote that he thought that it was all right to celebrate the *occasion* of Christ's birth on December 25 without any particular regard for the day (*ibid.* 53:28, Jan. 23, 1879). E. Lanphear, apparently a layman, remarked: "It is a question whether Christ is honored by the practice of celebrating the day as people generally are accustomed to celebrate it" (*ibid.* 53:43, Feb. 6, 1879). S. N. Haskell took the position

that it is all right to celebrate the event of Christ's birth with a Christmas tree and a religious service (*ibid.* 53:64, Feb. 20, 1879). J. P. Logan, apparently a layperson, suggested that it might be better not to have Christmas trees at all, "especially as its disuse would injure no one, while its use does hurt the weak" (*ibid.* 53:163, May 22, 1879).

The next December Ellen White recommended various books as Christmas gifts to children in place of "candies and useless toys." She also pointed out that while many people spend the Christmas season "in frivolity and extravagance, gluttony and display . . . it is our privilege to depart from the customs and practices of this degenerate age" (*ibid.* 54:189, Dec. 11, 1879). In regard to the Christmas tree, she made no specific comment on its use in the home, but stated that "there is no particular sin in selecting a fragrant evergreen, and placing it in our churches" (*ibid.*). Gifts for the church were to be placed upon its branches.

In 1888 in an announcement of the Week of Prayer, the suggestion was made that on the Sabbath preceding Christmas a meeting should be conducted to lay plans for the Week of Prayer and also for the "Christmas meeting." "Daily readings" for the Week of Prayer and "Christmas programs" had been sent out to the churches.

In 1890 the Week of Prayer was announced as coming during the Christmas season from December 20 to 27, and the General Conference president reminded SDAs that "it will be a time when the world around us is indulging in much feasting and folly. . . . Let us deny ourselves . . . and bring large contributions to the foreign missions" (*ibid.* 67:745, 746, Nov. 26, 1890).

On the matter of gifts, Ellen White said: "It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and it seems to bind us to them a little closer.

"Brethren and sisters, while you are devising gifts for one another I would remind you of our heavenly Friend, lest you should be unmindful of His claims. . . .

"While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver" (*ibid.* 59:788, 789, Dec. 26, 1882).

Christoffers, Siegfried

CHRISTOFFERS, SIEGFRIED (1912—1959). Editor and publishing house administrator. He was born in a Seventh-day Adventist minister's home in Hungary and received his education at Neandertal Missionary Seminary. After leaving school, he served as colporteur and preacher in Germany until 1937, when he joined the Hamburg Publishing House as archivist. In 1939 he studied at the SDA Theological Seminary in Washington, D.C. During World War II he attempted to return home via the Far East, but was stranded in Japan for about five years. After returning to Germany, he was appointed in 1947 as head of the Editorial Department of the Advent-Verlag (Hamburg). It fell to him to restore SDA writing and editing in Germany and after 1950 to rebuild and develop the publishing plant of which he had become manager. His motto in this work was taken from [Hosea 10:12](#): "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." He was killed in an automobile accident in 1959.

Christology

CHRISTOLOGY. That branch of theological study that deals with the person, attributes, and mission of Jesus Christ. The Greek word *Christos*, “Christ,” was originally a title, equivalent to the Hebrew *Mashîach*, “Messiah,” but came to be used as a name, or surname, of Jesus. Hence, while Christology might be expected to deal more specifically with Jesus’ Messiahship, in actual use it includes every phase of His person and work. Seventh-day Adventists hold that “forever truly God, [Jesus] became also truly man. . . . He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God” (*Church Manual* [1990], p. 24).

The role of Jesus Christ is suggested by the title “Lord,” which is frequently applied to Him. NT scholars commonly recognize that the simple declaration “Jesus is Lord” was the earliest confession of Christian faith ([Acts 2:36](#); [Rom. 10:9, 10](#); [1 Cor. 12:3](#); [Phil. 2:11](#)), made, perhaps, by every convert at baptism. But this simple declaration by no means implies a simple Christology. The Greek-speaking Jews referred to God as *Kurios*, “Lord.” In the Septuagint, *Kurios* is not only a translation of the Hebrew word *’Adonai*, “Lord,” but also of God’s covenant name Yahweh, or “Jehovah.” Therefore to any reader of the Septuagint, *Kurios*, “Lord,” was a common title for the God of the OT, denoting His power over the world and humans as Creator, Ruler, and Giver of life. By designating Jesus as “Lord,” Christians attributed deity to Him, and ascribed to Him supreme authority and power.

It is evident in the NT that Jesus was regarded as both God and human being. But no attempt was made to interrelate these two phases of His nature. The NT stresses Jesus’ mission and work, and attempts no explanation of the mystery of His nature. But the historical Christ is set forth as at once fully God and fully human.

By the second century, however, the church felt compelled by one-sided distortions to work out the philosophical implications of the Incarnation. The heretical Ebionites, for example, conceived of Christ as a merely human Messiah and denied His divine nature. The Docetists and Gnostics, on the other hand, denied the reality of His humanity, for they believed that matter is evil. The church had to meet these heresies.

The Christological controversies of the fourth and fifth centuries centered on two main problems: the relation of the nature of Christ to that of God, and the relation between the divine and the human nature in the person of Christ. Arius (250—336) denied the eternity and absolute deity of Christ, and made Him the first and highest of created beings. The Council of Nicea (325) adopted a creed asserting that Jesus is of one substance (*homoousios*) with the Father. Apollinaris the Younger (d.c. 390), on the other hand, being especially concerned to maintain the deity of Christ, denied the integrity of His human nature. He taught that in the Incarnation the divine Logos was united with the purely animal elements present in human nature, without the mind or soul. Theodore of Mopsuestia (d. 428) and his pupil Nestorius (d. after 451) separated the divinity and humanity in Christ almost to the point of making Him into two persons, a view that was condemned by the

Council of Ephesus in 431. Eutyches (d. after 454) held that although before the Incarnation there were two natures in Christ, at the Incarnation they were coalesced into one. The Council of Chalcedon in 451 formally defined the church's position, that in the person of Christ there was an abiding union of Godhood and humanity without the integrity of either being impaired: "one . . . Christ . . . in two natures, inconfusedly, unchangeably, indivisibly, inseparably."

Some of the earliest Seventh-day Adventists—for example, James White and Joseph Bates—had formerly been members of the "Christian Connection" (later part of the Congregational Christian Church, now merged into the United Church of Christ), a church that at that time held to a form of the Arian belief concerning Christ's nature. These people did not deny that Christ was divine, the Creator of heaven and earth, Son of God, Lord, and Saviour; they mostly argued that the terms "Son" and "Father" indicated that the Son had a beginning, even though in the inconceivably remote past. Upon becoming SDAs they retained this belief, which found expression in their writings. But not all Seventh-day Adventists held this view, and it was not an essential part of the SDA doctrine. For nearly a half century, difference of opinion on this point persisted, but open controversy was avoided and the anti-Trinitarian view died a natural death. The two leading anti-Trinitarians, James White and Uriah Smith, changed their opinions considerably. James White, for instance, had at first rejected the "old trinitarian" idea "that Jesus Christ is the very and Eternal God" (*Review and Herald* 3:52, Aug. 5, 1852), although he believed in Christ's divinity (*ibid.* 4:66, Sept. 8, 1853); he later wrote that SDAs "hold the divinity of Christ so nearly with the trinitarian" position that very little real difference existed (*ibid.* 48:116, Oct. 12, 1876), and that the Son "was equal with the Father in creation, in the institution of law, and in the government of created intelligences" (*ibid.* 56:56, July 15, 1880). Uriah Smith, in the first edition of his *Thoughts on Revelation* (1867, p. 59), called the preexistent Christ "the first created being." But he soon came more nearly into harmony with his brethren by modifying this statement by the time the first combined edition of *Daniel and the Revelation* came out (1882), in which he explained (p. 488) that the Only-begotten of God could hardly be "any being created in the ordinary sense of that term." He later spoke against degrading Christ to a created being (*Looking Unto Jesus*, [1898], p. 12). Other early Adventist leaders who showed Arian tendencies were J. H. Waggoner, his son, E. J. Waggoner, and W. W. Prescott, who, as late as 1896 (*Review and Herald* 73:232, Apr. 14, 1896), spoke of Christ as having had two births—one in eternity, and one in the flesh.

Early SDA anti-Trinitarians opposed the Trinitarian concept on the basis that such a belief was contrary to common sense and to NT statements indicating Christ's subordination to the Father, that it was of pagan origin, and that it depreciated the personality of Christ and the importance of His vicarious death. It was largely through the writings of Ellen White that the Trinitarian view finally prevailed. Although never trained in the intricacies of theology, she carefully avoided, through the years, the pitfalls of the Christological controversies of past generations.

She apparently did not find it necessary to take issue with her close associates on Christology, but she repeatedly asserted Christ's equality with God, as early as 1869, and increasingly in the 1870s and 1880s (1869: [2T 200](#); 1875: [3T 566](#); 1880: [4T 458](#); and many other statements). She described Christ as "the Majesty of heaven, . . . equal with God" (1883: [1SM 69](#)); "Sovereign of heaven, one in power and authority with the Father" (1888:

GC 459); “of one substance, possessing the same attributes” with the Father (*Signs of the Times* 20:54, Nov. 27, 1893); “the only-begotten Son of God, who was with the Father from eternal ages” (1895: FE 382); “The Lord God . . . clothed with the habiliments of humanity” (1895: FE 379); “Infinite and omnipotent”; “the eternal, self-existent Son” (Ev 615). In her masterpiece *The Desire of Ages* (1898) she wrote: “In Christ is life, original, unborrowed, underived” (DA 530; also in an article of the year before, *Signs of the Times* 23:214, Apr. 8, 1897). Later, she said: “He did not cease to be God when He became man. . . . The Godhead was still His own” (1903: Ellen G. White, in SDACom 5:1129). In 1906 she wrote: “Christ was God essentially, and in the highest sense. He was with God from all eternity,” “a distinct person, yet one with the Father” (*Review and Herald* 83:8, Apr. 5, 1906).

With reference to the relationship between the two natures, she declared that Christ “did not cease to be God when He became a man. The human did not take the place of the divine, nor the divine of the human. . . . The two expressions . . . were, in Christ, closely and inseparably one, and yet they had a distinct individuality” (*Signs of the Times* 25:2, May 10, 1899).

Overemphasis on the deity of Christ is sometimes pressed to the point that it obscures His real and true humanity, with the result that He ceases to be an example of how we in our humanity can, through Him, overcome as He overcame.

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity” (DA 49).

“Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured” (*ibid.* 117).

Christ was tempted by Satan as we are tempted, but “on not one occasion was there a response to his manifold temptations” (Ellen G. White, in SDACom 5:1129).

“He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity” (*ibid.* 5:1128).

He was tempted “like as we are, yet without sin” (Heb. 4:15).

Chronology

CHRONOLOGY. Seventh-day Adventists always have been interested in biblical chronology, both historical and prophetic. The founders had participated in the Millerite movement, and had belonged to the segment that after 1844 still held that the 2300 prophetic days of [Dan. 8:14](#) were fulfilled on Oct. 22, 1844, although they abandoned the Second Advent as the expected event for that day. Seventh-day Adventists believe that no time prophecies extend beyond the 2300 days; they thus set no dates for the Second Advent.

In historical biblical chronology, SDA scholars generally hold that the time statements in the Bible are valid but not necessarily all-inclusive; that exact B.C. dates cannot be assigned, for example, to the Creation or to any biblical events before the time of the later Hebrew kings (*see* [SDACom 1:196](#)). Formerly, SDA publications, like others, cited Ussher's seventeenth-century chronology (as printed in Bible margins since 1701); this scheme was once useful, as an approximation for the later periods of biblical history, but is now superseded by better attested dates in historical chronology as established by archaeology, and in some cases fixed by astronomy. Newer denominational textbooks employ these more exact findings. Seventh-day Adventists do not, however, accept the vast periods of the prehistoric time scale based on the evolutionary theory (*see* [Evolution](#)).

SDA scholars have made contributions to knowledge in the field of biblical and historical chronology—for example, Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Chicago: University of Chicago Press, 1951), a Judah-Israel chronology; and Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7* (Washington, D.C.: Review and Herald, 1953). There are several summaries and discussions of biblical and historical chronology in this Reference Series (*see* [SDACom 1:174—196](#); [2:36, 77, 124—164](#); [3:45, 85—110, 326—327](#); [4:17—24](#); [5:227—266](#); [6:97—107](#); also [SDADic, “Chronology”](#)). For SDA interpretations of certain chronological prophecies, *see* [Twenty-three Hundred Days](#); [Year-Day Principle](#).

Chrzescijanski Instytut Wydawniczy Znaki Czasu

CHRZESCIJANSKI INSTYTUT WYDAWNICZY ZNAKI CZASU. *See* [Polish Publishing House](#).

Chuharkana Hospital Dispensary

CHUHARKANA HOSPITAL DISPENSARY. A medical institution operated variously as a clinic, a dispensary, and a hospital, at Chuharkana Mandi, about 30 miles (50 kilometers) west of Lahore in Pakistan, by the Pakistan Union.

Seventh-day Adventist medical work in the area began in 1914, when F. H. Loasby and V. L. Mann, a physician, toured the villages surrounding Lahore Punjab by oxcart, preaching and treating the sick. When it was decided to establish a medical center to which the sick could be brought and where workers could be trained to operate village dispensaries, land was purchased in 1916 at Chuharkana. During the next two years bungalows, a hospital, and a dispensary building were erected. Dr. Olive Smith and her husband were called to assist and later to succeed Dr. Mann, who returned to the United States in 1919. Dr. Smith became ill and left in 1920, and with no other doctor available, E. R. Reynolds, a young licentiate with some medical training, took charge of the dispensary until Ilma Dowling, an Australian nurse, arrived. In 1923 the hospital building was converted into a school, and only the dispensary work was continued. However, from 1930 to 1936, SDA medical services were available to the residents of the area at Chichoki Mallian, 15 miles (25 kilometers) from Chuharkana, where Dr. R. C. Lindholm was operating a hospital.

In 1946 Dr. Carrie J. A. Robbins, and her husband, C. W. Robbins, arrived in Chuharkana and opened a hospital there. In 1949 C. W. Robbins died, and a short time later Dr. Robbins returned to the United States. Robert Shrewsbury, M.D., succeeded her and developed the hospital into a 20-bed unit. After he left in 1955, the medical work again was limited to a dispensary, with K. E. Deweltz and his wife in charge.

In 1968 the Deweltz family departed, and since that time the institution has been limited to a school clinic staffed by a faculty nurse. *See also* [Pakistan Adventist Seminary](#).

Chuharkana Mandi Elementary School

CHUHARKANA MANDI ELEMENTARY SCHOOL. *See* [Pakistan Adventist Seminary](#).

Chulumani Hospital

CHULUMANI HOSPITAL. *See* [La Paz Adventist Clinic](#).

Chung Hua San Yü Yen Chiu She

CHUNG HUA SAN YÜ YEN CHIU SHE. *See* [China Training Institute](#).

Church (local organization)

CHURCH (local organization). The basic organizational unit of the church at large, a group of baptized believers united by their common faith (*see Church, Nature of*), and also by an organization based on the New Testament pattern of church government. The local Seventh-day Adventist church acts either through its elders, deacons, and other officers constituting the church board, or by vote of the whole congregation, in matters of local administration, the admission and dropping of members, the operation of a church school, and the election of its officers. It works in cooperation with its pastor, who guides the church activities, and it belongs to a group of churches organized into a conference, under relations defined in the constitution and bylaws of the conference (or mission, or some other such unit). The handbook for the guidance of the local church is the *Church Manual*.

I. Church Membership

I. Church Membership. 1. *Admission.* There are three prerequisites for admission to membership in the Seventh-day Adventist Church: (1) conversion, (2) acceptance of the principles and doctrines of the SDA Church, (3) baptism by immersion. Those complying with these prerequisites are granted membership by vote of the members. For those requesting admission by baptism, the vote may be taken prior to baptism (that is “subject to baptism”) or after baptism. Those requesting membership who have previously been baptized by immersion may be received on their profession of faith. In this category come those who have been members of other denominations that practice baptism by immersion, and who wish to be received on their former baptism. SDAs whose membership records are unavailable may also be received on profession of faith. In their case, a careful study is made of the circumstances, usually in consultation with the conference president. If it is found that the person applying for membership on profession of faith is still a member of another church in the denomination, he or she cannot be received unless granted a letter from the church to which he or she belongs (*see “Transfer of Membership”* below). If the church refuses such a letter and the member regards the refusal as unfair, he or she may appeal to the conference committee. Rebaptism is required of those who have been disfellowshipped and wish to regain their membership.

Because church membership involves a spiritual relationship to God and to humanity, only those who have experienced regeneration should seek entrance into the church. The minister is urged to give due emphasis to this requirement.

Candidates for baptism are fully instructed in the church’s doctrinal beliefs and the principles of conduct, which are summarized in the *Church Manual* (1990 ed., pp. 179—182). Preceding baptism, the candidates, in the presence of the church, or, if that is not practicable, before the church board, take the baptismal vow as given in the *Church Manual* (1990 ed., pp. 44, 45).

2. *Transfer of Membership.* Church members moving to a new locality where they expect to stay longer than six months are expected to transfer membership to the church near their new location or, if there is no church nearby, to the conference church. They make request for transfer to the clerk of the church they desire to join; the clerk then notifies the clerk of the church where membership is held, who transmits the notification, through the minister or church elder, to the church board. If the board deems these members to be in good and regular standing, the request for transfer is presented to the church the first time in what is called a first reading, that is, the first presenting of the members' names in a duly called meeting of the church (usually the Sabbath service). Upon a second reading, usually a week later, a vote on whether to grant a letter of transfer is taken. The interval allows opportunity for any objection, which is usually made privately to the pastor or elder.

The letter, if granted, is sent to the clerk of the church the member proposes to join. There the member's request is submitted through the pastor or elder to the church board, and finally to the church, which votes on the request after a second reading, as in the case of the church granting the letter. If the vote is affirmative, the member is enrolled as a member and a notification is returned to the clerk of the church from which the member has been transferred. Until the clerk receives this notification of acceptance the member retains his or her former membership. If because of disrupted communications it is impossible to receive a letter from the member's previous church, the local church may accept the member by vote without a letter after taking counsel with the local conference or mission.

If a church declines to receive a member seeking admission by letter, the clerk returns the letter to the church that issued it, with a full explanation for the refusal of membership.

Letters are not granted to members who are under church discipline (qualifying statements being out of order). Under no circumstances may a letter be granted or accepted by a church without the request of the member involved. Members can never be added or removed (except in case of death) without a vote of the church. On the dismissal of members, *see* [Church Discipline](#).

II. Church Administration

II. Church Administration. Every church member has a voice in electing the local church officers, who, with the pastor, lead in the administration of church affairs.

1. *Pastor.* The pastor is primarily the spiritual leader of the church, but is also the leader and adviser of the officers, ranking above the local elder, and is usually the chair of the church board. But the pastor is not an elected officer of the church; all pastors and assistant pastors are appointed by the executive committee of the conference (or mission) to which the church belongs. The minister is responsible for the church services and for the planning of all church activities, with the assistance of the elders. If the pastor is a licensed minister (*see* [Licentiate](#)) rather than an ordained minister, the local elder presides at the Lord's Supper and at business meetings, but an ordained minister presides at all meetings unless that individual appoints the elder to do so on occasion. The pastor leads and instructs the officers and the membership in evangelistic activities.

2. *Church Officers.* The church elder(s) and the deacon(s) are the leaders in the spiritual and practical functions, respectively. Other general officers are deaconess(es), church clerk, and church treasurer. Under some circumstances a very small or incompletely organized

church may have a church leader instead of an elder. The Sabbath school and other auxiliary organizations and departments of the church have their own officers, but all are elected annually by vote of the church.

In the broadest sense the term *church officers* includes all persons chosen in the annual church election. Following is a typical list:

- Elder or elders
- Deacon or deacons
- Deaconess or deaconesses
- Clerk
- Treasurer
- Assistant treasurer or treasurers
- Church chorister, or song leader
- Church organist or pianist
- Church education secretary
- Family life director
- Personal ministries leader
- Personal ministries secretary
- Interest coordinator
- Community Services director
- Sabbath school superintendent
- Assistant Sabbath school superintendent
- Sabbath school secretary
- Assistant Sabbath school secretary
- Sabbath school extension division secretary
- Sabbath school division leaders
- Sabbath school Investment secretary
- Sabbath school chorister, or song leader
- Sabbath school organist or pianist
- Sabbath school Vacation Bible School director
- Leader of Home and School Fellowship
- Assistant leader of Home and School Fellowship
- Secretary of Home and School Fellowship
- Leader of Dorcas Society
- Dorcas Society secretary-treasurer
- Adventist Youth Society leader
- Associate Adventist Youth leader
- AYS sponsor
- Adventist Junior Youth Society superintendent
- Assistant AJY superintendent(s)
- AYS secretary-treasurer
- Assistant AYS secretary-treasurer
- AYS music director
- AYS pianist or organist
- Pathfinder Club director
- Pathfinder Club deputy director

Religious liberty secretary
Health and temperance secretary
Communication secretary
Stewardship secretary
Church board
Church school board
Such other officers as the church may deem advisable

Officers are elected annually. Nominations are made by a nominating committee that is chosen by a special committee elected by vote of the church. This special committee may be chosen in one of two ways: By nominations from the floor or by voting to authorize the church board, together with five to seven persons nominated from the floor, to recommend the personnel of the nominating committee. The nominating committee prepares a list of names to submit to the church for officers and assistants. Any member of the church may appear before the committee during its sessions to make suggestions or objections. When the nominating committee is ready to render its report, the report of this committee may be presented at the Sabbath service or at a specially called meeting of the church.

It is the right of any member to raise an objection to the nominating committee's report. He may move that the whole report be referred back to the committee for further consideration. If the motion carries, the member making the objection, or any other member who desires to do so, may appear before the committee to make objections to any name. When the committee makes its final report to the church, the church proceeds to vote. The election is by the majority vote of those present and voting.

If an office of the church becomes vacant during the year, the church board nominates a successor to fill the vacancy and submits the nomination to the church for election.

For the beginnings of local church officers in the Seventh-day Adventist Church, *see* [Church Elder](#); [Deacon](#); [Organization](#).

3. *Church Board.* The representative administrative body of the local church is the church board, elected annually. It customarily includes the elder or elders, the head deacon, the head deaconess, the treasurer, the clerk, the personal ministries leader, the personal ministries secretary, the Sabbath school superintendent, the Community Services leader, the AYS leader, and such other members as may be deemed advisable. The pastor serves as chair, but may arrange for the elder to preside at the board meeting. The number that will constitute a quorum should be determined at a church business meeting. It is recommended that church board meetings be held at least once a month.

The church board, as the governing body of the church, considers details of the church business, is concerned with anything that pertains to the spiritual life of the members, and is responsible for coordinating the various activities of the church. It may delegate authority to persons or committees. It receives requests for letters of transfer and makes recommendations to the church concerning the names, but it cannot disfellowship members, grant letters of transfer, or receive or dismiss members; that must be done by vote of the church.

4. *Church Business Meetings.* Church business meetings are held annually, or may be called more often as the need may arise. They are customarily announced in advance at a regular Sabbath morning service. Any matters pertaining to the business or other affairs of the church are taken up, and, in addition, in the annual meeting, reports may be received

from the church clerk, reporting on membership and perhaps certain board actions; the personal ministries secretary, on the missionary activities of the church; the treasurer, on funds received and disbursed for the church; the deacons on visitation and any other matters that come under their care; the Adventist Youth Society secretary, on the activities of the society; the Sabbath school secretary on membership and other Sabbath school items; the principal or teachers on any developments in the church school; and the Home and School Fellowship leader on the activities and needs of that organization.

The pastor usually presides at church business meetings, although an elder may do so. The routine operations of the church are directed by the church board, but major items are taken to the church business meetings, usually after study by the board.

III. Organizing or Disbanding a Church

III. Organizing or Disbanding a Church. 1. *Procedure of Organizing.* The formation of a new church is presided over by an ordained minister—either the president of the conference or mission or a minister designated by him. If among the group desiring to form a church there are members of the conference church or of other SDA churches, these should bring with them to the meeting of organization letters of transfer from their churches. Such persons form the nucleus of the new church, and vote on the names of persons joining the Seventh-day Adventist Church for the first time. If there are none with previous church membership, then, under the direction of the presiding minister, three newly baptized believers of good reputation are selected by the officiating minister to form the nucleus, and they proceed to vote on the names of the other candidates for membership. Each of these, upon being voted in, may vote on accepting the remaining candidates.

When all have been received into membership, a nominating committee is chosen, with the officiating minister as chair, to bring in names for the various offices to be filled. After election of the officers and the ordination of the elder and deacon (if not already ordained), an action may then be taken requesting the conference (or its equivalent unit) to receive the new church into the family of churches at its next session. For the organization of a company as a preliminary step toward organizing a church, see [Company](#).

As early as 1883, it was recognized (*Review and Herald* 60:393, June 19, 1883) that, in order to safeguard the unity of the church, a local church body should be organized only in consultation with the state conference committee. Before any conference organizations existed, only an ordained minister was considered competent to perform the work of organization. For some years a key step in the procedure of church organization was the signing of a church covenant by the charter members. A typical early procedure is that outlined in the 1861 “Address” submitted to the newly organized Michigan Conference (see *Review and Herald* 18:156, Oct. 15, 1861).

2. *A Union of Two Churches.* Sometimes a new church is formed by the union of two existing congregations. For such a step, approval of the conference committee is first obtained, and then a meeting of each church is called, the conference president or the pastor presiding, that each church may vote on the proposed union. After an affirmative vote by both churches, they hold a joint meeting under the leadership of the conference president or someone appointed by the conference. A written agreement is drawn up, stating the conditions of union (such as disposal of property, financial obligations, the name of the new

church, etc.) and providing for release from office of all the officers of both churches. After this, a nominating committee brings in names for officers of the united church, and a copy of the agreement is filed with the local conference.

No member of either church may be dropped at the time of the uniting. The new church is then received into the conference at its next session.

3. *Disbanding a Church.* Churches may be disbanded because of loss of members, for disciplinary reasons, or for apostasy. When loss of members threatens the existence of the church, the conference committee customarily takes action recommending its disbanding. Before such a step is taken, the remaining members are given opportunity to transfer their membership to other churches, either by letters voted by the church, if enough members remain, or upon recommendation of the conference committee.

Rarely is a church disbanded for disciplinary reasons. The conference studies the proposal to disband and presents the case to the union committee; then the matter is referred to the church in question. Action to disband should be by a majority vote of the members.

In a case of apostasy of a majority of the members of a church, or their refusal to submit to order and discipline, the conference committee customarily presents a statement of the case to a conference session, which, by majority vote, may expel the offending church from the sisterhood of churches. If there are remaining loyal members, they may establish a new church or be recommended for membership in other churches by vote of the conference committee.

IV. Denomination-wide Relationships

IV. Denomination-wide Relationships. The local church aids the pastor in evangelism, and under the pastor's leadership and under the counsel of departmental leaders from the conference and higher organizations it carries on lay evangelism and other local activities; and it is the local church that receives the new recruits into a fellowship of worship and work that embraces older members, new members, and prospective members. But the local church is an integral part of a worldwide organization.

A group of local churches forms a conference (or mission, or section, or otherwise named unit); and a group of these units forms a union conference. The unions, grouped under divisions, form the General Conference organization.

The church, being a constituent unit of a conference, participates in conducting the conference affairs by sending its delegates to the biennial sessions to help elect the conference officers and other members of the conference executive committee and to transact business. In this standing conference committee is vested the delegated authority of all the constituent churches.

The local churches send their tithes and offerings, except those funds given for local expenses, to the conference (or mission, or other such unit), and the conference provides the pastors and evangelists. The conference holds title to all local church properties, and the conference and higher units of organization may contribute to building funds and to the operation of the church school.

The conference president is the chief elder, or overseer, of all the churches, and each of them has access to the president's counsel and to the counsel of the departmental secretaries of the conference. Local church schools are under the guidance of a conference educational

superintendent. Union and General conference leaders and departmental staffs furnish counsel and promote projects for the work of the local church. Thus the local unit bears responsibilities toward, and receives aid from, the entire church body.

Church (territorial organization)

CHURCH (territorial organization). In some parts of the world, a term used in phrases such as the Bulgarian church, Spanish church, or the Seventh-day Adventist Church in Canada, designating the units of SDA organization in those respective areas. More commonly such organizational units are designated as conference, mission, section, or field.

Church Administration

CHURCH ADMINISTRATION. *See* [Church \(local organization\)](#); [Organization](#).

Church and State

CHURCH AND STATE. The Seventh-day Adventist denomination from its very beginning has been a staunch advocate of church-state separation, especially in the United States, where there is clear constitutional provision for such separation, holding that the distinction between church and state is drawn in the New Testament: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Matt. 22:21). On the one hand, civil government is ordained of God (Rom. 13:1—4); therefore, whether the civil authority is wielded by a Christian, a Jew, a Muslim, or a pagan, it finds its source in God; all citizens are under the protection of, and are subject to, the civil power. Civil government’s legitimate concern relates to temporal affairs; the Bible says that in this sphere it is ordained by God. On the other hand, the church was given spiritual authority, and Christ was careful to emphasize that the authority of the church was distinct from temporal power (Matt. 18:17, 18; John 18:36). Only those citizens who have professed allegiance to Christ can be counted as subjects of the spiritual kingdom of Christ. The church concerns itself, as a matter of priority, with the soul and conscience of the individual.

History reveals that frequently the state has used the church to gain its ends and that conversely, in other instances, the church has dominated the state. In either case persecution has resulted. Therefore, Seventh-day Adventists believe that the distinctly different purposes of Caesar’s kingdom and of Christ’s kingdom are best achieved when neither is subservient to the other and neither encroaches in the area that belongs to the other.

The 1948 Autumn Council of the General Conference Committee issued the following statements regarding church and state relationships: “We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things, and that in this realm it is entitled to the respectful and willing obedience of all.

“We believe that all legislation which unites church and state is subversive of human rights, potentially persecuting in character, and opposed to the best interests of the church and of the state: and therefore, that it is not within the province of human government to enact such legislation.

“We believe it to be our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty . . .” (*Actions of the Autumn Council of the General Conference Committee* [1948], p. 13).

The committee passed the following resolutions: “*Relation of Church and State.* WHEREAS, ‘The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world’ (GC 297), and,

“WHEREAS, The state should never invade the distinctive realm of the church to affect in any way the complete freedom of conscience, or the right to profess, practice, and

promulgate religious beliefs; and the church should never invade the distinctive realm of the state,

“*We recommend*, 1. That we, the representatives of the Seventh-day Adventist Church in biennial Autumn Council assembled, reaffirm our full belief in the historic doctrine of the separation of church and state, and our resolute purpose as a church to maintain that doctrine unimpaired in our relations with all earthly governments, remembering always that the trend toward union may be gradual and subtle.

“*Loyalty to Government*: WHEREAS, Governments have been set up among men, under God, to regulate human relationships ([Rom. 13:1—3](#); [1 Peter 2:13—17](#)); and,

“WHEREAS, Civil government includes the exercise of the police powers inherent in sovereignty, to prevent whatever may jeopardize the health, morals, safety and general welfare of society;

“*We recommend*, That we reaffirm our loyalty to civil government, pledging our sincere obedience to its laws, and praying for the peace of the country and for all those in authority. That we reaffirm, however, at the same time, our inalienable right to worship God according to the dictates of our own conscience and to promulgate our religious beliefs among all men ([Acts 5:29](#); [Mark 16:15](#))” (*ibid.*, pp. 14, 15).

For other Seventh-day Adventist statements on the subject of church and state, *see Religious Liberty*.

Church-State Separation in the United States. The Constitution of the United States erected safeguards to ensure the separation of church and state—a policy rare among eighteenth-century governments—and this separation has promoted prosperity and harmony for both the churches and the civil government in the United States.

Separation of church and state is most often tested where money is involved. Complete separation of church and state means that state money, which is tax money, is intended for the support of legal and recognized activities that belong to the state. It means that church money, the tithes and offerings of believers, is intended for the support of the religious activities of the church.

Church Schools and the State. Perhaps the greatest area of concern in church-state relations in the United States is in education. As the number of students has multiplied, and as the cost of education has increased, church-affiliated institutions have found it increasingly difficult to support their schools. When government funds became available, the temptation was great for the church to accept them.

The argument against the use of government funds for a church-controlled school is twofold:

1. These government funds, received through the taxing power of the state, would be used to teach religious doctrines in which many of the taxpayers do not believe.

2. Control usually follows subsidy. If the church school accepted state money, it would sooner or later have to accept an unwarranted degree of government control.

When a religious organization tries to dip into the public treasury to support its church school system (teach its distinctive beliefs), it invites the state to trespass in an area that belongs to God and not to Caesar. Parents who refuse the education public schools offer their children and patronize a religious school, in the United States at least, should assume the responsibility of financing that religious-oriented education.

Therefore, to protect religious freedom the Seventh-day Adventist Church opposes the use of government funds to teach religion. The official action of the General Conference regarding state aid to SDA schools reads: "WHEREAS, The Seventh-day Adventist Church in the United States is in full accord with the principles of the separation of church and state as set forth in the federal Constitution, and has through the years supported this principle;

"We recommend, That in the United States the denominational policy for our schools of all grades shall be to refrain from accepting gifts of money, land, buildings, or equipment from government; or grants from public tax money for the salaries of teachers; or the maintenance, operation, or support of the services that the schools supply.

"This shall not be construed to prejudice the acceptance of the regular functions of the Public Health Department, such as public health nurses' services, vaccinations, inoculations, or tuberculosis surveys; nor shall it forbid the acquisition, for a consideration, of war surplus" (*ibid.* [1949], p. 26).

Medical Institutions. The same principles apply to the church's medical institutions. In the official action referring to the medical work a careful distinction is made between capital development and operating expenses. The policy reads: "WHEREAS, Our medical institutions are an integral part of our denominational program;

"We recommend, 1. That in the United States our medical institutions refrain from accepting any government aid for operating or maintaining these institutions.

"2. That inasmuch as our medical institutions render a recognized service to the medical needs of the communities in which they are located, government grants for capital development may be accepted. However, it shall be understood that a grant shall be received only after careful study by the operating board, and approval by the union and General Conference committees" (*ibid.*, pp. 26, 27).

A Complex Situation. Relations between church and state in recent years have been distinguished by an ever-increasing complexity of new problems for which no precedent exists. Frequently it is difficult to discover the line between involvement and separation, for instance, in the proposals of government loans at low interest to parochial schools, tax exemption for tuition payments to church schools, the donation of government equipment to church-affiliated college laboratories, government subsidies for teaching certain subjects in private colleges, and other plans, such as tuition vouchers paid from tax funds to be used by parents or students at the schools of their choice.

Areas in which church-state problems may be encountered include public aid to sectarian schools; religious exercises in public schools; shared time or released time for religious instruction; censorship; chaplaincies; divorce; birth control; Sunday laws; ambassador to and from the Holy See; tax exemption for church properties; government aid to church and clergy; immigration quotas and naturalization requirements; military service; state aid to church-affiliated charity and welfare organizations; adoption regulations; and nondiscrimination in church employment.

In many countries of the world additional difficulties between church and state are: Saturday attendance at state schools, compulsory religious services in the armed forces, restrictions on the holding of religious services, evangelistic work, sale of religious literature, baptism of converts, operation of religious institutions, visits by church leaders living in other countries, and publishing of religious literature.

Principles and Application. SDAs support the principle of church-state separation, even though in the application of the principle in the complex issues and conditions of many lands they allow differences in practice. Where church-state separation does not exist or where, as in some countries, the governments to a large extent depend on Christian mission institutions to render public services in educational or medical areas, subsidies are accepted. It is recognized, however, that the acceptance of aid involves the risk of encountering government control or of a setback through the sudden loss of the financial aid. In some countries, governments have given land and property for institutions, or have aided in the operation of schools, hospitals, or clinics where such facilities would otherwise be lacking, or where the medical help or welfare work was greatly needed for the benefit of the local people.

Regarding the application of the principle of church-state separation in other countries the General Conference Executive Committee in the Autumn Council of 1948 recommended: “That we reaffirm our belief that this fundamental principle of the separation of church and state should be worldwide in application; recognizing, however, that the applying of certain details of the principle may be different in different parts of the world, due to varied forms of government.

“That in view of these considerations, it must, therefore, be left to the discretion of Division Committees to determine just how this principle shall be applied in their respective fields; but maintaining that in any overlapping of activities, the state should not enter the spiritual realm of the church nor the church the civil rights of the state” (*Action of the Autumn Council of the General Conference Committee* [1948], p. 14).

Thus, although there may be differences in application, the basic Seventh-day Adventist doctrine is the same around the globe: The church member is a loyal citizen, rendering to his or her government “the things that are Caesar’s,” and he or she is equally a loyal follower of Christ, rendering to his or her Maker “the things that are God’s.” The church asks religious liberty for its members and for all others. It regards its function as that of calling people to their duty toward God and fellow humans and to their privileges as children of God—not as that of gaining preferred position or material advantage from the state. *See also* [Religious Liberty](#); [Sunday Laws](#).

Church Board

CHURCH BOARD. *See* [Church \(local organization\)](#).

Church Buildings

CHURCH BUILDINGS. Throughout their history Seventh-day Adventists have erected various types of church buildings. The first church in which a group of Adventists became Sabbathkeepers in 1844 was one erected in 1842 or 1843 by the Christian Brethren of Washington, New Hampshire. (A group of 15 organized the SDA church there in 1862, but it was many years before Seventh-day Adventists had full ownership of the building.)

This church is a simple rectangular frame building 30' x 40' (9 m. x 12 m.), with clapboard exterior and a plain gable roof. There are two separate entrance doors at the front, leading into a small vestibule, from which two more doors open into the church auditorium, and a narrow stairway leads up to a small balcony. The interior walls are plastered, and there is a series of plain glass windows on two sides, one of which overlooks the church cemetery about 75 feet (25 meters) away. The church seats about 120.

This simple style of architecture is typical of many early SDA church buildings. Even in Battle Creek, Michigan, where SDAs had the largest numbers, the first three church buildings, erected 1855, 1857, and 1866, and the first Review and Herald building were constructed in the same simple architectural style as the Washington, New Hampshire, church.

The large central church in Battle Creek, called the Dime Tabernacle, built 1878—1879, was finished outside with a brick veneer over frame construction. There was a tall spire, or belfry, a balcony, and a basement. Movable partitions in the main auditorium permitted the closing off of certain sections for committee rooms when the building was used for General Conference sessions. There were four entrances, one at each corner. The building, 130' x 105' (40 m. x 32 m.) and seating 3,200 people, burned in 1922, and has been replaced by a substantial light-brick, square-looking building of modest but dignified design.

Seventh-day Adventists never developed a distinctive style of architecture. In fact, variety in style and design is the vogue in churches, educational buildings, sanitariums, publishing houses, and conference buildings. However, the newer buildings are much more functional than their earlier prototypes. The larger churches are designed to care not only for the spiritual but also for the social and educational needs of its members. Such buildings are equipped with modern conveniences such as baptistries, with heated water; air conditioning; acoustical systems so all can hear the speaker; glassed-in noise-proof rooms in which mothers with small children may see and hear the services; separate rooms for Sabbath school classes; offices for the pastor and treasurer; perhaps libraries and auxiliary rooms with kitchens for cooking classes or social occasions, and in some cases rooms for elementary schools and Community Services rooms for the missionary activities of the church.

The building may be of stone, of a simplified Neo-Gothic design, with open vaulted ceiling, buttresses, and colored rose window. The Alexandria, Virginia, church is an example of brick Colonial, while the church in Grasonville, Maryland, is of ultramodern design, with a tall, pointed roof descending almost to the ground on the sides. Brick and cement block, built

around a steel frame, are commonly used in the newer buildings. The Covina, California, church, a modern structure, is built with its church school and other accommodations around an open court.

In various countries institutional architecture is determined largely by the means available, the climate, and the building-construction methods of each country, ranging from the simplest forms of thatch and bamboo, through sunbaked brick, frame construction, and stucco; and in Europe brick or stone from traditional to very modern pattern, the cross forming a part of the design. The beliefs of the church are reflected in certain features of its buildings, such as the absence of altars and the presence of baptistries for immersion.

Church Calendar

CHURCH CALENDAR. Special days designated annually by the General Conference to be observed by the churches for the study or promotion of the work of the various departments of the church, and for the receiving of offerings for specified purposes. (Seventh-day Adventists do not follow the church year, or Christian year, used by the liturgical churches and increasingly by other denominations.)

In the preparation of the calendar, ordinarily the General Conference departments make their recommendations to the Annual Council, and if there are any special problems involved, a committee of the General Conference studies the recommendations before they are presented to the council. After being passed by the council, the list is published from time to time in the various church papers and annually in the *Yearbook*.

The plan goes back at least to Nov. 14, 1918, when the General Conference Committee, on the recommendation of the treasurer and the departmental secretaries of the General Conference, voted 11 special offerings to be received in the ensuing year, for Intensive Training, European Relief, Rural Schools, Religious Liberty, Colored Work, Midsummer and Annual Offerings (for missions), and four Thirteenth Sabbath Offerings. Five special days were set apart for the Missionary Volunteer Department, Medical Department, Sabbath School Rally, and the Education Department (two). Much earlier than that the fourth (now the first) Sabbath of each month was designated for the promotion of local missionary work, and the second Sabbath for the promotion of worldwide missions.

By 1923 there were 23 special days, weeks, and offerings designated in the calendar, and on Apr. 25, 1935, it was noted by the General Conference that the calendar was becoming overcrowded, and the plan was restudied. However, the calendar for 1965 listed 39 special days, weeks, and offerings, in addition to the four Thirteenth Sabbath Offerings taken in the Sabbath school.

By 1994 this had increased considerably. Following is the church calendar published for 1994:

Jan. 1	Outreach/Church Budget	
Jan 8*	Inner City/World Budget	
Jan. 8—15*	Religious Liberty Week	
Jan. 15*	Religious Liberty	
Jan. 22	Local Conference Advance	
Jan. 29	Church Budget	
Feb. 5	Outreach/Church Budget	
Feb. 12*	Adventist TV Ministries/World Budget	
Feb. 19	Church Budget	

Feb. 19—26*	Christian Home and Marriage Week	
Feb. 26*	Local Conference Advance	
Feb. 26*	Temperance Sabbath (<i>Listen, Winner</i>)	
Mar. 5	Outreach/Church Budget	
Mar. 12*	Adventist World Radio/World Budget	
Mar. 12—19*	Adventist Youth/Week of Prayer	
Mar. 19	Church Budget	
Mar. 26	Local Conference Advance	
Mar. 26	Health Ministries Sabbath	
Apr. 2	Outreach/Church Budget	
Apr. 2*	Missionary Magazines (<i>Signs, Message, El Centinela, La Sentinelle</i>)	
Apr. 9*	Andrews University/World Budget	
Apr. 9	Stewardship Sabbath	
Apr. 16	Church Budget	
Apr. 16*	Literature Evangelist Sabbath	
Apr. 23	Local Conference Advance	
Apr. 23*	Education Sabbath	
Apr. 30	Church Budget	
May 7	Outreach/Church Budget	
May 7	Community Services Sabbath	
May 14*	Disaster and Famine Relief/World Budget	
May 14	Community Relations Sabbath	
May 21	Church Budget	
May 28	Local Conference Advance	
May 28	Youth Sabbath	
June 4	Outreach/Church Budget	
June 11*	Adventist Service Members Support/World Budget	
June 18	Church Budget	
June 25	Local Conference Advance	
July 2	Outreach/Church Budget	
July 9*	Christian Record Services/World Budget	

July 16	Church Budget
July 23	Local Conference Advance
July 30	Education Sabbath
Aug. 6	Outreach/Church Budget
Aug. 13*	Oakwood College/World Budget
Aug. 20	Church Budget
Aug. 27	Local Conference Advance
Sept. 3	Outreach/Church Budget
Sept. 10*	Missions Extensions/World Budget
Sept. 10—17	Nurture Periodicals (<i>Adventist Review, Insight, Guide, Primary Treasure, Little Friend</i>)
Sept. 17	Church Budget
Sept. 17—24*	Family Togetherness Week
Sept. 24	Local Conference Advance
Oct. 1	Outreach/Church Budget
Oct. 1—8*	Health Education Week (<i>Vibrant Life</i>)
Oct. 8*	Voice of Prophecy/World Budget
Oct. 15	Church Budget
Oct. 15*	Spirit of Prophecy Sabbath
Oct. 22	Local Conference Advance
Oct. 29	Church Budget
Oct. 29*	Pathfinder Sabbath
Nov. 5	Outreach/Church Budget
Nov. 5*	Ingathering Campaign Begins
Nov. 5—12*	Week of Prayer
Nov. 12*	Annual Sacrifice/World Budget
Nov. 19	World Budget
Nov. 19	Stewardship Sabbath
Nov. 19	SDA Human Relations Sabbath
Nov. 26	Local Conference Advance
Nov. 26*	Bible Sabbath

Dec. 3	Outreach/Church Budget	
Dec. 3*	Ingathering Sabbath	
Dec. 10*	Health and Temperance Sabbath/World Budget	
Dec. 17	Church Budget	
Dec. 24	Local Conference Advance	
Dec. 31	Church Budget	
Dec. 31	Ingathering Campaign ends	
THIRTEENTH SABBATH OFFERINGS—1994		
Mar. 26	South American Division	
June 25	Eastern Africa Division	
Sept. 24	Trans-European Division	
Dec. 17	Euro-Africa Division	

* Special materials provided

Church Clerk

CHURCH CLERK. A local church officer who is the secretary of all the business meetings of the church, including its board meetings, and keeps up to date the church record book containing a record of these meetings and the membership list. The clerk adds or drops names from the membership list, but only by vote of the church (except when a member dies, then the clerk records the date of death without church action). The clerk also carries on the correspondence in connection with transfer of members to or from other churches.

In addition, the clerk keeps a record of special services, fills out the credentials for delegates to the conference session, and furnishes certain reports requested by the conference, among these, reports of membership from the clerk's records.

Church Communication Secretary

CHURCH COMMUNICATION SECRETARY. A local church's representative in its relations with the public through the use of the press and other news-distributing agencies.

If several churches in a city arrange for a central publicity committee, each communication secretary may be a member, and works in harmony with any general plan that will best facilitate the handling of news for the several churches.

Church Compass

CHURCH COMPASS (*Kyohoi Chinam*) (1916— ; monthly; published by Korean Publishing House in Seoul, Korea). The official organ of the Korean Seventh-day Adventist Church. This 44-page Korean language magazine contains Korean Seventh-day Adventist Church religious news and inspiration, “Week of Prayer” readings for church members, and promotional material for all departments of the organization.

The *Church Compass* was launched on Jan. 20, 1916. In December 1941, during the period of Japanese occupation, its name was changed to *Church Guide*. In August of 1941 the publication was discontinued. In December 1945, soon after Japanese occupation ceased, publication began again.

The present format was adopted in July 1969. It originally contained the general articles and the Morning Watch devotional articles. It was later separated into general articles from the Morning Watch devotional book according to the needs of the Korean church. The *Church Compass* consecutive numbers are no. 1 through no. 834 through December 1993.

Editors: Mimi Scharffenberg, 1916—1918; E. J. Urgchart, 1918—1922; Theodora Wangerin, 1923—1925; E. J. Urgchart, 1926—1930; Theodora Wangeren, 1931—1939; Kim Chang Jip, 1940; Yoo Yung Soon, 1941; Koh Hee Kyung, 1942—1944; Chung Tong Shim, 1945—1946; Theodora Wangerin, 1947—1951; S. Y. Oh, 1958—1965; Kim Tong Ki, 1966—1967; Lee Yung Hee, 1968—1971; Kim Tong Ki, 1971—1980; Chun Se Won, 1980— .

Church Development Service

CHURCH DEVELOPMENT SERVICE. A service developed to provide fund-raising counseling and direction to local Seventh-day Adventist churches throughout North America. The first such service was established in 1957 by the Southwestern Union Conference. William J. Hubert, with background experience in professional fund-raising, served as the director. The success of this program in aiding church and school construction led the General Conference Committee to establish such a service for the churches throughout the North American Division. Hubert was called to the General Conference to direct the training of personnel in the various local and union conferences for the establishment of this plan.

During the 1959 spring meeting the General Conference Committee adopted the title “Seventh-day Adventist Church Development Service” for this fund-raising service. An intensive training program was begun, and by the 1962 General Conference session 21 Church Development Service directors in union and local conferences of the North American Division had conducted every-member canvasses that raised more than \$15 million for local conference and academy building projects.

In such a “directed” canvass the local church was provided with a director from the union or local conference office for a period of two to five weeks, depending on the size of the church. He was a denominational worker trained in counseling churches in approved methods to raise funds for capital improvement. The director, who was responsible for the supervision and management of the canvass, trained the lay leaders and the pastor in spiritual methods of fund-raising through the preparation, organization, education, and solicitation phases of an every-member-canvass program. To assure the successful collection of pledged funds, the director also maintained a close contact with the church through a follow-up service.

The Church Development Service not only helped the churches raise funds for building projects but also, through emphasis on education in stewardship, promoted increased interest in the general church program. Surveys revealed that such increased giving most often brought an increase in other offerings of the church.

The Church Development Service no longer exists, but the work is carried on by stewardship directors.

Church Directories

CHURCH DIRECTORIES. *See* [Directories](#).

Church Discipline

CHURCH DISCIPLINE. The action of the church in dealing with erring members. After every effort to reclaim an erring member has failed, and discipline becomes necessary to preserve the reputation of the church, two procedures are open: a vote of censure or a vote to disfellowship (to drop from membership). A vote of censure is taken when the offense is considered serious enough to warrant the disapproval of the church but not grievous enough to warrant loss of membership. It is intended to impress the member with the need of amending his or her life and to grant a period of time to do so. This action may be taken at any duly called meeting of the church, and the offending member may be present. A member is placed under censure for a stated period of time, during which he or she cannot hold any church office, vote on church affairs, or have public part in any of the exercises of the church, such as teaching a Sabbath school class. He or she may not transfer membership to another church while under censure. If at the end of the period of censure the member gives evidence of satisfactory conduct, he or she will be considered in good standing; if not, his or her case must be reconsidered.

Among the causes for disfellowshipping are denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church; fraud or willful misrepresentation in business; disorderly conduct that brings reproach on the church; persistent refusal to recognize properly constituted church authority; the use, manufacture, or sale of alcoholic beverages; the use of tobacco or addiction to narcotic drugs; open violation of the law of God, such as worship of idols, murder, adultery, fornication, stealing, profanity, Sabbathbreaking, willful falsehood, and remarriage of divorced persons except the innocent party in a divorce for adultery.

No minister, church, or conference has the right to set up tests of fellowship other than those agreed upon by the entire church. Action to disfellowship may be taken only at a duly called meeting of the church and by majority vote. The church board cannot disfellowship, and the member has the right to be heard in his or her own defense. Members cannot be dropped for nonattendance at church services nor for failure to render financial support to the church.

The members are urged to manifest friendship and love toward a disfellowshipped member and endeavor to win that individual back. He or she may be reinstated upon confession, evidence of repentance and amendment of life, and after rebaptism.

The one who has been disfellowshipped has a right of appeal to the committee of the conference in which the church is located. If the conference feels that injustice has been done, it may recommend reinstatement. If the church declines to receive him or her, the conference may then recommend him or her to membership in some other church.

The disfellowshipping of members seems to have been practiced from the time churches were organized. In the *Review and Herald* of Nov. 25, 1851, James White reported that the brethren in Washington, New Hampshire, had withdrawn fellowship from one in doctrinal error (2:52). J. H. Waggoner in 1853 made an official statement in the *Review and Herald*

concerning an action taken by the church at Alden, Illinois, withdrawing fellowship from a certain W. A. Raymond for an unchristian course taken, and for accusing the church of injustice. This was written in semilegal terms, and was ordered by, and in behalf of, the Alden church (4:184, Dec. 13, 1853).

Later W. H. Littlejohn stated that there is no such thing as “dropping names” in the Seventh-day Adventist Church. There are three methods only by which a name is removed from the church list: by death, by letter of transfer, or by “withdrawing the hand of fellowship” (*ibid.* 62:427, July 7, 1885).

Church Elder

CHURCH ELDER. The highest officer in the local church, outranked only by the minister. He or she is elected by the church for a term of one year, and may be reelected for additional terms. After the initial election, the elder must be ordained to the office by an ordained minister (*see* [Ordination](#)), but does not have to be reordained when accepting the same office in another church. The elder also may act as a deacon without ordination to that office.

In the absence of the pastor, the elder is responsible for the church services, either conducting them or arranging for them. The elder also may conduct the Communion service. While the pastor usually is chair of the church board, the local elder may act in that capacity if it seems advisable (*see Church Manual* [1990], pp. 57—61, 88).

The work of a local elder is confined to the church electing him or her, although the elder may serve more than one church if other churches elect him or her. By special arrangement with the president of the conference or mission the elder may conduct a baptismal service when an ordained minister is not available. The elder is not authorized to conduct the marriage ceremony.

It is the church elder's duty to foster all the activities of the church, to cooperate with the conference, to see that the various officers carry out their responsibilities, and that delegates to conference sessions are elected. The elder is not a delegate *ex officio* to such sessions.

The earliest Seventh-day Adventist churches did not elect elders; the deacon appears to have been the only church officer. But as early as 1854 Joseph Bates in an article "Church Order" spoke of two kinds of elders in the New Testament church: those who rule and those who preach the Word (*Review and Herald* 6:22, 23, Aug. 29, 1854). The next year J. B. Frisbie, a pioneer minister in Michigan, wrote, in a two-part article under the same title, of (1) the elders who had the spiritual oversight of all the churches—the "traveling elders"—and (2) the "local elders" who had the pastoral care of one church. These he distinguished from the deacons, who were to look after the temporal affairs of the church (*ibid.* 6:155, Jan. 9, 1855). In the January 23 issue (p. 164), in answer to a question by John Byington as to whether elders and deacons were to be appointed in every church, James White urged that the New Testament church order be adopted and that in "every church where the numbers, and talents, and graces of individuals are sufficient," the officers of the church should be appointed. Further articles on "Church Order" by Frisbie appeared in June and July 1856. In the Oct. 15, 1861, issue of the *Review and Herald*, an address on church organization by J. N. Loughborough, Moses Hull, and M. E. Cornell appears. They state in the introduction (28:156): "The subject of organization having been referred to us by the late general conference, with the request that we hold a Bible class thereon, and address you through the *Review*, we have accordingly had the subject under investigation, and submit the following thoughts for your consideration.

"In the address the election and ordination of elders as well as deacons in the churches are clearly prescribed" (*ibid.*, pp. 156, 157).

A series of articles in 1874 by G. I. Butler, entitled “Thoughts on Church Government,” further defined the office and work of church elders. While the office of elder was recognized as the principal one in the church, his powers were regarded as merely advisory, since the body of the church was the deciding authority (*ibid.* 44:69, Aug. 18, 1874). However, “the work of correcting, admonishing, and overseeing in the church” belonged to the elder far more than to anyone else (*ibid.* 44:92, Sept. 8, 1874), and the minister and the members were to support the elder against gossip and against idle complaints (*ibid.* 44:101, Sept. 15, 1874).

In a later article by H. A. St. John, the chief duties of church elders were again delineated (*ibid.* 46:165, Nov. 25, 1875). They should visit the members and seek the wandering, baptize, and conduct the ordinances in the absence of the evangelist, and call business meetings before the conference session, at the close of the year, and at other times when necessary. If the church had no deacon, the elder was to act in his place, look after the Sabbath school, and attend all meetings if possible. Elders should keep records of their work and the meetings.

By 1885 the work of the church elder was defined very much as it is at the present time. For example, in the report of the General Conference proceedings, beginning Nov. 18, 1885, at Battle Creek (*SDA Yearbook*, 1886, p. 47), the rule was laid down that a local elder if reelected, or if properly elected as elder of another church, need not be reordained. Apparently this rule was not immediately followed universally, because as late as 1896 the following question and answer appeared in the *Review and Herald*: “If a local elder moves to another church and is there chosen elder, does he need to be reordained?” “Yes; we think he should be ordained again, because his ordinations are local” (*Review and Herald* 73:121, Feb. 25, 1896).

Church Government (or church polity)

CHURCH GOVERNMENT (or church polity). A system for directing the affairs of the church in an orderly manner. Only a primitive organization existed in the early Christian church, for the obvious reason that organization came only when the growth of the church demanded it. In the New Testament church the bond of union was the common faith of the believers and the personal guidance of apostles themselves. The Jews, who accepted Christ at first, worshiped at the Temple ([Acts 2:46](#); [3:1](#)) and separated from the body of Judaism only when forced to. But it was not long before an elementary church government was established.

The setting apart of Matthias to take the place of Judas might be considered the first organized act of the Christian church body ([Acts 1:23—26](#)). Another major act was the appointment of seven deacons for the ministry of tables as distinct from the ministry of the Word ([Acts 6:1—8](#)). The council at Jerusalem ([Acts 15:6—29](#)), sometimes referred to as the first General Conference, represented a significant concerted effort by the church.

Paul's instruction with regard to the office of elders ([1 Tim. 3:1—7](#)) and to that of deacons ([vs. 8—13](#)) revealed a developing organization. Two Greek words described the leaders selected to supervise the New Testament churches: *presbuteros*, "elder," referring to a position of dignity, and *episkopos*, "overseer," referring to the responsibility to superintend.

As the church expanded rapidly in the postapostolic period, and as churches united in given areas, the "overseers," or bishops, assumed wider powers, and in time archbishops appeared, exercising still wider authority. The papal system of church government was the outcome. The bishop of Rome held that his peculiar authority rested on divine origin and sanction. This system has also been called *monarchical* or *hierarchical*. In it the supreme power is vested in the pope, who is the head of the various orders of priesthood.

Other systems of church government that developed were:

1. The congregational system, sometimes called "independent." It has the highest powers residing in the local congregation. No other authority can legislate for it or direct its life.

2. The presbyterian system. This provides for government by elected representatives, by teaching elders (ministers), and by ruling elders (laymen), functioning in such representative bodies as presbyteries, synods, and a general assembly as the supreme governing body.

3. The episcopal system. This centers in the bishops, who are successors of the apostles and have governing power in the church.

The polity of the Seventh-day Adventist Church contains both presbyterian and congregational elements. Its authority springs from the members, whose representatives govern through a five-stage organization—local church, conference, union, division, and General Conference. Beyond the local church level there is limited lay representation in the governing bodies, but the local church, in which every member has a vote, has distinct prerogatives of its own. The polity may be described as a *representative system*. See [Organization](#).

Church Leader

CHURCH LEADER. A term used to describe a person elected in a new or small church in which no one possesses the experience or qualifications is necessary for an elder, or no one with such experience or qualifications is willing to assume the position of elder. The leader is to be “responsible for the services of the church, including the business meetings. The leader must either conduct these or arrange for someone else to do so. A church leader may not preside at any of the church ordinances, administer baptism, conduct the Lord’s Supper, perform the marriage ceremony, or preside at business meetings when members are disciplined. A request should be made to the conference president for an ordained minister to preside at such meetings” (*Church Manual* [1990], p. 61).

Church Letter

CHURCH LETTER. *See* [Church \(local organization\)](#).

Church Manual

CHURCH MANUAL. An official handbook, issued by the General Conference, dealing with matters of local church organization, services, and operation, church officers, church membership, standards of conduct, and relationships of the church to conference officers, and workers. The *Church Manual* is to be distinguished from the *Manual for Ministers*.

The first serious attempt at a church manual was made in 1882, when a committee consisting of W. H. Littlejohn, J. O. Corliss, and H. A. St. John was appointed by the General Conference to prepare a church manual, to be printed first serially for discussion and criticism (13 articles came out in the *Review and Herald* from June 5 to Aug. 28, 1883). It covered such matters as the organizing of churches; the duties of church officers; the admission, transferring, and dropping of members; church trials; and the conducting of quarterly business meetings and the ordinances. However, the next General Conference, in November 1883, decided against publishing a church manual because it was deemed to be undesirable to take any step that could be construed as leading to a creed or discipline other than the Bible, or toward formalism. G. I. Butler, president of the General Conference, explained the action taken, in an article in the *Review and Herald* (60:745, Nov. 27, 1883).

In subsequent years a number of books or pamphlets were published by different writers on the work of the church and the duties of church officers, the most important being J. N. Loughborough's *The Church, Its Organization, Order and Discipline* (1907), a personal undertaking, but long considered the standard manual on church order. It was not until 1932 that an official Seventh-day Adventist *Church Manual* appeared, issued by the General Conference.

Revisions in the *Manual* were made in 1934 and 1940 to keep the contents in step with the developments of the world work. An extensive revision was made in 1951. Concerning this, the preface to the 1951 edition states: "There are two reasons why a new revision of the manual is now being issued. One is that actions taken in the General Conference sessions of 1946 and of 1950 have made necessary some very significant changes in what was contained in previous editions of the manual. Another reason is that our work has grown so remarkably in various parts of the world, and is meeting problems peculiar to certain areas, that it was felt necessary to have a general church manual setting forth basic matters of denominational policy and practice, with certain details of local application left to the division committees to decide and to present to their workers in written form. The General Conference Committee, therefore, in its Autumn Council held at Denver, Colorado, October 18—27, 1948, authorized a complete revision of the *Church Manual*, and in doing so provided that each division of the General Conference might publish a supplement to it. The action was as follows:

"That this new *Church Manual* be the manual for the world field, and that the divisions take in hand the matter of making it available in the languages of their respective language areas.

“That each division, including the North American Division[,] of the world field prepare a “Supplement” to the new *Church Manual*, not in any way modifying it, but containing such additional matter as is applicable to the conditions and circumstances prevailing in the division; the manuscripts of these “Supplements” to be submitted to the General Conference Committee for endorsement before being printed (*Autumn Council Actions* [1948], p. 1187).’

“This revision has been prepared by a body of men appointed by the General Conference Committee. The members of this special committee have had access to correspondence from the field and also to the latest developments in our denominational policies. These materials, together with what has been previously published, have been classified, and appear in the present volume. The contents of this manual deal with general matters of policy pertaining to church government. Details of application, as they might vary in the different divisions of our work, have been left to the handling of the division committees through supplements in accordance with the General Conference action cited” (pp. 19, 20).

The 1946 General Conference session took action that all changes and revisions of the *Church Manual* must be authorized by the General Conference in session. The 1963 edition incorporated all revisions and additions through the 1962 General Conference session. The revisions voted by the 1970 General Conference session were incorporated in the 1972 edition of the *Church Manual*. At the 1975 General Conference session in Vienna, Austria, further and numerous revisions covering the entire *Church Manual* were approved. Many of these were purely verbal changes made in the interests of style and lucidity. Others, though important in clarifying and enlarging certain areas, cannot be said to have constituted a basic revision of the *Manual*. They are incorporated in the 1976 edition of the *Church Manual*.

The 1980 General Conference session took action to make an in-depth editorial revision of the 27 fundamental beliefs of the Seventh-day Adventist Church. Prior to the action at the session there was a wide participation and input from the *Church Manual* Committee, the Administrative Committee of the General Conference, an ad hoc committee, all the divisions of the world, the Annual Council of the General Conference, and an editing committee appointed by the session to make recommendations for the final decision of the GC session. Changes were mostly in the way the beliefs were expressed, not in their content.

Probably the most important action regarding the *Church Manual* at the 1985 General Conference session was related to the organization of the church. This defined four constituent levels in the organization of the Seventh-day Adventist Church—local church, local conference or local field/mission, union conference or union field/mission, and the General Conference. Divisions are not constituent levels, but are sections of the General Conference with administrative responsibility assigned for a particular geographical area of the world. Other small revisions or amendments affected funds of the local church and conference/missions, Sabbath schools, Home and School Association, Health and Temperance Department, and administration of the local church. On this last item, conference officers were given the right to attend business meetings of local churches, and conference presidents to attend local church board meetings.

The 1990 General Conference session incorporated a new section establishing the proper procedure to make amendments or revisions in the *Church Manual*. Suggested revisions should be submitted to the General Conference *Church Manual* Committee through constituent levels of the church. The level on which the amendment originates will give study and consideration to it and, if approved, will send it to the next constituent level for wider

study and counsel. If the amendment is approved, the suggested revisions are submitted to the next level for further evaluation. The *Church Manual* Committee will consider all recommended amendments or revisions and, if approved, will prepare them for presentation to the Annual Council and to the General Conference in session, which is the only body with authority to make any changes in the *Church Manual*. Other amendments include a rewriting of the baptismal vow to update the language, a definition that local elders can be ordained only by an ordained minister with credentials “from the local conference,” an exception allowing licensed or commissioned ministers ordained as local elders to perform marriage ceremonies in divisions in which their administrative committees have approved it, and a rewriting of the section on the Communion service to make its content more easily understood, in a more comprehensive way.

Church Membership

CHURCH MEMBERSHIP. *See* [Church \(local organization\)](#).

Church Membership, Necessity of

CHURCH MEMBERSHIP, NECESSITY OF. *See* [Church, Nature of](#).

Church Ministries Department

CHURCH MINISTRIES DEPARTMENT. Department created at the 1985 General Conference session in New Orleans, formed from a merger of four former departments and a service of the General Conference (namely, Lay Activities, Sabbath School, Stewardship and Development, Youth, and the Home and Family Service).

As explained at the 1985 General Conference session, the action to bring these former entities together into one department would apply “only to the General Conference and its divisions.” Later it could “be implemented at the union and then the local conference levels.” It was not intended to change the organization of departments at the local church level. (See *Adventist Review* 162:29, July 2, 1985, pp. 10, 11.)

Philosophy. The Department of Church Ministries shares the responsibility for developing a global evangelistic strategy in consultation and harmony with administration and other departments of the church. It challenges the world church with objectives, goals, and plans to take the gospel to all the world. All of its activities are intended to be coordinated into a master strategy for soul winning and for nurturing the church membership.

The philosophy undergirding the department includes the following elements: (1) it is a support ministry to the church; (2) its support is developed through modeling spiritual leadership and training, producing resource materials, and providing consultant services; (3) its assignment is to integrate and coordinate the necessary groupings of specialty functions comprehended within the department: children’s ministries, family ministries, lay activities/personal ministries, stewardship and development ministries, Sabbath school ministries, and youth ministries; (4) its responsibility is to foster a wholistic ministry that involves worship, fellowship, nurture, stewardship, and outreach in order to provide a coordinated emphasis for the church.

The church ministries staff incorporates qualified personnel selected on the basis of their knowledge, skills, and abilities to care for the specialized functions, activities, and responsibilities encompassed by the work of the Department of Church Ministries. Their coordinated teamwork increases the potential for the best possible analysis, planning, material development, and implementation of plans to meet the needs of the target audience.

Early History: 1985—1990. Delmer Holbrook served as director from the inception of the department in 1985 until his retirement in June 1988. His expertise in the fields of management, leadership, and education equipped him with the skills necessary to work for unity of purpose and to provide a climate conducive to good interpersonal relationships. GC vice president Kenneth Mittleider served as the department’s liaison with administration.

Early issues included the development of the departmental philosophy and working policies. Considerable debate surrounded the extent to which the new department was an integration of the former entities, a coordination of their functions, or some combination of the two. Were the departmental associates to be generalists in church ministries or specialists in the work of the former departments and service? Would there be a universal model for

presenting the various functions of the department? If so, what would such a model look like?

Delmer Holbrook conducted leadership seminars in the various divisions for the new CM staffs. A world advisory held at the General Conference headquarters in January 1987 brought division church ministries directors together for team-building and consultation on the issues facing the new department. Considerable freedom was given to the world divisions to develop approaches suitable for their particular needs.

“Ministries” became the standard term to describe the functions of the former departments and service. In addition to family ministries, lay activities/personal ministries, Sabbath school ministries, stewardship ministries, and youth ministries, two new ministries emerged. Children’s ministries received its impetus from the vision and prompting of Helen Craig, former Sabbath school associate director for children’s Sabbath school, Vacation Bible School, and child evangelism. The emergence of music ministries was stimulated by the enormous talent and enthusiasm of singing evangelist and Sabbath school specialist Charles L. Brooks. Under his leadership the *Seventh-day Adventist Hymnal* was produced in 1985, and the songbook for primaries, *Sing for Joy*, was published in 1989. His untimely death in that same year brought a great loss to the department, including the fledgling music ministry.

Representatives from each of the former departments and service comprised focus groups, which were established for each of the ministries. These focus groups enabled an integrative working relationship and the development of a sense of unity among personnel of the various ministries.

AMiCUS, a joint venture of Church Ministries, Education, and Adventist Chaplaincy Ministries, was formed in 1987 as a worldwide outreach and support ministry for college and university students in non-Seventh-day Adventist institutions.

Delmer Holbrook, longtime educator in the church, elevated the religious education aspects of the department. Curriculum specialist Charles Betz and his wife, Harriet, served as consultants during 1987 to help the department develop curriculum frameworks for each of the ministries. Stopping short of an integrated curriculum for the department, this effort acknowledged that the General Conference model would have a strong educational base and would be a coordination of functions of the former departments and service.

Alternative approaches took shape in some of the world divisions. For example, the North American Division configured church ministries along an age-level, developmental model featuring adult ministries, youth ministries, and children’s ministries, while the South Pacific Division offered an integrated thematic perspective with a four-part focus: worship, fellowship, nurture, and mission.

When Delmer Holbrook retired in 1988, George Knowles became the department director, serving until his retirement at the 1990 General Conference session. Knowles continued the building process, working through a number of committees to address the various structural aspects of the new department, encouraging the continuing development of a coordinated model and preparing for *Church Manual* changes to reflect the work of church ministries.

Serving the Church Ministries Department during the 1985—1990 quinquennium were the following: Malcolm Allen, youth; Maurice Bascom, personal ministries/general church ministries; Charles L. Brooks, Sabbath school/music (deceased 1989); Helen Craig, children’s ministries (retired 1989); Gilbert Bertochini, Sabbath school; Don Crane, stewardship;

Karen Flowers, family ministries; Ronald Flowers, family ministries; Erwin Gane, editor, *Adult Sabbath School Lessons* (appointed in 1986); Robert Grady, Sabbath school; Betty Holbrook, family ministries (retired in 1988); Delmer W. Holbrook, director (retired in 1988); George Knowles, lay activities/personal ministries (elected director in 1988); Israel Leito, youth (elected in 1986); Samuel Monnier, lay activities/personal ministries; Leo Van Dolson, department editorial director and editor, *Adult Sabbath School Lessons* (retired in 1987); Paul Smith, stewardship; Virginia Smith, children's ministries (elected in 1989); Michael Stevenson, youth (deceased 1993). James Joiner and Laurell Peterson were assistant directors.

After 1990. Israel Leito, formerly associate for senior youth, was elected director at the Indianapolis General Conference session of 1990 and served until Dec. 31, 1993, when he became president of the Inter-American Division. In addition to continuing in his responsibility as codirector of family ministries, Ronald Flowers was elected to serve as department director from Jan. 1, 1994, until the end of the quinquennium. Vice presidential adviser Matthew Bediako emphasized a close working relationship with General Conference administration.

With the provisional status of the Church Ministries Department lifted at the 1990 General Conference session, efforts were undertaken in earnest to prepare *Church Manual* documents and working policies for official action at the next General Conference session. In the face of a decrease in the number of specialists in the various aspects of church ministries throughout the world field and a downsizing of the General Conference Church Ministries Department itself, a higher profile was given to the six ministries dealing with children, youth, family, lay activities/personal ministries, Sabbath school, and stewardship. Smaller ministry committees replaced the larger focus groups, and associates in the department were given the title of director or in some cases codirector of their ministries. A world advisory held in February 1991 brought together division directors and associates with the headquarters team. The world staff shaped the agendas for their ministries for the quinquennium.

Closer ties and interfacing with other departments were also fostered. In cooperation with the Ministerial Association, a manual for local church elders was developed, and in 1993 the Year of the Pastor was promoted.

Major activities undertaken by the department included the Year of Youth Evangelism (1993), launched with the International Congress on Youth Evangelism, held in Prague, Czechoslovakia, in August 1992, which led to some 400,000 baptisms through youth efforts in 1993. The year 1994, named the Year of the Family, following the United Nations designation, led to a number of initiatives by family ministries. Research designed to provide demographic data as well as specifics about the functioning of SDA families was initiated in the world divisions. Regional consultations, such as the Pan-African Consultation on the Family in Kenya in 1992, in which 21 countries were represented, encouraged a proactive approach by the church in assisting families. The work of stewardship and development received new impetus at the Annual Council of 1993 with the mandate to establish stewardship commissions at the various organizational levels of the church.

Publications. A new publication, the *Church Ministries Worker*, was begun in 1985 under the acting editorship of Leo Van Dolson. Graham Bingham became editor in 1986, and the publication was discontinued in 1990. By 1994 in addition to a wide variety of training and

resource manuals, regular publications by the various ministries included the Sabbath school/personal ministries quarterly *Action*, the family ministries annual *Planbook*, stewardship's monthly *Resource*, youth ministries quarterly publications *Accent* and *Journal of Adventist Youth Ministry*, and AMiCUS's quarterly publication *Dialogue*. Sabbath school teacher and student editions of quarterlies and publications produced in cooperation with the Review and Herald and Pacific Press publishing associations included the *Adult Sabbath School Lessons* (standard, large print, and easy English editions), *Collegiate Quarterly*, *Cornerstone Connections*, *Junior Sabbath School Lessons*, *Earliteen Sabbath School Lessons*, *Primary Sabbath School Lessons*, *Kindergarten Sabbath School Lessons*, and *Mission* (adult, teen, and children's editions). The department also produced program helps for cradle roll, primary, and junior/earliteen Sabbath school leaders.

The General Conference Church Ministries Department staff during 1990—1995 included Malcolm Allen, youth; Lyndelle Chiomenti, editor, *Adult Easy English Sabbath School Lessons*, and associate editor, standard *Adult Sabbath School Lessons*; Don Crane, stewardship; Karen Flowers, family; Ronald Flowers, family (elected director in 1994); Erwin Gane, editor, *Adult Sabbath School Lessons*; Charlotte Ishkanian, editor, *Mission* (appointed in 1993); Murray Joiner, personal ministries (resigned in 1993); Janet Kangas, editor, *Mission* (resigned in 1993); Andrea Kristensen, editor, *Junior* and *Earliteen Sabbath School Lessons*; Israel Leito, director, 1990—1993; Calvin Smith, Sabbath school/personal ministries; Virginia Smith, children's ministries; Michael Stevenson, youth/music (deceased 1993); Gary Swanson, editor, *Collegiate Quarterly*, *Cornerstone Connections*; David Wong, youth (elected in 1993); James Zachrison, personal ministries/Sabbath school (elected in 1994). Patricia Habada, curriculum specialist, and Laurell Peterson, Sabbath school production manager, were assistant directors.

Church Ministries Worker

CHURCH MINISTRIES WORKER (formerly *Sabbath School Worker*; 1885—1990; monthly; R&H). A journal designed for Sabbath school teachers and officers. It contained lesson helps for the teachers of the seven divisions, also articles on teaching methods, and on special topics such as Rally Day, Visitors' Day, branch Sabbath schools, Vacation Bible Schools, Sabbath school Investment, and child evangelism. From 1985 it contained material for all church ministries officers. It was replaced by *Action* in 1990.

In 1885 the *Sabbath School Worker* began as a 16-page quarterly printed in Battle Creek, Michigan (at 25 cents a year), providing no lesson helps, only articles on organization and teaching methods. In 1887 and 1888 in the interests of economy these articles were put into the *Youth's Instructor* as a supplement, but thereafter the *Worker* appeared again, printed this time in Oakland, California, by the Pacific Press. In 1890 it was made a 24-page monthly, including lesson helps and missions stories (the latter transferred in 1912 to a separate *Missions Quarterly*).

In 1901, when the International Sabbath School Association was reorganized as the Sabbath School Department of the General Conference, the *Worker* articles were combined with the *Advocate of Christian Education*; then from 1904 the *Sabbath School Worker* was resumed and published continuously by the Review and Herald.

At first brief lesson helps were given on only two levels; gradually they were expanded and subdivided. By 1923 lesson helps appeared for senior and youth divisions, and one section for the children's divisions in three subsections for junior and primary, kindergarten, and cradle roll. Later the helps for all these divisions were separated, and one added for earliteens.

The period from 1961 to 1970 was a time of great increase in size of the *Worker*. In 1961 a *Worker* of 56 pages was published; in 1964, 64 pages; and in 1970, 112 pages every month. About 80 of these pages were lesson helps. The year of the big change was 1971. The lesson helps had expanded to a point where they were too bulky and could serve better as separate loose-leaf entities for each division. During 1971 the journal reverted to material of a more general nature and the name was changed to *Worker, Journal of Sabbath School Action*.

After 1971 the *Worker* was a 16-page monthly and contained only promotional, inspirational, statistical, and instructional material. *The Program Helps* and *Teaching Aids* had become separate publications.

In 1985, when the Sabbath School Department became part of the new Church Ministries Department, the name was changed to *Church Ministries Worker* and it became a 32-page magazine. In 1990 it became *Action*.

Editors: Publishing committee, first named was W. C. White, 1885—1887; publishing committee, first named, C. H. Jones, 1889—1890; Mrs. C. H. Jones, 1890—1891; F. M. Wilcox, 1891—1893; M. H. Brown, 1893—1900; L. Flora Plummer, January-October 1904; G. B. Thompson, November 1904—August 1905; L. Flora Plummer, August 1905—

1936; J. A. Stevens, 1936—1950; L. L. Moffitt, 1950—1958; G. R. Nash, 1958—1970; Fernon Retzer, 1970—1975; H. F. Rampton, 1975—1985; Leo Van Dolson (acting), 1985—1986; Graham Bingham, 1986—1990.

Church Ministry, Institute of

CHURCH MINISTRY, INSTITUTE OF. *See* [Institute of Church Ministry](#).

Church, Nature of

CHURCH, NATURE OF. “Church” is a translation of the Greek *ekklēsia*, literally, “a calling out.” This was a common Greek word for any called or summoned assembly, and reflects the fact that people were called to public meetings by heralds. The Septuagint uses *ekklēsia* to translate the Hebrew *qahal*, which in the OT designates Hebrew assemblies or all Israel, as a community. In the NT *ekklēsia* is used to designate (a) Christians gathered for worship (1 Cor. 11:18; 14:3, 28); (b) local congregations consisting of all Christians living in one place (Matt. 18:17; Acts 5:11; 8:3; etc.); (c) the entire body of Christians, the church universal to which believers in all places belong (Matt. 16:18; 1 Cor. 10:32; 12:28; Heb. 12:23; etc.). The nature of the church is clarified by the words used in the NT to describe it. Among these are body, temple, household, family, assembly, and by extension, fellowship.

Jesus Christ is the head of the church; the church is His body (Eph. 1:22, 23; 5:23). Thus Christ is Lord of the church and preeminent over it (Col. 1:18). If the church is fully subject to its divine Head, He can sanctify and cleanse it so that it will be holy and without blemish (Eph. 5:23—27). As head of the church, the seat or source of direction and intelligence, Christ will guide it in all its plans and activities, coordinating all parts and supplying wisdom and vital force to every member of the body so that all can work together effectually (Eph. 4:15, 16; Col. 2:19).

Jesus Christ “builds” His church (Matt. 16:18) into a holy temple “fitly framed,” exceedingly beautiful and symmetrical, with Christ Himself as the chief cornerstone and the apostles and prophets as the foundation (Eph. 2:21; cf. 1 Peter 2:6—8). The Christian church was founded when Jesus called the apostles. It grew as the Holy Spirit, through the apostles’ preaching and the witness of members, carved out other living stones (1 Cor. 3:16, 17; 1 Peter 2:5), which were to become the “habitation of God through the Spirit” (Eph. 2:22), a “spiritual house” in which men and women who have accepted Jesus as their Lord and Saviour offer “spiritual sacrifices acceptable to God” (1 Peter 2:5).

Converted men and women—living stones—become members of the “household of God” (Eph. 2:19), and are no longer strangers or foreigners in a revolted world, but a part of the “whole family in heaven and earth” (Eph. 3:15). “Believers on the earth and the beings in heaven who have never fallen constitute one church” (6T 366). Others in this household include the angels, the Holy Spirit, Jesus, the Father, and, doubtless, unfallen beings from other worlds (Heb. 12:22—24).

All the members of Christ’s church on earth constitute “the general assembly and church of the firstborn, which are written in heaven” (verse 23). Twice-born, faithful members of every local church are a part of this great universal church, “all that in every place call upon the name of Jesus Christ” (1 Cor. 1:2). They enjoy communion and fellowship with others who accept Christ as the head of the church (1 John 1:3).

Jesus Christ is founder of the church universal, in the inclusive sense of the whole family of God from Adam to the end of the world, and in the particular sense of the Christian church established during His incarnation. In rejecting Christ, literal Israelites, collectively

as a nation, were cut off like dead branches from the true stock of Abraham. True Israel was then the faithful remnant that accepted the Messiah, and to this original stock Gentile Christians were grafted ([Rom. 11:5, 17, 24, 26](#); cf. [9:6](#)). Thus the tree now includes the spiritual, as well as literal, children of Abraham who believe in Jesus Christ ([Gal. 3:16, 26—29](#)).

Christ provided divine guidance for His church in the form of an inspired record of His own life and of His will as revealed through prophets and apostles ([John 16:13](#); [Heb. 1:1, 2](#); [1 John 1:1—3](#)). He sent the Holy Spirit as His representative and as a helper for the church; He provides the church with a teaching ministry and other necessary spiritual gifts, manifested through various members of the church ([Eph. 4:8—16](#); [1 Cor. 12:4—12, 28](#); [Rom. 12:5—8](#)); and He gave the church a commission to go into all the world proclaiming Christ, teaching all men to observe all that He commanded, making disciples and then baptizing into Christian fellowship those who would accept Him and obey His Word ([Matt. 28:18—20](#)). To the church He gave authority to ordain teachers ([Acts 13:1—3](#)), to admit members into the church, and to expel from it those who apostatized ([John 20:22, 23](#); [Matt. 16:19](#); [18:15—18](#)).

It is apparent, therefore, that the church is a brotherhood of believers, a spiritual communion, a loving fellowship of those who accept Christ as Lord, who take up His cross and obey His Word, and who are thus accepted by God as His sons and daughters. God's universal church is more than an association or organization of people; it is a community of believers consisting of His elect of every land and age who have been united to Him by faith, forgiven by grace, and ennobled by the indwelling Spirit. This union with Christ's body is signified by baptism and is expressed visibly by participation in His ordinances, by meeting together for worship, and by service for His cause. Finite men and women cannot determine who is or is not numbered as part of the church universal, for the essence of the church is Jesus Christ existing in the minds, or hearts, of those who have accepted Him as their Saviour, who love Him and one another, and who obey His Word as they understand it. The essence of the church is a life union between Christ and His people, created by the mysterious working of the Holy Spirit.

From time to time, in order to convey to all people a particular message of warning or instruction, or to lead them to a more complete understanding of His will, God has raised up special movements. God's Spirit has manifested Himself through human instrumentalities, leading them to associate together to advance His purpose for humanity. Seventh-day Adventists believe that God raised up the Advent movement in the last days, immediately prior to the second coming of Christ, to this end. They believe their movement to be a fulfillment of prophecy ([Rev. 14:6—12](#); [12:17](#)). They also hold the basic evangelical truths, in common with conservative Christians generally, but believe that their special function in God's purpose is to draw the attention of the world to the imminent second coming of Christ and to God's holy law, both of which sublime truths are largely ignored by the world. Neglect of God's law has also obscured the seventh-day Sabbath of the fourth command of the Decalogue, the memorial of the creation of the world and of personal salvation through Christ. The accomplishment of this task demanded more than the devotion of a host of Christians scattered among many denominations. It called for a united, organized body dedicated to the common task and working together in unison to achieve the goal described

in the prophecy. That prophecy specified how the people fulfilling it could be recognized, and what their task would be ([Rev. 12:17](#); [14:6—12](#)).

Seventh-day Adventists believe that the church is both visible and invisible—visible in a body of people God calls out and commissions to accomplish His purpose at a given period of history, and invisible in the multitude of sincere and devoted men and women of all churches, or no church, who worship Him in spirit and in truth to the extent of their knowledge of truth.

While they believe that the prophecies of [Rev. 14:6—12](#) and [12:17](#) point specifically to their history and work, Seventh-day Adventists do not believe that they alone constitute the true children of God today. While they hold that the SDA movement is the visible organization through which God is proclaiming the last special message for the world at this time, they also heartily accept the words of Jesus, “Other sheep I have, which are not of this fold” ([John 10:16](#)).

They believe that God works in and through all organizations whose leaders are willing to accept divine guidance in their decisions, and to the extent that they do so. They believe, also, that the message they as SDAs are bearing to the world—and which, indeed, gave rise to the Seventh-day Adventist Church—was divinely ordained for this time, and that this sublime commission constitutes the Seventh-day Adventist Church, in a unique way, God’s visible church on earth today. They believe that while the leaders and ministers of the church, like other dedicated Christians, are subject to human limitations and that they may at times err in judgment, God nevertheless guides in the decisions they make, and overrules when an error in judgment or action would be fraught with grave consequences for the church. Furthermore, they believe that the General Conference in session, with representatives of the church from around the world present, constitutes the agency through which God guides and directs His cause on earth today.

Finally, they believe it to be God’s purpose to recover the remnant of His people, the multitude of earnest sincere believers in every church who are living up to all the light they have. All these are potential members of that final “remnant” described in [Rev. 12:17](#). In the spirit of Christian humility SDAs consider it their solemn task and privilege to complete the work begun at the time of the Protestant Reformation in the sixteenth century by calling attention to certain great truths of Scripture that Christendom as a whole has lost sight of, and, by giving to the world God’s last great message recorded in [Rev. 14:6—12](#), to reach all open-minded men and women with the announcement of Christ’s soon coming to earth in power and glory, and to help them prepare to meet Him in peace.

Church of God (Adventist)

CHURCH OF GOD (ADVENTIST). *See* [Adventist Bodies](#); [Marion Party](#).

Church of God (Seventh Day)

CHURCH OF GOD (SEVENTH DAY). *See* [Marion Party](#).

Church Officers

CHURCH OFFICERS. *See* [Church Elder](#); [Church \(local organization\)](#); [Deacon](#); [Organization](#).

Church Officers' Gazette

CHURCH OFFICERS' GAZETTE (1914—1951; monthly; R&H, 1914—1918, and SPA, 1948—1951; files, AU, AUC, LLU, UC, CoUC, R&H). A magazine not intended for general circulation, but subscribed to by local churches to “furnish a medium for communicating the plans, policies, and instruction of the North American Division Committee to the church officers” to help them in building up their work.

It included programs for MV Society meetings, sermon and program material for the monthly and weekly church missionary services, special material for MV Week in the spring of each year (beginning 1922), poetry, discussions regarding the MV Reading Courses, and information to help plan the services and activities of the local church and to promote missions offerings; also, beginning September 1942, a section containing material for the Home and School Association. It was superseded by three new specialized periodicals—GO; MV Program Kit; and Adventist Home and School.

Editors: Edith M. Graham and Matilda Erickson, 1914, 1916; C. L. Benson and Edith Graham, 1915; edited by the Home Missionary Department and the Missionary Volunteer Department, 1916—1919; T. E. Bowen, 1919—1942; Roger Altman, 1942—1945; J. I. Robison, 1945—June 1951.

Church Ordinances

CHURCH ORDINANCES. *See* [Baptism](#); [Foot Washing](#); [Lord's Supper](#).

Church Radio (And Tv) Secretary

CHURCH RADIO (AND TV) SECRETARY. In North America the local church officer whose duty it is to lead the members in distributing announcements of Seventh-day Adventist radio and television programs and in securing enrollments to the Bible correspondence schools; to promote the annual radio and television offerings; and to work with the church communication secretary in arranging with local stations for radio or television programs.

Church School

CHURCH SCHOOL. In Seventh-day Adventist education, a day school conducted by a local church or by a group of churches (occasionally by a denominational institution) providing Christian training and general elementary education. The term *church school* is generally used synonymously with the term *elementary school*, although some churches conduct a nine- or 10-grade school, which is officially called an intermediate school, but in common usage a junior academy. *See* [Schools, SDA](#).

Church School Board

CHURCH SCHOOL BOARD. The administrative body of an elementary or intermediate school operated by a church or group of churches. This body may be the church board or a separate school board elected by the church or a school committee of the church board appointed by the church board. Where two or more churches unite to operate a school, there is a union school board. *See* [Schools, SDA](#).

Church Schools—State and Federal Aid

CHURCH SCHOOLS—STATE AND FEDERAL AID. *See* [Church and State](#).

Church Services

CHURCH SERVICES. *See* [Services, Church](#).

Church Treasurer

CHURCH TREASURER. The custodian of all church funds. These include the tithe; funds designated for local, institutional, mission, or conference purposes, all collections and offerings from the Sabbath school, the Adventist Youth Society, Community Services center, and other departments of the church. He or she issues receipts for all monies received in church envelopes; he or she remits to the conference each month the tithe and various offerings given for missions or general work, but holds in a bank account in the name of the church all funds contributed to the local church or to its departments and societies, and any income from rentals or other sources. Funds that he or she may be holding for the church school or for the Adventist Youth Society, the Community Services center, and other church organizations are disbursed by him or her on the order of the school board or of the executive committee of the group concerned. Expenditures for local missionary work may be authorized by the Personal Ministries Council, if there is one. Otherwise, funds are disbursed by order of the church board in a regular meeting.

The church treasurer's books are audited annually by the conference treasurer or by someone appointed by the conference committee. The books and records of the church treasurer may be inspected only by the conference auditor, the pastor, the church elder, or one authorized to do so by the church board.

Ciencia de Los Origenes

CIENCIA DE LOS ORIGENES. *See* [Geoscience Research Institute](#).

Cimindi Academy

CIMINDI ACADEMY (Sekolah Lanjutan Advent). A day high school operated by the West Java Mission and Cimindi church. The school has been functioning since July 1983, having begun as a primary school and junior high. All class activities are conducted within the premises of the Indonesia Publishing House. Because of limited classroom space, classes are operated in the afternoon. There are 14 teachers in this school and two nonteaching staff members. Two of the teachers are not Seventh-day Adventists.

Principals: B. Bangun, 1983—1985; K. A. Siregar, 1986—1994; D. H. Siregar, 1994— .

Cirebon Academy

CIREBON ACADEMY. An educational institution located in Cirebon, one of the major cities in western Java. The school is operated by the local church under the auspices of the West Java Mission. It has been in continuous operation since it first began operating as an elementary school in 1968. The junior high grades were added in 1970 and the senior high grades in 1973.

Principals: R. K. Siahaan, Efron Batubara, Y. U. Silalahi, Plagius Dompas.

Citizens, Seventh-day Adventists As

CITIZENS, SEVENTH-DAY ADVENTISTS AS. *See* [Church and State](#); [Noncombatancy](#); [Religious Liberty](#).

City Missions

CITY MISSIONS. A term applied in Seventh-day Adventist history to establishments of two different types.

- a. Centers for evangelism and distribution of publications.
- b. Welfare missions of one kind or another, ministering to the underprivileged.

Evangelistic Type

Evangelistic Type. Beginning about 1883, Seventh-day Adventists established a number of so-called city missions for the purpose of promoting evangelism in the large cities. These were, as J. H. Waggoner said, quite in contrast with what were (and are) generally known as city missions, of the welfare type; rather they were prototypes, in a sense, of the modern evangelistic centers. S. N. Haskell, who promoted these evangelistic missions, described their function as a center for pastoral work, the distribution of publications, the giving of Bible readings, and also the maintaining of good relations with the press (*Review and Herald* 61:278, Apr. 29, 1884; cf. 61:410, June 24, 1884, and 61:807, 808, Dec. 23, 1884).

Pioneer city missions were opened in New York, Chicago, and San Francisco. The Chicago mission was sponsored by the International Tract and Missionary Society for a year (1884) on an experimental basis and financed by the Michigan and Wisconsin conferences, then it was turned over to the Illinois Conference. Missions of this kind came to be established also in key cities in other conferences. Generally located in a residential area, such a mission provided a reading room or small lecture room, also living quarters for the staff, who distributed tracts, took subscriptions for periodicals, sold books, and thus found interested persons to whom they gave Bible studies in the homes or at the mission, and whom they invited to public meetings in the mission. Converts were organized into Sabbath schools to form the nuclei of future churches. (This was the method of beginning SDA work in Washington, D.C., for example. See [Potomac Conference](#).)

Almost from the beginning, these missions gave in-service training in city evangelism to workers, especially to those who gave Bible readings, and who soon came to be known as Bible workers-later called Bible instructors.

These missions were intended to be supported by the colporteur work of the staff and by donations of food supplies or money from church members elsewhere. However, they proved to be such a heavy financial burden to the conferences that few lasted past the 1880s. In Chicago, the training function was carried on in the Central Bible School.

Welfare Type

Welfare Type. After the evangelistic-type of city missions was discontinued the term was used in the next decade for establishments to serve the needy. Beginning in 1893, an extensive slum mission work was conducted in Chicago under the sponsorship of the SDA (later, International) Medical Missionary and Benevolent Association, led by Dr.

Kellogg of the Battle Creek Sanitarium, for which workers were trained in several medical missionary training schools operated by the Battle Creek Sanitarium (*see Yearbook of the International Medical Missionary and Benevolent Association, 1896, pp. 116—133; General Conference Bulletin, 1901, p. 175*). The Chicago medical missionary institutions included a workingmen's home, where a penny-a-meal cafeteria, inexpensive overnight lodging, and supplies of clothing were provided for poor and homeless men; a rest home for unwed and destitute mothers; an evangelistic mission among the poor; several dispensaries; a community health and recreation center for mothers and children in the stockyards district of the city; an employment agency for released prisoners; and a mail-order catalog store, the profits of which helped to cover the expenses of the charitable work and at the same time provide goods at lower prices to customers in isolated communities. The mission published a monthly promotion magazine, the *Life Boat*. Missions of a similar type were established by SDAs in many other places.

The General Conference *Bulletin* of the fourth quarter 1900 reports city missions in 24 cities in 17 states and three countries outside the United States (Australia, New Zealand, and Sweden). Emphasis came to be placed on well-organized public evangelism, which resulted in the formation of many city churches. However, so great was the investment of money and effort in these missions that Ellen White warned against overinvesting in such work at the expense of the main emphasis of the church on the proclamation of the SDA message. By 1903, when the Battle Creek medical organization began to drift from denominational control, interest in slum missions had waned.

Welfare work was continued by the Dorcas Welfare Societies, and in recent years has been sponsored by the Department of Church Ministries in Community Services centers conducted by local churches.

Civil Defense

CIVIL DEFENSE. *See* [Community Services](#).

Civil War, Seventh-day Adventists in

CIVIL WAR, SEVENTH-DAY ADVENTISTS IN. *See* [Noncombatancy](#).

Claremont Sanitarium

CLAREMONT SANITARIUM. A 51-room medical institution operated from 1897 to 1905 near Claremont, a suburb of Cape Town, South Africa, under the direction of the International Medical Missionary and Benevolent Association of Battle Creek Michigan (the organization headed by J. H. Kellogg). No expense was spared to make it the best-equipped medical institution south of the equator, the total cost amounting to £50,000, of which the Wessels family contributed £30,000. The first medical director was R. S. Anthony, M.D. (a former pioneer colporteur), who was later assisted by Kate Lindsay, M.D., who came from Battle Creek Sanitarium. Within a week of opening every bed was filled and it became necessary to rent adjacent buildings.

Early in 1900, while the Anglo-Boer War was raging, the British imperial government requisitioned half of the sanitarium building for the use of army officers sent south from the battlefields to convalesce. As a result the standards of the institution were rapidly broken down, particularly after the army set up a bar in its section of the building.

The war having brought heavy financial losses, members of the Wessels family who had invested heavily in the sanitarium requested and obtained permission to operate the institution and retain the profit. However, with the postwar depression, patronage dropped. For a time the institution was operated as a hotel, but ultimately it went into bankruptcy. In 1905 the four-story building burned to the ground.

Claremont Union College

CLAREMONT UNION COLLEGE. *See* [Helderberg College](#).

Clark, Grace Agnes

CLARK, GRACE AGNES (1898—1955). Missionary. She was born in Gloucester, England. In 1921 she was a member of a large party of missionaries who sailed from the British Isles for East Africa to reestablish Seventh-day Adventist mission stations disrupted during World War I. Among the first places she was assigned was Kamagambo Mission, in Kenya, where she was active in establishing and developing a strong girls' school, of which she was headmistress for 12 years. Then she moved 14 miles (22 kilometers) north to Nyanchwa Mission, where, for four years, she pioneered girls' work. In 1937 she was appointed secretary-treasurer of the Kenya Union Mission, and held this position until Uganda, Tanganyika, and Kenya were merged into a new union in 1942.

During her years of service at Kamagambo and Nyanchwa, Miss Clark had become thoroughly familiar with the vernacular languages, particularly the Luo. In 1943, when the Advent Press at Gendia was expanding its facilities at a time when there was an ever-increasing demand for vernacular literature, she joined the staff as official translator, and held that position to the time of her death. Because she had become recognized throughout Kenya as an outstanding authority on the Luo language, she was invited by the British and Foreign Bible Society to participate in the work of translating the Bible into that tongue. For her contribution she was made a life member of that society.

Clausen, Niels

CLAUSEN, NIELS (1851—1925). Minister, editor. Born in Denmark, he emigrated to the United States at the age of 19. He attended Battle Creek College (1874—1877), preached in Wisconsin, Iowa, and Nebraska, and was ordained in 1879. From 1883 to 1886 he edited a Seventh-day Adventist Danish-Norwegian paper in Battle Creek, and then went to Norway to edit its Norwegian paper and to assist in evangelistic work. He returned to the U.S. in 1906, engaged in self-supporting work for two years, and then preached in Oklahoma for the next 10 years. He retired in 1917.

Clement, Lora E.

CLEMENT, LORA E. (1890—1958). Editor. After graduating from Union College in 1908, she became secretary to M. E. Kern in Washington (1908—1911). She then joined the *Youth's Instructor* staff under Fannie Dickerson Chase, and became associate editor in 1918. She became editor in 1923 and held that position until 1952. Her Let's Talk It Over column was a notable feature of the paper for many years. From 1952 to 1958 she was librarian of the Review and Herald Publishing Association. Her death occurred as the result of a traffic accident.

Clerk

CLERK. *See* [Church Clerk](#).

Clifford, Francis George

CLIFFORD, FRANCIS GEORGE (1899—1972). Administrator in Trans-Africa and Australia. Francis Clifford was born in Bath, England, and was baptized in 1913. Educated at Stanborough Park College and later Spion Kop College in South Africa, he completed the ministerial course in 1922. Commencing his service as an evangelist, he continued in the work until 1933, when he was called to departmental leadership. He served efficiently in this area at both union and division levels. In 1941 he was called to administrative responsibility as president of the South African Union Conference. In 1946 he became secretary of the South African Division, which position he held until his appointment to the presidency of the Australasian Division in 1954. In 1962 he retired from his responsibilities and returned to South Africa.

Clínica Adventista Ana Stahl

CLÍNICA ADVENTISTA ANA STAHL. *See [Ana Stahl Adventist Clinic](#).*

Clínica Adventista de Barquisimeto

CLÍNICA ADVENTISTA DE BARQUISIMETO. *See* [Barquisimeto Adventist Clinic](#).

Clínica Adventista de Juliaca

CLÍNICA ADVENTISTA DE JULIACA. *See* [Juliaca Adventist Clinic](#).

Clínica Adventista de La Paz

CLÍNICA ADVENTISTA DE LA PAZ. *See* [La Paz Adventist Clinic](#).

Clínica Adventista de Los Angeles

CLÍNICA ADVENTISTA DE LOS ANGELES. *See* [Los Angeles Adventist Clinic](#).

Clínica Adventista de Miraflores

CLÍNICA ADVENTISTA DE MIRAFLORES. *See* [Miraflores Adventist Clinic](#).

Clínica Adventista de Monterrey

CLÍNICA ADVENTISTA DE MONTERREY. *See* [Mexico](#).

Clínica Adventista de Quito

CLÍNICA ADVENTISTA DE QUITO. *See* [Quito Adventist Clinic](#).

Clínica Adventista de São Roque

CLÍNICA ADVENTISTA DE SÃO ROQUE. *See* [São Roque Adventist Clinic](#).

Clínica Americana (Juliaca)

CLÍNICA AMERICANA (Juliaca). *See* [Juliaca Adventist Clinic](#).

Clínica Americana (Quito)

CLÍNICA AMERICANA (Quito). *See* [Quito Adventist Clinic](#).

Clínica Médica Adventista Belgrano

CLÍNICA MÉDICA ADVENTISTA BELGRANO. *See* [Belgrano Adventist Medical Clinic](#).

Clinics and Dispensaries

CLINICS AND DISPENSARIES. In general, medical facilities offering treatment or medicines to outpatients but not bed or house care. There is not always a clear line of distinction between the Seventh-day Adventist clinic and the dispensary; there is of necessity some overlapping. In general, it can be said that a clinic is a medical facility operated by an established hospital; it may be in close proximity to the hospital or remote from it. The work done at the clinic may or may not be charitable in nature; however, the word ordinarily connotes a reduction in the charges made. In contrast, dispensaries are operated in more remote areas, and the service, generally speaking, is either free or at a reduced rate. Either of these facilities may have physicians and nurses in attendance or they may be operated only by nurses and local helpers (called dressers in some areas).

First North American Clinic or Dispensary. The first attempt by SDAs to set up an institution for free medical service was made in Chicago in 1893 by J. H. Kellogg, M.D., noted as the director of the Battle Creek Sanitarium, Battle Creek, Michigan. He was assisted in this venture by Drs. W. B. Holden and David and Mary Paulson and opened the Chicago Medical Mission on Custom House Place. (Later the Paulsons moved to Hinsdale, Illinois, a suburb of Chicago, and eventually developed what is now the Hinsdale Sanitarium and Hospital.) From this beginning other dispensaries were developed in the Chicago area, which were known by such names as Life Boat Mission, the Maternity Free Dispensary, and Life Boat Rescue Service.

First Overseas or Foreign Clinic or Dispensary. What is said to have been the first clinic established outside the United States was opened in Guadalajara, Mexico, in 1894 by Dr. Lillis Wood and a nurse, Ida Crawford. The site for it had been selected in 1893 by D. T. Jones, representing the SDA Foreign Mission Board. The clinic prospered, and eventually a 50-bed sanitarium was established.

From these humble beginnings SDA clinics and dispensaries have spread until they belt the globe. At the close of 1993, statistics showed nearly 300 separate clinics and dispensaries, including some mobile clinics, plus medical launches and airplanes. These facilities, which treat more than 1 million patients annually, are found in Africa, the Far East, Europe, North America, South America, Mexico, India, Myanmar, Pakistan, and the South Pacific Islands. The mode of transportation ranges from the airplane to the oxcart; the accommodations range from the most up-to-date buildings and equipment to the rude shelters of bush clinics on the plateaus of the Andes or of Africa, where in some cases the only protection from the sun is the shade of a spreading tree. With modest facilities, each of these clinics or dispensaries treats daily up to 100 or more patients suffering with a wide variety of diseases such as leprosy, sleeping sickness, malaria, and many others.

Medical Launch. A specialized type of traveling medical facility is used in areas devoid of roads but having navigable waterways. In such areas, where live people who desperately need medical help, floating dispensaries bring help to remote villages and isolated families (see [Missionary Vessels](#)).

List

List. Following is the list of clinics, dispensaries, health centers, and aid posts as listed in the 1994 *Yearbook*.

- iiyetoro Ekiti Dispensary, Nigeria
- iiiyetoro Tumara Dispensary, Nigeria
- iiiiiyetoro Clinic, NigeriaIlishan Remo (ASWA) Health Centre, Nigeria
- ivivyetoro Dispensary, Nigeria
- vvyetoro Kura Health Centre, Nigeria
- viviyetoro Clinic, Nigeria
- viiviyetoro Adventist Dental Clinic, Madagascar
- viiiiviyetoro Adventist Health Centre, Ghana
- ixiyetoro Clinic, Burundi
- xyetoro Clinic, Burundi
- xixiyetoro Health Center, Burundi
- xiixiyetoro Health Center, Burundi
- xiiiixiyetoro Dispensary, Rwanda
- xivxivyeto Dispensary, Rwanda
- xvxyetoro Dental Clinic (Cabinet Dentaire Adventista de Kigali), Rwanda
- xvixvivyeto Dispensary, Rwanda
- xvixviiyetoro Health Centre, Rwanda
- xviiiixviiyetoro Dispensary, Rwanda
- xixxixyetoro Health Centre, Rwanda
- xxxxyetoro Dispensary, Zaïre
- xxixiyetoro Dispensary (Dispensaire de Bazega), Burkina Faso
- xxiixxiyetoro Dispensary, Zaïre
- xxiiiixxiyetoro Health Centre, Chad
- xxivxxivyeto Dispensary, Zaïre
- xxvxxvyeto Dispensary, Cameroon
- xxvixxvivyeto Dispensary, Zaïre
- xxviiixviiyetoro Dispensary, Zaïre
- xxviiiixviiyetoro Dispensary, Zaïre
- xxixxxixyetoro Dispensary, Zaïre
- xxxxxxyetoro Dispensary, Cameroon
- xxxixxiyetoro Adventist Clinic, Togo
- xxxiiixxiyetoro Dispensary, Zaïre
- xxxiiiixxiyetoro Dispensary, Zaïre
- xxxivxxivyeto Dispensary, Zaïre
- xxxvxxvyeto Dispensary, Zaïre
- xxxvixxvivyeto Dispensary, Zaïre
- xxxviixxviiyetoro Dispensary, Zaïre
- xxxviiiixxviiyetoro Dispensary, Zaïre
- xxxixxxixyetoro Dispensary, Zaïre
- xlxyetoro Dental Clinic, Zaïre
- xlixliyeto Dispensary, Zaïre

- xliixliiyetoro Dispensary, Zaïre
 xliiixliiiyetoro Adventist Dental Clinic (Clinique Dentaire Adventiste), Zaïre
 xlixlvvyetoro Dispensary, Zaïre
 xlxlvyetoro Dispensary, Zaïre
 xlviixlvvyetoro Dispensary, Madagascar
 xlvixlviiyetoro Dispensary, Zaïre
 xlviiiixlviiiyetoro Dispensary, Zaïre
 xlixxlxyetoro Dispensary, Zaïre
 llyetoro Dispensary (Dispensaire de Niaguis), Senegal
 lliiyetoro Dispensary, Zaïre
 liiliiyetoro Dispensary, Zaïre
 liiliiiyetoro Dispensary, Cameroon
 livlvvyetoro Dispensary, Zaïre

 abonza Clinic, Ethiopia
 bbonzb Dental Practice, Zimbabwe
 cbonzc Adventist Seminary and College Dispensary, Tanzania
 dbonzd Medical and Dental Clinic, Tanzania
 ebonze Living Centre, Zimbabwe
 fbonzf Dispensary, Kenya
 gbonzg Adventist Medical Services, Botswana
 hbonzh Dispensary, Uganda
 ibonzi SDA Dispensary, Tanzania
 jbonzj SDA Dispensary, Uganda
 kbonzk Dispensary, Tanzania
 lbonzl Dispensary, Malawi
 mbonzm Dispensary, Kenya
 nbonzn SDA Health Centre, Kenya
 obonzo Clinic, Zimbabwe
 Chileka Dispensary, Malawi
 pbonzp SDA Rural Health Centre, Zambia
 qbonzq es Salaam Magomeni SDA Dispensary, Tanzania
 rbonzr es Salaam Temeke SDA Dispensary, Tanzania
 sbonzs SDA Dispensary, Tanzania
 tbonzt Dispensary, Malawi
 ubonzu Dispensary, Kenya
 vbonzv Adventist College Clinic, Ethiopia
 wbonzw SDA Dispensary, Kenya
 xbonzx Dispensary, Kenya
 ybonzy Lake Mission Clinic, Ethiopia
 zbonzz Clinic, c/o Gimbie Hospital, Ethiopia
 bonz SDA Dispensary, Tanzania
 bonz Clinic, Zimbabwe
 bonz Juu Dispensary, Tanzania
 bonz Dispensary, Uganda
 bonz Dispensary, Tanzania
 bonz Dispensary, Kenya

bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Tanzania
bonz Dispensary, Uganda
bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz Dispensary, Kenya
bonz SDA Dispensary, Uganda
bonz Dispensary, Kenya
bonz SDA Dispensary, Tanzania
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bonz Dispensary, Uganda
bonz Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz SDA Rural Health Services, Kenya
bonz Dispensary, Kenya
bonz Dispensary, Uganda
bonz Dispensary, Uganda
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Kenya
bonz View Dispensary, Malawi
bonz Road SDA Clinic, Kenya
bonz Hill Dispensary, Zambia
bonz Town Clinic, Botswana
bonz Gweru Clinic, Zimbabwe
bonz Dispensary, Malawi
bonz Dispensary, Malawi
bonz Dispensary, Uganda
bonz Clinic, Ethiopia
bonz Dispensary, Tanzania
bonz Dispensary, Malawi
bonz SDA Dispensary, Kenya
bonz Dispensary, Malawi
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bonz SDA Dispensary, Tanzania
bonz Dispensary, Uganda
bonz SDA Dispensary, Tanzania
bonz Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz Dispensary, Botswana
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bonz Dispensary, Malawi
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bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz SDA Clinic, Zimbabwe
bonz SDA Dispensary, Uganda
bonz Dispensary, Uganda
bonz Dispensary, Malawi
bonz Dispensary, Malawi
bonz Dispensary, Malawi
bonz Dispensary, Malawi
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Kenya
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bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz Clinic, Zimbabwe
bonz SDA Dispensary, Kenya
bonz Dispensary, Tanzania
bonz SDA Health Service, Tanzania
bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz SDA Dispensary, Kenya
bonz S. D. A. Dispensary, Kenya
bonz SDA Dispensary, Tanzania
bonz Dispensary, Malawi
bonz Dispensary, KenyaSenzani Dispensary, Malawi
bonz SDA Dispensary, Kenya
bonz Dispensary, Zambia
bonz Dispensary, Malawi
bonz Clinic, Zimbabwe
bonz SDA Dispensary, Tanzania
bonz Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz Memorial Dispensary, Tanzania
bonz SDA Dispensary, Tanzania
bonz Dispensary, Tanzania
bonz SDA Dispensary, Kenya
bonz Dispensary, Kenya
bonz Adventist Academy Clinic, Ethiopia
bonz SDA Health Services, Tanzania

Cuale Dispensary, Angola

Cuble Health Center, Italy
 Cucle Health Center, Portugal
 Cudle Dispensary, Angola

idventist Health Center, Russia

idventist Dental Clinic, Bangladesh

iidventiist Kesejahteraan Ibu Anak, Indonesia

iiidventiist Pengobatan Advent (Bandar Lampung), Indonesia

ivdventivst Pengobatan Advent (Sulawesi Utara), Indonesia

vdventvst Pengobatan Advent Ambon, Indonesia

vidventvist Pengobatan Advent Banjarmasin, Indonesia

viidventviist Pengobatan Advent Curup, Indonesia

viiidventviiist Pengobatan Advent Kasih, Indonesia

ixdventixst Pengobatan Advent Kiaracondong, Indonesia

xdventxst Pengobatan Advent Kupang, Indonesia

xidventxist Pengobatan Advent, Loa Janan, Indonesia

xiidventxiist Pengobatan Advent Lubuk Linggau, Indonesia

xiiidventxiiist Pengobatan Advent Pangkal Pinang, Indonesia

xivdventxivst Pengobatan Advent Ponain, Indonesia

xvdventxvst Pengobatan Advent Pontianak, Indonesia

xvidventxvist Pengobatan Advent Samarinda, Indonesia

xviidventxviist Pengobatan Advent Samosir, Indonesia

xviiidventxviiist Pengobatan Advent UNAI, Indonesia

xixdventxixst Adventist Hospital Midwifery Clinic, Thailand

xxdventxxst Dental Clinic, Thailand

xxidventxxist Clinic, Thailand

xxiidventxxiist SDA Clinic, Guam

xxiiidventxxiiist Adventist Clinic, Taiwan

xxivdventxxivst Gigi Advent (Dental Clinic) (Bandar Lampung), Indonesia

xxvdventxxvst Gigi Advent (Dental Clinic) (North Sumatra), Indonesia

xxvidventxxvist Clinic, Korea

xxviidventxxviist Adventist Clinic, Thailand

xxviiidventxxviiist Adventist Hospital Clinic, Indonesia

xxixdventxxixst View College Medical Clinic, Philippines

xxxidventxxxst Sidempuan Adventist Clinic, Indonesia

xxxidventxxxist SDA Clinic, Western Caroline Islands

xxxiiidventxxxiiist Union College Health Service, Manila

xxxiiidventxxxiiist Medical Clinic, Hong Kong

xxxivdventxxxivst Adventist Clinic, Saipan

xxxvdventxxxvst Clinic, Korea

Andrews Memorial Hospital Dental Clinic, Jamaica

Bndrews Clinic, Venezuela

Cndrews Vista Polyclinic, Puerto Rico

Dndrews Adventist Dispensary, Venezuela

Endrews Hall SDA Health Clinic, Jamaica

Andrews Memorial Clinic and Nursing Home, Barbados
 Andrews Adventista de Barquisimeto, Venezuela
 Andrews Medico Adventista, Mexico
 Andrews Therapy Clinic, Puerto Rico
 Andrews y Dental Escandon, Mexico
 Andrews Kitts Dental Clinic, West Indies
 Andrews Vincent Primary Health Care and Dental Unit, West Indies
 Andrews Vincent SDA Dental Clinic, West Indies
 Andrews Town SDA Clinic, Jamaica

Monument Valley Dental Clinic, Utah, U.S.
 Monument Shores Medical Clinic, Arkansas, U.S.

iadventist Center for Assistance Development (Rio de Janeiro), Brazil
 iidventiist Center for Assistance Development (Campinas), Brazil
 iiidventiist Community Development Center, East Region, Brazil
 ivdventivst Community Development Center (Brooklin Paulista, São Paulo), Brazil
 vdventvst Community Development Center (Jardim Arpoador, São Paulo), Brazil
 vidventvist Community Development Center (Liberdade, São Paulo), Brazil
 viidventviist Medical Clinic, Brazil
 viiidventviiiist Medical Dispensary, Ecuador
 ixdventixst Welfare Center (Goiania), Brazil
 xdventxst Welfare Center (São Paulo), Brazil
 xidventxist Welfare Center, Olimpia, Brazil
 xiidventxiist Welfare Center, South Region, Brazil
 xiiidventxiiiist Adventist Clinic, Brazil
 xivdventxivst Adventist Community Development Center, Brazil
 xvdventxvst Adventist Vocational Center, Brazil
 xvidventxvist Samaritan Clinic, Brazil
 xviiidventxviiist Living Adventist Center, Uruguay
 xviiiidventxviiiist Adventist Welfare Center, Brazil
 xixdventxixst Medical Base, Brazil
 xxdventxxst Medical Base, Brazil
 xxidventxxist Paz Adventist Clinic, Bolivia
 xxiiidventxxiiist de Azucar Dispensary, Uruguay
 xxiiiidventxxiiiist Adventist Medical-Dental Clinic, Brazil
 xxivdventxxivst Catarina Conference Medical Base, Brazil
 xxvdventxxvst Adventist Clinic, Brazil
 xxvidventxxvist Integral Adventist Medical Center, Chile
 xxviiidventxxviiist São Paulo Medical Clinic, Brazil

imbunti Clinic, Papua New Guinea
 iimbuntii Clinic, Vanuatu
 iiimbuntiii Clinic, Solomon Islands
 ivmbuntiv Clinic, Solomon Islands
 vmbuntv Clinic, Papua New Guinea
 vimbuntvi Aid Post, Papua New Guinea

- viimbuntvii Clinic, Solomon Islands
viiiimbuntviii Adventist Medical Centre, Australia
ixmbuntix Clinic, Solomon Islands
xmbuntx Clinic, Solomon Islands
ximbuntxi Clinic, East Vanuatu
xiimbuntxii Clinic, Papua New Guinea
xiiiimbuntxiii Clinic, Solomon Islands
xivmbuntxiv Clinic, Papua New Guinea
xvmbuntxv Clinic, Kiribati
xvimbuntxvi Clinic, Solomon Islands
xviiimbuntxvii Clinic, Solomon Islands
xviiiimbuntxviii Clinic, Solomon Islands
xixmbuntxix Clinic, Vanuatu
xxmbuntxx Clinic, Papua New Guinea
xximbuntxxi Diamond Clinic, Papua New Guinea
xxiimbuntxxii Clinic, Solomon Islands
xxiiiimbuntxxiii Clinic, Papua New Guinea
xxivmbuntxxiv Clinic, Solomon Islands
xxvmbuntxxv Clinic, Solomon Islands
xxvimbuntxxvi Clinic, Solomon Islands
xxviimbuntxxvii Adventist College Clinic, Papua New Guinea
xxviiiimbuntxxviii Clinic, Papua New Guinea
xxixmbuntxxix Quimie Clinic, Vanuatu
xxxmbuntxxx Resolution Clinic, Vanuatu
xxximbuntxxxi Clinic, Vanuatu
xxxiiimbuntxxxii Clinic, Solomon Islands
xxxiiiimbuntxxxiii Adventist College Clinic, Papua New Guinea
xxxivmbuntxxxiv Clinic, Solomon Islands
- Spicer Memorial College Dispensary, India
- adventpura Health Center, Pakistan
bdventpurb Hydrotherapy Institute, Finland
cdventpurc Health Education Center, Pakistan
Seventh-day Adventist Dental Services, Pakistan
- Bridge Clinic, Lesotho
Briidge Clinic, Lesotho
Briiidge Health Centre, Lesotho
Brivdge Health Centre, Lesotho
Brvdge Eye Services, Swaziland

Clinique La Lignière

CLINIQUE LA LIGNIÈRE. *See* [Lake Geneva Sanitarium](#).

Clinton Theological Seminary

CLINTON THEOLOGICAL SEMINARY. An educational institution that operated at Clinton, Missouri, from 1910 to 1925 for a German-speaking constituency. Among the thousands of Germans who migrated to the United States during the nineteenth century and settled in the Midwest, many became Seventh-day Adventists and conducted worship in their native tongue. In order to educate German-speaking ministers, Union College (established in 1891) operated a German Training Department. Then, in 1910, a separate institution was established for this purpose at Clinton, Missouri, known as Clinton German Seminary, a junior college, with affiliated grade school and academy. It occupied the buildings of old Baird College. An emphasis was placed on the German language, and public meetings were held in German. From the first, interest on the part of the German-American youth was less than enthusiastic. They desired to become Americans and learn to use the English language without a handicap. The first year, 105 students were enrolled in the college and 17 in the junior department. From 1915 the *Statistical Report* listed the school as a senior college. The enrollment slowly climbed until in its peak year (1917) there were 210 students in grades 9 and above, but only 30 of these were in the important seminary years beyond the secondary level, where they would be trained especially for the German work. College enrollment reached an all-time high of 43 in 1922.

The anti-German feeling built up during World War I (reflected in the change of the name of the school to Clinton Theological Seminary in 1917), militated against teaching in German and further prejudiced the young people against segregation in a German school. After the war the shift of sentiment toward educating the young people in English, together with financial losses owing to small enrollment, caused the school to cease operation in 1925, at which time it united with Broadview College and Theological Seminary (see [Broadview Academy](#)).

Clipperton Island

CLIPPERTON ISLAND. *See* [French Polynesia](#).

Close of Probation

CLOSE OF PROBATION. *See* [Probation](#).

Cobban, Franke Flowers

COBBAN, FRANKE FLOWERS (1886—1974). Nurse and administrator. A native of South Dakota, she entered denominational work in 1904 at Battle Creek Sanitarium. In succeeding years, she served at Washington Sanitarium and Hospital, the Harding Rural Rest Home in Ohio, and the General Conference Medical Department. She became instructor of nurses at the White Memorial Hospital and Glendale Sanitarium and Hospital in California. She also worked as director of nurses at the St. Helena Sanitarium in California. In 1971 she was chosen for the Hall of Fame in the Northern California Chapter of ASDAN (Association of SDA Nurses).

Cobban, Harold Henry

COBBAN, HAROLD HENRY (1882—1962). Assistant treasurer, missionary. He graduated from Mount Vernon Academy (1904), and was married to Grace Thornton (1905). For the next two years he worked in the treasurer's office of the General Conference, and then spent a term of service in Jamaica, Panama, and Trinidad. He again took up his work in the General Conference treasurer's office and remained there until his retirement in 1951. He helped establish treasury offices in South America and the Far East.

Coggeshall, Richard H.

COGGESHALL, RICHARD H. (1845—1930). Publishing house worker. Shortly after his baptism in 1867 he joined the staff of the Review and Herald publishing house as a compositor. In 1885 he was sent to Basel, Switzerland, to assist in the establishment of a publishing house there. Two years later he was sent to Oslo, Norway, on a similar mission. On returning to the United States, he continued with the Review and Herald until 1902.

Colcord, George W.

COLCORD, GEORGE W. (1843—1902). Educator, administrator. He was the founder of Milton Academy (1887) in Oregon, a forerunner of Walla Walla College (1892), and also of Graysville Academy (1892), which developed into the Southern Training School, Southern Missionary College, and now Southern College of Seventh-day Adventists. He was twice president of the Illinois Conference, and for the last several years of his life taught church school in Colorado.

Colcord, Willard Allan

COLCORD, WILLARD ALLAN (1860—1935). Minister, editor. Educated at Battle Creek College, he preached in Iowa (1886—1888) and engaged in editorial work for the General Conference (1888—1893). For two years during this period he served as secretary of the General Conference. He then went to Australia for editorial and administrative work (1893—1902). On returning to the United States, he taught for two years at Union College (1902—1904), then became a secretary (under the chair) of the Religious Liberty Department (1904—1910) and was also on the book committee of the *Review and Herald* publishing house (1907—1914). At this time he lost faith in the doctrines and leadership of the Seventh-day Adventist Church and disassociated himself from the church. About 20 years later, in 1934, he published a retraction of his position in the *Review and Herald* and was received back into church fellowship.

Cole, John Martin

COLE, JOHN MARTIN (1862—1937). Missionary, administrator. He was born in Ireland, but grew up in Nebraska, U.S.A. He entered the ministry in 1884, preaching in the North Pacific Conference (Oregon and Washington), was ordained in 1890, and in 1893 went on the second cruise of the *Pitcairn* for mission service in Fiji and Norfolk islands. On returning to the United States, he again preached in Oregon (1897—1909), and then served as president of the South Australian Conference (1909—1911). After terms as president of the New Zealand Conference (1911—1915), of the North New Zealand Conference (1915—1916), and of the New South Wales Conference (1916—1926), he returned to the United States and preached in Illinois and western Washington (1926—1928). His last appointment was to the Leeward Islands Conference, where he served as president (1928—1930).

Colegio Adventista Antilliano

COLEGIO ADVENTISTA ANTILLIANO. *See* [Cuba Adventist Seminary](#).

Colégio Adventista Brasileiro

COLÉGIO ADVENTISTA BRAZILEIRO. *See* [Brazil College](#).

Colegio Adventista Chileno

COLEGIO ADVENTISTA CHILENO. *See* [Chile Adventist Education Center](#).

Colegio Adventista de Antofagasta

COLEGIO ADVENTISTA DE ANTOFAGASTA. *See* [Antofagasta Adventist Academy](#).

Colegio Adventista de Asunción

COLEGIO ADVENTISTA DE ASUNCIÓN. *See* [Asunción Adventist Academy](#).

Colegio Adventista de Bolivia

COLEGIO ADVENTISTA DE BOLIVIA. *See* [Bolivia Adventist Educational Complex](#).

Colégio Adventista de Butiá

COLÉGIO ADVENTISTA DE BUTIÁ. *See* [Paraná Adventist Academy](#).

Colegio Adventista de Chile

COLEGIO ADVENTISTA DE CHILE. *See* [Chile Adventist Educational Center](#).

Colegio Adventista de Concepcion

COLEGIO ADVENTISTA DE CONCEPCION. *See* [Concepcion Adventist Academy \(Chile\)](#).

Colegio Adventista de Cuba

COLEGIO ADVENTISTA DE CUBA. *See* [Cuba Adventist Seminary](#).

Colegio Adventista de las Antillas

COLEGIO ADVENTISTA DE LAS ANTILLAS. *See* [Antillian Adventist University](#).

Colegio Adventista de Las Condes

COLEGIO ADVENTISTA DE LAS CONDES. *See* [Las Condes Adventist Academy](#).

Colegio Adventista de Miraflores

COLEGIO ADVENTISTA DE MIRAFLORES. *See* [Miraflores Adventist Academy](#).

Colegio Adventista de Munguluni

COLEGIO ADVENTISTA DE MUNGULUNI. *See* [Mozambique Adventist Seminary](#).

Colegio Adventista de Puerto Rico

COLEGIO ADVENTISTA DE PUERTO RICO. *See* [Metropolitan Adventist Academy \(Puerto Rico\)](#).

Colegio Adventista de Quito

COLEGIO ADVENTISTA DE QUITO. *See* [Quito Adventist Academy](#).

Colegio Adventista de Resistencia

COLEGIO ADVENTISTA DE RESISTENCIA. *See* [Resistencia Adventist Academy](#).

Colegio Adventista de Sagunto

COLEGIO ADVENTISTA DE SAGUNTO. *See* [Sagunto Adventist College](#).

Colegio Adventista de Salvador

COLEGIO ADVENTISTA DE SALVADOR. *See* [Salvador Adventist Academy](#).

Colegio Adventista de San Cristobal

COLEGIO ADVENTISTA DE SAN CRISTOBAL. *See* [San Cristobal Adventist Secondary School](#).

Colegio Adventista de Titicaca

COLEGIO ADVENTISTA DE TITICACA. *See* [Titicaca Adventist Academy](#).

Colegio Adventista de Ucayali

COLEGIO ADVENTISTA DE UCAYALI. *See* [Ucayali Adventist Academy](#).

Colegio Adventista del Ecuador

COLEGIO ADVENTISTA DEL ECUADOR. *See* [Ecuador Adventist Academy](#).

Colegio Adventista del Pacífico

COLEGIO ADVENTISTA DEL PACÍFICO. *See* [Pacific Adventist Academy](#).

Colegio Adventista del Plata

COLEGIO ADVENTISTA DEL PLATA. *See* [River Plate Adventist University](#).

Colegio Adventista do Huambo

COLEGIO ADVENTISTA DO HUAMBO. *See [Angola Academy](#).*

Colegio Adventista Dominicano

COLEGIO ADVENTISTA DOMINICANO. *See* [Dominican Adventist Academy](#).

Colegio Adventista Emmanuel

COLEGIO ADVENTISTA EMMANUEL *See* [Emmanuel Adventist Secondary School](#).

Colegio Adventista Enriquillo

COLEGIO ADVENTISTA ENRIQUILLO *See* [Enriquillo Adventist Secondary School](#).

Colegio Adventista Juan Pablo Duarte

COLEGIO ADVENTISTA JUAN PABLO DUARTE. *See* [Juan Pablo Duarte School \(Barahona\)](#); [Juan Pablo Duarte School \(San Juan de la Maguana\)](#); [Juan Pablo Duarte Secondary School \(San Pedro de Marcors\)](#).

Colegio Adventista La Paz

COLEGIO ADVENTISTA LA PAZ. *See* [La Paz Adventist Academy](#).

Colegio Adventista Maranatha

COLEGIO ADVENTISTA MARANATHA. *See* [Maranatha Adventist Secondary School](#).

Colegio Adventista Maria Trinidad Sanchez

COLEGIO ADVENTISTA MARIA TRINIDAD SANCHEZ. *See* [Maria Trinidad Sanchez Secondary School](#).

Colegio Adventista Ozama

COLEGIO ADVENTISTA OZAMA. *See* [Ozama Adventist Secondary School](#).

Colegio Adventista Santiago Sur

COLEGIO ADVENTISTA SANTIAGO SUR. *See* [South Santiago Adventist Academy](#).

Colegio Camerero

COLEGIO CAMERERO. *See* [River Plate Adventist University](#).

Colégio Cruzeiro do Sul

COLÉGIO CRUZEIRO DO SUL. *See* [Cruzeiro do Sul Adventist Academy](#).

Colegio del Pacífico

COLEGIO DEL PACÍFICO *See* [Pacific Academy](#).

Colegio Industrial Colombo-Venezolano

COLEGIO INDUSTRIAL COLOMBO-VENEZOLANO. *See* [Colombia Adventist University](#).

Colégio Internacional de Curityba

COLÉGIO INTERNACIONAL DE CURITYBA. *See* [Brazil](#).

Colegio Libertad

COLEGIO LIBERTAD. *See* [Liberty Secondary School](#).

Colegio Linda Vista

COLEGIO LINDA VISTA. *See* [Linda Vista Academy](#).

Colegio Max Trummer

COLEGIO MAX TRUMMER. *See* [Adventist Atlantic Secondary School](#).

Colegio Mixto Adventista El Progreso

COLEGIO MIXTO ADVENTISTA EL PROGRESO. *See* [Progreso Adventist Co-educational School](#).

Colegio Modelo Adventista

COLEGIO MODELO ADVENTISTA. *See* [Colombian Islands Mission Secondary School](#).

Colegio Modelo Central

COLEGIO MODELO CENTRAL. *See* [Model Central Secondary School](#).

Colegio Nicanor Gonzalez Mendoza

COLEGIO NICANOR GONZALEZ MENDOZA. *See* [Nicanor Gonzalez Mendoza Secondary School](#).

Colegio Porteño Adventista

COLEGIO PORTEÑO ADVENTISTA. *See* [Adventist Port Academy](#).

Colegio Ricardo Greenidge

COLEGIO RICARDO GREENIDGE. *See* [Richard Greenidge Academy](#).

Colegio Salud y Saber

COLEGIO SALUD Y SABER. *See* [Health and Knowledge Secondary School](#).

Colegio Union

COLEGIO UNION. *See* [Union Adventist Educational Complex](#).

Colegio Vocacional Adventista de Nicaragua

COLEGIO VOCACIONAL ADVENTISTA DE NICARAGUA. *See* [Adventist Vocational School of Nicaragua](#).

Colegio Vocacional de America Central

COLEGIO VOCACIONAL DE AMERICA CENTRAL. *See* [Central American Adventist University](#).

Colegio Vocacional y Profesional Montemorelos

COLEGIO VOCACIONAL Y PROFESIONAL MONTEMORELOS. *See [Montemorelos University](#).*

Collège Adventiste Antilles-Guyane

COLLÈGE ADVENTISTE ANTILLES-GUYANE. *See* [Antilles Guyane Adventist Secondary School](#).

Collège Adventiste d'Antarandolo

COLLÈGE ADVENTISTE D'ANTARANDOLO. *See* [Antarandolo Adventist School](#).

Collège Adventiste de Bouaké

COLLÈGE ADVENTISTE DE BOUAKÉ (Ivory Coast). *See* [Bouaké Adventist Secondary School](#).

Collège Adventiste de Dogba

COLLÈGE ADVENTISTE DE DOGBA. *See* [Dogba Secondary School](#).

Collège Adventiste de Gitwe

COLLÈGE ADVENTISTE DE GITWE. *See* [Gitwe Adventist Secondary School](#).

Collège Adventiste de Kivoga

COLLÈGE ADVENTISTE DE KIVOGA. *See* [Kivoga Secondary School](#).

Collège Adventiste de Rwankeri

COLLÈGE ADVENTISTE DE RWANKERI. *See* [Rwankeri Adventist Secondary School](#).

Collège Adventiste de Sangmelima

COLLÈGE ADVENTISTE DE SANGMELIMA. *See* [Sangmelima Adventist Secondary School](#).

Collège Adventiste de Soamanandrarinny

COLLÈGE ADVENTISTE DE SOAMANANDRARINY. *See* [Soamanandrarinny Adventist Secondary School](#).

Collège Adventiste de Songa

COLLÈGE ADVENTISTE DE SONGA. *See* [Songa Institute](#).

Collège Adventiste d'Ivoamba

COLLÈGE ADVENTISTE D'IVOAMBA. *See* [Antarandolo Adventist School](#).

Collège Adventiste du Cap-Haitien

COLLÈGE ADVENTISTE DU CAP-HAITIEN. *See* [Cap-Haitien Adventist Academy](#).

College Food

COLLEGE FOOD. A food factory that operates in cooperation with denominational educational institutions in Korea. Soonan Euimyung School has operated a farm and produced various agricultural products from its early days.

In 1914 the Soonan Euimyung School purchased farmland with the assistance of the denomination and established an industrial department. Through this industrial program the school has offered its students an opportunity to earn their school expenses and be self-supporting.

In May 1927 a food factory was built, and the work of production and sales of health foods commenced in earnest. The foods produced at the Euimyung School food factory quickly gained public acceptance in Korea and won second place in the countrywide bazaar conference for Korean products, which opened in Seoul in April 1928. This happened even though the Euimyung School products exhibit was closed on Sabbath.

At that time there were 50 outlets in Seoul, one in Japan, and one in China. The school was subsequently taken over by the Japanese government, and because of religious persecution and the dissolution of the church, production halted.

Once Korea was liberated from Japan, the church reorganized and our college reopened. Because of our concept of education, the college planned a farm and a ranch, and purchased six milk cows in 1948. Milk customers at that time were missionary families, government dignitaries, and foreign embassy personnel. The milk output in 1955 was 5,500—6,600 pounds (2,500—3,000 kilograms) a day, and the milk was delivered by carriage.

In May 1959 George S. Haley was appointed as College Industrial Department head. He erected a milk plant. In 1972 College Food developed and produced different flavors of ice cream (chocolate, vanilla, and strawberry) and processed various vegemeat products, as well as soy milk and peanut butter.

After Korean Sahmyook Food was established by the church in 1978, the college food company stopped producing foods and devoted itself to milk production. In 1984 a new milk plant of 16,000 square feet (1,487 square meters) was built. Daily output of milk was 88,000 pounds (40,000 kilograms) in 1987, with 60 outlets.

In 1988 the name was changed to College Food and its operation separated from the college. In December of the same year College Food purchased 7.9 million square feet (736,201 square meters) of forestland near Hongchun, Kangwon-do for a new pasture site. After that, College Food began marketing developed chocolate milk, light milk, and yogurt and put them on the market.

Milk production at the plant is now 110,000—132,000 pounds (50,000—60,000 kilograms) a day, and the number of outlets is 90, with 98 employees involved in the production of chocolate milk, skim milk, light milk, yogurt drink, and ice cream. College Food has contributed greatly to the development of Korean Sahmyook University.

College Health Foods

COLLEGE HEALTH FOODS *See* [Inter-American Health Food Company, Trinidad.](#)

College of Arts and Sciences

COLLEGE OF ARTS AND SCIENCES. *See* [Andrews University](#); [La Sierra University](#).

College of Medical Evangelists

COLLEGE OF MEDICAL EVANGELISTS. *See* [Loma Linda University](#).

College of Technology

COLLEGE OF TECHNOLOGY. *See* [Andrews University](#).

College Press

COLLEGE PRESS. *See* [University Printers](#).

Collège Vertières

COLLÉGE VERTIÈRES. *See* [Haitian Adventist College](#).

College View Academy

COLLEGE VIEW ACADEMY. A day school on the secondary level located in Lincoln, Nebraska, and closely associated with Union College. The faculty and staff numbered 13 in 1993. When Union College was founded in 1891, of the several hundred students enrolled, nearly all were taking work comparable to secondary or elementary grades. The courses were “English Preparatory Course,” comparable to the junior high school course of today (grades 7, 8, 9); the “Preparatory Course” of three years, comparable to the senior high school course today (grades 10, 11, and 12); and the regular college courses. Students were allowed to range over the offerings, taking classes on different levels. In 1907 for the first time an academy curriculum of four years was offered. However, the administration was the same for college and academy, and the college teachers taught academy classes. In 1915, for the first time college students outnumbered academy students in some departments, and graduating classes were separated. In 1924 the academy was organized as a separate department, and in 1932 a separate principal was named for Union College Academy.

On July 1, 1962, the Helen Hyatt Elementary School and the academy began operating as the Seventh-day Adventist Schools of Lincoln under the joint management of the College View church and Union College. At that time the name was changed to College View Academy.

Ground was broken for a \$285,000 academy building Sept. 3, 1961, and the building was occupied Feb. 17, 1963. In 1964 the Seventh-day Adventist churches in Lincoln united as constituents of the K-12 system, combining under the name of “The SDA Schools of Lincoln,” with the College View Academy the cap sheaf of the system.

Principals: C. L. Newkirk, 1963—1964; G. E. Thompson, 1964—1970; Henry Wooten, 1970—1971; D. A. Potter, 1971—1973; Oren W. Hewitt, 1973—1975; G. G. Davenport, 1975—1977; Dean Holmes, 1977—1979; Gary Bollinger, 1979—1983; Kenneth Utt, 1983—1985; Gary Bollinger, 1985—1989; Michael Schwartz, 1989— .

Collegedale Academy

COLLEGEDALE ACADEMY. A coeducational day and boarding school on the senior high school level, affiliated with Southern Missionary College, at Collegedale, near Chattanooga, Tennessee. It is owned and operated by the Georgia-Cumberland Conference. The parent institution, founded in 1893 as the Graysville Academy (later Southern Training School) at Graysville, Tennessee, was moved to Collegedale, Tennessee, and reopened in 1916 as Southern Junior College, which became a senior college in the spring of 1944 (*see* [Southern College of Seventh-day Adventists](#)).

Until 1936 grades 9 through 12 were organized as an integral part of the junior college program, but in that year the secondary school was given a separate status and renamed Collegedale Academy. In 1968 the Greater Collegedale School System was organized with its own board of trustees (made up of personnel from the Georgia-Cumberland Conference of Seventh-day Adventists, the Collegedale and Ooltewah Seventh-day Adventist churches), and since that time has carried the entire responsibility for the financial support and management of Collegedale Academy.

Collegedale Academy has been accredited since 1938 by the Tennessee State Department of Education, the Southern Association of Colleges and Secondary Schools, and the SDA Board of Regents. At the beginning of the 1992—1993 school year, the academy had an enrollment of 229 and a staff of 18 full-time teachers, 13 of whom hold master's degrees.

Principals: D. C. Ludington, 1944—1947; J. C. Gaitens, 1947—1949; M. J. Sorenson, 1949—1951; W. B. Higgins, 1951—1957; P. J. Hoar, 1957—1959; J. R. Siebenlist, 1959—1961; Kenneth Stewart, 1961—1964; F. H. Hewitt, 1964—1968; R. M. Barrow, 1968—1980; Dean E. Maddock, 1980—1987; Hamlet Canosa, 1987—1991; Kermise Rowe, 1991—. Before 1944 the academy was under the direction of the president of Southern Missionary College.

Colleges and Universities

COLLEGES AND UNIVERSITIES. *See* [Schools, Seventh-day Adventist](#); also names of specific institutions.

Collegiate Adventists for Better Living (CABL)

COLLEGIATE ADVENTISTS FOR BETTER LIVING (CABL). An organization formed in 1972 to stimulate campus interest in a temperate and well-balanced lifestyle. The organizational process took place at Southwestern Adventist College in Keene, Texas. Its objective is to serve as a collegiate version of the American Health and Temperance Society and to provide a forum for students to demonstrate positive convictions while building camaraderie and support for a healthful lifestyle. Overseen by the Health and Temperance Department of the North American Division, CABL sponsors rallies, oratorical competitions, and a wide variety of other programs and activities in the interest of drug prevention and positive living.

Collonges-Sous-Salève Adventist Institute

COLLONGES-SOUS-SALÉVE ADVENTIST INSTITUTE. *See* [Salève Adventist Institute](#).

Colombia

COLOMBIA. A republic in the northwestern part of South America. Included in its territory are the islands of San Andrés, Providencia, and Santa Catalina, in the Caribbean Sea about 130 miles (210 kilometers) from the coast of Nicaragua, and the islands of Malpelo and Gorgona in the Pacific Ocean. The mainland is bounded on the north by the Caribbean Sea, on the east by Venezuela and Brazil, on the west by the Pacific Ocean and Panama, and on the south by Ecuador and Peru. Colombia, with an area of 439,735 square miles (1.1 million kilometers), is the fourth-largest country in South America.

Although Colombia is situated in the tropics, its climate varies with altitude from hot near the sea level to temperate in the highlands and cold in the Andes, whose peaks are covered with perpetual snow. The population of the country (1994) is 35.6 million.

Colombia was inhabited largely by the Chibcha Indians before the arrival of Europeans. In 1499 Alonso de Ojeda, a Spanish explorer, discovered what is now Colombia, and Spanish domination was established in 1538 by Jiménez de Quesada. In 1564 Colombia became a part of the presidency of New Granada under the viceroyalty of Peru.

The wars of independence are usually dated from 1781, when new taxation laws caused an Indian uprising. The rebellion was crushed, but the spirit of revolt persisted. Independence was gained in 1819, and on Dec. 17, 1819, Simón Bolívar united Venezuela and New Granada under the name of Republic of Colombia. Soon afterward this union, which in time included Ecuador also, became known as Gran Colombia and lasted until 1830. Since independence there have been repeated changes of government.

The language of Colombia is considered by some to be the purest Spanish in Latin America. Freedom of worship is guaranteed by the constitution, but Roman Catholicism was restored to the position of the state religion in 1957, some 20 years after its disestablishment in 1936. Protestantism is well represented among the different classes of society.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Colombia is a part of the Colombia Union Conference, which in turn is part of the Inter-American Division. Statistics (1993) for *Colombia*: churches, 448; members, 116,758; church or elementary schools, 71; ordained ministers, 113; licensed ministers, 73; teachers, 244. Headquarters address: Carrera 84, no. 33B-69, Medellín.

Statistics (1993) for the missions and conferences—*Atlantic Colombia Mission*: churches, 98; members, 26,261; church schools, 13; ordained ministers, 17; licensed ministers, 15; teachers, 13. Headquarters: Barranquilla. *Colombian Islands Mission*: churches, 7; members, 629; church schools, 2; ordained ministers, 3; teachers, 19. Headquarters: San Andrés Island. *East Colombia Conference*: churches, 111; members, 32,108; ordained ministers, 21; credentialed missionaries, 18. Headquarters: Bucaramanga. *Pacific Colombia Conference*: churches, 91; members, 27,762; church schools, 12; ordained ministers, 24;

teachers, 23. Headquarters: Cali. *Upper Magdalena Conference*: churches, 130; members, 34,831; church schools, 17; ordained ministers, 31; licensed ministers, 16; teachers, 13. Headquarters: Bogotá.

For territories of the conferences and missions, see [Inter-American Division](#).

Institutions

Institutions. Adventist Atlantic Secondary School; Colombia Adventist University; Colombian Islands Mission Secondary School; El Llano Adventist Vocational Institute; Emmanuel Adventist School; Liberty Secondary School; Pacific Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. The beginning of the work in mainland Colombia is usually dated about 1916 or 1917, although the area continued to be listed in the Adventist mission records as “unentered” until 1921. In 1894 Frank C. Kelley went from the United States to Bogotá as a self-supporting missionary, paying his expenses by teaching English and selling photographic goods. He returned to his homeland, married, and went again to Colombia, but his wife’s health required their return to the homeland in 1899, before any fruitage of their work was evident. The Kelleys returned again to Colombia in December 1920, when they worked for two and a half years before taking permanent return in 1923. About the turn of the century SDAs entered the islands of San Andrés and Providencia, which belong to Colombia but are situated some 200 miles (320 kilometers) north of Colón, Panama, and are inhabited mostly by non-Catholic English-speaking people. In 1901 S. Parker Smith (son of Uriah Smith) and his wife opened a school on San Andrés. In 1908 Smith wrote in the *Review and Herald* that there was a church of 19 members on the first island and a larger one on the other, and that SDA work was carried largely through the school on the islands. These islands were assigned to the West Caribbean Conference at that time.

A report in the *Review and Herald* late in 1915 states concerning mainland Colombia that “self-supporting workers have been in this field; but until a few weeks ago no regular conference work had ever been opened there.” Later reports show that B. E. Connerly, a minister of the West Caribbean Conference, had entered Colombia and had begun to prepare the field with health books for the eventual opening of a mission. He worked mainly in Barranquilla and Medellín. During 1916 and 1917, several colporteurs went into Colombia, among them Gilbert Schwerin, Harold C. Brown, and George A. Kneeland. They sold *Guía Práctica de la Salud* (“Practical Guide to Health”), *Heraldos del Provenir* (“Heralds of the Future”), and *El Rey que Viene* (“The Coming King”).

When Schwerin was in Bogotá, he sold a book to a shoe store owner by the name of Salvador Plata, who later became interested in SDA teachings. In 1921 another colporteur, L. V. Cleaves, went to Bogotá and also made contact with Salvador Plata, who introduced him to his brothers, Eugenio and Carlos. Cleaves studied the Bible with them, and when others joined the group (among them Francisco and Manuel Hernandez, Joaquin Rincón, and the Lemoine family), a Sabbath school was formed. Late in 1921 E. Max Trummer,

then president of the West Caribbean Conference, of which Colombia formed a part, visited Bogotá and held the first SDA public meetings in the country. Two years later, in 1923, Francisco Hernandez and Eugenio and Carlos Plata were baptized in Bogotá. Trummer organized a church there in 1923.

In 1921 a box of SDA books was sent to the seaport of Cartagena. When no one claimed it, the books were finally distributed among the members of the local Presbyterian congregation, whose pastor, Antonio Redondo, became interested in SDA doctrines through reading them.

In 1922 Trummer conducted the first baptism in Colombia, at which time Antonio Redondo and his wife and daughter were baptized in the Sinú River near a small town called Cereté. Thereafter, Redondo became a Bible instructor and went to Barranquilla, where he gathered Moisés Valdés, Manuel Martínez, Modesto Mayorga, Sebastián Meléndez, and Gonzalo Luna Escandón into the first group to be baptized there. They formed the nucleus of a church that was organized in Barranquilla in 1924, the second in the Colombian Mission.

Organization and Growth. In 1922 Colombia was organized as a mission in the Central American Mission (the next year in the Caribbean Union Mission), with Trummer as its first superintendent, and headquarters at Bogotá. In 1925 the territory of Colombia was divided into four local missions: the Atlantic Colombia, with offices at Barranquilla; the Antioquian, with offices at Medellín; the Central Colombia, with offices at Bogotá; and the Pacific Colombia, with offices at Cali. However, it took several years to staff all these missions. Not until 1927 did George C. Nickle and his wife go to Cali to organize the work in that city.

In 1927 the Colombia Venezuela Union, composed of Colombia, Venezuela, and the island of Curaçao, was organized at a meeting held at the Inter-American Division office in Balboa, Canal Zone, Panama. The first union committee meeting in Colombia was held Aug. 15, 1929. The union headquarters were first established in Cali, Colombia. At that time H. E. Baasch was union president; J. B. Ross, secretary-treasurer; Fred Steeves, publishing secretary; and Carlos Plata, press secretary. On Feb. 23, 1930, the union offices were moved to Medellín, where they have remained. In 1932 the first church property in Bogotá was bought.

With minor variations, the territorial division of Colombia was maintained until on Jan. 17, 1941, the work on the mainland of Colombia was reorganized into three missions: the Upper Magdalena Mission, the Atlantic Colombia Mission, and the Pacific Colombia Mission, with headquarters in Bogotá, Barranquilla, and Cali, respectively.

In 1951 the Colombian Islands were transferred from the Central American Union to the Colombia-Venezuela Union and the Atlantic Colombia Mission. In 1955 they became a separate mission.

The Colombian Union Conference was reorganized in 1989 and in 1993, with five missions or conferences: the Atlantic Colombia Mission, the Colombian Islands Mission, the East Colombia Conference, the Pacific Colombia Conference, and the Upper Magdalena Conference.

Health, Education, and Welfare Work. In 1936 a union training school near the city of Medellín was established, later known as the Instituto Colombo-Venezolano, and now as Colombia Adventist University.

The Voice of Prophecy radio program is broadcast over several national radio stations and is favorably received by the public. Welfare activities fostered by the SDA Church are liberally supported by numerous merchants.

Seventh-day Adventists are well known in even the most isolated sections of the country for their health principles, clean living, and strict honesty. Except in the case of ecclesiastical opposition, which at times has developed into persecution during periods of political instability, government authorities generally grant liberty to SDAs to promote various activities.

Colombia Adventist University

COLOMBIA ADVENTIST UNIVERSITY (Corporacion Universitaria Adventista; formerly Colombia-Venezuela Union College). A coeducational boarding school on the junior college level situated in Santa Teresita, a suburb of Medellín, Colombia, on a 60-acre (25-hectare) farm known as El Noral. Operated by the Colombia Union Conference through a school board, the college serves a union constituency of more than 115,000 members.

The school year runs from February to October. Instruction is in Spanish. After operating on a yearly renewal of registration the school was granted an operating permit by the Colombian Ministry of Education on Dec. 19, 1958. Although the school was founded especially for the benefit of Seventh-day Adventist young people from Colombia and Venezuela, it receives a limited number of students of other faiths.

Established in 1936, the school opened on Feb. 15, 1937, with 12 students under the direction of G. W. Chapman, with Mrs. Chapman, R. D. Buckner, and Mercedes Castro on the faculty. Known as the Colegio Industrial Colombo-Venezolano (Colombia-Venezuela Industrial College), it occupied for one year a two-story house in a section of Medellín known as Aranjuez. Then for four years the school operated on a small rented farm known as La Mariela, five miles (eight kilometers) from Medellín, and the name was changed to Academia Colombo-Venezolano (Colombia-Venezuela Academy). The first class graduated in 1940.

In July 1941 the school was moved to El Noral (purchased for 21,000 pesos). Two concrete dormitories were built at the foot of a hill. During the first years the second floors served as dormitory rooms for students, and the ground floors were used as teachers' quarters, kitchen, dining room, chapel, and classrooms. Two teachers' cottages were also built, and farm buildings were remodeled to serve as a bakery, a carpenter and print shop, and a cottage for the caretaker.

In 1945 a reinforced concrete administration building was erected, the second floor housing an ample kitchen and a large dining room, and the first floor the administrative offices, classrooms, the laundry, and a small store. In 1948 the school adopted the name Instituto Colombo-Venezolano (also known as Colombia-Venezuela Union College and before 1948 as Colombia-Venezuela Union Training School).

In 1952 a large court for games and sports was built by student labor. The printshop and an elementary school were constructed in 1954. A new entrance to the school was opened in 1957, and was later paved. An auditorium was built in 1961 and furnished in 1962 with new benches and an electric organ. The organ was assembled on the campus and its cabinet built in the carpenter shop. Additional teachers' homes brought the total residences to 10.

The small-scale industries include a print shop, bakery, carpentry shop, book bindery, and farm.

The program followed for several years included five years of primary instruction, six years of secondary, plus one year of specialized training. In 1960 the addition of another year of specialized instruction gave the school junior college rating. During 1963 the school

board standardized the graduation requirements of the ministerial, normal, secretarial, commercial, and music courses. Ninety percent of the SDA workers in the Colombia Union have graduated from this school.

The music building of the college was inaugurated Dec. 4, 1973. The facility provides four teaching studios, 10 practice rooms, a large hall for ensemble rehearsals and recital functions of the department, a group piano studio, a department office, and a broadcast/recording suite.

The school publishes a prospectus combined with the annual, called the Omega.

Presidents: G. W. Chapman, 1937—1940; R. O. Garner, 1941 (acting); G. W. Chapman, 1942; W. H. Wineland, 1943—1945; C. L. Powers, 1946—1948; Clyde Bushnell, 1949; W. E. Aeschlimann, 1949—1951; D. H. Baasch, 1952; F. H. McNeil, 1953; A. R. Monteith, 1954—1956; Gilberto Bustamante, 1957—1964; Guillermo Krieghoff, 1965—1970; Luis A. Flórez, 1971—1975; Donaldo J. Thomann, 1975—1976; Esteban Beleno, 1976—1979; Miguel Angel Lopez, 1979—1982; Edmundo Alva, 1982—1985; Esteban Baleno (acting), 1985—1986; Edgar Escobar, 1986—1990; Leonardo Suescun, 1990—1993; Edgardo Munoz, 1993—1994; Gamaliel Florez, 1994— .

Colombian Islands Mission

COLOMBIAN ISLANDS MISSION. *See* [Colombia](#); [Inter-American Division](#).

Colombian Islands Mission Secondary School

COLOMBIAN ISLANDS MISSION SECONDARY SCHOOL (Colegio Modelo Adventista; formerly San Andrés Secondary School). A coeducational secondary school offering a complete national secondary program, situated on the island of San Andrés and serving the three small Colombian islands of San Andrés, Providencia, and Santa Catalina. The secondary students attending from Providencia board with families in San Andrés. Until 1973 the secondary school used part of the facilities of the primary school, but in 1974 two classrooms were added to help accommodate the secondary students. The school was established in 1964 under the direction of Jaime Perry, and is recognized by the SDA Board of Regents and the Colombian government. In 1993 the school functioned in a new installation in Bahía del Cove. In 1993 the school had a faculty and staff of 14.

Principals: Jaime Perry, 1964—1965; Prudence Ashley Grayman, 1965—1966; Jorge Newball, 1966—1967; Pablo Amaya, 1967—1968; Jorge Newball, 1968—1970; Félix Hurtado, 1970—1971; Lina Acosta, 1971—1972; Félix Hurtado, 1972—1973; Alonso Flórez, 1973—1974; Dorance Gordon, 1974—1975; Juan Alberto Díaz, 1976—1978; José E. García, 1979; Raúl Parra, 1980—1981; Esteban Beleño, 1982—1983; Lixberth Ruiz, 1984—1987; Wilson Rojas, 1988—1992; John Newlove, 1993—1994; Alejandro Veloza, 1994— .

Colombian Union Conference

COLOMBIAN UNION CONFERENCE. *See* [Colombia](#); [Inter-American Division](#).

Colorado

COLORADO. *See* [Central States Conference](#); [Colorado Conference](#); [Rocky Mountain Conference](#).

Colorado Conference

COLORADO CONFERENCE. A unit of church organization that included the state of Colorado and also San Juan County in New Mexico. (*See also* [Central States Conference](#).) On Feb. 8, 1981, the Colorado Conference was merged with the Wyoming Conference to form the Rocky Mountain Conference. The Colorado Conference was part of the Central Union Conference.

History

History. 1. *Beginnings of the Work in Colorado.* Shortly after the gold rush to Colorado in the early 1860s a young Seventh-day Adventist girl came across the plains of Kansas and Colorado in a covered wagon and found work in the home of a miner in Denver. She later married a miner named Shaw and they made their home in Golden. Their son, J. L. Shaw, was for years the treasurer of the General Conference. The second SDA in Colorado was Mrs. Amy Dart, who settled in Boulder in 1872 and began to circulate SDA publications. That same year James and Ellen White spent some time in Colorado recuperating their health. They bought a 40-acre (15-hectare) tract in the mountains back of Boulder and made contact with the two lone SDAs in the state. D. M. Canright, who came to see the Whites in their retreat, visited the Shaws at Golden, and in August and September 1873 held meetings-the first Seventh-day Adventist evangelistic meetings in Colorado. Because of the resulting interests, the General Conference named Colorado a mission. In 1878 an experienced evangelist, M. E. Cornell, went to open work there. He held meetings at Boulder and Georgetown.

Because of the cold nights at that elevation, the meetings were closed Sept. 22, but as a result of the campaign two ministers accepted the SDA faith. Later that fall Cornell held meetings at Sunshine and won at least 15 converts. The next summer J. O. Corliss and A. O. Burrill joined him. They held meetings in Longmont, Boulder, Denver, St. Vrain, and Fort Collins. At Boulder on Aug. 2, 1879, a church of 26 was organized-the first in Colorado-and a Sabbath school of 40. At St. Vrain a church of 13 was formed in October. At Denver the membership increased from 3 to 30. James and Ellen White came and spoke at Boulder and Denver. At Denver Ellen White spoke at a temperance rally attended by more than 600. In 1881 the first Seventh-day Adventist church building in Colorado was completed at Boulder.

In the spring of 1880 A. J. Stover visited a group of adherents that had spontaneously arisen at Texas Creek as a result of reading the Signs of the Times and other SDA publications. Only one of the group had ever seen an SDA preacher. One had been a Methodist preacher in Missouri but was expelled for keeping the Sabbath. Nine "signed the covenant," and about eight expressed a desire for baptism.

After another series of meetings in Denver, begun on Aug. 18, 1880, a church of 21 members was organized. It met in a canvas tabernacle that accommodated the 60 persons who attended Sabbath school.

2. *Colorado Conference Organized.* The first Colorado camp meeting was held Sept. 26—Oct. 2, 1883, in the outskirts of Denver, with nine delegates representing four churches and “two classes,” and with an attendance of from 100 to 150. At this meeting the Colorado Conference was organized, with E. R. Jones president, J. W. Horner secretary, and H. H. Pierce treasurer. The Colorado Conference territory consisted of Colorado, New Mexico, and Wyoming.

3. *Beginnings on the Western Slope.* The Rocky Mountains, running from north to south, divide Colorado into two dissimilar geographical sections, almost like two different states, with travel difficult between them. In the autumn of 1885 George O. States with his family settled on Surface Creek and preached the first SDA sermon on the Western Slope at Eckert, in the home of the first member in the conference living west of the mountains, a man named Castle.

The next spring States canvassed in Delta County, selling Uriah Smith’s *Marvel of Nations* and Ellen G. White’s *Great Controversy*. In the summer of 1886 States and George Cram held the first tent meetings on the Western Slope, at Montrose. Because of disturbances caused by a lynching mob attacking the neighboring jail, the meetings were disrupted, but evangelism in the area went forward through personal work.

A series of meetings at Crawford in 1887 won five; by 1888 the persevering States had increased the number to 21 and organized them into the first church on the Western Slope. Churches were organized at Aspen in 1895 and at Glenwood Springs in 1899. Other western Colorado churches organized in the 1890s were Uncompahgre, Pitkin, Fruita, Telluride, Durango, Paonia, Grand Junction, and Eckert. At Farmington, in San Juan County, New Mexico, a church had been organized by 1899, and the first SDA church building in New Mexico had been dedicated.

4. *Subsequent History.* In the meantime new churches east of the mountains had been admitted to the conference in the 1880s and 1890s: Silver Cliff, 1888; Pueblo, 1889; Colorado Springs, 1890; North Willow, Lyons, and Alamosa, 1894; Monte Vista, Idaho Springs, and Alma, 1895; La Veta, Bellevue, and Timpas Valley, 1896; Salida, Wentz, Hygiene, Fort Morgan, Cripple Creek, Florence, and Howard, 1897; Niwot, 1899; Canon City was also organized in the 1890s.

By 1902, when Colorado became part of the new Central Union Conference, the Colorado Conference, embracing Colorado and New Mexico, had 42 churches and nine companies, with a membership of about 2,000.

5. *Schools.* The Delta church operated a school in 1897—1898, which possibly was the first one in Colorado. In 1898 Boulder, Denver, and Longmont operated church schools.

Several churches west of the mountains, under the leadership of H.M.J. Richards, opened the Palisade school in the fall of 1904, out of which grew the Western Slope Industrial School. This was later called Colorado Western Slope Academy, which by 1907 was a 12-grade school with an enrollment of 85. In the meantime, on the Eastern Slope the Eastern Colorado Academy opened in 1907 at Campion ([see Campion Academy](#)). By 1913 the western school disappeared from the records.

6. *Inter-Mountain Conference, a Temporary Organization.* After a time the members on the Western Slope asked to organize their own conference. Their request was not immediately granted, but a vice president, resident on the Western Slope, was elected in 1903, and special camp meetings were held from time to time on the Western Slope.

In 1908 the conference was split along the continental divide to make the new Western Colorado Conference, with headquarters at Grand Junction. The rest of the conference was renamed Eastern Colorado Conference, but in 1909 it took back the original name, Colorado Conference. (New Mexico, with the exception of San Juan County, had already been turned over to the Southwestern Union in 1907.) The Western Colorado Conference was enlarged in 1916 to take in Utah, renamed Inter-Mountain Conference, and joined to the Pacific Union Conference. In 1918 this new conference founded a new Western Slope Academy at Rulison, known as Inter-Mountain Academy. In 1920 the Inter-Mountain Conference was reorganized to include only the eastern part of Utah, western Colorado, and San Juan County, New Mexico, and was returned to the Central Union Conference. On Aug. 1, 1932, the Inter-Mountain Conference was dissolved, eastern Utah going back to the Pacific Union, and western Colorado and San Juan County, New Mexico, reuniting with eastern Colorado to reform the Colorado Conference. The Western Slope membership had grown from 300 at the division, in 1908, to 697 in 1932 at the reunion. With the dissolving of the conference, Inter-Mountain Academy ceased to operate.

7. *Medical Institutions.* In 1893 John Fulton visited Boulder for his health, and soon afterward persuaded J. H. Kellogg, head of SDA medical work, to establish a sanitarium there. This later became the Boulder Memorial Hospital, under the control of the Central Union Conference. The Porter Memorial Hospital, although never owned by the Colorado Conference, was opened in Denver, a private gift to the Central Union Conference, in 1930.

8. *Evangelistic Projects and Methods.* By 1906 the Colorado Conference was supporting 12 missionaries in other countries; in 1908 the conference began sending one third of its tithe quarterly to the General Conference. Colporteur work began early in Colorado. In 1886 canvassing companies were organized, which worked together for moral support as they traveled from place to place, covering section after section. One feature in the later 1890s was a “colporteur wagon.” The canvasser took his family in the wagon, and making a temporary headquarters, canvassed the area round about and then moved on to another base.

When in the 1880s the General Conference encouraged the establishment of urban centers for in-service training in evangelism, known as city missions, such an institution was opened in Denver in 1886 and operated for several years. In 1897 an 85-room building was rented and operated for several years as a “city medical mission and workingmen’s home.” The Bethel Mission, another center operated under the same management, was a rescue home for women. Another mission of the same type was opened in Boulder in 1893. Vegetarian cafés in Denver and Colorado Springs were prospering in 1902. Another training program for workers was the three-month Bible School. The one for 1894 taught various advanced grade and high school subjects and emphasized Bible, English, history, and canvassing.

9. *Growth in the Denver Area.* The membership in the city of Denver grew slowly from 21 members in one church in the fall of 1880 to 3,766 members in nine churches by 1974, as lay evangelism and branch Sabbath schools resulted in several churches around the periphery, and public evangelistic campaigns resulted in others. A Black church that belongs to the Central States Conference unites with the other local churches in support of the consolidated school. The first church school in Denver, a one-teacher school, opened in 1898—1899. In 1928 there were 10 grades, and by 1963 a full-fledged academy (*see* [Mile High Academy](#)).

Colorado was among the first conferences to have a young people's department. As early as 1894, the "Young People's Missionary Band of Denver" petitioned the conference for aid in extending young people's work through the conference. In time the Sabbath school department was given the responsibility of doing something for the young people. In 1904 the Central Union held a young people's convention at Union College. In 1905 before the General Conference Missionary Volunteer Department was founded, Meade MacGuire became the first field secretary of the young people's department for Colorado.

10. *Workers From the East.* Like other Western states, Colorado profited by numbers of SDA settlers coming from farther east. These did missionary work among their neighbors and aroused an interest that led to the establishing of several new churches.

Among the workers who came to Colorado for health and remained to work was G. W. Anglebarger, a minister of the Ohio Conference. Told that he could not live a year if he remained in a severe climate, he arrived at Denver in the late 1880s to take charge of the city mission, and remained to work, principally in Denver, for the next 40 years. F. M. Wilcox came with his wife to Boulder Sanitarium seeking to improve his health in 1895 and stayed as an employee of that institution 14 years. C. C. Holbrook, an unusual and influential man, not a conference worker, was judge of the twelfth judicial district of Colorado. Because his court did not convene on the Sabbath, he cleared a crowded docket by holding court in the evening. He held a ministerial license, was a member of the conference committee, and often preached.

11. *Recent Developments.* In 1950 the conference purchased Glacier View campsite, which now has 530 acres (215 hectares), a beautiful mountain lake, and 39 permanent structures. Construction of a new 660-seat chapel and a 52-room lodge housing 200 people was begun in the spring of 1974. The name was changed to Glacier View Ranch on Nov. 20, 1972.

A new conference office building near the Porter Memorial Hospital in Denver was occupied Jan. 1, 1958. A new wing was opened Sept. 1, 1971, to house the Adventist Book Center. On Apr. 1, 1963, the conference joined others in the support of the La Vida Mission for the Navajo Indians, 53 miles (85 kilometers) from Farmington, New Mexico.

By 1974 all non-English-speaking churches and companies had disbanded or joined English-speaking churches except for one Navajo and two Spanish churches.

The Rocky Mountain Conference, merging the Colorado and Wyoming conferences, was organized in 1981. See that listing for additional history and information.

12. *Presidents—Colorado Conference:* E. R. Jones, 1883—1885; W. Ostrander, 1885—1886; C. P. Haskell, 1886; E. H. Gates, 1886—1890; J. R. Palmer, 1890—1894; N. W. Kauble, 1894—1896; J. M. Rees, 1896—1900; G. F. Watson, 1900—1908; J. W. Lair, 1908—1909; C. R. Kite, 1909—1913; A. T. Robinson, 1913—1917; W. A. Gosmer, 1917—1922; M. B. Van Kirk, 1922—1923; M. L. Rice, 1923—1931; J. F. Piper, 1931—1933; J. J. Nethery, 1933—1937; V. G. Anderson, 1937—1939; G. F. Eichman, 1939—1945; N. C. Peterson, 1945—1955; R. S. Joyce, 1955—1963; H. V. Reed, 1963—1973; W. C. Hatch, 1973—1981.

Western Colorado Conference: W. F. Kenneth, 1908—1911; E. A. Curtis, 1911—1916.

Inter-Mountain Conference: E. A. Curtis, 1916—1917; H. E. Lysinger, 1917—1920; N. T. Sutton, 1920—1922; B. H. Shaw, 1922—1924; J. W. Turner, 1924—1930; B. M. Grandy, 1930—1932.

Colorado Sanitarium

COLORADO SANITARIUM. *See* [Boulder Memorial Hospital](#).

Colporteur

COLPORTEUR. *See* [Literature Evangelist](#).

Colporteur Scholarships

COLPORTEUR SCHOLARSHIPS. *See* [Scholarships, Literature Evangelist](#).

Coltheart, John Frederick

COLTHEART, JOHN FREDERICK (1924—1974). Evangelist. A native of Tasmania, he was baptized into the church at 14 years of age. After graduation from Avondale College he received a call to labor in New Zealand. He left for that field immediately, saving money by sleeping on deck. In 1948 he married Raye Williams, and four years later he was ordained to the gospel ministry. He conducted large evangelistic campaigns in 10 countries, speaking to audiences as large as 10,000.

In 1967 he became evangelist for the Northern European Division. Later he served as secretary of the Ministerial Association. During this time he held successful campaigns in cities such as London, Bristol, Edinburgh, Rotterdam, Helsinki, and Oslo.

Columbia Adventist Academy

COLUMBIA ADVENTIST ACADEMY. A coeducational secondary school operated by a local constituency of 11 churches. It is situated on a 250-acre (100-hectare) tract in Meadow Glade, approximately 12 miles (20 kilometers) northeast of Vancouver, Washington, and 2.5 miles (four kilometers) southwest of Battle Ground, Washington. It is accredited by the state of Washington, the Seventh-day Adventist Board of Regents, and the Northwest Association of Secondary and Higher Schools.

The physical plant consists of an administration building, containing classrooms, science laboratories, library, registration and business offices; a classroom annex; a music conservatory-gymnasium; home economics building; shop; cafeteria; seven faculty cottages; two barns; loafing shed for cattle; machine shed; and industrial building.

The forerunner of the present academy was a church school established in 1899 in Vancouver, Washington, by John R. Clark and his wife, who had come from England. Myrtle Clark Atkins was the first teacher, and among other early teachers were John J. Clark and Nellie Clark. With the addition of a few boarding students in the fourth year, the Clarks moved to a large tract of land about 12 miles (20 kilometers) northeast of Vancouver. Of this tract they donated 20 acres (eight hectares) to the conference, in a wooded area, on which in 1903 the Meadow Glade school was begun in a building of rough boards. In 1906 the first permanent building was erected and the school was expanded to 10 grades, and about 1911 to 12 grades. Land north of the school was cleared in 1912—1913 by the schoolboys and the local church members.

Some of the early supporters of the school were L. D. House, a church elder; J. R. Clark and his son, John; L. F. Burdoin, board member and for 18 years business manager; H. W. Lashier; Joe Emmerson, Sr.; A. Elmer Fleck; John F. Gildersleeve; and G. E. Johnson, three times principal, whose leadership did much to mold the school.

In 1915 the Western Washington Conference placed the school under local church management. In 1922 the school was renamed Columbia Academy. Beginning in 1928, the principal's salary was paid by the Western Oregon Conference, to whose territory several southwest counties in the state of Washington had been transferred.

After years of hardship, including a fire in 1936 that destroyed the library, some of the boys' apartments, and the business office, the school came under the control of the newly formed Oregon Conference in 1939.

An extensive building program followed, including a girls' dormitory (1946, enlarged 1964), a church, a home-economics building, a laundry, a boys' dormitory, a combined music conservatory and gymnasium, service and industrial buildings, a masonry-and-steel barn housing an enlarged dairy herd and providing modern facilities for the dairy (operated from 1927 to 1986), a cafeteria and a classroom annex. Farmland and a new well and water tower were also added.

The school was renamed Columbia Adventist Academy in 1974. After three years of negotiations, planning, and preparation a Harris Pine Mills installation began production in 1975 and operated successfully until 1989.

Because of the cost of operating three boarding schools in the Oregon Conference and the decline in senior academy students, the Oregon constituency voted to make CAA a day academy beginning in the 1977—1978 school year. In the 1990s there was a school enrollment of 150 students.

Principals: G. E. Johnson, 1906—1908; L. G. Paap, 1908—1909; S. C. Hansen, 1909—1910; J. B. Clymer, 1910—1912; G. E. Johnson, 1912—1913; C. G. Clymer, 1913—1914; F. W. Fields, 1915—1916; C. G. Clymer, 1916—1917; George Bugbee, 1917—1919; G. E. Johnson, 1920—1924; D. E. Venden, 1924—1926; H. M. Lodge, 1927—1929; Frank Wallace, 1929—1930; W. R. Emmerson, 1930—1933; C. L. Witzel, 1933—1936; Arthur R. Tucker, 1936—1938; G. L. Beane, 1938—1944; B. M. Kurtz, 1944—1951; C. E. Davis, 1951—1955; G. Glenn Davenport, 1955—1959; W. L. Schoepflin, 1959—1960; H. T. Ochs, 1960—1966; L. B. Griffin, 1966—1970; Glen W. Davis, 1970—1975; V. Kaiser, 1975—1980; Ed Boyatt, 1980—1982; Floyd White, 1982—1985; Richard Serns, 1985—1988; Wayne Culmore, 1988—1991; Kelly Bock, 1991— .

Columbia Union College

COLUMBIA UNION COLLEGE. A coeducational four-year liberal arts college in Takoma Park, Maryland. Established as Washington Training College in 1904, it was renamed Washington Foreign Mission Seminary the same year. In 1913 its name was changed to Washington Missionary College, and to Columbia Union College in 1961. It is accredited by the Middle States Association of Colleges and Schools and by the SDA Board of Regents, and is a member of the American Association of Colleges. It is recognized by the State Board of Education of the state of Maryland for the preparation of elementary and secondary school teachers, by the National League for Nursing for its program in nursing, including public health nursing, and by the Committee on Allied Health Education and Accreditation of the American Medical Association for its medical laboratory technician and medical technology programs.

The campus comprises 20 acres (eight hectares) of land in the north-central area of the city of Takoma Park, on Carroll and Flower avenues. The 14 buildings include an administration building, residence halls, laboratories, library, and gymnasium. The total evaluation stands at more than \$9 million.

The governing board is composed of not more than 38 members, including the president, executive secretary, treasurer, and director of education of the Columbia Union Conference; the presidents of the eight constituent conferences; the president of the college; the president of Washington Adventist Hospital, the pastor of the Sligo Seventh-day Adventist Church; and one trustee elected from among the principals of the senior academies of the Columbia Union Conference. Enrollment in 1993 was 1,159, and the staff numbered 125 (six administrators, 23 associate and assistant administrators, 47 instructors, four supervisory and 45 auxiliary personnel).

Washington Training College. The institution was founded when the denominational headquarters were moved to the Washington, D.C., area after two disastrous fires had destroyed the two largest institutions (Battle Creek Sanitarium, Feb. 18, 1902, and the Review and Herald publishing house, Dec. 30, 1902). Counseled by Ellen White not to rebuild in Battle Creek, but to find a favorable place in the Eastern states, the locating committee, composed of A. G. Daniells, W. W. Prescott, I. H. Evans, S. N. Haskell, H. W. Cottrell, S. N. Curtiss, J. E. Jayne, W. A. Spicer, C. D. Rhodes, and D. W. Reavis, investigated many properties from the Hudson River to the Potomac River. After weeks of searching and comparing, the committee selected and authorized the purchase, for \$6,000, of the 50-acre (20-hectare) tract in Takoma Park on which Columbia Union College and the Washington Adventist Hospital now stand. The land was approved by Ellen White as the place for a college.

Their report was presented to a council convening in Washington, D.C., Oct. 7, 1903. The council recommended that a campaign be launched to raise \$100,000 for the General Conference building, a school, and a sanitarium, and to pay for the land, moving, and equipment. By June 15, 1905, \$103,054.20 had been received.

Thus, under the direct management of the General Conference, the construction of Washington Training College began June 1, 1904. Corporation papers were signed July 27, 1904, and the first college term began on Nov. 30, 1904, with 50 students and the following administration: James W. Lawhead, president; Benjamin G. Wilkinson, Bible and history; Mrs. B. G. Wilkinson, English; Mrs. M. H. Tuxford, matron and home economics; W. A. Colcord, English; J.A.L. Derby, science; Walton John, music; H. E. Rogers, business and shorthand.

During the first three years of the college's history, its spirit of sacrifice and devotion to missions manifested itself in the loyalty and unity of its faculty and students in a new venture in education. Three buildings, North Hall, Central Hall, and South Hall, now stood on the main campus. About a half mile (0.8 kilometers) away was a large dwelling house, the temporary residence of Ellen White, which served also in part as the women's residence hall. As more than an interested observer of a new educational institution, Mrs. White not only took an interest in the management, the faculty, and all the students of the college but she made it her personal duty to encourage the workmen who were constructing the walls and shaping the campus. She invited them to worship in the morning.

Washington Foreign Mission Seminary. At the biennial General Conference council of May 10, 1907, at Gland, Switzerland, the vexing problem confronting the delegates was the dearth of competent missionary personnel. To avoid sending out ineffectively prepared or unsuited missionary appointees to a foreign land, it was necessary to furnish preliminary training. The finger of circumstance pointed to Washington Training College as the most favorably situated for, and as most easily adaptable to, this special purpose. Thus in 1907 the Washington Foreign Mission Seminary was established, under the presidency of Homer R. Salisbury, who earlier had left the United States to be principal of Duncombe Hall Training College, London (*see* [Newbold College](#)), and from there had been assigned to the Levant Union Mission. The former principal of the denomination's school at Cape Town, South Africa, C. H. Hayton, was business manager. The members of the faculty were men with a variety of experiences and backgrounds, such as Arthur G. Daniells, William A. Spicer, George A. Irwin, Eugene W. Farnsworth, and Frederick E. Griggs; and Drs. Harry W. Miller and Daniel H. Kress.

The enrollment for the year 1907—1908 was 77. That was a year of new ventures and many firsts for the college. The first missionary faculty member left the college to go as a missionary to China, taking with him three new missionary recruits. The first full-time faculty member sailed for mission duty in South America. The first on-campus ordination service was held. The first electrically driven printing press was installed. The first administration building, College Hall, later known as Science Hall, was completed.

The mission training program was intensive and covered such backgrounds as the geography, history, and culture of the various countries. Both John L. Shaw, returning from mission service in India, and Milton E. Kern headed the seminary for brief terms. By the close of 1913 there had gone from its halls 90 trainees to preach and teach in 27 countries of the earth.

A Liberal Arts College. In the autumn of 1914 the seminary resumed the status of a liberal arts college, for which it already had a charter, and took the name Washington Missionary College. A program was begun for defining academic departments. Because of the need for a distinct line of demarcation between college preparatory and college work,

certain college prerequisites were set up. A summer school was put into operation for the first time. At the first commencement exercises, held May 22, 1915, five received the Bachelor of Arts degree.

In 1915—1916 the college, whose plant had been built for 150 students, reached an enrollment of 270, and the dormitory overflow had to be housed in tents. A fund-raising campaign for more college buildings was begun in which, on Jan. 20, 1916, faculty and students banded themselves into an organization known as the Students' Association and raised \$7,500. In April 1916 the first issue of the *Sligonian*, a monthly college paper (called the *Columbia Journal* since 1981), appeared with two main interests—more students and more money for the building campaign. Despite the material shortages created by World War I, an administration building, named Columbia Hall, was erected, and dedicated free of debt on Feb. 20, 1919. By the end of the second decade, in the fall of 1924, the institution looked proudly at its increased enrollment, now 400, its enlarged dormitories, an addition to the dining room, new laboratory equipment, new industrial shops, a better home-economics department, and more books for the library; also at the faculty's scholarship level and its unified effort in fulfilling the religious and scholastic purposes for which the college was founded.

In establishing a separate junior college under the name of Columbia Junior College in June 1933, the board of trustees separated the lower freshman and sophomore classes from the senior college and assigned them to certain faculty members who, as the faculty of Columbia Junior College, taught junior-level terminal courses. An entirely new organization was set up, a separate bulletin was prepared, and separate scholarship requirements were enforced. The new junior college was accredited in due time by the Middle States Association. This accreditation, needed for premedical and teacher training courses, in no way jeopardized the possibilities for future senior college accreditation. The program, originated and advocated by John P. Neff, secretary of education for the Columbia Union Conference, went into effect in August 1933. Dr. Benjamin G. Wilkinson, dean of theology of the senior college (and one of the few faculty members with a Ph.D. degree), was elected dean of the junior college. The junior college operated until 1944.

In 1936 a revitalized college building program began, including a building (now H.M.S. Richards Hall, housing the department of religion) to house the elementary school and the teacher training program (1939), a central heating plant (1940), a new library building (1942), named the Theofield G. Weis Memorial Library in 1970 to honor his many years of service, and an addition to Science Hall (formerly College Hall). The institution received senior college accreditation with the Middle States Association in 1942.

The growth of the college continued with ever-increasing momentum during the next two decades. The institution passed successfully through rigid accreditation inspections and internal difficulties. Young and highly trained teachers were brought to the campus. An almost defunct alumni association was revitalized. Halcyon Hall, women's residence, was completed in 1947 (enlarged 1963). A gymnasium was erected in 1950 and a swimming pool was added to the same building in 1955.

The early 1960s saw several additions to the campus. In 1962 Morrison Hall, a new men's residence, was occupied. It was named in honor of the former president, Harvey A. Morrison, and its chapel was named in honor of G. Eric Jones (dean of men, 1927—1936).

In the same year the interior of Columbia Hall was completely altered, except for the chapel, to accommodate the administrative offices and a modern self-service bookstore.

In 1963 a new wing was added to Halcyon Hall, housing an additional 110 girls. Long-range plans were laid for new buildings to be added.

The college operates a department of behavioral science offering a degree in psychology, the first of its kind in the denomination. The campus radio station, WGTS-FM, with a power of 29,500 watts, covers the metropolitan area and reaches out as far as New Jersey, Pennsylvania, West Virginia, and central Virginia.

In 1950 the Washington Sanitarium and Hospital School of Nursing was reorganized and made a part of the college baccalaureate program in the Department of Nursing, but the sanitarium did not relinquish entire control of the nursing school until 1956. In 1961 full accreditation by the National League for Nursing, including public health nursing, was obtained, this in addition to the academic accreditation from the Middle States Association previously received.

In 1966 the Museum of Biblical Antiquities was dedicated in the H.M.S. Richards Hall of Religion. Also the John M. Keller Memorial Library was dedicated by the biology department.

Following the devastating fire that destroyed Columbia Hall on Feb. 19, 1970, the Campus Center was speedily completed and occupied. This new complex with 100,000 square feet (9,300 square meters) cost \$3.1 million and houses the administrative offices, dining room, and some classrooms. It was renamed Wilkinson Hall in 1982 in honor of the first Bible/history teacher, B. G. Wilkinson.

Because of the tremendous need to provide for the burgeoning Medical Technology Department, the former press building has been renovated at a cost of \$175,000. This new Health Sciences Building opened in November 1974, and was enlarged and renovated in 1983.

In 1984 the college began the adult evening program to meet the needs of adults in the community who are working full-time but wish to complete a baccalaureate degree.

In attempting to meet the needs of youth today who desire shorter college courses, eight two-year Associate of Arts degree programs are being offered. CUC is committed to providing the finest in Christian education in training its youth in the sciences, the arts, and the humanities. But its highest goal is to inspire them in spiritual commitment to Jesus Christ.

Presidents: James W. Lawhead, 1904—1907; Homer R. Salisbury, 1907—1910; John L. Shaw, 1910; Milton E. Kern, 1910—1914; John L. Shaw, 1914—1916; Benjamin F. Machlan, 1916—1921; Marion E. Cady, 1921—1922; Harvey A. Morrison, 1922—1927; Harry H. Hamilton, 1927—1935; Harvey A. Morrison, 1935—1936; Benjamin G. Wilkinson, 1936—1946; William H. Shephard, 1946—1959; Charles B. Hirsch, 1959—1965; Winton H. Beaven, 1965—1970; George H. Akers, 1970—1974; Colin Standish, 1974—1978; William Loveless, 1978—1990; N. Clifford Sorensen, 1990—1992; Charles Scriven, 1992— .

Columbia Union Conference

COLUMBIA UNION CONFERENCE. The North American administrative unit comprising the following local conferences: Allegheny East, Allegheny West, Chesapeake, Mountain View, New Jersey, Ohio, Pennsylvania, and Potomac. Headquarters: 5427 Twin Knowlls Road, Columbia, Maryland. Official organ: *Columbia Union Visitor*. Statistics (1993): churches, 576; members, 92,622; church-related elementary schools, 122; ordained ministers, 386; licensed ministers, 58; Bible instructors, 17; teachers, 575.

Institutions. *Blue Mountain Academy*; Columbia Union College; Garden State Academy; General Conference of Seventh-day Adventists; Hackettstown Community Hospital; Highland View Academy; Home Study International/Griggs University; Kettering College of Medical Arts; Kettering Medical Center; Mount Vernon Academy; Pine Forge Academy; Reading Rehabilitation Hospital; Review and Herald Publishing Association; Shady Grove Adventist Hospital; Shenandoah Valley Academy; Spring Valley Academy; Takoma Academy; Washington Adventist Hospital.

The Columbia Union Conference was formed in 1907 by combining the former southern area of the Atlantic Union Conference with the Ohio Conference (formerly in the Lake Union Conference). At that time it had a total of 187 churches and 5,320 members.

Presidents: W. J. Fitzgerald, 1908; G. B. Thompson, 1909; B. G. Wilkinson, 1909—1918; F. H. Robbins, 1918—1932; H. J. Detwiler, 1932—1941; F. H. Robbins, 1941—1946; D. A. Ochs, 1946—1957; V. G. Anderson, 1957—1958; L. E. Lenheim, 1958—1962; Neal C. Wilson, 1962—1966; Cree Sandefur, 1966—1973; W. B. Quigley, 1973—1978; Wallace O. Coe, 1978—1985; Ron M. Wisbey, 1985—1994; Ralph Martin, 1994— .

Columbia Union Visitor

COLUMBIA UNION VISITOR (1896 until Mar. 18, 1906, as *Welcome Visitor*; semi-monthly until Oct. 10, 1901; then weekly, published by the Ohio Conference; after Jan. 1, 1908, published by the newly organized Columbia Union Conference; name changed to *Columbia Union Visitor* beginning with Mar. 18, 1908, issue; weekly until Mar. 24, 1966, then every two weeks; since Aug. 3, 1972, issued as a supplement inserted in alternate issues of the *Review and Herald*, both magazines mailed to the membership of the Columbia Union; beginning Aug. 13, 1982, published semimonthly and mailed directly to Columbia Union members as a separate magazine; on Dec. 1, 1989, began including the *Adventist Review* in alternate issues, both magazines mailed to the membership in the Columbia Union; starting with the Feb. 1, 1991, issue, began inserting monthly newsletters from the eight conferences in its territory and *A Healing Ministry*, monthly newsletter prepared by the Adventist health-care institutions in the Columbia Union, alternating issues with the *Adventist Review*; files in GC). Official organ of the Columbia Union Conference in the North American Division. Prepared by the Columbia Union Communication Department; printed by the Review and Herald Publishing Association, Hagerstown, Maryland.

Commandments, Ten

COMMANDMENTS, TEN. *See* [Law](#); [Law and Grace](#).

Commission on Rural Living

COMMISSION ON RURAL LIVING. *See* [Adventist-Laymen's Services and Industries](#).

Commissions on Graduate Education

COMMISSIONS ON GRADUATE EDUCATION. *See* [Education, Graduate, Commission on](#).

Committee on Biblical Study and Research

COMMITTEE ON BIBLICAL STUDY AND RESEARCH. *See* [Biblical Research Institute](#).

Communication, Department of

COMMUNICATION, DEPARTMENT OF. A General Conference department formed by the merger of the Bureau of Public Relations and the Radio-Television Department in January 1973. The merger was suggested by the advisory committees of the two departments and approved at the 1972 Annual Council. At the 1990 General Conference session, the department's function was refocused to address primarily the press and media relations from the General Conference.

The Communication Department's concerns include the development and maintenance of a true image of the church, a clear understanding of the church's principles by the public, and the effective use of broadcast and audiovisual techniques and media in communicating the gospel to the world. To achieve this, the department utilizes every appropriate medium of public information and community relations.

The department offers services to its two primary publics, that of the church itself and of the church's various publics. Representing the entire church to the public media and the community at large, the department offers a variety of communication services—including media relations and broadcast and video productions—to other departments and entities. In this sense, it functions at headquarters much like an institutional public relations office. At the same time it maintains a departmental program throughout the world church along the same lines as other church departments, counseling and aiding the various church organizations and institutions on the corporate and local level in their communications and media programs.

Interests of the department are served by communication directors at division, union, local conference, and church levels.

The 1990 refocusing of the Communication Department established its primary function as that of the Office of News and Information. In 1994 the department included four units: (1) the Office of News and Information, with its Adventist News Network (ANN) serving the official press agency of the Seventh-day Adventist Church; (2) Media Services, a production center for video and information service broadcast programming; (3) SDAs On-line Forum on CompuServe, and (4) Public Relations and General Conference tours.

The General Conference Spring Meeting of 1993 established the Communication Strategy Commission to address the communication ministry of the Seventh-day Adventist Church. The commission had a fourfold purpose: (1) to establish an overall communication strategy/structure for the church to govern its broadcast media, public relations, and other communication activities both within the church and for the world at large; (2) to design this strategy for use at all levels and by all entities of the church; (3) to develop the strategy/structure in such a way that it will provide direction for all broadcast media, public relations, and communication activities; (4) to provide a basis in the strategy for all supporting ministries involved in communication activities to contribute to the overall communication strategy of the church. *See also* [Seventh-day Adventist Media Center](#).

Directors of the Bureau of Public Relations: W. L. Burgan, 1912—1940; C. B. Haynes, 1940—1942; J. R. Ferren, 1942—1954; D. H. Thomas, 1954—1956; H. B. Weeks, 1956—1962; E. W. Tarr, 1962—1973.

Secretaries of the Radio and Radio-Television Department: Paul Wickman, 1948—1953; E. R. Walde, 1953—1964; J. O. Iversen (acting), 1964—1966; J. J. Aitken, 1966—1971; W.R.L. Scragg, 1971—1973.

Directors of the Department of Communication: W.R.L. Scragg, 1973—1975; M. Carol Hetzel, 1975—1978; James E. Chase, 1979—1984; Robert W. Nixon, 1984—1988; Shirley A. Burton, 1988—1994; Ray Dabrowski, 1994— .

Communication Secretary

COMMUNICATION SECRETARY. *See* [Church Communication Secretary](#).

Communion

COMMUNION. *See* [Lord's Supper](#).

Community Hospital of Seventh-day Adventists

COMMUNITY HOSPITAL OF SEVENTH-DAY ADVENTISTS. A general acute hospital with a capacity of 61 beds and 10 bassinets, owned and operated by the Caribbean Union in Port-of-Spain, Trinidad, West Indies. The property consists of a modern, two-story, reinforced concrete structure situated on a leased five-acre (two-hectare) tract of land. The hospital, administered by a hospital administrator and a chief of staff, maintains medical, surgical, dental, and obstetrical departments.

The Community Hospital of Seventh-day Adventists developed out of an outpatient clinic opened by R. F. Dunlop in rented quarters at the corner of Charlotte and New streets, Port-of-Spain, Trinidad, on May 1, 1948, under the name of Port-of-Spain Seventh-day Adventist Clinic. Later in 1948 a building was purchased at 2A Mucurapo Road, and was used as a charity clinic. After a year the clinic was wholly self-supporting. After the need for inpatient facilities became apparent, a building was made available by the South Caribbean Conference in a desirable location at 7 Queen's Park West, and in these quarters a 16-bed nursing home, called the Seventh-day Adventist Medical Unit, was established on Apr. 19, 1953.

In 1955 R. F. Dunlop, medical secretary of the Caribbean Union, suggested a site at Cocorite, Western Main Road, controlled by the government of Trinidad, on which to construct a hospital plant. The site was leased, and construction began Feb. 1, 1960. The project was completed and patients were transferred from the nursing home on Sept. 17, 1962. At that time the institution was named Port-of-Spain Community Hospital. The first chairman of the board of directors was C. J. Ritchie.

On Sept. 3, 1970, the administrative structure of Port-of-Spain Adventist Hospital was changed from that of medical director-business manager to that of administrator and chief of staff. Mrs. Betty Robertson, M.A., who was director of nursing services, was appointed the first administrator of the hospital and Dr. W. H. Shea was appointed chief of staff. L. K. Hadley was appointed assistant administrator in charge of business.

On Nov. 30, 1973, the hospital board voted to change the official name of the hospital from Port-of-Spain Community Hospital of Seventh-day Adventists to Port-of-Spain Adventist Hospital. In 1994 the hospital's name was changed once again, to Community Hospital of Seventh-day Adventists.

In 1994 a staff of 23, including six physicians and dentists, served the hospital.

Medical Directors: R. F. Dunlop, 1962; V. J. Soloniuk, 1963—1964; W. H. Shea, 1964—1965; James Miyashiro, 1966—1967; Richard Larsen, 1968—1969; Daniel Patchin, 1969—1970.

Administrators: Betty Robertson, 1970—1974; Lloyd Gittens, 1974—1984; Lawrence Duncan, 1984—1991; Eric Murray, 1991— .

Community Services

COMMUNITY SERVICES (formerly known as Health and Welfare Services). The generic name used to designate social and emergency services given by the church to individuals, families, and larger groups in the community. These services encompass giving material aid in such forms as clothing, bedding, furniture, and household furnishings. They sometimes take the form of small cash grants in emergency situations. Included also are adult-education classes in such areas as healthful cooking, home management and budgeting, dressmaking, child care, home nursing, first aid, and medical self-help. Other free services frequently offered are relief ministry to disaster victims, mobile health screening, and summer camping for inner-city children.

Community Services programs are promoted and directed by the Department of Personal Ministries, in cooperation with church administrative officers and other church departments. Program planning and decision-making are done through committees on local church, local conference, union conference, division, and General Conference levels.

On the General Conference level the board of the Adventist Development and Relief Agency (ADRA) deals with disaster relief assistance as well as international relief. On division, union conference, and local conference levels, Community Services planning and funding is the responsibility of a committee that serves as a subcommittee of the conference executive committee.

On the local church level the total Community Services program is under the direction of the church evangelism council. This council coordinates the outreach programs of all departments. It also is the planning committee for personal ministries, and it therefore makes all major decisions affecting church Community Services programs.

The particular subsidiary organizations within the Department of Church Ministries that are responsible for Community Services include: the Dorcas Society, an organization of church women, Adventist Men, and the Community Services center.

The Dorcas Society specializes in giving material aid to families and in supplying clothing and bedding for international disaster relief. Adventist Men, in addition to conducting lay preachers' evangelistic meetings, specialize in work for prisoners and their families and in disaster relief. The Community Services center not only serves as a vehicle for Dorcas Society distribution of life necessities, but is also the base for adult education.

Visiting in Community Services. Visiting homes in Community Services gives the program a community outreach. Three types of visits are made: the initial visit, intended to acquaint the family with Community Services plans and to find needy persons or those willing to donate materials; the pick-up call, to gather supplies to be distributed to the needy or to supply relief to the unfortunate; and the follow-up visit to homes, to give further aid and spiritual encouragement.

Every Member in Community Services. All members of the Seventh-day Adventist Church are encouraged to take part in Christian benevolence and welfare service. They are taught the biblical basis for their service in the example and the commission of Jesus ([Matt.](#)

4:23; 10:8; Luke 10:37) and the prophetic message of Isa. 58. Even before the organization of the General Conference in 1863 provision was made at Battle Creek, Michigan, for a fund to aid the poor (*Review and Herald* 16:192, Oct. 30, 1860). The early welfare ministry was carried out primarily by the deacons and deaconesses of the church.

After 1874 the organization of Dorcas Societies spread among the churches, beginning in North America. The activities of these women's societies were not confined to meeting the needs of church members, but reached out into the community. In her public messages and writings, Ellen White pointed out that "God calls upon every man to take up his neglected work," that is, the work of showing "mercy to the destitute, the suffering, the wounded, those who are ready to die" (WM 49).

Assignment of responsibility for this work to the Home Missionary Department in 1913, development of a Disaster and Famine Relief Service following World War II (see ADRA), and establishment of Health and Welfare centers beginning in the 1950s were all major factors in the growing support of Community Services by the whole church membership.

Ellen White wrote in 1913: "There is a wide field for service for women as well as for men. . . . The help of all is needed. . . . Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves" (*ibid.* 75).

The church's *Manual for Health and Welfare Services* outlines activities for all church members. Through such activities, young people are taught the spirit of sharing; the intuitive sympathies of the women are directed in caring for the sick, ministering to the poor, and comforting the sorrowing; and the talents of the men are challenged to equip centers to serve in disaster relief, and to teach skills in first aid.

Although the North American Division pioneered the SDA Community Services, other world division fields were quick to follow. The earliest welfare organization on record outside of America was an association founded in 1897 in Hamburg, Germany. Since 1928 the welfare agency of the church in Germany has been registered with and recognized by the Fifth Union and the German Liga, the organization of voluntary and public welfare agencies of Germany.

City Missions and Welfare Centers. Near the turn of the century Dr. J. H. Kellogg and others in the Battle Creek Sanitarium became interested in beginning welfare work in large cities. In 1893, with the assistance of a gift of \$40,000 from John Wessels of South Africa, he opened in Chicago, Illinois, the Chicago Medical Mission. Connected with it in the city were about a dozen branch and associate institutions. From this beginning, for about a decade the work spread to many of the large cities of the United States. These centers were of various kinds, including not only the traditional city missions, places where persons received "soup, soap, and salvation," but also homes for orphans or delinquents and welfare centers of a more general type. In 1900 the denominational directory listed them in 24 cities in 17 states and three countries overseas. By 1904 there were few left outside the institutions in Chicago, which were backed by the Battle Creek medical group. In 1898 Dr. J. H. Kellogg began publishing a welfare magazine, *The Life Boat*, of which Dr. David Paulson, who later took charge of the Chicago mission, was editor for many years. It reached a circulation of 150,000 and was discontinued in 1932.

World Wars and Natural Disasters. The Dorcas Society remained as the principal SDA welfare agency. After World War II, which left millions homeless and destitute, appeals directed to the churches and Dorcas Societies for material aid met a substantial response in

the form of food, clothing, and other supplies. Natural disasters demonstrated the need of preparation for Christian disaster relief service. In 1950 all churches were asked to stockpile food and clothing for emergency purposes. Most of the conferences in North America own mobile units for use in transporting and distributing clothing, bedding, and food.

The church has given help in many major disasters in the United States and in other countries. The international relief organization of the church, established in 1956, is now the Adventist Development and Relief Agency (ADRA). It is an internationally recognized, nongovernmental organization with offices throughout the world.

Community Services Centers. As the welfare work expanded, smaller churches were encouraged to secure a room in the church building or in a home in which clothing could be stored. The larger churches were encouraged to operate Community Services centers—usually separate buildings—where not only food, clothing, bedding, and first-aid supplies are stored, but where classes in first aid, home nursing, and mass feeding are taught. Community Services centers are under the charge of a director who is a member of the local Church Evangelism Council. Identifying pins, arm bands, and uniforms were adopted, and the name “Community Services Sponsored by Seventh-day Adventists” has come to be the official designation of the welfare services of the church.

Centers are open to the public on specified days and hours. Food, clothing, and bedding, and sometimes furniture and appliances are given to individuals and families on the sole basis of need. Medical and hospital equipment is lent without charge. Close cooperation is maintained with other agencies, public and voluntary, in order to avoid duplication, to help make possible more effective services, and to refer persons with special needs to the best sources of help that are available.

Civil Defense Training and Service. SDAs feel a special obligation to serve their country in noncombatant capacities such as Civil Defense. Since medical and welfare services are the special areas of Civil Defense in which the church is most deeply involved, training in rescue, first aid, home nursing, medical self-help, mass feeding, shelter management, and related activities have received special emphasis. These provide opportunity for all church members to serve the community and nation, to help preserve life and relieve human suffering.

On Apr. 6, 1942, the General Conference Committee voted to ask the Home Missionary Department to serve as the channel for promoting and exchanging information regarding Civil Defense by and in the churches. Later the same year, these activities were transferred to the Commission on National Service, but were returned in 1958 to what is now known as the Church Ministries Department.

At the Autumn Council of 1961 the General Conference Committee recommended that, in existing denominationally owned structures in North America, shelter areas be provided and stocked with the minimum water, food, and other necessities as recommended by Civil Defense authorities; that institutional personnel be organized and trained to provide protection in time of disaster and lay plans for disaster training; that members be encouraged to undertake similar protective measures for their families in their homes, and to enroll in first aid and similar training classes. The altruistic motive was thus stated: “That as the end of all things rapidly approaches we ourselves seek by the grace of God to be individually prepared and to do our utmost to help our fellowmen to prepare for the solemn events ahead” (Autumn Council, 1961).

Comoros

COMOROS. A federal Islamic republic that became independent in 1978, Comoros lies between the northern tip of Madagascar and the African mainland. The area of the islands is 838 square miles (2,170 square kilometers). The population (1994) is 530,000, made up of Africans, Arabs, and Indians. The religion is Muslim, the languages are Arab, French, and Comoran, akin to Swahili. Agriculture is the chief occupation, with vanilla, cacao, and oils for the world perfume makers (ylang-ylang, citronella, jasmine) as the principal products.

The islands form part of the territory assigned to the Indian Ocean Union Mission, which is part of the Africa-Indian Ocean Division. In 1955 Sulleman Ali Pax from M'sapere, island of Mayotte, visited Diégo-Suaraz, Madagascar, and became acquainted with our message through Elie Fayard. After many years of study and meditation he was baptized in Antananarivo, Madagascar, on June 9, 1965. Since 1967 and for a long time he has been the only Seventh-day Adventist on the island of Mayotte. Abner Ranaivoson, a former Islamic imam born in Comoros, converted to Seventh-day Adventism in Madagascar and went to Mayotte in 1986. He has helped many young Muslims in Mayotte through Bible correspondence courses. Fear has hindered decision-making. The first baptismal ceremony on the island took place in November 1992. In Comoros, SDA members immigrating from Madagascar have witnessed cautiously. The first baptism there was held in February 1991.

Company

COMPANY. A group of believers in an area organized for fellowship and worship, but not on the level of organization of a church. It may be organized by a district pastor or by a minister appointed by the conference or mission. In consultation with the members, he or she appoints a leader and a treasurer. Other officers, such as for the Sabbath school, are elected by vote of those who have been baptized. All who have been baptized are members of the conference church.

Companies are formed when a group of believers in an area wishes to organize, but its number is too small to warrant a church organization, or when believers do not wish to take upon themselves the responsibilities of a fully self-administered church organization.

The leader is not ordained to his office and does not have the authority vested in an elder of a church. The treasurer keeps a record of the funds of the company, and sends all money, except that given for local purposes, to the conference or mission treasurer. The company cannot administer church discipline. Such matters must be referred to the conference committee and to the president, who is the elder of the conference church.

It is always hoped that the company will develop into a church; therefore its leadership has the duty of promoting the activities that are usually associated with regular churches.

Complejo Educativo Adventista de Bolivia

COMPLEJO EDUCATIVO ADVENTISTA DE BOLIVIA. *See* [Bolivia Adventist Education Complex](#).

Complejo Educativo Adventista Union

COMPLEJO EDUCATIVO ADVENTISTA UNION. *See* [Union Adventist Educational Complex](#).

Comstock, Belle Jessie (Wood)

COMSTOCK, BELLE JESSIE (WOOD) (1880—1961). Physician, author. After teaching in public schools for seven years, she went to Battle Creek, Michigan, to study medicine. She married Dr. D. D. Comstock in 1907 and graduated in medicine at the University of Southern California in 1909. The Doctors Comstock spent seven years with the Glendale Sanitarium, where they initiated the visiting nurse organization and conducted health institutes. They were closely associated with the clinic of the medical school (now part of Loma Linda University). For more than 20 years Dr. Belle Comstock was in charge of the clinic in nutrition and endocrinology at the White Memorial Hospital.

She contributed many articles to health magazines, especially *Life and Health*, and wrote a number of books, including *All About the Baby*, *The Home Dietitian*, and *Physiology: The Human Body and How to Keep It in Health*. In collaboration with A. W. Spalding she wrote *The Days of Youth*, *Growing Boys and Girls*, and *Through Early Childhood*.

Concepcion Adventist Academy (Chile)

CONCEPCION ADVENTIST ACADEMY (Chile) (Colegio Adventista de Concepcion). A secondary educational institution located in Concepcion, Chile. Founded in 1942 as a primary school it was later expanded to include kindergarten. In 1982 all secondary grades were added. Secondary licensing was obtained in 1983.

Concepcion Adventist Academy operates in two areas of the city: the primary grades are taught at a location at Angol; secondary grades are taught at a location at Freire.

In 1992 the fiftieth anniversary of the school was celebrated. A total of 1,423 students in 1993 were distributed as follows: kindergarten, 56; elementary, 703; secondary, 664. There are 44 faculty members and 19 on the administrative staff.

Principals: Andrea de López, 1965—1966; Ruth Correa de Pozo, 1967—1973; George Araya Bishop, 1982—1987; Rolando Montoya Sierra, 1988— .

Concepcion Adventist Academy (Philippines)

CONCEPCION ADVENTIST ACADEMY (Philippines). An educational institution begun in 1973 at Concepcion, Ilocos Sur, Philippines. It offers a complete national secondary program that admits graduates to institutions of higher learning. In 1993 the school had a staff and faculty of six.

Principals: Liwliwa L. Alawas, 1985—1986; Bernardo Castillo, 1986—1987; Imelda Estrada, 1987—1989; Mrs. Tomas Estrada, 1989—1992; Tomas Estrada, 1992— .

Conditional Immortality

CONDITIONAL IMMORTALITY. *See* [Death](#); [Eternal Life](#); [Immortality](#); [Resurrection](#).

Conditional Prophecy

CONDITIONAL PROPHECY. *See* [Israel, Prophecies Concerning](#); [Bible, Interpretation of](#).

Conference

CONFERENCE. A term used variously in the Seventh-day Adventist Church. Most often the word, when used alone, refers to the unit of church administration called a *local conference*, in which a number of local churches are associated for administrative purposes (see [Conference, \[local\]](#)); it is also used for the area in which this organization operates. The term *conference* is used similarly of the *union conference* (or union), comprising several local conferences; also of the General Conference, comprising all the union organizations, and of its quinquennial session.

Among early SDAs the word was used loosely to describe “general meetings” (most often over a weekend) of local groups of churches or of individual members, led by one or more of the leading ministers for the purposes of strengthening the churches, reaching converts, or studying any problem of common interest (as, for example, the “Sabbath conferences” beginning in 1848). They even used the term *general conference* for sessions of that nature before there was any denominational organization; for example, those held in the 1850s at Battle Creek, Michigan, to which a general invitation was issued and to which a few came from outside the state.

Conference (local)

CONFERENCE (local). A unit of Seventh-day Adventist Church organization composed of the local churches within a given area, such as a state. With other local conferences such a unit is a constituent member of a union conference. The conference officers are the president and the secretary-treasurer. The officers, together with the conference executive committee, form the administrative body.

Administration. The conference president is an ordained minister of experience and reputation, and is the ranking officer in the conference and in any of the churches within the conference at which the individual may be present. The president is at the head of the ministers in the conference and counsels in all their activities. A president has access to all the churches, their services and business meetings, and may preside over any of the meetings of the churches when it is deemed necessary. Although the president cannot set aside any of the duly elected officers of a church, they are bound to recognize this individual as the superior officer in the conference. The president is chair of the conference executive committee and of various other committees and boards, including boards of all conference institutions. The president is also a member of the union conference executive committee and the boards of union-operated institutions.

The conference secretary-treasurer is responsible for keeping the business records of the conference and for receiving and disbursing conference funds in harmony with conference policy or committee action. This individual also audits the books of the church treasurers within the conference, unless a regular auditor is appointed to that work.

Each conference has a legal association or corporation to carry on the financial transactions of the conference and to hold title to property. Church buildings and schools are held in the name of this legal association rather than in the name of the local church.

The executive committee (commonly referred to as the conference committee) is composed of from five to nine members and is elected at each regular session of the conference. The president is a member of the committee and is its chair. The ministry and the laity of the conference are also usually represented on the committee.

The conference issues credentials, licenses, and certificates to the various types of conference employees. (See [Credentials, Licenses, Certificates](#).) It also directs the activities of the several departments. Its officers are also the officers of the conference church. It operates conference institutions, such as secondary schools, sanitariums, and hospitals, and subsidizes schools and church building projects. It pays the salaries of evangelists, local pastors (appointed to their churches by the conference committee), and Bible instructors (see [Financial Policies](#)). In cooperation with the local church school boards, it assigns elementary school teachers to these schools. (Most conferences receive the tuition collected by the churches and pay the church school teachers.)

Departments. The conference fosters various lines of denominational work among the churches through departments, at the head of which are directors or vice presidents, elected to their office at the biennial session of the conference and working under the direction of the

conference committee. These directors do not have administrative authority; their relation to the field is advisory on matters that affect their own departments, unless otherwise requested by the conference president. While departmental directors are under the direction of the president and the executive committee, they also cooperate with the union departments, which in turn sustain a similar relation to the division or General Conference departments. *See* names of specific departments.

Sessions. A conference meets in session every two years, with delegates from the various churches represented. Such a session elects officers and the conference executive committee; receives new churches; hears reports on the work in the conference during the term then closing from the president, secretary-treasurer, and heads of conference departments; appoints the standing committees for the session; and acts on the recommendations of these committees.

The committee on nominations, with the union conference president (or one who has been designated by that individual) as chair and a General Conference representative meeting with it, recommends names for the officers, the departmental director, the executive committee, and institutional boards for the next biennial term. The committee on credentials and licenses makes recommendations on the renewing or issuing of credentials and licenses to conference workers. The committee on constitution and bylaws suggests changes in the constitution and bylaws. The plans committee studies and presents plans and policies for the promotion of the work of the conference during the ensuing term.

In addition, reports are presented to the delegates from the officers and departmental secretaries on the work in their charge.

Delegates to the conference session are elected by the churches on the basis of one delegate for each church and an additional delegate for a specified number of church members, as provided for by the constitution. There are no appointed or *ex officio* delegates.

Delegates are chosen to represent not only their church but the entire conference; hence it is not permissible for delegates to attempt to organize voting in blocs.

Under the present system a new conference is organized by the union conference, with the sanction of the division. For a history of the development of the local conference in the SDA denomination, *see* [Organization](#). For other units of organization also composed of local churches, *see* [District](#), [Field](#), [Mission](#), [Section](#), [Station](#).

Conference Church

CONFERENCE CHURCH. A church organization composed of scattered baptized members in a conference who do not live near enough to a local church to belong to it. The officers of this church are the officers of the conference. However, these conference officers have their membership in the church of the locality where they reside. The conference committee functions as the board of the conference church and the president as the church elder. It is not intended that aged or infirm or other persons who live near a local church but who are unable to attend its service should join the conference church, since it is considered the privilege of the local church to minister to them.

Conference Committee

CONFERENCE COMMITTEE. *See* [Conference \(local\)](#).

Conférence des Églises Adventistas du Septième Jour du Quebec

CONFÉRENCE DES ÉGLISES ADVENTISTAS DU SEPTIÈME JOUR DU QUEBEC. *See* [Quebec Seventh-day Adventist Church Conference](#).

Conference Directories

CONFERENCE DIRECTORIES. *See* [Directories](#).

Congo

CONGO. An independent African state (capital, Brazzaville), which received its independence on Aug. 15, 1960. Congo is not to be confused with Zaïre, formerly also named Congo (capital, Kinshasa), which adjoins it on the south and east. Elsewhere it is bounded on the south also by Angola, on the north by Cameroon and the Central African Republic, and on the west by Gabon. It has an area of 132,046 square miles (342,000 square kilometers) and a population (1994) of 2.4 million, mainly Kongo. About 47 percent of the people are animists, and another 47 percent are Christians. The majority are engaged in agriculture, although important industries are developing. French is the official language.

The territory of Congo comprises the Republic of Congo Mission Station, a part of the Central African Union Mission, which in turn is a part of the Africa-Indian Ocean Division. In July 1972 Jean Kempf and his family were sent to Brazzaville to open the work in this country. Before this a young Congolese worker had begun to work in Brazzaville and had raised up a group of interested people. In 1978 the work in Congo was closed. Then in 1991 the church was reorganized by Gary Wagner. In 1993, in spite of many difficulties, there were 32 members.

Congregation

CONGREGATION. Literally, a gathering; in common Protestant usage (a) a group of people gathered for worship and religious instruction, the group of people who habitually so gather; (b) in some countries the organized local unit of any denomination other than the state church or churches.

In sense (a) a *congregation* is thought of in contrast with a secular *audience*: a minister addresses the congregation in a service in the church, but speaks to an audience in a public lecture on religious liberty, or possibly to an audience of miscellaneous listeners in an evangelistic tabernacle. In sense (b) *congregation* is an organization of the “sect” type, in contrast with a “church”; for example, in Germany or Scandinavia one attends or joins a Catholic or a Lutheran church, but a Baptist, Methodist, or Seventh-day Adventist congregation.

Conley, Annie Charlotte

CONLEY, ANNIE CHARLOTTE (1891—1990). Nurse, midwife. She was born in New South Wales, Australia, into the family of John and Charlotte Pocock. Her parents accepted the Seventh-day Adventist message under the ministry of Robert Hare and David Steed in Parramatta during 1892. In hard times Ellen White helped the Pocock family, and while Avondale College was being built, John stayed for some months in the White home. As a child Annie sometimes accompanied Mrs. White on visits in her horse-drawn vehicle, and she used to gather maidenhair fern for Mrs. White's table.

In 1911 Annie began the nursing course at Sydney Sanitarium and Hospital (now Sydney Adventist Hospital). After graduation she gained experience in Warburton, Victoria, and then established the Pine Hill Private Hospital near Avondale College. More than 1,000 children were born in her hospital or in their homes with the help of Annie's midwifery skills. Annie married Robert Conley on Oct. 12, 1926. Four children were born to this union.

Connecticut

CONNECTICUT. *See* [Northeastern Conference](#); [Southern New England Conference](#).

Connerly, Brenton Ernest

CONNERLY, BRENTON ERNEST (1869—1937). Pioneer worker in the Inter-American Division. As a young man he went to Colorado in search of fortune in the gold mines. While there he met a Seventh-day Adventist minister, accepted the SDA faith, joined the church by baptism, and entered the colporteur work. In 1900 he married Lillian Snyder, of the Chicago city mission. After his ordination several years later he worked first in Puerto Rico and then in Panama. He was the first SDA minister to work in Colombia. In 1919 he returned to the United States after 17 years of service in Latin America. For the next 18 years he pastored churches and preached in the Potomac Conference.

Conradi, Louis Richard

CONRADI, LOUIS RICHARD (1856—1939). Evangelist and administrator; in his last years a Seventh Day Baptist minister. Born in Karlsruhe, Germany, he began studies leading to the Roman Catholic priesthood, but migrated to America at the age of 17. After working at various jobs, he found employment clearing land on the farm of a Methodist merchant in Iowa. He was converted in 1878 to the Seventh-day Adventist faith in the home of James Burton, a farmer, where he boarded. Applying himself diligently to his studies, he completed the four-year course at Battle Creek College in one third the usual time, at the same time working as a typesetter. He worked with energy for the German-speaking people of the Middle West and in 1882 was ordained.

In 1886 the General Conference sent him to work in Europe, with his headquarters in Switzerland. From there he traveled extensively in Russia and Germany. On an evangelistic journey to the Crimea the same year, he was accused of teaching Jewish heresy and was imprisoned for 40 days. After the General Conference session of 1888, he went in 1889 with a group of associates to work in Hamburg, Germany, where he made his home for the rest of his life. In 1891 Germany and Russia were separated from the Central European Conference and placed under the direction of Conradi. He became the first chairman of the General European Conference in 1901, and also vice president of the General Conference in 1903; he remained head of the work in Europe (later as president of the European Division) until 1922.

He traveled widely over Europe and visited Russia several times. He was often pursued by the police, but was never again arrested, although he was expelled from Romania, Turkey, and Hungary. He made repeated visits to Africa and the Middle East.

In 1909 and 1914 he traveled extensively in South America, where new conferences were being organized, and in 1926 he was invited to tour the Far East, where he fell seriously ill, but recovered.

His written works include a revision and enlargement of J.N. Andrews' *History of the Sabbath* and his own expositions (in German) of the books of Daniel and the Revelation, which were translated into several languages, also *The Impelling Force of Prophetic Truth*, and numerous pamphlets and articles including, through the years, many graphic reports of his missionary journeys published in the *Review and Herald*.

In 1932, at the age of 76, he separated from the Seventh-day Adventist Church and became a minister for the Seventh Day Baptists.

Conscience et Liberté

CONSCIENCE ET LIBERTÉ (“Conscience and Liberty,” 1971— ; twice yearly). A French magazine published by Vie et Santé, Dammarie-les-Lys, France. Three numbers were published in 1948 and 1949, edited by Dr. Jean Nussbaum. The magazine contains 128 pages and has a circulation of 8,500. It contains studies, documents, précis, and information concerning religious liberty around the world, and is the organ of the International Association for the Defense of Religious Liberty.

Editors: Pierre Lanarès, 1971—1982; Gianfranco Rossi, 1984— .

Conscientious Objector

CONSCIENTIOUS OBJECTOR. *See* [Noncombatancy](#).

Constitution

CONSTITUTION. *See* [General Conference Constitution and Bylaws](#).

Conversion

CONVERSION. A supernatural transformation of the mind, affections, and life that restores the freedom, self-control, and spiritual union with God that were lost as a result of sin.

Conversion involves contrition and confession, that is, a recognition and acknowledgment of oneself as a sinner in need of forgiveness. It also involves an unconditional decision to reorient one's will, aims, and life to conform with the will of God, a corresponding effort to that end, and a willing dependence upon God for the necessities of life and eventually for the complete restoration of all that was lost as a result of sin.

A personal experience of conversion is essential to salvation. The Bible describes this experience by a variety of figurative expressions that call attention to various aspects of what is, in fact, a complex subjective (internal) experience accompanied by important objective (external) effects. It is described, on the one hand, as something a person does: a *turning* from one mode of life to another (Matt. 18:3; Acts 3:19; 11:21; 14:15; 26:18), a *repentance*, or change of mind (Acts 2:38; 3:19; 2 Cor. 7:9, 10). But it is also described as something done to or for a person: a *rebirth* (John 1:12—13; 3:3—7; 1 Peter 1:3, 23; 2:2; 1 John 5:18), a *creation* (Gal. 6:15; Eph. 2:10; 4:24), a *resurrection* from spiritual death (Eph. 2:1, 5, 6; cf. Col. 2:12, 13), a *washing*, or *cleansing*, from sin (Titus 3:5; 2 Peter 1:9), and an *implanting* of a new system of values (Eze. 36:26; Jer. 31:33; Heb. 8:10). It is an experience of the mind, or "heart": a *coming to know* God or religious truth (John 8:32; 17:3; Col. 3:10), a *renewal* of the mind (Eph. 4:23; cf. Rom. 12:2). It produces a *new nature* (Eph. 4:24; Col. 3:10), and marks the beginning of a new life *in Christ* (2 Cor. 5:17).

The precise form conversion may take varies from one individual to another, as determined by such factors as one's temperament, psychological maturity, intellectual capacity, external circumstances, degree of behavioral change required, and cultural background. Accordingly, no particular pattern of experience may be considered normative, either as to duration or depth of emotional involvement.

Conversion presupposes, as a minimum, awareness of (1) God's existence and His involvement in human affairs, (2) the distinction between moral right and wrong, and (3) the need for external help. There can be no self-surrender where there is no sense of need and dependence. Early religious training and direct contact with the revealed Word and with human witnesses are not necessarily essential to conversion, for it has occurred when none of these was present; so long as the mind is free to exercise genuine volition, environmental factors cannot prevent conversion. The function of these external factors is to encourage the human response to the call of God's Spirit. The mission of the church is to increase the number, frequency, and intensity of these contributing factors.

Conversion marks the beginning of a continuing operation of the Holy Spirit in a process of spiritual growth. This growth consists of an improved understanding of God's will and the gradual elimination of residual tendencies to sin.

Evidence of genuine conversion is both subjective and objective. The subjective evidence that conversion has occurred includes consciousness of love for, and trust in, God, awareness of the supreme importance of religious and spiritual values, and enjoyment of Bible reading, prayer, and worship. Absence of the objective evidence—continuing growth toward perfection in Jesus Christ—is conclusive proof that genuine conversion has not occurred.

Conversion consists essentially in a transformation of the mind, of a man's attitude, and through the mind, of the entire life.

“The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God” (COL 98, 99).

Conversion begins with a reorientation of the mind to the will of Christ, and starts a person on the pathway that leads to a complete restoration, through the grace of Christ, of the divine character, which was lost when Adam sinned. *See also* [Justification](#); [New Birth](#); [Sin](#).

Cook Islands

COOK ISLANDS. An archipelago lying in the south, central part of the Pacific Ocean, 1,800 miles (2,900 kilometers) northeast of New Zealand. It covers only 93 square miles (241 square kilometers), even though the islands are scattered over more than 620 miles (1,000 kilometers) from north to south. The northern group are coral atolls and include Manihiki, Nassau, Penrhyn, Pukapuka, and Rakahanga, while the southern islands are volcanic hills and include Aitutaki, Atiu, Mangaia, Mauke, Mitiaro, and Rarotonga, on which is located the capital of Avarua. The fertile soil of these southern islands produces an abundance of vegetables and tropical fruits that are at times exported by air to New Zealand. The climate is mild, and the islands and atolls support 18,552 people (1991), most of whom are brown-skinned Polynesians. Half this number live on the main island of Rarotonga. The southern islands are a popular tourist destination, and the people are known for their friendliness and hospitality.

In 1773 Capt. James Cook reached the southern islands, and in 1888 Britain took control until 1901, when administrative control passed to New Zealand. A new constitution gave the islanders authority over their internal affairs in 1965, with New Zealand retaining responsibility for defense and foreign affairs. Sir Albert Henry became the first prime minister in 1965, followed by Sir Thomas Davis in 1976. The prime minister in 1993 was Sir Geoffrey Henry. The country retains a queen's representative, Apinera Short (1993).

Christianity first came to the island of Aitutaki through two Raiatean teachers, Papeiha and Vahapata, who had been stationed there by John Williams in 1821. In 1823 two teachers from Tahaa were settled on the islands of Mitiaro and Mauke, and Papeiha introduced Christianity on Rarotonga. To assist these London Missionary Society national missionaries, Charles Pitman came from England in 1827. Henry Royal served on Aitutaki from 1839 to 1876. Pitman, Aaron Buzacott (1828), and Ta'unga contributed to the translation of the Bible into the Rarotongan language.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The islands of the Cook group comprise the Cook Islands Mission, a section of the Central Pacific Union Mission, which in turn is a part of the South Pacific Division. Statistics (1992) for *Cook Islands*: churches, 15; members, 850; church schools, 3; ordained ministers, 6; licensed ministers, 4; teachers, 10. Headquarters of Cook Islands Mission: Titikaveka, Rarotonga, Cook Islands.

Institutions

Institutions. Papaaroa College.

Seventh-day Adventist Work

Seventh-day Adventist Work. On its first voyage the *Pitcairn* visited the islands of Mangaia, Rarotonga, and Aitutaki in April 1891. On Rarotonga books were sold by the Reads and the McCoys, with Francis Nicholas (Waugh), secretary to the islands' administrator making a purchase that eventually led to her acceptance of the SDA message. On the *Pitcairn's* third voyage, Dr. James Caldwell, Maude Young from Pitcairn Island, Dudley Owen, Mr. Wellman, and Lillian White were left on Rarotonga in June 1894. These self-supporting missionaries engaged in medical and educational (government) activities. J. D. Rice arrived on the *Pitcairn* in mid-1895, and taught in government schools. The first two Maori converts were baptized in April 1898.

Two Christmas days were observed in 1899 by order of the government, to enable the Cook Islands to correctly observe Western Hemisphere day sequence, as early missionaries hadn't made any day change on crossing the 180° meridian on their voyages eastward from Europe. Many Cook Islanders were reluctant to accept the change from Saturday to Sunday for their day of worship, and it took the threat of loss of land tenure to persuade them to keep the new day. For 75 years they had worshiped on the seventh-day Sabbath. Before the end of 1900 Edward Gates baptized 18 people at Titikaveka on Rarotonga, as some had still refused to keep the new day and had asked SDA missionaries to teach them Bible truth on the Sabbath. Some suffered for their stand, being fined and made to work on the roads. A. H. Piper, the first Avondale-trained missionary to enter service in the Pacific islands, arrived on Rarotonga on Oct. 31, 1900.

More Australian missionaries were added to teach school at Arorangi and Titikaveka: Evelyn Gooding, 1902—1905, and Mark Carey, 1906—1907. The first church building, erected by Piper and his supporters in Titikaveka, was dedicated by newly arrived missionary Griffiths Jones on May 23, 1904. George Sterling commenced work on Aitutaki island in 1912, and conducted the first baptism there in 1913. The first converts in the northern islands were made on Pukapuka in 1919.

In 1916 the Cook Islands became a section of the newly established Eastern Polynesian Mission, and remained in this organization until 1923, when they became a separate mission. In 1948 the mission became a part of the Central Pacific Union Mission.

Cook Islands Mission

COOK ISLANDS MISSION. *See* [Cook Islands](#); [South Pacific Division](#).

Cook Islands Missionary School

COOK ISLANDS MISSIONARY SCHOOL. *See* [Papaaroa College](#).

Cook, J. B.

COOK, J. B. (1804—1874). Baptist minister, Millerite preacher, and editor. After the disappointment in 1844 he joined J. D. Pickands in publishing a small sheet, the *Voice of the Fourth Angel*, at Cleveland, Ohio. For a time he held a “shut door” view. In 1846, in his paper the *Advent Testimony*, and in O.R.L. Crosier’s *Day-Dawn*, he advocated the seventh-day Sabbath. However, by 1849 he was teaching that the Sabbath was not for Christians, but was a type of the millennial sabbath. He wrote extensively against the Sabbatarians in Joseph Marsh’s *Advent Harbinger*. Some of his earlier writings were reprinted by Seventh-day Adventists, for example, in the second issue of the *Advent Review* 1:7—16, August 1850; and in the *Review and Herald* 2:4, Aug. 5, 1851; 2:97, Mar. 2, 1852.

Cookery

COOKERY. *See* [Diet](#); [Health Evangelism](#).

Cooper, Alfred

COOPER, ALFRED (1867—1945). One of the pioneer Seventh-day Adventist workers in Mexico. He was born in England but later lived in the United States. After working as a colporteur for a while, he studied at Battle Creek College. In 1893 he married Lillian Froom, who had been a Bible instructor in the Illinois Conference. The two completed a nursing course at Battle Creek, then joined the first group of SDA workers in Mexico and helped to open a mission at Guadalajara; he, by assisting in the medical work, and his wife, by teaching the mission school. In 1898 they went to Mexico City, where they taught nursing at a government hospital for a while. In 1904 Lillian Cooper died. Later Cooper engaged in self-supporting work in Mexico, and operated a cannery at Mexico City. He died in California in his seventy-ninth year.

Cooper Memorial Hospital

COOPER MEMORIAL HOSPITAL. *See* [Seventh-day Adventist Cooper Memorial Hospital](#).

Copenhagen Bible School

COPENHAGEN BIBLE SCHOOL. *See* [Danish Junior College](#).

Copenhagen Food Company

COPENHAGEN FOOD COMPANY. *See* [Nutana](#).

Copenhagen Publishing House

COPENHAGEN PUBLISHING HOUSE. *See* [Danish Publishing House](#).

Copperbelt Zambia Field

COPPERBELT ZAMBIA FIELD. *See* [Eastern Africa Division; Zambia.](#)

Coptic Adventist Denomination in Egypt

COPTIC ADVENTIST DENOMINATION IN EGYPT. *See* [Egypt, Arab Republic](#) of.

Coptic Adventist Theological Seminary

COPTIC ADVENTIST THEOLOGICAL SEMINARY. *See* [Nile Union Academy](#).

Coral Sea Union Mission Bible Workers' Training School

CORAL SEA UNION MISSION BIBLE WORKERS' TRAINING SCHOOL. *See*
[Papua New Guinea Union Mission Bible Workers' Training School.](#)

Coral Sea Union Mission College (New Britain)

CORAL SEA UNION MISSION COLLEGE (New Britain). *See* [Kambubu Adventist High School](#).

Coral Sea Union Mission College (Papua New Guinea)

CORAL SEA UNION MISSION COLLEGE (Papua New Guinea). *See* [Kabiufa Adventist High School](#).

Corliss, John Orr

CORLISS, JOHN ORR (1845—1923). Evangelist, missionary. Left fatherless at 5, young Corliss developed an independent mind that later helped him in his pioneering work. At 16 he became a sailor and saw service in the Civil War. In 1866 he became a Freewill Baptist and in 1868 a Seventh-day Adventist, having lived with the James Whites for some time, and having been tutored in SDA beliefs by Joseph Bates.

In 1868 he became superintendent and chaplain of the Western Health Reform Institute at Battle Creek, Michigan. He engaged in public evangelism in Michigan (1871—1875, 1881—1883) and in Maine (1875). He pioneered SDA work in Virginia (1876 and 1877), in Colorado (1879), and in California (1884).

With S. N. Haskell and others he pioneered SDA work in Australia (1885—1887). Against considerable opposition, his evangelistic campaigns in Melbourne, Adelaide, and other cities won many converts, chiefly from the professional and business classes, including an unusually large number of entire families. In 1886 he became one of the managing editors of the Bible Echo, supporting the journal largely from his private means. Because of poor health he returned to California, where he engaged in editorial and religious liberty work (1887—1893); then he went again to Australia for another term of service (1893—1896).

Corliss and A. T. Jones were the first SDAs to appear before legislatures to plead the cause of separation of church and state. In 1889, as a member of a General Conference press committee, Corliss appeared before a Senate Committee on Education and Labor that was considering Sunday rest legislation. When he came before a committee of the Arkansas legislature, he was credited with bringing about the defeat of a bill to repeal a clause exempting Sabbathkeepers.

He served for a period as Bible teacher for the Battle Creek Sanitarium nurses' and medical classes (1897—1898), and in ministerial work in Canada (1898—1899). Then he worked in California until near the time of his death, with the exception of a term spent in England in school and evangelistic work (1902—1904). Having inherited some private means, he used it largely in paying tuition for young students attending SDA schools and in supporting other church enterprises.

Cornell, Merritt E.

CORNELL, MERRITT E. (1827—1893). Pioneer evangelist on the Pacific Coast. A former Millerite, and then a member of the *Advent Harbinger* group who taught the “age to come” doctrine (see [Messenger Party](#)), he was won to the Sabbatarian Adventists by Joseph Bates in 1852, and immediately set out with great energy to proclaim his new faith. At Battle Creek, Michigan, in 1854 he and Loughborough conducted the first Adventist meetings held in a tent.

His wife, Angeline, worked with him, sometimes remaining to instruct further those who had become interested in the meetings, while her husband went on to the next place. In a sense she was the forerunner of today’s Bible instructors.

In 1871 Cornell worked with Loughborough in the first Seventh-day Adventist tent meetings in San Francisco, California, and in 1874 with Canright in Oakland. In 1875 he gave a series of lectures in Dallas, Texas. Shortly after this, in 1876, he was disconnected from the organized work of the church, although he did some freelance preaching for several years. Then after some years of isolation he returned to Michigan from Maryland in 1889. A reconciliation was effected, and he again served in the ministry from 1890 until his death.

Coronella Retirement Village/Nursing Homes

CORONELLA RETIREMENT VILLAGE/NURSING HOMES. Centers for the aged, owned and operated by the Victoria Conference of Seventh-day Adventists. In 1952 homes for the aged in the Victorian Conference had been established at Croydon and were known as Coronella Homes for the Aged, "Coronella" being the name of the guest house purchased to form the nucleus of the venture. On Jan. 19, 1958, the first units were opened at Nunawading, Victoria, Australia, adjoining the Victorian Conference campground. Additional units have been added as finances, including government subsidy, permitted. In 1993 each institution was operating in its own right, with a separate board of management. However, they operate under a single constitution and are answerable to the Victorian Conference. Some details of each of these retirement villages follow.

Alawara Retirement Village, Bendigo

Alawara Retirement Village, Bendigo. Began with 20 units in 1976. In 1993 there were 20 single bedroom units, a 35-bed hostel, and an activity center. It had 56 residents.

Coronella Retirement Village, Nunawading

Coronella Retirement Village, Nunawading. In 1993 Nunawading cared for 27 residents in a nursing home, 64 in a hostel, and 45 in 32 units (16 double and 16 single). Ladies' auxiliaries provide valuable aid.

Fernleigh Retirement Village, Ballarat

Fernleigh Retirement Village, Ballarat. The homes in Ballarat began to be occupied as they were completed early in 1968. In 1993 there were 10 units with 10 residents.

Mountain View Retirement Village

Mountain View Retirement Village. The village, situated just below the Warburton Hospital, in 1993 had 10 one-bedroom self-care units with 13 residents and a 50-bed hostel. These institutions are largely self-supporting.

Corporacion Universitaria Adventista

CORPORACION UNIVERSITARIA ADVENTISTA. *See* [Colombia Adventist University](#).

Corporations

CORPORATIONS. Legally incorporated entities formed for the transaction of such legal and fiscal matters of the denomination as require corporate agents under the various laws of the places where the church might have its material interests. For example, corporations have been formed to hold real estate and other church assets, and to operate medical, educational, manufacturing, charitable, custodial, and evangelistic enterprises. In some countries incorporation of church bodies is a prerequisite to conducting any public activity.

In the United States and in many other places, the church itself is not an incorporated body, and neither are its ecclesiastical administrative organs (such as conferences, unions, and other such subdivisions). Instead, parallel to the ecclesiastical organization are legal corporations on the conference, union, and General Conference levels that transact the necessary legal business on behalf of the respective denominational units. The membership (constituency) of the corporation usually is the executive committee on the corresponding denominational unit or the delegates to the sessions of that unit. The officers of both entities are often the same persons.

In the Seventh-day Adventist Church the church edifices and real estate are not held in the name of individual congregations, and the holding of properties by trustees is discounted. Instead, local church properties are held by the conference corporations.

Most of the institutional activities of the church are conducted by separate, local corporations, and the board chair of each institution is usually the president of the respective church organizational unit. In ordinary usage an institution is referred to as being owned by a certain conference or union conference, but the actual ownership is vested in the corporation that is controlled by or affiliated with that conference or union conference.

On the General Conference level the 1993 *Yearbook* listed the following corporations or associations: Adventist Development and Relief Agency International (ADRA); Adventist Health System/Loma Linda, Inc.; Adventist Historic Properties, Inc.; Chan Shun International Foundation; Christian Record Services, Inc.; Ellen G. White Estate, Inc.; General Conference Corporation of Seventh-day Adventists; Gencon Insurance Service, Inc.; Gencon Insurance Company of Vermont; Gencon Financial Services, Inc.; Harris Foundation; Seventh-day Adventist Radio, Television, and Film Center (Adventist Media Center).

Correspondence Schools

CORRESPONDENCE SCHOOLS. *See* [Bible Correspondence Schools](#); [Home Study International](#).

Corsica

CORSICA. *See* [Euro-Africa Division](#); [France](#).

Cosmetics

COSMETICS. *See* [Dress](#).

Cossentine, Erwin Earl

COSENTINE, ERWIN EARL (1896—1984). Pioneer educator. Born in Minnesota, he helped to establish Eastern New York Academy (now Union Springs Academy). He also served as educational and MV secretary of the Carolina and Georgia conferences. He was called to serve overseas as principal of New Zealand Missionary College and president of Avondale, La Sierra, and Union Colleges. For 20 years he was secretary of the General Conference Education Department.

Costa Rica

COSTA RICA. A Central American republic, bounded on the north by Nicaragua, on the northeast by the Caribbean Sea, on the southeast by Panama, and on the southwest and west by the Pacific Ocean. It has an area of 19,575 square miles (50,699 square kilometers) and a population (1994) of 3.3 million. The inhabitants of Costa Rica are predominantly of Spanish ancestry, with a minority of Blacks and a few small, dwindling Indian tribes. The principal exports include coffee, bananas, and ornamental plants. The state religion is Roman Catholicism, but there are (1993) some 1 million Protestants of different denominations.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Costa Rica constitutes the Costa Rica Mission, which is a part of the Central American Union Mission, which in turn is a part of the Inter-American Division. Statistics (1993) for *Costa Rica*: churches, 63; members, 17,333; church or elementary schools, 7; ordained ministers, 14; licensed ministers, 9; teachers, 36. Costa Rica Mission headquarters are at San José. The Seventh-day Adventist Church is the largest non-Catholic church group in Costa Rica.

Institutions

Institutions. Central American Adventist University; Costa Rica Secondary School (Limón); Costa Rica Secondary School (San José).

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. For several years about the turn of the century, F. J. Hutchins, pioneer SDA missionary in Central America, made frequent visits to Costa Rica in the missionary schooner the *Herald*, and began work in Limón. About 1902 H. Louie Mignott, C. N. Moulton, and two other colporteurs named Horton and Brooks worked there. In 1903 I. G. Knight, who succeeded Hutchins, reported in the *Review and Herald* (80:15, Dec. 3, 1903) 10 baptisms and the organization of a church of 26, presumably at Pacuarito, some distance from Limón. The reports in the *Review and Herald* indicated that by 1906 there were several churches in the country and that a worker, T. M. Brown, was doing evangelistic work in San José, the capital city.

The first primary school was established at Limón in 1921, with D. P. Abbott as teacher. A secondary school, which later developed into Univeridad Adventista de Centro America (Central American University), was opened in October 1927, with G. S. Ray as the first principal. Also in 1927 SDA work in the republics of Costa Rica and Nicaragua, until then included in the West Caribbean Conference, was organized as the Costa Rica-Nicaragua Mission, a part of the Central American Union, with the officers of the union serving as administrators. There were eight churches and 216 members in the mission by the end of

that year. In 1928 the work in Costa Rica became a separate mission with four churches and 148 members.

In 1973 a seven-acre (three-hectare) tract was obtained in Hatillo, a suburb of the capital, and construction began on an elementary school/evangelistic center complex. The following year the first buildings were started for a youth camp located on a 45-acre (18-hectare) site near Orotina.

Costa Rica Mission

COSTA RICA MISSION. *See* [Costa Rica](#); [Inter-American Division](#).

Costa Rica Secondary School (Limón)

COSTA RICA SECONDARY SCHOOL (Limón) (Centro Educatiro Adventista de Limón). An educational institution operated by the Costa Rica Mission in Limón, Costa Rica. It was established in 1984.

Principals: Verna Clark, 1988—1989; Carolin Dodd, 1989—1990; Faye Patterson, 1990— .

Costa Rica Secondary School (San José)

COSTA RICA SECONDARY SCHOOL (San José) (Centro Educativo Adventista de Costa Rica). A K-12 institution operated by the Costa Rica Mission in the heart of the capital city of San José.

In November 1974 the first classroom building with three rooms was inaugurated by R. H. Pierson, then president of the General Conference. In 1975 classes started at the elementary level with a total of 13 students and three teachers. The institution began under the name of Escuela Adventista de Hatillo.

Later junior high was added, and the enrollment increased to 339 students and seven teachers. In March 1984 grades 10 and 11 were added. The first graduation was held in that year, with a class of 12. Also, in 1984 the school was approved by the Ministry of Public Education to operate as a government-recognized institution under the name of Centro Educativo Adventista de Costa Rica.

In 1993, 472 students were enrolled on all levels. The staff includes 25 instructors, a chaplain, an adviser, a secretary, and an accountant-cashier.

Besides the academic program approved by the government, Costa Rica Secondary School offers English, Bible, and computer classes, the latter begun in 1993 in both the elementary and high school programs. The classrooms are distributed in four buildings covering a total area of more than 107,600 square feet (10,000 square meters).

Principals: Floribeth Moreira, 1975; Luisa Carr, 1976; Rodrigo Burgos, 1977—1981; Marjorie Carmona, 1982—1983; Verna Clark, 1984; Ivanhoe Sanchez, 1985; Eduardo Barr, 1986— .

Côte d'Ivoire

CÔTE D'IVOIRE. A West African republic, which received independence on Aug. 7, 1960, but retained close ties with France. It has an area of 124,503 square miles (322,463 square kilometers), and a population (1994) of 14.3 million. The country (formerly known as the Ivory Coast) is bounded on the west by Liberia and Guinea, on the south by the Gulf of Guinea, on the north by Mali and Burkina Faso, and on the east by Ghana. Agriculture is the chief occupation of the people, with yams, manioc, bananas, maize, rice, and millet the principal crops. The chief exports are coffee, cocoa, bananas, pineapple, and timber. The country has long been famous for its gracefully carved figurines made from elephant tusks, which gave this area its name. The majority of the people are animists.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Côte d'Ivoire comprises the Côte d'Ivoire Mission, which is part of the Sahel Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1992) for Côte d'Ivoire: churches, 31; members, 3,096; church or elementary schools, 5; secondary schools, 1; ordained ministers, 8; licensed ministers, 7; primary school teachers, 25; secondary school teachers, 41. Headquarters for the mission are at Abidjan.

Institutions

Institutions. Bouake Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first SDAs to enter the Ivory Coast were two traders named Bley and Essien, who came from Ghana. Sometime after 1920, these two men settled at Tiemelekro and established a company of adherents. About the same time, Joseph Kouamé Djouman and Pierre Kouamé Adingrah, who were members of the Dida tribe of the southern part of the Ivory Coast, and who went to Ghana to learn to grow cocoa, met some Adventists there, accepted their doctrines, and returned to their home village preaching their newly discovered faith.

When the officers of the Ghana Mission heard about the interested companies in the Ivory Coast, they sent a national worker, J. K. Garbrah, to visit them. As a result of this visit, six persons later were baptized at Agbahou.

From 1937 until World War II, except for a visit made by Jesse Clifford, the president of the Ghana Mission, SDAs in the Ivory Coast had contact with the denomination only through the paper *Les Signes des Temps*, published in France.

The first national workers in the Ivory Coast were two young men, Felix Donkor and John Zakka, who were sent to Ghana to study. The work was organized in 1946 when the

first foreign missionaries, G. M. Ellstrom and J. L. Jespersen came from the United States. When they arrived with their families, they were housed for several years in army surplus beach huts until they were given permission to purchase land and construct permanent houses. In 1953 the first national colporteur, Jacob Gbessin, started work. In the same year J. R. Buzenet, from France, and a converted Senegalese Muslim, Bah Amadou, opened a primary school in Bouake. A secondary school soon followed.

Côte d'Ivoire Mission

CÔTE D'IVOIRE MISSION. *See* [Africa-Indian Ocean Division](#); Côte d'Ivoire.

Cottrell, Hampton Watson

COTTRELL, HAMPTON WATSON (1852—1940). Evangelist, administrator. After attending Battle Creek College, he engaged in business (1877—1885), and then opened a city mission in Cleveland, Ohio. Then for three years he was superintendent of the Maritime Mission (Canada), for two years, an evangelist in New England, and for five years, president of the Atlantic Union Conference. During that period, he also represented the General Conference at numerous meetings in Europe, and assisted in the removal of the denominational headquarters to Washington, D.C. Following this, he was president of the Pacific Union (1905—1910), the Western Oregon Conference (1912—1922), and the North Pacific Union (1922—1923). Because of serious illness, he was forced in 1925 to take up less active work.

Cottrell, Roswell F.

COTTRELL, ROSWELL F. (1814—1892). One of the early Adventists; writer, poet, minister. He descended from the Huguenots and was born in a Seventh Day Baptist family in the state of New York. Through reading the *Review and Herald* some time about 1851 and comparing its message with the Scriptures, he was led to join the developing group of Seventh-day Adventists and immediately began to contribute his talents as a writer and poet to the propagation of the faith that he had espoused. He wrote one of the earlier (1854) series of Bible lessons for the young people that was published in the *Youth's Instructor*. In 1855 these lessons were bound together into a book that served as a guide to biblical study among the churches for several years afterward. After the publication office of the *Review and Herald* was moved to Battle Creek in 1855, he served as a member of the editorial committee. As a minister he worked with J. N. Loughborough and W. S. Ingraham in New York and Pennsylvania. At the time of the organization of the denomination, he was among those opposed to a formal structure, and expressed his views through several mildly worded communications published in the *Review and Herald* that provoked heated rejoinders from James White. In the end he accepted the organization and continued through the years, almost to his death, actively working for the church. A number of his poems have been set to music, and three of them appeared in the Church Hymnal.

Cottrell, Roy F.

COTTRELL, ROY F. (1878—1970). Missionary, author, pastor. He was born in New York state into a family of Adventist pioneers. In 1902 he married Myrtie Ball, and six years later they sailed for China, where he served until 1920. During those years he wrote 10 books that were published in the Mandarin language. After returning to the United States, he continued to write, authoring 15 books and booklets, eight series of Sabbath school lessons, and hundreds of articles that appeared in church journals. During his later years he served as a pastor in the Southern California Conference. He gave 60 years of devoted service to the church.

Courville, Cyril Brian

COURVILLE, CYRIL BRIAN (1900—1968). Neuropathologist, teacher, author, founder of medical institutions. He was a native of Michigan and received his early education at Cedar Lake Academy and Emmanuel Missionary College. After completing his medical training at the College of Medical Evangelists, he took a three-year course in neuropathology, neurology, and neurosurgery, and returned to teach at his alma mater. He wrote nearly a score of books, one of which is the standard textbook on neuropathology. In 1934 he founded the Cajal Laboratory of Neuropathology and later helped with the organization of the Medical Cadet Corps. With fellow faculty members, he founded the forty-seventh General Hospital Unit, which served in New Guinea and the Philippines during World War II.

A physician at Johns Hopkins University referred to Dr. Courville as “the world’s greatest neuropathologist.” At the time of his death he was still serving on the faculty of Loma Linda University.

Covenant

COVENANT. In Scripture, a term usually referring to the various agreements into which God has, from time to time, entered with individuals—Noah, Abraham, and Israel, for example. Jeremiah and the writer of Hebrews also speak of a “new covenant” God promised to make with His people ([Jer. 31:31—33](#); [Heb. 8:8—13](#)).

A human covenant may be either a mutual agreement between equals who share in formulating its terms or one imposed by a superior upon an inferior. The parties to a divine-human covenant are not equals. The purpose and conditions of such a covenant are determined by God and voluntarily accepted by human beings. All covenants between God and humanity are based on the principle that obedience to the will of God means life; disobedience brings death. This was true before sin entered; it is true now. Because of the fallen nature inherited from Adam, men and women cannot render perfect obedience to the will of God by their own power. The covenants made with humanity since the Fall are designed to meet men and women in their fallen condition so as to enable them to achieve the obedience required of them through faith in Christ. The purpose and terms are basically the same in each divine-human covenant, but the form of statement and the mode of operation may vary according to the historical circumstances. From God’s point of view there has ever been only one such agreement—the “everlasting covenant.” But from humanity’s point of view there seem to have been a number of covenants. This is because of the dissimilarity of the outward forms.

God’s covenant with Abraham at the time of his migration to Palestine included the promise that his posterity would become a great nation, and appointed the patriarch an ally of Heaven in the task of bringing a knowledge of salvation to all men ([Gen. 12:1—3](#)). This covenant was formalized a few years later, as recorded in [Gen. 15](#). At Mount Sinai Abraham’s descendants voluntarily accepted God as their ruler, and their role as the chosen people ([Ex. 19:5—8](#); [24:5—8](#); [PP 370—373](#)). The immediate objective of the covenant at Sinai was the establishment of the Hebrew nation in Palestine, and the ultimate objective, the evangelization of the world ([Deut. 7:7—14](#); [Isa. 49:3, 6, 8](#)). Under the covenant, Israel became God’s chosen people and He became their acknowledged ruler. The covenant was the basis of all His dealings with them. Their form of government under the covenant relationship was a theocracy. Their place of worship was the tent of the covenant. Their Sacred Scriptures were the book of the covenant.

The everlasting covenant between Christ and the Father for the salvation of humanity was formulated in eternity past ([Eph. 1:4](#); [Heb. 6:18](#)). It became operative the moment sin entered, and was formally ratified by Christ’s death on the cross. Even as Moses mediated the old covenant, Christ became the mediator of the new covenant ([Heb. 9:15—17](#)). It is a “better covenant” in that it is established on Christ’s own eternal promise to die for sinners, instead of on the people’s fickle promises, as with the old covenant ([Heb. 8:6](#)). Whereas under the covenant mediated at Sinai God’s law was written upon tables of stone,

the covenant mediated at Calvary is to be written in living letters on the heart, or mind, of all who accept the salvation afforded by the blood of the “everlasting covenant” ([Heb. 13:20](#)).

Early Seventh-day Adventist comment on the covenants arose out of the relationship of the Ten Commandments—and thus of the seventh-day Sabbath—to the old covenant. As early as 1857, Roswell F. Cottrell, formerly a Seventh Day Baptist minister, pointed out that far from abolishing God’s law, the new covenant called for it to be inscribed in men’s and women’s hearts ([Heb. 8:10, 11](#); *Review and Herald* 9:124, Feb. 19, 1857). D. M. Canright answered the contention of critics that the old covenant was a covenant of works and the new covenant one of faith thus: “We think that the connection between faith and works has ever been the same under both covenants. Faith in Christ was as necessary to salvation in the days of Noah, or Adam, as it is today” (*Review and Herald* 27:161, Apr. 24, 1866).

The fact that Abraham was justified by faith did not release him from obeying God’s commands.

The first major exposition of the two covenants was a series of articles by J. O. Corliss in the *Review and Herald* between March and May 1883. He explained that the old covenant was an *agreement* made *with respect* to the Ten Commandments but that the two are separate and distinct ([Deut. 10:2](#); cf. [31:26](#)). In contrast, the Decalogue was a covenant *commanded* ([Deut. 4:13](#); *ibid.* 60:196, Mar. 27, 1883). The old covenant was ratified by the shedding of blood *before* the Ten Commandments were engraved on the tables of stone. The new covenant, like the old, was made with Israel ([Heb. 8:10](#); *1 ibid.* 60:213, Apr. 3, 1883).

N. J. Bowers listed 12 biblical reasons against the argument identifying the Ten Commandments with the old covenant, which was done away at the cross. The Decalogue was in existence long before the old covenant became effective at Mount Sinai. The covenant was made *with respect* to the Decalogue, not identical with it. The old covenant was made *with* the people, whereas they were *commanded* to keep the Ten Commandments. The old covenant consisted of divine and human promises, not commands ([Ex. 24:7](#); cf. [Heb. 8:6](#)). The human promises were faulty, whereas the Ten Commandments were perfect ([Heb. 8:7](#); cf. [Rom. 7:12, 14](#)). Under the new covenant the law is written on the believer’s mind ([Heb. 8:10](#)). The old covenant ended at the cross, but the Ten Commandments did not ([Matt. 5:17—20](#)). He also called attention to the fact that Paul refers to the covenant and the law as distinct entities ([Rom. 9:4](#); *1 ibid.* 62:579, 580, Sept. 15, 1885).

Uriah Smith discussed the old and the new covenants at considerable length in a series of eight editorials from September to November 1887. He referred to them as two editions of God’s everlasting covenant with human beings (*ibid.* 64:584, Sept. 13, 1887). There is nothing in the nature of mutual agreement in the Ten Commandments; they were *commanded* (*ibid.* 64:600, Sept. 20, 1887). According to [Deut. 5:3](#), “The Lord made not this [the old] covenant with our fathers, but with us, even us, who are all of us here alive this day.” If Moses here refers to the Decalogue, its principles were not binding on men and women before Sinai; they were free to violate its precepts at will—an impossible situation (*ibid.* 64:617, Oct. 4, 1887). The new covenant, like the old, was made with Israel (God’s people), not Gentiles, but the latter might be included in it by becoming spiritual children of Abraham ([Gal. 3:29](#); *1 ibid.* 64:632, Oct. 11, 1887). On their part the Jews must believe in Christ in order to enjoy its blessings ([Rom. 2:28, 29](#); [Gal. 3:29](#); *1 ibid.* 64:648, Oct. 18, 1887). God’s law is the basis of both covenants (*ibid.* 64:680, Nov. 1, 1887). *See also Sabbath.*

Covenant, Church

COVENANT, CHURCH. A written pledge, at one time used to enroll members uniting to organize a local church; also a pledge signed by an individual convert upon taking his or her stand. In 1861, at the formation of the first Seventh-day Adventist conference organization, in Michigan, it was voted to recommend that churches in organizing use a covenant, a practice apparently common in other denominations at that time, and already followed by SDAs in some places. The form adopted was as follows:

“We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ” (*Review and Herald* 18:148, Oct. 8, 1861).

The essence of the covenant, as it concerned the individual, was the pledge “to keep the commandments of God, and the faith of Jesus Christ.” There is also mention of a covenant to keep the Sabbath, which may have been identical, signed by converts before taking the step of becoming church members (see, for example, *Review and Herald* 60:694, Nov. 6, 1883).

Crager, Cuno Parker

CRAGER, CUNO PARKER (1886—1945). Mission administrator, educator. A graduate of South Lancaster Academy (1907), he was preceptor of Mount Vernon Academy (1907—1908); principal of Claremont Union College, Capetown (1909—1915); educational, Missionary Volunteer, and Sabbath school secretary of the Austral Union in Argentina (1916—1920). Ordained to the ministry in 1920, he was president of the Chile Conference (1920—1923); educational, Missionary Volunteer, and Sabbath school secretary of the South American Division (1923—1929); educational secretary of the Central Union (1929); associate educational secretary in the General Conference (1930—1935); superintendent of the Central American Union Mission (1935—1941); superintendent of the Central Colombia Mission (1941). He supervised erection of buildings for Colegio Vocacional y Profesional in Montemorelos, Mexico (1942); taught Bible in the Colegio Adventista de las Antillas (1943); and in 1945 became superintendent of the Puerto Rico Mission, but held this office for only four and a half weeks, when he became ill and died a month later.

Craven, Joseph Harrison

CRAVEN, JOSEPH HARRISON (1906—1964). Treasurer and publishing house manager. He began denominational work in 1923 on the staff of the British Publishing House, where he served for 12 years. After this, he was treasurer of the Stanborough Hydro for 10 years, until his appointment in 1946 as secretary-treasurer to British Advent Missions, Ltd. In 1949 he became manager of the Stanborough Press, where he served until his death. Under his leadership the press acquired new departments that lifted it to much higher levels of technical skill and productivity.

Crawford Adventist Academy

CRAWFORD ADVENTIST ACADEMY (formerly Toronto Junior Academy). A K-12 educational institution located in Toronto, Canada. It was established in 1953 through the efforts of Dr. Erwin Crawford. Enrolled for the 1993—1994 school year were 227 elementary school students and 166 secondary school students. There were 34 teachers and staff.

Principals: Eugene W. Rau, 1980—1987; Vernon Langdon, 1987— .

Creation

CREATION. Seventh-day Adventists believe that the entire universe came into being through divine creative acts (*Isa. 40:26; Ps. 19:1; 33:6*), but that the narrative of *Gen. 1* and *2* focuses primarily on this earth and life upon it. They consider the Creation to have been a direct, supernatural event by divine fiat in which both the Father and the Son participated, with the Son as the active agent (*Gen. 1:26; Col. 1:16, 17*). The Holy Spirit is also mentioned in connection with the Creation account (*Gen. 1:2*).

Since their beginning SDAs have held the doctrine of a literal creation in one week of time and have used the belief to support the doctrine of the Sabbath (*Review and Herald* 1:1, November 1850). They have considered the Sabbath as an institution inseparable from the Creation, “a safeguard against atheism and idolatry,” “a weekly memorial of the living God,” who created all things in six days of time (*ibid.* 5:101, Apr. 18, 1854).

SDAs have always affirmed belief in creation *ex nihilo*—that God was not indebted to previously existing matter when He brought the earth into existence. They have generally taken it for granted that it was on the first day of Creation week that He brought into existence the matter that composed the earth and that He proceeded immediately with the work of the six days. However, almost from the first, some SDAs have allowed that the Genesis account can be understood to mean that God spoke into existence the substance of the earth sometime prior to the events of the six literal days of creation. For example, as early as 1860 the *Review and Herald* reprinted a selection from *The Bible True*, in which appeared the statement that there is not “anything in revelation which forbids us to believe that the substance of the earth was formed long before it received its present organization” (*Review and Herald* 16:49, July 3, 1860).

On the other hand, J. N. Andrews declared in 1861: “On the first day of the week God created the heavens and the earth. The earth thus called into existence was without form and void” (*ibid.* 19:1, Dec. 3, 1861).

A few years later D. T. Bourdeau wrote: “The Bible says that God made heaven and earth as well as all that in them is, in six days. It is in the beginning of the first day, therefore, that God created the heaven and the earth, as spoken of in *Gen. 1:1*” (*ibid.* 29:98, Feb. 5, 1867).

Representing the other school of thought, J. P. Henderson wrote in 1887: “The creation of the material substance of the heaven and the earth may have been ages prior to the six days’ work in which it was prepared for the abode of man, and yet do no violence to a single statement in the Bible” (*ibid.* 64:418, July 5, 1887).

Seven years later J. G. Matteson, leader of SDA work in Scandinavia, made the following observation: “In six days God created heaven and earth and all that in them is. *Ex. 20:11*. He created the heaven and the earth in the beginning. *John 1:1*. The solar system to which we belong, and the orb on which we live were consequently made on the first day of the week. Before that time there was nothing in this part of God’s great universe. But the Lord

spake, and it was done; He commanded and it stood fast. [Ps. 33:9](#)” *1* (*ibid.* 71:722, Nov, 20, 1894).

While not denying observed facts, Seventh-day Adventists have rejected arguments from geology used to support the theory that the days of Creation week were actually long geologic periods (*see* [Science and Religion](#)). They point out that the integrity of the Creation week was attested when the law was given at Sinai ([Ex. 20:8—11](#)), and that there is no other satisfactory explanation for the origin of the weekly cycle. Since it is absurd to suppose that matter and energy can arise spontaneously out of nothing, the only reasonable solution is to postulate a Creator. SDAs have taken apparent purpose, intricate design, and order in nature as evidences of a Creator of infinite wisdom and limitless power.

SDAs consider the doctrine of a divine creation as the indispensable foundation for Christian and biblical theology. This fact is emphatically attested from Genesis to Revelation. God’s position as Creator is often pointed to as distinguishing Him from all false gods ([1 Chron. 16:24—27](#); [Ps. 96:5—6](#)). The God of creation is the God of the moral law, in the heart of which the Sabbath is given as a sign, symbol, and memorial of His creative power ([Ex. 20:8—11](#); [31:13—17](#); [Eze. 20:20](#)).

The God of creation is also the God of salvation and judgment ([Ps. 89:11—15](#); [146:6—10](#); [Rev. 14:7](#)). He who has power to create has power to redeem, to restore, to create anew the heavens and the earth, to create within man a clean heart ([Isa. 44:21—28](#); [65:17—25](#); [Ps. 51:10](#)). The Christ of creation is before all, He upholds all things by the word of His power, and by Him all things consist ([Col. 1:16, 17](#); [Heb. 1:1—3](#)). He was in the beginning with God; He became flesh and dwelt among us with power to save ([John 1:1—14](#)). The great fact of Creation is thus essential to the fundamental facts of the Christian faith. *See also* [Evolution](#); [Science and Religion](#).

Credentials, Licenses, Certificates

CREDENTIALS, LICENSES, CERTIFICATES. Certificates issued to persons in various categories of denominational employment by a mission, a conference, a union, or the General Conference or its divisions. The most frequently issued certificates are: (1) ministerial credentials for ordained ministers; (2) ministerial licenses for unordained ministers; (3) commissioned minister credentials to employees with not less than five years' experience (divisions are free to bestow such a credential if they choose) for associates in pastoral care, Bible workers, treasurers, uncredentialed departmental directors, institutional chaplains, presidents or vice presidents of major institutions, auditors, and field directors of Christian Record Services (employees with less than five years' experience in these categories are issued commissioned minister licenses); (4) missionary credentials for unordained experienced employees, including elementary or secondary teachers; (5) missionary licenses for field medical, educational, and office workers, which may also be granted to miscellaneous office, institutional, and industrial workers who have been in denominational employ more than five years, who do not qualify for missionary credentials; (6) literature evangelist credentials for permanent colporteurs; and (7) literature evangelist licenses for beginning colporteurs with three months' experience. Some divisions also offer (8) teaching-ministry credentials for teachers having more than five years' experience (teaching-ministry licenses for those with less than five years); (9) ministerial internship certificates to college ministerial graduates during their ministerial internship years. All credentials and licenses are granted for a specified period and may be withdrawn in harmony with the constitutional provisions of the issuing organization.

Before the development of formal organization in the Seventh-day Adventist Church, cards signed by "the leading brethren" were issued to the church's ministers. When the first conference (Michigan) was organized, in 1861, it voted to issue its ministers certificates of ordination and annual "credentials to be signed by the chairman and clerk of the conference" (*Review and Herald* 18:148, Oct. 8, 1861). An individual desiring to preach was, after thorough examination, granted a license to preach, and after a year or more of acceptable ministry, was ordained. A clear distinction was made in the *Church Manual articles of 1883* (*Review and Herald* 60:586, Sept. 11, 1883) between ministerial credentials and licenses, the former being for ordained persons only.

Creed

CREED. A formal, official statement of doctrinal beliefs, as for instance the Apostles' Creed or the Westminster Confession. Seventh-day Adventists have no formal creed, although a statement of beliefs may be found in the denominational *Yearbook* and *Church Manual* (see [Doctrinal Statements](#)). Seventh-day Adventists consider the entire Bible to be their creed: "The Holy Scriptures, Old and New Testaments are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, and the authoritative revealer of doctrines, and the trustworthy record of God's acts in history" (Church Manual, p. 23).

This is in harmony with what James White declared as early as 1847: "The Bible is a perfect, and complete revelation. It is our only rule of faith and practice" (*A Word to the Little Flock*, p. 13) The earliest SDA periodical, *Present Truth*, made a similar declaration: "The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere" (*Present Truth* 1:46, December 1849).

The covenant signed by those organizing themselves into a church contained the simple declaration: "taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ" (*Review and Herald* 18:148, Oct. 8, 1861).

Crews, Joseph Archie

CREWS, JOSEPH ARCHIE (1924—1994). Pastor, teacher, radio and television speaker. A son of the South, Crews was graduated in 1946 as president of the first class to graduate with a four-year bachelor's degree from Southern Missionary College. In 1947 he earned an M.A. in systematic theology from the SDA Theological Seminary. That year he also married Lu Ann Tunison and began a five-year ministry in Florida.

From 1952 to 1957 the Crewses did evangelistic work in India. Upon their return they pastored in Texas and Kentucky. In 1965 the Chesapeake Conference called Crews to develop a radio program that would generate interests for the conference's evangelistic outreach. The broadcast was named *Amazing Facts*, and it first aired during the spring of 1966 on WBMD, Baltimore, Maryland. Currently *Amazing Facts* airs radio and television programs on 120 stations around the world.

Crews was known for his inspiring, straightforward conservative preaching. He authored 58 books and many magazine articles, and he recorded 553 radio and television sermons. In July 1990 he received the American Broadcaster's Award for 25 years of gospel broadcasting. On Oct. 10, 1994, he succumbed to a cerebral hemorrhage.

Crieff Nursing Home and Health Institute, Ltd

CRIEFF NURSING HOME AND HEALTH INSTITUTE, LTD. *See* [Roundelwood](#).

Crisler, Clarence Creager

CRISLER, CLARENCE CREAGER (1877—1936). Secretary, mission administrator. He was born in Brooklyn, Iowa, and was reared in a Seventh-day Adventist home, his parents having accepted the SDA faith when he was 5 years old. He graduated from the Orlando, Florida, high school in 1892 and later taught in the Seventh-day Adventist academy in Graysville, Tennessee. He was baptized in 1893. For two years (1895—1897) he attended Battle Creek College. The next three or four years he worked in the General Conference office in Battle Creek as private secretary for such leaders as O. A. Olsen, G. A. Irwin, and A. G. Daniells.

In July 1901 he began working for Ellen White in her Elmshaven office in California and continued there until one year after her death in 1915. In 1916, while accompanying A. G. Daniells, the president of the General Conference, on a trip to the Orient, he was made general secretary of the Far Eastern Division. There I. H. Evans ordained him in 1922.

In 1930, when the China Division was organized, he became its secretary. He was editor of the Far Eastern Division *Outlook* and later of the *China Division Reporter* and was associate editor of the Chinese church paper. He contributed much to the development of books and pamphlets in the Chinese language. He also served as a member of the managing boards for the Chinese publishing house, the college, and the sanitarium.

In 1936 he was asked to go with G. J. Appel and other missionaries on a trip to Tibet. He seemed apprehensive of the long and hazardous journey, but willingly accepted his assignment. On Mar. 3, 1936, the group set out for but never reached Tibet. At Titao, Kansu, a little village six miles (10 kilometers) south of Lanchow, China, Crisler died of pneumonia and was buried in Lanchow.

He wrote two books published posthumously: one describing the work in the remote regions of China, entitled *China's Borderlands and Beyond*; another, on church administration: *Organization; Its Character, Purpose, Place, and Development in the Seventh-day Adventist Church*.

Cristobal, Juan D.

CRISTOBAL, JUAN D. (1909—1962). Church leader in the Philippines. He was born in the Philippines and joined the Seventh-day Adventist Church in 1927, after attending evangelistic tent meetings and about 1933 entered denominational service as a teacher in the East Visayan Mission. Later he was secretary of the Religious Liberty Department and of the Home Commission of the Mindanao Mission, the first there to hold this office. He was later secretary of the Education and Young People's departments of Southern Luzon Mission (1946—1949), president of the Southern Luzon Mission (1949—1953), and secretary of the Religious Liberty and Temperance departments of the North Philippine Union Mission (1953—1962). In 1962 he was killed in an automobile accident.

Croatia

CROATIA. A republic in southeastern Europe bordered by Slovenia, Bosnia and Herzegovina, Yugoslavia, Hungary, and the Adriatic Sea. It has an area of 21,829 square miles (56,537 square kilometers), and a population (1994) of 4.7 million. The principal language is Serbo-Croatian; the main religion is Roman Catholicism.

For more than 800 years Croatia was politically aligned with Hungary. It was also under Turkish, French, and Austrian influence. In 1918 Croatia became part of the Kingdom of the Serbs, Croats, and Slovenes, which became Yugoslavia in 1929. Croatia declared independence from Yugoslavia in 1991, precipitating fighting between the Croats and the Yugoslavian army units and their Serbian supporters.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Croatia is part of the Croatian-Slovenian Conference, an attached field of the Trans-European Division. In 1993 the Croatian-Slovenian Conference had 92 churches and a membership of 3,364. Headquarters are at Zagreb, Croatia.

Institutions

Institutions. Adventist Seminary; Croatian-Slovenian Publishing House.

Croatian Adventist Seminary

CROATIAN ADVENTIST SEMINARY. *See* [Adventist Seminary \(Croatia\)](#).

Croatian-Slovenian Conference

CROATIAN-SLOVENIAN CONFERENCE. *See* [Croatia](#); [Slovenia](#); [Trans-European Division](#).

Croatian-Slovenian Publishing House

CROATIAN-SLOVENIAN PUBLISHING HOUSE. (Znaci Vremena) (Signs of the Times). A publishing organization operated since the early 1990s by the Croatian-Slovenian Conference at Zogreb, Croatia. Branch houses include Izdvastvo Adventistickug teoloskog fakulteta Marusevec (Adventist College of Theology Publishing), in Marusevec, Croatia; Zivot i Zdrarlje (Life and Health), in Zogreb; and Znamenja Casa (Signs of the Times), in Ljubljana, Slovenia. Languages in which publications are issued include Albanian, Croatian, Czech, and Slovenian. Prior to the 1990s the Croatian-Slovenian Publishing House was a branch of the Yugoslavian Publishing House. For the history of the Croatian-Slovenian Publishing House, *see* [Yugoslavian Publishing House](#).

Crosier (Crozier), Owen Russell Loomis

CROSIER (CROZIER), OWEN RUSSELL LOOMIS (1820—1913). Millerite preacher and editor, of Canandaigua, New York, first writer on what was to become the Seventh-day Adventist sanctuary doctrine. He was baptized in autumn 1843 by E. R. Pinney. As a young itinerant preacher he was associated with Hiram Edson and F. B. Hahn, and in March 1845 collaborated with Hahn in publishing, at Canandaigua, the *Day-Dawn*, a small Millerite paper. According to J. N. Loughborough, he was with Edson in the cornfield at Port Gibson on the morning after the sad vigil of Oct. 22, 1844. In any case, he accepted Edson's explanation of the Millerite disappointment, joined with Edson and Hahn in intensive Bible study in the winter of 1844—1845, and wrote out their joint findings on the subject of the sanctuary and its cleansing. As the concept of the sanctuary ministry of Jesus developed, a progression of increasingly clear articles came from the pen of Crosier during 1845 and 1846. The first was in the *Day-Dawn*, first published in March 1845 (it appears as a part of a Canandaigua newspaper, *Ontario Messenger*, Mar. 26, 1845). Articles on the sanctuary types by Crosier appeared in the *Day-Star* during the latter part of 1845; these culminated with a lengthy essay in the Feb. 7, 1846, *Day-Star Extra*, published in Cincinnati, Ohio. Crosier's exposition was endorsed by Edson and Hahn, who also provided funding for the special issue. Crosier's presentation convinced Joseph Bates, James White, and other New England Adventists. Bates, in turn, presented the Sabbath doctrine to the Port Gibson group in a conference at Edson's home. Crosier kept the Sabbath for a time and advocated it in the *Day-Dawn* in December 1846 (see *Review and Herald* 3:8, May 6, 1852), but soon repudiated it and his early sanctuary view. In 1847 he anticipated the "new view" of the daily. Crozier (as he spelled it after about 1850) served on the staff of Joseph Marsh's *Advent Harbinger*, 1847—1853. He placed the three angels' messages (and the Sabbath) after the Advent. In 1850 he, Marsh, and others taught a doctrine of the millennium ("the age to come") opposed by Adventists in general, a view foreshadowed only partly in one section of his sanctuary article of 1846. In 1858 he was an evangelist for the Michigan Conference of the Advent Christian Church.

Cross, Chester G.

CROSS, CHESTER G. (1913—1981). Administrator. A native of Des Moines, Iowa, he served the church for 45 years, mostly in the publishing work in the Northern and Central unions. He also served as publishing director of the Southern European Division. From 1958 to 1974 he was manager of Christian Record Braille Foundation. After that time he worked in the Trust Services Department of the Southern Union.

Cruzeiro do Sul Adventist Academy

CRUZEIRO DO SUL ADVENTIST ACADEMY (Instituto Adventista Cruzeiro do Sul). A coeducational boarding and day school on the senior high school level, owned by the Rio Grande do Sul Conference and operated by a board representing that conference. It is situated on a 180-acre (75-hectare) tract of rich pasture land two miles (three kilometers) from the town of Taquara, state of Rio Grande do Sul, Brazil.

The plant consists of 22 buildings, including a large church auditorium, a school edifice, two dormitories, homes for teachers, a carpenter shop, a store, and a dairy.

The property originally belonged to Ernesto Bergold, who maintained a small clinic there, offering simple, natural treatments. In 1928 A. C. Harder obtained this property for the purpose of opening a school to be named *Colegio Cruzeiro do Sul*. Harder, investing his own money as well as his wife's inheritance, and receiving no salary, acted as principal and teacher and was aided in his efforts by Jose Mendes, another self-sacrificing teacher. By 1932 the school had two buildings, and in 1935 it became the property of the Rio Grande do Sul Conference. In 1937 the conference invited Dr. Otávio Espírito Santo, an engineer with considerable teaching experience, to administer the institution. Under his leadership the school was approved by the government in 1939 on the junior high school level and took the name *Ginásio Adventista de Taquara*. A commercial course was added in 1957 that conformed to the government standards, and as a result, the name of the school was changed in 1961 to *Instituto Cruzeiro do Sul*, with its present academic status.

Directors: Otávio Espírito Santo, 1937—1941; João Linhares, 1942; Dario Garcia, 1943—1946; José Alvaranga, 1947—1948; Renato Emir Oberg, 1948; Jacob Germano Streithorst, 1949—1950; Siegfried Hoffmann, 1951; Mario Roque, 1952—1954; João Rodriques dos Passos, 1955; Sesóstris César Souza, 1956; João Rodriques dos Passos, 1957—1959; Jacob Germano Streithorst, 1960; João Bork, 1960—1962; Henrique Marquart, 1963—1965; Leonid Bogdanow, 1965—1966; Darci M. Borba, 1967—1968; Carlos M. Borba, 1969—1970; Isaac P. Guimarães, 1971; Corino Pires da Silva, 1972—1974; Earle P. Linhares, 1975—1982; Moises Sanches, 1983—1984; Argemiro Fontoura, 1985; José O. de Oliveira Paula, 1986—1988; Lourival B. Preuss, 1988—1990; Milton Souza, 1990— .

Cuba

CUBA. A republic occupying a large island and several small islands situated in the northern part of the Caribbean Sea, having an area of 44,218 square miles (114,524 square kilometers) and a population (1994) of 11 million. Spanish is the national language, with English widely used as a second language. Church and state are separate, though the population is predominantly Roman Catholic. In 1962 there were about 265,000 Protestants in Cuba. About half the island consists of flat or rolling terrain; the remainder is hilly or mountainous. The climate, except in the mountains, is semitropical, the temperature never varying more than about 10 degrees from an average of 77°F (25° C). Cuban economy is based largely on the exportation of sugar and tobacco, and until the present government (1994) assumed power in 1959, the island was generally recognized as being the world's largest producer of sugar.

Historical Background

Historical Background. Originally inhabited by Arawak Indians, Cuba was discovered by Columbus, Oct. 28, 1492. It was used by the Spaniards as a base, first for further exploration and later for the fleets of treasure ships returning to Spain. The island developed an agricultural economy, but relative prosperity came only after the Treaty of Ryswick (1697) ended the raids of the British, French, and Dutch buccaneers, which had seriously disrupted the economy. Even then Spain's policy of economic exploitation and monopolistic control, together with discrimination against the Creoles (Cubans of Spanish descent), fostered discontent, which erupted in several open revolts by the tobacco growers.

Cuba was held by the British from 1762 to 1763. During the American Revolution the island served as a base of operations for the French and Spanish allies against Great Britain.

The early nineteenth-century spirit of independence engendered in Spanish America by Napoleon's occupation of Spain was ruthlessly suppressed in Cuba, although not eradicated, by the Spanish forces on the island. The most notable unsuccessful revolt was the Ten Years' War (1868—1878).

Another revolution, in 1895, led by José Julián Martí, ended in American intervention and the Spanish-American War (1898). The United States occupied the islands until 1902, at which time the Republic of Cuba was formed, with the United States reserving the right to intervene to preserve Cuba's independence and stability. Under this provision, when in 1906 a revolution broke out, United States forces occupied the island until 1909. The provision was revoked in 1934.

For the most part, until 1952 the presidents and congress were elected. Since that time the government has been a dictatorship.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Until 1967 the territory of Cuba consisted of the East Cuba and West Cuba conferences, part of the Antillian Union Mission, which in turn was a part of the Inter-American Division. Since 1967 the church has been reorganized in order to fulfill the requirements of the new system of government. For many years the church operated as the National Association of the Seventh-day Adventist Church in Cuba with three province offices, called delegations, to run the church's affairs in the provinces. From Apr. 21—24, 1989, the tenth National Association Congress of the Seventh-day Adventist Church in Cuba was held. It established the Cuban Union Conference with three delegations: Central, East, and West. Statistics (1992) for Cuba: churches, 112; members, 11,235; ordained ministers, 48; licensed ministers, 35. Cuban Union Conference Headquarters are in Havana.

Statistics (1992) for the delegations—*Central Delegation*: churches, 29; members, 2,739. Headquarters: Camaguey. *East Delegation*: churches, 47; members 4,884. Headquarters: Holguin. *West Delegation*: churches, 38; members 4,598. Headquarters: Habana.

Institutions

Institutions. Cuba Adventist Seminary.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* In the winter of 1902—1903, W. A. Spicer spent a few days in Cuba. Returning, he urged Seventh-day Adventists to begin missionary work there (*Review and Herald* 80:15, Aug. 11, 1903). A few months later the first missionaries arrived and began self-supporting colporteur and medical work. Reporting in the *Review and Herald* (82:12, Mar. 9, 1905) on the work in this early period, Isaiah E. Moore, a self-supporting nurse, who with his wife arrived in Havana in May 1904, said: “Brother and Sister Hall and Brother and Sister Sterquel came to Cuba about two years ago [i.e. 1903] and settled at La Gloria. . . . Brother and Sister [Joseph]Clark [who also came in 1903] are holding up the banner at Ceballos, and have been distributing literature. . . . Brother Stytych, who has doubtless been on the island longer than any other Seventh-day Adventist, is now at Bahia Honda. . . .

“Brother and Sister O[tis]L. Dart, of Graysville, Tenn., arrived in Havana the last of November [1904]. They are all self-supporting workers.”

The Cuban Mission was established in 1904 and organized in 1905, with E. W. Snyder as director. The first church was organized in 1905, in La Lisa, a suburb of Marianao, near Havana. This church became known as the Havana Adventist Church.

The first Cuban converts were Pedro Cruz and Manuel Avila. Cruz was the first to become interested in SDA teachings and invited his friend Avila to attend meetings that were being held in La Lisa. Together they studied the SDA doctrines with the missionaries, and were baptized May 18, 1907. Later the same year eight more became members by baptism (Oct. 26).

About that time a church was organized in eastern Cuba and another at Omaja, an American colony, 100 miles (160 kilometers) from Santiago. The Havana church was registered

under the name Iglesia Adventista del Septimo Dia de Cuba (Seventh-day Adventist Church of Cuba). The next year this name became official.

In 1905 there were only six SDA members in Cuba, but by 1908 this number had grown to 53. From 1911 to 1914, work was developed among the Americans and English living in Cuba, and many joined the church. In 1911 H. A. Birbeck-Robinson came from Mexico to give strong leadership to the publishing work.

In 1917 there were 47 added by baptism, raising the total membership to 173. For the next 15 years there was a steady increase of members, so that at the end of 1932 there were 1,001 members reported. Churches were organized at Guanabacoa, El Cerro in Havana, Santiago, and other cities of the island.

The Cuban Mission was reorganized as the Cuban Conference, which, during its first session held in Havana from Jan. 31 to Feb. 9, 1935, elected as its president E. J. Lorntz, who had been president of the Cuban Mission since 1933.

From 1,001 at the end of 1932, membership rose to 2,108 by the end of 1937. Membership continued to rise, though a little more slowly, during the next three years. In a special conference session December 1940 to January 1941, the Cuban Conference was divided into the East Cuba Conference (provinces of Camagüey and Oriente) and the West Cuba Conference (provinces of Las Villas, Matanzas, Habana, and Pinar del Río).

Education. SDA educational work had its origin in a school on the San Claudio farm near the town of Cabañas, in Pinar del Río. The school's first principal was Mrs. S. H. Carnahan. This school was the forerunner of the Colegio de las Antillas, which was later transferred to Puerto Rico (1962), and of the Seminario Adventista de Cuba (now Cuba Adventist Seminary). Cuba had 40 elementary church schools before all private schools were prohibited by law in 1961.

Radio Work. Radio work in Cuba began in 1935 over a station in Havana. The program called *La Voz del Atalaya* ("The Voice of the Watchman") was broadcast Sundays (9:00 a.m.), with Miguel Vasquez as speaker. In 1942, when the General Conference Radio Department appointed Braulio Pérez to prepare and record Spanish radio programs to be transmitted to Spanish-speaking countries overseas, CMQ, the most important radio station in Cuba at that time, accepted the program to be broadcast on Sundays. Later, a radio Bible school was begun, which still functions, although the radiobroadcasts have been discontinued because of government restrictions that have been imposed.

Cuba Adventist Seminary

CUBA ADVENTIST SEMINARY (Seminario Adventista de Cuba). A coeducational boarding school on the junior college level, situated on a 331-acre (134-hectare) site five miles (eight kilometers) from Santa Clara, approximately in the center of the island of Cuba. It is operated by the Cuban Union Conference and serves the constituency of the church in Cuba. Until recently the elementary and secondary curriculum had state recognition. At present (1993) only the equivalent of grades 10 through 14 is permitted and mainly seminary courses are offered. Whereas the 1962 school enrollment was 313, it is now about 24. The total school staff numbers five.

The physical plant includes two dormitories, 14 classrooms, a library, a chapel, administrative offices, six industrial buildings, 14 homes for teachers and other employees, and 29 student apartments.

From the beginning of Seventh-day Adventist work in Cuba until 1922, several elementary schools were established in different parts of the island, but these were short-lived. In the summer of 1922 the first secondary school with boarding facilities and industries was established on a small farm in Oriente province, near the town of Bartle. Charles J. Foster was its founder and constructed the first buildings. The school grew slowly and eventually served the Spanish-speaking fields of the Antillian Union, becoming known as the Colegio Adventista (Antillano). However, its site on the extreme end of the island, the poor land, and the scarcity of water hindered normal development. When J. S. Marshall became principal of the school, he made plans for moving the institution to a more appropriate location.

In February 1940 the Antillian Union committee purchased the present site, and in May 1940 the school began to function in temporary quarters on the Santa Clara campus as the Colegio Adventista de las Antillas.

In 1945 the school was authorized to offer two years of advanced training in theology and elementary education, raising the school to junior college status. Two years later the first students graduated from these courses.

Under the administration of F. G. Drachenberg, who became principal in 1947, a canning industry was established, which was a principal source of student employment.

In 1949 commercial and secretarial courses were added to the curriculum to meet the need for workers in these areas in the Antillian Union. The following year the college, having fulfilled the requirements, became affiliated with the Department of Education of Union College, Lincoln, Nebraska. At the same time a junior college course for Bible instructors was established, and in 1952 a course in agriculture was added. At first only the elementary school was recognized by the Cuban government, but in 1952 the school received state recognition of its secondary classes.

In the summer of 1955 plans were completed for establishing a four-year college program to serve the needs of the Spanish-speaking constituency in the Inter-American Division. The senior college ministerial course was approved by the General Conference Department of Education and the Inter-American Division in May 1958. That year plans were also laid for

offering a degree in elementary or secondary education, and these were first made available in the 1958—1959 school year.

One hundred additional acres (40 hectares) of land bordering the school property were purchased in 1959. This new addition expanded the work possibilities for students.

After the 1960—1961 school year senior college classes were not offered because of the difficulty of retaining trained professors in Cuba and of bringing in students from the other Spanish-speaking countries in the Inter-American Division. The senior college courses were subsequently offered at the Puerto Rico school, thus effecting a move of Antillian College to that country, leaving the Cuban school operating on the junior college level.

In February 1967 government representatives took possession of the institution's buildings, industries, land, cattle, and equipment, excepting the library books and the academic records. This action terminated 27 years of efforts and progress in what was up to that time the main educational institution of the Antillian Union.

After three years of negotiation with officials of Cuba's Ministry of Education, authorization was given for the opening of a very small institution strictly for seminary purposes, with a maximum enrollment of 20 men. School opened again in March 1970, downstairs in the former Antillian Union office building in Rancho Boyeros near the city of Havana.

In this new phase, the Cuban Adventist Seminary continues to operate at the 14-grade level.

Principals/Presidents: Charles J. Foster, 1922—1924; G. T. Vore, 1925; C. L. Pohle, 1926—1928; J. D. Livingston, 1928—1931; David E. Lust, 1931—1937; J. S. Marshall, 1937—1947; F. G. Drachenberg, 1947—1954; R. L. Jacobs, 1954—1955; Walton J. Brown, 1955—1960; Alfredo Aeschlimann, 1960—1961; Manuel Carballal, 1961—1962; Vicente Rodríguez, 1962—1967; Isaias de la Torre, 1970—1972; Pedro de Armas, 1973—1978; Alejandro Delgado, 1978—1984; Virgilio Zaldivar, 1984—1991. Recent *Yearbooks* list the position of principal as vacant.

Cuban Union Conference

CUBAN UNION CONFERENCE. *See* [Cuba](#); [Inter-American Division](#).

Cult

CULT. A system of religious belief and worship, especially one peculiar to a particular national or ethnic group. In this sense the religion of ancient Israel with its feasts and sacrifices has been referred to as a cult. Other ancient civilizations such as those of Phoenicia and Egypt had their cult worship. When applied to contemporary groups, the term is usually used in a derogatory sense and implies that the groups thus described deviate from what is considered to be the accepted norm of belief and practice.

Occasionally some ultraconservative writers classify Seventh-day Adventists as a cult, usually because of a misunderstanding of SDA teachings or a deliberate intent to misrepresent these teachings. SDAs do not consider that the term “cult” is accurately used of them, in view of the fact that they accept without reservation the historic tenets of the Christian faith, such as the inspiration of the Bible, the Bible as the Christian’s sole rule of faith and practice, the Trinity, the deity and preexistence of Christ, His vicarious death, salvation by faith in Christ alone, and the second coming of Christ in power and glory to annihilate evil and to establish His eternal kingdom.

Cumberland Conference

CUMBERLAND CONFERENCE. *See* [Georgia-Cumberland Conference](#); [Kentucky-Tennessee Conference](#).

Cummings, Jonathan

CUMMINGS, JONATHAN (fl. c. 1852). A Millerite Adventist who began to preach in 1852 that the second coming of Christ was to take place in the autumn of 1853 or in the spring of 1854. After the passing of the set time, his followers, whose belief in the doctrine of conditional immortality separated them from the main body of Millerite Adventists, organized themselves into an Adventist body that since 1861 has borne the name Advent Christian Church, and which now is the largest of the Adventist bodies that do not observe the seventh-day Sabbath.

Curaçao

CURAÇAO. *See* [Inter-American Division](#); [Netherlands Antilles](#).

Curdy, Joseph

CURDY, JOSEPH (1862—1947). Swiss evangelist, editor, translator, teacher, and administrator. Born in a Catholic home, he became a Seventh-day Adventist in 1884 and the next year entered denominational work. It appears that he worked in the Waldensian valleys of northern Italy in the 1890s. In 1888 he married Amélie Jaquet. In 1896 he was ordained to the ministry. In the early years of the twentieth century he preached in Belgium. About the same time he was one of the editors of *Les Signes des Temps* and *Le Messager de la Prophétie*. In 1907 he became president of the French-Swiss Conference, an office he held until 1910. Afterward, he worked in France and Switzerland, and in 1920 went to Canada and took charge of the French Department of Oshawa Missionary College (now Kingsway College). Also in 1920 he married Emma Clerc, his first wife having died. While in Canada, he edited *Les Signes des Temps* (Canadian). He returned to Switzerland in 1926 and engaged in pastoral work there.

Curitiba School

CURITIBA SCHOOL. *See* [Brazil](#).

Currow, May Lacey White

CURROW, MAY LACEY WHITE (1873—1969). Pioneer. She was born at Cuttack, near Calcutta, India. She attended school in England and traveled with her family to Tasmania at the age of 9.

Her family was converted to the Seventh-day Adventist Church in the late 1880s. Desiring to be a Bible worker, May attended the Seventh-day Adventist school at Melbourne. There she met W. C. White, a widower and son and helpmeet of Ellen White. At the time of their marriage May was 21 and Willie was 40. The marriage proved highly successful, with May becoming a real mother to Willie's two daughters, Ella, 13, and Mabel, 8. May herself became the mother of five children, including twin boys. She passed to her rest at Eden Valley, Colorado, just one day short of her ninety-sixth birthday.

Curtis, Eli

CURTIS, ELI (fl. 1845—1851). A Millerite of New York City who wrote articles in the *Day-Dawn* (Canandaigua, New York) and the *Day-Star* (Cincinnati, Ohio), and published at least two ephemeral sheets of his own in New York (extant examples: the *Girdle of Truth Extra*, 1848, and the *Sharp Sword With Two Edges*, 1851). In 1845 he wrote letters to the *Day-Star*, indistinguishable from those of the Millerites advocating the “shut door,” but by 1851 he was a full-fledged spiritist, reprinting alleged spirit messages intended to prepare the world for the Second Advent. Ellen White, who had seen some of his articles written before he was a spiritist, wrote to him in 1847 agreeing with him on some points (for example, the millennium beginning and ending with the two literal resurrections and followed by the new heavens and new earth), but disagreeing on other points (in James White’s *A Word to the “Little Flock,”* pp. 11, 12). By 1848 he was reprinting some of her writings without her consent. His misuse of them in garbled form called forth her protest against his “inconsistent course for some time past” and “his [unfavorable] influence on the cause of truth” (Present Truth 1:80, May 1850).

Curtis, Jessie Weiss

CURTIS, JESSIE WEISS (1881—1972). Well-known minister in the Pennsylvania Conference. She received her education at Battle Creek, Michigan, and was the youngest student in her class. She began her work as a Bible worker in New Jersey, Washington, D.C., and Pennsylvania. During her early ministry she worked with H.M.J. Richards, father of H.M.S. Richards, of the Voice of Prophecy. Mrs. Curtis also worked with Ned Ashton, a former pastor of Sligo church in Takoma Park, Maryland, N. R. Dower of the General Conference, and F. H. Robbins, former president of the Columbia Union Conference. She conducted her own tent meetings throughout northeastern Pennsylvania, and as a result organized many new churches in the conference. The last three churches that she pastored were Beaumont, Tunkhannock, and Montrose, all three of which were built under her supervision. During her ministry she conducted an abundance of Bible studies, and as a result hundreds have become Seventh-day Adventists. Many young interns worked under her instruction. In 1932 she married John Curtis, a prominent businessperson who was generous to the denomination. He preceded his wife in death. Mrs. Curtis was still witnessing until shortly before her death.

Curtis, Will D.

CURTIS, WILL D. (1851—1907). Pioneer Seventh-day Adventist missionary in Australia. He accepted SDA beliefs when about 30 years old. Joining the church, he entered the ministry and in 1887 went to Australia. On the way there, he assisted with the establishment of SDA work in Hawaii, and visited in New Zealand. He returned to the United States in 1892 on the *Pitcairn*. He then served as superintendent of education for the Illinois and Indiana conferences and the Lake Union Conference.

Curtiss, Spencer Nelson

CURTISS, SPENCER NELSON (1862—1925). Publishing house manager. He began serving an apprenticeship with the Review and Herald Publishing Association in 1881, graduated from Battle Creek College in 1882, joined the Pacific Press in 1887 as manager of the Book Department, and later became superintendent of the factory. In 1893 he established and managed the first Pacific Press branch at Kansas City, and later was transferred to the New York branch. From 1903 to 1912 he was manager of the Review and Herald Publishing Association. After again serving as manager of the Kansas City branch, he served as manager of the new international branch at Brookfield, Illinois (1916—1922).

Cyprus

CYPRUS. An island republic situated in the eastern end of the Mediterranean Sea, with a land area of 3,572 square miles (9,251 square kilometers) and a population (1994) of 730,000. Four fifths of the inhabitants are Greek Christians and most of the rest are Turkish Muslims. English, Greek, and Turkish are spoken on the island. In its history Cyprus passed through the hands of many empires. From 1878 until it achieved independence in 1960, Great Britain administered Cyprus. In 1964 and again in 1974 civil strife on the island interfered with Seventh-day Adventist missionary activities.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Cyprus constitutes a section in the Middle East Union Mission, which is an attached union under the General Conference. Statistics (1993): churches, 1; members, 38. The headquarters are in Nicosia, Cyprus.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first Seventh-day Adventist to go to Cyprus was Moses Boursalian, an Armenian who fled there with his family from Antioch, Turkey, about 1912. For years he quietly plied combs made by his family from village to village on donkey back and talked of his beliefs to his neighbors. Later his son John became the first SDA colporteur on the island. In 1930 there was a company of about 10 adherents in Nicosia.

Except for visits by SDA ministers to baptize new converts and hold Communion services, there was no official SDA work for many years. Finally in 1932 R. S. Greaves and his wife, former missionaries to Turkey and Greece, made Cyprus their home and became pioneer workers on the island, having emigrated from Canada.

At the close of World War II A. N. Barlas and Aram Ashad and his wife arrived to establish the work on a more permanent basis. The small group of SDAs worshiped in their homes. In 1953 Fred Veltman, an American missionary, became president of the newly organized Cyprus Mission. The welfare work carried on by the SDAs included the rebuilding in Paphos of a home destroyed by an earthquake. In the mid-1950s a correspondence school was opened in Nicosia, and the first Seventh-day Adventist church building on the island was erected at Nicosia in 1956, and the church took part in the Cyprus International Fair.

The work on the island was directed from Beirut between 1956 and 1959. The first large-scale evangelistic meetings were held by Robert L. Mole in 1959, with simultaneous translations into Greek and Armenian. J. Sherwood Jones was appointed president in 1964, but did not move there until June 1965, because of political disturbances. Soon after, Moses Elmadjian, a Cypriot and the grandson of the first SDA in Cyprus, was appointed mission secretary-treasurer.

During the disturbances the church and offices were looted and damaged, and the workers were obliged to move to new quarters in Nicosia. Temperance work served as the main approach to the public, and in 1967 the first Five-Day Plan to Stop Smoking conducted in the Greek language was held in the capital, sponsored by the mayor of Nicosia. That same year the church was able to gain official recognition by the government. A new center was purchased and occupied in a residential area in Nicosia, which in 1993 was still serving as church headquarters. Attempts were made in 1970 to establish a dental clinic on the island, but these attempts were unsuccessful. Early in 1972 Manouk Benzatian pioneered work in the Turkish section of Cyprus by holding the first Five-Day Plan in that language on the island.

Dean McDaniel was the director of the work in Cyprus at the time of the 1974 civil strife. Unable to continue work, he was obliged to return to the United States.

Evangelist Dinos Mastromihalis came to Cyprus from Australia in 1992 to hold the first Greek evangelistic campaign in Nicosia. Approximately 250 people attended, some of whom are attending church services regularly.

Efforts have been very successful in the area of literature evangelism, stop-smoking plans, health and stress seminars, and Revelation seminars.

Cyprus Section

CYPRUS SECTION. *See* [Cyprus](#); [Middle East Union Mission](#).

Czech Republic

CZECH REPUBLIC. A country in central Europe bounded on the north by Poland, on the east by Slovakia, on the south by Austria, and on the west by Germany. It has a territory of 30,344 square miles (78,591 square kilometers) and a population (1994) of 10.4 million.

The country of Czechoslovakia was formed after World War I out of the ancient Czech principalities of Bohemia, Moravia, and a part of Silesia, together with Slovakia, all of which were contained in the former Austro-Hungarian empire. The present Czech Republic was constituted in 1993. Ethnically the people are about 95 percent Czechs and 5 percent Slovaks, Germans, and Poles. Forty percent of the people belong to the Roman Catholic Church; 20 percent are Protestant, independent Catholic, Orthodox, or Jewish; and 40 percent are unchurched.

The present Czech Republic is one of the most advanced countries in Europe culturally and industrially, Prague (its capital) being the site of one of the oldest European universities. The Slavs in the territory of the present Czech Republic had established a great empire by the ninth century. About that time Christianity was introduced there by the Greek missionaries Cyril and Methodius, who not only preached but also gave the Slavs their written alphabet, the Cyrillic. Later the Roman Catholic Church caused the adoption of the Latin script in Czechoslovakia, but the Cyrillic was retained as the script of the countries of Russia, Bulgaria, and Serbia.

From the tenth century, the combined pressure of Magyars and Germans gradually eroded the Slavic state, although until the wars of the Reformation, which began in Bohemia, the Czechs maintained a considerable degree of local political and cultural independence. Near the beginning of the fifteenth century, the Reformation movement sprang up in Bohemia, where John Huss preached in the national language. He was burned as a heretic at Constance. In the Roman Catholic Counter Reformation that followed the Reformation, Protestantism was seriously weakened in Czechoslovakia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Czech Republic constitutes the Bohemian and Moravia-Silesian conferences, which are a part of the Czecho-Slovakian Union Conference, which in turn is a part of the Euro-Africa Division. Statistics (1992) for the Czech Republic: churches, 131; members, 7,223; ordained ministers, 49; licensed ministers, 7; Bible instructors, 18.

Statistics for the conferences—*Bohemian Conference*: churches, 57; members, 2,725; ordained ministers, 20; Bible instructors, 9. Headquarters: Praha. *Moravia-Silesian Conference*: churches, 74; members, 4,498; ordained ministers, 29; licensed ministers, 7; Bible instructors, 9. Headquarters: Ostrava.

Institutions

Institutions. Adventist Bible Seminary; Czecho-Slovakian Publishing House.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist tracts in the Czech language were prepared as early as 1890 by the Hamburg Publishing House. A Czech Baptist in Hamburg by the name of Antonin Simon read these tracts, accepted the SDA doctrines the same year, and at once translated some other tracts. After returning to Bohemia, he settled in Roudnice and later in Malesice, near Prague. The members of the Simon family were active missionaries and soon made converts of many of their associates and neighbors. The son, Joseph Simon, entered the work in 1918 and later was principal of a school in Lodenice. In 1894 L. R. Conradi, of Germany, made arrangements for a Protestant publisher at Pardubice, Bohemia, to print a Czech-language edition of Ellen White's *Steps to Christ*. The next year Conradi reported visiting a group of adherents near Prague and celebrating the Lord's Supper with them, the first such celebration by SDAs in Bohemia.

The first Seventh-day Adventist minister to conduct systematic evangelistic work in Prague was J. P. Lorenz, who arrived there in 1901 and found a group of Sabbathkeepers. He organized a church that by 1902 had 20 members. The early converts developed into strong church workers; one of them, a man by the name of Skakal, living at Nymburk, became the first editor of the Czech paper *Hlasatel Pravdy* ("Herald of Truth"), when it was launched by the Hamburg Publishing House in 1906.

In 1907 and 1908 general meetings of SDAs in the old Austro-Hungarian empire were held in Prague. By 1911 the work in Bohemia and Moravia had become so well established that the territory was divided into the Bohemian Mission field, with 114 members, and the Moravian-Silesian Mission, with 135 members.

The government of the old Austro-Hungarian monarchy strongly opposed efforts to teach Protestant doctrines, especially through the circulation of publications. Early SDA colporteurs (among them, Josef Doubravsky, J. Popelka, and K. Polednik) were arrested several times while doing colporteur work in 1912. However, obstacles did not prevent the printing of books and papers. The Hamburg Publishing House continued the monthly paper *Hlasatel Pravdy* until World War I. In 1913 the same house printed a new Czech edition of *Steps to Christ*, and in 1915 Ellen G. White's *Thoughts From the Mount of Blessing*, as well as certain books by L. R. Conradi.

In 1919 the Czechoslovakian Union Conference, composed of the North Bohemian, the West Silesian-Moravian, and the Polish-Silesian conferences, and the Central Bohemian and the Slovakian missions, was organized, with E. E. Frauchiger, from Switzerland, as the first president. Its headquarters were established in Opava, Silesia. At the end of 1920, the union had 55 churches, with 1,691 members. In 1920, when the eastern part of Silesia was ceded to Poland, the consequent transfer of 535 members to the Polish Union reduced Czechoslovakia's membership.

A publishing house (listed in the *Yearbook* as the Czechoslovakian Publishing House) was established soon after the war, with F. Ludwig in charge. It issued publications in Bohemian, Slovakian, Polish, Slovenian, German, and Hungarian.

In 1921 the first training course was offered in Czechoslovakia. A permanent training school (listed in the *Yearbook* as Czechoslovakian Mission School) was opened in 1925 at Lodenice. Many evangelists trained in this school determined to continue the Reformation begun by John Huss and John Amos Komensky (Comenius), and to turn the people of Czechoslovakia to God.

During the years between the two world wars encouraging progress was made. At the outbreak of World War II in 1939 there were 97 churches, with 3,157 members, in Czechoslovakia. When Germany occupied Czechoslovakia, the activities of the Seventh-day Adventist Church were greatly hindered. The publishing house and the training school were closed. However, during the years between 1939 and 1945, baptisms took place, and despite adversity, the membership increased, although the majority of the German-speaking Seventh-day Adventists had to return to Germany after the war.

After the war the publishing house flourished again, and plans were laid for its enlargement and the reestablishment of the training school. A property was bought in a suburb of Prague for this purpose, and building operations were proceeding well. In 1951 the local conference organizations were dissolved by the government. From 1952 to 1956 the public activities of our denomination were stopped, and the churches were closed. Nevertheless, the work continued, and in spite of many hardships new converts were baptized and the holy ordinances celebrated. In 1956 all Seventh-day Adventist churches were reopened. In 1968 the local conferences—Bohemian, Moravia-Silesian, and Slovakian—were reorganized, and the Czechoslovakian Bible Seminary and the Czechoslovakian Publishing House were reestablished in Prague.

In 1993, after the split of former Czechoslovakia into two independent states—the Czech Republic and Slovakia—the union was renamed the Czecho-Slovakian Union Conference and was granted complete freedom of operation.

Until 1938 Czechoslovakia was a part of the Central European Division, then of the Central European Division Section II. In 1946 it was made a part of the Southern European Division, now the Euro-Africa Division.

Czechoslovakian Bible Seminary

CZECHOSLOVAKIAN BIBLE SEMINARY. *See* [Adventist Bible Seminary](#).

Czecho-Slovakian Publishing House

CZECHO-SLOVAKIAN PUBLISHING HOUSE (Advent-Orion Publishing House) (Vydavatelstvi a Nakladatelstvi Advent-Orion). A publishing house operated by the Czecho-Slovakian Union Conference in Prague. In the early years Seventh-day Adventist publications were imported from Hamburg, Germany, and the United States. After World War I the Czecho-Slovakian Publishing House was established, but before World War II the church was forced to close it, and only a few church publications were printed by a private company. In 1968 the publishing house was reestablished with its own printing and bindery facilities. The printing of the *Signs of the Times* and the Sabbath school quarterly was done by the government press, and other publications in the denominational facility. In addition to booklets, tracts, and periodicals (*Signs of the Times* and *Our Little Light* for children), many books have been printed, including *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, *The Great Controversy*, *Christian Service*, and two large hymnals (one with music and one without). Most publications are in the Czech language, but some are printed in the Slovakian and Hungarian. In 1990, after the fall of Communism in Czechoslovakia, the publishing house was reorganized and renamed. Following the split of the Czech and Slovak republics, the Slovakian branch was established in 1993.

Managers: F. Ludwig, 1920—1939; J. Cepl, 1940—1952; Jiri Drejnar, 1968—1980; K. Nowak, 1980—1989; M. Hlouch, 1990; J. Brodsky, 1991; P. Fürst, 1992— .

Czecho-Slovakian Union Conference

CZECHO-SLOVAKIAN UNION CONFERENCE. *See* [Czech Republic](#); [Euro-Africa Division](#); [Slovakia](#).

Czechowski, Michael Belina

CZECHOWSKI, MICHAEL BELINA (1818—1876). Converted Catholic priest who first carried the Seventh-day Adventist message to Europe. A Pole by birth, he was educated for the priesthood in Cracow, but was forced to flee his native land in the wake of revolutionary activities in that area. After considerable wandering throughout Europe, he became disillusioned with the Catholic Church, married, and came to America. For a while he attended Grand Ligne Mission, a French Baptist school, near Montreal, Canada, and then was sent as an evangelist to work among the French-speaking people across the border in the United States. Faced with reverses, he left the field and went west. He came upon an Adventist tent meeting at Findlay, Ohio, and there joined the Adventist Church in 1857. (His name then appeared in the *Review and Herald* as M. Belina Czechowski.) Thereafter, he worked in association with D. T. Bordeau in Canada, northern New York, and Vermont.

Czechowski had a great desire to go to Italy as a missionary for the denomination, but the leaders felt that the young Seventh-day Adventist organization was not yet ready for such an enterprise. Disappointed, but determined to carry out his plans, he sought assistance from another Adventist denomination. This enabled him to go to Europe in 1864, 10 years before the church sent J. N. Andrews as an official missionary to Europe. He came to Torre Pellice in a Waldensian valley in Piedmont, northern Italy, where he formed a company of believers whom he taught the SDA doctrines, even though he himself was no longer associated with the SDA Church. Encountering much opposition in Italy, he left the country after 14 months and went to Switzerland, where he worked for four years with great energy and perseverance, establishing a periodical entitled *L'Evangile Eternel* (“The Everlasting Gospel”), which was published for about two years.

Through his teaching and prolific writing, he proclaimed the Sabbath and the second coming of Christ, and as a result of his efforts several companies of believers were established in Switzerland, the largest being in Tramelan. The group in Tramelan has been later regarded as the first SDA church to be established in Europe. Czechowski's efforts formed a foundation on which to establish a European mission under Andrews' leadership.

From Switzerland he went to Romania, where he again preached Adventism and laid the foundation for future growth. He died in Vienna in 1876. Several libraries in the United States hold many original documents and Czechowski's correspondence with SDA leaders, including Ellen White, and political luminaries of the day.

Until 1975 it was not known where he was buried, but minutes before the adjournment of the 1975 General Conference session in Vienna, official word was received that the grave had been located in the Central Friedhof Cemetery in that city where he had been laid 99 years before.

In 1976 an international historical symposium held in Warsaw, Poland, studied Czechowski's life and work as an SDA “trailblazer” in Europe and published its conclusions.

D

Dahomey

DAHOMÉY. *See* [Benin](#).

Dail, Guy

DAIL, GUY (1871—1934). Minister, division secretary. He was converted in 1881 and baptized by M. Enoch the same year. From 1886 to 1891 he attended Battle Creek College, where, according to his own words, he was reconverted and rebaptized. Next he enrolled in Union College and in 1895 became its first graduate from the classical course with a B.A. degree.

From 1895 to 1901 he worked for the Seventh-day Adventist Foreign Mission Board in Battle Creek, Philadelphia, and New York. In 1901 he was called to Europe, where he served until 1904 as the recording and corresponding secretary of the German Union. Then from 1904 to 1920 he was secretary of the European Division, with headquarters in Hamburg. During a part of this time (1917—1920) he also was president of the German-Swiss Conference and had his residence in Bern. He was ordained in 1911.

In 1920 he returned to America and taught Bible at Pacific Union College until 1924, when he was urgently invited to return to Europe to head the Bible Department in the Baltic Union Training School. In 1928, when the old European Division was divided, he was elected secretary of the Central European Division, with headquarters in Berlin. He held this position until 1932, when he was appointed director of the Bulgarian Mission. He remained with the mission until 1934, when he returned to the Central European Division headquarters to serve as departmental secretary.

Daily, The

DAILY, THE. As used in the prophecy of Daniel, a cryptic term for what was taken away by a power described as “a little horn, which waxed exceeding great” in the vision of [Dan. 8](#) and as the “king of the north” in [Dan. 11](#). In each instance an apostate form of worship variously designated “the transgression of desolation” ([Dan. 8:13](#)) or “the abomination that maketh desolate” ([Dan. 11:31; 12:11](#)) is set up in its place. The Hebrew word translated “daily” is *tamîd*. Aside from its five occurrences in Daniel, it occurs nearly 100 times elsewhere in the OT, usually as an adverb but frequently as an adjective, and meaning “continual(ly),” “perpetual(ly),” “regular(ly).” In [Daniel 1](#) *tamîd* is an adjective used substantively; that is, no noun is supplied. Readers are left uncertain as to the noun that should be supplied to complete the sense. But *tamîd* is a key word in the visions of [Dan. 8](#) and [11—12](#), and a correct understanding of it is relevant to the interpretation of these prophetic passages. The KJV translators supplied the English word “sacrifice”: for example, “the daily *sacrifice* was taken away” ([Dan. 8:11](#)). The RSV renders the corresponding clause: “The continual burnt offering was taken away.” The KJV and RSV renderings are identical in meaning, the translators holding that in Daniel *tamîd* referred to the “daily” or “continual” sacrifice offered in the Jewish temple every morning and every evening.

History of Interpretation

History of Interpretation. 1. *Literal and Symbolic Interpretations.* Through the centuries, long before the Advent movement (see [Millerite Movement](#)) of the 1840s, there had been two classes of interpretations of “daily,” or “continual.” The *literal* view saw the “daily” as meaning the Jewish sacrifices in the Temple, and the taking away of the “daily” as their interruption by Antiochus (2nd century B.C.), or by the Romans (A.D. 70), or by a last-day antichrist. In this view, the “two thousand three hundred evenings and mornings” ([Dan. 8:14](#), margin) are 2,300 (or 1,150) literal days, and the 1290 days ([Dan. 12:11](#)) similarly literal days. The symbolic view, also widely held, saw the periods as symbolic days, that is, as literal years, extending into the Christian Era; and the “daily” as a symbol of true worship or sound doctrine in the church, taken away by either the Papacy or the Muslim conquest (or, from the Catholic side, as the sacrifice of the Mass abolished by Protestants, or by a future antichrist).

2. *Two Interpretations Among Seventh-day Adventists.* Adventist writers have given two symbolic interpretations of the “daily”: (1) the so-called old view, inherited from the Millerite movement, namely, that the “daily” means ancient Roman paganism; and (2) the so-called new view, also advocated by at least one unnamed Millerite writer but not adopted by the others, that the “daily” represents Christ’s priestly mediation in the heavenly sanctuary. Both of these views agree that the desolating little horn described as taking away the “daily” and treading down the sanctuary and the people of God represents the Papacy. According to the first view the “daily” that was taken away is the *first phase* of the Roman

horn's oppressive power (paganism, replaced by the papal phase in the role of treading down God's sanctuary and people); but according to the second view the "daily" is the *object*, rather than the agent, of the little horn's attacks (the true mediation of Christ, our high priest, replaced by the false mediation of a human priesthood).

3. *Origin of the "Old" View.* The identification of the "daily" as paganism originated with William Miller. Seeking the meaning of the term as he found it in Daniel, he searched, with the aid of a concordance, in the King James Version of the Bible for other occurrences of the English word "daily." He described his search thus: "I read on and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, 'take away.' He shall *take away* the daily, 'from the time the daily shall be *taken away*,' &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii. 7, 8. 'For the mystery of iniquity doth already work, only he who now letteth, will let, until he be *taken out of the way*, and then shall that wicked be revealed,' &c. And when I had come to that text, O how clear and glorious the truth appeared. There it is! that is 'the daily!' Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and 'the wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism: well, then, 'the daily' must mean Paganism" (William Miller, quoted in Apollon Hale, *Second Advent Manual*, p. 66).

Protestants before Miller had applied this text in Thessalonians to the replacing of Roman paganism by apostate Christianity; he now applied it thus: The "daily" (Roman paganism) was taken away and the place of its (pagan) sanctuary (Rome) was cast down, or polluted; and in its place the abomination (the papal system) was set up in the church. Then God's sanctuary, which was trodden down first by paganism and then by the Papacy, was to be cleansed. He at first identified this as "the temple at Jerusalem and the worshipers therein"; later as "the Earth and the Church." (See his *Evidence . . . on the Second Coming* ["Miller's Lectures"] [1838 ed.], pp. 36—38; *Letter . . . on the Cleansing of the Sanctuary* [1842], p. 8.)

Miller gave the date A.D. 508 as the time when the "daily" would be taken away (explained as the triumph of the Roman church over Roman paganism) and the 1290 days ([Dan. 12:11](#)), counted as years, would begin. According to his reckoning, the date A.D. 508 also marked the end of a period of 666 years (arrived at by his application of the number 666 mentioned in [Rev. 13:18](#)), during which Roman paganism would dominate the people of God, first the Jews and later the Christians (*Evidence*, p. 81).

4. *Opposition to Miller's Interpretation.* Miller's explanation of the "daily" soon drew fire from his opponents on two scores: (1) his chronology and (2) his identification. His chronology was objected to on historical grounds and his identification of the "daily" on exegetical grounds—the latter especially from those who held the literal view that the "daily" and the time periods (1290 and 2300 days) meant literal sacrifices and literal days.

5. *Shift in Millerite Position.* Miller's colleagues generally accepted his identification of the "daily" but disagreed with his application of the number 666. The most widely used Millerite prophetic chart (designed by Fitch, 1842) omitted any explanation of 666 or any identification of the "daily." In 1843 a view at variance with Miller's appeared in the *Midnight Cry* (5:52, 53, Oct. 4, 1843). This view, which was disclaimed in an editor's note, identified the "daily" as the "continual mediation of Jesus Christ" taken away by the

papal little horn, which “cast down the place of his gospel sanctuary” when it “cast down the sacraments and gospel truth” and “the true doctrine of the cross of Christ.”

Yet in spite of differences of opinion on Miller’s detailed interpretation, the Millerites stood united against the opponents who contended for the literal rather than the symbolic interpretation. Time and again Millerite writers insisted that the word “sacrifice” was not in the original Hebrew but was supplied by the translators, that therefore the “daily” did not mean the literal Jewish sacrifices taken away by Antiochus, and that the 2300 days were not literal days but years, to be dated from 457 B.C. Not until the period of confusion and division following the 1844 disappointment did a group arise (the “Age to Come” party) supporting the old literalist view, looking to literal sacrifices in the future at Jerusalem; and this view was repudiated by the majority of those who remained with Miller and Himes, and also by the small group that became the Seventh-day Adventists.

6. *Forerunner of Seventh-day Adventist Views.* When the Sabbatarian Adventists moved on, after 1844, to develop their new doctrine of the heavenly sanctuary, they left behind William Miller’s identification of the sanctuary of [Dan. 8:14](#), of the two beasts of [Rev. 13](#), and of the number 666 as pertaining to the “daily,” but they retained Miller’s idea that the “daily” and the “transgression of desolation” were two successive phases of the Roman power, pagan and papal.

However, in the very beginning a suggestion was made in a new direction, when O.R.L. Crosier, after joint study with Hiram Edson and F. B. Hahn, wrote out the first exposition of the sanctuary doctrine. The first article appeared in the *Day-Dawn* in 1845. His article in the *Day-Star Extra*, Feb. 7, 1846, expressly stated that Daniel’s various references to the sanctuary as being cast down ([Dan. 8:11](#)), polluted ([Dan. 11:31](#)), trodden underfoot ([Dan. 8:13](#)), and cleansed ([v. 14](#)) applied to the heavenly sanctuary of the new covenant. This, he said, can be trodden underfoot figuratively in the same way as the Son of God has been.

“This ‘politico-religious’ beast polluted the Sanctuary ([Rev. 13:6](#)), and cast it down from its place in heaven, ([Ps. 102:19](#); [Jer. 17:12](#); [Heb. 8:1, 2](#)) when they called Rome the holy city ([Rev. 21:2](#)) and installed the Pope there with the titles ‘Lord God the Pope,’ ‘Holy Father,’ ‘Head of the Church,’ &c., and there, in the counterfeit ‘temple of God’ he professes to do what Jesus actually does in his Sanctuary; [2 Thess. 2:1—8](#). The Sanctuary has been trodden underfoot ([Dan. 8:13](#)), the same as the Son of God has; [Heb. 10:29](#)” (*Day-Star Extra*, Feb. 7, 1846, p. 38).

This was a definite step away from Miller’s *two* sanctuaries, that of [Dan. 11:31](#) as a pagan sanctuary belonging to the daily, and that of [Dan. 8:13, 14](#) as the temple of God. He does not define Daniel’s “daily.” He does say, “The daily service described was a sort of continual intercession” (*ibid.*, p. 39, col. 3), but the context of this statement shows that he is clearly speaking of the Levitical sacrifices performed daily throughout the year in contrast with the special yearly service of the Day of Atonement. Crosier describes these services as a type of the heavenly priesthood of Christ, lasting from His ascension to the end of the 2300 years; not as Daniel’s “daily,” taken away when the Papacy was set up.

But by 1847 Crosier had clearly rejected Miller’s “daily equals paganism” equation for a new definition. He read in [Dan. 8:11](#) (taking the margin): “*from him* [Christ] the daily” was taken away. He defined the “daily” as the doctrine “that Christ ‘WAS CRUCIFIED FOR US” (cf. “true doctrine of the cross” in col. 1, sec. 5), replaced by the Papacy, “with its

human merit, intercessions and institutions in place of Christ's" (*Day-Dawn* 2:2, Mar. 19, 1847). This was almost the later SDA "new view."

7. *Development of Seventh-day Adventist "Old" View.* Crosier had identified the sanctuary in [Dan. 8:11](#), [13](#), [14](#) and [11:31](#) as the heavenly sanctuary. Adventist writers thereafter agreed that the sanctuary described in [Dan. 8:14](#), the one to be cleansed after 2300 days, meant the heavenly sanctuary. In the other three passages, Adventist writers in general followed Crosier also (perhaps with the single exception of David Arnold) in applying the sanctuary described in [Dan. 8:13](#), the one that was trodden underfoot, to the heavenly sanctuary, even though they continued to hold, with Miller, that the "daily" was paganism and that the sanctuary referred to in [Dan. 8:11](#) and [11:31](#) (cast down, and polluted) belonged to the "daily," and represented a pagan sanctuary. Joseph Bates identified the "daily" as paganism in 1846 (*The Opening Heavens*, p. 31), so did J. N. Andrews in 1853 (*Review and Herald* 3:145, Feb. 3, 1853; cf. p. 129, Jan. 6, 1853), and later Uriah Smith (*ibid.* 24:180, Nov. 1, 1864) and James White ("The Time," in his *Sermons on the Coming and Kingdom of... Christ* [1870 ed.], pp. 116, 117; cf. pp. 108, 118, 122—125). In an early article (*Review and Herald* 1:28, 29, January 1851) White had followed Crosier in arguing at length that the sanctuary trodden down was the one in heaven, but he did not define the "daily" in this article. When he later did define it, he emphatically described "the daily, and the transgression of desolation" as "two desolating powers; the first paganism, then, Papacy" (*Sermons*, p. 116).

Other Adventist writers subsequently followed this interpretation, and Smith gave a more detailed exposition in *Thoughts on Daniel and the Revelation*.

8. *A Variant View and Its Results.* Oddly enough, however, an isolated and atypical interpretation had appeared in March 1850, in the earliest article on [Dan. 8](#) in any Adventist periodical—an article by David Arnold (*Present Truth* 1:60). It was significant in relation to one of several attempts among the larger group of non-Sabbatarian Adventists—those who had abandoned the 1844 date—to find a new and later time reckoning for the 2300 years. A few of them, expecting the end of the period in 1850, were advocating that believers go to Jerusalem (among those who went was Mrs. Clorinda S. Minor).

Arnold opposed the 1850 expectation but appeared to echo some of the current Holy Land enthusiasm. Explaining the "daily" as meaning the literal Jewish sacrifices at Jerusalem that were taken away in A.D. 70, he equated the treading down of the host with the oppression of the Jews through the centuries, and saw the cleansing of the sanctuary as involving their deliverance.

It was the 1850 expectation, and its effect on a few Sabbatarian Adventists, that occasioned a statement by Ellen White in that year mentioning the "daily." She said that the word "sacrifice" is not in the original text and that the Millerites had held "the correct view" of it. (The Millerites, as already noted, had repeatedly emphasized this view of the word "sacrifice," namely, that the word had been added; they had insisted that the "daily," or continual, did not mean any actual Jewish sacrifices.) Mrs. White also warned against the setting of any new dates after 1844 and against looking for a gathering of the saints to old Jerusalem before the Second Advent (*Present Truth* 1:87, November 1850, reprinted in [EW 74, 75](#)).

9. *Ellen G. White on the "Daily."* Many years later Mrs. White's 1850 statement—after its setting, and the specific errors at which it was aimed, were forgotten—was cited (from

[EW 74, 75](#)) in controversy as an endorsement of the prevalent Millerite *identification* of the “daily,” namely, as paganism. When questioned, however, on the meaning of the “daily,” Mrs. White “usually said that she has no clear light on the subject, and that our brethren would have to study the matter for themselves” (W. C. White letter to J. E. White, June 1, 1910, in White Archives, Ellen G. White Estate, Inc.). According to A. G. Daniells’ report of an interview with her concerning the “daily,” she made it clear that her 1850 statement was not intended to settle the identity of the “daily,” which she did not profess to know, but to state that the Millerites had the right view of the “daily” as to that period of time (the 2300 days); that she had written with reference to the errors current at that time, especially the attempts to revise the dating of the 2300 days (statement of A. G. Daniells, Sept. 25, 1931, in White Archives). Time was the point at issue—as it had been between the Millerites and their opposers who made the “daily” the literal Jewish sacrifices—not the identity of the “daily.”

In 1910 Mrs. White rebuked those who differed over “the true meaning of ‘the daily,’” saying that it was “a subject of minor importance,” and that she “had no instruction on the point under discussion.” Her advice was: “While the present condition of difference of opinion regarding this subject exists let it not be made prominent” (*SM* 164—168).

10. *The “New” View.* Feeling the need of a more accurate linguistic and historical basis for interpreting the “daily,” a growing number of SDA leaders set forth what came to be called—somewhat inaccurately—the “new view.” Two flaws in the argument for paganism as “the daily” were pointed out (see for example, W. W. Prescott, “The Daily,” pp. 9—11): first that the historical events cited for the taking away of the “daily”—the victory of Clovis, Catholic king of the Franks, over the Arian Visigoths—actually constituted a victory over Arianism, not paganism; and second, that Clovis’ success did not occur in 508.

About 1900 L. R. Conradi, who soon thereafter became head of SDA work in Europe, wrote to Mrs. White in Australia, asking her to give him any light she might have on the subject, and if not he would proceed to publish what he and his associates had arrived at. Since she had none, he issued his work on the book of Daniel in German (see W. C. White letter to J. E. White, June 1, 1910, in White Archives). Conradi’s work, the first SDA book to offer a substitute for the “daily = paganism” interpretation, was *Die Weissagung Daniels*, which was later translated into several European languages and was recommended in 1905 for circulation in America among foreign-speaking readers.

In a letter to Mrs. White, Apr. 17, 1906 (in White Archives), Conradi recalled how he came to his conclusions that: (1) the word “sanctuary” meant “the sanctuary of God as it was in type on earth and as it is in antitype now in heaven”; (2) the “daily,” or continual, was the true sanctuary service; (3) the taking away of the “daily” was the papal church’s displacement of “the true sanctuary service by its own human service,” the Mass, setting “aside the true High Priest by placing the pope in His stead”; (4) the prophecy of the cleansing of the sanctuary assured Daniel, at a time when the Jerusalem Temple lay in ruins, “that not only would the typical service in the earthly sanctuary be restored, but that there would be a true service in heaven which should be carried on unto the end.” He stated further that he was surprised to find that some of the Reformation writers thought “the idolatrous mass” “to be the abomination predicted in [Daniel 8](#)”; and thus he linked his “new” view with an interpretation much older than Miller’s “old” view.

Conradi discussed his interpretation with A. G. Daniells (who in 1900 was passing through Europe en route to the 1901 General Conference session), H. P. Holser, W. W. Prescott, and W. A. Spicer. Daniells later reported hearing of it then from Conradi and further from Prescott. In America thereafter Prescott, and Daniells especially, and others advocated this interpretation.

Although for a time there was considerable controversy in ministerial circles, Mrs. White's counsel-to avoid divisive argument on a minor point-eventually prevailed. Debate on the subject has long since ceased.

Dakar Mission School

DAKAR MISSION SCHOOL. *See* [Senegal](#).

Dakota Adventist Academy (DAA)

DAKOTA ADVENTIST ACADEMY (DAA). A coeducational boarding school on the senior high school level situated northwest of Bismarck, North Dakota, overlooking the Missouri River. The school is owned and operated by the Dakota Conference, under the jurisdiction of the Mid-America Union.

Jeannette Johnson received an academy scholarship for coming up with the name for the new academy-Dakota Adventist Academy. Dakota Adventist Academy opened its doors for the first school year September 1977 with a very incomplete building. The academy building houses classrooms, dorm rooms, chapels, gymnasium, and cafeteria all under one roof. The boys' and girls' dorms consist of three wings each on alternate sides of the building, with a total of 96 student rooms plus guest rooms. Each two-room unit is connected by an adjoining bathroom. Only two of the nine classrooms were finished, forcing teachers to meet with their classes in partially finished dormitory chapels, recreation rooms, and the dining room. Completion of the building went forward at an irregular pace until 1993, when it was mostly finished. During the summer of 1992, volunteers donated time and money to finish the library area in the basement of the atrium.

The school board and staff of the school made a concerted effort to meet the needs of both the college-bound and the non-college-bound students, but even with 180 students the first year, it was apparent that high school-age students were not often ready to make the choice of which track to emphasize. The four industries that were meant to provide work-study programs for the students all failed and left the decreasing enrollment with standard shop classes including some emphasis on auto mechanics and auto body.

One week before school was to start in 1987, the constituency voted to close the school until the accumulated bills and building costs could be paid. The students were encouraged to attend schools in surrounding states. The church members throughout the Dakota Conference and friends from all over the world helped raise the money to pay bills to the vendors and the nearly \$1 million that was still owed on construction costs. The \$100,000-plus that was owed to vendors was paid by January of 1988, and in April the constituents voted to reopen for the next school year if the \$300,000 subsidy, needed to operate in the black, could be raised before June 30. With the help of the alumni associations of Sheyenne River Academy and Plainview Academy, the money was raised and school reopened in August of 1988.

The school continues to operate a strong academic program, and its graduates find they can compete on an equal basis with other students in the advanced schools of their choice. Starting in 1992—1993, the students were able to work as literature evangelists for their work-study program. Also, during that year students entered the Vocational Industrial Clubs of America Skills Olympics for the first time. Out of approximately 1,000 students from schools all over North Dakota that competed in auto body skills events, DAA students took second, third, and fourth place. A leadership skills contest also showed that DAA has quality education and students. DAA students received first place in the auto body written test and second place in extemporaneous speaking. The academy development program continues

with the goal of raising approximately \$300,000 in advance of each fiscal year. In 1993, 83 students registered at DAA, including three students from Japan, two from Australia, and other students from states as distant as Alaska and Oregon. From 1978 through 1993, 321 students received diplomas from Dakota Adventist Academy. Camp meeting is held annually at the academy along with other conference meetings, alumni gatherings, and training programs. The conference Adventist Book Center is a part of the main academy building. See [Sheyenne River Academy](#) for earlier information, as DAA replaced the school at Sheyenne River Academy.

Principals: J. Ray Bailey, 1977—1978; David Cochenour, 1979; Clayton Heinrich, 1979—1980; L. E. McClain, 1980—1984; Robert LeBard, 1984—1987; school closed 1987—1988; Larry Unterseher, 1988—1991; Steve Watson, 1991— .

Dakota Conference

DAKOTA CONFERENCE. The unit of church organization comprising the territory of the states of North Dakota and South Dakota. Statistics (June 1993): churches, 65; membership, 4,402; church or elementary schools, 12; ordained ministers, 19; licensed ministers, 8; elementary teachers, 15; secondary teachers, 8. Headquarters: 217 North Grand, P.O. Box 520, Pierre, SD 57501-0520; phone (605) 224-8868, fax (605) 224-7886. The conference forms a part of the Mid-America Union Conference.

Institutions

Institutions: Dakota Adventist Academy, Pine Ridge Mission.

Local churches—*North Dakota:* Beach, Beulah, Bismarck, Bottineau, Bowdon, Bowman, Butte, Carrington, Cleveland, Dakota Adventist Academy, Dakota Conference Church; Devils Lake, Dickinson, Edgeley, Ellendale, Fargo, Gackle, Goodrich, Grand Forks, Grassy Butte, Harvey, Hebron, Hurdsfield, Jamestown, Kulm, Lehr, Linton, Lisbon, Mandan, Manfred, McClusky, Minot, New Home, New Leipzig, Ray, Stanley, Streeter, Turtle Lake, Valley City, Wahpeton, Watford City, Williston; *South Dakota:* Aberdeen, Bison, Bowdle, Custer, Hot Springs, Hurley, Huron, Interlakes (at Madison), Lemmon, Martin, Mitchell, Mobridge, Ortle, Pierre, Pine Ridge, Platte, Rapid City, Redfield, Sioux Falls, Spearfish, Watertown, Yankton.

History

History. *Beginnings of the Work in the Area.* On Oct. 12, 1980, the North Dakota Conference voted to merge with either or all of Minnesota, South Dakota, and/or Wyoming conferences. The South Dakota Conference voted on Apr. 26, 1981, to merge with the North Dakota Conference. A special merger committee consisting of the executive committees from both the North Dakota and the South Dakota conferences met and voted on May 6, 1981, that the merger of the two conferences would take effect on July 1, 1981. It was voted that the Adventist Book Center remain in North Dakota and the conference office would stay in South Dakota. On July 1, 1981, the North Dakota Conference had 45 churches and a membership of 3,316. The South Dakota Conference had 25 churches and a membership of 1,932. The two conferences had already been working together in support of secondary education in the building and funding of Dakota Adventist Academy near Bismarck, North Dakota. Dakota Adventist Academy was opened for the 1976—1977 school term.

The Dakota Conference has two youth campsites. Flag Mountain, near Hill City, South Dakota, and Northern Lights near Bottineau, North Dakota. Camps were operated at both camps during the summer months until 1991, when it was decided to rotate where camp was held each summer. Currently camp is held in South Dakota on odd-numbered years and in North Dakota on even years.

Pine Ridge Mission (South Dakota) has been in operation since 1969 in order to reach out to Native Americans. Up until 1988 the mission supported an elementary school. At that time a study was taken to see how many people who had gone through the school had actually joined or were involved in the Seventh-day Adventist Church. Also, a study was done to determine the best way to reach the Indian people. It was decided to try a pilot program with new methods of outreach. The school was closed at the end of the 1988 school year, and instead emphasis was placed on alcohol support groups, felt needs seminars, Bible studies, self-help classes, worship services, and home visitation. In 1993 the mission was staffed by five individuals, only one of which receives a full salary. Two people are full-time volunteers. The mission has been successful in reaching souls with this new emphasis of outreach. Several improvements to the mission occurred in the past few years, including a new bus barn. In 1993 an additional staff house was built. Each year groups from various academies and colleges bring groups of students to help paint and repair the mission as well as to provide Vacation Bible Schools and other special meetings for the Native Americans. Periodically Native American evangelists are also brought in to hold evangelistic meetings.

The Dakota Conference members have always been strong supporters of Christian education. This became apparent in the late 1980s. In 1987 the conference administrators felt a need to share with the constituents of the conference how deep in debt the conference was, primarily because of expenses incurred for Dakota Adventist Academy. The original cost estimates of DAA were \$2.5 to \$3 million. The General Conference and Mid-America Union put in \$7.5 million toward the academy debt and left the rest to the conference to cover. Adding to the DAA debts was the fact that the conference had experienced a \$130,000 loss in tithe for 1986. The conference no longer had the reserves to increase subsidies to the academy and was getting deeper in debt because of the interest. At the 1987 constituency meeting \$90,671 was needed to pay off the industrial arts building, the farm owed \$200,000 to denominational organizations, \$925,000 was owed to the General Conference of Seventh-day Adventists, and bills to Bismarck vendors were also outstanding. The North American Division offered to match \$200,000 if the conference could come up with the same amount by the end of 1987. The North American Division also agreed to pay the interest owed, which amounted to between \$80,000 to \$85,000, and promised to match funds for the next two years to help liquidate debts. Other conferences in the Mid-America Union had already been paying one half of 1 percent of tithe to apply to the debt. It was voted to raise the \$200,000 by selling the Jamestown office, three empty parsonages, and Northern Lights Camp. (Enough money was raised without selling the camp. It was later voted to take Northern Lights off the market.) The industrial arts building debt was paid off with the sale of farm equipment and the cattle. After many meetings and much emotion, it was voted to close Dakota Adventist Academy for the 1987—1988 school year. The vote was 189 to 173. By Aug. 16, 1987, \$354,439.82 had been raised for debt reduction and \$72,228 had been raised for DAA operating, but \$92,000 in accounts payable was still owed from the previous school year. At the close of 1987, debt reduction amounted to \$706,259. The remaining DAA debt stood at \$1,334,314. The Mid-America Union wrote off \$105,000 owed them by the Dakota Conference in 1987. On Feb. 28, 1988, the constituency voted to reopen DAA in the fall of 1988 after being closed for one year. A development committee was formed, and \$300,000 was raised before the school year began in order to cover the 1988—1989 operating expenses. By March of 1990, \$2,828,000 had been paid in interest as

well as money for operating expenses because of the strong support of the Dakota people. Each subsequent year through 1991—1992, the academy ended the fiscal year operating in the black.

Two new churches were built by Maranatha Flights International between 1983 and 1986. These churches were in Harvey, North Dakota, and McClusky, North Dakota. In 1986 the Devils Lake church was sold and the church from Langdon, North Dakota, was moved to Devils Lake to replace the previous church. The Ortley, South Dakota, church was organized in 1985. Because of district realignments, several parsonages were bought and sold between 1985 and 1993. Parsonages sold include the ones in Gackle, Beach, Turtle Lake, Beulah, Williston, and Pierre. New parsonages were bought in Wahpeton and Minot and two parsonages were built in Pierre to house conference workers. In 1993 the declining Gackle membership decided to sell their church and rent it instead. A new church was built in Aberdeen with the help of Maranatha in the fall of 1993.

Membership in the Dakotas has been declining since 1985, when the membership total was at 5,323, until in 1993 the membership stood at 4,402. Because younger members were leaving home in search of employment, smaller churches had to close their doors—including Killdeer, North Dakota, in 1986, Belle Fourche, South Dakota, in 1989, Max, North Dakota, in 1991, and Kenmare, North Dakota, in 1993. White River, South Dakota, was disbanded in 1990, although it had not been active for several years. Hoping to turn this trend around, several new outreach ministries were implemented in the nineties. The conference subsidized the Ken Cox videos to any members in the conference who were willing to use them. Several people have been won because of these videos. A Family Life Department and a Women's Ministries Department was formed to strengthen the homes of members and their friends. Special retreats for women have been held each fall since 1989. During the 1992—1993 school year student literature evangelists started canvassing near Bismarck, North Dakota, and toured several towns during the summer. The group had exceptional book sales and left a free *Desire of Ages* or *Great Controversy* in every home that bought any book. Also in 1993 student youth worked in the Pierre area doing community service projects. After several years of only part time staffing in the trust department, a full-time trust director was hired for the conference in 1990. Since that time the Trust Department has been updating all of the conference trusts.

Besides reaching out to the Dakota people, constituents felt a burden to help when doors opened to receive the gospel in the Ukraine. During the summer of 1992, an evangelistic team went to the Ukraine totally supported by gifts from Dakota members. In 1993 another group went to the Ukraine to train sister churches how to conduct Sabbath school classes. *See also* [North Dakota Conference](#) and [South Dakota Conference](#) for historical information.

Presidents: Ben J. Liebelt, 1981—1986; John W. Thurber, 1986—1987; Don T. Shelton, 1987—1993; Robert G. Peck, 1993— .

Dancing

DANCING. *See* [Recreation and Amusements](#).

Daniel, Interpretation of

DANIEL, INTERPRETATION OF. The various interpreters of the prophecies of Daniel may be divided into three basic schools, according to their views of the events referred to in the book.

1. *Events in Ancient History.* Expositors of one school assign Daniel's depiction of great tribulation and deliverance mostly to an episode of Jewish history 2,000 years or more ago, under Antiochus Epiphanes, a tyrant who sought to abolish the Jewish religion in 168 B.C. Those who hold this view see Antiochus as the "little horn" of [Dan. 7](#) and [8](#), and interpret the four kingdoms of [Dan. 2](#) and [7](#) as culminating with the Greco-Macedonian Empire, which is considered to be the fourth.

Many of this group of expositors reject the validity of the predictive element in prophetic literature, and attribute the book of Daniel to an unknown writer who is supposed to have lived about 165 B.C., and who presumably employed the device of representing himself as Daniel, the prophet, to spur his fellow Jews in their revolt against Antiochus Epiphanes. They consider Daniel's predictions to be *vaticinium post eventum*, "predictions" actually made after the events "foretold" took place. The noteworthy resemblance between certain details of Daniel's prophecy and incidents during this critical episode in Jewish history, or later during the wars with Rome, gives this interpretation an appearance of plausibility. Some who accept the book of Daniel as authentic predictive prophecy likewise assign its climax to the time of Antiochus or to the Roman Empire of the first century of the Christian Era.

As for the Antiochus theory, despite certain similarities between some of the aspects of Daniel's predictions and the events connected with the Antiochus Epiphanes episode, Seventh-day Adventists find compelling reasons for rejecting this interpretation. For one thing, Antiochus reigned about midpoint of the Hellenistic kingdoms that followed Alexander the Great, not "at the latter end of their rule," as Daniel specifies ([Dan. 8:23](#), RSV). His oppression of the Jews was a temporary affair, and by no stretch of the imagination can it be said that he "prevailed over them, until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom," as Daniel explicitly declared the future tyrant would do ([Dan. 7:21, 22](#), RSV). It is a simple historical fact that God did not establish His eternal, righteous reign on earth in the long ago when the Jews were still His chosen people. Antiochus did not prove to be the imposing personage required by the prophecies of Daniel, nor was his reign in any sense a prelude to the Messianic Age. Furthermore, the resurrection of [Dan. 12:2](#), which was to take place immediately upon the downfall of the tyrant king, did not follow Antiochus' expulsion from Judea. No events connected with his oppression of the Jews correspond to the time periods of Daniel. In fact, the attempt to identify Antiochus Epiphanes as the tyrant prince of Daniel breaks down at every major point. As if to clinch the matter, two centuries *after* Antiochus, Christ categorically declared that the tyrant prince and the great tribulation of

Daniel's prophecies were still in the future ([Matt. 24:15—20](#)). Thus, to apply Daniel's prophecy to Antiochus is to reject Christ's own interpretation.

2. *Gap Theory (Events in Ancient Times and at the End)*. Another school of expositors splits the book of Daniel between ancient history and the future, finding Antiochus in the little horn of [Dan. 8](#) but applying the little horn of [Dan. 7](#) to a last-day antichrist (connected somehow with a Roman fourth kingdom). Most of these expositors are premillennialists of the variety known as dispensationalists (see [Premillennialism](#)), who hold that prophecy "is concerned only with history as it affects Israel and the Holy Land" (*Scofield Reference Bible*, note on [Dan. 11:35](#)), past and future. Holding that God's rejection of the Jewish nation at the cross was only temporary, they believe that Daniel's predictions were fulfilled in order up to the time of Christ, at the end of the sixty-ninth "week" of [Dan. 9:27](#), at which time, according to their understanding, the clock of prophecy stopped, to resume only at or immediately preceding Christ's return. According to this theory, "the entire church age" intervenes "between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the 'little horn' of [Dan. 7](#), will run his awful course," and in the midst of that future "seventieth week" the Jews, restored as a nation to their role as a chosen people, will undergo a three-and-one-half-year tribulation, during which their renewed Temple sacrifices will be taken away (*ibid.*, note on [Dan. 9:24](#)). Advocates of this theory point to the new state of Israel and to the return of some 2 million Jews to Palestine as the first steps toward the fulfillment of these prophecies and toward the bestowal of world dominion on the Jews in a 1,000-year Messianic world rule.

As for the gap theory, Seventh-day Adventists consider that only by removing the OT kingdom promises completely from their literary, historical, and covenant context can they be made to apply to literal Israel in the present or future. Taken at face value, the statements of the inspired writers themselves clearly preclude such an application. (See [SDACom 4: 25—38](#).) Adventists see the OT promises of restoration to covenant status, and of universal dominion, as strictly conditional (see [Jer. 18:6—10](#)). When the Jews rejected their Messiah, our Lord specifically rejected them as the chosen people (see [Matt. 21:43; 23:38](#)), but as individuals the Jews continued to be recipients of grace and could be saved by accepting Christ. Furthermore, the Scriptures nowhere support or provide for a gap of some 2,000 years postulated by this theory, between the sixty-ninth and seventieth "weeks" of [Dan. 9:27](#).

3. *A Third View-Continuous Fulfillment*. A third school of expositors is that represented by the early church interpreters and those of the Protestant Reformation. They saw prophecy as fulfilling continuously in history. They identified the four empires of [Dan. 2](#) and [7](#) as Babylon, Persia, Greece, and Rome; the 10 horns of [Dan. 7](#) as the tenfold partition of the Roman Empire followed by antichrist. The early Christians expected the antichrist in the future. They did not believe in a "gap" that makes prophecy skip over the period of the church, but in continuous fulfillment, operating even in their day.

Jerome (c. A.D. 400), whose interpretation of Daniel was accepted as standard during the Middle Ages, believed the partitioning of the Roman Empire, then in progress, to be the fulfillment of the tenfold division of the fourth empire of prophecy. He listed several of the divisions by name. He expected the imminent overthrow of Rome to make way for the little horn, the antichrist who would reign in the church, oppressing the saints for three and one-half literal years, after which would come the judgment and the Second Advent.

Augustine, however, a few years later, interpreted the stone kingdom-the kingdom of God-as the church in the present age.

The late Middle Ages saw a revival of interest in the historical fulfillment of the prophecies, with the addition of two new features-identification of the little horn of [Dan. 7](#) with the Papacy (apparently introduced by Archbishop Eberhard II of Salzburg, Austria, in 1240), and the application of the year-day principle to the prophetic time periods.

Thus developed the idea of the little horn-identified with the NT antichrist and the “man of sin” connected with a great apostasy-as a religiopolitical power, successor to the Roman Empire, enforcing its authority on the people of God and continuing down to the last days. The three and one-half times of this horn were computed as 1260 years (*see* [Year-Day Principle](#)). There were various datings assigned to this period, but the capture and banishment of Pope Pius VI by the French in 1798 and his death without an immediate successor led a number of expositors to mark this as the ending of the 1260 year-days.

4. *The 2300 Days and the 70 Weeks.* During the decades following 1798, there was an increased interest in ascertaining the time when the 2300-day period of [Dan. 8:14](#), counted as years, would end, and in discovering the relation of the 70 weeks of [Dan. 9](#) to the 2300 days (*see* [Twenty-three Hundred Days](#)).

There had long been universal acceptance of the 70 weeks as “weeks of years,” with Christ’s death generally placed in the seventieth week. A large number of expositors who took part in the Old World Advent Awakening of the early decades of the nineteenth century followed Johann P. Petri (d. 1792) in using the 70 weeks of [Dan. 9](#) as the key with which to unlock the 2300 “days” of [Dan. 8:14](#), by beginning both synchronously. Many of them fixed upon 457 B.C. or thereabouts as the beginning, and A.D. 33 to 34 as the end of the 70 weeks with the cross either in the midst or at the end of the seventieth week. These looked for the end of the 2300 years in 1843, 1844, or 1847. Identifying the little horn of [Dan. 8](#) as the Papacy or as Islam, they differed on the nature of the events to mark the close of the 2300 years, interpreting the cleansing of the sanctuary of [Dan. 8:14](#) variously as the rescue of Palestine from the Muslims, the fall of the Papacy, the purification of the church, the restoration of the Jews, the beginning of a millennial kingdom, or the Second Advent.

The distinctive features of William Miller’s message were his identification of this event as the cleansing of the earth by fire at the second coming of Christ, which he anticipated “about the year 1843”; and his rejection of the two popular interpretations of the kingdom of God on earth-(1) as a golden age preceding Christ’s coming, and (2) as a kingdom set up after the Second Advent, with the restored Jews in a position of leadership. Instead, he saw the Second Advent as ending human probation and introducing the eternal kingdom of the glorified saints on a re-created earth. For the Millerite views *see* [Millerite Movement](#).

The link between the Millerite and the Seventh-day Adventist interpretation of the cleansing of the sanctuary was furnished by Hiram Edson’s explanation, following the 1844 Millerite disappointment (written out by O.R.L. Crosier after joint study with Hiram Edson and Dr. F. B. Hahn), that the heavenly sanctuary of the book of Hebrews is the one referred to in [Dan. 8:14](#) (*Day-Star Extra*, Feb. 7, 1846).

5. *Daniel 11.* By the time of William Miller, expositors were largely agreed on the application of the earlier part of [Dan. 11](#) to Ptolemies and Seleucids, but they differed on where to introduce Rome. Miller explained the willful king of [Dan. 11:36](#) as the Papacy, but took the king of the north in [v. 40](#) to represent England, and in [vs. 40—45](#), Napoleon. There

was division of opinion between recognizing the Papacy or the Turk in the interpretation of the latter part of [Dan. 11](#) among SDAs for nearly a century. Some, such as James White, found the Papacy represented, while Uriah Smith identified Turkey as the power. His classic exposition, *Thoughts on Daniel*, which was printed in the Review and Herald from January 1869 to July 1871, perpetuated his view for three quarters of a century. Many SDAs today follow the position taken by White.

6. *Seventh-day Adventist Interpretation.* SDAs follow a continuous historical interpretation. (For the classical exposition of Daniel, see Uriah Smith, *Thoughts on Daniel and the Revelation*; for a contemporary exposition, see *SDA Bible Commentary* on Daniel.) Adventists identify the nations of the metallic image of [Dan. 2](#) as the Babylonian, Medo-Persian, Greco-Macedonian, and Roman empires, and the 10 toes as the barbaric kingdoms that succeeded Rome and grew into the nations of modern Europe. The “stone” that demolishes the image is Christ’s eternal kingdom, the “great mountain” that fills the earth. This same succession of political powers is represented by the four beasts of [Dan. 7](#), with the 10 horns as the kingdoms in the area of the old Roman Empire and the little horn of [Dan. 7](#) as the Papacy. Adventists understand the great horn of the Grecian goat in [Dan. 8](#) to represent Alexander the Great (the book itself explains the symbolic ram and he-goat of [Dan. 8](#) as the Persian and Grecian kingdoms); and the four horns the Hellenistic kingdoms into which his empire was divided, with the little horn of [Dan. 8](#), which grows exceeding great, as representing Rome in both imperial and papal phases, with emphasis on the latter. The cleansing of the sanctuary in [v. 14](#) is understood to refer to the blotting out of confessed and forgiven sins from the books of record in the heavenly sanctuary, beginning at the close of the 2300 “evening and mornings” in A.D. 1844 (figured on the day-for-a-year principle of prophecy from 457 B.C.). See [Investigative Judgment](#).

Seventh-day Adventists understand the angel’s explanation of [Dan. 9:24—27](#) to be the second installment of the explanation of the vision begun in [Dan. 8](#), with emphasis on the “70 weeks,” or 490 years, that were to be “cut off” as the first portion of the 2300 years of [Dan. 8:14](#) and assigned to the Jewish nation. They consider that the carrying out, in 457 B.C., of Artaxerxes’ decree authorizing the complete restoration of the Jewish law and administration in Jerusalem marks the beginning of the “70 weeks,” or 490 years, and that this prophetic period terminated in A.D. 34, with Christ’s crucifixion in A.D. 31 in the midst of the seventieth week of the prophecy ([v. 27](#)).

Adventists understand [Dan. 11](#) to be a continuous delineation of history beginning with Daniel’s time, with the kings of the “north” and “south” as the Seleucid and Ptolemaic dynasties of Syria and Egypt. Rome is usually understood to come into the picture from [v. 14](#) onward, and [vs. 36—39](#) are applied by some to the Papacy and to its persecution of God’s people, by others to France during the Revolution. The closing verses are applied by some to the Papacy and to its persecution of God’s people, by others to France during the Revolution. The closing verses are applied by many to the Papacy during the “time of the end,” beginning in 1798, at the close of the three and one-half “times,” or 1260 days, or years, of Daniel’s prophecy, although others hold the view that these verses are still unfulfilled prophecy. Christ’s standing up in [Dan. 12:1](#) is understood to mark the termination of His ministry in the heavenly sanctuary at the close of probationary time. Christ’s deliverance of His people foretold in [Dan. 12:1](#) is correlated with the prophecies of Revelation.

Daniel was instructed to “shut up the words, and seal the book, until the time of the end” ([Dan. 12:4](#)), implying that it could not be understood until that time, but would be then, in terms of its actual fulfillment in history. Evidently not all was sealed, for the angel’s explanation applied certain symbols to specific nations and persons ([Dan. 8:20—22](#); [11:2](#)). SDAs believe that the things revealed to Daniel were afterward complemented in the revelation made to John and recorded in the book of Revelation.

Daniells, Arthur Grosvenor

DANIELLS, ARTHUR GROSVENOR (1858—1935). Minister and administrator. He was born in Iowa, the son of a Union Army physician and surgeon, who died in the Civil War. At the age of 10 he was converted to the Seventh-day Adventist faith, and in 1875 entered Battle Creek College, remaining only one year because of ill health. After he and his wife taught in public schools for one year, he received a call to the ministry. Feeling timid and unprepared, he hesitated, but after praying earnestly, he came under conviction. He began his ministry in 1878 with Robert M. Kilgore in Texas. He was then secretary to James and Ellen White for one year, and later an evangelist in Iowa.

In 1886 he was called as pioneer SDA missionary to New Zealand, and remained in the antipodes for 14 years. From 1889 to 1891 he was president of the New Zealand Conference and from 1892 to 1895 of the Australian Conference. When Ellen White went to Australia in 1891, he became closely associated with her. On the formation of the Central Australian Conference in 1895, he became its first president. Later he was president of the Australasian Union Conference.

He assumed the presidency of the General Conference in 1901 at a difficult period in the history of the church, but he met with ability financial and organizational problems and the task of moving the headquarters of the denomination to Washington, D.C. He traveled extensively on all continents, convinced of the necessity of getting his information firsthand. The reforms and reorganization that took place during his period of office led to great expansion of the church throughout the world. In 1922 he relinquished the presidency of the General Conference and held the post of secretary for four years. During that time he visited Australia and New Zealand, lands to which he was warmly attached, and made the last of his many journeys to South America.

Daniells was concerned with the development of a spiritual ministry, and led in the formation of the Ministerial Association and *Ministry* magazine. He was one of the denomination's most dynamic leaders. He authored *The World War, A World in Perplexity, Christ Our Righteousness*, and *The Abiding Gift of Prophecy*.

Danish Food Factory

DANISH FOOD FACTORY. *See* [Nutana](#).

Danish Junior College

DANISH JUNIOR COLLEGE (Vejlefjordskolen). A coeducational boarding school on the junior college level, operated by the Danish Union of Churches located about six miles (10 kilometers) from Vejle, a town on the Danish mainland overlooking Vejle Fjord. Campus and orchard make up a 100-acre (40-hectare) estate. Besides the main building, which accommodates an assembly hall, dining room, kitchen, administrative offices, theological library, and student housing, there are dormitories for men and women, and a school building with offices, ordinary classrooms, facilities for the teaching of sciences, music, and modern languages, general library, and a swimming pool. In addition to these, there are buildings for faculty housing and the elementary school.

Enrollment in 1993 numbered approximately 300, including the 105 pupils of the elementary school. The faculty numbered 27 teachers including 10 part-time instructors.

After a seven-year elementary school course, there is a three-year course in secondary work (*realskole*), at the end of which students sit for government examinations. In 1972 another three-year course (*gymnasium*) was added, this leading up to university entrance requirements (*studentereksamen*). The language of instruction is Danish.

A mission and colporteur school was established by M. M. Olsen in Copenhagen in 1890. The student body consisted of 12 young men and women from Norway and Denmark and 10 Scandinavians from the United States. After four years 16 students had finished the twelfth grade and three took their student examination from the University of Copenhagen.

On Aug. 31, 1894, Olsen moved the school to a newly erected building in Frederikshavn, where it opened with an enrollment of 36. This school is listed in the *General Conference Bulletin* as Frederikshavn High School, but there have been references to it under the name of Frydenstrands School. In 1898 the school was discontinued. L. H. Christian and L. Muderspach reopened it in 1903 in Copenhagen, with 24 students, but later moved it to a large manor house, Høgholt, in north Jutland. After one year it was brought back to its previous site in Frederikshavn. On Sept. 13, 1908, Erik Arnesen opened the school in a large villa in Skodsborg, 10 miles (16 kilometers) north of Copenhagen. The following year it was moved into new quarters on the sanitarium grounds, where it remained for nine years. Then it was moved to Naerum, a site two miles (three kilometers) from the coast, where it made steady growth for 12 years. Until 1921 Denmark's schools served the Norwegian constituency also.

In October 1930 the school was transferred to its present site near Vejle Fjord. H. M. Johnson, who had come from La Sierra College in California, served as principal for eight years, building up the school and developing farm and garden work and a state-recognized scholastic program. In 1957 the school became a junior college. From 1952 to 1958, while there was no denominational school in Norway, the Vejlefjord School served as training school for Norwegian young people as well.

Principals: M. M. Olsen, 1890—1896; C. C. Hansen, 1896—1898; (no school, 1898—1903); L. Muderspach, 1903—1908; E. Arnesen, 1908—1917; L. Muderspach,

1917—1920; E. Arnesen, 1920—1925; P. A. Christiansen, 1925—1930; H. M. Johnson, 1930—1938; P. A. Christiansen, 1938—1947; K. A. Frederiksen, 1947—1948; C. A. Larsen, 1948—1952; A. Varmer, 1952—1957; H. Muderspach, 1957—1963; B. Olsen, 1963—1966; H. J. Schantz, 1966—1971; A. Wagenblast, 1972— .

Danish-Norwegian Seminary

DANISH-NORWEGIAN SEMINARY. *See* [Hutchinson Theological Seminary](#).

Danish Publishing House

DANISH PUBLISHING HOUSE (Dansk Bogforlag). A denominationally owned and operated publishing house, situated in Naerum, Denmark. It has five employees in editorial-production and distribution.

In the early years Seventh-day Adventist publications in Denmark were imported, first from the United States, later from Norway. When *Tidernes Tegn* (“Signs of the Times”) began to be printed in Kristiania (Oslo), Norway, in 1879 a number of copies went to Denmark, and in July 1881 *Sundhedsbladet* (health journal) was issued also for both countries.

In harmony with a vote taken at the second annual meeting of the Danish Conference (at Helligum, 1882), a depot for publications was opened at C. C. Hansen’s home in Asaa, and in May 1886 a depot was opened in Copenhagen. In 1889 Denmark had four colporteurs, who met with strong opposition. A colporteur institute was held in 1892 under the leadership of H. L. Henriksen, and the work began to develop.

In 1893 C. C. Hansen and H. L. Henriksen organized a private firm, registered under the name C. C. Hansen and Company, which made a contract with the Norwegian Publishing House, Kristiania, to distribute its literature in Denmark. This firm, operated in Copenhagen, in the Ebenezer church building, continued until 1905, when the Danish Conference voted to establish a publishing house in Copenhagen, which they registered in the chamber of commerce under the name Dansk Bogforlag, København (Copenhagen Publishing House, also listed in the *Yearbook* as Denmark Publishing House). The first publishing committee was composed of the following: P. A. Hansen, chair; J. C. Raft; Jens Olsen, manager; L. Muderspach; H. L. Henriksen; N. P. Nelson; and P. Hansen, publishing secretary. In 1906 arrangements were made with the firm of C. C. Hansen and Company to transfer all assets to the Copenhagen Publishing House. In 1966 the publishing house was moved to Odense, where it is located in a new building. In 1993 it moved to Naerum, where accommodations already existed.

Periodicals: The house publishes *Tidernes Tegn* (“Signs of the Times”), *Sundhedsbladet* (health journal), *Adventnyt* (a church paper), Sabbath school lesson quarterlies for adults and children, missions quarterly, and an annual Ingathering paper.

Managers: J. G. Matteson, 1877—1881; C. C. Hansen, 1881—1893; C. C. Hansen and H. L. Henriksen, 1893—1905; Jens Olsen, 1905—1910; Chr. Hedebaek, 1910—1927; Johan Nielsen, 1927—1935; R. F. Jensen, 1935—1948; Viggo Thomsen, 1948—1958; W. S. Jensen, 1958—1966; Borge Olsen, 1966—1970; Aage Andersen, 1970—1971; W. S. Jensen, 1971—1977; Kaj Pedersen, 1977—1984; Erling Berg, 1984—1985; J. Madsen, 1985—1992; W. S. Jensen, 1992—1993; Tue Westing, 1993— .

Danish Union of Churches

DANISH UNION OF CHURCHES. *See* [Denmark](#); [Faroe Islands](#); [Greenland](#); [Trans-European Division](#).

Dansk Bogforlag

DANSK BOGFORLAG. *See* [Danish Publishing House](#).

Danube Conference

DANUBE CONFERENCE. *See* [Austria](#).

Dar Es-Salaam Hospital

DAR ES-SALAAM HOSPITAL (“The House of Peace” Hospital). A general hospital formerly owned and operated by the Middle East Division of the General Conference (from 1946 to 1959) at Baghdad, Iraq.

Seventh-day Adventist medical work began in Baghdad in the early 1930s when Marie Huehner, of Germany, opened a maternity home. Dr. E. G. Essery and Stanley Johnson began remodeling the premises of what had been one of Baghdad’s busiest hotels into a temporary 25-bed hospital. Called to other work, these two were succeeded by Drs. Joseph Saaty and S. D. Karmy. Joined by two nurses, Joyce and Lucille Henderson, and Melville Seitz, they opened Dar es-Salaam (also transliterated Dar El Salaam) Hospital and received the first patients in November 1946. A School of Nursing was founded in October 1948, with the first students coming from various countries in the Middle East. That same year the hospital registered 7,685 patient visits and admitted 347 persons.

In June 1951 the General Conference signed a 90-year lease with the Iraq government on 5.7 acres (23,000 square meters) of land in an exclusive section of Baghdad for the purpose of erecting a modern hospital building. On June 8, 1952, the minister of health of Iraq laid the cornerstone. The new Dar es-Salaam Hospital was dedicated Nov. 27, 1954.

Financial support for the hospital stemmed mainly from the church organization and its members, notably the brothers Bashir and Nasif Hasso, members of the Baghdad church.

Dar es-Salaam Hospital was reputed to be the finest medical facility in Iraq. Village clinics conducted by the staff extended the services of the hospital. More than 1,000 patients were hospitalized in 1955, the first full year of operation in the new 46-bed unit. The total was 1,269 in 1956, 1,589 in 1957, and 1,761 in 1958. From the School of Nursing, recognized by the Iraq Ministry of Health in 1958, the total number of graduates reached 24. By the end of that year the hospital staff included 90 national employees and 12 foreign workers.

The revolution in Iraq, beginning July 14, 1958, brought a trend toward nationalization of medical services, which became readily apparent by early 1959. In May the Iraq government announced its intention to nationalize the Dar es-Salaam Hospital. It was closed in early June; late the following month, it was reopened as a government-managed hospital staffed by medical personnel from Eastern Europe. Several members of the former staff were transferred to the Benghazi Hospital in Libya.

Negotiations with the revolutionary government concluded with an agreement that provided for the recovery of a sizable percentage of the church’s net capital investment.

Medical Directors:—, 1946—1949; Clarence H. Schilt, 1949—1952; K. H. Pihl, 1952—1955; William Wagner, 1955—1959.

Administrators: M. V. Jacobson, 1949—1956; Richard G. Ubbink, 1956—1959.

Directors of the School of Nursing: Mrs. Joseph Saaty, 1948—1949; Evelyn Welch, 1949—1951; Evangeline Voth, 1951—1958; Gladys Hurd, 1958—1959.

Dar-Es-Salaam School

DAR-ES-SALAAM SCHOOL. An educational institution on the secondary level that was located at Karadet Mariam, Baghdad, Iraq. The school was established in 1947. This school was nationalized, along with all other private schools in Iraq, in 1974.

Dark Ages

DARK AGES. A standard historical term used by historians to mean the period of intellectual and cultural stagnation and decline in Europe lasting from the overthrow of the Roman Empire by the barbarians to the revival of learning (the Renaissance). Although some make the term equivalent to the Middle Ages as a whole (the thousand years from 500 to 1500 at the latest), most historians equate it with the *early* Middle Ages (roughly from the sixth to the eleventh centuries). The “darkness” began to be dispelled first in the Renaissance, and further in the Reformation and the age of exploration. With the sixteenth century we reach the beginnings of modern history. The phrase is sometimes misused in expositions of the historical fulfillment of the time prophecies.

Dark Day

DARK DAY. As defined in Merriam-Webster *Third International Dictionary* (1950 and earlier editions): “Any day characterized by great darkness, whether due to cloudiness, smoke, volcanic ashes, or the like; esp., May 19, 1780, when an unexplained darkness extended over all New England (possibly due to forest fires).” Because of its preeminence as the most outstanding occurrence of this sort, unequalled in intensity, extent, and duration-as dark as at “candle-lighting” for some hours in a large area of New England, and also because of its timing, the Dark Day of May 19, 1780, was cited by Millerites and by later Adventists as a fulfillment of certain prophecies ([Matt. 24:29](#); [Rev. 6:12](#)). For eyewitness accounts describing the meteorological phenomena and the effect of this notable obscuration, see SB [562ff.](#)

Darling Range School

DARLING RANGE SCHOOL. *See* [Carmel Adventist College](#).

Daugherty, Frank J.

DAUGHERTY, FRANK J. (1902—1984). Missionary, educator. He and his wife, Ila, served in Alaska at Shungnak from 1929 to 1934. It was considered one of the most isolated and run-down villages in the Arctic. Frank went as a community worker, but found himself wearing many hats.

From 1934 to 1937 he taught more than 100 children at Point Barrow while working for the United Press. During this period he organized the rescue party searching for Will Rogers and Wiley Post.

He next labored at Gambell, St. Lawrence Island, during the period of 1937—1944. He was both principal and teacher there, and organized the first group of Sabbathkeepers in the Arctic. There is now an organized church in this place.

In 1949 he was asked to reopen the Navajo Mission School at Holbrook, Arizona, where he served as principal, business manager, construction superintendent, teacher, and pastor. After 17 years of this his health began to fail, but he continued to do voluntary work at the mission until he passed away. He gave out more than 3,000 copies of *Steps to Christ* at tourist centers.

Daugherty was the key person in obtaining both Thunderbird Adventist Academy and Monterey Bay Academy properties from the government for \$1 each.

Davao Mission

DAVAO MISSION. *See* [Far Eastern Division](#); [Philippines](#).

David, Deacon

DAVID, DEACON (1895—1954). Minister, pioneer worker in the Delta area of Burma (Myanmar). He was a son of David Hpo Hla (the first ordained Burmese SDA minister) and began work in the church in 1919 as a teacher at the Meiktila School. Later he was sent to a Seventh-day Adventist theological training school at Lucknow, India, and upon return was sent to open Adventist work in Bumah Chaung in the Delta area of Burma, where he spent many years as pastor-evangelist. A number of his converts there later became evangelists. In 1926 he married Daw Mya May. In 1931 he was ordained to the ministry. In 1941 he was elected as a delegate to the General Conference session, the first Burmese to attend the general council of the church. He spent the war years in Rangoon and afterward served as pastor of the Rangoon church and Bible teacher of Myaungmya Middle School. He retired because of poor health a few years before his death.

Davidian Seventh-day Adventists—Shepherd’s Rod

DAVIDIAN SEVENTH-DAY ADVENTISTS—SHEPHERD’S ROD. An offshoot launched by Victor T. Houteff, a member of a Seventh-day Adventist church in Los Angeles, California, in 1929, popularly called the “Shepherd’s Rod,” after the title of his first publication. His organization took the name of “Davidian Seventh-day Adventists” in 1942. Houteff, who regarded himself as a divinely inspired messenger of God, set forth succinctly the primary subject of his teaching in his first publication as follows: “This publication contains only one main subject with a double lesson; namely, the 144,000 [of [Rev. 7:4—9; 14:1](#)] and a call for reformation” (The Shepherd’s Rod, first ed. [1930], vol. 1, p. 11).

In May 1935 Houteff and 11 followers (including children) migrated from California to Waco, Texas, and established a colony on a nearby farm, which they referred to thereafter as Mount Carmel Center. This center was intended to be the temporary headquarters for the assembling of the 144,000 sealed ones, preparatory to their transfer to Palestine as the re-established kingdom of David under a theocratic regime, there to direct the closing work of the gospel on earth prior to the second advent of Christ.

Prior to his death on Feb. 5, 1955, Houteff had appointed his wife to lead his flock until the Lord should choose another prophet to take charge of it. The Waco Tribune-Herald of Feb. 27, 1955, reported shortly after Houteff’s death that at one time there had been as many as 125 persons living at the Mount Carmel Center, including children and some invalids in the rest home.

Immediately after Houteff’s death the Shepherd’s Rod party began to break up into splinter groups. The main body, under Mrs. Houteff’s leadership, announced in print to the public that the prophetic period of 1260 days foretold in [Rev. 11](#) would end on Apr. 22, 1959, and that on that date God would intervene in a remarkable manner in Palestine to clear out both the Jews and the Arabs for the establishment of the Davidic kingdom in that country. Responding to an official call to assemble at their Waco headquarters during Apr. 16—22, 1959, in readiness to move to Palestine as soon as Providence should indicate, several hundred persons gathered at the Mount Carmel Center to await the fulfillment of the prediction. When the date passed uneventfully, most of the people-disappointed, confused, and embarrassed-scattered slowly from Waco to begin life anew elsewhere as best they could. Some returned to the SDA Church, some lost all faith in the Bible and strayed off into the world, and some joined splinter groups, such as “the Branch” (which actually sent a few colonizers to Israel in a mission that has ended in failure). Some stayed with the Waco leaders to face the future.

Mrs. Houteff and her associate leaders frankly and publicly acknowledged in print on Dec. 12, 1961, and Jan. 16, 1962, that the Shepherd’s Rod party and its peculiar teachings were not sound. Finally, on Mar. 11, 1962, they resigned, declared the Davidian Association dissolved, closed their Mount Carmel Center, and put the property up for sale. Having done this, they scattered.

Subsequent to Mrs. Houteff's disbanding of the organization, several groups persisted, each claiming to be the authentic successor to the Shepherd's Rod party. One of these groups, calling themselves Branch Davidian Seventh-day Adventists, established a center, again near Waco, which in 1984 came under the control of Vernon Howell, who in 1981 had been disfellowshipped from the Tyler, Texas, Seventh-day Adventist Church. Late Howell changed his name to David Koresh, a name adopted from the Semitic form of the name of Cyrus, the Persian ruler of the sixth century B.C. In addition to pressing his claim to the prophetic gift, he presented himself as a latter-day fulfillment of the roles of David and Cyrus as deliverers of God's people.

Howell (Koresh) traveled widely, recruiting members for his community, especially in Australia and Great Britain. His special teachings, based on an interpretation of [Ezekiel 9](#) and the seven seals of Revelation, led to a heightened sense of impending attack, for which in preparation a large quantity of firearms was stockpiled in the Davidian headquarters.

On Feb. 28, 1993, the Davidian community was surrounded by law-enforcement authorities, leading to extensive gunfire and the death of several persons, both within the building and of officers outside. A tense state of siege continued, until on Apr. 19, 1993, during an attack by officers, fire broke out in the building, destroying the wooden structure and killing approximately 90 persons inside.

Since destruction of the Branch Davidian community, several other splinter groups remain as remnants of the Shepherd's Rod movement.

“Davis” Indians

“DAVIS” INDIANS. *See* [Davis, Ovid Elbert](#); Guyana.

Davis, Marian

DAVIS, MARIAN (1847—1904). Secretary to Ellen White. Prior to 1879, when she entered the employ of Ellen White as a literary assistant, she taught a country school for a short time, and worked as a proofreader in the Review and Herald printing office for several years. She accompanied Mrs. White in her travels in America, to Europe in 1885, and to Australia in 1891. She returned with Mrs. White to California in 1900.

Davis Memorial Hospital

DAVIS MEMORIAL HOSPITAL. A 54-bed general acute hospital situated in Georgetown, the capital and chief city of Guyana. It is owned and operated by the Caribbean Union Conference. It was named in memory of O. E. Davis, a pioneer Seventh-day Adventist missionary to the aboriginal Indian people of British Guiana (now Guyana), who died among them in 1911.

The present staff consists of two overseas and one local physicians, one local dental surgeon, two local dentists, 13 graduate national nurses, 18 practical nurses, three nurses' aides, one pharmacist, two X-ray technicians, and four laboratory technicians.

SDA medical work in Guyana dates from 1952, when the mission committee, with R. E. Delafield as chair, took action to build a clinic on the mission's Queenstown property in eastern Georgetown. Materials were secured from the United States air base nearby, and the construction was under the direction of F. Todd, a contractor. The cornerstone was laid on Nov. 9, 1952, by the mayor of Georgetown, R. B. Gajraj.

A physician, E. C. Duerksen, called to head the clinic, arrived on Feb. 24, 1954, and by the end of the year had treated a total of 5,295 persons, about half of them charity patients. At that time the staff totaled nine workers. An open house was held on Oct. 28, 1954, which was attended by the governor and a number of local dignitaries.

When the clinic proved inadequate for the needs of the area, early in 1955 a large house was rented, and on July 21, 1955, after another physician, O. J. Pogue, had joined the staff, a hospital was opened. The first surgery performed at the hospital was a hernia repair on a church member by the name of DeJonge, for which, in the absence of a surgery light, L. A. Kraner, mission president at the time, provided illumination by holding a gooseneck desk lamp. Until an autoclave was installed in 1956, sterilization of supplies was done at a government hospital. When the water supply improved in 1957, it was no longer necessary to pump water by hand. A part of a Thirteenth Sabbath Offering overflow in 1960, together with donations solicited locally and hospital earnings, provided a fund to finance the construction of a 40-bed hospital, which was opened in December 1965. It was not until Apr. 16, 1967, that the hospital was officially opened by the lord mayor, Mrs. Dorothy Bailey, in the presence of a capacity crowd, including the governor-general.

The present building houses a laundry, patient rooms, kitchen, surgery, labor and delivery rooms, laboratory, X-ray, Outpatient Department, and other essential units. It has two private rooms, three semiprivate rooms, four private wards, and four clinic wards.

This building, with ground floor and one story, was a dream of Dr. Oliver J. Pogue, who was instrumental in transforming the dream of a modern Davis Memorial Hospital into a reality.

In 1971 Shirley Field-Ridley, minister of health, opened the dental clinic. The audience included several officials of government and a good cross section of the community.

The institution was operated under a medical director/business manager form of administration until 1966.

Medical Directors/Administrators: E. C. Duerksen, 1954—1957; O. J. Pogue, 1957—1966; H. N. Gates, 1966—1971; R. D. Neufeld, 1971—1976; R. P. Woodruff (acting), 1976—1977; Jess C. Holm, 1977—1978; Reynaldo L. Descalso, 1978—1980; Maxwell Blakeney, 1980—1983; Bertram Todd, 1983—1985; Erling Berg, 1985—1986; Ernest A. Burgess, 1986—1989; Mrs. Leila P. Julien, 1989—1992; Esther Premdas-Quashie, 1992— .

Davis, Ovid Elbert

DAVIS, OVID ELBERT (1869—1911). Missionary to Guiana. A ministerial graduate from Emmanuel Missionary College, he began his service as a self-supporting missionary in Canada and Alaska. He pioneered the work among the Indians at Port Simpson, British Columbia, near the southern end of the Alaska panhandle, and on Dec. 11, 1903, established there the first Indian church in the province, and possibly in the Pacific Northwest. After working there for three or four years, and for a brief period in Washington and Michigan, he took charge of the Guiana Mission in 1906. He had established three stations among the Indians of the interior when he died of blackwater fever on a missionary trip to Mount Roraima. Because of his work among the Arecuna and Akawaio tribes, these Indians have been called “Davis” Indians by Seventh-day Adventists. One of their chiefs reported that he had had a vision telling him of the second coming of Christ, and promising him that a man with a “black book” would be sent to his tribe to teach them more about God and the seventh-day Sabbath.

Davis, Thomas H.

DAVIS, THOMAS H. (d. 1911). One of the pioneer Seventh-day Adventist colporteurs who brought SDA publications to Chile and Ecuador. He and F. W. Bishop were sent to Chile in 1894. Ten years later, in 1904, he entered Ecuador and served as field secretary and colporteur until 1909. He died at the River Plate Sanitarium in Argentina.

Davis, William C.

DAVIS, WILLIAM C. (1760—1831). A Presbyterian minister, founder of an Independent Presbyterian Church (which had about a dozen congregations) in South Carolina, and apparently the first in America to explain (in his 1811 pamphlet *The Millennium*) the 70 weeks and the 2300 days as beginning together, the latter ending with 1847. This ending point, however, he allowed as possibly four years earlier, since, as he remarked, the Christian Era was generally thought to be four years too late. Thus he implied 1843, William Miller's date for the end of the 2300 years. Said Miller: "One or two in every quarter of the globe have proclaimed the news, and agree in the time," and mentioned Davis and several others who dated the end of the 2300 years in 1843 or 1847. But what Davis looked for was not the Second Advent but "the downfall of popery, and the dawn of the church's glory," that is, the millennium, which, like many other postmillennialists of his day, he explained (in his 1827 book *A Treatise on the Millennium*) as 360,000 years, to be followed by the Second Advent.

Davy, William Ludlow

DAVY, WILLIAM LUDLOW (1886—1957). Missionary in Nyasaland (Malawi). He was born in Plymouth, England, where he received his grammar school education. During his boyhood years he was deeply impressed by reading the life and missionary experiences of David Livingstone. He also attended a lecture by John G. Paton, the famous missionary to the South Seas. These two things strongly influenced him to give himself to mission service some years later. At the age of 21 he emigrated to Canada, where he studied for three years at Battleford Academy. Shortly after this he married Elsie Annie Little.

In 1920 Davy and his wife traveled to Africa and spent the first four months at Solusi Mission. From there they went to Nyasaland, where Davy was appointed director of the Matandani Mission, a station some 70 miles (112 kilometers) west of the city of Blantyre. At this station they worked together for four years.

In 1924 Mrs. Davy became ill with blackwater fever. Because the exceptionally heavy rainy season that year had washed away the bridge over the Shire River, no medical help could reach her, and she died. Alone, Davy conducted his wife's funeral and the same year, with his three children, returned to the United States.

In 1926 he married Lydia Stickle, and together they went to Africa. After nine months in Bechuanaland, he returned to Nyasaland. For the next five years he was again stationed at Matandani, and afterward he was called to assist at the Malamulo Mission Training School. The first year there he taught in the school, and in 1935 acted as director of the mission. It was at Malamulo that he was ordained to the ministry by H. M. Sparrow.

After his return from furlough in 1936, Davy and his wife were sent to Luwazi, the northernmost SDA mission in Nyasaland, situated some 24 miles (38 kilometers) from Lake Nyasa, where they worked together for almost 20 years. Davy walked for hundreds of miles through the hills, established dozens of outschools, and watched churches grow. When failing health at length forced him to leave Africa, he retired in Modesto, California.

Dawn

DAWN. See [Deaf Persons, Work for.](#)

Day of Atonement

DAY OF ATONEMENT. *See* [Investigative Judgment](#); [Sanctuary](#); [Scapegoat](#).

Day-Dawn

DAY-DAWN (1845—1847). An Adventist (not Seventh-day Adventist) paper published, apparently irregularly, at Canandaigua, New York, by F. B. Hahn, and edited by O.R.L. Crosier. Its first issue appeared on Mar. 26, 1845, in the *Ontario Messenger*. The *Day-Dawn* was also published as a separate paper for distribution among Adventists. Only the *Ontario Messenger* article is known to be extant. The *Day-Dawn* was reported in the *Day-Star* 5:36, Apr. 15, 1845. The *Day-Dawn* carried the first sanctuary article that was closely connected with the “Bridegroom” concept as advocated by Joseph Turner and Apollos Hale in the January 1845 *Advent Mirror*. O.R.L. Crosier wrote his more definitive article on the sanctuary in the Feb. 7, 1846, *Day-Star Extra*. Later issues of the *Day-Dawn* carried Crosier’s 1846 advocacy of the Sabbath (extract, *Review and Herald* 3:8, May 6, 1852); also more on the sanctuary (reprint: *ibid.* 1:78—80, May 5, 1851) and notes on his “new view” of the daily, both in March 1847.

Days of Fasting and Prayer

DAYS OF FASTING AND PRAYER. *See* [Fasting](#).

Days, Special

DAYS, SPECIAL. *See* [Church Calendar](#).

Day-Star

DAY-STAR (1843—1847?). A Millerite periodical founded in Cincinnati as *The Western Midnight Cry*, with J. V. Himes as publisher; first edited by George Storrs, who was succeeded in December 1843 by Enoch Jacobs. After the disappointment of 1844 Jacobs took over publication of the paper and renamed it the *Day-Star*, beginning Feb. 18, 1845. Because the *Day-Star* dissented from Himes's *Advent Herald* in holding that the 1844 movement was valid and that the 2300 days had ended in October 1844, many of those who shared the *Day-Star* view, including James White and others who became the pioneers of the Seventh-day Adventist movement, read the *Day-Star* and wrote letters to its editor. In its columns appeared the first published communications from Ellen Harmon (White) and an extended exposition of the doctrine of the sanctuary written by O.R.L. Crosier (based on joint study with Hiram Edson and F. B. Hahn). Crosier had first written of the importance of the sanctuary in the March 1845 *Day-Dawn*. He began a more complete presentation of the types in the *Day-Star*, beginning on Sept. 26, 1845. This culminated in the publication of the *Day-Star Extra*.

SDA pioneers found themselves parting company with the *Day-Star* after Jacobs in 1846 went over to the “Spiritualizers,” whose doctrine he had formerly denounced (*see* [Spiritualism \[1\]](#)). Soon afterward he joined the Shakers; the paper was moved to a Shaker settlement, Union Village, near Lebanon, Ohio, and in May 1847 became a Shaker publication.

Deacon

DEACON. The local church officer next in rank to an elder. Deacons have care of the church's temporal business, are responsible for the care of the church property (all bills for upkeep are referred to the treasurer), assist the elders in the celebration of the Lord's Supper by receiving the bread and wine from the pastor or elder and serving the members, help in making the physical arrangement for the Communion service and the baptismal service, and have a particular charge of relieving the poor, the unfortunate, and the needy sick.

The deacon is elected to office by the church for a term of one year, and must be reelected if he is to continue in office. He must be ordained to his office (*see* [Ordination](#)) by an ordained minister holding credentials from the conference. A deacon once ordained need not be reordained upon reelection, provided he has maintained his church membership. If one who has been ordained as an elder is elected as deacon, he need not be ordained as a deacon, for his ordination in the one office qualifies him to function in the other as well. In a large church a board of deacons is organized, which is presided over by a head deacon.

The first reference to deacons in the Seventh-day Adventist Church is probably the mention of a committee of seven chosen at Washington, New Hampshire, in 1851 "to attend to the wants of the poor" (*Review and Herald* 2:52, Nov. 25, 1851). In 1853 the *Review and Herald* mentions two men, one in Fairhaven, Massachusetts, and the other in Dartmouth, Massachusetts, who were named deacons to administer the ordinances during the absence of a minister. These were approved by a full assembly of the churches and set apart by Frederick Wheeler by prayer and the laying on of hands (*ibid.* 4:199, Dec. 27, 1853). Similarly the next year Charles Glover was chosen and set apart as a deacon at Sylvan, Michigan, and Cyrenius Smith at Jackson, Michigan. Apparently each church had only one officer, a deacon.

At first the office of deacon in the SDA Church seems to have combined the functions of deacon and elder. It was some time later that elders were appointed to carry the responsibilities outlined in Scripture, and deacons were assigned specifically to the temporal affairs of the churches.

It is generally thought that the incident mentioned in [Acts 6:1—6](#) is a record of the origin of the office of a deacon in the Christian church. However, the seven men set apart are not called deacons; nevertheless their duties and responsibilities corresponded closely to those of the deacons whose qualifications Paul enumerated in [1 Tim. 3:8—13](#). The New Testament shows that the office of a deacon implied more than caring for the material needs of the church. *See* [Church \(local\)](#); [Deaconess](#).

Deaconess

DEACONESS. A woman elected in a local church to perform functions analogous to those of a deacon. The term *deaconess* (Greek *diakonos*, which can refer to either males or females) occurs in [Rom. 16:1](#), RSV, in a context (compare [v. 2](#)) that suggests that the office of deaconess may have been established by the time the Epistle to the Romans was written, toward the close of the sixth decade of the Christian Era. Deaconesses cooperate with the deacons in caring for the sick, poor, and unfortunate. They prepare the bread for the Lord's Supper and arrange the Communion table. They also take care of the towels and basins used in the ordinance of foot washing. They assist the women candidates in the baptismal service and take care of the baptismal robes. In larger churches, a board of deaconesses is formed, with a chairman and sometimes a secretary. In many churches deaconesses help at the regular Sabbath service by welcoming people to church, especially visitors.

Dead, State of the

DEAD, STATE OF THE. *See* [Death](#).

Deadly Wound

DEADLY WOUND. *See* [Revelation, Interpretation of](#).

Deaf Light

DEAF LIGHT. *See* [Christian Record Services, Inc.](#)

Deaf Persons, Work for

DEAF PERSONS, WORK FOR. Seventh-day Adventist work for deaf persons is mentioned as early as 1879. At that time Ellen White wrote, “We were interested in Brother Kimbal, who is a mute and has been a missionary among the mutes” (4T 300).

Although for many years Seventh-day Adventists had no organized work for deaf individuals, there were persons who devoted their time to giving the SDA message to them. As early as 1914 Agatha Kroeker, of Lincoln, Nebraska, instructed a young deaf woman in the SDA message in exchange for instruction in the use of sign language. Miss Kroeker then proceeded to carry on active evangelistic work for deaf persons, and even published a small missionary paper, *The Best Friend of the Deaf*. In one year she had collected more than 4,000 names of deaf persons in the United States.

In 1949 E. H. Adams, an SDA minister, and his wife became burdened for deaf people, and began work among them in the Oakland, California, area.

At the General Conference session in 1950 a committee, consisting of A. V. Olsen, A. L. Ham, and E. D. Dick, was commissioned to make recommendations concerning a proposal presented by a young man, John Issler, that a mission for deaf persons be organized. In a letter to the General Conference two years earlier, he had stated that he had a burden to work for deaf people in the North American Division. He had been told that his burden was appreciated, but that at that time there were no plans to open a special department among deaf persons.

In 1953 the following recommendation was adopted by the General Conference as presented from the union conference presidents: “*We recommend*, That a survey be made in each local conference to secure names and addresses of deaf people, and that plans be laid in the conference to send them literature of the message” (North American Division Committee on Administration, *Minutes*, Apr. 13, 1953, pp. 53, 54).

In the meantime, from 1951 to 1953, Issler had canvassed in the Los Angeles, California, area and had collected 7,000 names of deaf persons.

The next year responsibility for directing work for deaf persons was assigned to the Home Foreign Committee. The General Conference recommended “that efforts be made to develop workers to preach the present truth in the sign language to the deaf-mutes, and that in North America the Home Foreign Committee be encouraged to study this problem with interested union conferences” (General Conference Reports, vol. 131, no. 29, p. 224).

At the 1958 General Conference session, held in Cleveland, Ohio, the following recommendations were made to enlarge the work for deaf persons:

“1. That the General Conference Committee study ways and means to strengthen the work on behalf of persons thus afflicted and to encourage the training of workers in the use of the sign language.

“2. That the responsibility of fostering our work among the deaf-mutes be assigned to one of the departments of the General Conference as may be determined by the General Conference Committee.”

The same year (1958) Arthur W. Griffith, a lay worker for deaf persons, joined Issler in the development of a monthly newsletter for SDA deaf persons called *Dawn*, standing for Deaf Adventist Witness News. It is now called New Dawn and is published bimonthly by Christian Record Services.

About this time (1958) C. N. Kohler, an SDA minister, was called to work for deaf persons in the Central and Northern California conferences, especially in the Bay Area. He served in this phase of the work until 1960, when he returned to ministry for those with no loss of hearing.

In 1960 the North American Missions Committee was given the responsibility of the work for deaf persons. The same year (1960) Neil Davidson and his wife were invited by the Southern California Conference to fill the vacancy left by Issler, who resigned because of ill health. Arthur Griffith was called by the Oregon Conference committee to work for deaf persons part-time on salary. In July 1961 he was taken on as a full-time licensed minister to deaf individuals. In the same year Rex Rolls, a colporteur from Nevada, was invited by the Central and Northern California conferences to take up the work laid down by Kohler.

In 1968 Alfred Griffith, son of Arthur Griffith, graduated from Walla Walla College and was called to the Potomac Conference to work for deaf students in the Washington, D.C., area. He conducted a six-week evangelistic effort for deaf persons at Gallaudet College. By 1971, 20 students in that area had joined his group.

In 1970 Arthur Griffith was the first deaf person to be ordained to the gospel ministry, and, in addition to his work in Oregon, began spasmodic work for scattered deaf persons in Vancouver, British Columbia. In 1975 he was called to the Potomac Conference and continued the ministry at Gallaudet College. Rex Rolls then accepted a call to succeed Griffith in working for deaf persons in the Oregon Conference.

In 1979 the Northern California Conference called Alfred Griffith to work for deaf persons in the Bay Area. Alfred expanded his work to most parts of northern California. In 1993 Alfred was still working in northern California.

In 1980 the General Conference called Thompson Kay, who had taught at the Ohio State School for the Deaf and was then teaching at Alcy Junior Academy in Memphis, Tennessee, to start a deaf ministry. Kay became director of Deaf Services at what is now Christian Record Services. He worked with the *Adult Sabbath School Lesson* editors to produce an *Easy English Adult Lesson Quarterly* designed for those who had a limited vocabulary as a result of their hearing problem. Kay also was responsible for the production of such Easy English materials as *The Story of Redemption*, *Amazing Facts*, and sign language coloring books. He conducted numerous deaf awareness programs for SDA churches throughout the world field.

In 1987 a deaf layperson, Max Gallimore, was called to work for Deaf Services as editor. He edited *Deaf-Light*, an inspirational outreach magazine, and *New Dawn*, a newsletter for deaf persons.

In 1993 four deaf persons were working for the SDA Church: George Belser in the Oregon Conference, Raj Witteborg in the Potomac Conference, Paul Kelly in the New York Conference, and David M. Trexler as editor in the Deaf Services at Christian Record Services.

Church Membership and Population. The exact total of deaf members among the SDA churches in North America is not fully known, but CRS serves approximately 600 SDA

deaf persons in North America. According to the 1990 census, there are 23 million deaf and hearing-impaired persons in the United States alone.

Death

DEATH. The cessation of life and the state that follows. The Scriptures speak of: (1) the first death, the common lot of all humans as the natural result of Adam's sin ([Rom. 5:12](#); [1 Cor. 15:22](#); [Heb. 9:27](#)); (2) "the second death," the "wages," or penalty of sin, at the end of the millennium ([Rom. 6:23](#); [Rev. 2:11](#); [20:14](#); [21:8](#)); (3) spiritual death "in trespasses and sins," the condition of those who have never accepted Christ, or who, having accepted Him, fall away ([Rom. 8:6](#); [Eph. 2:1, 5, 6](#); [Col. 2:13](#); [1 Tim. 5:6](#)); and (4) death to sin, which accompanies the new birth ([Rom. 6:2—11](#); [Gal. 2:20](#); [Col. 2:13](#); [1 Peter 2:24](#); [1 John 3:14](#)). This article is concerned with the first and second deaths.

Seventh-day Adventists conceive of humanity as an integral unity in which the component parts are interdependent. Upon the disintegration of this unity at the "first" death, conscious existence is no longer possible—the condition of humanity in death is "one of unconsciousness" (*Church Manual* [1990], p. 181). The second death is the consuming of the wicked (*ibid.*, p. 180). Seventh-day Adventists believe that men and women are by nature mortal beings, that immortality is conditional on accepting Christ, and that it will be bestowed simultaneously on all the saved of all ages, at the second coming of Christ ([1 Cor. 15:22, 23, 51—54](#)).

Origin and Development of the Seventh-day Adventist View. The majority of adherents to the Millerite movement believed that human beings are conscious in death, and that the wicked will suffer eternal punishment. However, through the influence principally of George Storrs, a Methodist minister, a number espoused the doctrine of unconsciousness in death. Storrs got his doctrine from Henry Grew, a devout and critical student of the Bible, who in 1835 published a tract titled *The Intermediate State*. This tract set forth the concept that all of humanity is subject "to the dominion of death, and that hope of all future existence must be founded on the glorious doctrine of the resurrection from the grave" (Henry Grew, *The Intermediate State* [1844], preface, p. 2).

Two years later (1837) Storrs read Grew's pamphlet, but was at first skeptical of its teachings. However, being a sincere and diligent Bible student, Storrs searched the Scriptures on this point and, after three years, finally espoused Grew's view. Soon after accepting this new teaching, he withdrew from the Methodist communion. He wrote three letters to an intimate friend, a prominent minister in the Methodist Church, in which he set forth his new convictions. A few months later Storrs had an interview with this minister, who advised him to publish the views expressed in the three letters. Taking his friend's advice, Storrs issued *An Enquiry; Are the Souls of the Wicked Immortal? In Three Letters* (1841). After further intensive investigation of the subject, he expanded this work, which appeared in 1842 as a book titled *An Enquiry; Are the Souls of the Wicked Immortal? In Six Sermons*. This work, popularly known as Storrs' Six Sermons, received wide circulation throughout the United States and exerted a profound influence on William Miller's followers.

Through the influence of Charles Fitch, a prominent Millerite leader, Storrs accepted, in mid-1842, the Millerite teaching concerning the imminence of the Second Advent.

Later Storrs himself became prominent in the movement and led many of the Millerites to accept his views concerning humanity's unconscious condition in death and the ultimate extermination of the impenitent.

At first Storrs did not introduce his "peculiar" views directly into his public preaching, apparently so as not to distract attention from the more important message of the Lord's imminent return.

But as it was known that he held these views he was constantly met with inquirers, both ministers and private Christians, to whom he frankly stated his belief that "all the wicked will God destroy" (*Six Sermons on the Inquiry: Is There Immortality in Sin and Suffering?*[1855], p. 13).

When, on several occasions in the fall of 1842, the Millerite periodical *The Signs of the Times* censured a minister who felt it his duty to preach not only the coming of the Lord but also what the end of the wicked would be, Storrs felt that he should keep silent no longer, and so he published 5,000 copies of a revised edition of his *Six Sermons* and scattered them over the United States. The following year (1843) he started the *Bible Examiner*, a periodical issued occasionally, whose object was expressed by its motto, "No Immortality, or Endless Life Except Through Jesus Christ Alone" (*ibid.*, p. 17). In this journal he answered his critics and propagated his views.

On Jan. 25, 1844, Charles Fitch, who had convinced Storrs of the imminence of the Second Advent, took his stand for the doctrines of unconsciousness in death and the destruction of the wicked. Concerning this he wrote, as quoted by Storrs in the later edition of his *Six Sermons*: "As you have long been fighting the Lord's battles alone on the subject of the state of the dead and of the final doom of the wicked, I write this to say that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side" (*ibid.*, p. 15).

Storrs' writings convinced many Millerites that his positions were correct. Many other ministers in various other parts of the country also came to the same view. With few exceptions, however, the leaders of the Millerite movement were strongly opposed to Storrs' teachings. This is clearly indicated in a letter by I. E. Jones, a Millerite preacher of Boston, to William Miller, dated Apr. 6, 1844: "I had the pleasure of seeing Brother Litch and Brother Whiting last week, and the last, and again this week, and they think as do our Boston brethren, Himes, Bliss and Hale, that something ought to be done to separate our influence from Brother Storrs' views of the end of the wicked; for, as it now is, he virtually wields from our silence, the whole, or almost the whole, advent influence" (quoted in F. D. Nichol, *The Midnight Cry*, p. 192).

It seems apparent that Storrs had a substantial following among the rank and file of the Millerites. But since the leaders as a whole were opposed to his views, opposition manifested itself. William Miller, among others, took Storrs to task for his views, and in a letter disclaimed "any connection, fellowship, or sympathy with Br. Storrs' views of the intermediate state, and the end of the wicked" (*Midnight Cry* 6:355, May 23, 1844).

Another opponent, Josiah Litch, editor, organizer, and preacher in the Millerite movement, became so agitated that he published a paper against Storrs' views, called the *Anti-Annihilationist*.

But in spite of opposition from various sources, Storrs' views took root. Among those who accepted them was Ellen G. Harmon (later Ellen G. White), who subsequently became

a prominent leader and writer in the Seventh-day Adventist Church. In the book *Life Sketches . . . Experience and Extensive Labors of Elder James White and His Wife, Mrs. Ellen G. White* (1880) Mrs. White relates how she came to adopt the conditionalist view concerning death and the annihilation of the wicked. She says: "One day I listened to a conversation between my mother and a sister, in reference to a discourse which they had recently heard, to the effect that the soul had not natural immortality. Some of the minister's proof texts were repeated. . . .

"I listened to these new ideas with an intense and painful interest. When alone with my mother, I inquired if she really believed that the soul was not immortal. Her reply was that she feared we had been in error on that subject, as well as upon some others.

'But, mother,' said I, 'do you really believe that the soul sleeps in the grave until the resurrection? Do you think that the Christian, when he dies, does not go immediately to heaven, nor the sinner to hell?'

'She answered: 'The Bible gives us no proof that there is an eternally burning hell. . . .'

"It was some months after this conversation before I heard anything further concerning this doctrine; but during this time my mind had been much exercised upon the subject. When I heard it preached, I believed it to be the truth" (pp. 170, 171).

The impact of Storrs' views on the Millerites may be judged by the fact that one of the 10 fundamental principles adopted at the conference held in Albany, New York, on Apr. 29, 1845, stated that the inheritance of the departed saints is not received at death but at the Second Advent. Also indicative of the influence of Storrs' views on the Millerites is the fact that in 1961 at least four of the five surviving religious bodies whose origins may be traced to the Millerite movement still held that man is unconscious in death, and at least three of the five held that the wicked will be destroyed in the second death. The exception is the Life and Advent Union, which holds that those who are not saved "will remain in their graves forever" (Frank S. Mead, *Handbook of Denominations in the United States* [1961], p. 23).

About the time that Ellen Harmon accepted the views of humanity's unconsciousness in death and of the destruction of the wicked, James White and Joseph Bates, Millerite preachers who later became prominent Seventh-day Adventist leaders, accepted them also. In *A Word to the Little Flock* (1847, pp. 3, 8, 10), one of the first publications of the group that later developed into the Seventh-day Adventist Church, White repeatedly speaks of the saints as being in their mortal state prior to the Second Advent, and Bates in his book *Second Advent Waymarks and High Heaps* (1847, p. 49) speaks of events that will come "after immortality" (see [Immortality](#)).

The first clear statement by a Seventh-day Adventist leader concerning humanity's unconscious condition in death appears to have been made by Roswell F. Cottrell, an early SDA leader, in the *Review and Herald* (4:157, Nov. 22, 1853), in which he declares: "The dead know not anything,' and never will till they are raised from the dead, and that will not take place till Christ is seen in the clouds of heaven with power and great glory."

The first extended exposition of the SDA view on the end of the wicked appears to have been written by James White in a series of articles entitled "Destruction of the Wicked," beginning with the *Review and Herald* (6:82, 83) issue of Oct. 24, 1854, in which he proposed to "describe the different kinds of hell believed in by men," to "show the nature of the hell of the Bible," and to "prove from the Bible what will be the final destiny of the wicked." A year and a half later, he wrote in the *Review and Herald* (7:164, Feb. 21, 1856)

that by the term *annihilation* he meant “destruction as conscious beings.” In 1874 an article entitled “A Declaration of the Fundamental Principles of Seventh-day Adventists” declared that “the wicked” become “as though they had not been” (*Signs of the Times* 1:3, June 4, 1874).

The first SDA book dealing with the (question of the first and second deaths was written by D. P. Hall, an SDA minister who later apostatized, and was titled *Man Not Immortal: The Only Shield Against the Seductions of Modern Spiritualism* (1854). This appeared first as a series of articles in the *Review and Herald* beginning in the Aug. 29, 1854, issue (6:17). These articles were followed a few months later by another series of articles by J. N. Loughborough, a pioneer leader, entitled “Is the Soul Immortal? An Examination of the Scripture Testimony Concerning Man’s Present Condition and His Future Reward or Punishment,” which first appeared in the Sept. 4, 1855, issue of the same periodical (7:33). These articles were published in book form in 1856 under the same title as the articles. By the mid-1850s SDA teachings concerning unconsciousness in death had become a settled doctrine.

Among early SDA books on this subject were: *Which? Mortal or Immortal? or An Inquiry Into the Present Constitution and Future Condition of Man*, by Uriah Smith (1860); *The Transgressor’s Fate, or A Short Argument on the First and Second Deaths*, by Moses Hull (1861); *History of the Doctrine of the Immortality of the Soul*, by D. M. Canright (1871); and *Man’s Nature and Destiny, or The State of the Dead, the Reward of the Righteous, and the End of the Wicked*, by Uriah Smith (1884).

Basis of the Seventh-day Adventist View. The Scriptures consistently teach that all created things subsist by the power of God ([Acts 17:25, 28](#); [Col. 1:16, 17](#)). They continue to exist by virtue of the fact that God wills them to exist. God created human beings with a free will capable of choosing to disobey; thus they would reap the consequence—death ([Gen. 2:16, 17](#)). Continued existence was made contingent upon continuing obedience.

When Adam and Eve chose disobedience they would have been annihilated had not the Son of God in mercy offered to provide a vicarious atonement ([Gal. 1:4](#); [Titus 2:14](#); cf. [Gen. 3:15](#); [John 3:16](#)). But the life that Adam and Eve—and their posterity—now had was a temporal, probationary life. It was henceforth “appointed unto men once to die” ([Heb. 9:27](#); cf. [Rom. 5:12](#)).

However, this death, which is the common lot of all humanity, is not annihilation but a temporary unconscious state, until the resurrection. The Scriptures repeatedly and explicitly declare this intermediate state to be a period of unconsciousness. The following are some of the Bible passages that Seventh-day Adventists have used to support this view.

“In death there is no remembrance of thee: in the grave who shall give thee thanks?” ([Ps. 6:5](#)).

“The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth” ([Isa. 38:18](#); cf. [Ps. 88:10—12](#)).

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” ([Ps. 146:2—4](#)).

“The dead praise not the Lord, neither any that go down into silence” ([Ps. 115:17](#)).

“[When a man dies] his sons come to honour and he knoweth it not; and they are brought low, but he perceiveth it not of them” ([Job 14:21](#)).

“The living know that they shall die; but the dead know not any thing” ([Eccl. 9:5](#)).

“There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (v. 10).

SDAs also have used texts that refer to death as a “sleep,” a figure, they believe, that implies unconsciousness:

“Now shall I sleep in the dust; and thou shall seek me in the morning but I shall not be” (Job 7:21).

“Man dieth, . . . and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep” (Job 14:10—12).

“Lazarus sleepeth. . . . Lazarus is dead” (John 11:11, 13).

“They stoned Stephen. . . . And . . . he fell asleep” (Acts 7:59, 60).

“They . . . which are fallen asleep in Christ” (1 Cor. 15:18).

For the second death, which represents complete cessation of being, *see* [Hell](#). *See also* [Immortality](#); [Resurrection](#).

Death, Second

DEATH, SECOND. *See* [Hell](#).

De Beer, Johannes Nicholas

DE BEER, JOHANNES NICHOLAS (1881—1967). Colporteur, pioneer, missionary, administrator. Johannes was the grandson of the owner of the farm on which the Kimberley diamond mine was discovered. He was born in the Boshoff district of the Orange Free State and accepted the truth while very young. When he was 19 he went to Claremont Sanitarium, where he trained as a nurse and headed the Swedish Massage Department. After the old sanitarium closed he served the church as a colporteur for a time.

In 1910 Pastor and Mrs. De Beer went to Rhodesia, where for 12 years they served on various stations, pioneering the work in several areas. In 1922 he was called to the presidency of the Free State Conference.

In 1927 De Beer moved to Transkei and established the Cancele mission station. His work was always characterized by answered prayer and miracles of grace. Later he served as president of the Cape Field and the South Bantu Mission, where he labored until 1951.

He retired after more than 40 years of service to the church. During his retirement he ministered to a number of Cape churches.

Debre Tabor Adventist Church School

DEBRE TABOR ADVENTIST CHURCH SCHOOL. A coeducational boarding school operated by the Northwest Ethiopia Field near Debre Tabor, 50 miles (80 kilometers) east of Lake Tana in northern Ethiopia. Known formerly as Begemder Mission School, it was the first school in Begemder province. This area is a Coptic Christian area, although there are some of other faiths.

The school was established in 1932 with about 20 students. Sheik Zekarias (or Zacharias), a Muslim, claiming a revelation from God, had predicted that people would come from abroad and teach the gospel more clearly and openly (*see* [Ethiopia](#)). This school was considered a fulfillment of his prediction.

Interrupted by the Italian war against Ethiopia, the school was reestablished, after five years, by G. Gudmundsen. Although originally a day school, it was soon made a boarding school, with about 20 boarding students. It grew gradually, until in 1973 there were 24 boarding and 197 day students. Debre Tabor Adventist School was nationalized in 1976.

Principals: E. E. Saarinen, 1957—1961; Rudolf Andersen, 1961—1964; Agedew Bezuneh, 1964—1966; Sherard Wilson, 1966—1970; C. Vander Mei, 1970—1973; Gebregziabier Guddaye, 1973—1976.

Debre Tabor Hospital

DEBRE TABOR HOSPITAL. *See* [Haile Selassie I Hospital](#).

Decker, Henry W.

DECKER, HENRY W. (1837—1926). Administrator. Son of a pioneer Baptist minister in Wisconsin, he accepted the Seventh-day Adventist faith about 1859. In 1863 he was one of a committee of three in the Wisconsin Conference that appealed to the governor of the state on behalf of SDA service personnel in the Civil War. After his ordination in 1875, he was president of the Wisconsin Conference for a total of some 10 years, and for a short time headed the North Texas Conference. He preached in Illinois and then for many years preached and directed conferences in the Pacific Northwest. He was the chief promoter in the building of Walla Walla College and of the Portland Sanitarium.

Decrees, Divine

DECREES, DIVINE. The doctrine that all events in the natural and spiritual realms were sovereignly determined by God from all eternity. According to Reformed theologians, the divine decrees are, in fact, part of one plan that embraces all human acts whether good or evil. In regard to evil, God's agency is said to be permissive.

On this subject the Seventh-day Adventist position approximates that of Arminian theology (*see* [Arminianism](#)), in contradistinction to the Calvinist. SDAs believe that God decreed a holy, happy life for all His creatures, and that sin was never part of God's sovereignly determined, eternal plan. The Reformed position, as John Wesley pointed out, brands God as responsible for the existence of sin, and produces antinomianism. "The doctrine of the divine decrees," wrote Ellen G. White, "unalterably fixing the character of men, had led many to a virtual rejection of the law of God" ([GC 261](#)).

God foresaw that some of the holy beings He planned to create would exercise their free wills, with which He endowed them, to sin. "From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence and made provision to meet the terrible emergency" ([DA 22](#)).

In the eternal ages prior to Creation, on the basis of God's foreknowledge, it was decreed that Christ should pay the penalty for human transgression. Accordingly, God eternally decreed the availability of saving grace to all who should accept the proffered sacrifice, and that those who rejected it should eventually be annihilated, along with sin itself. Infinite wisdom devised a plan by which the universe would become forever secure; all who should choose to cooperate with the divine purpose should live forever, while those who refused to do so should cease to exist. But God endowed created beings with the power to choose, individually, the group with which they would be associated. Those who chose to be associated with the group predestined to annihilation would die an eternal death, while all who chose to be associated with the group predestined to life eternal would live forever.

Dedication, Child

DEDICATION, CHILD. *See* [Child Dedication](#).

Defense Literature Committee

DEFENSE LITERATURE COMMITTEE. A committee instituted in 1943 by the General Conference Committee to study and answer publications against the church. At the request of the General Conference officers, this committee issued replies to attacks on the denomination and to teachings of offshoot groups. The name Defense Literature Committee was not adopted until some time after its founding. In 1969 this committee was merged with the Committee on Biblical Study and Research under the title Biblical Research Committee.

Chairs: L. H. Christian, 1943—1946; M. E. Kern, 1946—1952; W. E. Read, 1952—1958; H. W. Lowe, 1959—1969.

De Fluiter, Henry

DE FLUITER, HENRY (1872—1970). Musician and pastor. A native of Holland, De Fluiter came to the United States in 1881. The following year he attended a meeting held by Dwight Moody and Ira Sankey and resolved to make the music field his lifework.

In 1902 he wrote his first hymn, “[Matthew 24](#).” Fifty-eight years later he wrote his last, “The Day Must Be Near.” In the intervening years he wrote and published more than 200 hymns.

He associated with H.M.S. Richards in 1926, directing large choirs in crusades across the nation.

During his ministry he pastored numerous churches in southern California. Considered to be the Seventh-day Adventist Church’s best-known hymn writer, his influence will continue through songs such as “Homesick for Heaven,” “Longing,” “Over Yonder,” “Lord, Keep Us Faithful,” and “Ride On, King Jesus.”

De Forest, Perry Alfred

DE FOREST, PERRY ALFRED (1867—1947). Leader of Seventh-day Adventist medical work in Switzerland. He was born in Canada. Losing his mother at the age of 4, he was placed in a foster home, where he remained until at the age of 18 he was converted and joined the Salvation Army. At the age of 20 he became an SDA, perhaps through the influence of his uncle, George King, a prominent colporteur. About the same time (1888), he married Amy H. Gee. He then went to Battle Creek Sanitarium, where he obtained a nursing diploma and soon thereafter enrolled in the medical school of the University of Cincinnati. With no material support but his hard work and strong will, he graduated in 1894 with a medical degree. He also obtained postgraduate diplomas in the areas of eye, ear, nose, throat, and dentistry. His aim was to become a mission doctor, but when it was decided to open health work in Switzerland, the General Conference in 1895 sent him there as medical superintendent. He opened Institut Sanitaire (Health Institute) at Basel in 1896 and started a school of nursing and a health food factory. Later, he assisted in the establishment of the Lake Geneva Sanitarium (La Lignière) and served first as its director and then as house doctor until his retirement in 1935.

In his first year in Switzerland, he edited a health journal, *Le Vulgarisateur* (“The Popularizer”), and later was the first editor of the German magazine *Gute Gesundheit* (“Good Health”), begun in 1897. He also authored a number of popular health and hygiene books in the French language.

Delaware

DELAWARE. *See* [Allegheny East Conference](#); [Chesapeake Conference](#).

Delhove, David E.

DELHOVE, DAVID E. (1882—1949). Belgian missionary to Africa. He was born into a Protestant family in Belgium. When he was 17 he accepted the Sabbath from a tract sent by an uncle in America. At 24 he was baptized. In 1909, wishing to go to Africa as a missionary, he went to England to study English. He attended Stanborough College and supported his family by working as a nurse's aide in the sanitarium.

In 1913 he was sent by the British Union to Kenya, East Africa. He left his family in Belgium, intending to return for them in two years. However, the following year war cut off all communication with Belgium. Delhove was quickly drafted into the Belgian Army, and served for four years as a reconnaissance officer. Traveling during this time across Ruanda-Urundi several times, he felt that it would make a fruitful mission field.

After a separation of more than five years, he was reunited with his family, and, while in Belgium, he persuaded Henry Monnier to go with him to Africa. Entering the former German territory of Ruanda-Urundi (now Rwanda and Burundi), which had been assigned to Belgium as a mandate in 1919, they were permitted to occupy three mission stations previously operated by a German Protestant society.

In 1921 Delhove founded the Gitwe Mission on a site where no Africans would live because it had been cursed by a previous chief. From Gitwe he pushed out in all directions, and encouraged the founding of the Rwankeri (1922) and Buganda (1925, later moved to Ndora) missions. The following year, Delhove was ordained.

He pioneered the work on several stations. In 1929 the Ruanda-Urundi field was taken over by the African Division and eventually joined to the Congo Union. After 10 years as mission director on Songa and Kirundu, Delhove was asked to pioneer the opening up of the Rweze Mission.

Although retired in 1944, he continued to live and work in the Congo until his death. Appreciated for his wide knowledge of local problems, he served as a member of the council of the governor-general of the Belgian Congo. Several children of the Delhove family, born in Ruanda-Urundi, later became second-generation missionaries in the Congo.

Delhove died of a heart attack at Rutshuru on Mar. 12, 1949. The doctor who was with him stated that only 10 minutes before taking his last breath Pastor Delhove was seeking to convert the native orderly attending him.

Dell Residential Care Home, The

DELL RESIDENTIAL CARE HOME, THE. A home for aged Seventh-day Adventists, operated by the British Union Conference and situated near Lowestoft, Suffolk, England. The building and grounds, formerly a private home, were donated by a church member. The building was opened on July 3, 1953, with room for 15 residents, but later it was enlarged to accommodate 27. A matron and her husband are resident at the home and are responsible for 24 staff members, including care assistants, domestic, kitchen, and maintenance workers. Ten apartments for retired church members were built on the grounds in 1974.

Denmark

DENMARK. A 1,000-year-old kingdom of 16,000 square miles (41,000 square kilometers) in Northern Europe with a population (1994) of a little more than 5 million. The Faroe Islands (population 47,500) and Greenland (population 57,000) belong to Denmark. Manufacturing and farming are the principal occupations. The teachings of Luther were introduced into Denmark during the early part of the sixteenth century. In 1536, after a series of civil struggles, Lutheranism became the state religion. More than 95 percent of the people are members of that church.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Denmark constitutes the Danish Union of Churches, including the Faroe Islands, with Greenland as a separate mission, both within the Trans-European Division. It is divided into two local conferences. Statistics (1993) for the *Danish Union of Churches*: churches, 54; members, 3,072; church or elementary schools, 7; ordained ministers, 28; honorary ministers, 12; credentialed commissioned ministers, 10; credentialed missionaries, 11; literature evangelists, 2. Headquarters: Concordiavej 16 C.I., 2850 Naerum, Denmark. Greenland Mission: churches, 1; members, 13.

Institutions

Institutions. Danish Junior College; Danish Publishing House; Old People's Home (Solbakken Plejehjem); Old People's Home (Sondervang Plejehjem); Skodsborg Physiotherapy School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The SDA message reached Denmark from the United States in 1872 by means of the Danish monthly *Advent Tidende*, which John G. Matteson, a native son of Denmark, had started primarily for the Scandinavian people in America. During May of the same year, Matteson received a letter from a man who had already begun to keep the Sabbath and who was distributing the papers among his neighbors in order to win others. In June Matteson sent 20 taler (\$11) to another man in Denmark and asked him to have a tract on the Sabbath printed and distributed. Later Matteson received word that 1,000 copies had been printed and given out, and also received many encouraging letters from readers of the *Advent Tidende* in Denmark, stating that they had begun to follow the teachings of the Bible as they had found them taught in the papers.

In 1875 M. A. Sommer wrote from Denmark that he had been reading the *Advent Tidende* for two years. As the printer of a monthly paper with a circulation of 4,000, he asked for and received permission of the officers in Battle Creek to incorporate articles from

the Advent Tidende into his paper. But when he boldly attacked the ministers of the state church he was arrested and imprisoned for two months in 1876.

In March 1877 one of the interested readers wrote of some of his attempts to win others. "I hope that the Lord in His mercy will allow His workers to visit Denmark, so that souls also here may be won for the Lord." After receiving several such letters from different parts of Denmark, Matteson wrote to James White, the president of the General Conference, asking for permission to leave his work in the U.S. and take up missionary work in Denmark. His request was granted, and he was promised the prayers and financial support of American SDAs. Thus, 22 years after leaving his homeland, Matteson arrived in Denmark on June 6, 1877, as the pioneer SDA worker to all the Scandinavian countries. J. N. Andrews at that time had been in Switzerland for three years.

Soon after arriving, Matteson printed a hymnbook containing 70 psalms. He organized Sabbath schools wherever he found a few interested persons, and began the first temperance society in Denmark. After a few months, in spite of great opposition and even threats on his life, he baptized nine converts. In May 1878 he organized the first Seventh-day Adventist church in Denmark, the Alstrup church in Vendsyssel, with 27 members. This was the first SDA church in Northern Europe.

In September 1878 Knud Brorson arrived from America, having been sent by the General Conference to assist Matteson and thus release him to make frequent trips to Norway and Sweden, where he was fostering a growing work. To aid him further, Matteson selected qualified laymen whom he trained; others he taught how to sell books and papers. On July 1, 1881, Matteson sent out the first issue of Sundhedsbladet, an eight-page monthly health magazine, still being published. By this time Matteson had written 30 different pamphlets and tracts, which were being distributed all over Scandinavia.

At the time of the Denmark Conference session held in June 1906, there were in Denmark 18 churches with 746 church members. Although the membership and resources in Denmark were small, they joined other Scandinavian countries in opening mission work in Ethiopia. Seven years later Denmark sent two licensed ministers to the Faroe Islands as colporteur evangelists. In recent years work was opened in Greenland.

The first church school in Denmark was opened in Dronninglund in 1883. Seven years later another school was started at Helligum, which functioned for many years under the name of Jerslev Friskole, then in 1964 combined with another school to form the Jerslev-Ostervraa church school. By 1898 there were six church schools in Denmark, one in Copenhagen, and the others in Jutland.

In 1887 M. M. Olsen came from America and in 1890 started a mission school that became the Vejlelfjord Højer Skole (Danish Junior College).

In September 1897 a small sanitarium was opened in Frederikshavn in north Jutland. Later the institution was sold to a private church member, who for years continued the medical work that the denomination had begun.

A second medical institution opened in 1898 at Skodsborg, 10 miles (16 kilometers) north of Copenhagen, in two small buildings that had once belonged to the royal family. Through the years this sanitarium grew to be one of the largest operated by SDAs anywhere in the world (*see* [Skodsborg Sanitarium](#)). There are also more than 60 private clinics scattered throughout Denmark. Shortly after the sanitarium was founded, a food factory was

established in Copenhagen, which was operated at Bjaeverskov, near Ringsted (*see* [Nutana](#)). Both the sanitarium and food factory are still operating, but no longer belong to the church.

A publishing house was organized in 1905 to distribute literature printed in Norway, a function which had been handled by a private firm since 1893 (*see* [Danish Publishing House](#)).

Organization. Less than three years after his arrival in Denmark, on May 30, 1880, Matteson organized the first conference outside of North America—the Denmark Conference, with seven churches and 120 adherents, of whom 91 were baptized members. From 1902 to 1931 the Denmark Conference was part of the Scandinavian Union Conference, which was made up of Sweden, Norway, Denmark, Finland, Iceland, and Greenland. At a session held Mar. 18—22, 1931, the Scandinavian Union was divided to form the East Nordic and the West Nordic Union conferences. The latter included the countries of Denmark and Norway. In the same year, Denmark was divided to form the East Denmark and the West Denmark conferences. In 1992 the West Nordic Union Conference was dissolved, and the Danish Union of Churches was formed.

Denmark Publishing House

DENMARK PUBLISHING HOUSE. *See* [Danish Publishing House](#).

Dental Education

DENTAL EDUCATION. Interest in dentistry as part of a well-rounded program of professional training in the field of medicine and health education within the denomination was reflected in the charter of the College of Medical Evangelists (now Loma Linda University), which proposed the degree of Doctor of Dental Surgery. However, nothing was done about it. In the 1932 spring meeting of the General Conference Executive Committee it was voted to “explore the feasibility of establishing a school of dentistry in connection with the school of medicine of the College of Medical Evangelists, or of making a group arrangement with some standard dental college where our young people can have the safeguards of Christian home life.”

To explore the possibilities, a committee of five was appointed, one of whom was Dr. J. Russell Mitchell, a practicing dentist on the faculty of the Atlanta (Georgia) Southern Dental College. On the recommendation of this committee to the Autumn Council in 1933, the General Conference Department of Education made arrangements with the Atlanta Southern Dental College to accept Seventh-day Adventist students and to grant them Sabbath privileges. The first group of SDA students was admitted in the fall of 1934.

In a 1938 meeting of the College of Medical Evangelists constituency, the feasibility of establishing a dental school was discussed, and later studies were made. Dr. Herbert G. Childs, chair of the Department of Stomatology of the medical school, in 1939 presented a report on the advisability of establishing an SDA dental school, using the existing facilities of the medical school, offering the first two years of basic sciences in Loma Linda and the two years of clinical training in Los Angeles. On seeing a brochure describing this plan, Dr. M. Webster Prince, an SDA layperson who was a practicing dentist in Detroit and a member of the Council on Dental Education (the accrediting agency for all dental schools within the United States), pointed out that the proposed plan was not in keeping with the council’s policies on four major points: Dental education should be a university discipline, taught entirely on one campus, by a highly selective faculty, with preference given to well-qualified full-time teachers, and operated on an eleemosynary basis, with autonomy and adequate financial support. This evaluation resulted in discarding the then-existing plans.

When Atlanta Southern Dental College found it necessary to affiliate with Emory University, the effect was to rule out the SDA arrangement with the school. Serious study was undertaken again in 1944 for the establishment of an SDA dental school. In 1947 the General Conference Committee terminated the agreement with the Atlanta Southern Dental College and authorized the sale of the denominationally owned student home.

Four years later the General Conference Executive Committee launched new plans that resulted eventually in the establishment of an SDA School of Dentistry. The first class graduated in 1957. Presently, the total student body consists of 80 students enrolled in each year of the dental curriculum, 40 students each year in the dental hygiene curriculum, and 60 graduate dentists are enrolled in nine postdoctoral programs of dental specialty education.

The original physical plant (Prince Hall) was enlarged and remodeled in 1976, approximately doubling the size of the original structure.

The School of Dentistry offers more than 135 continuing education courses each year to practicing dentists. More than 6,000 enrollees each year include dentists from 15 or more countries outside the United States. *See* [Loma Linda University](#).

De Nunez, Bertha Leon

DE NUNEZ, BERTHA LEON (1933—1984). Bible worker, nurse. She completed a two-year theology degree in 1953, and worked as Bible instructor in evangelistic campaigns. Wishing to serve people, she took nursing in 1955, and also used her talents in music to organize groups among the students. After finishing her nursing in 1958, she continued graduate studies at the San Marcos Major University, where she also worked as supervisor. In 1960 she married Elias De Nunez and worked by his side in his ministry.

Denver South Church School

DENVER SOUTH CHURCH SCHOOL. *See* [Mile High Adventist Academy](#).

Department of Education

DEPARTMENT OF EDUCATION. *See* [Education, Department of](#).

Department of Health

DEPARTMENT OF HEALTH. *See* [Health and Temperance Department](#).

Department of Public Affairs and Religious Liberty

DEPARTMENT OF PUBLIC AFFAIRS AND RELIGIOUS LIBERTY. *See* [Public Affairs and Religious Liberty, Department of](#).

Department of Purchase and Supply

DEPARTMENT OF PURCHASE AND SUPPLY. *See* [Institutional Services/ESDA](#).

Departments

DEPARTMENTS. Functional subdivisions of the denominational work on various administrative levels. In the General Conference there were, in 1994, seven departments and 31 services, corporations, and other organizations. In their respective territories, each division, union, conference, and mission also has departments in the same or similar categories, working under their respective executive committees but with the aid and guidance of the General Conference departments.

For the departments and their various spheres of service, *see* [General Conference Departments](#); also names of specific departments.

Detached Organization (conference, mission field, etc.)

DETACHED ORGANIZATION (conference, mission field, etc.). A unit of church organization not forming a part of the next higher unit. An example would be a detached mission that is not a part of any union mission but is operated directly by the division.

Detamore, Fordyce W.

DETAMORE, FORDYCE W. (1908—1980). Educator, missionary, evangelist. Born in Minnesota, he attended Emmanuel Missionary College, and after graduating, he and his wife, Aletha, entered denominational work as teachers. Later they served in ministerial work in the Indiana and Michigan conferences, then accepted a call to the Far Eastern Division, where he served as educational superintendent in two unions.

In 1942 H.M.S. Richards, Sr., asked him to help out with the *Voice of Prophecy* as the broadcast went coast to coast. Detamore was responsible for originating many features at the Voice, such as the slogan “Forward in Faith,” the Voice of Prophecy News, and the Book-of-the-Month Club. He also wrote the first lessons for the Bible school, including the junior course.

He was responsible for setting up telephone evangelism and assisted in the organization of the Voice of Prophecy evangelism association.

Later he worked as an evangelist in China and throughout the Far East and in the Texas and Florida conferences.

After retirement he volunteered his services for the Voice of Prophecy and worked full-time, including one campaign a year overseas in Manila, Hong Kong, Singapore, Indonesia, and Australia.

He passed to his rest in Orlando, Florida.

Detamore, Francis Arthur

DETAMORE, FRANCIS ARTHUR (1872—1938). Missionary administrator in Malaya, minister, and teacher. He spent his early days on a farm in Minnesota and began his education in the public schools there. After being baptized into the Seventh-day Adventist Church at the age of 13, he attended a conference school in Minneapolis, Minnesota. Afterward he returned to his home community and taught in a public school, but became so impressed that SDA children should have the benefits of denominational education that in 1898 he taught the first Adventist church school in Minnesota without pay. He was principal of the Minnesota Industrial School (1899—1901), teaching in the winter, studying in the summer at Battle Creek College, and assisting in evangelistic meetings whenever possible. From 1898 to 1908 he served as educational secretary, field secretary, and pastor in the Minnesota Conference. Later he transferred to the Oregon Conference, where he served as educational secretary and also as principal of Laurelwood Academy (1909); and later (1910—1912) he worked in the Upper Columbia Conference. In 1912 he went to Southern Asia to superintend the Malay missions. There under his leadership, the Malaysian publishing house (now Southeast Asia Publishing House) was built, and the Singapore Training School (now Southeast Asia Union College) was established. After 10 years the condition of health in his family made a return to the homeland necessary. After his return, he worked in departmental offices in the Indiana (1923—1929), Upper Columbia (1929—1936), and Oregon (1936—1938) conferences.

Detwiler, Howard Johnson

DETWILER, HOWARD JOHNSON (1889—1951). Administrator. After graduating from Mount Vernon College, he worked as an evangelist in the East Pennsylvania Conference until 1920. Then he became Bible teacher at, and shortly afterward principal of, Mount Vernon Academy. He was president of the West Virginia Conference (1924—1928), the New Jersey Conference (1928—1932), the Columbia Union Conference (1932—1942), and the Potomac Conference (1942—1951).

De-Vau-Ge Gesundheitswerk GmbH

DE-VAU-GE GESUNDKOSTWERK GMBH. *See* [German Health Food Factory](#).

De Vinney, Frederick Henry

DE VINNEY, FREDERICK HENRY (1862—1943). Minister, missionary. Baptized in 1896, he engaged in colporteur work, then preached in New York State and New England (1898—1905). From 1906 to 1910 he was president of the Eastern New York Conference. Appointed superintendent of the Japan Mission in 1910, he later became vice president of the Asiatic Division (1917), and then president of the Southern China Union Mission (1918). On returning to the U.S. in 1926, he was elected president of the Louisiana-Mississippi Conference, an office he held until 1932. He was next appointed pastor of the Jackson, Mississippi, church, whose congregation he served until his retirement in 1938.

Devotional Calendars

DEVOTIONAL CALENDARS. *See* [Morning Watch](#).

M. C. Dhamanwala English High School of Seventh-day Adventists

M. C. DHAMANWALA ENGLISH HIGH SCHOOL OF SEVENTH-DAY ADVENTISTS. An institution that began as a church school in 1945, using a room at the Women's Wadia College just opposite the mission hospital campus in Surat, Gujarat, India. It was reorganized by Shalini Shinde in 1958. After relocation to the church vestry in 1966, where classes were held for 10 years, a temporary shed was erected to accommodate the expanding student body. Then in response to a challenge by the Central India Union committee, G. Jacob, the region director, and the principal, Pramod Gaikwad, set about raising funds that were to be matched by the union. The school building was completed in 1978 and named after the principal donor. During the next two years the staff quarters and another floor were added and the school was upgraded to ICSE level.

This institution, which started with less than 15 students in 1945, now serves not only the Seventh-day Adventist children in Surat, but also more than 3,500 students, both Christian and non-Christian. It is providing an education along the lines of Seventh-day Adventist principles.

Administrators: P. R. Macwan, 1945—1958; Shalini Shinde, 1958—1966; H. Jump, 1966—1970; Pramod Gaikwad, 1970—1978; B. Victor Sam, 1978—1983; George Luke, 1983; R. G. Waidande, 1984—1988; C. H. Prakash, 1988—1992; M. S. Jeremiah, 1992— .

Diamante Academy

DIAMANTE ACADEMY. *See* [River Plate Adventist University](#).

Dick, Everett N.

DICK, EVERETT N. (1898—1989). Educator, developer. Born in Kansas, he is best known for establishing the Seventh-day Adventist Medical Cadet Corps as an alternative to bearing arms in the armed forces. The organization became worldwide after Dick took three globe-circling trips to establish it in other countries.

He joined the staff of Union College in 1930 and never officially retired.

Dickerson, Fannie M.

DICKERSON, FANNIE M. *See* [Chase, Fannie M.](#)

Dickson, Louis Klaer

DICKSON, LOUIS KLAER (1890—1963). Minister, conference administrator. Educated at Healdsburg College (1907—1908) and Lodi Normal Institute (1909—1910), he was baptized in 1908 and ordained in 1916. He was an evangelist in the California Conference (1910—1915), and continued in pastoral evangelism in the Western Oregon Conference (1915—1921), in the Southern California Conference (1921—1922), and in the Greater New York Conference (1922—1927). He served as president of the Greater New York Conference (1927—1933), then of the Florida Conference (1933—1936), the Northern California Conference (1936—1940), the Southeastern California Conference (1940—1941), and the Pacific Union Conference (1941—1945). In 1945 he was elected vice president of the General Conference for North America, and served as a general vice president of the General Conference from 1947 until his retirement in 1958.

Diet

DIET. The subject of diet has received strong emphasis among Seventh-day Adventists. This is because of the bearing of nutrition on the individual's mental, social, and spiritual welfare as well as the physical welfare, and consequently on the person's ability to serve God and humanity and to comprehend spiritual things. SDAs find both a scientific and a biblical basis for this emphasis: (1) the teaching of science that what we eat and drink affects not only our bodies but also our brains, and (2) biblical admonitions to the Christian to "glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20), and "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Since SDAs, as creationists, accept the Genesis record as literal history, they believe that the diet there described was the original diet that God provided, and is therefore the best possible diet. This diet consisted entirely of the products of plants—grains, fruits, nuts, and vegetables (Gen. 1:29, 30; 3:18). A modification of this diet, permitting the use of flesh as food, occurred after all plant life had been destroyed by the Flood (Gen. 9:1—4). Further specific instruction was given to Moses regarding the unclean meats that were to be excluded from the diet (Lev. 11; Deut. 14:3—20). Because the original diet did not include the flesh of animals, the Seventh-day Adventist Church recommends a lacto-ovo-vegetarian diet, a diet consisting essentially of plant foods supplemented by a moderate use of milk and eggs—natural foods of animal origin. The recommendation of this type of diet is only a part of the comprehensive health program of the church. See [Health Principles](#).

SDAs regard proper diet and a care for health as the Christian's duty. They advocate abstinence from harmful foods and drinks not on the basis of religious taboo, but on the basis of the law of cause and effect. They believe that the prohibition to the Hebrews of the flesh of certain animals, such as hogs, for food was based on the unfitness of the flesh of these animals for humanity's diet, and was not a mere ceremonial restriction. Abstinence from tobacco and alcohol and the abuse of drugs is required of SDAs, because these are poisons. On the other hand, vegetarianism, for example, is advocated as a way of health but has not been made a requirement of church membership. The SDA doctrine is that attention to diet is a Christian duty because of its effect on health.

Development of Seventh-day Adventist Position on Diet. In the middle of the nineteenth century, when the SDA Church was formed, the average American diet was a monotonous one of meats, fats, starches, and sweets, with fresh fruits and vegetables often limited to summer months. Impaired health and sickness because of poor dietary practice were prevalent. At a time when there was a marked dearth of the concept of healthful diet in the scientific world, the basic principles of healthful dietary were urged upon the church through the pen of Ellen White, beginning in 1863.

In more recent times basic principles advocated by Mrs. White have been fully substantiated and repeatedly emphasized by the scientific researches of such people as Henry C. Sherman, Elmer V. McCollum, Clive McCay, Frederick J. Stare, and many others whose

outstanding studies have proved that the liberal use of whole-grain cereals, vegetables, fruits, and nuts is the proper means of enhancing and improving the dietary.

Counsels to the church from Mrs. White presented first the injurious effects of alcohol, tobacco, tea, and coffee, and then the undesirability of flesh foods, the free use of sugar, refined flour, "grease" (especially animal fats), rich foods, spices and condiments, overeating, irregularity in eating, and improper food combinations.

Those counsels recommended a diet without flesh foods, consisting of a liberal variety of fruits, whole grains, legumes, nuts, and vegetables prepared in a simple, appetizing manner, with some dairy products and eggs, when proper precautions were taken in regard to the latter two to lessen the risk of disease. Possible necessity of the eventual replacement of dairy products and eggs because of the increase of disease among animals was foreseen. The need for skill and intelligence to make the diet palatable and nutritious was recognized, and homemakers were encouraged to study and put into practice the principles of healthful cookery, based on the best scientific data currently available.

From the large body of instruction from Mrs. White on foods and dietetic practices for the church, a 477-page volume has been compiled, *Counsels on Diet and Foods*. The author (p. 198) set down broad principles regarding diet: "Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles."

Nutritional Adequacy of the Vegetarian Diet. During a period of many years, scientific studies have been made of meatless dietaries. Wherever well-controlled studies have been made not hampered by inability to obtain a full variety of food or by social customs that restrict proper choice, the results have shown the adequacy of a diet without flesh foods.

A lacto-ovovegetarian diet does not differ markedly from the average Western diet. The principal difference is that it replaces flesh foods with a greater variety of cereals, legumes, and nuts, supplemented by a moderate intake of milk and eggs.

The effects of such a diet have been tested by various methods, including studies of endurance, metabolic rate, blood constituents, growth and development of the young, adequacy for pregnancy, and maintenance of adults. One of the most thorough and comprehensive investigations yet reported was done by Mervyn G. Hardinge and Frederick J. Stare (1954), who made a comparative study of three types of dietaries—the lacto-ovovegetarian, pure vegetarian (no animal products), and nonvegetarian (meat diet). These scientists studied representative groups of adults, adolescents, and pregnant women. Although the average food intake varied widely among individuals, the average intake of the three groups approximated or exceeded the recommendations of the National Research Council of the National Academy of Sciences. Their findings indicated that a lacto-ovovegetarian diet is adequate as a lifetime program under normal as well as stress conditions. (See "Nutritional Studies of Vegetarians," *The American Journal of Clinical Nutrition* 2:73—88, March-April 1954.) Hardinge and Hulda Crooks prepared an extensive review of the subject of vegetarianism ("Non-Flesh Dietaries," *Journal of the American Dietetic Association* 43:545—558, December 1963; 45:537—542, December 1964).

Disease in Relation to Diet. In addition to nutritional diseases that stem from a lack of various food constituents, a number of illnesses are related in part to overnutrition and an imbalance of nutrients. The possible relationship between dietaries high in total calories, total fats, saturated fats, and cholesterol, and the frequency of diseases of the heart and blood vessels and cancer has been the subject of large-scale investigations.

Selection of Food. Nutritional research and human experience have shown that there is no indispensable food and that a good diet can be compounded in many ways. Moderation in calories in order to maintain the ideal body weight and the selection of a variety of wholesome unrefined foods without undue emphasis on, or extreme restriction of, any one nutrient, remain desirable nutritional goals in the light of instruction given to the church and of current scientific literature.

Dime Tabernacle

DIME TABERNACLE. A former large Seventh-day Adventist church, the fourth to be built in the city of Battle Creek, Michigan. Stonelaying for the foundation began on Aug. 19, 1878, and by the following February the name Dime Tabernacle had been acquired (denominational members had been invited to donate dimes for the project). The erection of the tabernacle was considered a fitting climax to the career of James White, who that year (1879) accepted for the last time the presidency of the General Conference.

Seating about 4,000, the tabernacle was considered the logical meeting place for the 1901 General Conference session, where worldwide expansion and organization plans were laid. The tabernacle continued to be a meeting place for large gatherings of SDAs until it was destroyed by fire in 1922.

Dinbandhu Adventist Hospital

DINBANDHU ADVENTIST HOSPITAL. The Dinbandhu Charitable Hospital Trust of Kholwad (12 miles [20 kilometers] north of Surat City, India) and the Surat Hospital Trust Association of Seventh-day Adventists combined to operate a hospital in Kholwad village. The Dinbandhu Charitable Hospital Trust constructed, furnished, and partially equipped a 50-bed hospital that it turned over to the Surat Hospital Trust Association to operate. However, because of a severe shortage of personnel and funds, the Surat Hospital Trust Association had to withdraw from this contract and turn back the running of the hospital and its programs to the Dinbandhu Charitable Hospital Trust in 1991. Thus the word “Adventist” was dropped from the title, and SDAs no longer had any responsibility in operating this hospital.

Medical Directors: A. T. Jonahs, 1988—1991; Mathew K. Philip, 1991.

Director, Departmental

DIRECTOR, DEPARTMENTAL. Formerly departmental secretary. A person in charge of one or more departments in a conference, union, or other unit of church organization.

In some cases the term secretary is used. *See* [Departments](#).

Directories

DIRECTORIES. The official directory of the denomination is the *Seventh-day Adventist Yearbook*, published by the General Conference. It covers the geographical and administrative subdivisions, from the General Conference organization and its departments, commissions, and services, down to local administrative offices; the various denominational institutions-educational, medical, publishing, and others; and a list of workers. In it also appear the General Conference constitution and bylaws, the Statement of Fundamental Beliefs, a list of countries with their organizational locations, and statistical summaries.

There are also church directories, listing the addresses of local churches, published by some world divisions.

The local conferences in North America have unpublished directories, which they circulate among those who have need for statistics and information on specific local conferences.

There are other directories, not of the church but of Seventh-day Adventist groups, such as the yearly directories of SDA physicians and dentists in the *Alumni Journal* of the Loma Linda University School of Medicine and the *Journal of the National Association of Seventh-day Adventist Dentists*, and the *Adventist Services and Industries Laymen's Directory*.

Dirksen, Henry J.

DIRKSEN, HENRY J. (1859—1929). Minister; one of the pioneer Seventh-day Adventist workers on the Canadian prairies. He was born in Europe, somewhere near the Black Sea, and at the age of 23 came to America with his parents, settling in South Dakota, where he married Mary Derkson in 1887. His name appears in the *Yearbook* in the list of workers first in 1893, as a licentiate in the Minnesota Conference (there spelled Duerkson), and the next year his address is given in North Dakota (still under the Minnesota Conference listing). He afterward worked in Wisconsin, Manitoba, Saskatchewan, and Washington. About 1905 he moved to Portland, Oregon, and with the exception of some time between 1912 and 1915, which he spent in Manitoba again, he lived in Portland the rest of his life. His son, Henry Dirksen, was one of the first SDA workers in Iran.

Disappointment, 1844

DISAPPOINTMENT, 1844. *See* [Millerite Movement](#).

Disaster Relief

DISASTER RELIEF. *See* [Adventist Development and Relief Agency International](#).

Disbanding Churches

DISBANDING CHURCHES. *See* [Church \(local organization\)](#), III, 3.

Discipline

DISCIPLINE. *See* [Church Discipline](#).

Disfellowshipping

DISFELLOWSHIPING. *See* [Church Discipline](#).

Dispensaries

DISPENSARIES. *See* [Clinics and Dispensaries](#).

Dispensario Medico Adventista

DISPENSARIO MEDICO ADVENTISTA. *See* [Quito Adventist Clinic](#).

Dispensation

DISPENSATION. A biblical term used by Christians in general, of the old and new dispensations, corresponding to the Old and New Testaments, or to the Jewish and the Christian systems, which are different, yet form part of one plan of salvation.

But the original two biblical dispensations were later expanded by some theologians. For example, there was some subdividing or adding of dispensations by ecclesiastical writers such as Tertullian and Origen, by Joachim in the Middle Ages, and by Cocceius in more modern times, yet nothing as far-reaching as the system of dispensations described in the present “dispensationalist” system of interpretation. Modern dispensationalism is the product of the elaborations of John N. Darby (founder of the Plymouth Brethren), and appears in its most popular form in the notes of C. I. Scofield in the *Scofield Bible*. This system partitions world history into seven ages, or “dispensations”-time periods-in each of which God is supposed to deal differently with humanity. In this scheme the “church age” (the Christian Era) is regarded as a “parenthesis,” or gap, in prophecy; as an age of pure grace between a past Jewish dispensation of law and a future one in which the Jews will be again the people of God and will rule the nations under a restoration of the Mosaic code. This system of seven dispensations is claimed by its adherents as basic to or synonymous with premillennialism, so that in the public mind it is likely to be attributed mistakenly to several classes of premillennialists who do not hold it. It is in complete contrast to the Seventh-day Adventist type of premillennialism.

District

DISTRICT. A term used in Seventh-day Adventist Church organization in several senses:

1. Formerly (1889—1901), one of the six (later eight) areas called General Conference Districts, each comprising several conferences and/or missions, which were under the leadership of a superintendent. These districts, designated generally by number, though sometimes by name (such as no. 1, Atlantic; no. 2, Southern; etc.), were replaced by union conferences. *See* [Organization, III, 2; IV, 2](#).

2. A group of neighboring churches served by one minister but not otherwise considered a unit.

3. An administrative unit smaller than or subordinate to a mission, a field, or a union, under a director, with whom may be associated a group of other ministers and/or missionaries. Such a district may comprise the area of an entire country, one or more subdivisions of a country, or a smaller unit.

District of Columbia

DISTRICT OF COLUMBIA. *See* [Allegheny East Conference](#); [Potomac Conference](#).

District of Columbia Conference

DISTRICT OF COLUMBIA CONFERENCE. A former unit of church organization, existing from 1909 to 1924, embracing the District of Columbia and neighboring areas in Maryland and Virginia. In 1903 the District of Columbia and Takoma Park, Maryland, which had formerly belonged to the Chesapeake Conference, had been set up as a detached district, composed of three churches, and 300 members, administered directly by the General Conference. This was done soon after the General Conference moved its headquarters and the Review and Herald to Washington, D.C., and procured land in suburban Takoma Park, Maryland, for the erection of the Washington Sanitarium and Hospital and the school that is now Columbia Union College. Later this district was expanded to take in the Washington metropolitan area, including two adjacent counties in Maryland and six in Virginia, and was made a conference in 1909 under the Columbia Union Conference. In 1924, when it was last listed in the *Yearbook*, it included the District of Columbia, the Maryland counties of Montgomery, Prince Georges, Charles, and St. Marys, and the Virginia counties of Alexandria, Fairfax, Loudoun, Prince William, Fauquier, Stafford, Northumberland, King George, Westmoreland, Richmond, and Lancaster. In 1924 it was organized, with the rest of Virginia, as the Potomac Conference, with the headquarters remaining in Takoma Park.

Divine Decrees

DIVINE DECREES. *See* [Decrees, Divine](#).

Division

DIVISION. The largest geographical and administrative unit next to the General Conference, embracing a number of unions, missions, conferences, sections, etc. Theoretically, each division administration is the section of the General Conference that operates in that area; it is therefore called in the constitution a division section, although in customary use, the term *division* alone is sufficient. The president of the division is a vice president of the General Conference. For the development of the divisional administration, *see* [Organization, V](#). For specific divisions and their constituent parts, *see* [Africa-Indian Ocean Division](#); [Eastern Africa Division](#); [Euro-Africa Division](#); [Euro-Asia Division](#); [Far Eastern Division](#); [Inter-American Division](#); [North American Division](#); [South American Division](#); [South Pacific Division](#); [Southern Asia Division](#); [Trans-European Division](#).

Division Health Food Company

DIVISION HEALTH FOOD COMPANY. *See* [South American Division Health Food Company](#).

Divorce

DIVORCE. The legal dissolution of marriage, which has for the Christian believer not only a social and a psychological impact but also a religious one. The following 11 points state as clearly as possible the position of the Seventh-day Adventist Church on the subject of divorce and remarriage:

“1. ‘In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow.’ -*Thoughts From the Mount of Blessing*, p. 63. ([Matt. 5:32](#); see also [Matt. 19:9](#).)

“When Jesus said, “‘Let not man put asunder,’ He established a rule of conduct for the church under the dispensation of grace which must transcend forever all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. He here gives a rule to His followers, who must adhere to it whether or not the state or prevailing custom allows larger liberty.

“2. Even though the Scriptures allow divorce for ‘unfaithfulness to the marriage vow,’ earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct, so that the marriage union may be maintained.

“3. In the event that reconciliation is not effected, the innocent spouse has the biblical right to secure a divorce, and also to remarry.

“4. A spouse found guilty of adultery by the church shall be subject to church discipline. Even though the transgressor may be genuinely repentant, he or she shall be placed under censure for a stated period of time, in order to express the church’s abhorrence of such evil. The transgressor who gives no evidence of full and sincere repentance shall be disfellowshipped. In case the violation has been so flagrant as to bring public reproach on the cause of God, the church, in order to maintain its high standards and good name, shall disfellowship the individual even though there is evidence of repentance.

“5. A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he or she do so, he or she, if a member, shall be disfellowshipped. The person whom he or she marries, if a member, shall also be disfellowshipped.

“6. When a divorce is secured by either spouse, or when both mutually secure a divorce on any grounds other than that of ‘unfaithfulness to the marriage vow,’ the party or parties securing the divorce shall come under the censure of the church except as provided later in this paragraph. In the event that either spouse who is a church member remarries-unless in the meantime the other party has remarried, committed adultery or fornication, or died-the one remarrying shall be disfellowshipped from the church. The person whom he or she married shall also be disfellowshipped. It is recognized, however, that sometimes there may be conditions that make it unsafe or impossible for husband and wife to continue to live together. In many such cases the custody of the children, the adjustment of property rights, or even personal protection may make necessary a change in marriage status. In such

cases it may be permissible to secure what is known in some countries as a legal separation. However, in some civil jurisdictions such a separation can be secured only by divorce, which under these circumstances would not be condemned. But such a separation or divorce, in which ‘unfaithfulness to the marriage vow’ is not involved, does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication, or been removed by death. Should a member who has been thus divorced remarry, he or she, if a member, shall be disfellowshipped; and the one whom he or she marries shall also be disfellowshipped from the church.

“7. A guilty spouse who has violated his or her marriage vow and has been divorced and disfellowshipped and who has remarried, or a person who has been divorced on other than the grounds set forth in section 1 and has remarried, and who has been disfellowshipped from the church, shall be considered as standing under the disapproval of the church and thus ineligible for membership except as hereinafter provided.

“8. The marriage contract is not only more sacred but also infinitely more complex than ordinary contracts in its possible involvements; for example, in the factor of the children who may be born. Hence, in a case where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents apparently insuperable problems, his or her plea for readmittance shall, before final action is taken, be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation as to any possible steps that the repentant one, or ones, may take to secure such readmittance.

“9. Readmittance to membership of those who have been disfellowshipped for reasons given in the foregoing sections shall be on the basis of rebaptism.

“10. When a person who has been involved in divorce proceedings is finally readmitted to church membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel.

“11. No Seventh-day Adventist minister has the right to officiate at the remarriage of any person who, under the stipulation of the preceding paragraphs, has no scriptural right to remarry” (*Church Manual* [1990], pp. 172—174).

In 1976 the General Conference established a set of guidelines and procedures to assist pastors and church administrators in the implementation of the instructions quoted above (cf. *Review and Herald* 154:7, Feb. 17, 1977).

Djibouti

DJIBOUTI. A country located on the east coast of Africa. It is about the size of New Hampshire, with an area of 8,950 square miles (23,200 square kilometers) and a population (1994) of 413,000. Its neighbors are Ethiopia on the north and west and Somalia on the south. Djibouti gained independence from France on June 27, 1977. The country was formerly known as French Somaliland and the French Territory of the Afars and Issas. The great majority of the inhabitants are Muslim.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. In 1992 an agreement was signed between the republic of Djibouti and the Eastern Africa Division of Seventh-day Adventists to build a dental clinic in the city of Djibouti with a high priority of preventive care and appropriate health education for the general public.

Construction of the clinic was completed early in September 1992 on land given by the government. This medical ministry may well serve as a stepping-stone in spiritual ministry to the needs of the people.

The country of Djibouti is part of the Ethiopian Union Mission in the Eastern Africa Division.

Doctrinal Statements, Seventh-day Adventist

DOCTRINAL STATEMENTS, SEVENTH-DAY ADVENTIST. Throughout their history Seventh-day Adventists have affirmed that “the Bible and the Bible only” should be the Christian’s creed and that they have no creed but the Bible. However, over the years they have issued various statements of belief gradually moving toward the 27 fundamental beliefs published in the denominational *Yearbook* since 1981 and in the *Church Manual* (1990).

1. *James White’s Informal Statement.* In August 1853 James White, as editor of the *Review and Herald*, replied to an inquiry from a Seventh Day Baptist in what was perhaps the first SDA statement of faith—merely the all-inclusive scriptural phrase “the commandments of God, and the faith of Jesus” ([Rev. 14:12](#)).

“As a people we are brought together from divisions of the Advent body [the Millerites], and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing here, with the aid of no other creed than the Word of God, and bound together by the bonds of love—love for the truth, love for each other, and love for a perishing world—“which is stronger than death,” all party feelings are lost. We are united in these great subjects: Christ’s immediate, personal second Advent, and the observance of all of the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent” (James White, in *Review and Herald* 4:52, Aug. 11, 1853).

In December of the same year, White proposed a “Charter” for gospel order in a series of four articles. The second article, on doctrine, explains the relationship of gospel order (church organization) to unity of belief. This was evidently a delicate subject, as numerous reproofs for “creed-making” were published in the *Review and Herald*. Carefully the editor suggested a basis for “doctrinal purity” as essential to order in the church: “Is the church of Christ,” he asked, “to be left without a rule of faith? We answer, that she is provided with a creed that is sufficient. ‘All scripture is given by inspiration of God’” (*ibid.* 4:180, Dec. 13, 1853).

2. *Review and Herald Masthead Statement.* A list of five “leading doctrines taught by the *Review*” was published in the masthead of the *Review and Herald* from Aug. 15 to Dec. 19, 1854. The author is not identified, and no reason was given for its omission in future issues. The doctrines read as follows:

“The Bible and the Bible alone, the rule of faith and duty.

“The Law of God, as taught in the Old and New Testaments, unchangeable.

“The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.

“The Earth restored to its Eden perfection and glory, the final inheritance of the Saints.

“Immortality alone through Christ, to be given to the Saints at the resurrection.”

3. *“Fundamental Principles.”* In 1872 the press at Battle Creek issued a pamphlet containing 25 propositions, unsigned. The introductory statement reads in part: “In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have

no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them” (“A Declaration of the Fundamental Principles Taught and Practiced by the Seventh-day Adventists,” p. 3).

These were reprinted in *Signs of the Times* (1:3, June 4, 1874); then in the last of four installments of Uriah Smith’s “The Seventh-day Adventists . . .” in the *Review and Herald* (44:171, Nov. 24, 1874); again in *Signs of the Times* (1:108, Jan. 28, 1875); it appeared as a pamphlet, both as “Fundamental Principles” and as part of the reprint of all four articles in 1875 and later, for example, in 1877—1878, 1884, and 1888, under the same or slightly varied titles, and with identical or similar introductions, declaring that Seventh-day Adventists “have no creed but the Bible; but they hold to certain well defined points of faith, for which they feel prepared to give a reason” (1875 Signs reprint, and 1877—1878 complete pamphlet).

In the 1889 *Yearbook* of the denomination, which was a larger volume than usual, containing general information about the church and its activities, these “Fundamental Principles” were included in a slightly revised and expanded form in 28 sections (pp. 147—151). This was not continued in subsequent issues, but it was inserted again in the *Yearbook* in 1905 and continued to appear through 1914.

Twenty-eight “Fundamental Principles,” “by the late Uriah Smith,” were reprinted in the *Review and Herald* (89:4, Aug. 22, 1912). They also appeared in pamphlet form as no. 5 of the Words of Truth Series, with 29 sections, the additional one being no. 14, on religious liberty.

4. *Fundamental Beliefs-1931*. On Dec. 29, 1930, the General Conference Committee voted that a statement of beliefs be prepared by a committee of four, including the General Conference president and the editor of the *Review and Herald*. This was printed first in the 1931 *Yearbook* and the next year in the *Church Manual*. At the 1946 General Conference session it was voted that it, as well as any other portion of the *Church Manual*, should be revised only at a General Conference session. This statement, entitled “Fundamental Beliefs of Seventh-day Adventists,” containing 22 sections, was still published with minor revisions in those two books until 1980. It was considered to be a summary of the principal features of Adventist beliefs.

5. *Fundamental Beliefs-1980*. During the General Conference session in 1980, in Dallas, Texas, the delegates from the world church approved a revised edition of the Statement of Fundamental Beliefs. The process of revision was initiated by the President’s Executive Advisory and went to the *Church Manual* Committee. The chair of the committee and the president of the General Conference, Robert H. Pierson, following a recommendation from PRADCO, appointed an ad hoc committee, chaired by W. Duncan Eva, to work on the revision of the document. The first revised draft of the statement was circulated among a group of theologians for their input. This document was taken to the Annual Council in 1979 and voted in principle to recommend it to the General Conference session for final approval. The Annual Council also recommended that the statement “receive wide exposure to the world field” and that written suggestion should be welcome. Consequently, the document was sent to members of the division committees, to all the unions in North America, and to all the union colleges of the church. In addition, the statement was published in the

Adventist Review (157:8, Feb. 21, 1980), inviting church members “to consider it carefully and to send comments or suggestions” to the committee. For the first time in the history of the church, the world church was actually involved in the revision of the Statement of Fundamental Beliefs.

Copies of the statement, incorporating the suggestions received from the world fields, were sent to the delegates to the GC session six weeks before the session convened in the summer of 1980. The statement was extensively discussed during the session and finally approved by the delegates. This statement is published in the *Church Manual* and the *Yearbook*. In its introduction it is stated that the fundamental beliefs “constitute the church’s understanding and expression of the teaching of Scripture.” It is also affirmed that the church has no creed except the Bible. Following is the statement as it appears in the 1994 *Yearbook* (pp. 5—8):

“Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.

1. The Holy Scriptures

“1. The Holy Scriptures

“The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

“2. The Trinity

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4—6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

“3. The Father

“God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also

revelations of the Father. ([Gen. 1:1](#); [Rev. 4:11](#); [1 Cor. 15:28](#); [John 3:16](#); [1 John 4:8](#); [1 Tim. 1:17](#); [Ex. 34:6, 7](#); [John 14:9](#).)

4. The Son

“4. The Son

“God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. ([John 1:1—3, 14](#); [Col. 1:15—19](#); [John 10:30](#); [14:9](#); [Rom. 6:23](#); [2 Cor. 5:17—19](#); [John 5:22](#); [Luke 1:35](#); [Phil. 2:5—11](#); [Heb. 2:9—18](#); [1 Cor. 15:3, 4](#); [Heb. 8:1, 2](#); [John 14:1—3](#).)

5. The Holy Spirit

“5. The Holy Spirit

“God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. ([Gen. 1:1, 2](#); [Luke 1:35](#); [4:18](#); [Acts 10:38](#); [2 Peter 1:21](#); [2 Cor. 3:18](#); [Eph. 4:11, 12](#); [Acts 1:8](#); [John 14:16—18, 26](#); [15:26, 27](#); [16:7—13](#).)

6. Creation

“6. Creation

“God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made ‘the heaven and the earth’ and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was ‘very good,’ declaring the glory of God. ([Gen. 1:2](#); [Ex. 20:8—11](#); [Ps. 19:1—6](#); [33:6, 9](#); [104](#); [Heb. 11:3](#).)

7. The Nature of Man

“7. The Nature of Man

“Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body,

mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. ([Gen. 1:26—28](#); [2:7](#); [Ps. 8:4—8](#); [Acts 17:24—28](#); [Gen. 3](#); [Ps. 51:5](#); [Rom. 5:12—17](#); [2 Cor. 5:19, 20](#); [Ps. 51:10](#); [1 John 4:7, 8, 11, 20](#); [Gen. 2:15](#).)

8. The Great Controversy

“8. The Great Controversy

“All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God’s adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. ([Rev. 12:4—9](#); [Isa. 14:12—14](#); [Eze. 28:12—18](#); [Gen. 3](#); [Rom. 1:19—32](#); [5:12—21](#); [8:19—22](#); [Gen. 6—8](#); [2 Peter 3:6](#); [1 Cor. 4:9](#); [Heb. 1:14](#).)

9. The Life, Death, and Resurrection of Christ

9. The Life, Death, and Resurrection of Christ

“In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God’s triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. ([John 3:16](#); [Isa. 53](#); [1 Peter 2:21, 22](#); [1 Cor. 15:3, 4, 20—22](#); [2 Cor. 5:14, 15, 19—21](#); [Rom. 1:4](#); [3:25](#); [4:25](#); [8:3, 4](#); [1 John 2:2](#); [4:10](#); [Col. 2:15](#); [Phil. 2:6—11](#).)

10. The Experience of Salvation

“10. The Experience of Salvation

“In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our

need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17—21; John 3:16; Gal. 1:4; 4:4—7; Titus 3:3—7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5—10; Rom. 3:21—26; Col. 1:13, 14; Rom. 8:14—17; Gal. 3:26; John 3:3—8; 1 Peter 1:23; Rom. 12:2; Heb. 8:7—12; Eze. 36:25—27; 2 Peter 1:3, 4; Rom. 8:1—4; 5:6—10.)

11. The Church

“11. The Church

“The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11—15; 3:8—11; Matt. 28:19, 20; 16:13—20; 18:18; Eph. 2:19—22; 1:22, 23; 5:23—27; Col. 1:17, 18.)

12. The Remnant and Its Mission

“12. The Remnant and Its Mission

“The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of [Revelation 14](#); it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6—12; 18:1—4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16—19; 2 Peter 3:10—14; Rev. 21:1—14.)

13. Unity in the Body of Christ

“13. Unity in the Body of Christ

“The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and

nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12—14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10—15; Eph. 4:14—16; 4:1—6; John 17:20—23.)

14. Baptism

“14. Baptism

“By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1—6; Col. 2:12, 13; Acts 16:30—33; 22:16; 2:38; Matt. 28:19, 20.)

15. The Lord’s Supper

“15. The Lord’s Supper

“The Lord’s Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord’s death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The Communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23—30; Matt. 26:17—30; Rev. 3:20; John 6:48-63; 13:1-17.)

16. Spiritual Gifts and Ministries

“16. Spiritual Gifts and Ministries

“God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and

knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. ([Rom. 12:4—8](#); [1 Cor. 12:9—11, 27, 28](#); [Eph. 4:8, 11—16](#); [Acts 6:1—7](#); [1 Tim. 3:1—13](#); [1 Peter 4:10, 11](#).)

17. The Gift of Prophecy

“17. The Gift of Prophecy

“One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. ([Joel 2:28, 29](#); [Acts 2:14—21](#); [Heb. 1:1—3](#); [Rev. 12:17; 19:10](#).)

18. The Law of God

“18. The Law of God

“The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellowmen. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. ([Ex. 20:1—17](#); [Ps. 40:7, 8](#); [Matt. 22:36—40](#); [Deut. 28:1—14](#); [Matt. 5:17—20](#); [Heb. 8:8—10](#); [John 15:7—10](#); [Eph. 2:8—10](#); [1 John 5:3](#); [Rom. 8:3, 4](#); [Ps. 19:7—14](#).)

19. The Sabbath

“19. The Sabbath

“The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. ([Gen. 2:1—3](#); [Ex. 20:8—11](#); [Luke 4:16](#); [Isa. 56:5, 6; 58:13, 14](#); [Matt. 12:1—12](#); [Ex. 31:13—17](#); [Eze. 20:12, 20](#); [Deut. 5:12—15](#); [Heb. 4:1—11](#); [Lev. 23:32](#); [Mark 1:32](#).)

20. Stewardship

“20. Stewardship

“We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellowmen, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. ([Gen. 1:26—28; 2:15; 1 Chron. 29:14; Hag. 1:3—11; Mal. 3:8—12; 1 Cor. 9:9—14; Matt. 23:23; 2 Cor. 8:1—15; Rom. 15:26, 27.](#))

21. Christian Behavior

“21. Christian Behavior

“We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to re-create in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. ([Rom. 12:1, 2; 1 John 2:6; Eph. 5:1—21; Phil. 4:8; 2 Cor. 10:5; 6:14—7:1; 1 Peter 3:1—4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1—47; 3 John 2.](#))

22. Marriage and the Family

“22. Marriage and the Family

“Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their

children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. ([Gen. 2:18—25](#); [Matt. 19:3—9](#); [John 2:1—11](#); [2 Cor. 6:14](#); [Eph. 5:21—33](#); [Matt. 5:31, 32](#); [Mark 10:11, 12](#); [Luke 16:18](#); [1 Cor. 7:10, 11](#); [Ex. 20:12](#); [Eph. 6:1—4](#); [Deut. 6:5—9](#); [Prov. 22:6](#); [Mal. 4:5, 6](#).)

23. Christ's Ministry in the Heavenly Sanctuary

“23. Christ's Ministry in the Heavenly Sanctuary

“There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. ([Heb. 8:1—5](#); [4:14—16](#); [9:11—28](#); [10:19—22](#); [1:3](#); [2:16, 17](#); [Dan. 7:9—27](#); [8:13, 14](#); [9:24—27](#); [Num. 14:34](#); [Eze. 4:6](#); [Lev. 16](#); [Rev. 14:6, 7](#); [20:12](#); [14:12](#); [22:12](#).)

24. The Second Coming of Christ

“24. The Second Coming of Christ

“The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. ([Titus 2:13](#); [Heb. 9:28](#); [John 14:1—3](#); [Acts 1:9—11](#); [Matt. 24:14](#); [Rev. 1:7](#); [Matt. 24:43, 44](#); [1 Thess. 4:13—18](#); [1 Cor. 15:51—54](#); [2 Thess. 1:7—10](#); [2:8](#); [Rev. 14:14—20](#); [19:11—21](#); [Matt. 24](#); [Mark 13](#); [Luke 21](#); [2 Tim. 3:1—5](#); [1 Thess. 5:1—6](#).)

25. Death and Resurrection

“25. Death and Resurrection

“The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11—14; Col. 3:4; 1 Cor. 15:51—54; 1 Thess. 4:13—17; John 5:28, 29; Rev. 20:1—10.)

26. The Millennium and the End of Sin

“26. The Millennium and the End of Sin

“The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23—26; Rev. 21:1—5; Mal. 4:1; Eze. 28:18, 19.)

27. The New Earth

“27. The New Earth

“On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17—25; Matt. 5:5; Rev. 21:1—7; 22:1—5; 11:15.)”

Doctrines, Seventh-day Adventist

DOCTRINES, SEVENTH-DAY ADVENTIST. *See* [Doctrinal Statements, Seventh-day Adventist](#); also names of specific doctrines.

Dogba Secondary School

DOGBA SECONDARY SCHOOL (Collège Adventiste de Dogba). A secondary institution established in 1972 at Maroua, Cameroon. It offers an incomplete secondary program.

Dominase Adventist Hospital

DOMINASE ADVENTIST HOSPITAL. A 40-bed medical institution established in 1990 at Kumasi, Ghana, in West Africa. In 1994 Frank Abebrese was the staff physician.

Dominica

DOMINICA. *See* [Inter-American Division](#); Leeward and Windward Islands.

Dominica Seventh-day Adventist Secondary School

DOMINICA SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A coeducational nonresident high school operated by the East Caribbean Conference of Seventh-day Adventists. It is situated at Roseau, Dominica.

The school opened in September 1980 with an enrollment of about 75 students. By 1988 the school's enrollment had grown to 179, and a five-year secondary education was offered to prepare students for the job market. In 1993 there were 13 staff members and a student enrollment of 220.

Principals: Hubert Taylor, 1980; Andrew Farrel, 1981; Anthony Ollivieirre, 1982; Elroy O'garro, 1983; Jeanette McDowell, 1983—1988; Donovan Rene, 1988— .

Dominican Adventist Academy

DOMINICAN ADVENTIST ACADEMY (Colegio Adventista Dominicana). A primary through college-level school founded in 1947 in the capital of the republic and later moved to Herrera, 12 miles (19 kilometers) from Santo Domingo. Its limited facilities served as classrooms, offices, and dormitories. By 1962 a total of 207 students were in attendance and in 1975 the school was moved to Bonao, where it still operates. Under the leadership of Jose Hernandez the school was expanded to offer college-level courses. Until recently the college-level director served also as the principal for both primary and high school levels. In 1992 the academy level had a faculty of 10 and 116 high school students.

Principals: Donovan Olson, 1946—1947; Robert Maxson, 1947—1949; Charles Pierce, 1949—1950; L. A. Wheeler, 1950—1956; D. J. Thomann, 1956—1958; L. F. Moore, 1958—1963; Tulio Haylock, 1963—1966; Valentín Acosta, 1966—1967; J. W. Taylor, 1967—1968; César Puesán, 1968—1969; Luis F. Lescay, 1969—1971; Samuel E. Cole, 1971—1975; Jose Hernández, 1975—1978; Antonio Ceballos, 1978; Cami B. Cruz, 1978—1985; Ramón Araújo, 1985—1987; Wilson Roberts, 1987—1989; Luis Sánchez, 1989—1990; Letty D'Oleo, 1990; Amiris Gomez, 1991—1992; Letty D'Oleo, 1993— .

Dominican Adventist University

DOMINICAN ADVENTIST UNIVERSITY (Universidad Adventista Dominicana). An educational institution offering four years of postsecondary studies. The Dominican Adventist University had its beginnings in 1947 in Santo Domingo. Later it was moved to Herrera, some 12 miles (19 kilometers) from the center of the capital, where it functioned as a boarding academy. Its facilities provide classrooms, offices, and dormitories.

By 1962 the school had 207 students, and in 1975 it was moved to Bonaó, some 44 miles (74 kilometers) from the capital, where it still operates. That same year the school began offering college-level courses in theology, education, and commerce, and a secretarial course.

In 1976 the college received accreditation from the Inter-American Evaluating Commission for the courses previously mentioned, and in 1978 the first official graduation of 20 students from the four courses offered at the time was celebrated.

In 1979 steps were taken to offer the full four-year college courses, and the Higher Education Commission of the General Conference gave a provisional authorization, adding secondary education to the list of courses previously offered.

In 1981 the Granix Industry was founded, providing an important source of work for students.

In 1982 the school adopted its official name. Through the years other courses have been added, such as psychology, computer sciences, secondary education, and others. The university is a member of the Council of Higher Education of the Dominican Republic. It has an affiliated campus functioning in the metropolitan area of the capital, Santo Domingo.

Presidents: Cami Cruz, 1978—1985; Ramón Araújo, 1985—1987; Wilson Roberts, 1987—1989; Luis Sánchez, 1989—1992; Oreste Natera, 1992— .

Dominican Conference

DOMINICAN CONFERENCE. *See* [Dominican Republic](#).

Dominican Mission

DOMINICAN MISSION. *See* [Dominican Republic](#).

Dominican Republic

DOMINICAN REPUBLIC. A Latin American country occupying the eastern two thirds of the tropical island of Hispaniola in the Caribbean Sea. It has an area of 18,704 square miles (48,500 square kilometers) and a population (1994) of 7.8 million. Its capital is Santo Domingo, the oldest city in the Americas, which for three centuries was the seat of Spanish power in the New World. The official language is Spanish and the established religion is Roman Catholic, but other forms of religion are permitted.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Dominican Republic constitutes the Dominican Union Mission, part of the Inter-American Division. Statistics (1992) for the Dominican Republic: churches, 295; members, 80,870; church or elementary schools, 41; ordained ministers, 43; licensed ministers, 99; teachers, 412. Dominican Union Mission headquarters are at Respaldo Fantino Falco 1-A, Ensanche Plantini, Santo Domingo, Dominican Republic.

Statistics (1992) for the conferences and missions—*Central Dominican Conference:* churches, 119; members, 32,515; church or elementary schools, 13; ordained ministers, 16; licensed ministers, 20; teachers, 145. Conference headquarters are at Calle Juan Sánchez Ramírez 40, Santo Domingo, República Dominicana. *East Dominican Mission:* churches, 56; members, 16,231; church or elementary schools, 7; ordained ministers, 8; licensed ministers, 55; teachers, 62. Mission headquarters are at Avenida Circunvalación, Edificio Yagré, Apartamento 2A, IK, San Pedro de Macorís, República Dominicana. *North Dominican Conference:* churches, 85; members, 22,585; church or elementary schools, 18; ordained ministers, 12; licensed ministers, 17; teachers, 169. Conference headquarters are at Avenue Juan Pablo Duarte, Corner Avenue México, Santiago, República Dominicana. *South Dominican Mission:* churches, 35; members, 9,539; church or elementary schools, 3; ordained ministers, 7; licensed ministers, 7; teachers, 36. Mission headquarters are at Azua, República Dominicana.

Institutions

Institutions. CEA Adventist Secondary School; Dominican Adventist University; Enriquillo Adventist Secondary School; Juan Pablo Duarte School (Barahona); Juan Pablo Duarte School (San Juan de la Maguana); Juan Pablo Duarte Secondary School; Las Palmas Children's Home; Maranatha Adventist Secondary School; Maria Trinidad Sanchez Secondary School; Metropolitan Adventist Academy (Santo Domingo); Ozama Adventist Secondary School; San Cristóbal Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* When Charles Moulton, a Jamaican, came to the Dominican Republic from Puerto Rico in 1907 as a colporteur, he found seven Sabbathkeepers already there. In 1908 a Sabbath school was organized at Central Consuelo, and the first Dominican converts, María Williams, her six sons, and a daughter, were baptized. The two older children, James and John, later became workers for the church. James became a colporteur and later a minister, and was the first to carry the SDA teachings to the south of the country. The second Sabbath school was organized about 1909 at a place called Cruz de Mendoza in the capital city of Santo Domingo, where Charles Moulton had worked as a colporteur and self-supporting minister. His first convert in that city was Casiano Carrión.

The first Seventh-day Adventist church was organized in the city of Santo Domingo in 1917, when H. D. Casebeer arrived to take charge of the work. Two years later the first church-owned building in Santo Domingo was erected at 89 Avenida Mella. On that same site a new church with seating capacity for 500 was built in 1962.

In 1918 Moulton went to the region of Cibao and began preaching in Santiago de los Caballeros. He later took up residence in Moca. His work there resulted in the organization of the second SDA church in the Dominican Republic, at Jábaba, in 1921. Its charter members included Luis Gómez and his family.

In 1922 James Phipps and his wife, national converts, went to Barahona to establish a primary school. With their help in April 1924, 16 persons were baptized and a church was organized. Among the converts were Andrea de González and her two daughters, Leonela and Caridad, who years before had bought SDA publications from James Williams. Another of the members baptized into the new group was Adolfo Moretta, who became a worker for the church.

Probably the first SDAs in San Juan de la Maguana were the Milanés family. Later a layperson, George Ogando, was sent there to preach, and in 1942 the San Juan church was organized.

Organization and Growth. The early SDA work in the Dominican Republic was administered from Puerto Rico. In 1924 the Dominican Mission (Santo Domingo Mission) was organized, with William Steele as its first superintendent. At that time there were 147 members in two organized churches. During Steele's administration O. A. Jones and his wife divided the city of Santo Domingo into several zones and founded numerous branch Sabbath schools, as a means of evangelism. In 1929 Peter Nygaard became the mission president. By 1936 the church membership reached 743 in 10 organized churches. In 1943 there were 21 organized churches, with 1,559 members. In 1950 there were 23 church groups and 2,000 members; in 1961 there were 40 organized churches and 3,998 members. The year 1962 saw a remarkable advance of the SDA Church in the Dominican Republic, when by the end of that year the membership of the mission reached 5,248.

In 1964, 32 of the 40 churches met in their own church buildings. The *Voice of Prophecy* radio program was transmitted weekly over three stations, and there were several thousand active members enrolled in the radio Bible correspondence school.

On Aug. 1, 1963, the Dominican Mission achieved conference status and became the Dominican Conference, with Gabriel Castro as the first president. On Jan. 1, 1964, Eligio González became president.

At a special biennial session held on Jan. 1, 1972, the Dominican Conference was reorganized as the Central Dominican Conference and the North Dominican Mission. The Central Dominican Conference was established with 47 churches and 9,297 members. Its first president was E. Galvá. The North Dominican Mission was established with 30 churches and 4,242 members. Its first president was J. Espinosa. At the end of 1973 there were 52 churches, with 11,566 members, who contributed a total of \$272,461.93 in tithe in the Central Dominican Conference; and 36 churches, with 6,749 members, who contributed a total of \$100,813.34 in the North Dominican Mission.

In July of 1990 the North Dominican Mission was reorganized as the North Dominican Conference with 73 churches, and 21,614 members, with Oreste Natera as the first president.

On July 7, 1986, the South Dominican Mission, with 23 churches and 5,432 members, was organized. Diógenes Suero was the first president.

At a special session held in July 1990 the Central Dominican Conference was reorganized as the Central Dominican Conference and the East Dominican Mission. The East Dominican Mission was established in July 1990 with 45 churches and 12,918 members. Its first president was Feliberto Martínez.

At the end of 1992 there were 119 churches, with 32,515 members, who contributed a total of \$1,431,876.06 in tithe in the Central Dominican Conference, and 56 churches, with 16,231 members, who contributed a total of \$474,920.29 tithe in the East Dominican Mission.

In January 1994 the Antillian Union was reorganized into two unions: the Puerto Rico Union Conference and the Dominican Union Mission.

Dominican Union Mission

DOMINICAN UNION MISSION. *See* [Dominican Republic](#); [Inter-American Division](#).

Donghae Academy

DONGHAE ACADEMY (Donghae Sahmyook Joongkodeung Hakkyo). A secondary school offering a three-year course, operated in Donghae by the East Central Korean Conference. In 1952 the first class of the middle school was opened. Lee Yong Jin was appointed as the first principal. In 1981 the first class of the high school was opened upon the completion of a new building equipped with modern educational facilities.

In 1993 the thirty-ninth graduation ceremony of the middle school and the ninth graduation ceremony of the high school took place. The middle school consists of three classes and the high school six classes. There are 84 students in middle school and 203 students in high school, with 25 teachers.

Principals: Lee Yong Jin, 1952—1956; Lim Kyung Bum, 1956—1958; Yeon Kwan Heum, 1958—1959; Chung Han Yung, 1959—1962; Kim Jae Shin, 1962—1963; Chung Han Yung, 1963—1965; Cha Bae Hyun, 1965; Kim Ki Hyuk, 1965—1966; Moon Young Sik, 1966—1968; Min Byung Ho, 1968—1973; Kim Pyung Kook, 1973—1975; Lim Choon Taik, 1975—1984; Shin Seung Uk, 1984—1987; Cha Bae Hyun, 1987—1990; Kim Dae Sung, 1990—1992; Lee Jong Jik, 1992— .

Dorcas Societies

DORCAS SOCIETIES. An organization of Seventh-day Adventist women established to minister to those in sickness and want. Its work and name were inspired by the life of Tabitha, or Dorcas ([Acts 9:36](#)). The first society (called “Dorcas and Benevolent Association”) was formed in October 1874 and developed from a prayer band meeting in the home of Mrs. Henry Gardner in Battle Creek, Michigan. Eight women became charter members, and Mrs. George Amadon (daughter of the first General Conference president, John Byington) was the first president. When the Dime Tabernacle was dedicated (1878), society meetings were held in the northwest belfry. Activities included making garments and supplying food for needy families, caring for the fatherless and widows, and ministering to the sick. This pattern was followed by other churches in America and across the seas. With the organization of the Home Missionary Department in 1913, Dorcas Society work came under that department’s direction.

Every church is encouraged to organize a Dorcas Society. By 1973 there were 10,425 societies in operation. Although the downplaying of reporting in recent years makes it impossible to give current statistics, the number continues to grow. Local officers include a leader, who is a member of the church board and of the Church Evangelism Council, and a secretary-treasurer. Membership is open to all ages and is not confined to church members.

Objectives and Services. The objective of the Dorcas Society is to help people physically and spiritually, in the name and spirit of Jesus. Its concern is for every case of need, irrespective of creed, class, nationality, or ethnic origin. The society attempts to meet emergency needs not provided by other agencies. The repair and distribution of good clothing is a specialty; surplus supplies are shipped abroad through ADRA. In addition to continuing services, it carries on occasional projects, such as supplying shoes for needy children and sending disadvantaged children to summer camps.

Each society is encouraged to secure at least one room for use as a welfare unit. It should provide work space and a place for storage of emergency supplies, including a reserve of clothing, blankets, food, etc., for use in disaster-relief service. Materials and funds are donated, and service is voluntary. Where the local church operates a Community Services center the society supplies a major part of the working force.

Federations. In 1934 the first Dorcas Welfare Federation was formed by the churches of the Chicago, Illinois, area. Such federations, composed of the individual Dorcas Societies and Community Services center personnel of a given area within the conference, offer opportunity for exchanging ideas, sharing experiences, combining forces in common projects, and unifying Community Services activities. Although such federations originated locally and are formed by local societies in counsel with pastors and conference lay activities secretaries, the General Conference Lay Activities Department has offered guidance and encouragement. Mrs. Grace D. Mace, who served the department for 28 years, first as office secretary and later as assistant secretary, played a major part in guiding the development of the Dorcas Welfare Societies and their organization into federations.

The federation exercises no authority over its constituent Dorcas Societies and centers, which work under the direction of their individual church officers. Federation officers are elected biennially.

Many conferences also appoint a conference federation president, who assists the conference lay activities secretary in directing Community Services activities for the entire conference.

The 1964 Fall Council recommended that a substantial portion of the church welfare fund be made available by the church board to the Dorcas Welfare Society for exclusive use in health and welfare projects benefiting non-SDA indigent families and disaster victims in the community.

The 1978 Annual Council recommended that a minimum of 30 percent of all solicited Ingathering Reversion funds returned to conferences be assigned to conference- or church-sponsored Community Services projects, including building or renting Community Services centers and the expense of operating these centers.

Doremus Union School

DOREMUS UNION SCHOOL. *See* [Portland Adventist Academy](#).

Dorland, Oscar Milton

DORLAND, OSCAR MILTON (1892—1964). Evangelist, pastor, administrator. He was born in the United States and went to England in 1911 to complete his ministerial training at the missionary college. He entered the ministry in 1914 and a year later became pastor of the Chiswick church. He served in South England until 1924, when he was asked to serve as president of the Welsh Mission. Following this, he served in the same capacity in the South and North England conferences. During World War II he engaged in pastoral work in the large Bristol district and became a well-known representative for Seventh-day Adventists of military age at the tribunals for conscientious objectors. After the war he once again served as president of the North England Conference until 1951. Thereafter, until his official retirement in 1958, he served as president of the Irish Mission. He and his wife retired near Reading, where he pastored the church and also taught in the Theology Department of Newbold College.

Dörner, Friedrich August

DÖRNER, FRIEDRICH AUGUST (1877—1961). Minister and conference administrator in Germany and Southeastern Europe. He was born in Germany and joined the Seventh-day Adventist Church in 1901. Shortly after his baptism he became a bookkeeper in one of the denominational offices. In 1908 he entered evangelistic work. The *Yearbook* listed him from 1909 first as secretary of the West German Conference and corresponding secretary of the German Union Conference, then as missionary licentiate in the Hungarian Conference, and the next year as licentiate. In 1911 he married Emilie Meitert, and was ordained. From 1913 until World War I he was listed as secretary and Sabbath school secretary of the Danube Union Conference, concurrently serving as secretary-treasurer of tract societies in the Mid-Hungarian and Transylvanian conferences, and in the Adriatic and Romanian missions and Sabbath school secretary of the Bulgarian, North Hungarian, Theiss-Save, and West Hungarian missions. From 1917 to 1919 he was listed as director of the West Hungarian Mission. In 1921 he was listed as secretary-treasurer and Sabbath school secretary of the East German Union. Between 1923 and 1946 he was listed as a minister in the Berlin Conference. He retired at the end of 1945.

Doubravsky, Josef

DOUBRAVSKY, JOSEF (1890—1958). Minister and church administrator in Czechoslovakia. Converted from Catholicism in his youth, he was baptized in 1908. He attended a Seventh-day Adventist seminary for three semesters, and about 1912 sold Bibles and SDA periodicals in Czechoslovakia, for which he was imprisoned. In 1919 he began pastoral service in the church. In 1923 he became president of the Central Bohemian Conference; in 1926, of the Moravian-Silesian Conference; and from 1935 until his retirement in 1952, he was president of the Czechoslovakian Union Conference.

Dragon of Revelation 12

DRAGON OF REVELATION 12. *See* [Revelation, Interpretation of.](#)

Drama

DRAMA. *See* [Recreation and Amusements](#).

Drangmeister, Heinrich

DRANGMEISTER, HEINRICH (c. 1875—1939). Minister in Germany and missionary to German East Africa. He joined the Seventh-day Adventist Church in 1905 and afterward studied at the Friedensau Missionary Seminary in preparation for the ministry. In 1908 he was sent as a missionary to German East Africa, where in 1912 he was ordained at Friedenstal. Upon his return to Germany in 1919, he worked in several areas, and in 1928 settled in Hamburg, where he preached and served as transportation agent for the Central European Division.

Dress

DRESS. Seventh-day Adventists advocate neatness and simplicity in dress in harmony with good taste, and the avoidance of fashions that are detrimental to health. These principles have been summarized by Ellen White as follows: “I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God” (CG 414).

Since early in their history Seventh-day Adventists have spoken out against improper dress. The editor of the *Review and Herald* inserted in the July 10, 1855, issue John Wesley’s pronouncement on the evils of improper dress. At a conference held at Battle Creek, Michigan, May 27, 1856, Mrs. White delivered a message deploring the “conformity of some professed Sabbathkeepers to the world.” These, she said, “have a disposition to dress and act as much like the world as possible, and yet go to heaven” (1T 131).

In 1858 John Byington, later elected first president of the General Conference, wrote: “Are sleeves which are largest at the little end, and round tires like the moon, (or hoops,) [Isa. iii, 18] articles of dress that are modest apparel? 1 Tim. ii, 9. If so, let them be recommended to the church generally.”

These positions were taken at a time when the styles of women’s dresses were unhealthful and extravagant. It was the day of the hoop skirt, trailing skirts, bustles, and whalebone corsets. Many besides SDAs were protesting against the fashions of the day. For example, M. Angeline Merritt, writing in 1852, declared in *Dress Reform Practically and Physiologically Considered*: “Every lady who has any experience in domestic life must understand the abundant inconvenience attendant upon a style of dress, the dimensions of whose *superfluties* may be adduced in yards and pounds. The utility of skirts for sweeping floors and sidewalks, and for mopping stairways and passages, has become a proverb” (p. 79).

In 1862 Ellen Beard Harman, another dress reformer, wrote in *Dress Reform: Its Physiology and Moral Bearings*: “Viewed in *any* aspect, the common style of dress for women is one of the *greatest barbarisms* ever known, especially considering the age in which we live. Only think of the women of the nineteenth century wearing apparel incompatible with the laws of their being—with health, comfort, and convenience, protection and neatness, disproportioned to the body, awkward and burdensome!” (p. 26).

In an endeavor to correct these evils, some reformers went to extremes in the invention of dress styles so radically different as to be offensive to good taste. One of the more popular such fashions became known as the “American costume,” invented by a Ms. Austin, which has been described as being composed of mannish trousers covering the legs with a dress coming to the knees, and in some cases coming to midway between the hips and the knees.

It was against both the extravagances of the prevailing dress styles and the fanatical extremes of some of the dress reformers that Ellen G. White wrote: “No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take a course to lead unbelievers to think us more so than our faith requires us to be.

“Some who believe the truth may think that it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress would cripple our influence among unbelievers so that we could not so readily gain access to them, we should by no means adopt it, though we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. While it may prove a benefit to some, it is an injury to others.

“I saw that God’s order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to [Deuteronomy 22:5](#): ‘The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God.’

“God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ” ([1T 420, 421](#)).

Seventh-day Adventists have considered proper Christian dress and ornamentation so important that a statement to that effect was included in the fundamental beliefs published in 1889: “XV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was ‘meek and lowly in heart,’ that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as [1 Tim. 2:9, 10](#); [1 Peter 3:3, 4](#)” (*SDA Yearbook* [1889], p. 150).

In the Statement of Fundamental Beliefs prepared by the Battle Creek church in 1894 the same ideas were expressed in a slightly modified form: “That the Scriptures insist upon plain and modest attire as a mark of discipleship in those who profess to be followers of Christ, and therefore that the wearing of gold, pearls, and costly array, merely for adornment, is contrary to Scriptures, and should not be indulged in by Christians.”

The Statement of Fundamental Beliefs of 1931, although using a more general language, still expressed clearly the church’s positions on this subject: “17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel” (*SDA Yearbook* [1931], p. 379).

A year later the *Church Manual* (1932) dealt with the subject in a more explicit way. Among a list of principles of Seventh-day Adventism to be accepted by candidates for baptism the individual was to be asked: “17. In matters of dress will you follow the Bible rule of plainness and simplicity, abstaining from the wearing of gold as ornaments and costly array, observing the principles of modesty and Christian dignity?” (p. 78).

The revised Statement of Fundamental Beliefs approved during the 1980 General Conference session in Dallas, Texas, include, under the section entitled Christian Behaviour, this sentence: “While recognizing cultural differences, our dress is to be simple, modest,

and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit” (*SDA Yearbook* [1981], p. 7).

The statement was interested, like the previous one, in general principles. The more specific details were published in the *Church Manual* (1990). Relative to dress, it states: “Christians should avoid gaudy display and ‘profuse ornamentation.’ Clothing should be, when possible, ‘of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display.’ Our attire should be characterized by ‘beauty,’ ‘modest grace,’ and ‘appropriateness of natural simplicity (*Messages to Young People*, pp. 351, 352). That it may not be conspicuous, it should follow the conservative and most sensible styles of the time.

“The adoption of fads and extreme fashions in men’s or women’s dress indicates a lack of attention to serious matters. Regardless of how sensibly people generally may dress, there are always extremes in style that transgress the laws of modesty, and thus have a direct bearing on the prevalence of immoral conditions. Many who blindly follow the styles are at least partly unconscious of these effects, but the results are no less disastrous. The people of God should always be found among the conservatives in dress, and will not let ‘the dress question fill the mind’ (*Evangelism*, p. 273). They will not be the first to adopt the new styles of dress or the last to lay the old aside” (p. 143).

On the matter of adornment, referring to jewelry and ornaments, the *Church Manual* continues with this summary: “‘To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith’ (*Testimonies*, vol. 3, p. 366). It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. ‘Not with broided hair, or gold, or pearls, or costly array’ is the admonition of the apostle Paul (1 Tim. 2:9). The wearing of ornaments of jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness. . . .

“Let us remember that it is not the ‘outward adorning’ which expresses true Christian character, but ‘the hidden man of the heart . . . a meek and quiet spirit, which is in the sight of God of great price’ (1 Peter 3:3, 4). The use of cosmetics not in keeping with good taste and the principles of Christian modesty should be avoided. Cleanliness and Christlike deportment should be observed in the care and grooming of the individual who is seeking at all times to please and rightly represent Christ our Lord” (pp. 143, 144).

The wedding ring has never been condemned by the church in countries in which the ring was considered to be a criterion of virtue, a symbol of a commitment and not an ornament (*ibid.*, pp. 143, 144). In these countries it is considered imperative for married persons to wear a wedding band. Until recently, this was not regarded to be the case in the North American Division. However, changes in the understanding of the function of the wedding ring among church members in this division led the leaders to vote, in 1986, “to recognize that, in harmony with the position stated in the *Church Manual* (pp. 145, 146 [1986]), some church members in the North American Division as in other parts of the world feel that wearing a simple marriage band is a symbol of faithfulness to the marriage vow and to declare that such persons should be fully accepted in the fellowship and service of the church” (*Adventist Review* 165:31, Aug. 4, 1988).

In recent times many simpler and more healthful dress styles have been promoted, and the question of dress has become less of an issue among Seventh-day Adventists, but SDAs still are encouraged to dress in a manner that befits Christians, particularly Christians who

are aware that they are living in the time of the final day of atonement ([Ex. 33:5, 6](#); [Lev. 16:29, 30](#)).

Drew, George R.

DREW, GEORGE R. (1835—1905). Pioneer colporteur and ship missionary in England. He was an Englishman, who, after 15 years as sailor and ship captain, heard the Seventh-day Adventist message and accepted it while in San Francisco Harbor. For seven years he stayed in California studying the Bible and spreading his new faith. In 1882 he returned to England with John Loughborough and a group of SDA workers and engaged in the sale of publications and in ship missionary work at Liverpool. One of his first contacts was with a Finnish sea captain, A. F. Lundqvist, who is credited with introducing SDA work into Finland.

Drinhaus, Paul

DRINHAUS, PAUL (1886—1930). Evangelist and administrator in Germany. He was born of Seventh-day Adventist parentage and educated at Friedensau Missionary Seminary. Upon graduation, he preached throughout Germany. He became president of the Saxon Conference in 1913, president of the West German Union in 1918, home missionary secretary of the European Division in 1926, and president of the East German Union in 1927. On a trip in West Africa, during which he investigated the opportunities of opening new work in Liberia, he died of malaria.

Drinhaus, Peter

DRINHAUS, PETER (1889—1950). Pastor, missionary. Born in Germany, he was trained at Friedensau Missionary Seminary, did pastoral work in Germany for several years, then went in 1914 as a missionary to German East Africa, where he was interned during World War I. He returned to Germany, and in 1921 went to the Netherlands East Indies Union Mission, of which he later became president. In 1940 he was again interned, spending time in Java, Sumatra, and India, and upon his release in 1946 went to the United States. For a short time (1947—1948) he was pastor of the Brooklyn, New York, German church, then retired because of ill health.

Druillard, Alma

DRUILLARD, ALMA (d. 1903). Early colporteur, missionary in South Africa. A businessman from the midwestern United States, he joined the Seventh-day Adventist Church about 1879, and entered colporteur work. In 1889 he and his wife, Nellie H., went to South Africa, where he worked for nearly six years, and where he is reported to have been a “favorite missionary” of Cecil Rhodes and Dr. L. Jameson. After his return to the United States in 1896, he served as treasurer of Boulder Sanitarium for several years. About 1901 he was on the staff of Emmanuel Missionary College.

Druillard, Nellie Helen (Rankin)

DRUILLARD, NELLIE HELEN (RANKIN) (1844—1937). Founder of Riverside Sanitarium, cofounder of Madison College, financier. She was a member of the Rankin family that furnished a number of women church workers. A graduate of Wisconsin State Normal College, she superintended Boulder, Colorado, and Furnas County, Nebraska, public schools. Later she worked at Battle Creek Sanitarium. She was married to Alma Druillard, a businessman of means. In 1886 she served as Tract Society secretary in the Nebraska Conference, and in 1888 as treasurer of the Nebraska Conference. In 1889 she and her husband went to South Africa. While there she was treasurer and auditor of the conference and secretary of the Tract Society. She spent her spare time as a nurse in a small sanitarium opened by the Wessels family. She was also secretary of the South African Woman's Christian Temperance Union. Upon return to the United States in 1896, she served as matron and accountant for the Boulder Sanitarium, where her husband was treasurer. Later she served as treasurer of Emmanuel Missionary College until 1903.

In 1904, at the age of 60, she became one of the founders of a school. When her nephew, E. A. Sutherland, and Percy T. Magan, a young man to whose education she had contributed financially, left their positions at Emmanuel Missionary College to go South, she joined them in establishing a school at Madison, Tennessee (*see* [Madison Institutions](#)). She lent the money for the purchase of the land, and for 20 years afterward was the institution's treasurer and fiscal adviser. She was the organizer of the Madison Sanitarium and its School of Practical Nursing, in which she was the first instructor. At the age of 78 she was injured in an automobile accident in California, and while recuperating, she determined to do something specific for the Blacks in the southern United States. Returning to Tennessee, she established Riverside Sanitarium and School of Nursing and devoted more than 10 years of her life to its development before transferring it to General Conference management. Two years before her death she retired to the campus of Madison College and there, to the last days of her life, attended board meetings and counseled self-supporting institutions that grew around Madison.

Duffie, Malcolm Bradley

DUFFIE, MALCOLM BRADLEY (1844—1919). Member of the “press committee” organized in 1888 to devise and carry out plans for the dissemination of information on civil and religious liberty, the first committee of this kind to be organized by Seventh-day Adventists. He was a veteran of the Civil War and for some years was employed in the editorial office of the Review and Herald. From 1891 to 1893 he was one of the editorial contributors to the Youth’s Instructor.

Duna Conference

DUNA CONFERENCE. *See* [Hungary](#); [Trans-European Division](#).

Dunbar, Eldine W.

DUNBAR, ELDINE W. (1900—1989). Youth leader. He served as a denominational employee for nearly 44 years, including his last position as an associate secretary of the General Conference.

He is best known, however, for his work with youth for 39 years, becoming a youth leader in the General Conference in 1944. He led out in organizing the Pathfinder Club and was instrumental in setting standards for the youth organization's Master Guide level.

Duncombe Hall Missionary College

DUNCOMBE HALL MISSIONARY COLLEGE. *See* [Newbold College](#).

Dunn, Brian Mansfield

DUNN, BRIAN MANSFIELD (1940—1965). Missionary nurse, the first expatriate Seventh-day Adventist to die violently in the South Pacific. Brian and Valmae Dunn, Sydney Sanitarium graduates, left Sydney on Nov. 23, 1965, to begin work at the Malaita Hospital (now Atoifi Adventist Hospital). The fatal spear thrust was aimed out of the dark on the night of Dec. 16 when Brian was about to reenter his home after having attended to an urgent request for medicine for a patient he had been treating. He died a few days later, Dec. 19, after a difficult journey by native canoe, mission boat over rough seas, dinghy, airplane, and finally ambulance over rough roads, to the Honiara Hospital.

Dupuy, Daniel Hammerly

DUPUY, DANIEL HAMMERLY (1907—1972). Author, pastor-evangelist, educator. He was born in Gland, Switzerland, but moved to Uruguay at an early age. He was educated at River Plate College in Argentina, and later took advanced work in the United States. In 1970 Andrews University conferred on him the honorary title of Doctor of Divinity.

He served in many capacities during his 44 years of service to the church. He was the author of more than 60 books and pamphlets and hundreds of articles appearing in both denominational and nondenominational publications.

Dutch Guiana

DUTCH GUIANA. *See* [Suriname](#).

Dykes, Eva B.

DYKES, EVA B. (1893—1986). Educator, author. Born in Washington, D.C., she received her Ph.D. from Radcliffe in 1921, specializing in English, Latin, German, and Greek language studies. She was the first Black woman to receive a doctorate in the United States. After teaching at Walden and Howard universities, she joined Oakwood College in 1944 as chair of the English and Humanities departments. She was the author of several magazine articles and books, including *The Negro in English Romantic Thought*. She was active in the movement leading to the formation of regional conferences. In 1973 she received the Certificate of Merit from the General Conference Department of Education. In 1975 she was granted the citation of excellence for her contribution to Seventh-day Adventist education. She served as a notable educator for more than 50 years.

E

E. D. Thomas Memorial Higher Secondary School

E. D. THOMAS MEMORIAL HIGHER SECONDARY SCHOOL. *See* under [Thomas](#).

Early Rain

EARLY RAIN. *See* [Latter Rain](#).

Earth, New

EARTH, NEW. *See* [Home of the Redeemed](#).

East Adventist Academy

EAST ADVENTIST ACADEMY (Academia Regional Adventista del Este). A coeducational nonresident secondary school located in Rio Grande, Puerto Rico, operated by the East Puerto Rico Conference. It was opened in 1964 as the Rio Grande School. Jenny Perez, the wife of the local pastor, directed the two-room 30-student school.

By 1966, 60 students were enrolled, and Dora Gomez served as principal. In 1970 a new school was built on a large piece of land purchased by funds contributed by an anonymous donor. The two-story building housed 10 grades and 200 students. In 1979 eleventh and twelfth grades were added. In 1993 the school had 14 teachers and 317 students in grades K-12.

Principals: Hermino Garcia, Eli Toro, Jose Leer, Neftali Garcia, Otoniel Cabrera, Edith Perez, Eleuterio Ortega, Carlos Molina, Luis Gomez, Carlos Capote.

East African Publishing House

EAST AFRICAN PUBLISHING HOUSE. *See* [Africa Herald Publishing House](#).

East African Union Mission

EAST AFRICAN UNION MISSION. *See* [Eastern Africa Division](#); [Kenya](#); [Somalia](#).

East African Union Training School

EAST AFRICAN UNION TRAINING SCHOOL. *See* [Bugema College](#).

East Association Mission

EAST ASSOCIATION MISSION. *See* [Angola](#); [Euro-Africa Division](#).

East Bangladesh Region

EAST BANGLADESH REGION. *See* [Bangladesh](#); [Far Eastern Division](#).

East Bolivia Conference

EAST BOLIVIA CONFERENCE. *See* [Bolivia](#); [South American Division](#).

East Brazil Academy

EAST BRAZIL ACADEMY. *See* [Petropolis Adventist Academy](#).

East Brazil Union Conference

EAST BRAZIL UNION CONFERENCE. *See* [Brazil](#); [South American Division](#).

East Cameroon Mission

EAST CAMEROON MISSION. *See* [Africa-Indian Ocean Division](#); [Cameroon](#).

East Caribbean Conference

EAST CARIBBEAN CONFERENCE. *See* [Barbados](#); [Inter-American Division](#); [Leeward and Windward Islands](#).

East Caribbean Training School

EAST CARIBBEAN TRAINING SCHOOL. *See* [Caribbean Union College](#).

East Central Korean Conference

EAST CENTRAL KOREAN CONFERENCE. *See* [Far Eastern Division; Korea.](#)

East Central Mission

EAST CENTRAL MISSION. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

East Colombia Conference

EAST COLOMBIA CONFERENCE. *See* [Colombia](#); [Inter-American Division](#).

East Conference

EAST CONFERENCE. *See* [Brazil](#).

East Cuba Conference

EAST CUBA CONFERENCE. *See* [Cuba](#).

East Delegation

EAST DELEGATION. *See* [Cuba](#); [Inter-American Division](#).

East Denmark Conference

EAST DENMARK CONFERENCE. *See* [Denmark](#).

East Dominican Mission

EAST DOMINICAN MISSION. *See* [Dominican Republic](#); [Inter-American Division](#).

East India School

EAST INDIA SCHOOL. *See* [Seventh-day Adventist High School \(Khunti\)](#).

East India Section

EAST INDIA SECTION. *See* [India](#); [Southern Asia Division](#).

East Indonesia Union Mission

EAST INDONESIA UNION MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

East Jamaica Conference

EAST JAMAICA CONFERENCE. *See* [Inter-American Division](#); Jamaica.

East Japan Conference

EAST JAPAN CONFERENCE. *See* [Far Eastern Division](#); [Japan](#).

East Java Academy

EAST JAVA ACADEMY (Sekolah Lanjutan Advent). A boarding school on the senior high school level operated by the East Java Mission near Sukorejo, about 30 miles (50 kilometers) south of Surabaya, Java, Indonesia. Opened on Feb. 1, 1967, the school operates in rented buildings owned by one of the church members. The enrollment was 24 students. The East Java Mission had purchased a piece of land of 25 acres (10 hectares) located about 10 miles (15 kilometers) from Sukorejo. It was the plan to build permanent structures on the newly purchased property, but the government refused to give permission to build because the people living in the area were afraid that their children would be converted to Christianity. In 1972 the government gave permission for the school to be built on the property, and in September of the same year the academy moved to its present location.

It is at an elevation of 1,300 feet (400 meters), which gives it a cooler climate and a gentle breeze, making it more pleasant for the students to study and live there. The school has been able to add buildings and facilities and the campus has been landscaped and taken care of by the faculty and students. Presently it has a beautiful campus that well represents Seventh-day Adventist educational institutions.

In 1992, under the direction of Dr. S. Tabuchi, Far Eastern Division director of education, the Japan and Korean Teachers Association donated equipment for a water system that supplies the needs of students and teachers. The 1993 enrollment of junior and high school is 232 students. There are 121 boys and 111 girls; of these, 178 live in the dormitories on campus. Eighty-five percent of the students are Seventh-day Adventist. The staff comprises 14 full-time faculty, including administration and three part-time teachers.

Principals: C. Kainde, 1967—1968; C. E. Dompas, 1968—1974; Agus Ricky, 1975 (one semester); M. Pardosi, 1975—1978; Sukamto, 1978—1979; C. E. Dompas, 1979—1985; R. B. Matahari, 1986—1987; E. T. Panjaitan, 1988— .

East Java Mission

EAST JAVA MISSION. *See* [Far Eastern Division; Indonesia.](#)

East Kansas Conference

EAST KANSAS CONFERENCE. *See* [Kansas Conference](#).

East Kasai Field

EAST KASAI FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

East Mediterranean Field

EAST MEDITERRANEAN FIELD. *See* [Jordan](#); [Lebanon](#); [Middle East Union Mission](#); [Syria](#).

East Michigan Conference

EAST MICHIGAN CONFERENCE. *See* [Michigan Conference](#).

East Nigeria Conference

EAST NIGERIA CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

East Norway Conference

EAST NORWAY CONFERENCE. *See* [Norway](#); [Trans-European Division](#).

East Panama Conference

EAST PANAMA CONFERENCE. *See* [Inter-American Division](#); [Panama](#).

East Pasco Medical Center

EAST PASCO MEDICAL CENTER. An 85-bed community hospital in Zephyrhills, Florida, owned and operated by Adventist Health System/Sunbelt Health Care Corporation with headquarters in Orlando.

Adventist Health System/Sunbelt acquired the former Jackson Memorial Hospital, a 53-bed doctor-owned facility in Dade City, Florida, in 1981. Shortly after this acquisition, ground was broken for an 85-bed hospital in nearby Zephyrhills. Within two weeks of opening on Jan. 23, 1985, the 85,000-square-foot (7,900-square-meter) hospital was full. Since then East Pasco Medical Center has had eight expansion programs. In addition to acute-care beds, it also has an 11-bed skilled nursing unit and a 10-bed observation unit where patients can stay for up to 23 hours.

In 1993 more than 30,000 square feet (2,800 square meters) were added to the hospital at a cost of approximately \$14 million. The new area includes a state-of-the-art outpatient surgical center, an expanded wellness center, a Cardiopulmonary Department, a support services area, and physical, speech, and occupational therapy areas.

East Pasco Medical Center hosts a number of activities and programs to help members of its community learn to stay well and to acquaint them with the mission of Seventh-day Adventist health care.

Presidents: Robert A. Wade, 1981—1985; Roy Orr, 1985—1986; Bob A. Dodd, 1986— .

East Pennsylvania Conference

EAST PENNSYLVANIA CONFERENCE. *See* [Pennsylvania Conference](#).

East Peru Mission

EAST PERU MISSION. *See* [Peru](#); [South American Division](#).

East Polish Conference

EAST POLISH CONFERENCE. *See* [Poland](#); [Trans-European Division](#).

East Puerto Rico Conference

EAST PUERTO RICO CONFERENCE. *See* [Inter-American Division](#); [Puerto Rico](#).

East Russian Union Mission

EAST RUSSIAN UNION MISSION. *See* [Euro-Asia Division](#); [Russia](#).

East Rwanda Field

EAST RWANDA FIELD. *See* [Africa-Indian Ocean Division](#); [Rwanda](#).

East São Paulo Conference

EAST SÃO PAULO CONFERENCE. *See* [Brazil](#); [South American Division](#).

East Siberian Mission

EAST SIBERIAN MISSION. *See* [Euro-Asia Divisions](#); [Russia](#).

East Tanzania Field

EAST TANZANIA FIELD. *See* [Eastern Africa Division](#); [Tanzania](#).

East Venezuela Mission

EAST VENEZUELA MISSION. *See* [Inter-American Division](#); [Venezuela](#).

East Visayan Academy (Bulacao)

EAST VISAYAN ACADEMY (Bulacao). A coeducational boarding school on the senior high school level, operated by the Central Visayan Mission at Bulacao, Talisay, Cebu, Philippines. In 1974 the secondary enrollment was 245 and the staff numbered 11. The students are mostly Seventh-day Adventists.

The school opened June 23, 1931, on F. Ramos Street, Cebu City, with Mrs. W. Riffel and Silvestre Ygay as teachers, and with six students enrolled in the first year of high school. Classwork was not recognized by the government. The next year (1932—1933) the school operated in the Cebu City SDA chapel, with 47 pupils in the elementary grades and seven in the first and second years of high school. However, for the next three years it was only an elementary school.

In 1936 the Philippine Union Mission authorized operation as a government-accredited first year of high school. For the school year 1938—1939, the school was moved to the present site on approximately 20 acres (eight hectares) of land along the highway a few miles (several kilometers) south of the city of Cebu. About 30 students enrolled in the first three years of the high school course. An administration building, two dormitories, a dining hall, and teachers' cottages were constructed. During the 1939—1940 school year the institution became a four-year academy, serving the then East Visayan Mission and, until the Mindanao Mission Academy was established in 1947, also the Mindanao Mission.

During World War II the school was closed but in 1946 the buildings were rebuilt and school was reopened, with U. M. Oliva as principal. Two years later the academy was granted full recognition by the Department of Education of the republic of the Philippines; it also became a member of the Far Eastern Association of SDA Colleges and Secondary Schools. The school has a small farm and a garden.

In 1978 the union and the mission decided to build a new two-story building to house the administrative offices, the library, the teachers' rooms, and the chapel. Upon completion of the building, enrollment in the elementary and secondary levels increased tremendously. The new edifice cost the organization a huge sum of money.

In 1990 the province of Cebu was struck by a super typhoon that brought immense destruction upon people and property. Even the seemingly strong edifices on the campus were not spared. The boys' and girls' dormitories, the cafeteria, the administration building, a number of teachers' cottages, and the elementary school building were badly hit. It took the school administration several months to rehabilitate the campus.

A year after the calamity, the mission and the school officials came up with a proposed rebuilding project that was presented during the constituency meeting of the mission in the summer of 1991. Construction of a large multipurpose auditorium soon began.

By the end of 1992 the new gymnasium was completed. This new structure has a seating capacity of 7,000 and cost the organization more than 4 million pesos. As a result, East Visayan Academy has become the center of huge gatherings, religious or secular in nature.

Principals: Mrs. W. B. Riffel, 1930—1931 (acting), 1931—1932; Luis Elumir, 1932—1936; Pedro Gatchalian, 1936—1937; P. C. Cabansag, 1937—1938; U. M. Oliva, 1938—1942, 1946—1948; war years, 1942—1946; L. L. Quirante, 1948—1950; D. M. Hechanova, Jr., 1950—1953; A. A. Poblete, 1953—1956; B. G. Mary, 1956—1959; A. C. Segovia, 1959—1960; J. A. Ladion, 1960—1963; J. M. Atil, 1963—1968; Mrs. F. P. Penola, 1968—1972; S. M. Rasa, Sr., 1972—1974; Mrs. F. P. Penola, 1974—1976; D. A. Noval, 1976—1983; C. R. Colo, 1983—1985; I. T. Balacy (acting), 1985—1986; D. A. Noval, 1986—1987; I. T. Balacy, 1987—1990; D. S. Albite, 1990—1991; L. J. de los Santos, 1991—1993; J. T. Requillo, 1993— .

East Visayan Adventist Academy (Leyte)

EAST VISAYAN ADVENTIST ACADEMY (Leyte). A coeducational boarding high school established in 1992 at Leyte, Philippines.

The members of the East Visayan Mission had long wanted a secondary school in their field. In the late 1980s they were able to purchase a 35-acre (14-hectare) plot of land for 200,000 pesos. Construction of the first building began in 1990, and the school was officially opened June 15, 1992. The beginning enrollment was 167, with six teachers.

Industries include farming and hollow brick making. The school owns a tractor, a turtle-type power tiller, a rice thresher, a rice mill, a truck, and welding equipment. Recently the academy was presented with a 20-passenger jeepney, the gift of Pastor and Mrs. S. Suzuki, visitors from Japan.

Principal: Elias M. Jucaban, 1992— .

East Visayan Mission

EAST VISAYAN MISSION. *See* [Far Eastern Division; Philippines.](#)

East Zaïre Field

EAST ZAÏRE FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

East Zambia Field

EAST ZAMBIA FIELD. *See* [Eastern Africa Division](#); [Zambia](#).

East Zimbabwe Conference

EAST ZIMBABWE CONFERENCE. *See* [Eastern Africa Division](#); [Zimbabwe](#).

Easter

EASTER. The annual festival celebrating the resurrection of Christ, which now falls on the first Sunday after the first full moon on or after the spring equinox (Mar. 21). The word “Easter” is from *Ēastre*, Anglo-Saxon name for the goddess of spring during whose month (April) the old Teutonic spring festival was observed. With the coming of Christianity the name was transferred to the Christian Passover, which fell at the same season.

The NT gives no clear evidence of a commemorative celebration of the Resurrection (in [Acts 12:4](#), KJV, “Easter” is a mistranslation for “Passover”). However, early Christians seem to have continued the observance of Passover ([Acts 20:6](#)) and may have thought of it as a memorial of the Passion (cf. [1 Cor. 5:7, 8](#)). The apostles John and Philip are reported to have kept Passover in this way, and such a celebration seems definitely to have been an established practice from the time of Bishop Xystus I (c. A.D. 116—c. 125) of Rome.

About A.D. 150 the Quartodeciman (“fourteenth”) controversy arose as to whether Easter should commemorate the Passion and fall always on the *fourteenth* day of Nisan, the Passover (as was the practice in Asia), or whether it should celebrate the Resurrection and come on a set annual Sunday, regardless of date, according to another tradition that by then had become general practice. These two points of view may reflect differences between the Pharisaic and the Qumran calendars. The controversy was finally resolved at the Council of Nicaea (A.D. 325) in favor of the latter view.

Regarding baptism as the biblical commemoration of the Resurrection (see [Rom. 6:3—5](#)), and mindful of the pagan origin of the day, early Seventh-day Adventists did not celebrate Easter. In 1887 Uriah Smith wrote that Easter “savors of the customs of the Protestant Church not wholly weaned from Mother Rome” (*Review and Herald* 64:179, Mar. 22, 1887). The next year (*ibid.* 65:217, Apr. 3, 1888) L. A. Smith gave as the reason for SDA nonobservance of the day the fact that “we find there [in the Bible] no mention of Easter, or of Lent, or of Good Friday, or of any of the numerous other feast and fast days which the Church of Rome has always made, and which Protestant churches are fast coming to make, so prominent.”

Easter Island

EASTER ISLAND. *See* [Chile](#).

Eastern Africa Division

EASTERN AFRICA DIVISION. A large unit of church organization to which is allotted the following territory: Botswana, Djibouti, Eritica, Ethiopia, Kenya, Malawi, Somalia, Tanzania, Uganda, Zambia, Zimbabwe. Statistics (1992): churches, 4,872; members, 1,106,988; church or elementary schools, 299; ordained ministers, 639; licensed ministers, 512; teachers, 424. Headquarters: Harare, Zimbabwe. Official organ: Eastern Africa Division Outlook.

The division was organized in 1970 as the Afro-Mideast Division and reorganized as the Eastern Africa Division in 1981 and 1983, with 240,311 members in 1,249 churches. *See* [Afro-Mideast Division](#).

Constituent organizations

Constituent organizations. The Eastern Africa Division is comprised of seven union missions and three fields:

1. *East African Union Mission* (organized 1921; reorganized 1960, 1987) Territory: Kenya and Somalia. Statistics (1992): churches, 1,344; members, 314,739; church or elementary schools, 10; ordained ministers, 161; licensed ministers, 183; teachers, 49. Headquarters: Nairobi, Kenya.

Constituent organizations and their territories—*Central Kenya Conference* (organized 1906; reorganized 1953, 1981, 1986, 1989): Central, Eastern, and Nairobi provinces, and Kajiado, Laikipia, Nakuru (except Olenguruone division), and Samburu districts; *Kenya Coast Field* (organized 1986): Coast and North Eastern provinces; *Kenya Lake Field* (organized 1906; reorganized 1953, 1961, 1990): Kendu Bay and Oyugis divisions, parts of Mbita and Rangwe divisions, and Homa Bay district; *North Nyanza Field* (organized 1990): Kisumu and Siaya districts; *Ranen Field* (organized 1918; reorganized 1961): Central, Kehancha, Migori, and Western divisions of South Nyanza district; *South Kenya Conference* (organized 1906; reorganized 1953, 1981): Kisii, Narok, and Nyamira districts; *Western Kenya Field* (organized 1981): part of Rift Valley province, Western province, and Turkana district.

2. *Ethiopian Union Mission* (organized 1923; reorganized 1945). Territory: Djibouti and Ethiopia. Statistics (1992): churches, 337; members, 79,602; church or elementary schools, 17; ordained ministers, 48; licensed ministers, 19; teachers, 58. Headquarters: Addis Ababa, Ethiopia.

Constituent organizations and their territories—*Central Ethiopia Field* (established 1932): Hararge and Kaffa regions, the Shoa region north of Awash River, and part of Wollo region; *Northwest Ethiopia Field* (established 1929): Gojjam and Gonder regions, and part of Wollo region; *South Ethiopia Field* (established 1947): Arussi, Bale, Gemu-Goffa, and Sidamo regions, and the Shoa region south of Awash River; *West Ethiopia Field* (established 1925): Illubabor and Wollega regions, Gambela, and Asosa.

3. *Malawi Union Mission* (organized 1925). Territory: Malawi. Statistics (1992): churches, 732; members, 134,131; church or elementary schools, 11; ordained ministers, 74; licensed ministers, 43; teachers, 100. Headquarters: Blantyre, Malawi.

Constituent organizations and their territories—*Central Lake Field* (organized 1964): central Malawi; *North Lake Field* (organized 1958; reorganized 1964): northern Malawi; *South Lake Field* (established 1958; reorganized 1964): southern Malawi.

4. *Tanzania Union Mission* (organized 1903; reorganized 1960). Territory: Tanzania. Statistics (1992): churches, 626; members, 124,270; ordained ministers, 102; licensed ministers, 63. Headquarters: Arusha, Tanzania.

Constituent organizations and their territories—*East Tanzania Field* (organized 1960; reorganized 1982, 1990): Dodoma, Lindi, Morogoro, Mtwara, Pwani, and Ruvuma regions, and the islands of Pemba and Zanzibar; *Mara Conference* (organized 1909; reorganized 1912, 1960, 1977, 1982, 1987, 1990): Mara region and Ukerewe Island; *North-East Tanzania Conference* (organized 1903; reorganized 1960, 1990): Arusha, Kilimanjaro, and Tanga regions; *South Nyanza Conference* (organized 1912; reorganized 1960, 1990): Mwanza and Shinyanga regions; *South-West Tanzania Field* (organized 1960; reorganized 1982, 1990): Iringa, Mbeya, and Rukwa regions; *West Tanzania Field* (organized 1990): Kagera, Kigoma, Singida, and Tabora regions.

5. *Uganda Union Mission* (organized 1987; reorganized 1989). Territory: Uganda. Statistics (1992): churches, 401; members, 75,725; church or elementary schools, 185; ordained ministers, 84; licensed ministers, 61; teachers, 217. Headquarters: Kampala, Uganda.

Constituent organizations and their territories—*Central Uganda Field* (organized 1927; reorganized 1982, 1989): political districts of Kalangala, Kampala, Kiboga, Luwero, Masaka, Mpigi, Mubende, Mukono, and Rakai; *Eastern Uganda Field* (organized 1989): political districts of Bukedi, Iganga, Jinja, Kamuli, Kapchorwa, Karamoja, Kotido, Kumi, Mbale, Moroto, Pallisa, Sebei, Soroti, and Tororo; *Northern Uganda Mission* (organized 1992): political districts of Apach, Arua, Gulu, Kitgum, Lira, and Nebbi; *Southwestern Uganda Field* (organized 1927; reorganized 1982, 1989): political districts of Bundibugyo, Bushenvi, Kabale, Kasese, Mbarara, Ntungamo, and Rukungiri, and parts of Kabarole district; *Western Uganda Field* (organized 1989): political districts of Hoima, Kabarole, Kibale, and Masindi.

6. *Zambesi Union Mission* (organized 1919). Territory: Zimbabwe. Statistics (1992): churches, 413; members, 180,553; church or elementary schools, 66; ordained ministers, 81; licensed ministers, 38. Headquarters: Bulawayo, Zimbabwe.

Constituent organizations and their territories—*Central Zimbabwe Conference* (established 1921; organized 1981): central Zimbabwe; *East Zimbabwe Conference* (organized 1964): eastern and northern Zimbabwe; *West Zimbabwe Conference* (organized 1981): western Zimbabwe.

7. *Zambia Union Mission* (organized 1972) Territory: Zambia. Statistics (1992): churches, 990; members, 185,120; church or elementary schools, 10; ordained ministers, 77; licensed ministers, 93. Headquarters: Lusaka, Zambia.

Constituent organizations and their territories—*Central Zambia Field* (organized 1988): Lusaka and Central provinces; *Copperbelt Zambia Field* (organized 1988): Copperbelt province; *East Zambia Field* (organized 1988): Eastern province; *North Zambia Field*

(organized 1972): Luapula and Northern provinces; *South Zambia Field* (organized 1972): Southern province; *West Zambia Field* (established 1972; organized 1988): North Western and Western provinces.

8. *Attached fields*—*Eritrea Mission Field* (established 1907): Eritrea.

North Botswana Field (established 1921, organized 1951; reorganized 1984): Central, Chobe, Ngamiland, and North-East districts.

South Botswana Field (established 1984): Ghanzi, Kgalagadi, Kgatleng, Kweneng, Southern, and South-East districts.

Institutions

Institutions. The following institutions are located in the Eastern Africa Division:

Educational Institutions: Akaki Seventh-day Adventist School (Ethiopia); Anderson School (Zimbabwe); Bugema Adventist College (Uganda); Bugema Adventist Secondary School (Uganda); Bulawayo Adventist Secondary School (Zimbabwe); Ethiopian Adventist College (Ethiopia); Hanke Adventist Secondary School (Zimbabwe); Ikizu Secondary School (Tanzania); Kamagambo High School and Teachers' College (Kenya); Kuyera Adventist Academy (Ethiopia); Lake View Seminary and Training Centre (Malawi); Lower Gweru Adventist Secondary School (Zimbabwe); Lunjika Secondary School (Malawi); Malamulo Secondary School (Malawi); Matandani Training School (Malawi); Maxwell Adventist Academy (Kenya); Nyazura Adventist Secondary School (Zimbabwe); Parane Secondary School (Tanzania); Rusangu Secondary School (Zambia); Solusi Adventist Secondary School (Zimbabwe); Solusi University (Zimbabwe); Tanzania Adventist Seminary and College (Tanzania); University of Eastern Africa Baraton (Kenya); Wollega Adventist Academy (Ethiopia).

Hospitals and Sanitariums: Adventist Health Centre Lilongwe (Malawi); Blantyre Adventist Hospital (Malawi); Gimbie Hospital (Ethiopia); Heri Adventist Hospital (Tanzania); Ishaka Adventist Hospital (Uganda); Kanye Hospital (Botswana); Kendu Adventist Hospital (Kenya); Lusaka Adventist Clinic (Zambia); Malamulo Hospital (Malawi); Mwami Adventist Hospital (Zambia); Seventh-day Adventist Health Services (Kenya); Yuka Adventist Hospital (Zambia).

Publishing Houses: Africa Herald Publishing House (Kenya); Ethiopian Advent Press (Ethiopia); Malamulo Publishing House (Malawi); Tanzania Adventist Press (Tanzania); Upper Nile Press (Uganda); Zambia Adventist Press (Zambia).

For the history of the Seventh-day Adventist work in the Eastern Africa Division, see the specific names of the countries in the area.

Division Presidents: Bekele Heye, 1981—1991; L. D. Raelly, 1992— .

Eastern Asia Division

EASTERN ASIA DIVISION. *See* [Asiatic Division](#); [Far Eastern Division](#).

Eastern Canadian Missionary Seminary

EASTERN CANADIAN MISSIONARY SEMINARY. *See* [Kingsway College](#).

Eastern Canadian Union Conference

EASTERN CANADIAN UNION CONFERENCE. *See* [Seventh-day Adventist Church in Canada](#).

Eastern Caroline Islands

EASTERN CAROLINE ISLANDS. *See* [Guam and the U.S. Trust Territory of the Pacific Islands](#).

Eastern Colorado Academy

EASTERN COLORADO ACADEMY. *See* [Campion Academy](#).

Eastern Colorado Conference

EASTERN COLORADO CONFERENCE. *See* [Colorado Conference](#).

Eastern Highlands Simbu Mission

EASTERN HIGHLANDS SIMBU MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

Eastern Highlands Training School

EASTERN HIGHLANDS TRAINING SCHOOL. *See* [Kabiufa Adventist High School](#).

Eastern New York Academy

EASTERN NEW YORK ACADEMY. *See* [Union Springs Academy](#).

Eastern New York Conference

EASTERN NEW YORK CONFERENCE. *See* [New York Conference](#).

Eastern Oregon Mission

EASTERN OREGON MISSION. A unit of church organization existing from 1910 to 1911 embracing the counties of Morrow, Gilliam, Sherman, Wasco, Crook, Wheeler, Grant, Harney, and Lake in Oregon. It was set off in 1910 from the Upper Columbia Conference as a mission by the North Pacific Union Conference. In September 1911 it was decided to distribute this territory among the Western Oregon, Upper Columbia, and Southern Oregon conferences.

Eastern Publishing Association

EASTERN PUBLISHING ASSOCIATION. *See* [Middle East Press](#).

Eastern Solomon Islands Mission

EASTERN SOLOMON ISLANDS MISSION. *See* [Solomon Islands](#); [South Pacific Division](#).

Eastern Training School

EASTERN TRAINING SCHOOL. *See* [Seventh-day Adventist School \(Singapore\)](#); [Southeast Asia Union College/Southeast Asia Adventist Seminary](#).

Eastern Uganda Field

EASTERN UGANDA FIELD. *See* [Eastern Africa Division](#); [Uganda](#).

Eastern Ukrainian Conference

EASTERN UKRAINIAN CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Eastern Union Conference

EASTERN UNION CONFERENCE. A North American administrative unit that existed for less than a year. In the organization of union conferences voted by the General Conference session of 1901, the territory of the old General Conference District no. 1 (12 conferences and missions: Maine, Vermont, New England, New York, Pennsylvania, Atlantic, Chesapeake, West Virginia, Virginia, Quebec, Maritime Provinces, and Newfoundland) became the Eastern Union Conference. In its first session, November-December 1901, its Canadian territory was separated to form, with Ontario, the Canadian Union Conference, and the rest was renamed the Atlantic Union Conference.

Eastern Zimbabwe Field

EASTERN ZIMBABWE FIELD. *See* [Zimbabwe](#).

Eastman, William Walter

EASTMAN, WILLIAM WALTER (1867—1957). Publishing secretary. Ordained in 1897, he served in the publishing work in Nashville, Tennessee, and for some years as publishing secretary in the Texas Conference. From 1914 to 1930 he was associate publishing secretary of the General Conference. He later served as pastor of several churches in the Washington, D.C., area.

Ebeye Seventh-day Adventist High School

EBEYE SEVENTH-DAY ADVENTIST HIGH SCHOOL. A coeducational day school on the senior high school level operated by the Guam-Micronesia Mission of Seventh-day Adventists. It is located in the Kwajalein atoll, part of the republic of the Marshall Islands.

Educational work began on Ebeye in 1981 when a K-6 school was operated. The following year this was expanded into a K-9 school, and each successive year another grade was added, until in 1985 it became a full 12-grade high school, the first high school on this atoll. The spring of 1986 marked the first high school graduation experienced on Ebeye.

The institution serves as a true mission school, serving a community of about 12,000, where SDA students comprise only about 2 percent of the student body. Instruction is in English, the students' second language, and the teaching staff consists of SDA volunteers. The present enrollment (1993) is 230. Each year some students are baptized as a result of the ministry of this mission school, and these comprise about one third of the church membership.

The high school began under the direction of Jack Penner, who served as the first principal in 1982, the year the high school was started with grade 9.

Principals: Jack Penner, 1982; Steven Krunich, 1983; David Reynolds, 1984—1985; Verlin Leer, 1986—1987; William Fralick, 1988— .

Eccles, John

ECCLES, JOHN (1850—1902). Pioneer Seventh-day Adventist medical missionary in Central America. He was born at Madras, India, of Irish parentage. When he was about 13 years of age his parents moved to Canada. From there he went to Michigan several years later. Entering Battle Creek Sanitarium as a patient in 1877, he became acquainted with the SDA message and was baptized. Shortly after that he married Martha Crane, of Sheboygan, Michigan. After working eight years at Battle Creek Sanitarium and several years elsewhere as a nurse, he entered the medical school of the University of Pennsylvania and graduated as a physician three years later, in 1896. In March 1900 he and his wife went to the Central American Mission Field as self-supporting Adventist medical missionaries and settled on the island of San Andrés, Colombia. From there he visited settlements along the coasts of Panama and Costa Rica. In September 1901 he fell ill of septicemia and died in January 1902 at the United Fruit Company's hospital at Bocas del Toro, Panama.

Echo Publishing Company

ECHO PUBLISHING COMPANY. *See* [Signs Publishing Company](#).

Eckenroth, Melvin K.

ECKENROTH, MELVIN K. (1914—1975). Educator, evangelist, departmental chair, pastor, administrator. A native of Pennsylvania, he was orphaned at an early age and left in the care of his maternal grandmother. By the age of 13 he was preaching in local churches and meeting houses. After graduating from Shenandoah Valley Academy, where he early showed leadership ability, he enrolled at Washington Missionary College (now Columbia Union College). He arrived with 38 cents in his pocket, ready to commit his life to Christian endeavor. As a college senior he transferred to Emmanuel Missionary College (now Andrews University), from which he graduated in 1937. Subsequently he received his master's and Bachelor of Divinity degrees from the SDA Theological Seminary and his doctoral degree from Howard University.

In 1938 Eckenroth married Margaret Hope Lawry and that same year began his ministry as pastor of a 13-church district in Indiana. This was followed by pastorates in Florida and Michigan.

He later served as an evangelist in Minnesota, and in 1947 joined the General Conference Ministerial Association as an associate secretary, to that time the youngest person ever called to the General Conference. From 1951 to 1958 he was chair of the Department of Field Ministries at the Adventist Theological Seminary and also the teacher of Graduate Overseas Extension Schools for the church. During this time he became known as “Mr. Evangelism” around the world.

In 1959 he was called to be president of the New Jersey Conference, and four years later joined the faculty of Columbia Union College as chair of the Department of Religion and Philosophy, a position he held until his death.

During his years of service he wrote widely for church publications. He is listed in *Who's Who in American Education*, *Directory of American Scholars*, *Distinguished American Educators*, *Distinguished Americans of the South*, and *Who's Who in Maryland*.

École Adventiste

ÉCOLE ADVENTISTE. *See* [Senegal](#).

École Adventiste d'Ankazambo

ÉCOLE ADVENTISTE D'ANKAZAMBO. *See* [Ankazambo Adventist School](#).

École de Songa

ÉCOLE DE SONGA. *See* [Songa Institute](#).

École des Sciences Infirmières de Mugonero

ÉCOLE DES SCIENCES INFIRMIÈRES DE MUGONERO. *See* [Mugonero School of Nursing Science](#).

École la Perseverance de Boissard

ÉCOLE LA PERSEVERANCE DE BOISSARD. *See* [Perseverance Boissard School](#).

École Toussaint Louverture

ÉCOLE TOUSSAINT LOUVERTURE. *See* [Cap-Haitien Adventist Academy](#).

Ecuador

ECUADOR. A republic situated on the northwest coast of South America, bounded on the south and east by Peru, on the north by Colombia, and on the west by the Pacific Ocean, with an area of about 105,000 square miles (270,670 square kilometers), according to the United Nations Statistical Office, though Ecuador claims an additional 112,000 square miles (290,000 square kilometers) held by Peru. Ecuador's population (1994) is 10.7 million. Since the Spanish conquest the Ecuadorians have been predominantly Roman Catholic, and the country traditionally has been one of the strongholds of Catholicism in Latin America. Though church and state are separate, the state still retains strong ties with the Vatican. It was estimated (1991) that there are approximately 54,000 Protestants in the country. The official language is Spanish, which is spoken by 93 percent of the people, the remaining 7 percent speaking Quechua and other Indian languages. Some of the Indian tribes, such as the Jivaros and Aucas, live in primitive conditions.

Topographically Ecuador is divided into three distinct regions: (1) the *Costa*, a low, rolling coastal plain between the Pacific Ocean and the Andes; (2) the *Sierra*, formed by two parallel ranges of the Andes running north and south the length of the country, with a valley 70 to 180 miles (110 to 290 kilometers) wide between, where the bulk of the people live; and (3) the *Oriente*, which consists of humid jungles in the upper Amazon basin. The climate varies with the region; the eastern lowlands are hot and rainy, the highlands are temperate the year around, and the coastal plain is hot and humid from January to May and cool and dry throughout the rest of the year. The economy of the country is basically agricultural and pastoral. About 25 percent of the working population are employed in handicrafts and manufacturing.

Historical Background

Historical Background. The territory that is now Ecuador was inhabited originally by Indian tribes that came down from Central America. During the first half of the fifteenth century these tribes formed the kingdom of Quito, which after a bitter struggle was incorporated into the Inca Empire in 1493. Francisco Pizarro, the Spanish conqueror, began his conquest of the Inca Empire by landing with his forces at the Bay of San Mateo in Ecuador in 1531. In 1534 Sebastian de Belalcázar (Benalcázar), one of Pizarro's lieutenants, completed the conquest of the part of the Inca Empire that is now Ecuador and incorporated it into the viceroyalty of Peru. But being situated between this viceroyalty and that of New Granada, the territory was transferred from one to the other several times during the colonial period.

For many years the spirit of revolt, engendered by centuries of Spanish oppression, gave rise to a series of unsuccessful rebellions. The turning point in the struggle for independence was reached when the patriots gained control of Guayaquil in 1820, but it was not until the victory of Pichincha (May 24, 1822) that José de Sucre, at the head of the Ecuadorian army, with the assistance of troops from the neighboring countries, was able to throw off

the Spanish yoke. It then joined Bolívar's short-lived republic of Greater Colombia (Gran Colombia), which embraced the territory of the former viceroyalty of New Granada and Peru. This republic lasted less than a decade, and on May 13, 1830, Ecuador declared its independence.

The next 30 years of Ecuadorian history were turbulent politically, reaching a climax between 1845 and 1860, when five different presidents succeeded one another in office and the constitution was changed several times. Finally a strong leader, Gabriel Garcia Moreno, emerged, who served as president for two periods (1861—1865 and 1869—1875). An austere Roman Catholic, he sought peace and consolidation for his country by strict religious discipline. The Roman Catholic Church was invested with complete control of education, and a concordat with the Vatican (1863) guaranteed to the church a large measure of control in civil affairs.

However, in spite of his assumed dictatorial powers, Moreno was unable to suppress the growing spirit of liberalism, which continued to develop after his second administration, and reached a climax in the revolution led by General Eloy Alfaro (1895), a liberal. This political turnover split the country into two main camps, which have persisted since, with the liberals dominating the coastal plain and the Catholic conservatives dominating the highlands. The result has been a succession of weak liberal administrations, which have not been able to enforce the religious freedom guaranteed in the constitution. However, recent Ecuadorian history has shown slow but steady progress toward democratic ideals and toward greater stability in government.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Until 1985 Ecuador was part of the Ecuador Mission, a part of the Inca Union Mission. After that up until Jan. 6, 1993, the Ecuador Mission was a detached mission in the South American Division. On Jan. 7, 1993, Ecuador was divided into two missions. Statistics (1992) for Ecuador: churches, 41; members, 18,800; elementary schools, 11; ordained ministers, 20; licensed ministers, 13; credentialed missionaries, 17; teachers, 67. North Ecuador Mission headquarters are at Quito and South Ecuador Mission headquarters are at Guayaquil.

Institutions

Institutions. Ecuador Adventist Academy; Pacific Adventist Academy; Quito Adventist Academy; Quito Adventist Clinic.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* The first SDA to come to Ecuador was Thomas H. Davis, a colporteur, who arrived in Guayaquil with his family about Aug. 30, 1904, and went to work selling SDA publications. On Nov. 7, 1905, George W. Casebeer, a minister, arrived with his wife to take charge of the interest aroused by Davis's work. A few months after Casebeer's arrival the South American Union Mission recommended that Ecuador be separated from the West Coast Mission (Chile, Bolivia, Peru, and Ecuador) and be made a separate mission, with Casebeer as its superintendent. The prospects for SDA

work looked bright as in various places doors opened. Many seemed interested and several were keeping the Sabbath. The first convert to be baptized was C. E. Yepez, whom J. W. Westphal baptized at Ambato about the middle of 1907 (*Review and Herald* 84:18, Sept. 26; 84:14, Dec. 12, 1907). In a short time an English language school was opened.

The first blow to this encouraging prospect was the death of Mrs. Davis at Ambato on July 16, 1907. Soon afterward unrelenting persecution broke out. Added to these perplexing circumstances were the political instability of the country and the unhealthy climatic conditions along the coast. Before the end of 1908 both the Casebeer and the Davis families left the country and accepted calls to work in Chile. Their places were taken by Octavio Navarrete, a colporteur, and William Steele, who was appointed mission director. A short time later William W. Wheeler, a minister and practical nurse, arrived with his wife, but in a few months Mrs. Steele's illness forced the family to leave the country. They were replaced by John Osborne and his family, who arrived in Ecuador shortly before October 1910.

Early in 1911 Wheeler baptized what appears to be the second Ecuadorian convert, a "Brother Espinoza, of Machala" (*Revista Adventista* 11:10, April 1911). Slowly the work seemed to be gaining a foothold so that by the middle of the year a mission church of some seven or eight members, composed of the Sabbathkeepers in all of Ecuador, was organized (*ibid.* 11:10, July 1911). But again there were reverses. Before the end of 1911 both Osborne and Wheeler were taken ill with tropical diseases, and although Osborne recovered sufficiently to stay on for a time, Wheeler was compelled to leave Ecuador.

The Osbornes were joined by César Lopéz of Peru and Santiago Mangold of Argentina early in 1912, and on June 15 of that year what appears to be the first local Seventh-day Adventist church in Ecuador was organized in Quito with eight members (*ibid.* 2:8, October 1912). Again hopes revived that SDA work would prosper in Ecuador, but they were soon dashed when Mrs. Mangold became ill and died, and before the end of 1913 her husband and little daughter had to return to Argentina. For a time the Osbornes were the only foreign workers in Ecuador.

In the summer of 1914 two more missionary families arrived—C. E. Knight, originally from the United States, and Enrique Mangold of Argentina. Knight took over the superintendency of the mission from Osborne, who had been weakened by disease, and Mangold led in the canvassing work. However, their work was seriously hampered by a revolution that lasted for more than two years and by illness caused by unhealthy climatic conditions (*ibid.* 16:18, March-April 1916). SDA work in Ecuador came to a virtual standstill for the next several years. In 1916 there were 23 SDAs in the country; by 1921 this number had decreased to 20.

Later Developments. In 1921 Orley Ford, who had been working among the Indians of Peru for several years, was sent to Ecuador, where he began work among the Indians of Lake Colta, near the city of Riobamba, early in 1922. The work was popular with the Indians and with the government, but no converts were made, so that by 1924 SDA membership in Ecuador had dwindled to 17, and the foreign workers had decreased to two. Writing in the *Revista Adventista* of Nov. 12, 1928, Ford said: "For many years the work in Ecuador has progressed under serious difficulties and seeming failure, and the workers, on encountering the wall of opposition that rose up before them, have become discouraged" (p. 10). But a break came when in 1927 G. A. Schwerin arrived with his family to do evangelistic work.

As a result of his work the membership, which stood at only 31 in 1927, more than doubled to 65 in 1928.

On Jan. 10, 1929, the Ford and Schwerin families, who were vacationing together at Colta Lake Mission Station, narrowly escaped death in an Indian uprising against Whites. Later that same year the Ford family came close to death at the hands of a fanatical mob in the town of San Miguel, Bolívar province.

By 1931 membership in Ecuador climbed to 108, and although for the next 10 years the figure remained around 120, there was never any doubt that SDA work in Ecuador had come to stay. In 1941 the foundations of the first SDA church building in Ecuador were laid in Quito.

Beginning with 1943, membership in Ecuador began to climb steadily. From 143 in that year the number increased to 262 in 1949. But the most significant rise in membership came after a series of evangelistic meetings held by Walter Schubert in the city of Guayaquil in 1950. At the end of that year membership stood at 395. By 1957 there were 1,035 members; in 1963, 1,639; in 1973, 4,236; and in 1992, 18,800.

Educational Institutions. In 1991 SDAs had three secondary schools in Ecuador. Ecuador Mission Academy, established at Guayaquil in 1961, is now a boarding academy known as Colegio Adventista del Ecuador (Ecuador Adventist Academy). There also are two day academies, one in Quito and the other in Guayaquil.

Medical Work. The Clínica Adventista de Quito (Quito Adventist Clinic), inaugurated in February 1961, is the only SDA medical institution in Ecuador. In 1990 property was purchased 37 miles (60 kilometers) from Quito on which a Better Living center was built in 1993.

Ecuador Adventist Academy

ECUADOR ADVENTIST ACADEMY (Colegio Adventista del Ecuador). A boarding academy on the senior high school level, owned and operated by the Ecuador Mission. It is located on a 407-acre (165-hectare) property, 90 miles (145 kilometers) west of the capital city of Quito, about 160 miles (260 kilometers) north of Guayaquil and about nine miles (14 kilometers) from Santo Domingo de los Colorados. It is in a forest area, at an altitude of between 2,000 and 2,500 feet (610 and 760 meters) above sea level. Its climate is quite tropical and humid.

The school was first opened in Guayaquil as a day academy in 1961, and was moved to its present location in 1968. Since that time an attractive little campus has been developed, including an expanding boys' dormitory, a girls' dormitory, a multipurpose kitchen and dining room, an administration building, and two classroom buildings.

A yucca starch industry operated for a while, but had to be closed. There is a carpentry and a repair shop.

Principals: Nathan Merkel, 1968—1971; Grover Rose, 1971—1973; Bert Elkins, 1974; Augusto Rivas, 1975—1977; Hector Palacios, 1978—1979; Augusto Rivas, 1980—1983; Jaime Penna, 1984—1987; Augusto Rivas, 1987—1989; Hector Palacios, 1990— .

Ecumenism

ECUMENISM. From the Greek *oikoumenē*, “the inhabited world,” “the whole world,” and thus “universal.” Generally “ecumenism” is associated with the movement to bring the Christian churches together in united action and belief, and eventually in some form of organic union. However, as the end of the second millennium approached, the goal of most “ecumenists” was no longer organic unity, but “visible unity.” *Oikoumenē* occurs 15 times in the NT, as, for example, in [Luke 2:1](#) of the extent of the Roman registration mentioned and in [Matt. 24:14](#) of the extent of the preaching of the gospel. During the nineteenth and early twentieth centuries Protestant ecumenical efforts began to focus on social service and foreign missions, through such organizations as the YMCA (founded in London in 1844), the Evangelical Alliance (formed in London in 1846), the Federal Council of Churches (in America, 1900), and Christian World Communions, such as the Lutheran World Federation, World Methodist Council, Baptist World Alliance, and what is called the World Alliance of Reformed Churches. The world Missionary Conference at Edinburgh, Scotland, in 1910 is often referred to as the first important step in the ecumenical movement. Two Seventh-day Adventist delegates participated, including W. A. Spicer, secretary of the General Conference. Significant also was the International Missionary Council that met at Jerusalem in 1928, and at Madras in 1938. Since that time, ecumenism has focused on the home front. The organized ecumenical movement developed in three major streams: International Missionary Council, Faith and Order, and Life and Work. The Faith and Order Movement met at Lausanne, Switzerland, in 1927 and at Edinburgh in 1937. The other movement, known as Life and Work, had been sponsored since 1920 by Nathan Söderblom, the Lutheran archbishop of Uppsala, Sweden. Life and Work conferences were held at Stockholm, Sweden, in 1925 and at Oxford, England, in 1937. Ecumenical cooperation for Christian youth was considered at Oslo in 1947, and this was followed by a series of World Christian Youth conferences and the World Council for Christian Education.

The capstone of ecumenical effort came with the creation of the World Council of Churches (WCC) at Amsterdam in 1948 when the Faith and Order and Life and Work movements merged. The World Council met again at Evanston, Illinois, in 1954. The only requirement for membership in the World Council in those early years was acceptance of “our Lord Jesus Christ as God and Saviour.”

At the New Delhi Assembly of the WCC in 1961, there were delegates from 197 member churches representing 300 million Christians in 90 countries. The Greek Orthodox Church already was a member of the council, and the Russian Orthodox Church, with 50 million members, was accepted for membership together with some other Orthodox churches. The International Missionary Council merged with the WCC at that time. The original simple prerequisite for membership was enlarged to read: “The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to Holy Scripture and therefore seek to fulfill together their common calling to the glory of one God, the Father, Son and Holy Spirit.”

This change was necessary in order to incorporate the Orthodox churches. Many Protestants doubt that organic unity is possible without theological unity, and fear that the attempt to present a united message to the world under such circumstances is contrary to the Protestant concept of the individual interpretation of Scripture. Ecumenism does not have the undivided support of the laity. However, the ecumenical movement has been gradually bringing some churches together in formal union ("union churches"), as well as in less formal but united action through such organizations as the National Council and the World Council of Churches. There are more than 100 national councils of churches, most of them associated with the WCC. The Roman Catholic Church is a member of more than one-third of these councils.

Several major Protestant denominations are not members of the World Council, including the Southern Baptist Convention, the Seventh-day Adventist Church, the Lutheran Church-Missouri Synod, and the great majority of Pentecostal churches. The Catholic Church appointed observers to attend the New Delhi meeting, this being the first official ecumenical gesture of the kind on the part of the Vatican, although unofficial Roman Catholic observers have attended most of the major ecumenical gatherings since the Edinburgh meeting in 1937.

Formerly aloof from matters of ecumenical concern, or even quite openly hostile (several warnings were issued by the Vatican), the Roman Catholic Church began to take an active interest in the ecumenical movement in connection with Vatican Council II, under Pope John XXIII, who appointed a Secretariat for the promotion of Christian Unity to promote closer relations with the non-Catholic churches. Through this Secretariat, which now has been upgraded to the level of a Council, arrangements were made for Protestant observers to attend the council and for them to express their opinion on matters before the council. A decree promulgated by Session III of the council, entitled "On Christian Unity," outlined the Catholic approach to the problem. Early in 1965 the World Council of Churches appointed a working group to enter into formal dialogue on matters of mutual interest and concern, with a similar group to be appointed by the Secretariat for the Promotion of Christian Unity.

However, high-ranking Catholic spokespersons have made it clear that Catholic concessions to facilitate unity cannot alter either the magisterium (the teaching authority of the church) or the papacy (its governing authority). Therefore, structural rapprochement between Protestantism and Catholicism will involve Protestantism's ultimate acceptance of the doctrine and authority of the Roman Catholic Church, including the primacy of the pope. The many and far-reaching concessions the Catholic Church is able and willing to make in order to bring about the reunion of Christendom will not affect the essential substantive factors that constitute *the* Catholic Church.

The General Conference Committee has never voted an official statement regarding the Seventh-day Adventist relationship to the ecumenical movement as such. A book has been written dealing at length with the subject (B. B. Beach, *Ecumenism-Boon or Bane?* [Review and Herald, 1974]), and a number of articles have appeared over the years in SDA publications, including the *Adventist Review*. Thus, while there is not exactly an official position, there are clear indications regarding the Seventh-day Adventist viewpoint.

Generally it can be said that, while the Seventh-day Adventist Church does not completely condemn the ecumenical movement and its main organizational manifestation, the World Council of Churches, it has been critical of various aspects and activities. Few would

wish to deny that ecumenism has had laudable aims and some positive influences. Its goal is visible Christian unity. No SDA can be opposed to the unity Christ Himself prayed for. The ecumenical movement has promoted kinder interchurch relations with more dialogue and less diatribe and helped remove unfounded prejudices.

Through its various organizations and activities, the ecumenical movement has provided more accurate and updated information on churches, spoken for religious liberty and human rights, combatted against the evils of racism, and drawn attention to socioeconomic implications of the gospel. In all this the intentions have been good and some of the fruit palatable. However, in the total picture the banes tend to outweigh the boons.

On the basis of Bible prophecy and the writings of Ellen G. White, SDAs anticipate the eventual success in some form or another of the ecumenical movement, both in eliminating the divisions of Protestantism and in reuniting Christendom by bridging the gulf that separates non-Catholic communions from Rome. The ecumenical movement will then become a concerted effort to unite not only Christians but also the entire world and to secure universal peace and security by enlisting the power of civil government in a universal religiopolitical crusade to eliminate all dissent. Seventh-day Adventists envision this crusade as the great apostasy to which John the revelator refers as “Babylon the great.” They understand also that God’s last message of mercy to the world prior to the return of Christ in power and glory will consist of a warning against this great apostate movement, and a call to all who choose to remain loyal to Him to leave the churches connected with it. (See [Rev. 13:15—17](#); [14:6—11](#); [16:12—14](#); [17:1—6](#); [18:1—4](#); [GC 444, 445, 573, 588, 589, 615.](#))

F. D. Nichol, editor of the *Review and Herald*, has summarized the SDA attitude toward the ecumenical movement thus: “We can heartily agree with World Council leaders that the endless divisions in Christendom are a tragedy. Accordingly, we must agree that it is laudable to seek to remove these divisions and thus produce unity. That far we can go with them in their reasoning.

“We doubt the wisdom of the method they are employing to secure unity. And we take issue with the evident assumption that underlies their thinking; namely, that if the various religious bodies will adjust their government and doctrines here and there, they can be fitted together harmoniously. We believe that true unity is possible only in terms of Bible truth, and that any unity short of that is a deception. . . . God’s true church in the world must be distinguished first and above all else by its devotion to the revealed will of God as found in the Holy Scriptures” (*Review and Herald* 131:14, Sept. 23, 1954).

In an editorial entitled “Why We Cannot Join” (*ibid.* 142:15, Mar. 18, 1965), Nichol explained why Seventh-day Adventists decline to participate in such organizations as the National Council of Churches: “At the heart of the ecumenical movement is the policy to soft-pedal what its communicants cannot agree on. How else could such a movement gain cohesion or make progress at all? At the very heart of the Advent movement is the conviction that we should emphasize our distinctive doctrines. . . . True, we hold certain prime Christian doctrines in common with all other Christian people, but let us never forget that it is not our theological points of agreement but our points of difference that justify our existence as a separate people. And it is only as we keep those points of difference clear that we protect against blurring out the edges of Adventism in a disordered world.”

A person’s attitude toward ecumenism will be determined by the individual’s concept of the nature of the church. Seventh-day Adventists believe that all sincere Christians, of

whatever communion, constitute the people of God. But they believe also that the SDA Church has been given a special message for the world in this generation—the message of Christ’s imminent, personal, visible return to earth in power and glory to establish His universal, righteous, eternal reign, and of preparation for that event—and that eventually, sincere Christians everywhere will recognize the validity of this message and of the Seventh-day Adventist Church as God’s remnant church. SDAs welcome Christian fellowship with other denominations but believe that the message with which they have been entrusted is for the entire world, and that the proclamation of this message is not compatible with membership in the World Council of Churches. Furthermore, in view of their conviction that the message they have to give must go to all the world, they could not accept the assignment of a limited area for missionary work. They regret that their sense of world mission makes membership in the National Council and the World Council impracticable. However, SDAs seek to work in fellowship with other Christians in every way that does not involve a compromise of what they understand to be their mission as a people.

SDAs are concerned regarding not only the ecumenical understanding of unity, but the approach of many ecumenists, especially in the setting of the World Council of Churches, to belief, understanding of Scripture and mission, sociopolitical responsibility, and eschatology.

Should SDAs cooperate ecumenically? SDAs should cooperate insofar as the authentic gospel is proclaimed and crying human needs are being met. The Seventh-day Adventist Church wants no entangling memberships and refuses any compromising relationships that might tend to water down its distinct witness. However, SDAs wish to be “conscientious cooperators.” The ecumenical movement as an agency of cooperation has acceptable aspects; as an agency for organic unity of churches, it is much more suspect.

Back in 1926, long before ecumenism was in vogue, the General Conference Executive Committee adopted an important statement that is now a part of the General Conference *Working Policy* (075). This declaration has significant ecumenical implications. The concern of the statement was for the mission field and relationships with other “missionary societies.” However, the statement has now been broadened to deal with “religious organizations” in general. It affirms that Seventh-day Adventists “recognize those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world, and . . . hold in high esteem Christian men and women in other communions who are engaged in winning souls to Christ.” In the church’s dealings with other churches, “Christian courtesy, frankness, and fairness” are to prevail. Some practical suggestions are made in order to avoid misunderstandings and occasion for friction. The statement makes it very clear, however, that the “Seventh-day Adventist people” have received the special “burden” to emphasize the Second Coming as an event “even at the door,” preparing “the way of the Lord as revealed in Holy Scripture.” This divine “commission” makes it, therefore, impossible for SDAs to restrict their witness “to any limited area” and impels them to call the gospel “to the attention of all peoples everywhere.”

Experience has taught that generally the best relationship to the various councils of churches (national, regional, world) is that of observer-consultant status. This helps the church to keep informed and to understand trends and developments. It helps to know Christian thinkers and leaders. SDAs are provided the opportunity to exert a presence and make the church’s viewpoint known. Membership is not advisable. Those ecumenical

organizations are usually not “neutral.” They often have quite specific goals and policies, and play sociopolitical advocacy roles.

Today the World Council of Churches has as its goal not so much organizational union as “mutual recognition.” What this means is that the different churches and denominations are to recognize each other’s baptism, Communion service (Eucharist), and ordained ministry. During the last decade of the twentieth century a key ecumenical term is *koinonia*, that is, communion, fellowship, cooperation, and caring partnership.

It would appear that the organized ecumenical movement reached a pinnacle of enthusiasm and influence in the late sixties, in the immediate aftermath of Vatican II. Since then the WCC has gone into a period of ecumenical doldrums and even decline. Much ecumenical activity now takes place outside of the WCC on the local level in the form of unstructured interdenominational youth and lay Bible study and prayer groups, fellowships, and community service endeavors.

Editorial Safeliz

EDITORIAL SAFELIZ. *See* [Safeliz Publishing House](#).

Editura Curierul Adventist

EDITURA CURIERUL ADVENTIST. *See* [Romanian Adventist Publishing House](#).

Edezioni A.D.V. L'Araldo della Verità

EDEZIONI A.D.V. L'ARALDO DELLA VERITÀ. *See* [Italian Publishing House](#).

Edmed, Herbert John

EDMED, HERBERT JOHN (1864—1934). Evangelist, administrator, and missionary. He was born in Surrey, England, and while in his teens went to South Africa in an effort to build up his health. He became interested in Seventh-day Adventist teachings through reading a copy of Daniel and the Revelation sold to him by one of the pioneer colporteurs. Shortly after reading the book he attended a series of meetings by I. J. Hankins, and was baptized. He was married in 1890, and shortly after that opened a hardware store.

While visiting South Africa a few years later, S. N. Haskell was deeply impressed by Edmed's capabilities and persuaded him to enter the ministry. In spite of a depression, Edmed was able to sell his business profitably within three weeks. His first duties were pastoral and evangelistic. He held meetings in many of the principal cities and towns of South Africa, establishing groups of converts, which later became strong churches. Edmed was president of two conferences—the Natal Transvaal Conference and the Cape Conference.

He was ordained by W. W. Prescott in 1912. Except for several years in England as Bible teacher at Stanborough (now Newbold) College, he spent the rest of his working years in the West Indies. For a few years he served as an executive, and after that as pastor of various churches.

Edmer School

EDMER SCHOOL. A coeducational mission day school operated at Georgetown, Grand Cayman, Cayman Islands, West Indies, by a local school board. The 1993 enrollment was 67, with a teaching staff of five.

The school was named in memory of Mrs. Clara Edmer and George Merren, two early Seventh-day Adventist believers in the Cayman Islands who made substantial contributions to the support of Christian education.

Edmer School was founded in September 1968 as a junior high school, with permission to add forms until senior high school status was achieved. Edmer gained high school status, but discontinued operating as a high school in 1986, when the government of the Cayman Islands opened a middle school, attracting a number of students who had been attending the Edmer High School.

Principals: Mrs. J. Peace (acting), 1968—1969; Carl Henry, 1969—1970; Mrs. J. Peace, 1970—1971; R. Rose, 1971—1972; H. Shand, 1972—1973; L. V. McMillan, 1973—1974; V. Cato, 1974—1977; D. Tatum, 1978—1982; R. Rose, 1982—1983; Mrs. L. Smith, 1983—1986; K. Adderley, 1986—1987; G. Coke, 1987—1988; C. McLaughlin, 1988— .

Edo-Delta Mission

EDO-DELTA MISSION. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

Edson, Hiram

EDSON, HIRAM (1806—1882). A layman (later ordained) of Port Gibson, New York, the pioneer responsible for introducing, among those who became Seventh-day Adventists, the fuller understanding of the sanctuary and its cleansing. Edson was a respected Methodist steward in 1843 (or possibly 1844), when he accepted the message of the imminent Second Advent. As the Millerites' day of expectation approached, he held evening cottage meetings in his home. On Oct. 22 he invited the people to come to the last meeting, and bade goodbye to those who declined, never expecting to meet them again. Concerning this meeting he said, "We looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment became a certainty. Our fondest hopes and expectations were blasted" (Hiram Edson, fragment of a manuscript on his "Life and Experience," fol. 8v).

But Edson kept musing in his heart: "My advent experience has been the richest and brightest of all my Christian experience. . . . Has the Bible proved a failure? Is there no God, no heaven, no golden city, no Paradise?" (*ibid.*, fols. 8v, 9r).

After waiting and weeping until dawn, many of the Advent believers slipped away to their desolate homes. To some of those who remained Edson said, "Let us go to the barn" (*ibid.*, fol. 9r). They went into the almost-empty granary and prayed until the conviction came that their prayers had been heard and accepted, and that light would be given and their disappointment explained.

Later Edson said to one of his companions, "Let us go and see, and encourage some of our brethren" (*ibid.*, fol. 9v; according to Loughborough this second man was O.R.L. Crosier). They shunned the road, perhaps to avoid scoffers, and crossed Edson's field, where the corn was still in the shock and the pumpkins were on the vines. Suddenly Edson stopped. As he stood there an overwhelming conviction came over him "that instead of our High Priest *coming out* of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time [an allusion to the parable of the bridegroom in [Matt. 25](#); see "[Midnight Cry](#)"]; in other words, to the Ancient of Days, to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding" (*ibid.*, fol. 9v).

Edson's mind was also directed to [Rev. 10](#), a chapter presenting the symbol of the sweet, then bitter, book. The Adventists' experience had indeed been as honey in their mouths. Now in the aftermath it had suddenly become as bitter as gall ([Rev. 10:9, 10](#)). The prophecy also indicated that they must testify again, and furthermore that when the seventh angel began to sound, the ark of his testament was seen in the temple of heaven ([Rev. 11:19](#)). These were the principal thoughts that coursed through Edson's mind as he stood there in rapt meditation. Meantime his companion—evidently Crosier—who had been accompanying him, likewise deep in study, suddenly noticed that Edson had stopped. He

called back, asking why he had paused. And Edson responded, “The Lord was answering our morning prayer, giving light with regard to our disappointment” (*ibid.*, fol. 10r).

That concept threw a floodlight upon their disappointment. Christ had indeed fulfilled what the type had actually called for. It would be a while before He would complete this cleansing of the sanctuary, and not until then would He come forth as king.

Edson, Crosier, and their mutual friend Dr. Franklin B. Hahn agreed to meet as a study group to search the Bible intensively along these lines. Their study continued for some months. Their joint conclusions were published in articles by Crosier in the *Day-Dawn* of March 1845 (which appears as part of the Mar. 26, 1945, *Ontario Messenger*), a number of issues of the *Day-Star* in late 1845, and the *Day-Star Extra* of Feb. 7, 1846, published in Cincinnati, Ohio.

Crosier’s presentation came into the hands of Joseph Bates, James White, and various other Eastern Adventists, and many readily accepted the position set forth. Thus was opened up correspondence between the New York trio and this New England group. Later a conference was appointed for Edson’s place to which these Eastern brethren were invited. White was unable to be present, but Bates attended, and converted Edson (and Hahn) to the seventh-day Sabbath. Edson had already caught certain glimpses of the Sabbath through his study of the sanctuary, the ark, and the Ten Commandments and through reading certain lines from T. M. Preble, but he had not yet seen its importance. This was the first public instance of joining in united relationship the sanctuary and Sabbath positions, two distinctive tenets of faith characterizing the slowly forming body of Seventh-day Adventists. A little later, in 1848, one of a series of important conferences was held in Edson’s barn.

Edson was not only a thoughtful Bible student and an earnest evangelistic helper but also a self-sacrificing contributor, putting his possessions into the upbuilding of the growing cause that he loved. He sold his farm in 1850 to help defray evangelistic expenses of the infant Sabbatarian movement. His next farm, in Port Byron, he likewise sold, two years later, and from the proceeds lent James White the money to purchase his printing press at Rochester.

Edson was ordained in 1855. Whether this ordination was understood at the time to be to a local or general ministry is not clear. He was awarded credentials in 1870. It was he who introduced young J. N. Loughborough to the Adventist ministry and traveled with him around the circuit of churches early in Loughborough’s ministry.

Educandário Espírito Santense Adventista

EDUCANDÁRIO ESPRÍTO SANTENSE ADVENTISTA. *See* [Espírito Santo Academy](#).

Educandário Nordestino Adventista

EDUCANDÁRIO NORDESTINO ADVENTISTA. *See* [Northeast Brazil Academy](#).

Education, Department of

EDUCATION, DEPARTMENT OF. In the General Conference, the branch that, with its director, associate directors, and staff, fosters and directs the worldwide Seventh-day Adventist educational system. The department counsels with the officers of the General Conference relative to educational matters and leads in formulating the major educational policies of the denomination; assists the General Conference Appointees Committee in selecting educational workers for overseas duty; makes recommendations to the General Conference Executive Committee relative to requests made by schools to offer programs on the tertiary level; issues promotional posters and leaflets; prepares annual analytical reports of the educational systems of SDA schools in various countries (known as the *World Report*) and assists school officials in evaluating the credits presented by foreign students through a publication known as *World Patterns of Seventh-day Adventist Education*; encourages teachers in maintaining high standards of instruction; develops standards for teacher education and issues; influences through its Board of Regents the standards and trends in secondary schools and tertiary schools, and accredits those that meet acceptable standards; conducts educational councils and workshops; maintains liaison with various governmental agencies that may affect the operation of SDA schools; publishes *The Journal of Adventist Education*, a professional periodical devoted to the interpretation of Christian education for the SDA teacher and school administrator; assists the schools and teachers in creating a strong spiritual atmosphere on the campuses of SDA schools in which children and youth may be nurtured in Christian growth; visits and inspects schools; assists in educational planning; and helps with educational meetings and councils in the various places around the world.

The director of the department is the chair of the Board of Regents.

Organizational units such as divisions, unions, and conferences each have an educational director.

History

History. The Department of Education goes back to 1887. Article II, section 1, of the constitution of that time states “the officers of this [General]Conference shall be a President, a Recording Secretary, a Corresponding Secretary, a Home Missionary Secretary, a Foreign Missionary Secretary, and an Educational Secretary, a Treasurer, and an Executive Committee of seven, of whom the President shall be one” (*Yearbook* [1888], p. 91).

Among the list of officers of the General Conference elected in November 1887 was “W. W. Prescott, Educational Secretary.”

In the revised constitution adopted in 1889, the Bylaws, Article I, section 4, defined the work of the educational secretary as follows: “The Educational Secretary shall have the general supervision of the educational work of the denomination. It shall be his duty to visit the different educational institutions; and he may, with the concurrence of the Executive

Committee, call teachers' institutes, when the circumstances seem to demand. It shall be his duty to suggest plans and devise means for the development of the educational work of the denomination. He shall also make a report to the General Conference at its sessions, of the progress of the work, and of the general standing of the educational institutions" (*ibid.* [1890], p. 116).

As the first educational secretary of the General Conference (1887—1897), W. W. Prescott, a graduate of Dartmouth College, gave vigorous leadership to the denomination's growing educational system, traveling back and forth across the continent promoting the cause of Christian education and counseling the boards and faculties of new schools. During part of his term as educational secretary he was also president of Battle Creek College (1885—1894) and the first president of two new colleges, Union College (1891—1893) and Walla Walla College (1892—1894). A principal in each of these three colleges cared for the daily administration of the school. He organized the first North American-wide teachers' institute for SDA educators, which met for six weeks in 1891 at Harbor Springs, Michigan, with more than 100 in attendance. Thirty had attended the first SDA teachers' institute held at Battle Creek, Michigan, June 21—26, 1888.

In 1897 the office of educational secretary was abolished by a change in the constitution, and the work of supervising the church's schools was assigned to the corresponding secretary of the General Conference. In the reorganization of 1901, by means of General Conference departments, a system was developed whereby the president of the General Conference and major officers could be assisted by full-time specialists in promoting and guiding various aspects of the church's life and activity.

Against this background the Department of Education was organized. The General Conference elected an educational committee of seven members who appointed their own chair and secretary. In the early years it was the secretary who reported to the General Conference session on the work of the department; the chair did not devote full time to the department, and sometimes did not even reside at the denomination's headquarters. However, when Frederick Griggs became chair (1904), that post became the major position, and he himself reported to the General Conference sessions. The provision for both a chair and secretary of the department continued until 1909, when Frederick Griggs, who had been chair since 1904, was appointed secretary of the department, and the position of chair was abolished. The new plan then adopted, under which the president of the General Conference is the head of all departments, has continued to the present. By 1914 an assistant secretary was added, and in following years associate and assistant secretaries were chosen to help carry the growing work of the department. The term *director* was substituted for *secretary* in 1974.

With minor variations resulting from financial problems or the capabilities and interests of the staff, since 1931 the organization of the department has been essentially as follows: the director of the department, who has general oversight of all departmental activities; and associate directors having specified responsibilities.

Under the reorganization of 1901 the duties of the Department of Education were outlined as follows:

- “1. To act as a committee of reference in relation to all educational matters.
- “2. To assist in an advisory way in supplying properly qualified teachers for the different schools.

“3. To suggest plans for promoting and properly representing the educational work at the camp meetings and other large gatherings.

“4. To act as a Book Committee in relation to the different educational books, providing for the securing and writing of books by suitable authors, and planning for the introduction of suitable books into our schools.

“5. To promote the development of church and conference schools in all fields” (tenth meeting of General Conference Committee, Battle Creek, Michigan, Apr. 25, 1901).

In 1903 the Department of Education called a nationwide conference of SDA educators at Union College, Lincoln, Nebraska, “to study all the phases of schoolwork which are general in character, and to devise and inaugurate plans that will be of universal application” (*General Conference Bulletin* [1903], p. 224). At that meeting “a general scheme for the organization of the school interests of our denomination was planned and adopted”; the Department of Education was asked to “advise and assist in the conduct of schools and to foster educational interests throughout the world” (*ibid.* [1909], p. 77). Plans were laid whereby each union and state conference would establish a department of education patterned after that of the General Conference. Each union conference was to establish a college or training school, and the local conferences were to assume responsibility for primary and intermediate schools.

The basic pattern then adopted for promoting and directing the SDA parochial (church school) system remains to the present. Within a few years after 1903, union and state conferences in North America set up departments of education, and a decade or two later, overseas Seventh-day Adventist conferences and missions had done likewise.

At various times since that first nationwide conference of SDA educators, the Department of Education of the General Conference has organized other conventions (some of them worldwide and some as joint councils with the Missionary Volunteer Department), which set the tone and direction of Christian education in the SDA denomination. The major conventions were held at Lincoln, Nebraska, 1903, 1904, and 1906; Berrien Springs, Michigan, 1910; St. Helena, California, 1915; Lincoln, Nebraska, 1917; Colorado Springs, Colorado, 1923; and Blue Ridge, North Carolina, 1937. The rapid increase in the number of schools and teachers has made it inadvisable to hold large conventions of that type in recent years.

The department assists the division departments of education in holding conventions and workshops in addition to holding at least one annual Institute for Christian Teaching in various world educational centers.

In 1993 the department functioned under the structure of a director, three associate directors, the editor of the *Journal of Adventist Education*, and three secretaries. The purposes and duties of the department are defined in the General Conference Working Policy and implemented through the following functioning committees and boards: General Conference SDA International Board of Education, Committee on Seventh-day Adventist Theological Education, and the Board of Regents.

Educational Secretaries of the General Conference: W. W. Prescott, 1887—1897; L. A. Hoopes, 1897—1901.

Departmental Secretaries (called chairmen until 1909 and directors since 1974): J. H. Kellogg, 1901—1902; W. W. Prescott, 1902—1903; L. A. Hoopes, 1903—1904; Frederick Griggs, 1904—1910; H. R. Salisbury, 1910—1913; J. L. Shaw, 1913—1915; Frederick

Griggs, 1915—1918; W. E. Howell, 1918—1930; C. W. Irwin, 1930—1933; W. E. Nelson, 1933—1936; H. A. Morrison, 1936—1946; E. E. Cossentine, 1946—1966; Charles B. Hirsch, 1966—1974; Walton J. Brown, 1974—1980; Charles R. Taylor, 1981—1985; George H. Akers, 1985—1990; Humberto M. Rasi, 1990— .

Education, Graduate, Commission on

EDUCATION, GRADUATE, COMMISSION ON. Two commissions set up in 1961: the Commission on Graduate Education in the North American Division; the Commission on Graduate Education in Overseas Divisions. Primary functions of these two commissions were to guide and coordinate the graduate program in the denomination's higher schools, to pass upon requests for curriculum expansion, and to make recommendations to the General Conference Committee pertaining to graduate work. The North American section was merged into the North American Division Commission on Higher Education in 1967.

The Commission on Graduate Education in Overseas Divisions became what is known as the International Board of Education.

Education, Seventh-day Adventist Philosophy of

EDUCATION, SEVENTH-DAY ADVENTIST PHILOSOPHY OF. All philosophies of education tend ultimately to rest on the concept of the nature of human beings that is held by the founders of that particular educational system. It has been truly said that until what people are born *as* and what they are born *for* is known, a system of education that will meet people's needs and help them achieve the purpose for which they are destined, or of which they are capable, cannot be planned. Many education philosophies are based on the assumption that human beings are born good, and that the purpose of education is to develop the good latent in children. This premise naturally leads to a child-centered or subject-centered philosophy of education. Certain other educational systems are built on the premise that children are born to serve the state, and that therefore the educational program is designed to shape the product entirely for the ends of the government.

Seventh-day Adventists base their philosophy of education on the belief that the ultimate purpose of human beings is to love and serve God and others, and that all instruction and learning must be directed toward helping them achieve that end.

The Bible clearly teaches that since the Fall all people are born with a tendency toward evil; this tendency has strengthened with the passing centuries. Because SDAs hold this religious concept, they have no faith in the perfectibility of humanity through natural means of instruction. Fallen humans cannot achieve the purpose for which they were created without a God-centered education that teaches them to open their minds to the unseen but all-powerful Spirit of God, the only agency that can bring a rebirth of the original nature and an enduring reformation of life habits and mental outlook. Ellen G. White, who was the denomination's first and major writer on educational theory, states this viewpoint: "To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life" (CT 49).

The same writer has set forth the basic educational philosophy of Seventh-day Adventists thus: "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (Ed 13).

Accordingly, one of the major objectives of the SDA school system is to bring about the salvation of young people through acceptance of and faith in Jesus Christ as their personal Saviour, and following that, to help them achieve growth in character so that they will become God-fearing, honest, stable, and productive members of society. The curricula in SDA schools are designed to instruct the students in a biblical view of the origin of life, of humanity's duty, and of humanity's destiny; and to safeguard them from errors arising from humanistic and materialistic worldviews.

In order that young people may attend school in an atmosphere conducive to spiritual development, contemplation, and study undisturbed by the distractions of cities, efforts have been made to locate SDA schools, and particularly the boarding schools, in rural areas in which the students may have numerous opportunities for the study of nature. It is hoped that they will recognize early that the physical world, with its orderly laws and processes, is the handiwork of the divine Creator and Sustainer of all life. Wherever possible, agricultural enterprises are carried on in connection with SDA schools, and students are encouraged to work in these. The philosophy behind this is the value in learning the secrets of growing things, and becoming aware of the fact that the earth is the source from which comes all food as well as the storehouse of all raw materials from which people fashion their implements and machines, build their homes and factories, and obtain sources of power.

In order to allow adequate physical development before children undertake the duties of the schoolroom, which tax the eyes and the emotions, the church urges parents to provide a good home environment for growing children and not to send them to school until they reach a minimum age of 7 years.

Seventh-day Adventists hold that it is a right of all children of SDA parents to receive a Christian education, and that although a major share of the responsibility for providing it rests upon the parents, the local church too bears a responsibility to see that all children of the church are provided as much education in SDA schools as a young person desires or as can benefit him or her.

Generally speaking, SDA elementary schools (*see Church School*) are operated by the local churches in cooperation with the local conferences, the secondary schools by the local (state) conferences, the colleges by the union conferences, and graduate schools by the General Conference. *See Schools, Seventh-day Adventist.*

SDAs recognize the right of the government to require that children be educated to an extent that will enable them to fulfill their duties as citizens. However, since God has given children to parents, and not to the state, the parents have the right to determine where and how their children are to be educated. SDAs appreciate and financially support the public schools of the countries in which they reside. They believe these schools are doing an excellent work, but hold that religious instruction should not be a part of the public school curriculum (*see Church and State*). Hence, even though the worldwide system of SDA schools is costly, SDAs finance it gladly, believing that the results justify whatever the cost may be. SDA parents are urged to send their children to denominational schools wherever they can be operated, but no religious sanctions are used to force them to do so.

In order to implement this overall philosophy, SDAs endeavor to operate their schools in such a way that the curriculum, the extracurricular activities, and every school experience contribute to reaching the following objectives:

1. To maintain in each school a spiritual atmosphere in which prayer, worship, and doing the will of God will be, in the eyes of the majority of the students, the ideal and accepted pattern of living.
2. To make the Bible and the biblical worldview the center of all study and teaching.
3. To enable all students to achieve a Christian philosophy of life and to have opportunities to acquire the attitudes, knowledge, and skills necessary to express their philosophy in Christian character.

4. To promote a high level of scholarship, with emphasis on independent thinking and the highest achievement possible for each individual, and with reference to its practical application to the needs of the world.

5. To give students the opportunity to learn habits of healthful living, so that their physical development may be enhanced not so much by a program of games and competitive sports as by employment in school-related industries or agricultural enterprises in which they may learn a useful trade or skill, gain a sense of achievement, find in physical activity release from the tensions resulting from a heavy study program, learn a respect for the dignity and worth of physical labor, obtain a balanced view that will prevent the development of intellectual snobbery, and, at the same time, continue the educational process by developing habits of industry, promptness, reliability, accuracy, thoroughness, and self-reliance.

6. To promote social, cultural, and emotional growth, resulting in stable, balanced citizens who are a credit to their community, who are fitted to bear life's responsibilities, and who have developed insights and outlooks that make life worth living.

7. To give instruction in homemaking and in skills necessary to make and maintain happy marriages.

8. To encourage the students to make a personal commitment of their capacities and strength to the service of God, humanity, and their church, choosing professions that enable them to serve others and to participate in the promulgation of the Christian faith.

Educational Institutions

EDUCATIONAL INSTITUTIONS. *See* [Schools, SDA](#).

Edwards, Eva Elizabeth

EDWARDS, EVA ELIZABETH (1884—1981). Musician, educator, dean. She was born in Auckland, New Zealand, of Seventh-day Adventist parents won to the faith by A.G. Daniells. Her father died when Eva was a girl, and her mother then moved to Avondale, Australia. Eva, as a teenager, worked in the home of Pastor J. E. Fulton, pioneer missionary to Fiji. In the Fulton home she caught a vision for mission service and went with them when they returned to serve in Fiji. A keen musician, Eva translated many hymns into Fijian. She was one of the first teachers at Buresala Training College (later Fulton College) in Fiji. She also taught at the Avondale church school and was secretary to the Tongan Mission. For many years she served in the Sabbath school departmenta of conferences in both Australia and New Zealand, finally becoming Sabbath school secretary (director) for the Australasian Division. Eva also served as dean of women at Western Australia Missionary College and Longburn Adventist College, New Zealand.

Edwards, Josephine Cunningham

EDWARDS, JOSEPHINE CUNNINGTON (1904—1993). Author, educator, missionary, storyteller. Born in Muncie, Indiana, she received her B.A. degree from Andrews University, her M.A. from Vanderbilt University, and her Doctor of Humane Letters from Andrews. She married Lowell A. Edwards in 1923, and they served as missionaries to Africa, the source of many of her stories. Besides her two sons, she adopted three African children, including Alice Princess Siwundhla, for whom Josephine arranged a surprise appearance on the *This Is Your Life* nationwide television program. She was the author of more than 30 books and was known and loved internationally for her storytelling. A scholarship fund in journalism, education and communication was established in her memory.

Edwards, Otis Bernard

EDWARDS, OTIS BERNARD (1901—1971). Educator. A native of Florida, he accepted the Seventh-day Adventist doctrine at an early age and enrolled in Oakwood College to better prepare himself for the Lord's service.

His teaching career began in Montgomery, Alabama, in 1924, and two years later he was called to Oakwood, where he served in various positions, including director of music, dean of men, professor of history, dean of the college, and chair of the Department of Social Sciences.

In 1926 he married Roberta Adele Clairborne. He is the composer of the Oakwood College song, "To Thee, Our Dear Oakwood."

At the time of his retirement in 1968 he had served Oakwood College for 42 years. His death, on Oct. 23, was the result of a car accident.

Edwards, William Herbert

EDWARDS, WILLIAM HERBERT (1854—1938). Secretary, treasurer. After his baptism in 1877 he joined the staff of the Review and Herald Publishing Association and served first as manager of the Book Department (1878—1888), and then as secretary and treasurer (1888—1891). Between 1891 and 1901 he served variously as treasurer of the General Conference, secretary and treasurer of the General Conference Association, and treasurer of the Foreign Mission Board. He was also for a time treasurer of the Michigan Conference. From 1901 to 1912 he was secretary-treasurer of the Lake Union, and then served as secretary-treasurer and auditor of the Northern Union (1912—1918). After 1918 he was in charge of the printshop at the General Conference.

Effort

EFFORT. In Seventh-day Adventist evangelistic usage, a word that crept into use as a technical term for a public evangelistic campaign. This sense may have been derived from, or at least developed out of, the frequent appearance of the word in Ellen White's urgent appeals, beginning in the 1880s, to evangelize the cities. Following are examples: "In efforts made in large cities one half of the effort is lost because they close up the work too soon" (*Ev* 328). "How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the meeting would remain to follow up the work begun, by a thoroughly organized protracted effort" (*ibid.* 83). In her usage "making public effort" (*ibid.* 445; cf. 429) was equivalent to "holding public meetings." It was perhaps from this equivalence that the expression "hold efforts," arose among ministers and laity. However, in her terminology an effort was made, put forth, entered upon, or engaged in (*ibid.* 42, 325, 399, 457), not held. Today the rather incomprehensible phrase has generally been replaced; "campaign" or "program" supplants "effort" as a term for a series of meetings.

Egypt Academy

EGYPT ACADEMY. *See* [Nile Union Academy](#).

Egypt, Arab Republic of

EGYPT, ARAB REPUBLIC OF. A republic situated in Africa including the eastern Sahara, the Nile Valley, the isthmus of Suez, and the Sinai Peninsula. It has an area of 386,650 square miles (1 million square kilometers). Of the country's 59.3 million people (1994), most live in the Nile Valley.

The racial groups that through many centuries entered Egypt have been assimilated to produce an Arabic-speaking indigenous Egyptian race, basically Mediterranean-type, with Arab and Negroid elements. Many Armenian and Greek colonies are found in the cities and large towns. More than 90 percent of Egyptians are Muslims. The largest religious minority is the 8 million-strong Monophysite Christian community known as the Coptic Orthodox Church, dating from before the Muslim period. The Roman Catholic Church began missionary work in Egypt around the turn of the thirteenth century. It was not until the nineteenth century that Protestants took an active interest in Egypt. In 1993 there were about 750,000 Protestants in Egypt in no less than 17 denominations. The oldest university in the world is in Egypt, the Al-Azhar in Cairo.

Ancient Egypt, whose pyramids were already old in the days of Abraham, Joseph, and Moses, saw the last of its pharaohs in the closing period of the Old Testament, yet it still exists as a nation, outliving all the empires that successively ruled it—Persian, Macedonian, Roman, Byzantine, Arab, and Turkish.

In Alexandria, as a center of Hellenistic culture, were blended Greek and Eastern thought. There Jewish scholars produced the Septuagint—the Greek translation of the Old Testament that was used by the apostles. Alexandrian astronomers gave to Rome—and thence to us—the ancient Egyptian 365-day year; the early Alexandrian Church Fathers blended Greek philosophy with Christianity and developed their own brand of theology; and Egypt gave monasticism to the church.

In the seventh century the Egyptian Christians, oppressed by the Byzantines as heretics, welcomed the invading Arabs as liberators. Egypt accepted Islam and the Arabic language and became a stronghold of Muslim orthodoxy. However, a Christian minority held out; their present descendants in the Coptic Orthodox Church still use in their liturgy the old Coptic dialects, derived from the ancient Egyptian language. (The terms *Copt* and *Coptic*, now ordinarily applied specifically to indigenous Egyptian Christians, originally meant merely “Egyptian.”)

Early in the nineteenth century the country began to move toward modernization. In 1882, after a massacre of foreigners in Alexandria, Britain stepped in, though Egypt remained a part of the Turkish Empire. World War I made Egypt a British protectorate; in 1922 it became a kingdom, under Fuad I; in 1953, a republic.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Arab Republic of Egypt constitutes the Egypt Field, part of the Middle East Union. Statistics (1993): churches and

companies, 17; members, 1,300; ordained ministers, 4; licensed ministers, 6; teachers, 65. Egypt Field headquarters are in Heliopolis, Cairo, Egypt.

Institutions

Institutions. Adventist Health Education Foundation (Egypt Food Factory); Nile Union Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Egypt was the first of the Middle Eastern countries to be entered by the SDAs. Beginning sometime in 1877, the Italian SDAs in Naples sent the French paper *Signes des Temps* to their acquaintances among the Italians in Alexandria and corresponded with them about the SDA doctrines. In the spring of 1878 Romualdo Bartola, an Italian commercial traveler and self-supporting missionary, visited Alexandria on business and formed a group there, baptizing seven persons. In 1879 Dr. Herbert Panmure Ribton, a graduate of Dublin University, who was one of the first to be baptized in Italy and who pioneered the work in southern Italy, moved to Alexandria, then the largest commercial port on the Mediterranean, and began missionary work. He opened a school and had some tracts translated into Arabic. However, two years later, on June 11, 1882, he and two Italian converts, Giuseppe Rupp and one Aligretti, were killed in Alexandria during a riot against foreigners there. As a result, the group of members was scattered.

About 15 years afterward several Armenian SDA families from Turkey settled in Cairo and Alexandria and spread the SDA doctrines there. About the same time, J. Leuzinger, from Italy, went to Port Said to do ship missionary work. In 1899 Louis F. Passebois, and his wife and Ida Schlegel, trained nurses, were sent from Europe. They opened a health home and restaurant in Cairo. Their work resulted in several converts, and in 1901 L. R. Conradi of the European Division organized the first Seventh-day Adventist church in Egypt.

In 1902 the Oriental Union Mission, with headquarters in Cairo, was formed and placed under the direction of W. H. Wakeham, a Canadian-born missionary from the United States. Sometime before 1906 the publishing work was begun with the printing of a small book in Arabic on the prophecies of Daniel.

Between 1906 and 1908 the first national SDA minister in Egypt, Awaida Abd es-Shahid, was ordained. But apostasy among the Armenian members developed about that time and depleted the membership so that it was necessary to build up the work again. The work in Egypt was put under the Egyptian-Syrian Mission of the newly formed Levant Union Mission. George Keough, of Ireland, came in 1908 to take charge of the work, and set out to master the Arabic language.

Progress was slow. In 1912 there were only 18 members, with two ordained ministers, one Bible instructor, four colporteurs (at Cairo), and two nurses. But in the same year a group of upper Egyptian Christians, led by former Presbyterian Yacoub Beshai Yacoub, from the village of Beni Adi, near Assiut, learned about Keough, a White man who kept the Sabbath. They had been keeping the seventh-day Sabbath for about six years. When they invited him to visit, Keough found a ready-made community of Sabbath observers. He

soon baptized 24 people, of whom 17 were men, and, in 1913, organized them into the first indigenous Seventh-day Adventist church in the country.

Shortly before World War I the country was divided into two missions: Lower Egypt, with headquarters in Cairo, led by W. K. Ising; and Upper Egypt, with headquarters in Beni Adi, with George Keough in charge. There were about 40 SDAs in Egypt, coming from the Greek, Armenian, and Coptic communities. During the war Ising, a German national, was interned, but Keough continued the work, organizing churches in Tataliah and Deirut. When the Levant Union was dissolved in 1923, and the Egypto-Syrian Mission of the European Division was organized, with Keough in charge, there were 70 members in Egypt.

In 1923 plans were laid for the development of work among the Arabs and for opening a publishing work at Matariah, near Cairo. C. H. Rieckman was called to head the bookwork. An edition of 7,500 copies of *The Sure Word of Prophecy* was printed in Arabic, as well as smaller books. Five colporteurs worked in the field. The main SDA work was carried on at that time in Cairo, Beni Adi, Tataliah, and Deirut. There were members also in Masra, Sohag, and Luxor.

In 1927 the Arabic Union Training School was opened in Matariah, with V. E. Toppenberg as director and Ibrahim Khalil as a teacher, but continued only a few years. (See [Nile Union Academy](#).)

Egypt was included in the territory of the Arabic Union Mission, which was organized in November 1927 as part of the European Division (from 1928, of the Central European Division). In the 1930s work was resumed in Alexandria by M. C. Grin. Twelve persons were baptized.

When the events leading up to World War II separated the work in Egypt from the Central European Division headquarters, American missionaries were sent in by the General Conference, and E. L. Branson became director of the Egyptian Mission. The northern Sudan was included in the Egyptian Mission, an arrangement that continued until 1950.

At the time of the organization of the Middle East Division in 1950, the Egypt Mission became part of the Nile Union Mission (to which was assigned the territory of Egypt, Libya, northern Sudan, that part of Arabia bordering on the Red Sea, and Aden). In 1955 the Egypt Mission was divided: the Lower (Northern) Egypt Mission came under the direction of Hilal Dose and the Upper Egypt Mission was directed by C. V. Brauer. The area was further divided in January 1957, when Hilal Dose was placed in charge of the Central Egypt Section, Hilmy Berbawy as president of the Upper Egypt Section, and W. R. Leshner in charge of the Delta Section. These divisions proved unwieldy, and by December 1958 the work was reunited in one Egypt Section. This was administered by the officers of the Nile Union. At the Nile Union biennial council of 1960 it was decided to Egyptianize the church organization. A new constitution was adopted that provided for a national church, called the Coptic Adventist Denomination in Egypt. Hilal Dose became the first national president.

In 1962 the Nile Union was discontinued, leaving the Middle East Division to deal directly with the Egyptian church.

In the reorganization of 1970 the administration of Egypt was placed under the Egypt Field, a part of the Middle East Union, which was, in turn, part of the Afro-Mideast Division.

In 1941 there were two schools, one at Beni Adi and another at Tataliah. In a decade and a half the educational work grew to 12 schools. In 1946 the Egypt Training School (later the Nile Union Academy, now called in English the Adventist Theological Institute of

Egypt and the Nile Union Academy, and in Arabic a name translated literally the “Coptic Adventist Theological Seminary”) was established at Fayoum (Seila) and in 1954 moved to Gabal el-Asfar. When in the mid-1950s government curriculum requirements caused the church to close most of its schools, this school, along with the Heliopolis Adventist School, remained open. The Heliopolis elementary school was moved to property at nearby Zeitoun. In 1993 only the Nile Union Academy was still in operation.

Welfare work of various types has been developed in recent years. In 1947 an orphanage, named the Matariah Mercy Home, was established in Matariah, with Erna Kruger as matron. During 1963 the orphanage was rebuilt and its capacity doubled. Welfare centers have been established by the major churches. Special government awards were given in 1963 to the Seventh-day Adventist Welfare Societies in Fayoum and Assiut for outstanding service.

A limited medical work has been done in recent years. During the 1940s Erna Kruger did some medical missionary work in Cairo; Dr. Maher Bishai operated a small clinic in Heliopolis in 1953; and a small clinic was operated at Maghagha for a few months in 1956 by Dr. Youssiff Bishai.

About the end of 1959 an evangelistic center was opened in Cairo.

Beginning in 1971 steps were taken to establish a health food factory in Cairo. Land was purchased and construction began in 1974. The Adventist Health Education Foundation (Egypt Food Factory) was operating in 1993.

Work in Egypt has been carried on through the conducting of junior camps, Vacation Bible Schools, evangelistic meetings, and temperance programs.

Egypt Field

EGYPT FIELD. *See* [Middle East Union Mission](#); [Egypt, Arab Republic of](#).

Egypt Food Factory

EGYPT FOOD FACTORY. *See* [Adventist Health Education Foundation](#).

Egypt Training School

EGYPT TRAINING SCHOOL. *See* [Egypt, Arab Republic of](#).

Egypto-Syrian Mission

EGYPTO-SYRIAN MISSION. *See* [Egypt, Arab Republic of.](#)

Ehlers, Waldemar

EHLERS, WALDEMAR (1879—1929). One of the pioneer Seventh-day Adventist workers in Brazil. Born and educated in Germany, he began his service in the office of the Hamburg Publishing House in 1896, then in 1898 went to Brazil as a teacher, and in 1901 entered evangelistic work. He was the first president of the Santa Catarina and Paraná Conference (1906—1909) and later was president of the Rio Grande do Sul Conference (1909—1914). Failing health forced his return to Germany, where he taught at Friedensau for two years, then preached and was president of three different conferences until 1923, when he could no longer continue in active service and retired to Brazil.

1844 Movement

1844 MOVEMENT. *See* [Millerite Movement](#).

Eire

EIRE. *See* [Ireland](#).

Ekamai Adventist School

EKAMAI ADVENTIST SCHOOL. *See* [Adventist Ekamai School](#).

Ekdotikos Oikos Pharos Tis Ellados

EKDOTIKOS OIKOS PHAROS TIS ELLADOS. *See* [Light House Publishing Company](#).

Ekebyholmsskolan

EKEBYHOLMSSKOLAN. *See* [Swedish Junior College and Seminary](#).

Elder (lay)

ELDER (lay). *See* [Church Elder](#).

Elder (ordained minister)

ELDER (ordained minister). A title used by Seventh-day Adventists to designate an ordained minister, although “pastor” is more often used. However, “pastor” is also applied to licensed ministers. Believing that “reverend” belongs properly only to God ([Ps. 111:9](#)), SDAs do not address their ministers by this title. “Elder” as used in the Bible did not necessarily mean an old person, but one who has attained maturity and experience. In the OT the title was used for those of certain official rank and position, such as heads of families, households, or tribes ([Gen. 50:7](#); [Ex. 3:16](#); [2 Sam. 5:3](#)). The NT applies *presbuteros* (“elder”) also to church leaders (*see Church Elder*).

SDAs of the late 1840s and early 1850s did not use “elder” in referring to their own ordained ministers, preferring to call them “brother.” They did, however, refer to non-SDA ministers by “elder.” With the rise of church organization and the need for a fully qualified ministry, “elder,” referring to an ordained minister, came into general use among Seventh-day Adventists in North America. In recent years “elder” has declined in popularity somewhat, but continues as an alternative for “pastor.”

Eldridge, Clement

ELDRIDGE, CLEMENT (fl. 1885—1895). Publishing and religious liberty leader. His name first appears in the denominational *Yearbook* in 1887, when he was auditor at the Central Publishing Association (Review and Herald) in Battle Creek. In December 1888 he became a member of the first press committee appointed to bring the issue of religious liberty before the public. In 1889 he apparently was chair of the second committee that prepared the way for the founding of the National Religious Liberty Association, of which he became the first president. In that same year he was a member of the building committee for the schooner *Pitcairn*. In 1889 his name appeared also as the general manager of the Central Publishing Association, a position he held until 1892 or 1893, when he joined a private publishing firm in Chicago. In 1890 his name appeared as the first general canvassing agent for the International Tract and Missionary Society, thus making him a forerunner of the General Conference Publishing Department directors.

Eldridge, Retha Hazel

ELDRIDGE, RETHA HAZEL (1910—1990). Teacher, writer, missionary, linguist. After growing up in New York City, she graduated from Atlantic Union College in 1934. She and her minister husband, Paul H. Eldridge, accepted a call in 1937 to teach in Japan. Surviving World War II included internment in a Japanese prison camp and a dramatic rescue by American paratroops which provided material for her first book, *Bombs and Blessings*, published in 1946. Back in Japan again after the war, she began serving as director of the Voice of Prophecy Bible Correspondence School, and became the only Seventh-day Adventist woman to develop proficiency in reading Japanese. The publishing house asked her to make prepublishing comparison of translated materials to verify accuracy and ensure preservation of nuance. She read the entire handwritten Japanese manuscript for *The Desire of Ages*, a massive undertaking.

Her second book, *From the Rising of the Sun*, telling the story of the Voice of Prophecy in Japan, was published in 1964. Retiring in 1975 after serving 38 years in the Far Eastern Division, she produced her final literary work at the request of Home Study International—a course of study in prophetic guidance, published about 1978. Having completed a lifetime of service, that included homemaking, teaching, accounting, writing, management roles, and loyal support of her husband, she died in 1990, shortly after her eightieth birthday.

Election (of church officers)

ELECTION (of church officers). *See* [Church \(local organization\)](#), II, 2.

Election (theological)

ELECTION (theological). *See* [Arminianism](#); [Foreknowledge](#); [Free Will](#); [Predestination](#).

Elk Point Academy

ELK POINT ACADEMY. *See* [Plainview Academy](#).

El Llano Adventist Vocational Institute

EL LLANO ADVENTIST VOCATIONAL INSTITUTE (Instituto Vocacional Adventista del Llano). A coeducational boarding institute located in the department of Meta, Colombia. It was established in 1976. In 1993 there was an enrollment of 140 and a faculty of 14.

Principals: Luis Cordenas, 1992; Heraldo Cordenas, 1993— .

Ellen G. White Estate, Incorporated

ELLEN G. WHITE ESTATE, INCORPORATED. An organization created by the last will and testament of Ellen G. White to act as her agent in the custody of her writings, handling her properties, “conducting the business thereof,” “securing the printing of new translations,” and the “printing of compilations from my manuscripts.” Her will, dated Feb. 9, 1912 (printed in its entirety as Appendix Q in F. D. Nichol’s *Ellen G. White and Her Critics*), named five church leaders to serve as a board of trustees: Arthur G. Daniells, president of the General Conference; William C. White, her son; Clarence C. Crisler, a secretary; Charles H. Jones, manager of the Pacific Press; and Francis M. Wilcox, editor of the *Review and Herald*. Four of the five were members of the Executive Committee of the General Conference.

Appointment of the trustees was for life, Ellen White providing that “if a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person”; or if this provision were to fail, the General Conference Executive Committee should appoint someone to fill such a vacancy. The will dedicated the major portion of the existing and potential royalty incomes from her books to the work of the trustees. (For additional information, see Appendix B, “The Settlement of Ellen G. White’s Estate,” in volume 6 of A. L. White’s biography of Ellen White, *Ellen G. White: The Later Elmshaven Years*.)

At the death of Ellen White, July 16, 1915, this self-perpetuating board began to function. It soon sold Ellen White’s real estate, consisting mainly of Elmshaven, her home property near St. Helena, California, then began the continued care of her literary properties. Under the terms of the will, such responsibilities fell into three areas: (1) possession of the copyrights to her writings and the care and promotion of her books in the English language; (2) preparation of manuscripts for, and the promotion of the translation and publication of her writings in other languages; and (3) custody of the files of manuscripts and other files, and the selection of matter from the E. G. White manuscript files for publication. The board now carries a fourth responsibility, which has developed naturally through the years—acquainting Seventh-day Adventists and others with Mrs. White and her work.

Organization

Organization. *The Original Board.* When the board was organized in 1915, A. G. Daniells served as president. The secretaryship, after being held for a short time by C. C. Crisler, passed to W. C. White, the only member of the board devoting full time to the work of the trustees. He filled this office until his death in 1937. From 1915 to 1937 the work was carried on at Elmshaven in a rented office building with a vault that was used to house the E. G. White materials.

During the 19 years they worked together, the original members, in addition to routine tasks, (1) published 10 posthumous compilations (for an annotated bibliography of the E. G.

White books, *see* White, Ellen G., Writings of, and Appendix D in the *Comprehensive Index to the Writings of Ellen G. White*); (2) produced an 865-page *Comprehensive Index to the Writings of Ellen G. White*, published in 1926; (3) carried forward the thorough indexing of the Ellen G. White manuscript files; and (4) in counsel with the leading officers of the General Conference in 1933 and 1934, laid the foundation for continuing the trusteeship in perpetuity. The steps taken to ensure the perpetuation of the trusteeship were: (a) in 1933 the trustees, as the constituency, formed a corporation under the laws of the state of California “to carry out and perform the provisions of the charitable trust created by the last will and testament of Ellen G. White deceased”; (b) the General Conference agreed to provide adequate financial support for the work of the trustees in the form of an annual budget; the trustees, in turn, assigned to the General Conference all royalty incomes produced by the Ellen G. White books; (c) it was agreed to move the property and work of the trustees at some appropriate future time to Washington, D.C., thus placing it close to the world headquarters of the church.

Period of Transition. When three of the original trustees died—one in 1935 and two in 1936—the vacancies were filled in harmony with the provisions of the will and the bylaws of the 1933 corporation. The full-time secretary, W. C. White, died on Sept. 1, 1937. He was replaced by his son, Arthur L. White, who for nine years had served as his secretary and for four years as assistant secretary of the White Estate. The work of the White Estate was moved to the General Conference, Washington, D.C., in January, 1938.

Present Organization. With the demands upon them increasing steadily with the growth of the church and numerous constituencies to be represented, in 1950 the trustees increased the board’s membership from five to seven, and in 1958 amended the bylaws of the corporation to provide for a constituency and board of nine, seven to be life members and two to be elected for a term corresponding to that of General Conference elected personnel (originally four years, but now five). In 1970 the board was increased to 11; in 1980, to 13; and, in 1985, to 15. The number of life members has remained at seven. At quinquennial meetings the board also elects the secretary and associate secretaries, as well as officers of the corporation, as provided for in the bylaws.

Relationship to General Conference

Relationship to General Conference. Through the years a close working relationship has obtained between the White trustees and the General Conference. Most of the trustees are members of the General Conference Executive Committee. Various matters, such as promoting the overseas publication of the Ellen G. White material, appropriation of funds to assist in the foreign language publication of Ellen G. White books, and overall planning of Spirit of Prophecy promotion, including preparation of materials for the annual Spirit of Prophecy Sabbath, although intimately related to the work of the White trustees, are beyond the sphere of their direct responsibility. These are handled by the General Conference Committee through a sub-committee known as the Spirit of Prophecy Committee. This committee includes several of the White trustees. The duties of this subcommittee and the working relationship between the General Conference Committee and the White Estate are currently set forth in a joint agreement adopted by the General Conference Committee and the White Estate trustees on Oct. 10, 1957. There is an interlocking and at times overlapping

of responsibilities; nevertheless, a smooth and efficient working relationship between the two organizations is maintained.

The Work of the White Estate

The Work of the White Estate. *Routine Work.* The paid staff members: (1) safeguard and maintain the records in the custody of the trustees, and the indexes thereto, in such a manner as to serve the church; (2) handle the copyrights to the Ellen G. White works; (3) conduct such research in these works and the related historical materials as may be called for; (4) respond to questions that may be directed to the White Estate in personal interviews and in a worldwide correspondence; (5) assemble, when authorized by the trustees, materials for compilations from Ellen G. White's writings; (6) foster, in conjunction with the Spirit of Prophecy Committee, the ever-widening publication of these writings in various languages and at times make selections or abridgments as called for and authorized; (7) fill assignments in church, institutional, and field visitation as the needs and best interests of the advancing work of the church require; (8) conduct tours of historical sites of denominational interest, especially in the New England states; and (9) prepare articles, correspondence lessons, and text materials.

Productions of special value to the church include the four-volume *Comprehensive Index to the Writings of Ellen G. White* (1962, 1992); the six-volume facsimile reprints of the Ellen G. White *Present Truth* and *Review and Herald* articles; the four-volume Ellen G. White *Signs of the Times* articles; the Ellen G. White *Youth's Instructor* articles; the Periodical Resource Collection volumes; the six-volume biography of Ellen G. White, by A. L. White; and *The Published Writings of Ellen G. White on Compact Disc* (CD-ROM), a tool of inestimable value to users of computers.

Branch Offices and Research Centers

Branch Offices and Research Centers. The White Estate maintains two branch office research centers—one at Andrews University, Berrien Springs, Michigan, and the other at Loma Linda University, Loma Linda, California. These offices contain duplicates of the Ellen White documents and other historical materials housed in the main office at General Conference headquarters. Beginning in 1974, the White Estate also has set up Ellen G. White-SDA Research Centers on the campuses of 11 Seventh-day Adventist colleges and universities outside North America, in the countries of Argentina, Australia, Brazil, England, India, Korea, Mexico, Nigeria, Philippines, Russia, and South Africa.

Use of E. G. White Manuscript Materials

Use of E. G. White Manuscript Materials. During the later years of her life, Ellen White often drew upon her unique 50,000-page manuscript file in the preparation of published works. The White trustees have continued to draw upon this for the compilations made since her death. These manuscripts constitute an invaluable basic file of historical records and of counsel to the church. The copyright of these manuscripts resides solely with the White trustees.

While all of Ellen White's writings are available for research, the unpublished letters, manuscripts, and other materials in the Ellen G. White files do not constitute a public archive. The sacred nature of the files generally and the confidential nature of many of the communications in the files require that they be cared for and used responsibly. Even manuscripts whose primary value is historical in nature must not be used in a solely secular manner. "Spiritual things are spiritually discerned" (*The Desire of Ages*, p. 55; see also [1 Cor. 2:14](#)). Because of this, during the first few decades following Ellen White's death, careful policies governing the use and release of unpublished materials were set up, ultimately resulting in the publication of 21 volumes known as *Manuscript Releases*. In recent years the earlier restrictive policies have been adapted to accommodate the needs of increased research.

Officers of the Board

Officers of the Board. The two chief officers of the board are the chair and the secretary. The chair is also president of the corporation. The secretary serves not only as secretary of the board but as executive secretary of the organization, being responsible for the day-to-day operations of the office and staff. Beginning in 1915, when the terms of Ellen White's will went into effect, the White Estate has had 10 chairs and four secretaries.

Chairs: A. G. Daniells, 1915—1935; J. E. Fulton, 1935—1936; J. L. Shaw, 1936—1937; F. M. Wilcox, 1938—1944; M. E. Kern, 1944—1951; D. E. Rebok, 1952; A. V. Olson, 1952—1963; F. D. Nichol 1963—1966; W. P. Bradley, 1966—1980; Kenneth H. Wood, 1980— .

Secretaries: William C. White, 1915—1937; Arthur L. White, 1937—1978; Robert W. Olson, 1978—1990; Paul A. Gordon, 1990— .

Ellen G. White Publications

ELLEN G. WHITE PUBLICATIONS. An unofficial title of the [Ellen G. White Estate, Incorporated](#).

Ellingworth, George Albert

ELLINGWORTH, GEORGE ALBERT (1881—1942). English missionary to Africa. Born in Bedfordshire, England, he went to South Africa in 1902. After becoming a Seventh-day Adventist in 1904, he canvassed for a few months, then entered Claremont Union (now Helderberg) College. When an urgent need arose at Solusi Mission, he answered the call, returning to the college nine months later. About 1908 he accepted his first regular appointment, going to the Maranatha Mission in the Kaffirland field.

Called in 1909 to Nyasaland (Malawi), he worked there for 18 years, for many years as a teacher at Malamulo, at first with Joel C. Rogers, then, from 1912 to 1920 with Christopher Robinson. While in Nyasaland he was joined by Mary Long, who became his wife. Many teachers trained in Ellingworth's classes went out to build up mission schools established throughout southern Nyasaland.

During World War I Ellingworth served for two years in the Medical Department of the British Army in Nyasaland. It was a time of real hardship for the Ellingworth family. A little daughter, Jessie, died of malaria. In 1920 Ellingworth succeeded Christopher Robinson in charge of the Nyasaland field, which in 1925 was separated from the Zambesi Union and organized as the Southeast African Union Mission, with headquarters at Malamulo, with Ellingworth as the first president.

In 1928 Ellingworth accepted a call to head the Tanganyika Field (Tanzania) and in 1937 became president of the Congo Union, with headquarters at Gitwe. In 1939, when failing health made it necessary for him to move to a lower elevation, he took charge of the South Congo Field, and in 1941 he moved to Songa Mission. The following year, while on a tour of the schools around Elisabethville, he died suddenly in April from a heart attack. He was buried in the Protestant cemetery of that city, the service being conducted by Bishop John M. Springer, of the Methodist Episcopal Church, according to the outline of the burial service as found in the SDA *Manual for Ministers*, which the bishop found in Ellingworth's briefcase.

Elliott, Henry Thomas

ELLIOTT, HENRY THOMAS (1888—1967). Educator, departmental and General Conference secretary. Elliott was born in Wisconsin and received his education at Emmanuel Missionary College, graduating in 1912. He served as preceptor and teacher at Bethel Academy for a time and was principal of the school from 1914 to 1920. He was ordained to the ministry in 1920 and, after two years as MV secretary of the Lake Union, he became an associate secretary of the General Conference MV Department. In 1930 he was elected general secretary of the department, and three years later he became associate secretary of the General Conference, a position he held for 25 years.

Elliott, Walter Paul

ELLIOTT, WALTER PAUL (1892—1967). Administrator, departmental secretary, board chair. He was born in Illinois and received his education at Bethel Academy and Emmanuel Missionary College. He was married in 1911 to Alice Garton, and six years later began denominational service in Michigan. Beginning in 1922, he was in charge of the Haitian Mission for five years. Following this he served as assistant to the president of the Potomac Conference, and from 1929 to 1933 was president of that conference. From 1933 to 1946 he was connected with the Review and Herald Publishing Association, serving as general manager of that institution for 10 years. He then became publishing secretary of the General Conference. In 1950 he was elected chair of the board of trustees of the College of Medical Evangelists, where he served for nine years.

During this time the university established the School of Dentistry and Graduate School, and constructed the present White Memorial Medical Center in Los Angeles. During this period he also served as chair of the board of the Pacific Press Publishing Association. He retired in 1959.

Elmshaven

ELMSHAVEN. *See* [White, Ellen G.](#)

Elmshaven Homes for the Aged

ELMSHAVEN HOMES FOR THE AGED. *See* [Seventh-day Adventist Retirement Village](#).

El Salvador

EL SALVADOR. The smallest but most densely populated of the Central American republics, bounded on the northeast and east by Honduras, on the east by the Gulf of Fonseca and Nicaragua, on the south by the Pacific Ocean, and on the northwest by Guatemala. It is about 160 miles (260 kilometers) long and 60 miles (100 kilometers) wide and covers 8,236 square miles (21,300 square kilometers). It is a land of lakes and volcanoes, of mountain ranges and fertile valleys. Its climate is tropical but not unbearably hot. It has been an independent republic since 1839.

The population of El Salvador (1994) is 5.7 million. The language is Spanish and the dominant religion is Roman Catholic, though the constitution provides religious liberty for all.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of El Salvador constitutes the El Salvador Conference, part of the Central American Union Mission, which in turn is part of the Inter-American Division. Statistics (1992) for *El Salvador*: churches, 194; members, 54,666; church or elementary schools, 11; ordained ministers, 16. The El Salvador Conference headquarters are strategically located in the heart of a new center of government buildings, corner of 19 Calle Poniente and 3rd Avenida Norte, Urbanización Guadalupe, San Salvador, El Salvador.

Institutions

Institutions. Adventist Training School of El Salvador; Model Central Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. The first SDA missionaries in El Salvador were John L. Brown and his wife, who arrived there in the fall of 1915. Through the sale of publications, they introduced SDA teachings to the people, so that by the end of the year there were several Sabbathkeepers and many friends. Early in 1916 public meetings were held and 14 persons were baptized. The first church was organized at San Salvador, the capital, on Oct. 21, 1916, with a membership of 19, and soon afterward a church school was opened. Next Brown went to Santa Ana, the second-largest city, and held another series of evangelistic meetings. Soon a church was organized there also and a small church school opened. About this time U. M. Cooke went to El Salvador to begin the colporteur work, and several new converts were recruited. J. A. Bodle and his wife, who colportured there, contributed much to the success of SDA work in Santa Ana.

C. F. Staben, who became director of the El Salvador Mission in 1918, reported a membership of 50 in that year. Thereafter, despite many political upheavals, SDA work grew steadily in El Salvador. All principal towns and many smaller towns and villages have well-organized SDA churches. Church schools were opened soon after the work was organized in San Salvador and continued with increasing success. In 1992 there were 70 teachers and 124 students. In 1944 the Voice of Prophecy broadcasts began, and the radio correspondence school was opened a few months later. The Dorcas Society has played an important part in the mission work in El Salvador. Youth camps and Voice of Youth broadcasts also helped the growth of the Seventh-day Adventist Church. In 1992 there were 337 Youth Societies and 40 Dorcas Societies in the country.

El Salvador Conference

EL SALVADOR CONFERENCE. *See* [El Salvador](#); [Inter-American Division](#).

Emmanuel Adventist Secondary School

EMMANUEL ADVENTIST SECONDARY SCHOOL (Colegio Adventista Emmanuel). A coeducational day school offering six years of secondary school required by the Colombian system of education. The school is situated in a southern suburb of the city of Bogotá called Luna Park. In 1993, 1,193 students were in attendance. The school is owned and operated by the Upper Magdalena Conference and serves several churches of the city of Bogotá. The course of studies is approved by the Colombian government. The secondary school was established in 1954 under the leadership of Zita Robinson.

Principals: Zita Robinson, 1954—1955; Esther Vivanco, 1956; Carolina Cordero, 1957; Esteban Beleño, 1958—1960; David González, 1961; Joel Manosalva, 1962—1963; María I. de Vargas, 1964—1966; Héctor Larrota, 1967—1968; Benjamín Suescún, 1969; José Leal, 1970; Augustín Urrutia, 1971—1972; Beatriz de Krumbein, 1973—1974; Magda de Cárdenas, 1975—1976; Orlando Hurtado, 1977; Luis Pacheco, 1978—1982; Félix Hurtado, 1982; Orlando Hurtado, 1983—1986; Manuel Rojas, 1986—1988; Gladys Rojas, 1989; Magda de Cárdenas, 1990—1992; Gustavo Zapata, 1992— .

Emmanuel Mission School

EMMANUEL MISSION SCHOOL. A boarding primary and secondary educational institution located in Lesotho in the Southern Africa Union Conference. Established in 1969, the school offers a complete secondary program leading to qualifications for admittance to institutions of higher learning. There were a faculty and staff of 18 in 1993.

Principals: M. E. Seteka, 1970; P. Kote, 1971; B. B. Mafuya, 1972—1973; M. E. Seteka, 1974—1977; E. P. Komota, 1978—1980; A. Mhaka, 1980—1981; J. M. Nkhethoa, 1981—1982; P. Moyo, 1982—1988; J. M. Nkhethoa, 1988—1989; J. L. Mafisa, 1989—1994; T. Pulumo, 1994— .

Emmanuel Missionary College

EMMANUEL MISSIONARY COLLEGE. *See* [Andrews University](#).

Empress Zauditu Memorial Adventist Hospital

EMPRESS ZAUDITU MEMORIAL ADVENTIST HOSPITAL. A 110-bed hospital operated for 44 years by the Ethiopian Union Mission in Addis Ababa, Ethiopia. The hospital was established in 1932 by Emperor Haile Selassie I. On the occasion of his being crowned (Nov. 2, 1930), the Scandinavian Union Conference of Seventh-day Adventists had sent him congratulations, and he had expressed a desire to present a gift to the SDA mission. Realizing the needs of his people, and being well acquainted with SDA medical work, he asked the church to operate the new hospital. Dr. George Bergman was appointed the first medical director.

The Italians took over the hospital about the beginning of 1939. In the last year of its operation during the Italian administration, the hospital was listed in the Yearbook as the Adventist Sanitarium and Hospital.

When the emperor returned in May 1941, Mrs. Della Hanson, wife of the mission superintendent, approached him regarding the restoration of the hospital. He turned it over to the mission at once. Nurses Lisa Johansen (Johannesson) and Rasmine Hofstad moved in, and beginning in 1942, they operated it with the help of a local eye specialist. Merlin G. Anderson, M.D., came in 1945 and served eight years as medical director.

On Jan. 26, 1971, the new Empress Zauditu Memorial Adventist Hospital was officially opened by Emperor Haile Selassie I. In addition to facilities offered by the old hospital, the new hospital had a sauna bath, hydrotherapy, inhalation therapy, Bacteriology Department, improved X-ray department, dental clinic, and a dresser school. A new nursing school complex, built with Norwegian aid in 1971, provided housing for 40 student nurses, and had a library, chapel, four classrooms, two offices, a lounge, and three apartments.

During the first six months of 1971, 20,750 new patients were seen in the outpatient clinic (return visits not included) and 7,823 patient visits were made in the appointment clinic.

Empress Zauditu Hospital was nationalized in 1976.

Medical Directors: George C. Bergman, 1932—1938; M. G. Anderson, 1945—1953; F. L. Artress, 1953—1954; C. E. Steen, Jr., 1954—1959; C. J. Houmann, 1959—1962; G. R. Rigsby, 1962—1969; A. P. Bokovoy, 1969—1974; J. C. Holm, 1974—1976.

En Marcha (Spanish)

EN MARCHA (Spanish). Organ of the Colombia-Venezuela Union Mission.

Encounter

ENCOUNTER. An eight-page bimonthly published by the Stanborough Press, Ltd., Alma Park, Grantham, Lincolnshire, England.

Encounter Series

ENCOUNTER SERIES (formerly Character Classics). A four-year plan of daily devotional reading and study from the Bible, correlated with the five volumes of the Conflict of the Ages Series, by Ellen G. White: *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*. It was prepared to add interest to the reading of the Bible and also to enable young people to gain a better understanding of Bible history, biography, doctrines, and prophetic fulfillments.

England

ENGLAND. *See* [Great Britain and Northern Ireland](#); [Trans-European Division](#).

English Language Schools (Far East)

ENGLISH LANGUAGE SCHOOLS (Far East). A name applied to church-sponsored community schools designed to assist indigenous people to learn the English language, and at the same time to teach them the message of the Seventh-day Adventist Church. Small schools of this kind have been operating on and off in most countries of the Far East ever since overseas missionaries first arrived.

The organized language school idea did not materialize until the colleges of North America started a student missionary program.

History

History. The organized English language school idea started in the fall of 1966 at the Osaka Center in Japan, when a young American evangelist, M. T. Bascom, discovered soon after he arrived in that city that one of the most effective evangelistic programs in the Osaka Center had been the English language classes started by Bobbie Jane Van Dolson when the center was opened and that most Japanese young people wanted to learn English. Bascom and his wife started a school with an enrollment of 16. This grew very rapidly until it was necessary for him to call on students from the United States to assist with the program. The school continued to expand until, in early 1975, there were eight schools in Japan alone. Bascom returned to the United States to work on his doctorate, and a former student missionary, Bruce Bauer, took over as director of the language schools. He remained in that position until 1983, when Roy Castlebuono took over. In 1991 the language schools were reorganized and were directed from the English Language School Department at the Japan Union Conference. In 1993 Mark Duarte was serving as director.

In September 1969 Dean Hubbard, then finishing his Korean language study, started a similar school in Seoul, Korea, and it was an immediate success. A second school started shortly thereafter in Pusan, Korea. In 1973 the former city hall in Kwangju, Korea, was purchased by the Seoul school and thus a third school started in Korea. *See [Seventh-day Adventist Language Institutes, Korea](#).*

The idea spread, and soon there were schools in Djakarta and Bandung, Java, Indonesia; Phnom Penh, Cambodia; Haad Yai, Thailand; and Menado, Celebes, Indonesia. In early 1975 there were 16 English language schools operating in the territory of the Far Eastern Division.

In the fall of 1974 the Far Eastern Division committee appointed a full-time English language school director for the division. The first director was Dr. M. T. Bascom.

Enoch, George Francis

ENOCH, GEORGE FRANCIS (1876—1944). Evangelist, missionary for 36 years. He was educated at Battle Creek College, Walla Walla College, and Pacific Union College. In 1898 he married Bertha Graham. In that same year he was appointed to the West Indies, where he worked for three years each in Jamaica, Trinidad, and Barbados. In 1907 he went to India, where he carried on aggressive evangelism in many centers, including Lucknow and Bombay, and for several years edited the *Oriental Watchman*.

Enriquillo Adventist Secondary School

ENRIQUILLO ADVENTIST SECONDARY SCHOOL. A 12-grade educational institution that is accredited by the Inter-American Division and the Department of Education of the Dominican Republic. It is situated in Jábaba, a small town some 2.5 miles (four kilometers) from Moca, the nearest city.

The school began in 1925 when Luis G-mez donated the land on which the school was constructed. The first teacher was Adolfo Miranda. It originally was named Academia Arturo Roth and functioned as a primary school until 1979, when the secondary school courses were started. It is interesting to note that this campus has one of the best vegetable gardens functioning in the entire North Dominican Conference. In 1993 a total of 230 students were in attendance and the school had seven teachers. Primary school principals have included Adolfo Miranda, Nena Cabrera, Ana Cabral, Salvador Alvarez, and Germania G-mez (28 years).

Principals: Ramon Alberto, 1980—1982; Gladys de Lora, 1982—1984; Moises Lora, 1984—1985; Daniel Fana, 1985—1990; Librael G-mez, 1990— .

Enterprise Academy

ENTERPRISE ACADEMY. A coeducational boarding school on the senior high school level, situated on the south edge of the small town of Enterprise, Kansas, and overlooking the Smoky Hill River valley. Owned and operated by the Kansas-Nebraska Conference, it is one of three academies serving this conference of 10,964 members. During the school year of 1993—1994 there were 21 full- and part-time staff members, including the Industrial Department heads.

Immediate forerunners of Enterprise Academy were schools at Downs and Oswego, Kansas.

With the financial aid of local businesspersons, the conference expanded an existing two-teacher school in Oswego, an intermediate school operated since 1901, and opened the Strode Industrial Academy on Sept. 16, 1908. In addition to the regular academy subjects, the academy offered courses in practical training in agriculture and taught certain trades. N. W. Kauble, a former president of Union College and of Emmanuel Missionary College, was the first principal. In 1917 the name of the school was changed to Oswego Academy. After the East Kansas Conference and the West Kansas Conference, in existence since 1910, combined in 1914 to form the Kansas Conference, the leaders of the united conference considered it desirable to have one strong school in a central location. Accordingly, in 1919 a Methodist school property at Enterprise, Kansas, was purchased. At that time the property consisted of 23 acres (nine hectares), with four buildings. An additional 47 acres (19 hectares) were purchased. All the original buildings have since been replaced. Enterprise Academy opened on Sept. 17, 1919.

Years of drought, causing many Seventh-day Adventists to move to other states that were not affected by the adverse weather conditions, brought losses in enrollment. With the establishment of an academy in Missouri in 1946, students from that state no longer attended Enterprise Academy. This brought a further decrease in enrollment.

Of the present buildings, the gymnasium was built in 1943, the cafeteria-chapel in 1946—1947, and the campus store in 1951. At a constituency meeting called in May 1959 to consider the future of the academy, it was voted overwhelmingly to rebuild the plant and continue to operate Enterprise Academy as the school for the Kansas Conference. Since that time, new buildings added were the girls' dormitory (completed in 1960), the administration building (completed in 1962), and the boys' dormitory (completed in 1963). A 12-room addition was added to the girls' dormitory in 1965, and in 1974 a new dean's quarters, worship room, and recreation room were added to the boys' dormitory, plus additional dormitory rooms.

A larger gymnasium was built in 1966, allowing the first gymnasium to house school industries until 1972, when a large industrial building was built to house them. The first gymnasium and an adjacent building are now a functional industrial education complex, which house classes in auto mechanics, welding, woodworking, and photography, as well as housing the Grounds/Maintenance Department.

Industries at Enterprise Academy include Midco Plastics and the academy farm. The 1,200-acre (500-hectare) farm grows feed grain, forage, hay, and wheat, plus maintaining a herd of 55 range cows plus calves.

Enterprise Academy is accredited by the SDA Board of Regents. The academy publishes the yearbook *Our Yesterdays* and the school paper *Our Todays*.

Principals: E. E. Pringle, 1919—1921; H. F. Saxton, 1921—1923; Lester O. Knowlton, 1923—1925; Vernon P. Lovell, 1925—1933; Everett D. Kirk, 1933—1935; R. R. Newman, 1935—1945; Ellis R. Maas, 1945—1947; O. L. Heinrich, 1947—1951; L. G. Barker, 1951—1955; Ben Trout, 1955—1957; E. C. Wines, 1957—1964; Don L. Weatherall, 1964—1969; Keith Wiseman, 1969—1971; W. F. Wright, 1971—1973; D. L. Carr, 1973—1979; Howard Barron, 1979—1983; Jack Francisco, 1983—1986; Miriam Kittrell, 1986—1989; Arnold Schnell, 1989—1991; Keith Hallam, 1991— .

Equatorial African Publishing House

EQUATORIAL AFRICAN PUBLISHING HOUSE. *See* [Central African Publishing House](#).

Equatorial Guinea

EQUATORIAL GUINEA. The former Spanish Guinea, consisting of Río Muni, on the west coast of Africa (with several adjacent islands), and the islands of Bioko (formerly Fernando Pó; Mac'as Nguema) and Annobón. The total area is 10,831 square miles (28,000 square kilometers) in size and it has a population (1994) of 400,000. Agriculture is the chief occupation, with cocoa, coffee, wood, fruits, and vegetables the chief exports. Río Muni lies just north of the equator, bounded on the north by Cameroon, on the east and south by Gabon, and on the west by the Gulf of Guinea.

Equatorial Guinea comprises the Equatorial Guinea Mission, which is part of the Central African Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1993) for Equatorial Guinea: churches, 6; members, 259; ordained ministers, 3; licensed ministers, 2.

Seventh-day Adventist Work

Seventh-day Adventist Work. On Bioko there were 14 Seventh-day Adventist members and one ordained minister in 1963. The first missionary was sent in 1960, although two African SDA families from São Tomé had lived on this island for some time. José Lopez, minister and nurse, with his wife, also a nurse, arrived from Spain on Sept. 9 of that year and opened a dispensary and held meetings with the resident members. On May 19, 1962, the first two people were baptized, and in 1963 four more—two from São Tomé, one from Nigeria, and the fourth, a member of the indigenous Bubi tribe.

Because of the political situation, there were no foreign missionaries in Equatorial Guinea for some time after 1972. Four Equatorial Guineans carried on the work. In June 1974 a young graduate from the Bible course at the Séminaire Adventiste (Cameroon Training School) was sent to Bata, the capital of Río Muni. This was the first time that the SDA message entered the part of Equatorial Guinea on the African continent. Within a few months 25 were meeting regularly every Sabbath. By 1993 the membership was more than 250.

Equatorial Guinea Mission

EQUATORIAL GUINEA MISSION. *See* [Africa-Indian Ocean Division](#); [Equatorial Guinea](#).

Erholungsheim Friedensau

ERHOLUNGSHEIM FRIEDENSAU. *See* [Friedensau Retreat](#).

Erholungsheim Waldpark

ERHOLUNGSHEIM WALDPARK. *See* [Waldpark Hohenfichte Retreat](#).

Erickson, J. M.

ERICKSON, J. M. (1854—1931). Minister, teacher. He was born in Dalsland, Sweden, and confirmed in the Swedish state church (Lutheran). While in the military school in Stockholm, he was converted and sought immediate release from the military, which was finally obtained with great difficulty. In the autumn of 1879 he sailed for America, and in Minneapolis became an active member of the Baptist Church. Convinced that God was calling him to the ministry, he spent three years in the Baptist Theological Seminary in Morgan Park, Chicago, Illinois. On completion of his studies, he accepted the pastorate of the Worcester, Massachusetts, Baptist Church. Feeling the need of more training, he returned to Sweden and enrolled as a student in Bethel Seminary in Stockholm. After finishing his studies, he returned to the United States and became pastor of the Baptist church in Campello, Massachusetts.

In 1886, through the work of D. M. Canright, Erickson accepted the Seventh-day Adventist faith and began to sell SDA books. In the fall of 1887 he entered South Lancaster Academy to become better acquainted with SDA doctrines. He was ordained in 1888 and began his preaching for the church in Boston and Providence. Before the end of the year he was invited by the General Conference to work in Sweden. Two years later he was called back to head the Swedish Department at Union College, where he remained six years (1890—1896). After this he worked as an evangelist in Connecticut, Michigan, and Massachusetts. Then in 1901 he was called back to Sweden again, where he preached for 10 years. In 1911 he returned to America and for 10 years headed the Bible Department in the Broadview Swedish Seminary at La Grange, Illinois. Then until 1928 he engaged in pastoral work in the cities of Chicago, Minneapolis, and Providence.

Erickson, Matilda

ERICKSON, MATILDA. *See* [Andross, Anna Matilda \(Erickson\)](#).

Erickson, Melvin Eddy

ERICKSON, MELVIN EDDY (1918—1976). Educator, administrator. He was born in Saskatchewan, Canada, and received a Bachelor of Theology degree from Canadian Union College in 1947. Erickson served as principal of Okanagan Academy in British Columbia and as a pastor in the same province. He married Lorna Joy Stickle and, following his ordination to the ministry in 1952, became youth director and superintendent of education for the Alberta Conference, later moving to New York in the same capacity. After receiving an administration degree from Syracuse University, he became superintendent of education of the Georgia-Cumberland Conference, a position he held until 1966, when he became secretary-treasurer of the Ontario-Quebec Conference. He later served as associate director of education for the Southern Union and earned his Ph.D degree from Georgia State University. Dr. Erickson was the author of an educational game, two books, and numerous articles. At the time of his death he was editor of a journal entitled *Focus on Education*.

Eritrea

ERITREA. An independent nation in eastern Africa whose neighbors include Ethiopia on the south, Djibouti on the east, the Sudan on the west, and the Red Sea on the north. Eritrea covers an area of 45,300 square miles (117,000 square kilometers) and has a population (1994) of 3.2 million. Eritrea declared its independence from Ethiopia in 1993.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Eritrea constitutes the Eritrea Mission Field, an attached field of the Eastern Africa Division. Statistics (1994) for Eritrea: churches, 3; members, 450; ordained ministers, 2. Headquarters are at Asmera.

For development of Seventh-day Adventist work in Eritrea, *see* [Ethiopia](#).

Eritrea Mission Field

ERITREA MISSION FIELD. *See* [Eastern Africa Division](#); [Eritrea](#).

Ernst, Luis

ERNST, LUIS (1874—1952). Pastor and administrator. He was born in Uruguay of Swiss descent and was the first student of River Plate College.

In 1898 Ernst sold his land and cattle, transferred the cheese factory he owned to his brother, and one Monday afternoon, probably Sept. 26, with a Bible in one hand and his suitcase in the other, presented himself before the leaders of the Seventh-day Adventist work gathered in Crespo, Entre Ríos, Argentina. His purpose was to attend the SDA school in Entre Ríos, which did not yet exist. The mission committee decided to establish the school immediately, and Luis Ernst stayed in Entre Ríos.

He finished digging the first well for the school, and helped to build the first edifice. He later accompanied F. H. Westphal during his pastoral visits. Westphal used the time to teach him in return for Spanish lessons from the young man, who served as his translator.

He entered evangelistic work in 1903, and in 1905 was ordained to the ministry. He was the first president of the Alto Paraná Mission from 1906 to 1909. In 1907 he, with Ignacio Kalbermatter, raised a church with 12 members in Asunción, Paraguay. Later he worked in Bahía Blanca, Rosario, and other cities in the Argentine Conference, and from 1921 to 1935 he worked in Uruguay. He served as a worker until 1938, at which time he retired.

Erzberger, Heinrich

ERZBERGER, HEINRICH (1884—1953). Administrator, missionary. He was born in Basel, Switzerland, and was baptized in his boyhood. After he attended Friedensau Missionary Seminary for one year (1904—1905), he joined the staff of the East German Conference as Bible instructor, and for eight years served as an evangelist in eastern and western Germany. In 1913 he went to the Middle East as superintendent of the Syrian Mission. In 1917 he succeeded Emil E. Frauchiger as the head of the Levant Union Mission. Six years later, in 1923, he went to preach in Alsace, France, and in Italy. In 1926 he began a term of Bible teaching at Seminar Marienhöhe, near Darmstadt, Germany. From there he went in 1928 to Neandertal Missionary Seminary to serve as its president, then returned to head the Darmstadt school in 1935. From 1939 to 1947 he served as a minister in Germany, and was listed in the Yearbook in the South Bavarian Conference. In 1947 he returned to his native Switzerland, and after four years in the ministry there, he retired in 1951 after 46 years of service to the church. He married Louise Zange in 1912.

Erzberger, James H.

ERZBERGER, JAMES H. (1843—1920). First Seventh-day Adventist minister in Europe. His name is sometimes spelled Erzenberger or Ertzberger. He was born at Eltisberg, near Basel, Switzerland. In 1864 he entered a Protestant training school to prepare for ministerial work, and later worked for a short time as chaplain and evangelist. Before long he met a small group of Sabbathkeepers in Tramelan, Switzerland, who had been instructed by M. B. Czechowski, a converted Polish priest who had brought the SDA message from the United States to Switzerland. Erzberger joyfully accepted the SDA faith, and was baptized by Albert Vuilleumier late in 1868, six years before J. N. Andrews, the first SDA foreign missionary, arrived in Switzerland.

In 1869 the Swiss SDAs established by Czechowski sent Erzberger to the General Conference session, which convened in Battle Creek in May of that year, to plead for a minister. Unfortunately, he arrived too late for the session, but he remained 15 months in the United States, living most of the time in the home of James and Ellen White, who took a special interest in him. Early and late he worked to perfect his knowledge of the English language and to become acquainted with all phases of SDA work.

In September 1870 he returned to Switzerland, having first been ordained. Soon after J. N. Andrews arrived in Switzerland in 1874, Erzberger accompanied him on a visit to a group of Sabbathkeepers in Elberfeld, Rhenish-Prussia, who had accepted the Sabbath truth through the study of their Bibles. Andrews did most of the preaching while Erzberger, who was proficient in German, French, and English, did the translating.

Erzberger remained in Germany more than three years, and while there conducted the first baptism and organized the first church (1876) in Germany.

Thereafter, with the exception of the years 1905—1912, when he and his family lived in Hamburg, Germany, Erzberger made his home in Switzerland to the time of his death in 1920. His work carried him to France, Belgium, and other countries.

Escola Agrícola Adventista do Amazonas

ESCOLA AGRÍCOLA ADVENTISTA DO AMAZONAS. *See* [Agro-Industrial Adventist Trans-Amazon Academy](#).

Escondido Adventist Academy

ESCONDIDO ADVENTIST ACADEMY. A coeducational day school located in northern San Diego County. The school was established in 1985. In 1993 approximately 250 students were enrolled in grades K-12.

The school's history began nearly 100 years ago when the Seventh-day Adventist community started a neighborhood school in 1903. By 1963 the school had some 100 students in grades 1—10. In 1984 EAA was fully accredited as an academy, providing quality Christian education to students from 14 constituent churches. Its stated mission is to provide a Christ-centered environment in which together students, parents, and teachers can experience the presence of God, and to offer a progressive curriculum that equips students to serve and to work as moral, thinking, responsible citizens for their local and global community while preparing for Christ's return. In 1993 EAA had 35 faculty and staff members.

Principals: Kenneth Dunn, 1985—1987; Benn Nicola, 1987—1992; Martha Havens, 1992— .

Escuela Adventista de Hatillo

ESCUELA ADVENTISTA DE HATILLO. *See* [Costa Rica Secondary School](#).

Escuela Agrícola e Industrial del Pacífico

ESCUELA AGRÍCOLA E INDUSTRIAL DEL PACÍFICO. *See* [Pacific Academy](#).

Escuela Agrícola e Industrial del Sureste

ESCUELA AGRÍCOLA E INDUSTRIAL DEL SURESTE. *See* [Linda Vista Academy](#).

Escuela Agrícola Industrial Mexicana

ESCUELA AGRÍCOLA INDUSTRIAL MEXICANA. *See* [Montemorelos University](#).

Escuela de Capacitacion Adventista Salvadorena

ESCUELA DE CAPACITACION ADVENTISTA SALVADORENA. *See* [Adventist Training School of El Salvador](#).

Escuela Industrial y de Salud

ESCUELA INDUSTRIAL Y DE SALUD. *See* [Mexico, IV, 2.](#)

ESDA

ESDA. *See* [Institutional Services/ESDA](#).

Esda Home for the Infirm Aged

ESDA HOME FOR THE INFIRM AGED. An old-age home situated between Brakpan and Springs, at Windhoek, South Africa. The institution was taken over by the Transvaal Conference on Nov. 1, 1973. During the following year extensive renovations were made on one section. In September of 1974 the 36 resident patients were transferred to the completed unit. In 1975 the institution had facilities for 67 patients. In 1993 the facilities were upgraded and extended to accommodate 77 residents in 30 rooms.

Esdakost Food Company

ESDAKOST FOOD COMPANY (AB Esdakost). A distributing company for import, sales, and distribution of health foods and related products produced by foreign Seventh-day Adventist factories and other non-SDA manufacturers, established in 1969 at Rimbo, Sweden.

General Manager: Lars Sandberg, 1969—1978; Bertil Utterback, 1978—1984; Carsten Warn; 1984—1986, Ulf Gustavsson, 1986—1990; Ilkka Kuivisto, 1990—1993; Bertil Utterback, 1993— .

Espírito Santo Academy

ESPÍRITO SANTO ACADEMY (Educandário Espírito Santenes Adventista). A secondary-level boarding school established in 1963 at Colatina, Espírito Santo, Brazil, and owned by the Espírito Santo Conference. Pioneering the establishment of this school were Ernesto Roth and Edward Kanna. The campus is on the top of a beautiful hill on the banks of the R'ó Doce (Sweet River). In 1975 a three-year curriculum began to be offered on the secondary level.

Principals: Edward Kanna, 1963; Herbert Kurt Weber, 1964—1968; Rolf Belz, 1969; Azel R. Wegele, 1970—1971; Aluizio Gabriel, 1972—1973; Zizion Fonseca, 1974—1991; Josias Candido Lacerda, 1992— .

Espírito Santo Conference

ESPÍRITO SANTO CONFERENCE. *See* [Brazil](#); [South American Division](#).

ÉTABLISSEMENT MEDICO-SOCIAL LE FLON

ÉTABLISSEMENT MEDICO-SOCIAL LE FLON. An old people's home operated by the French Swiss Conference at Oron-la-Ville, Switzerland. Through various gifts and an appropriation from the conference, a small property was purchased in 1961 located in the village of Oron-la-Ville, 12 miles (20 kilometers) from Lausanne. A building and a small garden were already on the property, making it possible to accept 15 residents immediately. In 1968 a modern addition increased the capacity to 24 beds and provided a comfortable chapel for church activities, as well as an attractive children's Sabbath School Department.

Directors: Elder and Mrs. Charles Monnier, 1962—1975; Adolf Kinder, 1975—1980; Sylvain Meyer, 1981—1987; Felix Berger, 1987—1990; Rene Augsburg, 1990— .

Estonia

ESTONIA. A republic bounded by the Baltic Sea, Russia, and Latvia. Estonia occupies an area of 17,413 square miles (45,100 square kilometers), and has a population (1994) of 1.6 million. The official language is Russian. Evangelical Lutheranism is the most common religious affiliation.

Estonia was a Russian province before World War I, but was independent between the two great wars. It was conquered by the USSR in 1940, and declared itself “occupied territory.”

Estonia declared full independence on Aug. 20, 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Estonia comprises the Estonian Conference, which is part of the Baltic Union Conference in the Trans-European Division. Statistics (1992) for *Estonia*: churches, 16; members, 1,663; ordained ministers, 12; Bible instructors, 3.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* SDA work gained a foothold in Estonia when two ministers, H. J. Loeb sack and Gerhard Perk, visited Reval (now Tallinn) in the summer of 1897. They had been invited there by a woman living in St. Petersburg, then the capital of Russia, who requested them to visit her Baptist parents in Reval. The group of interested people gathered secretly in the home and later in an old barn in a backyard, where Perk preached in German with someone translating into Estonian. There were three converts, all women who in due course were baptized. On Sept. 5, 1897, Perk organized the first SDA church in Estonia, at Tallinn. Gradually new members were added.

In 1898 in Helsingfors (now Helsinki), Finland, the first SDA publication in the Estonian language was printed. It was a tract entitled *Taanieli Raamatu Seletus* (“Explanations of the Book of Daniel”). The first printing of SDA tracts within the confines of the Russian Empire proper (Finland was autonomous) was done in Riga, Latvia, in 1899. The languages were Latvian and Estonian, not Russian. This work was later suppressed by the government, and afterward all printing for Estonia was done in Germany at the Hamburg Publishing House. In 1905 came *Tee Kristuse Juurde* (“Steps to Christ”); in 1908, *Kristlik Kasinus* (“Christian Temperance”); in 1914, *Mõtted Índsakskíitmise MŠlt* (“Thoughts From the Mount of Blessing”)-all three by Ellen G. White. The magazine *Siioni Vahimees* (“Zion’s Watchman”) and the church paper *Siioni Tööline* (“Zion’s Worker”), as well as Sabbath school quarterlies and other church papers, were also published there.

As the work spread throughout the country, churches were organized in several cities. In 1901, when the work in Russia was divided according to ethnic lines, Estonia, along with Latvia, Lithuania, and Poland, was included in the North Russian Mission, under D. P. Gaede. When Gaede worked in Tallinn about 1902, a number of talented young men joined

the church, three of whom trained at Friedensau Missionary Seminary and became the first national ministers.

Estonia Between the Wars. After the Russian revolution, Estonia acquired independence, and with it religious freedom. By that time the church numbered about 1,000 adherents, organized into the Estonian Conference. In 1917 the Estonian Publishing Department was organized, and from then until Estonia lost independence in 1940, SDA publications were printed within the country. Martin Bärengrub was in charge of the work. He with L. Hallang, Eduard Ney, Eduard Magi, and Harald Pild, served as editors of various magazines published during that time: *Tõe Sõnumud* (“Messages of Truth”), *Noorte Sõber* (“Friend of Youth”), *Meie Aeg* (“Our Time”), *Missioni Teated* (“Mission Records”), and *Noorte Juhised* (“Youth Instruction”). Thousands of tracts and books were also printed during this period. The books and periodicals produced by the publishing house found a ready market in the general public. Nevertheless, the work did not continue without difficulties. When outside pressures were removed, internal difficulties sprang up and led to a division within the church, caused by differences among the leaders. But at the first conference session held after the war, in 1920—attended by L. H. Christian and Aarne Rintala—the church was largely reunited. The work continued to grow rapidly. Public meetings were held in large cities, and for a number of years the church conducted a series of radiobroadcasts from Tartu by Eduard Magi. The membership grew to about 2,200, and the church acquired six church buildings, including two at Tallinn.

In 1923 the Estonian Conference was united with Latvia and Lithuania in the Baltic Union Conference. In that same year the Baltic Union School (Suschenhof) to train workers was opened at Riga, Latvia. From 1935 a small school was operated in the city of Tallinn, with about 60 to 80 students and six to eight teachers. In 1932 and again in 1935 Estonian young people participated in the Baltic Union youth congresses. Later, after the Baltic Union Mission School was closed by the Latvian government, the Estonian Conference opened its own theological school at Tallinn from 1937 to 1940. The school, headed by R. W. Vinglas, taught all subjects required by the state plus denominational theological subjects.

At the time when Estonia was incorporated into the Soviet Union in 1940, the church's institutions were closed, and its stock of literature was confiscated. However, the publications were found during the time of German occupation and bought back by the church as scrap paper. Needless to say, they were quickly distributed. For a time the churches were permitted the use, at a high rent, of their buildings, which had been nationalized. Then, after a time, the various churches were obliged to share buildings with other denominations, especially after some were bombed during the war. However, worship services were permitted. During the war SDAs were active in welfare work.

Later on, when small congregations were merged and the minimum size of a congregation was set at 50 members, this reduced the number of Seventh-day Adventist congregations to 13, in the charge of 13 ministers. Special permission was required for ministers to visit outside of their own churches. Because Sabbath school supplies were no longer available, the churches arranged for a Bible reading hour before the preaching service.

In 1944 the territory of Estonia became part of the Federation of Seventh-day Adventists in the Union of Soviet Socialist Republics. All denominational organizations except for local churches were dissolved in the 1960s. Although the Estonian Conference ceased to

exist in the legal sense, it continued in a de facto sense. The Estonian Conference and the Baltic Union Conference were restored in 1989.

Estonian Conference

ESTONIAN CONFERENCE. *See* [Estonia](#); [Trans-European Division](#).

Estonian Mission School

ESTONIAN MISSION SCHOOL (Adventusühingute Usuteaduse Kool). A former training school with an elementary school department established in 1935 and operated by the Estonian Conference at Tallinn, Estonia. The *Yearbook* lists it from 1936 to 1946 and names R. Vinglas as its principal.

Eternal Life

ETERNAL LIFE. The life without end promised those who believe in Jesus Christ and receive His saving grace ([John 3:15, 16](#); [Titus 1:2](#); [1 John 5:11](#)). The Hebrew word *‘ôlam*, commonly translated “eternal,” or “everlasting,” means, basically, “something hidden,” and thus designates a long time whose limits are unknown, or “hidden.” The duration of *‘ôlam* is always relative to, and determined by, that to which it is applied. Thus *‘ôlam* may refer to a lifetime ([Ex. 21:6](#)), or a period the beginning of which is lost in antiquity ([Gen. 6:4](#); [Joshua 24:2](#); [Prov. 22:28](#)). When used with the figure of sleep it means death ([Jer. 51:39](#)); when applied to God ([Ps. 90:2](#); [Isa. 40:28](#)) its designation is limitless. The expression “everlasting life” (*chayyê ‘ôlam*) occurs in the OT only in [Dan. 12:2](#). Compare [v. 7](#), where God is characterized as *chê ha-‘ôlam*, “he who lives eternally.” The contextual implication is thus that eternal life is a sharing in the life of God. The Hebrew mind conceived of God as living in limitless time, and not abstractly in the sense of being beyond time. The same mind also conceived of those whom God resurrects as living this way.

The Greek term corresponding to *‘ôlam* is *aiōn*, also designating a long but relative extent of time, and thus an adequate translation of *‘ôlam* in the LXX. However, with Plato *aiōn* came also to stand for the abstract, qualitative concept of “eternity” in contradistinction to time—a timeless situation to which the limitations of time do not apply. It has been suggested that the NT gives to *aioōn* both quantitative and qualitative dimensions, and that particularly in the Johannine writings, where the expression “eternal life” recurs frequently ([John 3:16](#); [5:24](#); [17:2](#); [1 John 1:2](#); etc.), is this qualitative aspect salient.

Often eternal life is referred to simply as “life” (*zōē*), or “the life” (Gr. *hē zōē*). Eternal life is granted to those who “believe,” that is, to those who have faith ([John 3:16](#); [11:25, 26](#)); to make it available to humanity is the particular object for which Christ came ([John 6:51, 57, 58](#); [14:6, 19](#)); to know God and His Son, Jesus Christ, is eternal life ([John 17:3](#)).

In John two dimensions of eternal life are especially intertwined: eternal life as a gift, in principle, when a person believes in Christ ([John 5:24](#), that individual has eternal life), and as a literal possession to be bestowed in actuality at the Parousia ([John 5:28, 29](#)). Commenting on these two dimensions, Ellen White said: “‘ This is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life.’ And Jesus said, ‘I will raise him up at the last day.’ Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal” ([DA 388](#)).

The Seventh-day Adventist point of view considers eternal life as “exclusively the property of God” (Ellen G. White, in [SDACom 5:1130](#)). It was given to Adam conditionally and mediated to him by the tree of life ([Gen. 2:9](#); [3:22](#); [PP 60](#)). He forfeited eternal life by his sin, but it is restored by Christ on condition of “perfect righteousness, harmony with

God, perfect conformity to the principles of His law” ([MB 76](#)). It is ours now if we are in Christ ([1 John 5:11, 12](#)). We possess it now on condition of maintaining our relationship to Christ.

In a sense, eternal life is a reward to the obedient, but it is not earned, for it is a “free gift” to those who believe in Christ as their personal Saviour ([1SM 297](#)). SDAs emphasize the literalness of the eternal life bestowed in the resurrection. Eternity is conceived of as endless time in which the saved will have ample opportunity to learn ever more concerning God’s infinite purpose for them, to enjoy and study the wonders of the universe, and to realize their highest ambitions. *See* [Immortality](#).

Ethiopia

ETHIOPIA. An ancient independent empire, formerly governed by a constitutional monarchy and now governed by a transitional government, in northeast Africa, bounded on the east by Djibouti and Somalia, on the north by Eritrea, on the south by Kenya, and on the west by Sudan. It has an estimated area of 437,800 square miles (1,134,000 square kilometers) and a population (1994) of 58.7 million. Agriculture is the principal occupation of the people, the chief exports being coffee, pulses, oilseeds, hides, goatskins, and sheepskins.

Much of eastern Ethiopia is low, hot, and dry, with some territory below sea level. The western and northern areas are high, with 8,000-foot (2,400-meter) plateaus and mountain peaks as high as 15,000 feet (4,600 meters). There are many hot springs, craters from extinct volcanoes, and large areas of volcanic rock and soil. Addis Ababa, the capital, is in central Ethiopia at an elevation of about 8,000 feet (2,450 meters). The Blue Nile rises in north central Ethiopia. Amharic is the official language, but many other languages and dialects are spoken. The peoples of Ethiopia include the Amhara, the Tigrean, the Oromo, the Somali, the Falasha or Ethiopian Jew, and the Gurage. Southern areas are mostly Muslim; central and northern areas are Christian (constituting the majority). Emperor Haile Selassie I became regent in 1916 and was crowned emperor in 1930. In 1974 he was deposed, and a Provisional Military Administrative Council was established to govern the land.

Historical Background

Historical Background. Ethiopia has had a knowledge of God from ancient times. The former constitution of Ethiopia declared that the line of Haile Selassie I descended without interruption from the dynasty of Menelik, the son of the queen of Sheba and King Solomon of Jerusalem. Jewish priests, Levites, and workers are said to have been brought to Ethiopia at that time to assist in establishing the new religion and government. Jewish religious influence in Ethiopia in NT times is evident from the narrative of the Ethiopian courtier who was baptized by Philip ([Acts 8:26—39](#)). About A.D. 330 Frumentius and Aedesius, two young Christians who were shipwrecked on the Red Sea coast and brought to the king of Aksum, won him to Christianity. Frumentius, who brought this news to Alexandria, was proclaimed the first bishop of Ethiopia. Through the centuries until 1950, when an Ethiopian was consecrated archbishop, the Ethiopian Church was headed by Egyptians.

During the sixteenth century, under invasion by Muslim neighbors, Ethiopia invoked Portugal's assistance. Portuguese intervention repulsed Muslim attempts to subdue the highlands of Ethiopia, but the Catholic priests, builders, and artisans who came in with the Portuguese Army greatly influenced the religion of the country. In 1622 King Socinius accepted Catholicism. His decree prohibited the observance of Saturday, which the people had observed along with Sunday (see [SB, Nos. 1462—1465](#)), and a revolt resulted. In 1633 the Jesuits were expelled from Ethiopia, and the country closed its doors to foreign influences until the twentieth century.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Ethiopia and Djibouti constitute the Ethiopian Union Mission, which is a part of the Eastern Africa Division. Statistics (1992) for *Ethiopia*: churches, 337; members, 79,602. Union headquarters are at Addis Ababa, Ethiopia. For the territories of the missions, see [Eastern Africa Division](#).

Statistics (1992) for the missions—*Central Ethiopia Field*: churches, 23; members, 7,155; church or elementary schools, 7; ordained ministers, 7; licensed ministers, 10; teachers, 30. Headquarters are at Addis Ababa, Ethiopia. *Northwest Ethiopia Field*: churches, 8; members, 2,666; church or elementary schools, 2; ordained ministers, 2; teachers, 7. Headquarters are at Debre Tabor, Ethiopia. *South Ethiopia Field*: churches, 174; members, 31,913; church or elementary schools, 4; ordained ministers, 21; teachers, 23. Headquarters are at Awassa, Ethiopia. *West Ethiopia Field*: churches, 129; members, 37,182; church or elementary schools, 4; ordained ministers, 16; licensed ministers, 9; teachers, 21. Headquarters are at Gimbie, Ethiopia.

Institutions

Institutions. Akaki SDA School; Ethiopian Advent Press; Ethiopian Adventist College; Gimbie Hospital; Kuyera Adventist Academy; Wollega Adventist Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* L. R. Conradi, General Conference vice president for Europe, is credited with first proposing SDA mission work in Ethiopia. In 1906 he reported visiting the Ethiopian church in Jerusalem, where services were held on Friday night, Sabbath, and Sunday.

What was called the Abyssinian Mission began in 1907 as a project of the Scandinavian Union Conference under the direction of the General Conference Committee in Europe. The first two missionaries sent out, P. N. Lindegren and J. Persson of Sweden, opened a mission station in Eritrea, then an Italian colony, since Ethiopia proper was not open to missionaries. In 1909 they were joined by Anol Grundset, V. E. Toppenberg, and Dr. F. W. Vasenius, and later Hans Steiner and E. J. Lorntz. The work was disrupted by World War I. The first three national converts were baptized in Eritrea in March 1914. Toppenberg was the first to enter Ethiopia proper in 1921, moving his family to Addis Ababa. There he purchased property for mission headquarters and a girls' school. In 1922 three Scandinavian missionaries came to Asmara, Eritrea, and established a dispensary and a school.

The first SDA doctor to work in Ethiopia was Dr. G. C. Bergman, who arrived in 1927 and opened the Taffari Makonnen Hospital in Dessie the following year. In 1933 he opened the Empress Zauditu Memorial Hospital in Addis Ababa, where Dr. T. C. Nicola joined him in 1934.

In the Debre Tabor district SDA missionaries made many converts from among the followers of one Sheikh Zacharias (or Zekarias), a Muslim trader who had been converted to Christianity of a sort after having had visions and dreams about the Sabbath (though he himself never became an observer of the Sabbath), the return of Jesus, and the coming of White missionaries with the Bible truth.

In 1923 the Ethiopian Union was organized, with V. E. Toppenberg as first president. It included the Eritrean, Central Abyssinian, and Gallaland missions. For a period after the conquest of Ethiopia by Italy in 1936, these areas became part of the Italian Union Mission. After the liberation the Ethiopian Union Mission was reorganized, but it was administered for several years from North America by the General Conference. In 1949 the mission was made a part of the Northern European Division, and in 1970 a part of the newly organized Afro-Mideast Division. It became part of the Ethiopian Union Mission in the newly formed Eastern Africa Division in 1983.

The Italian forces, who set up their administration in Addis Ababa in 1936, had as their objective the elimination of Protestant missions and the control of Catholic missions by Italians. By early 1939 all SDA institutions had been expropriated. Other Protestant missions were similarly treated. Moving into huts on the outskirts of the city, the SDA missionaries who remained, N. B. Nielsen, Rasmine Hofstad, and Lisa Johansen, attempted to carry on their work, and in 1940 the Hansons and Mae Mathews returned from furlough.

When Ethiopia was liberated in 1941, the union headquarters and school began to function again, and a few months later the Zauditu Memorial Hospital was reopened by two nurses. In 1943 H. M. Hanson opened a boys' school (moved from Addis Ababa) in Akaki, Ato Gobazei opened a school in Dessie, and G. Gudmundsen began the work in Debre Tabor (*see* [Debre Tabor Adventist Church School](#); [Haile Selassie I Hospital](#)), where he was joined the next year by Nurse Shake' Nalkranian. M. J. Sorensen returned in 1945 and reopened the mission work in Ghimbi (*see* [Gimbi Adventist Hospital](#); [Wollega Adventist Academy](#)). In 1947 V. E. Toppenberg, pioneering again in southern Ethiopia, established the Ethiopian Adventist Training School (now Ethiopian Adventist College) at Kuyera. Two visitors to the school in Kuyera, who were much impressed by the teachings of the blind pastor, Tekle-Haimanot, were from a group of Protestant converts who had carried on the work of their foreign missionaries expelled during the war and who had won thousands of converts. Soon a petition with many signatures and thumbprints arrived from a place in Wollaita called Sakie, asking for an evangelist. One of the students was sent down to Sakie during the summer vacation, and in 1955 evangelistic work was begun there by a pastor, Negarie Mulatta. In 1957 a church was organized with 293 members; and by 1959 there was a church building, a school, and a clinic. As work developed in the Wollaita and Cambatta districts, government permission was obtained in 1961 for the erection of a mission station in the latter, at Abonza, as a central station. Establishment of a number of churches, clinics, and schools throughout southern Ethiopia followed.

In Addis Ababa a modern church building was dedicated in February 1961, with Emperor Haile Selassie I and other members of the imperial family in attendance. In 1968 a boarding school, Wollega Adventist Academy, opened in Wollega province, and in 1970 the new Empress Zauditu Memorial Adventist Hospital was officially opened. It was nationalized in 1976.

By 1993 many of the six-grade schools had been taken over by the military regime, but 10 still were being operated, along with 10 eight-grade schools, three boarding academies, and one junior college. Eleven clinics were in operation. A small printing establishment was serving the field.

In 1993 Eritrea declared itself independent from Ethiopia, and the North Ethiopia Field became the Eritrea Field. *See* [Eritrea](#).

Ethiopian Advent Press

ETHIOPIAN ADVENT PRESS. A publishing firm with printing facilities operated by the Ethiopian Union Mission in Addis Ababa, Ethiopia. The first Seventh-day Adventist book published in Amharic, the official language of Ethiopia, was Ellen G. White's *Steps to Christ*, which was sold by colporteurs from about 1930 until the Italian occupation in 1936. The book *The Bible Speaks* (in two volumes) was published in the 1940s. As a result of reading this book, entire companies of adherents have sprung up.

The Ethiopian Advent Press was built in 1955 largely through the interest and effort of W. S. Jensen from Denmark, secretary-treasurer of the Ethiopian Union Mission. In 1963 the firm had three small presses and a bindery, and employed eight people. Recently a new Minabinda was purchased, and a used Heidelberg offset press installed. These, together with three presses, a typesetter, folder, guillotine, stapler, and stitching machine, provide employment for 12 people. Since the Amharic language has more than 250 letters in its alphabet, typesetting and printing are extremely complicated.

In 1993 the Ethiopian Advent Press was publishing primary, youth, and adult Sabbath school lesson quarterlies; Ellen G. White's *Counsels for the Church*, *Steps to Christ*, and *The Story of Jesus*, as well as *Bible Truth*, *The Bible Made Plain*, *The Bible Speaks*, *Life at Its Best*, *Ways to Health and Happiness*, and a book on stewardship; also tracts and Voice of Prophecy correspondence lessons and union mission printing. A two-story addition to the front of the plant was constructed in 1974, and more recently a warehouse was completed.

In the earlier years this publishing house was listed in the Yearbook under the names of Ethiopian Press and Ethiopian Union Mission Publishing House.

Managers: W. S. Jensen, 1955—1958; H. Palm, 1959—1970; R. Burgess, 1971—1973; G. Bruce Vogt, 1974—1978; Damie Djeffar, 1979—1985; Moise Mariam, 1985—1988; Damie Djeffar, 1988— .

Ethiopian Adventist College

ETHIOPIAN ADVENTIST COLLEGE (formerly Ethiopian Adventist Training School). A coeducational day and boarding school on the senior high and junior college levels, situated at Kuyera, 150 miles (240 kilometers) south of Addis Ababa, at an elevation of 6,500 feet (2,000 meters). It holds 650 acres (260 hectares) of land under leases from the Ethiopian government and has a teaching staff (1993) of 27. The 10-acre (four-hectare) campus is dotted with more than 50 structures of wood and stone. Upon completion of the secondary school, the students sit for the Ethiopian School Leaving Certificate Examination (college entrance). The school now offers training on the college level (two years after grade 12) to prepare students for business, theology, education, and agriculture.

The school is supported by a denominational subsidy, fees, and industries. Work is provided for students in the usual school departments, a 500-acre (200-hectare) grain farm, a flour mill with a capacity of 1,000 pounds (450 kilograms) per hour, a garden, an orchard, a store, a furniture (wood and metal) factory, and a metal trailer factory. Water supply for irrigation comes from a river that flows through the property. In 1962 a well 385 feet (120 meters) deep was drilled, which supplies all of the domestic needs.

The school was established in 1947 by V. E. Toppenberg. It occupied old and temporary buildings until 1952, when the lease for the land was obtained. Immediately an extensive building program was begun, and more than 30,000 square feet (2,800 square meters) of educational, service, and industrial buildings, and dwellings were erected. Also in 1952, 12 students completed the first teacher-evangelist training class. The scholastic standard was raised for the two succeeding classes; in 1958 the first twelfth-grade class was graduated, and in 1966 the first college class graduated.

There have been continued improvements with the passing years—an *injera* (staple food) kitchen, boys' dormitory, a new science building, auto technology center, and improved farm. In 1970 the elementary section was moved across the road into an eight-room complex built with Swedish aid, providing further space for housing and classrooms on the main campus. Teacher training and junior college (two years of college) began in 1972, and in 1973 a course in mechanized farming was offered.

The college program was suspended in 1977 for political reasons, but reactivated in 1990. In 1993, 103 students were enrolled in the junior college program.

Principals: V. E. Toppenberg, 1947—1953; A. H. Hanson with L. Rasmussen (acting), 1953—1955; L. Rasmussen, 1955—1959; S. Berkeley, 1959—1962; Irene Eide (acting), 1962—1963; O. C. Bjerkan, 1963—1968; E. W. Marter (acting), 1968—1970; Dr. O. C. Bjerkan, 1970—1971; Dr. W. F. Riley (acting), 1971—1972; Per Naesheim (acting), 1972—1974; D. K. Griffith, 1974—1976; M. A. Morford, 1976—1978; I. K. Dulan, 1979—1982; Neal Scott (acting), 1982—1983; David Patterson, 1983—1985; M. T. Graham, 1985—1987; Fanta Chelabo, 1987—1988; J. Fink, 1988— .

Ethiopian Mission Training School for Boys

ETHIOPIAN MISSION TRAINING SCHOOL FOR BOYS. *See* [Akaki Seventh-day Adventist School](#).

Ethiopian Union Mission

ETHIOPIAN UNION MISSION. *See* [Djibouti](#); [Eastern Africa Division](#); [Ethiopia](#).

Ethiopian Union Mission Publishing House

ETHIOPIAN UNION MISSION PUBLISHING HOUSE. *See* [Ethiopian Advent Press](#).

Euro-Africa Division

EURO-AFRICA DIVISION. A large unit of church organization to which is allotted the following territory: Algeria, Andorra, Angola, Austria, Azores Islands, Belgium, Bulgaria, Canary Islands, Czech Republic, France, Germany, Gibraltar, Holy See, Italy, Liechtenstein, Luxembourg, Madeira Islands, Malta, Monaco, Morocco, Mozambique, Portugal, Romania, San Marino, São Tomé and Príncipe, Slovakia, Spain, Switzerland, Tunisia, and Western Sahara. Statistics (1992): churches, 3,289; members, 375,044; church or elementary schools, 17; secondary schools and colleges, 21; ordained ministers, 830; credentialed commissioned ministers, 35; licensed ministers, 531; credentialed missionaries, 240; licensed missionaries, 243; credentialed commissioned ministers of teaching, 4; elementary teachers, 78; secondary and college teachers, 315; medical institutions, 3; publishing houses, 12; dispensaries, 5; nursing and retirement homes, 13. Headquarters: Schosshaldenstrasse 17, 3006 Berne, Switzerland.

The organization of the Euro-Africa Division was approved by the 1971 Annual Council of the General Conference and began to function officially on Jan. 1, 1972. It was formed from the countries and geographical divisions formerly administered by the Central European and the Trans-Mediterranean (Southern European) divisions.

For the history of Seventh-day Adventist work in the Euro-Africa Division, see specific names of countries and island fields in the area.

Constituent Organizations

Constituent Organizations. The Euro-Africa Division is comprised of six union conferences, two union missions, five unions of churches, and misserm.

1. *Angola Union Mission* (organized 1925; reorganized 1957). Territory: Angola and São Tomé and Príncipe. Statistics (1992): churches, 552; members, 140,130; ordained ministers, 82; licensed ministers, 167; credentialed missionaries, 13; licensed missionaries, 2; schoolteachers, 20; secondary schools, 1. Headquarters: Rua Teixeira da Silva, Huambo, Angola.

Constituent organizations and their territories—*Central Association Mission* (organized 1983): Benguela, Bie, Huambo, and Kwanza Sul; *East Association Mission* (organized 1985): Lunda Norte, Lunda Sul, and Moxico; *North Association Mission* (organized 1982; reorganized 1985): Bengo, K. Norte, Kabinda, Luanda, Malanje, Uige, and Zaïre; *São Tomé and Príncipe Mission* (established 1938; organized 1947; reorganized 1976, 1983): São Tomé and Príncipe; *South Association Mission* (organized 1984): Huila, K. Kubango, Kunene, and Namibe.

2. *Austrian Union of Churches* (organized 1947; reorganized 1967). Territory: Austria. Statistics (1992): churches, 44; members, 3,267; ordained ministers, 26; credentialed commissioned ministers, 1; credentialed missionaries, 6; licensed missionaries, 25; teachers, 16; secondary schools, 1. Headquarters: Nussdorferstrasse 5, Vienna, Austria. Official organ: Adventecho.

3. Bulgarian Union of Churches (organized 1920). Territory: Bulgaria. Statistics (1992): churches, 70; members, 5,058; ordained ministers, 22; licensed ministers, 26. Headquarters: Solunska 10, Sofia, Bulgaria.

4. *Czecho-Slovakian Union Conference* (organized 1919; reorganized 1968). Territory: Czech Republic and Slovakia. Statistics (1992): churches, 169; members, 9,090; ordained ministers, 71; licensed ministers, 35. Headquarters: Zalesi 50, 14 200 Praha 4-Lhotka, Czech Republic.

Constituent organizations and their territories—*Bohemian Conference* (organized 1919; reorganized 1968): Bohemia; *Moravia-Silesian Conference* (organized 1913; reorganized 1968): Moravia and Silesia; *Slovakian Conference* (organized 1919; reorganized 1968): Slovakia.

5. *Franco-Belgian Union Conference* (organized 1928; reorganized 1955). Territory: Belgium, Corsica, France, Luxembourg, and Monaco. Statistics (1992): churches, 140; members, 10,758; ordained ministers, 74; credentialed commissioned ministers, 6; licensed commissioned ministers, 4; credentialed missionaries, 14; teachers, 29; elementary schools, 2; secondary schools, 1. Headquarters: 680-684 Avenue de la Liberation, Le Mee sur Seine, France. Official organ: *Revue Adventiste*.

Constituent organizations and their territories—*Belgian-Luxembourg Conference* (organized 1920): Belgium and Luxembourg; *North France Conference* (organized 1955; reorganized 1970): north France; *South France Conference* (organized 1955; reorganized 1970): south France, Corsica, and Monaco.

6. *Italian Union of Churches* (organized 1928; reorganized 1972, 1982). Territory: Holy See, Italy, Malta, and San Marino. Statistics (1992): churches, 88; members, 5,210; ordained ministers, 37; credentialed commissioned ministers, 10; credentialed missionaries, 32; licensed ministers, 10; licensed commissioned ministers, 2; licensed missionaries, 37; teachers, 29; elementary schools, 3; secondary schools, 3. Headquarters: Lungotevere Michelangelo 7, Rome, Italy. Official organ: *Messaggero Avventista*.

7. *Mozambique Union Mission* (organized 1933; reorganized 1972). Territory: Mozambique. Statistics (1992): churches, 478; members, 150,000; ordained ministers, 35; licensed ministers, 40; teachers, 9; seminary, 1. Headquarters: Avenida Maguiguana no. 300, Maputo, Mozambique.

Constituent organizations and their territories—*Central Mission* (organized 1972): Manica, Sofala, and Tete provinces; *North Mission* (organized 1935; reorganized 1957): Cabo Delgado, Nampula, Niassa, and Zambezia provinces; *South Mission* (organized 1972): Gaza, Inhambane, and Maputo provinces.

8. *North German Union Conference* (organized 1909; reorganized 1992). Territory: Berlin-Brandenburg, and the states of Bremen, Hamburg, Mecklenburg-Vorpommern, Niedersachsen, Nordrhein-Westfalen, Saxonia, Saxony-Anhalt/Thuringia, and Schleswig-Holstein. Statistics (1992): churches, 400; members, 20,404; ordained ministers, 176; credentialed missionaries, 25; licensed ministers, 42; licensed missionaries, 36. Headquarters: Fischerstrasse 19, Hannover, Federal Republic of Germany.

Constituent organizations and their territories—*Berlin-Brandenburg Conference* (organized 1909; reorganized 1954, 1992): Berlin and the state of Brandenburg; *Hansa Conference* (organized 1900; reorganized 1992): the states of Hamburg, Mecklenburg-Vorpommern, and Schleswig-Holstein; *Lower Saxonian Conference North* (organized 1902):

the state of Bremen and the northern part of the state of Niedersachsen; *Lower Saxonian Conference South* (organized 1934): southern part of the state of Niedersachsen; *Northern Rhenish-Westfalian Conference* (organized 1989): the state of Nordrhein-Westfalen; *Saxonian Conference* (organized 1919; reorganized 1971, 1990): the state of Sachsen; *Saxony-Anhalt/Thuringia Conference* (organized 1948; reorganized 1971, 1990): the states of Sachsen-Anhalt and Thuringen.

9. *Portuguese Union of Churches* (organized 1904; reorganized 1972, 1982). Territory: Azores Islands, Madeira Islands, and Portugal. Statistics (1992): churches, 77; members, 7,451; ordained ministers, 33; credentialed missionaries, 61; licensed ministers, 16; licensed missionaries, 9; teachers, 49; elementary schools, 6; secondary schools, 2. Headquarters: Rua Joaquim Bonifacio 17, Lisboa Codex, Portugal.

10. *Romanian Union Conference* (organized 1919). Territory: Romania. Statistics (1992): churches, 897; members, 66,203; ordained ministers, 108; licensed ministers, 114; licensed missionaries, 16. Headquarters: Strada Plantelor 12, Bucharest, Romania.

Constituent organizations and their territories—*Banat Conference* (organized 1961; reorganized 1992): Arad, Bihor, Caras-Severin, Hunedoara, and Timis; *Moldavia Conference* (organized 1928; reorganized 1961): Bacau, Botosani, Galati, Iasi, Neamt, Suceava, Vaslui, and Vrancea; *Muntenia Conference* (organized 1928; reorganized 1961, 1992): Braila, Bucuresti, Buzau, Calarasi, Constanta, Dimbovita, Giurgiu, Ialomita, Ilfov, Prahova, and Tulcea; *North Transylvania Conference* (organized 1911; reorganized 1961, 1992): Alba, Bistrita Nasaud, Cluj, Maramures, Salaj, and Satu-Mare; *Oltenia Conference* (organized 1992): Arges, Dolj, Gorj, Mehedinti, Olt, Teleorman, and Vilcea; *South Transylvania Conference* (organized 1989; reorganized 1992): Brasov, Covasna, Harghita, Mures, and Sibiu.

11. *South German Union Conference* (organized 1912; reorganized 1970). Territory: the states of Baden-Wuerttemberg, Bavaria, Hessen, Rhineland-Palatinate, and Saarland. Statistics (1992): churches, 205; members, 13,957; ordained ministers, 90; credentialed missionaries, 29; licensed ministers, 17. Headquarters: Senefelderstrasse 15, Ostfildern-Ruit, Federal Republic of Germany. Official organ: *Adventecho*.

Constituent organizations and their territories—*Baden-Wuerttemberg Conference* (organized 1912; reorganized 1970): the state Baden-Wuerttemberg; *Central Rhenish Conference* (organized 1920; reorganized 1970): the states of Hessen, Rhineland-Palatinate, and Saarland; *North Bavarian Conference* (organized 1934): upper, central, and lower Franconia, and upper Palatinate; *South Bavarian Conference* (organized 1902; reorganized 1919): lower and upper Bavaria, and Swabia (including Regensburg).

12. *Spanish Union of Churches* (organized 1903; reorganized 1958, 1972, 1982). Territory: Andorra, Canary Islands, Gibraltar, and Spain. Statistics (1992): churches, 55; members, 5,964; ordained ministers, 34; credentialed commissioned ministers, 2; credentialed missionaries, 57; licensed ministers, 16; licensed missionaries, 58; teachers, 73; elementary schools, 4; secondary schools, 1. Headquarters: Calle Cuevas 23, Madrid, Spain.

13. *Swiss Union Conference* (organized 1928). Territory: Liechtenstein and Switzerland. Statistics (1992): churches, 57; members, 4,176; ordained ministers, 40; credentialed commissioned ministers, 15; credentialed missionaries, 3; licensed ministers, 6; licensed commissioned ministers, 1; licensed missionaries, 13; teachers, 8; elementary schools, 1;

secondary schools, 1. Headquarters: Gubelstrasse 23, Zurich, Switzerland. Official organ: Adventecho.

Constituent organizations and their territories—*French Swiss Conference* (organized 1884): French- and Italian-speaking Switzerland; *German Swiss Conference* (organized 1901): Liechtenstein and German- and Romansh-speaking Switzerland.

14. *Misserm* (under the direct supervision of the division) (organized 1928; reorganized 1966, 1993) (formerly North African Mission). Territory: Algeria, Morocco, and Tunisia. Headquarters: 63, Rue du Faubourg Poissonnière, Paris, France.

Institutions

Institutions. Institutions in the Euro-Africa Division include the following:

Educational Institutions. Adventist Bible Seminary (Czech Republic); Adventist Private School (Switzerland); Bogenhofen Seminary (Austria); Friedensau Theological Graduate School (Germany); Italian Junior College (Italy); Lisbon Secondary School (Portugal); Marienhöhe Seminary (Germany); Mozambique Adventist Seminary (Mozambique); Oliveira do Douro Secondary School (Portugal); Romanian Adventist Theological Institute (Romania); Sagunto Adventist College (Spain); Saleve Adventist Institute (France).

Food Companies. German Health Food Factory (Germany); Phag Food Factory (Switzerland); Spanish Food Factory (Spain).

Hospitals and Sanitariums. Berlin Hospital (Germany); Bongo Mission Hospital (Angola); Lake Geneva Sanitarium (Switzerland).

Retirement Homes and Orphanages. Basle Old People's Home (Switzerland); Berlin-Steglitz Old People's Home (Germany); Casa de Pensii si ajutoare a Bisericii Crestine Adventiste de Ziu a Saptea din Romania (Romania); Etablissement Medico-Social Le Flon (Switzerland); Forli Old People's Home (Italy); Friedensau Old People's Home (Germany); Haus Stefanie (Austria); Haus Wittelsbach Old People's Home (Germany); Lapi (Portugal); Maison de Retraite (France); Neandertal Old People's Home (Germany); Old People's Home (Switzerland); Spanish Old People's Home (Spain); Uelzen Old People's Home (Germany).

Media Centers. Adventist Foundation for the Blind (Switzerland); Studio Media Production (France); Voice of Hope (Germany).

Publishing Houses. Advent Publishers (Switzerland); Angola Publishing House (Angola); Austrian Publishing House (Austria); Bulgarian Adventist Publishing House (Bulgaria); Czecho-Slovakian Publishing House (Czech Republic); Hamburg Publishing House (Germany); Italian Publishing House (Italy); Life and Health Publishing House (France); Mozambique Publishing House (Mozambique); Portuguese Publishing House (Portugal); Romanian Adventist Publishing House (Romania); Safeliz Publishing House (Spain).

Retreat Centers. Adventhaus Freudenstadt (Germany); Bergheim Muehlenrahmede (Germany); Friedensau Retreat (Germany); Waldpark Hohenfichte Retreat (Germany).

Global Mission. During the first three years of the 1990—1995 quinquennium the Euro-Africa Division baptized 82,931 souls (75 percent of their goal of 110,000) and established 733 new congregations.

Finance. The division leads the world field in the Annual Week of Sacrifice offering. Led by the German-speaking conferences, it provided more than US\$1.3 million in 1992 to the world mission program.

Presidents: C. L. Powers, 1972—1975; Edwin Ludescher, 1975— .

Euro-Asia Division

EURO-ASIA DIVISION. A large unit of church organization comprised of the following territories: Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.

Statistics (1994): churches, 803; members, 93,740; ordained ministers, 300; credentialed missionaries, 147. Headquarters: ul. Isakovskogo, no. 4 Korpus 1, Moscow, Russia.

The division was organized in 1990 with a membership of 34,338 members in 530 churches, being formed by 15 republics of the former USSR.

Constituent Organizations

Constituent Organizations. The Euro-Asia Division is comprised of five union conferences and two attached fields.

1. *East Russian Union Mission* (organized 1994). Territory: Russia east of the Ural Mountains. Statistics (1994): churches, 73; members, 7,784; ordained ministers, 21. Headquarters: ul. Novo-Yamskaya 53, Irkutsk, Russia.

Constituent organizations and their territories—*East Siberian Mission* (organized 1993): Krasnoyarski Krai (including Evenkia, Khakassia, and Taimyr), Yakutia-Sakha republic, and the regions of Buryatia, Chita (including Achinski-Buryatski district), Irkutsk (including Ust'-Ordynski Buryatski district) and Tuva; *Far Eastern Mission* (organized 1992): Khabarovski Krai (including Jewish district) and Primorski Krai, and the regions of Amur, Kamchytka (including Koryaki), Magadan (including Tchukotka), and Sakhalin; *West Siberian Conference* (organized 1993): Altiiski Krai (including Gomo-Altaiiski district) and the regions of Kemerovo, Novosibirsk, Omsk, Tomsk, and Tyumen (including Khanty-Mansiisk and Yamalo-Nenetski districts).

2. *Moldova Union Conference* (organized 1989). Territory: Moldova. Statistics (1994): churches, 84; members, 7,417; ordained ministers, 29; credentialed missionaries, 36. Headquarters: ul. Bernardatsi 22, Kishinev, Moldova.

Constituent organizations and their territories—*Northern Moldova Conference* (organized 1989): northern part of Moldova; *Southern Moldova Conference* (organized 1989): southern part of Moldova.

3. *Southern Union Conference* (organized 1990; reorganized 1994). Territory: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. Statistics (1994): churches, 54; members, 4,417; ordained ministers, 31; credentialed missionaries, 15. Headquarters: ul. Tatarskaya 33, Almaty, Kazakhstan.

Constituent organizations and their territories—*Central Asia Conference* (organized 1978; reorganized 1994): Tajikistan, Turkmenistan, and Uzbekistan; *Kazakhstan Conference* (organized 1979; reorganized 1994): Kazakhstan regions of Akmola, Aktyubinsk, Almaty, Dzherhazgan, East Kazakhsky, Gyriev (Atyran), Karaganda, Kokchetav, Kustanai, North Kazakhsky, Pavlodar, Semipalatinsk, Taldy-Kurgan, and Uralsk; *Southern Conference*

(organized 1978; reorganized 1994): southern regions of Kazakhstan (Chimkent, Dzhambul, and Kzyl Orda) and Kyrgyzstan.

4. *Ukrainian Union Conference* (organized 1977; reorganized 1988). Territory: Ukraine. Statistics (1994): churches, 378; members, 40,140; ordained ministers, 109; credentialed missionaries, 70. Headquarters: ul. Lukyanovskaya 9-B, Kiev, Ukraine.

Constituent organizations and their territories—*Bukovinskaya Conference* (Chernovtsy) (organized 1978): Chernovtsy region; *Central Ukrainian Conference* (organized 1978; reorganized 1987): Cherkassy, Chernigov, Kiev, Poltava, and Sumy regions; *Eastern Ukrainian Conference* (organized 1981; reorganized 1987): Dnepropetrovsk, Donetsk, Kharkov, Lugansk, and Zaporozhye regions; *Podolsk Conference* (organized 1981): Khmelnytsky, Vinnytsa, and Zhitomir regions; *Southern Ukrainian Conference* (organized 1967; reorganized 1987): Crimea, Kherson, Kirovograd, Nikolayev, and Odessa regions; *Western Ukrainian Conference* (organized 1978; reorganized 1991): Ivano-Frankovsk, L'vov, Rovno, Ternopol, Volynsky, and Zakarpatsy regions.

5. *West Russian Union Conference* (organized 1994). Territory: Russia west of the Ural Mountains. Statistics (1994): churches, 185; members, 29,903; ordained ministers, 72. Headquarters: P.O. Box 51, Klimovsk, Moscow region, Russia.

Constituent organizations and their territories—*Central Conference* (organized 1994): Komi ASSR and the regions of Ivanovo, Kaliningrad, Kostroma, Moscow, Smolensk, Vladimir, and Yaroslavl; *North Caucasus Conference* (organized 1994): Krasnodarski Krai (including Adygeya) and Stavropolski (including Krarachyaero-Tcherkessia), the republics of Checheno-Ingushetia, Dagestan, Kabardino-Balkaria, Kalmykia, and North Osetiya, and the Rostov region; *Northwestern Conference* (organized 1994): Karelija republic and the regions of Arhangelsk (including Nenetski district), Murmansk, Novgorod, Pskov, St. Petersburg, Tver, and Vologda; *Southern Conference* (organized 1994): the regions of Belgorod, Bryansk, Kaluga, Kursk, Lipetsk, Orlov, Riazan, Tambov, Tula, and Voronezh; *Ural Conference* (organized 1994): the republics of Bashkortostan and Udmurita and the regions of Chelyabinsk, Ekaterinburg, Kurgan, Orenburg, and Perm (including the Komi-Permyatski district); *Volga Conference* (organized 1994): the regions of Astrakhan, Penza, Samara, Saratov, Ul'yanovsk, and Volgograd; *Volgo-Vyatskaya Conference* (organized 1994): the republics of Chuvashia, Mari-El, Mordovia, and Tataria, and the regions of Kirov and Nijegorodskaya.

6. *Attached fields*—Belarus Conference (organized 1978): Belarus. Headquarters: 1 Tyrashny per. 3, Minsk, Belarus.

Trans-Caucasus Field (organized 1994): Armenia, Azerbaijan, and Georgia.

Institutions

Institutions. Source of Life Publishing House (Russia); Voice of Hope (Russia); Zaokski Theological Seminary (Russia).

History

History. For the history of the work in the Euro-Asia Division, see specific names of countries in the area of the division.

Presidents: M. P. Kulakov, 1990—1992; Ted N. C. Wilson, 1992— .

European Division

EUROPEAN DIVISION. A unit of church organization that functioned from 1913 to 1928.

Beginning in 1901, the European unions and their mission territories were treated as a unit, called the European General Conference (1901 to 1903), later in the *Yearbook*, the General European Conference (1904—1907). Since 1903 the General Conference had had a vice president for Europe. By 1909 this territory was referred to as the European Division, but the lack of definition led to the European request in 1912 for constitutional provision for a full-fledged organization of the European and other divisions. Consequently, at the 1913 General Conference session, action was taken to set up a pattern under which divisions were to operate as integral units of the General Conference organization, with full staffs and with presidents who were also vice presidents of the General Conference (*see Organization*). The European Division territory was defined as “Europe; the Russian and the Turkish possessions in Asia; Persia, Arabia, and Afghanistan; and that part of Africa not included in Rhodesia, British Central Africa, and the Union of South Africa.” After the disruption of World War I the division was reorganized (1920). In 1928 it operated the Arabic, East African, Ethiopian, and West African Union missions, and other missions in Persia, Turkey, Madagascar, Mauritius, Faroe Islands, and Iceland. In 1928 it was divided into four divisions—the Northern European Division, Central European Division, Southern European Division, and what was known as the Federation of Seventh-day Adventists in the USSR. (Part of the Central European Division’s mission territory became, many years later, in 1951, the Middle East Division.)

The president of the European Division until 1922 was L. R. Conradi. L. H. Christian was president from 1922 to 1928.

For Seventh-day Adventist history and institutions in these territories, see the successor divisions and their respective countries.

European Institute of World Mission (EIWM)

EUROPEAN INSTITUTE OF WORLD MISSION (EIWM). An institution founded in 1982 with the following objectives:

1. To review and reaffirm the mission of the church and to define the role of the interdivision worker in the fulfillment of that mission.

2. To acquaint newly appointed interdivision workers with the conditions and problems they will meet in their respective fields of service and prepare them to relate to these conditions and problems in a tactful and Christian manner.

3. To study current issues in world mission and how interdivision workers can relate to them successfully.

4. To inform interdivision workers of the general policies and procedures that will directly affect their term of overseas service. The EIWM serves and is governed by the two European-based divisions, namely, the Euro-Africa Division and the Trans-European Division, by operating annually four-week training courses for missionaries, called from Europe to serve in other parts of the Seventh-day Adventist world field, and also to acquaint personnel called from other divisions to work in Europe with the new cross-cultural situation in which they will find themselves. The four-week mission institute program covers such areas as mission theology, mission anthropology, area studies, church growth, mission structure and practice, the missionary family, missionary relationships, tropical health and hygiene, SDA Church policies and finances, ADRA, AWR, and other specialist subjects important for the missionary.

The European Institute of World Mission is accredited with Andrews University (through Newbold College) and grants both undergraduate and postgraduate credit to participants. The institutes are conducted alternately in the Euro-Africa Division and Trans-European Division territories on the campuses of Saleve Adventist Institute, Collonges, France, and Newbold College, England.

The EIWM is administered by a board consisting of the officers of the two European-based divisions, the principals of the host colleges, and the mission institute director, Borge Schantz. The European Institute of World Mission has produced two major readers for SDA evangelistic outreach programs, namely, “Adventist Missions Facing the 21st Century” (1990) and “Cast the Net on the Right Side” (1993), on crucial issues for witnessing to Western people.

European Mission

EUROPEAN MISSION. *See* [Angola](#).

Evangelism, Public

EVANGELISM, PUBLIC. Seventh-day Adventists believe that evangelism—the proclamation of the gospel—is the very heart of Christianity. From the early days of the Seventh-day Adventist Church, public evangelism has played a major role in the growth and development of the denomination. It began with a handful of devoted preachers holding meetings among little groups of those who had taken part in the Millerite movement. As concepts widened, it was not long until the church realized its mission to carry the three angels' messages ([Rev. 14:6—12](#)) to “every nation, and kindred, and tongue, and people” ([v. 6](#)).

There were at first no settled pastors of churches. Congregations led by lay elders were expected to carry on lay evangelism with the occasional aid of the ministers. Today local pastors are still expected to hold evangelistic meetings from time to time.

Among the first generation of SDA evangelists may be listed Joseph Bates, James White, George W. Holt, and Samuel W. Rhodes.

As the membership of the church grew, public evangelism continued to be an important part of the soul-winning program of the church. Ellen White encouraged these efforts by her periodical articles, special testimonies, personal counsels, and addresses over the years, many of which have been collected and published as a book entitled *Evangelism*.

At the present time public evangelism is conducted by full-time itinerant evangelists, who move from place to place within a conference or union; by district pastors, who hold meetings within their districts; and by lay evangelists.

As times changed, methods also changed, and evangelism has come to include radio and television programs, correspondence lessons, and other methods, such as health evangelism programs, Revelation and Prophecy seminars, and Sequence Evangelism seminars.

International programs such as those produced by the Voice of Prophecy, Faith for Today, Breath of Life, and It Is Written are a focal point for evangelism. The Adventist Media Center sponsors the Adventist Evangelistic Association, directed by C. Lloyd Wyman, which coordinates the public evangelism emphasis of the various media programs, with evangelists conducting meetings throughout North America. It Is Written builds its program around the purchase of time on television stations, with local follow-up through personal visiting and public meetings.

Since 1972 a yearly coordinated evangelistic thrust has been adopted in many of the world divisions. These have been designated as MISSION '72, '73, '74, '75, Thousand Days of Reaping, Harvest 90, and Global Mission. MISSION '75 inaugurated an integrated health evangelism approach known as the Century 21 Better Living Institute. Later another health evangelism program known as Your Health and Your Future was developed by Life and Health magazine and the General Conference Ministerial Association. Every-member involvement in evangelism especially characterizes these approaches. *See also* [Evangelistic Centers](#); [Lay Evangelism](#); [Minister](#); [Communication, Department of](#); [Remnant Church](#).

Evangelistic Centers

EVANGELISTIC CENTERS. Institutions designed for big-city evangelism through multiple methods. The program of a center includes youth meetings, welfare activities, cooking schools, and other health education programs, regular weekly public evangelistic services, Bible classes, and usually a reading room. Often a church organization is connected with an evangelistic center, and regular Sabbath services are conducted. The supreme object of evangelistic centers is soul winning. Goodwill and pleasing public relations are maintained while every possible method and program in approaching the minds of men with the gospel of Jesus Christ are being employed.

Limited availability and high rentals of halls in large metropolitan areas, as well as the need for multiphase programs reaching mind, body, and spirit, led to the evangelistic center concept. After visiting such an evangelistic center developed by another denomination—the People’s Church, in Toronto, Canada—H.M.S. Richards, of the Voice of Prophecy broadcast, suggested the incorporation of this idea in the Seventh-day Adventist program.

In 1952 the General Conference Spring Meeting allocated accumulated funds of the China Division for 1952, 1953, and 1954, which could no longer be used in China, for the establishment of evangelistic centers in London, New York, and Chicago. Centers also were established in other cities, such as Cairo, Egypt; Beirut, Lebanon; Osaka, Japan; Manila and Cebu, Philippines; and Djakarta, Indonesia. Most of the major centers had been sold by 1994, but a few continue to operate.

Evans, Adelaide Bee (Cooper)

EVANS, ADELAIDE BEE (COOPER) (1870—1958). Editor of the *Youth's Instructor* from 1899 to 1904. She was born in the state of New York, and at the age of 13 began working at the Review and Herald publishing house at Battle Creek, Michigan, serving as proofreader and copy editor under Uriah Smith, G. G. Tenny, and A. T. Jones. In 1899 she became editor of the *Youth's Instructor*. Five years later she resigned to marry Irwin H. Evans, at that time manager of the Review and Herald Publishing Association. Later she shared in his missionary service in eastern Asia. She wrote several books for children and youth, among them *The Bible Year*, *Easy Steps in the Bible Story*, *The Children's Friend*, *Men of Might*, *Really Trulies*, *Stories of the Kings From David to Christ*, *Story of Esther*, and *Strange People and Customs*.

Evans, Irwin Henry

EVANS, IRWIN HENRY (1862—1945). Administrator, General Conference vice president, author. A second-generation Seventh-day Adventist, he was educated at Battle Creek College. He was licensed as a minister in Michigan in 1882, transferred to Kentucky in 1885, and was ordained in 1886. Returning to Michigan, he served as conference president from 1891 until he became president of the General Conference Association in 1897. His next assignment was president of the Mission Board (1899).

In 1900 Evans was sent to Europe to settle the business problems of the Christiania Publishing House, which was facing bankruptcy. The following year he began a four-year term as president and manager of the *Review and Herald*. He was treasurer of the General Conference (1903—1909), president of the Asiatic Division (1909—1913), North American Division (1913—1918), and Far Eastern Division (1919—1930). Then he served as a general vice president of the General Conference until 1936, and a field secretary from 1936 until his retirement in 1941. From 1931 to 1941 he was also head of the Ministerial Association.

Known as a forceful preacher and writer, he was the author of several books, *The Preacher and His Preaching*, *Ministry of Angels*, *The Way of Divine Love*, and *This Is the Way*.

He took a keen interest in the development of the SDA Theological Seminary, and on several occasions taught homiletics there. He was to a considerable extent responsible for the development of the Church Hymnal, and wrote the hymn “Welcome, Day of Sweet Repose.”

Evans, L. C.

EVANS, L. C. (1901—1983). Pastor, evangelist, administrator. He was born in Ohio and in 1920 married Lela Goldsmith. Shortly after their marriage they became Seventh-day Adventists, and in 1926 entered the literature ministry in Zanesville, Ohio. Soon the conference gave him three churches to pastor while continuing his canvassing. Later he served in full-time pastoral work in the Ohio Conference.

The Florida Conference called him to pastoral and evangelistic work in 1936. In the 1940s he was president of the Florida Conference. Later he served in this capacity in the Greater New York and Southern New England conferences. In 1952 he was invited to be president of the Southwestern Union Conference, where he served until his retirement in 1966. During his administration he launched and directed a strong development program for Southwestern Junior College, looking toward its becoming a senior college.

Everson, Charles Theodore

EVERSON, CHARLES THEODORE (1874—1956). Evangelist, missionary. During the early part of his ministry he served as chaplain in Chicago and San Francisco missions. From 1902 to 1909 he conducted evangelistic meetings in Italy and helped to organize the work in that country. Returning to the United States, he held evangelistic meetings in Chicago, New York, and other principal cities. He published a collection of his lectures, entitled *The Last Warning Message, and several pamphlets*.

Evil, Origin of

EVIL, ORIGIN OF. Seventh-day Adventists believe that moral evil originated in heaven prior to the creation of our world, when Lucifer, most exalted of the angels, became jealous of the Son of God and rebelled against divine authority; that evil is thus defiance of God and a revolt against His righteous authority and goodness. They hold that although the Bible makes no propositional, definitive statement concerning the origin of evil, two OT passages allude to the event in highly figurative language. Under the figure of the king of Tyre, [Eze. 28:12—19](#) portrays Lucifer, as Satan is known prior to his rebellion, as a covering cherub who, though “full of wisdom, and perfect in beauty,” became “corrupted” and was cast “out of the mountain of God.” [Isa. 14:12—14](#) describes Lucifer under the figure of the king of Babylon. He was determined to establish his throne “above the stars of God,” but has instead “fallen from heaven.” Ultimately he is to “be brought down to hell, to the sides of the pit” (v. 15), or, in the words of Ezekiel, to be reduced to “ashes upon the earth.”

The NT makes occasional reference to Satan as being the originator of evil (*see* [John 8:44](#); [1 John 3:8](#)). It suggests also that in his rebellion against God, Satan won the sympathy of a large number of the angels who shared his fate in being cast out of heaven, and who will be destroyed with him at the day of judgment ([2 Peter 2:4](#); [Jude 6](#)). In a passage usually considered as describing the original conflict in heaven as well as a secondary clash at the time of Christ’s crucifixion, John the revelator says that “there was war in heaven,” in which “Michael and his angels” were victorious. Satan “was cast out into the earth, and his angels were cast out with him.”

The writings of Ellen White provide additional details on the origin of evil that are in accord with the brief statements of Scripture. For instance, she declares that God was in no way responsible for evil, but that “sin began with Satan” (*Review and Herald* 63:145, Mar. 9, 1886). She enumerates three main causes of Lucifer’s rebellion: (1) pride in his own glory, (2) jealousy of Christ’s position and authority, and (3) resentment toward God’s authority. In her various works she traces the origin of evil thus: “Little by little, Lucifer came to indulge a desire for self-exaltation. . . . Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer’s endeavor to win their service and homage to himself. And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. . . . Pride in his own glory nourished the desire for supremacy. . . . He gloried in his brightness and exaltation, and aspired to be equal with God” ([GC 494, 495](#)).

“When God said to His Son, ‘Let us make man in our image,’ Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred” ([EW 145](#)).

“Satan grew bold in his rebellion, and expressed his contempt of the Creator’s law. . . . He claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did” ([SR 18, 19](#)).

“God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven” (GC 495, 496).

“The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law” (*ibid.* 494).

“Again and again he [Lucifer] was offered pardon, on condition of repentance and submission. . . . But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker” (*ibid.* 496).

When the spirit of discontent and disaffection had ripened into open revolt, “all the heavenly host were summoned to appear before the Father” (SR 18).

“Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. God informed Satan that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, ‘These are with me! Will you expel these also, and make such a void in heaven?’ He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. . . . Then there was war in heaven. The Son of God, the Prince of heaven, and His loyal angels engaged in conflict with the archrebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before” (*ibid.* 18, 19).

SDA belief concerning the origin of evil is essentially the same as that traditionally held by most other Christian churches. See [Fall, The](#); [Satan and His Angels](#).

Evolution

EVOLUTION. *Mechanistic Evolution.* The theory of organic evolution holds that all living forms in the world, plant and animal, including humanity, are descendants of one or of a few simple organisms, which in turn arose by chance from nonliving matter. It is held that the present level of development has been accomplished by the cumulative effect of small changes from generation to generation over a vast period of time, possibly 4 billion years or more. Simple, primitive, archaic forms are supposed to have given rise to a variety of types, which by continued divergence would produce a branching treelike mosaic of life. The majority of present-day biologists hold that this process of descent with modification, whereby new species and basic types are supposed to have arisen, has occurred by a strictly random or chance process, with natural selection eliminating the less fit. This concept is called mechanistic evolution, or materialism.

Theistic Evolution. Because of the overwhelming complexity of even the simplest forms of life and the improbability of life arising spontaneously from inorganic matter, some allow that the original simple forms may have been specially created. Others hold that the entire evolutionary process has been under the guidance of a Supreme Being of infinite wisdom—that God has “created” all things by this method. A common view among both Catholic and Protestant scientists and theologians, including some evangelicals, is that when humanity had reached a certain evolutionary level—a few thousand years ago at the “creation week”—the Creator endowed humans with those characteristics by which they became moral beings capable of recognizing the difference between right and wrong, capable of sinning, and with the capacity for appreciation of esthetic, ethical, and spiritual values. These concepts are all forms of theistic evolution.

Seventh-day Adventist Position. SDA theologians and scientists reject both mechanistic and theistic evolution, on both scriptural and scientific grounds. In 1864 Ellen G. White pointed out that “when men leave the word of God in regard to the history of creation, and seek to account for God’s creative works upon natural principles, they are upon a boundless ocean of uncertainty. . . . His creative works are just as incomprehensible as His existence” (3SG 93).

“The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator” (PP 45).

Some years later L. A. Smith pointed out that any attempt to explain Creation by evolution is beset with “insurmountable difficulties” (*Review and Herald* 81:4, Sept. 15, 1904).

Advocates of the theory of evolution generally assume that the Bible precludes the possibility of any change of species, and that evidences of such change therefore disprove the Bible and confirm evolution. The typical attitude is reflected in a sentence from a letter written by Darwin in 1844 to a close friend and eminent botanist Joseph Hooker: “I am almost convinced (quite contrary to the opinion I started with) that species are not (it is like confessing a murder) immutable” (E. Nordenskiöld, *The History of Biology*, pp. 463,

464). But while the Scriptures mention a great variety of different, complex animals and plants as being present at the end of Creation week, it does not indicate that changes would not take place, especially after sin entered the world. In fact, the curse of [Gen. 3:17, 18](#) implies that unfavorable changes would occur. From the first, SDA writers have recognized change of species (G. W. Amadon, in *Review and Herald* 16:122, Sept. 4, 1860). But this, of course, is very different from the sort of change required for the origin of new higher categories—the orders, classes, and phyla of animals and plants.

Ellen White's reference in 1864 to the almost "endless variety of species of animals" indicates that new species have been formed ([3SG 75](#)). In 1902 G. M. Price noted that the real point of difference between the Genesis record and the Darwinian philosophy is not whether sufficient variation has occurred to "produce practically new and distinct species. The fossils show us that species have varied sufficiently to produce very distinct morphological and structural difference. . . . But the real question is whether the general run of these changes have not all been in the direction of degeneration" (*Outlines of Modern Science and Modern Christianity*, p. 199).

It might be noted that many of the most evident changes in nature—such as parasites with rudimentary digestive systems, flightless birds, and beetles with fused wing covers—represent reductions or loss of structures, or specializations.

Fundamental arguments against evolution used in recent years by SDA writers include: (1) the improbability of spontaneous generation of life from nonliving material, inasmuch as scientists still do not know what life is; (2) the inadequacy of known mechanisms of change to bridge the gulf between widely different structural and physiological characteristics by which the major groups of organisms differ from one another; (3) the unfitness for survival of hypothetical intermediates, incipient stages between many delicately balanced organ systems; (4) the tremendous preponderance of harmful or lethal effects in hereditary changes such as mutations and chromosomal aberrations; (5) the total absence of transitional series of forms connecting different major types in the fossil record of past life—higher categories such as classes, orders, and nearly all families as well (if the various phyla and orders arose by evolution, at least a few of the transitional sequences, or missing links, should have been preserved, but such series are not known to exist); (6) the presence in the lowest sedimentary rock layers in which an appreciable number of fossils occur in any abundance—the Cambrian—of a wide variety of highly complex animal forms wholly modern in structural detail; and (7) the existence of an evident design and purpose in nature, of features that exhibit a degree of complexity far beyond our ability to comprehend. Divine creation seems to be the only reasonable solution.

Analysis makes it abundantly clear that nearly all the valid scientific evidence for evolution is, in fact, evidence of change of the type that SDA creationists accept as having certainly occurred since the Creation as they conceive of its having occurred. Support for the more fundamental changes required by the theory of evolution is tenuous, uncertain, and completely inconclusive. No scientific discovery has yet given an informed creationist reason to doubt the Bible record of a fiat creation. It is the theories, not the observed facts, of the natural world that are in conflict with the Scripture record. See [Creation; Science and Religion](#).

Excelsior Academy

EXCELSIOR ACADEMY. *See* [Spain](#).

Executive Committee

EXECUTIVE COMMITTEE. *See* [General Conference Executive Committee](#).

F

Fabrica de Productos Fruitigran

FABRICA DE PRODUCTOS FRUITIGRAN. *See* [South American Division Health Food Company](#).

Fabrica de Productos Superbom

FABRICA DE PRODUCTOS SUPERBOM. *See* [South American Division Health Food Company](#).

Fabrique de Produits Dietetiques

FABRIQUE DE PRODUITS DIETETIQUES. *See* [Phag Food Factory](#).

Faculty of Religion

FACULTY OF RELIGION. *See* [Loma Linda University](#).

Faeroe Islands

FAEROE ISLANDS. *See* [Faroe Islands](#).

Fagal, William A.

FAGAL, WILLIAM A. (1919—1989). Television pioneer. Born in Albany, New York, to a young couple who were already immersed in lay work in the Seventh-day Adventist Church, William, along with his brother, Harold, were early dedicated to the gospel ministry. Harold claims that as a child he was “baptized” countless times by his older brother.

With his goal of presenting to the world the news of a soon-coming Saviour, William was a “young man in a hurry.” He rushed through public high school in three years and at 16 enrolled at Atlantic Union College, where he enthusiastically embraced his theology studies. He graduated in 1939 as president of his class and was hired by the New York Conference; he was then given full charge of six churches along a 150—mile (240—kilometer) stretch of the southern counties of that state. He was 20 years old.

In 1940 Fagal chose the little Corning church for his first effort, and within a year the membership had tripled to 90. In that same year he married his college sweetheart, Virginia Rittenhouse. She would later assist him on the nation’s television screens as cohost of Faith for Today.

In the summer of 1941 Fagal was privileged to study evangelism under J. L. Shuler. In 1942 the 23-year-old pastor was ordained to the gospel ministry, and three days later he was asked to conduct a full-scale evangelistic campaign in the 3,000-seat Kleinhans Music Hall in Buffalo, New York. Despite his limited experience, and with only two months to prepare, Fagal accepted the challenge. Within 18 months 150 converts were baptized. He was then called to the Washington Avenue church in downtown Brooklyn, where he arrived on his twenty-fifth birthday.

During the next six years Fagal baptized between 50 and 100 per year. He also broadcast “live” each Sunday morning over station WHN.

In April 1950 a committee from the General Conference called on Fagal to produce a weekly television program. He had only six weeks to prepare the first Faith for Today telecast. Fagal’s burden was for the unchurched, “to show them what God is really like.” The result was true-to-life dramatized stories-modern parables that followed the example of Jesus, who “without a parable spake . . . not unto them” ([Matt. 13:34](#)).

By December of that first year the program’s outreach had grown to an 11-station “live” network extending as far west as Nebraska and Texas, with Los Angeles and San Francisco being served by kinescope. By 1956 the filmed program was on scores of stations, and by 1967, 320 stations throughout the world were airing it, a large proportion of them free as a public service.

Fagal became a much-loved preacher to audiences throughout the country. He excelled in biographical preaching, bringing life to many Bible characters.

He wrote 21 books, and for a number of years wrote a weekly column for *Signs of the Times*. His full-message book *By Faith I Live* was designated the denomination’s Book of the Year for 1966, selling more than 300,000 copies in the first six months. His book *Three*

Hours to Live (also printed under the title *By God's Grace, Sam*) has circulated even more widely and has been translated into several languages.

In recognition of Fagal's service to the Seventh-day Adventist Church, Andrews University awarded him the Doctor of Divinity degree in 1967, and in 1980 he was the recipient of the Charles Weniger Award for Excellence. He preached to uncounted millions in his lifetime, but if asked how he wished to be addressed—whether as Elder, doctor, or pastor—he would say pastor, for to him that simple term described how he felt about his mission in caring for the worldwide “flock” God had given him.

Faith and Works

FAITH AND WORKS. In the NT the believer's confidence in and acceptance of what Christ has done to make reconciliation with God possible is called faith. Conversely, what someone may attempt to do, through compliance with ritual requirements or by charitable deeds, to earn merit with God as a means of salvation is called works. In this sense, faith and works are seen as mutually exclusive, as are light and darkness. Paul's Epistle to the Galatians is the apostle's classic reply to the theory that Christians, who presumably have found salvation by faith in Christ, can better their standing with God and become more eligible for His grace by efforts of their own—specifically, by complying with the ritual requirements of the Jewish religious system. Paul's categorical censure of the Galatians' attempt to find salvation by adding the works of the Jewish ritual law to faith in Christ is applicable to all in every age who suppose that they can earn merit toward salvation by compliance with any legal requirements, even those of the moral law.

In later centuries, however, the idea that ritual performance, penance, and charitable deeds sufficed to expiate a person's sins, and entitled that individual to salvation, eclipsed the NT concept of righteousness by faith alone. This great truth—that men and women are wholly dependent upon faith in Christ and His righteousness—was restored by the Reformation of the sixteenth century, and constitutes the very essence of Seventh-day Adventist belief and practice today.

Walking on earth as a man, Jesus exemplified perfect righteousness. Dying on the cross, He satisfied the law's demand, so that through faith repentant sinners may come into a right relationship to Christ. Outside of Christ, trusting in their own works, they would be confronted with the full demand of the law as the standard by which character is to be judged, and would be wholly unable to satisfy its claims upon them. Even perfect compliance with God's moral requirements subsequent to conversion, if such were possible, would not atone for a past life of sin; hence the sinner's need of faith in and utter dependence upon the vicarious death of Christ and His enabling power to live in harmony with the will of God. Christ's saving righteousness is complete and sufficient; humans can add nothing to it.

If the Galatians would abandon the works—righteousness prescribed by the ritual law and find salvation by faith in Christ, says Paul, the good works of the Holy Spirit would be manifest in their lives ([Gal. 5:22, 23](#); [6:2](#)), not as a means to salvation but as the result of it. And, as James explains, faith unaccompanied by this kind of works is dead ([James 2:20](#); [3:13](#)). Such “good works” are the inevitable product of genuine salvation by faith ([Eph. 2:10](#); [Heb. 8:10](#)). They are the works of faith, not of the law. Without them a person's faith is utterly vain. Faith works by love to produce a life of obedience and fruits unto holiness. Faith results not only in a right relationship to God but also in a cooperation with Him that makes possible a likeness to Christ in both spirit and conduct. Where living faith exists there will always be corresponding works. Good works of faith manifest in the life of the believer prepare him or her to enjoy the fellowship of heavenly beings. They demonstrate that he or she chooses to walk in loving obedience to God here and so can be trusted in a perfect world

(*Review and Herald* 92:10, Sept. 23, 1915). Such a life proves that the believer's profession of faith in Christ is not in vain. The absence of good works in a professing Christian's life is evidence that he or she is still under the dominion of sin, despite profession of faith in Christ. The loving and obedient response of good works reveals a sincere and complete surrender to God and to His will (*ibid.* 67:612, Oct. 7, 1890). The Holy Spirit is said to write God's moral law upon the heart (*Heb.* 8:10).

The gospel saves from sin and unto righteousness. Those who would dwell with God and the angels will not love darkness, nor will they indulge in works that are evil. The good works of faith are an expression of loving gratitude to God (*John* 14:15, 23). No one can give evidence of a living faith if there is an absence of good works, of victory over sin (*Matt.* 7:16—20). A professed Christian destitute of good works gives no evidence of having been saved by Christ, or of union with Christ.

In no small measure the debate about the relationship between faith and works is a matter of semantics—of differing definitions read into the words “works” and “law,” of neglect to ascertain from the context of passages of Scripture cited the sense in which the terms are used, and of failure on the part of those in dialogue to recognize these differences. Often, for instance, there is failure to recognize that by “law” the Bible writers usually mean the revelation of God's will as recorded in Scripture, particularly the Pentateuch (*Ps.* 119; *Luke* 24:44), but also at times (as in *Gal.* 3:2, 4) the Jewish religious system of rites and ceremonies (which is an integral part of “the law” in the former sense). Similarly “works” and “works of law,” when used in the context of the Jewish religious system, always refer to the ritual requirements of this “law” (e.g., *Gal.* 2:16; 3:2). Often those on one side or the other of the law-grace, faith-works dialogue restrict the word “law” to the Decalogue. This is the sense in which SDAs usually speak of the “law.” A discussion involving the terms “faith,” “works,” and “law” should begin with a clear definition of these words and a recognition of the sense in which the various Bible writers use them. In each use of one of these words, those in dialogue should make clear the sense intended.

Finding many passages of Scripture in which “the law” is spoken of in a favorable sense as “holy,” “just,” “good,” and “perfect,” and as enduring forever (for example, *Ps.* 34:7; *Matt.* 5:17, 18; *Rom.* 7:12, 14), Seventh-day Adventists usually think of “works” as voluntary obedience to the moral law, or Decalogue, on the part of one who has *already* found salvation by faith in Christ. Sometimes the antinomian in dialogue also uses the word “law” in the sense of “Decalogue.” But reading the depreciative declarations of Paul in Galatians about “the law” (the apostle's term for the Jewish religious system), the antinomian mistakenly concludes that obedience to the commands of the Decalogue must be the “works of the law” against which Paul inveighs so vehemently (*Gal.* 2:16, 21; 5:1—4). At other times the antinomian in dialogue understands “law” in the same sense in which Paul uses it, but leaps to the erroneous conclusion that because the moral principles enunciated in the Decalogue were incorporated into the old covenant ritual system at Mount Sinai, the Decalogue itself must have lapsed with that system at the cross. This person forgets that these principles were also to be incorporated into the new covenant (*Heb.* 8:10, 11). Antinomians seem to be blind to the fact that the moral principles set forth in the Decalogue have always had an independent existence apart from the Jewish religious system, and were never dependent upon it nor subordinate to it. This independent existence, apart from the Jewish or any other religious system, is based on the fact that the commands of the Decalogue express God's

infinite, righteous character and will in terms adapted to humanity's understanding in its fallen condition. These principles are not relative to anything else, but absolute in the same sense that God Himself is absolute. *See* [Law](#).

In Galatians the idea of “law” as the Jewish religious system merges imperceptibly into that of law in an abstract sense to mean *any* law, and “works of law” to mean legalism as a way of salvation. When “law” is used to mean the Jewish religious system with its rites and ceremonies, which became obsolete at the cross, and “works” to mean compliance with these ritual requirements, SDAs agree that faith and works (in this sense, as Paul uses the words in Galatians) are mutually exclusive. The same would be true if the principle set forth in the Epistle to the Galatians is applied to the Ten Commandments, and “works of law” is construed to mean a legalistic compliance with the moral principles of the Decalogue as a means to salvation. But when, as Seventh-day Adventists usually use the words, “law” is a synonym for the Decalogue and “works” is understood to mean compliance with its moral precepts—not as a means of salvation but as willing obedience rendered by a grateful son to the expressed will of a beneficent Father—then the two words are complementary, not contradictory. This agrees with Paul’s teaching in [Gal. 5:22, 23](#); [6:2](#). It was in this sense that C. M. Snow wrote: “Thus we see that there is no conflict between the law and the gospel [faith]. The one reveals sin, the other reveals the remedy. The one reveals the character of God, the other reveals the only arrangement whereby we can have bestowed upon us a likeness of that character. The one reveals heaven’s rule of government, the other reveals the only arrangement God has made to counteract the effect of Satan’s rebellion against that government. Thus do the two work together and thus will they continue to work together until sin and all the results of sin have been eradicated from the universe. Then will the gospel cease, for salvation will have been completed; but the law will never cease” (*Review and Herald* 83:6, Oct. 18, 1906). *See also* [Justification](#); [Law](#); [Law and Grace](#); [Legalism](#); [Righteousness by Faith](#); [Sanctification](#).

Faith for Today

FAITH FOR TODAY. A religious television ministry sponsored by the Seventh-day Adventist Church. As television rapidly developed, Seventh-day Adventist leaders began to see in this means of mass communication a powerful medium for reaching people's hearts and minds with the gospel. In the spring of 1950, at the urgent request of the Atlantic Union, a committee was appointed by the General Conference to investigate the possibility of telecasting on one of the New York City television stations. With the signing of a 13-week contract with WJZ-TV for release of an SDA telecast at 9:30 each Sunday evening, William A. Fagal, a pastor in New York City, who had conducted a successful six-year program of radio and public evangelism in the area, pioneered this project.

After wide counsel both within and without the denomination, the "parable approach" program format was adopted, which allowed for a wide latitude in subject matter to be presented in story form: the portrayal of everyday problems of life, followed by the Bible's solution; then a five-minute sermonet by the pastor to solidify the discussion in the story. Several gospel songs were included, the program ending with an invitation by Mrs. Fagal, along with her husband, to enroll in the Bible correspondence course. The new program, named *Faith for Today*, was launched on May 21, 1950, and it enjoys the distinction of being the longest-running nonnews program currently being aired on television. Only *Meet the Press* has had a longer run.

Sixty-six letters came in as the result of that first telecast, all of them requesting the Bible course and other material offered on the program, and the mail response continued to grow.

Upon action by the General Conference Committee in Autumn Council, Faith for Today expanded to network status in December 1950, reaching New York, Washington, D.C., Detroit, Chicago, Philadelphia, Birmingham, Minneapolis, Omaha, and Fort Worth. After the Voice of Prophecy radio group had presented a similar TV program beamed to Los Angeles and San Francisco for several months, these two stations were also added to the Faith for Today network.

In June of 1951 the first full-time Faith for Today quartet was formed, with Harold Lickey, first tenor; Walter Isensee, second tenor; Herbert Hohensee, baritone; and Lyle Jewel, bass.

At first local conference Bible schools cared for the Bible School enrollees, but Faith for Today began to operate its own Bible correspondence school in January 1952. That spring when funds for the expansion of the program seemed to be nonexistent, a providential opening occurred. The television station in Utica, New York, requested the privilege of showing Faith for Today kinescopes without cost, as a public service. Other stations rapidly followed, and the United States armed services asked for kinescopes to show in far-flung Army and Air Force bases throughout the world. Eventually more than 300 stations were showing Faith for Today each week, a large proportion as a public service.

It was not long before denominational leaders in other countries began forward strides in television planning. In January 1955 DZAQ-TV in Manila, the Philippines, began to use Faith for Today kinescopes, with a local address inserted. In the fall of 1956 in the very first week that television came to Australia, Faith for Today was televised in Sydney and three weeks later in Melbourne, thus becoming the first religious program to be seen in Australia. It was the same on Guam, where Faith for Today began to be aired during the first week of television operations.

During the fall of 1960 denominational leaders in Nigeria took advantage of a providential opening to have Faith for Today released regularly from Ibadan. Thus it was the first religious program to be shown on what was then Africa's first and only TV station. Another "first" occurred in November 1962, when the South American Division began its own version of Faith for Today in Portuguese in São Paulo, Brazil—the first non-government-sponsored religious telecast to be seen in all South America. Bermuda, Puerto Rico, and Korea were also showing the programs.

Until January 1956 all telecasting had been done "live." Changing to film made it possible to provide stations with better picture quality than the kinescopes afforded. To the parable approach were added interviews with missionaries and other Christians with meaningful stories to tell. By 1963 Faith for Today went to color, making the program more desirable in the big city areas.

The mail response grew from the original 66 letters to a high of 10,000 in a single week. In the first decade of the Bible school the lessons were requested by more than 1 million. To the Faith for Today Bible Course were soon added courses based on *The Great Controversy* and *The Desire of Ages*. Other courses followed—Daniel and Revelation, health and nutrition, and lessons for juniors and youth. In 1974 a new Daniel and Revelation course called "Today's Life" was released, and also a new full-message course under the title "Living Faith."

By the time Faith for Today celebrated its twenty-fifth anniversary, the Bible school had graduated more than 183,000 students, resulting in more than 24,000 known baptisms.

In 1972, after being based in New York City for 22 years, the telecast moved its headquarters to Thousand Oaks, California. Quality control was greatly enhanced in the new location with the development of a dedicated staff of SDA technicians, working hand in hand with the technical/professional assistance readily available in Hollywood. At the close of 1974 Faith for Today joined other denominational media components in the new Seventh-day Adventist radio, television, and film center complex in Thousand Oaks.

Soon after the move to California, the Faith for Today staff saw the potential for reaching secular viewers through a hospital-based drama program. The *Westbrook Hospital* series proved highly successful. In 1975 Faith for Today produced its first hour-long film—on the life and martyrdom of Reformer John Huss. Later several prime-time specials reached thousands of homes, and a thriving Christian film rental market resulted.

The year 1980 marked a major transition for the program. Pastor Fagal continued to be active, but turned the leadership of the organization over to Daniel G. Matthews. Pastor Matthews had broad experience as a pastor, public relations director, and conference administrator. He hosted an entirely new format in 1985 entitled *Christian Lifestyle Magazine*, featuring interviews and mini-documentaries of people who put their faith into action to make a difference for good in a needy world.

Out of *Christian Lifestyle Magazine*, *Lifestyle Magazine* was born in 1991. Using this approach, Faith for Today reaches a North American television audience of up to 1 million people each week. The program is also shown over the United States Armed Forces Television Network in 56 countries and over regular television outlets in Greece. In addition, the program's audio version airs on the 13 stations of the Adventist Radio Network and over Adventist World Radio-Europe.

To follow up, Faith for Today has established the Lifestyle Learning Center, offering material dealing with basic themes of the Bible: keys to wellness, nutrition, marriage, relationships, and parenting. Faith for Today likes to think of the program as the health voice of the Seventh-day Adventist Church. Through these means Faith for Today utilizes "the right arm of the message," continuing to guide the seeker to a deeper appreciation of and commitment to spiritual values. *See* [Lifestyle Magazine](#).

Faith Healing

FAITH HEALING. *See* [Healing, Faith](#).

Falkland Islands

FALKLAND ISLANDS (Islas Malvinas). A British crown colony (claimed by Argentina), formed by two large and more than 200 small islands situated in the southwest Atlantic, near the Strait of Magellan, about 300 miles (500 kilometers) east from the coast of Patagonia. The archipelago has an area of 4,618 square miles (11,960 square kilometers) and a population (1991) of approximately 2,100, mostly of British descent. The two main islands, whose coasts are deeply indented by numerous bays, are separated by Falkland Sound. The terrain varies from rugged to undulating. The climate is moist and the vegetation luxuriant. Exports consist mainly of wool, leather, fur, and whale oil.

Historical Background

Historical Background. Some claim that the archipelago was discovered in 1520 by Estevão Gomes, a deserter from Magellan's expedition; others, that it was discovered in 1594 by the British navigator John Davys. The first recorded settlement of the islands was made by the French in 1764. French mariners of Saint-Malo gave the islands the name of Malouines, which name was adopted by the Spaniards, who referred to them as the Maluinas, or Malvinas. They were under the control of the Spanish from 1775 until the independence of the countries that had formed the Viceroyalty of Rio de la Plata. Argentine sovereignty over the archipelago, through governors subject to Buenos Aires, ended in 1833, when the British occupied the islands by force. After the expulsion of the Argentineans, the use of Spanish was abandoned, and English became the language of the islands.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first Seventh-day Adventist to work in these islands was the colporteur C. A. Nowlen, in 1893. He reported "excellent success" in selling SDA books there, including Ellen White's *Great Controversy*. Apparently no other SDAs visited these islands until 1933—1934, when Roy Chamberlayne, an English SDA colporteur, worked there. He sold big and small books, and was informed in April 1934 from Port Stanley that an old widow had started to keep the Sabbath. The Austral Union had voted to send a missionary colporteur to the islands as soon as possible, and authorized W. F. Miller, president of the Magellan Mission, to visit the Falklands in 1930 and 1936, but there is no record that either of these visits was made.

In November 1974 Benoní Cayrús, director of the Public Relations and Stewardship departments in the Austral Union, became the first SDA pastor to visit the Falkland Islands. He stayed nine days, and on Sabbath, November 16, conducted the first baptism for Christopher R. Spall, the son of an SDA missionary nurse in Africa. With the merger of the Patagonia Mission and the Buenos Aires Conference in 1972, the Falkland Islands became part of what was then the South Argentine Conference, with headquarters in the city of Buenos

Aires. At this time they again belong to the South Argentine Mission, part of the Austral Union of the South American Division.

Fall Council

FALL COUNCIL. *See* [Annual Council](#).

Fall, The

FALL, THE. The event by which human beings, created in the image of God and ordained to reflect His sinless character, forfeited the state of innocence, incurred the penalty of death, and introduced into the world the disorders resulting from sin. By partaking of the forbidden fruit in the Garden of Eden, Adam and Eve, progenitors of the human race, rebelled against divine authority and fell into a state of spiritual depravity from which they were unable to extricate themselves.

The Biblical Account. According to [Gen. 2](#) and [3](#), God “planted a garden eastward in Eden; and there he put the man whom he had formed.” Except for “the tree of knowledge of good and evil,” all the resources of this garden were for the use and enjoyment of Adam and Eve. Concerning this tree God said, “Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” The tree was reserved by God as a test of humanity’s loyalty and obedience.

But one day as Eve was alone in the vicinity of the tree she heard a serpent say, “Yea, hath God said, Ye shall not eat of every tree of the garden?” Attracted by the phenomenon of a serpent speaking, she engaged in conversation with the creature. At last, persuaded by the argument that she would attain to a higher state of knowledge and experience by partaking of the fruit, she yielded to temptation and ate. Next she offered the fruit to Adam, and he too ate.

As the immediate result of their disobedience Adam and Eve were afraid, and hid themselves from the presence of God. When God called them to account for their conduct, Adam confessed his guilt but blamed Eve for tempting him, and Eve in turn blamed the serpent. God placed a curse upon the serpent for its part in the temptation, then said: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” This statement has usually been understood as a message of hope to the disobedient pair, a promise that sin would eventually be destroyed by divine intervention. God told Adam and Eve that their lot in life would now be difficult, and that eventually they would die. He then sent the sinful pair out of Eden, lest they continue to eat of the tree of life, and sin be immortalized. Entrance to the garden was barred by angels with flaming swords.

By disobeying God, human beings suffered a moral fall, with consequent disorder and degeneration, not only to themselves and their posterity, but to the plant and animal kingdoms as well. *See* [Rom. 5:12](#); [8:22](#).

Seventh-day Adventist View. SDAs understand the Bible story of the Fall to be a literal historical account. This view was held widely by the Christians who joined the Millerite movement in the mid-1800s and who later united to form the Seventh-day Adventist Church, and it has been held by the denomination since. Ellen White has expanded the account of the Fall given in broad outline in the Bible. She explains that Adam and Eve were told of Lucifer’s rebellion in heaven, and of his determination to lead them to follow him in transgression.

“If separated from each other they would be in greater danger than if both were together. . . . God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil” (SR 31).

“In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a disguise well adapted for his purpose of deception.

“Eve had wandered near the forbidden tree, and her curiosity was aroused to know how death could be concealed in the fruit of this fair tree. She was surprised to hear her queries taken up and repeated by a strange voice. ‘Yea, hath God said, Ye shall not eat of every tree of the garden.’ Eve was not aware that she had revealed her thoughts by conversing to herself aloud; therefore, she was greatly astonished to hear her queries repeated by a serpent” (*Review and Herald* 43:82, Feb. 24, 1874).

He told Eve that by eating the fruit they would become “as gods.” The act of eating of the forbidden fruit involved more than disobedience—it revealed “distrust of God’s goodness, disbelief of His word, and rejection of His authority” (Ed 25). Its effects are seen in nature as well as in man: “All nature is confused; for God forbade the earth to carry out the purpose He had originally designed for it. . . . The curse of God is upon all creation. Every year it makes itself more decidedly felt” (Ellen G. White, in [SDACom 1:1085](#)).

As to the consequences of Adam’s transgression on him and on his posterity, Ellen White wrote: “They [Adam and Eve] were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them” (PP 61).

“Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness” (*ibid.* 64).

Regarding the consequences of parental wrongdoing upon children, Ellen White declared: “It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents’ guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father’s sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation” (PP 306). *See* [Evil, Origin of; Satan and His Angels](#).

Falling of the Stars

FALLING OF THE STARS. A phrase used of “falling stars,” or meteor showers, especially of the great shower of Leonid meteors seen in America Nov. 12—13, 1833, the most spectacular star shower on record. (The Leonids were visible in the Eastern Hemisphere in major showers of lesser magnitude in 1866 and again in the Western in 1867.) These meteors, because of their preeminence and their timing, were taken by many Millerites and by Seventh-day Adventists as fulfilling certain Bible prophecies of signs in the natural world heralding the last days ([Matt. 24:29](#); [Rev. 6:13](#)). For eyewitness descriptions and astronomical explanations of the Leonids see [SB, Nos. 730—746](#).

False Prophet, The

FALSE PROPHET, THE. *See* [Revelation, Interpretation of.](#)

Famine Relief

FAMINE RELIEF. *See* [Adventist Development and Relief Agency International](#).

Far Eastern Academy

FAR EASTERN ACADEMY. A coeducational boarding school on the senior high school level, operated by the Far Eastern Division at Singapore. The 1974 secondary enrollment was 93, and faculty numbered 13.

The school was established in 1926 in temporary quarters in Shanghai, China, to provide a central, fully accredited secondary school for the children of missionaries throughout the Far East. In 1927 the school was moved to a campus provided for it on Ningkuo Road. To existing buildings were later added a chapel-industrial building and a boys' dormitory. Charles Larsen served as first principal.

Because of political unrest in 1937—1938, classes were carried on at Castle Peak, New Territories, Hong Kong. In 1939 the faculty and student body returned to Shanghai. In 1940 the school opened in September, only to close in November when the political situation made it advisable for most of the missionaries to return to their homeland.

As missionaries returned to China after World War II, the school again opened in Shanghai in the fall of 1946. However, in 1948, with the general evacuation of missionaries from China, Far Eastern Academy moved back to Hong Kong and finished the school year.

In 1949 the academy reopened its doors, this time at Singapore in the Far Eastern Division office, with R. A. Figuhr as teacher. Opening enrollment was only three pupils. A part of the school library and some of the equipment was shipped to Singapore from Hong Kong. The academy ceased operation for two years for lack of enough students to fill it. Though the attendance has never been large, the school has remained open from 1952 to the present.

In 1958 the school was moved to a three-story administration building, which provided offices, classrooms, laboratory, and library on the main floor, and on the lower level a kitchen and dining room. Classrooms were on the second floor. Two duplex buildings provided housing for four faculty families and guest rooms.

A former overseas home on the campus was turned into a classroom building to house the typing, biology, home economics, and industrial arts classrooms.

In 1970 the Southern Asia Division closed Vincent Hill School in India. Thus a larger number of secondary overseas students matriculated at the academy in Singapore. A new four-story dormitory building that also provided apartments for deans, an assembly hall, and additional classrooms was completed.

In 1992 the boarding portion of the Far Eastern Academy was closed, and Far Eastern Elementary School joined Far Eastern Academy to become a grades 1—10 day school. Beginning with the school year 1993—1994, the school accepted students in grades 1—8 only.

Principals: Charles Larsen, 1926—1929; Harry H. Morse, 1929—1932; Charles Larsen, 1932—1936; Harry H. Morse, 1936—1937; W. E. Anderson, 1937—1941; Wilton H. Wood, 1946—1949; John F. Bohner, Jr., 1952—1953; Leeta Hemme, 1953—1954; James M. Davis, 1954—1957; L. A. Benzinger, 1957—1958; Floyd G. Wood, 1958—1963; D.

F. Aldridge, 1963—1966; G. O. Thompson, 1966—1970; G. H. Fisher, 1970—1974; D. R. Halenz (acting), 1974—1975; Dean Maddox, 1975—1979; Ron Anderson, 1979—1981; Arthur W. Robinson, 1981—1987; Gary L. Affolter, 1988—1992; John Zollbrecht, 1992—1993; Carol Ryan, 1993— .

Far Eastern Division

FAR EASTERN DIVISION. A large unit of church organization to which is allotted the territory of Bangladesh, Brunei, Cambodia, Democratic People's Republic of Korea, Hong Kong, Indonesia, Japan, Laos, Macao, Malaysia (including Sabah and Sarawak), Myanmar, Philippines, Republic of Korea, Singapore, Sri Lanka, Taiwan, Thailand, Vietnam, and islands of the Pacific north of the equator, west of the international date line, and south of 50° north latitude (including Wake Island but excluding Kiribati north of the equator). In 1985 Bangladesh, Myanmar, and Sri Lanka, formerly with the Southern Asia Division, were added to the Far Eastern Division. The division is divided into the Japan and Korean union conferences, the Bangladesh, Central Philippine, East Indonesia, Myanmar, North Philippine, South China Island, South Philippine, and West Indonesia Union missions, the Sri Lanka Union of Churches, and the Guam-Micronesia Mission of Seventh-day Adventists. Statistics (1992): churches, 4,949; members, 917,089; church or elementary schools, 632; ordained ministers, 1,467; licensed ministers, 801; Bible instructors, 49; teachers in primary schools, 1,405; teachers in universities, colleges, and secondary schools, 2,028. Headquarters are at 800 Thomson Road, Singapore 1129, Republic of Singapore. Official organ: Far Eastern Division Outlook.

Constituent Organizations

Constituent Organizations. The Far Eastern Division comprises nine union missions, two union conferences, one union of churches, and one attached mission.

1. *Bangladesh Union Mission* (organized 1919; reorganized 1938, 1979). Territory: Bangladesh. Statistics (1993): churches, 67; membership, 8,560; ordained ministers, 23. Headquarters: Adventpur, 149, Mirpur Road no. 1, Shah Ali Bagh, Mirpur, Dhaka 1216, Bangladesh.

Constituent organizations and their territories—*East Bangladesh Region* (organized 1984; reorganized 1988): Banbarban, Brahmanbaria, Chandpur, Chittagong, Comilla, Cox's Bazar, Dhaka, Feni, Gazipur, Khagrachari, Lakshmipur, Manikganj, Munshiganj, Narayanganj, Narshingdi, Noakhali, and Rangamati. *North Bangladesh Mission* (organized 1988): Hobiganj, Jamalpur, Kishorgang, Maulavi Bazar, Mymensingh, Netrokona, Sherpur, Sunamganj, Sylhet, and Tangail. *South Bangladesh Mission* (organized 1988): Bagerhat, Barguna, Barisal, Chuadanga, Faridpur, Gopalganj, Jessore, Jhalokathi, Jheraidah, Khulna, Kushtia, Madharipur, Magura, Meherpur, Narail, Patuakhali, Pirojpur, Rajbari, Sariatpur, Satkhira, and Vola. *West Bangladesh Mission* (organized 1984; reorganized 1988, 1994): Bogra, Chapinawabgonj, Dinajpur, Gaibanda, Joypurhat, Kurigram, Lalmonirhat, Nator, Nilphamari, Noagaon, Pabna, Panchagarh, Rajshahi, Rangpur, Sirajgonj, and Thakurgaon.

2. *Central Philippine Union Mission* (organized 1951; reorganized 1964). Territory: Visayan Islands. Statistics (1993): churches, 609; members, 130,165; ordained ministers, 44. Headquarters: 112 Gorordo Avenue, Cebu City, Philippines. Official organ: *Gaceta sa Iglesya* ("Church Gazette"), in Cebuan.

Constituent organizations and their territories—*Central Visayan Mission* (organized 1914; reorganized 1965): provinces of Bohol, Cebu, Masbate, and Ticao Islands; *East Visayan Mission* (organized 1914; reorganized 1965): provinces of Eastern Samar, Leyte del Norte, Leyte del Sur, Northern Samar, and Western Samar; *Negros Conference* (organized 1962; reorganized 1994): provinces of Negros Occidental and Negros Oriental, and the island of Siquijor; *West Visayan Mission* (organized 1914; reorganized 1962): provinces of Aklan, Antique, Capiz, Guima-ras, Iloilo, and Romblon.

3. *East Indonesia Union Mission* (organized 1964; formerly part of the Indonesia Union Mission). Territory: Irian Jaya, Maluku Sangihe, Talaud, and Sulawesi. Statistics (1993): churches, 467; members, 66,548; church or elementary schools, 68; ordained ministers, 152; licensed ministers, 59; Bible instructors, 3; teachers, 218. Headquarters: Jalan B. W. Lopian 38, Manado, Sulawesi Utara, Indonesia. For official organ see [West Indonesia Union Mission](#).

Constituent organizations and their territories—*Central Sulawesi Mission* (organized 1965): Buol Toli-toli, Donggala, Luwuk-Banggai, and Posso; *Irian Jaya Mission* (organized 1950; reorganized 1955): Irian Jaya; *Maluku (Ambon) Mission* (organized 1929): Maluku; *North Minahasa Mission* (organized 1923; reorganized 1971): north Maluku and north Minahasa; *Sangihe and Talaud Island Mission* (organized 1964): Sangihe and Talaud; *South Minahasa Mission* (organized 1923; reorganized 1971): Bolaang Mongondow, Gorontalo, and South Minahasa; *South Sulawesi Mission* (organized 1939): Buton, Muna, south Sulawesi, and southeast Sulawesi.

4. *Japan Union Conference* (organized 1917; reorganized 1919; consolidated 1975; reorganized 1984). Territory: Japan. Statistics (1993): churches, 108; members, 13,557; ordained ministers, 88. Headquarters: 846 Kamikawai-cho, Asahi-ku, Yokohama 241, Japan. Official organ: *Adobenchisto Raifu* (“Adventist Life”).

Constituent organizations and their territories—*East Japan Conference* (organized 1984): Hokkaido, main island north of Shizuoka and Nagano and Niigata prefectures; *Okinawa Mission* (organized 1984): Okinawa Islands, Naze City, and Oshimagun of Kagoshima prefecture; *West Japan Conference* (organized 1984): main island west of Aichi, Gifu and Toyama prefectures, and Kyushu and Shikoku islands.

5. *Korean Union Conference* (organized 1919; reorganized 1984). Territory: Democratic People’s Republic of Korea and the Republic of Korea. Statistics (1993): churches, 527; members, 108,700; ordained ministers, 85. Headquarters: 66 Hoegi-dong, Dongdaemun-ku, Seoul, Korea. Official organ: *Church Compass*.

Constituent organizations and their territories—*East Central Korean Conference* (organized 1908; reorganized 1919, 1978, 1983): eastern part of Seoul, Kang Won (except the county of Chul Won), the counties of Ka Pyung, Ku Ri, Kwang Joo, Mi Keum, Nam Yang Ju, Sung Nam Si, and Yang Pyung in Kyung Ki, and the counties of Chei Chun and Tan Yang in North Choong Chung; *Middlewest Korean Conference* (organized 1963; reorganized 1971, 1983): North Choong Chung (except the counties of Chei Chun and Tan Yang), South Choong Chung, and Taejeon City; *North Korean Mission* (organized 1934): that portion of Korea lying north of the armistice line; *Southeast Korean Conference* (organized 1919; reorganized 1967, 1983): the cities of Pusan and Taegu, and North Kyung Sang and South Kyung Sang provinces. *Southwest Korean Conference* (organized 1952; reorganized 1971, 1983): Chejudo, North Chunla, South Chunla, and Kwangju-city; *West Central Korean*

Conference (organized 1908; reorganized 1919, 1978, 1983): western part of Seoul, Kyung Ki (except the counties of Ka Pyung, Kwang Joo, and Yang Pyung), and the counties of Chul Won and Kang Won.

6. *Myanmar Union Mission* (organized 1919; reorganized 1938). Territory: Myanmar. Statistics (1993): churches, 147; members, 14,867; ordained ministers, 42. Headquarters: 68 U Wisara Road, Yangon 11191, Myanmar.

Constituent organizations and their territories—*Ayeyarwady Mission* (organized 1919; reorganized 1938): Ayeyarwady division; *Central Myanmar Mission* (organized 1967): Kayah, Rakhine, and Southern Shan states, the upper part of Kayin state, the lower part of Magway and Mandalay divisions, and the upper part of Bago division; *South East Mission* (organized 1919; reorganized 1938): Mon state, part of Southeast Bago division, part of Southern Kayin state, and Taninthayi division; *Upper Myanmar Mission* (established 1919): Chin Hills, Naga Hills, Kachin and Northern Shan states, the upper part of Magway and Mandalay divisions, and Sagaing division; *Yangon Attached District* (established 1977): parts of Southwest Bago and Yangon divisions.

7. *North Philippine Union Mission* (organized 1917; reorganized 1951). Territory: Abra, Albay, Aurora, Bataan, Batanes, Batangas, Benguet, Bulacan, Burias, Cagayan, Camarines Norte, Camarines Sur, Catanduanes, Cavite, Ifugao, Ilocos Norte, Ilocos Sur, Isabela, Kalinga-Apayao, La Union, Laguna, Marinduque, Mindoro, Mountain province, Nueva Ecija, Nueva Vizcaya, Palawan, Pampanga, Pangasinan, Quezon, Rizal, Sorsogon, Tarlac, Zambales, and the city of Manila. Statistics (1993): churches, 1,076; members, 165,538; ordained ministers, 196. Headquarters: 2059 Donada Street, Pasay City, Philippines. Official organ: Mizpa.

Constituent organizations and their territories—*Central Luzon Conference* (organized 1906; reorganized 1931): provinces of Aurora, Bataan, Bulacan, Cavite, Nueva Ecija, Palawan, Pampanga, Rizal, Tarlac, and Zambales, and the cities of Caloocan, Manila, Pasay, and Quezon; *Mountain Provinces Mission* (established 1939; organized 1956): Benguet, the eastern part of Ilocos Sur and Abra provinces, Ifugao, Kalinga-Apayao, and Mountain province; *Northern Luzon Mission* (organized 1919): Abra, Batanes, Cagayan, Ilocos Norte, Ilocos Sur, Isabela, La Union, part of Nueva Ecija, Nueva Vizcaya, Pangasinan, and part of Tarlac. *South-Central Luzon Mission* (organized 1931): provinces of Batangas, Laguna, Marinduque, Occidental Mindoro, Oriental Mindoro, and Quezon; *Southern Luzon Mission* (organized 1926): provinces of Albay, Burias, Camarines Norte, Camarines Sur, Catanduanes, and Sorsogon.

8. *South China Island Union Mission* (organized 1949). Territory: Hong Kong, Macao, Matsu, Pescadores, Quemoy, and Taiwan. Statistics (1993): churches, 60; members, 10,183; ordained ministers, 28. Headquarters: 40 Stubbs Road, second floor, Hong Kong. Official organ: Last Day Shepherd's Call.

Constituent organizations and their territories—*Hong Kong-Macao Conference* (organized 1949): Hong Kong and Macao; *Taiwan Mission* (organized 1950, reorganized 1976): Matsu, Pescadores, Quemoy, and Taiwan in the republic of China.

9. *South Philippine Union Mission* (organized 1951; reorganized 1964). Territory: island of Mindanao and Sulu archipelago. Statistics (1993): churches, 1,037; members, 256,739; ordained ministers, 144. Headquarters: Carmen Hills, Crossing Alta Tierra, 9000 Casgayan de Oro City, Philippines.

Constituent organizations and their territories—*Davao Mission* (organized 1965): provinces of Davao del Norte, Davao del Sur, and Davao Oriental, and Davao City; *North-eastern Mindanao Mission* (organized 1966): provinces of Agusan del Norte, Agusan del Sur, Surigao del Norte, and Surigao del Sur; *Northern Mindanao Conference* (organized 1937; reorganized 1966, 1988): provinces of Bukidnon, Camiguin, Cotabato, parts of Lanao del Norte, Lanao del Sur, and Misamis Oriental; *Southern Mindanao Mission* (organized 1950; reorganized 1965): provinces of Cotabato, Maguindanao, Sarangani, South Cotabato, and Sultan Kudarat; *Western Mindanao Mission* (organized 1958): Lanao del Sur, Misamis Occidental, Zamboanga del Norte, Zamboanga del Sur provinces, part of Lanao del Norte province, and the Sulu archipelago.

10. *Southeast Asia Union Mission* (organized 1917; reorganized 1929). Territory: Brunei, Cambodia, Laos, Malaysia, Singapore, Thailand, and Vietnam. Statistics (1993): churches, 262; members, 52,013; ordained ministers, 26. Headquarters: 251 Upper Serangoon Road, Singapore 1334, Republic of Singapore. Official organ: *The Messenger*.

Constituent organizations and their territories—*Peninsular Malaysia Mission* (organized 1914; reorganized 1988): Peninsular Malaysia; *Sabah Mission* (Masehi Advent Hari Ketujoa Sabah; reorganized 1961): Malaysian state of Sabah; *Sarawak Mission* (SDAMission of Sarawak; reorganized 1961): Brunei and the Malaysian state of Sarawak; *Singapore Mission* (organized 1988): Singapore; *Thailand Mission* (organized 1919): Laos and Thailand; *Vietnam Mission* (organized 1937): Vietnam.

11. *Sri Lanka Union of Churches* (organized 1950): Sri Lanka. Statistics (1993): churches, 28; membership, 2,347; ordained ministers, 11. Headquarters: 7 Alfred House Gardens, Colombo 3, Sri Lanka.

12. *West Indonesia Union Mission* (organized 1964, formerly part of the *Indonesia Union Mission*). Territory: Java, Kalimantan (Indonesian Borneo); Lesser Sunda islands, Madura, Sumatra, and Timor. Statistics (1992): churches, 471; members, 69,099; schools, 76; ordained ministers, 183; licensed ministers, 99; Bible instructors, 9; teachers, 300. Headquarters are at Jalan M. T. Haryono Blok A, Kav 4 and 5, Jakarta 12810, Java, Indonesia. Official organ (for both Indonesia unions): *Warta Advent*.

Constituent organizations and their territories—*Central Sumatra Mission* (organized 1972): Riau province, West Sumatra province, and Tapanuli from Sipintupintu to the south; *East Java Conference* (organized 1913): Bali, central Java east of 110.0° east longitude, east Java (including SuraKarta), Lombok, and Madura; *Jakarta Conference* (organized 1913; reorganized 1973): West Java from 105.5° to 107.5° east longitude, including Jakarta; *Kalimantan Mission* (organized 1953): Kalimantan (Indonesian Borneo); *North Sumatra Mission* (organized 1917; reorganized 1937): Aceh, Sumatra East Coast, and North Tapanuli up to Sipintupintu; *Nusa Tenggara Mission* (organized 1956): Adonara, Alor, Flores, Kisar, Rote, Sabu, Solor, Sumba, Sumbawa, Timor, Timor Timur, and other smaller islands in the Lesser Sunda Islands; *South Sumatra Mission* (organized 1929): Bangka, Bengkulu, Jambi, Lampung, and Palembang; *West Java Mission* (organized 1913; reorganized 1973): west Java from 107.5° to central Java 110.5° east longitude, including Jokjakarta and excluding Surakarta.

13. *Attached Field-Guam-Micronesia Mission of Seventh-day Adventists* (organized 1948): islands of the Pacific north of the equator, west of the international date line, and south of 50° north latitude (including Wake Island but excluding Kiribati north of the equator).

Institutions

Institutions. The following institutions operate in the Far Eastern Division:

Educational Institutions. Adventist Ekamai School and Ekamai International School (Thailand); Adventist International Institute of Advanced Studies (Philippines); Ayer Manis School (Sarawak, East Malaysia); Baesa Adventist Academy (Philippines); Bandung Academy (Indonesia); Bangladesh Adventist Seminary and College; Central Luzon Adventist Academy (Philippines); Central Philippine Adventist College; Chiang Mai Adventist Educational Center (Thailand); Cimindi Academy (Indonesia); Concepcion Adventist Academy (Philippines); Donghae Academy (Korea); East Java Academy (Indonesia); East Visayan Academy (Philippines); East Visayan Adventist Academy (Philippines); Ebeye Seventh-day Adventist High School (Marshall Islands); Far Eastern Academy (Singapore); Goshen Adventist Secondary School (Malaysia); Forest Hills Academy (Philippines); Guam Adventist Academy; Hahnkook Academy (Korea); Hiroshima Saniku Gakuin (Japan); Home Study School (Far East) (Singapore); Honam Academy (Korea); Hong Kong Adventist College; Hong Kong Sam Yuk Secondary School; Indonesia Union College; Irian Jaya Academy (Indonesia); Japan Missionary College; Kellogg-Mookerjee Memorial Seminary (Bangladesh); Klabat Academy (Indonesia); Korean Sahmyook University; Kowloon Sam Yuk Middle School (Hong Kong); Kwangchun Academy (Korea); Lake View Academy (Philippines); Lakpahana Adventist College and Seminary (Sri Lanka); Lipa Adventist Academy (Philippines); Maluku Academy (Indonesia); Marshall Islands Mission Academy; Matutum View Academy (Philippines); Medan Academy (Indonesia); Mindanao Mission Academy (Philippines); Mission College (Thailand); Mount Klabat College (Indonesia); Mountain View College (Philippines); Mountain View College Academy (Philippines); Myanmar Union Adventist Seminary; Naga View Academy (Philippines); Negros Mission Academy (Philippines); North Sulawesi Academy (Indonesia); North Sumatra Academy (Indonesia); Northeast Luzon Academy (Philippines); Northeastern Mindanao Academy (Philippines); Northern Luzon Adventist College (Philippines); Northern Luzon Adventist College Academy (Philippines); Nusa Tenggara Academy (Indonesia); Palau Mission Academy (Micronesia); Palawan Adventist Academy (Philippines); Pasay City Adventist Academy (Philippines); Pematang Siantar Academy (Indonesia); Philippine Union College; Philippine Union College Academy; Pohnpei Adventist High School (Micronesia); Sabah Adventist Secondary School (Malaysia); Sam Yuk Middle School (Hong Kong); Seoul Academy (Korea); Seventh-day Adventist School (Singapore); Singapore San Yu High School; South Sumatra Academy (Indonesia); Southeast Asia Union College (Singapore); Southern Mindanao Academy (Philippines); Sunny Hill College (Malaysia); Taejeon Middle School (Korea); Tai Po Sam Yuk Secondary School (Hong Kong); Taiwan Adventist Academy; Taiwan Adventist College; Tirad View Academy (Philippines); Toraja View Academy (Indonesia); West Visayan Academy (Philippines); Western Mindanao Academy (Philippines); Wonju Academy (Korea); Yungnam Academy (Korea).

Hospitals and Sanitariums. Adventist Medical Center (Okinawa); Bacolod Sanitarium and Hospital (Philippines); Bandung Adventist Hospital (Indonesia); Bangkok Adventist Hospital (Thailand); Cagayan Valley Sanitarium and Hospital (Philippines); Calbayog Sanitarium and Hospital (Philippines); Gingoog Sanitarium and Hospital (Philippines); Hongkong Adventist Hospital; Kobe Adventist Hospital (Japan); Lakeside Adventist Hospi-

tal (Sri Lanka); Manila Sanitarium and Hospital (Philippines); Medan Adventist Hospital (Indonesia); H. W. Miller Memorial Sanitarium and Hospital (Philippines); Mindanao Sanitarium and Hospital (Philippines); Palawan Adventist Hospital (Philippines); Penang Adventist Hospital (Malaysia); Phuket Adventist Hospital (Thailand); Pusan Adventist Hospital (Korea); Seoul Adventist Hospital (Korea); Taiwan Adventist Hospital; Tokyo Adventist Hospital (Japan); Tsuen Wan Adventist Hospital (Hong Kong); Youngberg Adventist Hospital (Singapore).

Food Companies. Japan Food Factory; Korean Sahmyook Food; Mission Health Food Co. (Thailand).

Publishing Houses. Bangladesh Adventist Publishing House; Indonesia Publishing House; Japan Publishing House; Kinsaung Publishing House (Myanmar); Korean Publishing House; Lakpahana Press of Seventh-day Adventists (Sri Lanka); Philippine Publishing House; Signs of the Times Publishing Association (Taiwan); Southeast Asia Publishing House (Singapore); Thailand Publishing House.

Retirement Homes and Orphanages. Shalom Nursing Home (Higashikurume); Shalom Nursing Home (Yokosuka).

History

History. The division was organized in 1919, after the old Asiatic Division was split into the Far Eastern (at first called the Eastern Asia) Division and two separate unions—the India Union Mission and the Australasian Union Conference. It was reorganized in 1931 when China became a separate division, and on Jan. 1, 1938, it took over the Far Eastern territory of the Central European Division, the Netherlands East Indies (*see* [Indonesia](#)).

For the history of the Seventh-day Adventist work in the Far Eastern Division, see specific names of the countries and islands in the area.

Division Presidents: I. H. Evans, 1919—1930; Frederick Griggs, 1931—1936; V. T. Armstrong, 1937—1941, 1945—1954; W. P. Bradley (acting), 1942—1943; none, 1943—1945; F. A. Mote, 1954—1958; C. P. Sorensen, 1958—1966; P. H. Eldridge, 1966—1975; W. T. Clark, 1975—1985; Ottis C. Edwards, 1985—1992; Pyung Duk Chun, 1992— .

Far Eastern Division Outlook

FAR EASTERN DIVISION OUTLOOK (1912— ; 1912—1914 as Newsletter for the Asiatic Division, mimeographed; 1914—1917 as Asiatic Division Mission News; 1917—1924 as *Asiatic Division Outlook*; monthly; file in GC). Official organ of the Far Eastern Division, published at division headquarters, Singapore.

The paper continued to carry the name Asiatic Division Outlook until 1924 even though the name of the division was changed in 1919 to Far Eastern Division.

Because of the many languages spoken in the division, the *Outlook* has never served as a church paper. Circulation, beginning with 200 copies, has increased steadily through the years. It is sent out each month as a medium of communication among the mission fields to English-reading workers in the division, current and former missionaries, friends and relatives of the current workers, and to the various organizations in the world field for mission promotion.

Far Eastern Island Mission Academy

FAR EASTERN ISLAND MISSION ACADEMY. *See* [Guam Adventist Academy](#).

Far Eastern Mission

FAR EASTERN MISSION. *See* [Euro-Asia Division](#); [Russia](#).

Fargo, Salam

FARGO, SALAM (1895—1974). Home missionary. During the two world wars, Salam supported the needy and fatherless on her own meager income. Married to a non-Seventh-day Adventist, she brought up her eight children to love the Lord, and all were baptized. In support of the work in Iraq, Salam distributed thousands of tracts and never missed an opportunity to share Jesus with others.

Farnsworth, Cyrus K.

FARNSWORTH, CYRUS K. (c. 1822—1899). Younger brother of William Farnsworth; member and, it appears, a lay leader of the first group of Sabbathkeeping Adventists in Washington, New Hampshire (*see* [Washington, New Hampshire, church](#)), in whose home many of the early Adventist meetings took place. He married Delight Oakes, whose mother, Mrs. Rachel Oakes (later Preston), was instrumental in bringing the knowledge of the seventh-day Sabbath to Adventist believers of Washington.

Farnsworth, Eugene William

FARNSWORTH, EUGENE WILLIAM (1847—1935). Evangelist, administrator. His father, William, was one of the first Sabbathkeeping Adventists, and Eugene was among the first born into a Sabbathkeeping Adventist family. At 19 he came under the spiritual influence of J. N. Andrews, and a short time later, when James and Ellen G. White and J. N. Andrews conducted meetings in Washington, New Hampshire, Eugene Farnsworth was baptized in an opening cut through two feet of ice. Later, after moving to Iowa, he responded to the urging of G. I. Butler and others to enter the gospel ministry.

Licensed in 1874, he preached eloquently and vigorously to the settlers in the Midwest. In 1883 he was appointed president of the Iowa-Nebraska Conference, but continued in evangelistic work. Later he superintended the district comprising Nebraska, Iowa, Wisconsin, Minnesota, and South Dakota.

He was in demand as a speaker at camp meetings and general gatherings in most parts of the United States. Shortly after the establishment of Union College he became instructor in Bible, and during his first year baptized 100 of the 600 students. In 1896 he began eight years of pioneer evangelism in Australia and New Zealand, then went to London, England. Returning to the United States, he was for four years president of the Atlantic Union Conference, and then head of the Bible Department of what is now Columbia Union College for one year (1910). In 1911 he assumed the presidency of the California Conference, and several years later retired at Angwin, California. However, he was again brought into service, and spent several years visiting churches, schools, and camp meetings in the United States and Canada.

Following an illness and healing, he became active in responding to hundreds of requests to pray for the sick, and prepared a booklet entitled *Divine Healing*.

Farnsworth, Vesta Jane (Cady)

FARNSWORTH, VESTA JANE (CADY) (1855—1932). Teacher, Sabbath school administrator, editor. Between 1890, the year her first husband, A. D. Olsen, died, and 1893 she was corresponding secretary of the International Sabbath School Association. In 1893 she married E. W. Farnsworth, and a few years later they went to Australia, where they worked for nearly eight years. During part of that time she edited the *Bible Echo*. Upon returning to the United States, they worked in the Atlantic Union Conference and were associated with what is now Columbia Union College until 1911, when Farnsworth was called to the presidency of the California Conference. For a time Mrs. Farnsworth led in the Sabbath school work. She was the author of four books for children: *Friends and Foes in Field and Forest*; *Stories Mother Told*; *The Real Home*; *The House We Live In*.

Farnsworth, William

FARNSWORTH, WILLIAM (1807—1888). Reputed to be “the first Seventh-day Adventist,” that is, the first of the Adventists who kept the seventh-day Sabbath. He accepted the Adventist (Millerite) doctrine about 1840 and in 1844 declared himself a Sabbathkeeper, among the first of a small group from among the members of the Washington, New Hampshire, Christian Church who became the first Adventists to observe the seventh day as the Sabbath (*see* [Washington, New Hampshire, church](#)).

Faroe Islands

FAROE ISLANDS. A group of 18 islands situated in the Atlantic Ocean north of Scotland, lying approximately midway between Norway and Iceland. The combined area of the islands is 540 square miles (1,400 square kilometers), and the population (1994) is 47,500.

In the seventh century Celtic priests from Ireland discovered 18 lonely windswept islands in the North Atlantic Ocean between Iceland and Norway. These clerics stayed only for a short while. However, they left behind sheep that were able to find sustenance on the grass-covered rocks. Later, Vikings from Norway on their way to Iceland settled and named the newfound country Faroe Islands, meaning sheep islands.

The Faroe Islands were politically dependent upon Norway until 1380, when they became connected with Denmark. They have been self-governing in most matters since 1948, and have their own language and flag. Tórshavn is the capital.

Some scholars claim that the first settlers in the seventh century, the Celtic monks, were Sabbathkeepers. The national archives reveal that in the seventeenth century individual Lutherans were concerned with the Sabbath-Sunday issue.

Seventh-day Adventist Work

Seventh-day Adventist Work. Except for some SDA publications sent to the Faroes, the SDA message did not reach these isolated islands until 1913, when two licensed ministers were sent to the islands from Denmark to sell SDA books and papers. At the Scandinavian Union Conference session that year the president had said: "We must not forget the Faroe Islands." Two years later Emanuel Christiansen (Westman), one of the two ministers, held a series of evangelistic meetings and won five converts. On Jan. 1, 1919, he reported 13 new members. The second canvasser, Valdemar Jacobsen, took charge of the work in 1920 and remained for six years. For a number of years, the islands were a part of the territory of the Iceland Conference, but in 1946 they were united with the East Denmark Conference.

Seventh-day Adventist fishermen from the Faroes first brought Advent literature to Greenland before this island was opened to the proclamation of the Advent message.

In 1959 a clinic for physiotherapeutical treatment (Skodsborgbadet) was opened in Tórshavn. In 1966 an SDA elementary school was opened. There are now 82 pupils, with five full-time and two part-time teachers. The school is a great asset in breaking down prejudice. It has a waiting list until the year 2000. The school is a feeder into Danish Junior College. Colporteur work has proved successful on the Faroes, and SDA literature is to be found in most homes. The Seventh-day Adventist Church is regularly on Faroese television, with divine services and evening worships.

Administratively, the Faroese Church is connected to the Danish Union of Churches.

Fasnacht, Oscar

FASNACHT, OSCAR (1888—1960). Business administrator in Switzerland. His education prepared him for a business career. He was employed in the civil service when in 1911 he joined the SDA Church. In 1912 he became manager of the Basel health food store and in 1917 assumed leadership also of the tract society in Basel. In the same year he married Ruth Guenin. From 1920 until 1932 he served as treasurer of the Romanian Union Conference; from 1932 to 1935 he was cashier of the Southern European Division. In 1935 he took charge of the Phag health food factory at Gland, Switzerland. His last position before retirement was that of treasurer of the German-Swiss Conference. He took an interest in the various affairs of the church and usually served as an elder of local congregations.

Fassett, O. R.

FASSETT, O. R. (fl. 1843—1880). A physician of Lockport, New York, who became a Millerite in 1843 and then a preacher, and later a minister of the group that became the Advent Christian Church. He was quoted in some of the early Seventh-day Adventist papers, for example, in the *Advent Review* 1 (no. 2): 2—4, August 1850.

Fasting

FASTING. Voluntary abstinence, whether total or partial, from food for religious purposes. The principle behind fasting is that, when conducted judiciously, it contributes to good health and can increase spiritual sensitivity. In addition, it is an act of worship, a special outward and wholistic expression of the person's dependence on God's grace, power, and presence when confronting real or potential challenges and/or problems.

While there seems to be no divine command to fast (*see* [SDADic 344, 345](#)), the Bible gives many examples of individuals and groups who fasted for various reasons: Moses ([Ex. 34:28](#)), David ([2 Sam. 12:21—23](#)), Elijah ([1 Kings 19:8](#)), Daniel ([Dan. 9:3](#)), Nehemiah ([Neh. 1:4](#)), Esther ([Esther 4:16](#)), God's people ([Esther 4:3, 16](#)), Jesus ([Matt. 4:2](#)), Peter ([Acts 10:30](#)), the leaders at Antioch ([Acts 13:2](#)), and Paul and Barnabas ([Acts 14:23](#)).

Fasting has been practiced in a limited way by Seventh-day Adventists. Special days of fasting and prayer have been observed in the SDA Church since early in its history. Following are examples of announcements of days of fasting in the church paper:

A general call for such a day was signed by James White and M. E. Cornell: "We have consulted with brethren with whom we have recently associated, in regard to a day of fasting and prayer, in view of the want of faithful laborers in the wide harvest field; and also the feeble state of health of several who are now engaged in the work; and the suggestion meets the approbation of all. . . . By advice of brethren we appoint the first Sabbath in June as a day of fasting and prayer. . . . We recommend that all the churches be united in fasting and prayer on the day named, for the above object" (*Review and Herald* 6:228, May 15, 1855).

A fast day was recommended by the Battle Creek, Michigan, church: "We have submitted the subject of a day of fasting, humiliation, self-examination, confession and prayer to the Battle Creek church, who are unanimous in recommending Sabbath, August 3, 1861. . . .

"The Bible, especially the New Testament, is not very definite on the subject of fasting, whether we should entirely abstain from food, and how long. Feeble persons are generally very dependent on the small quantity of plain food which they take. These may have no duty in point of abstinence. We would recommend to all to abstain from their noon meal if consistent, and let the other two meals, if eaten, be plain" (*ibid.* 18:60, July 23, 1861).

In 1877 a fast day was appointed by the New York and Pennsylvania Conference and another in the same year by the Vermont Conference (*ibid.* 49:101, Mar. 29, 1877; 50:67, Aug. 23, 1877), but in general such a day is set by the General Conference. In 1866 the General Conference announced a four-day fast, and in 1882 a three-day one. (For descriptions of these as observed in local churches, see *Review and Herald* 28:5, June 5, 1866; 59:784, Dec. 12, 1882). However, fasts of such duration were unusual.

A modern example of collective fasting is the day of fasting appointed for the delegates of the General Conference session in 1954 (*ibid.* 131:16, May 25, 1954) and in 1958 (GCC [1958], p. 1137). The General Conference has occasionally invited the world church to fast and pray for specific purposes, e.g. for the work in China (*ibid.* [1959], pp. 229, 234), and for world peace (*ibid.* [1991], p. 8).

Fattebert, Ulysses Charles

FATTEBERT, ULYSSES CHARLES (1871—1947). Physician, missionary. He was educated in Healdsburg and Battle Creek colleges, and the University of St. Louis (M.D., 1905). He married Ellen I. Burrill in 1906. After mission service in Mexico (1906—1913), he pioneered medical missionary work on Cebu and Mindanao in the Philippines (1913—1921). Later he engaged in private practice in Phoenix, Arizona.

Fayard, Marcelo I.

FAYARD, MARCELO I. (1894—1966). Colporteur, editor, author. A native of France, he was educated in Switzerland and entered colporteur work in Spain in 1912. In 1914 he transferred to the Argentine Publishing House, where he became an editor. His last post of duty was at the Pacific Press Publishing Association in California. He was the author of 17 books and translated 13 Ellen White books into the Spanish language.

Fayoum Training School

FAYOUM TRAINING SCHOOL. *See* [Nile Union Academy](#).

Feather River Hospital

FEATHER RIVER HOSPITAL. A medical institution in Paradise, California, originally founded by a group of dedicated physicians and businesspersons as the Feather River Sanitarium and Hospital. It opened Dec. 3, 1950, with a total of 15 patient beds. By 1959 it had expanded to 38 beds, and surgical services had been added.

Since December 1960 the hospital has been owned and operated by the Seventh-day Adventist Church. A new physicians' office building was completed in 1964 adjacent to the hospital, providing six office suites.

With the rapid growth of the community, it soon became apparent that a larger facility was needed. Plans were laid, and in 1968 a new complex, consisting of 51 acute beds (including eight maternity) and 97 convalescent beds, was completed and occupied.

With continued growth of the area, more acute beds were needed, and in a short time the convalescent care facility was converted to an acute medical unit and a 12-bed coronary-care unit. Other services now offered include respiratory therapy, rehabilitation, speech therapy, diagnostic laboratory and X-ray services, many sophisticated surgical procedures usually available only in larger centers, nuclear medicine, pharmacy, and emergency services.

Additional services available include same-day surgeries, a cardiac catheterization lab, and cardiac rehabilitation. The Feather River Home Health Agency provides in-home support services to numerous local residents. The Center for Women's Health, opened in September 1990, offers a wide variety of services, including diagnostic mammography, psychological counseling, nutritional counseling, perinatal services and childbirth education, a GYN nurse practitioner, and a wellness counselor.

In September 1992 the hospital opened the Paradise Pediatric Center, guaranteeing the availability of quality pediatric care to all local children.

The hospital cooperates with the California State University at Chico, Butte College, and Yuba College in providing clinical experience for students in nursing, inhalation therapy, and radiology. In addition, a very active in-service program for hospital personnel is carried on continually. A well-planned patient health education program is in operation.

Community service programs include various diabetes education programs offered at the Center for Women's Health; community updates offered by local physicians; and an annual health fair that provides various health screenings and tests to hundreds of local residents. Vegetarian cooking classes help local people to adopt a healthy lifestyle.

Administrators: M. D. Elkins, 1960—1964; A. G. Streifling (acting), 1964; C. H. Snyder, 1964—1966; H. A. Rudisaile, 1967—1970; E. D. Case, 1970—1973; L. R. Langworthy (acting), 1973—1974; L. E. Coy, 1974—1987; G. E. Pifer, 1987— .

Fédération des Églises Adventistes du Septième Jour du Québec

FÉDÉRATION DES ÉGLISES ADVENTISTES DU SEPTIÈME JOUR DU QUÉBEC. *See* [Quebec Seventh-day Adventist Church Conference](#).

Feet Washing

FEET WASHING. Erroneous term. *See* [Foot Washing](#).

Fehr, Johann

FEHR, JOHANN (1884—1959). Minister and conference administrator in Switzerland and France. He was the ninth child of a blacksmith in Guxhagen, Germany. As a youth in his native village he learned cabinetmaking, and while working at his trade at Kassel, Hesse, he began to study Seventh-day Adventist teachings and joined the church in 1902, at 17 years of age. He had determined, even before he was baptized, that he would become a minister, a goal that he later achieved.

He was called first to southern Germany in 1906, and in 1908 to Switzerland to work among the German-speaking people. In 1911 he married Clara Koch in Zurich, and in 1912 he was ordained to the ministry. From Switzerland he went to France, where he was president of the Alsace-Lorraine Conference from 1920 to 1922. Returning to Switzerland, he was president of the German-Swiss Conference from 1937 to 1947. He retired in 1952, but continued his ministry as he was able until his death in Zurich in 1959.

Fellowship, Tests of

FELLOWSHIP, TESTS OF. *See* [Church \(local organization\), I.](#)

Fenner, Hans

FENNER, HANS (1872—1948). Minister and church leader in Germany. He was baptized into the Seventh-day Adventist Church in January 1900, shortly after entering the colporteur work. In 1901 he began to preach, and in January 1906 he was ordained to the ministry. In the spring of the same year he married Maria Janert. According to the *Yearbook* he worked in the East German Conference (1903), Prussian Conference (1904—1906), East German Conference (1906), and West German Conference (1907—1909). From 1909 to 1912 he was president of the West German Conference. Afterward he was president of the South German Conference (1912— ?; between 1917 and 1921 the *Yearbook* did not list changes in Central Europe), the Westphalian Conference (? -1921), the Hessian-Westphalian Conference (1921—1927), Thuringian Conference (1927—1930), and finally the West German Union (1930—1940). After 10 years as president of the union, he retired from active service.

Fenner, Harry E.

FENNER, HARRY E. (c. 1862—1940). One of the founders of Seventh-day Adventist Young People's societies. He was a youth of about 17 when in 1879 Luther Warren came to work on the Fenners' farm, and together they organized the young people of the Hazelton township church, Michigan, for missionary work. Until he died at the age of 78, Fenner remained an active lay member of the church.

Ferguson, Jackson

FERGUSON, JACKSON (1832—1900). Lay preacher, farmer, miner, real-estate broker, postmaster, state assemblyman. He was born in Ohio, and at the age of 6 moved with his family to Indiana and then to Iowa, where he grew up and married Elizabeth Peugh. They eventually settled in California, and Ferguson was a well-established farmer near Santa Rosa when J. N. Loughborough arrived in San Francisco in 1868. Opposition to Loughborough and his message from other churches only increased Ferguson's interest.

After his baptism he lost no time in sharing the message, and soon received a license to preach. He traveled in the state somewhat until Ellen White told him that his missionary work should be done at home so as to help his wife train their children. The family moved about California, then to Saint Clair, Nevada, where meetings were held, resulting in baptisms. By 1878 a church of 29 members was established in Saint Clair. Next Ferguson and a trained evangelist held meetings in Reno, and a church was organized there. During this time Ferguson was elected to the state assembly, where he was respected for his firm belief in the Bible. Influenced, perhaps, by his zeal, the SDAs in the area became known as persistent missionaries. Later a company was formed in the Nevada town of Wadsworth, where Ferguson lived during his last years.

Fernström, Karl Anton

FERNSTRÖM, KARL ANTON (1852—1944). Minister in Sweden. Converted in a strong religious revival in his village about 1870, he joined the Swedish Missionary Society. In 1882 he moved to Stockholm, where he was influenced by public meetings conducted by J. G. Matteson and O. Jonsson. He and his wife were baptized on Feb. 22, 1885, and joined the Seventh-day Adventist Church. He became a colporteur, attended Matteson's Bible school in Stockholm, and later was elected elder of the Stockholm church. In 1890 he settled in Grythytted and the next year was ordained to the ministry at the annual meeting held there. For 50 years he was pastor of the Seventh-day Adventist congregation that met in a church building erected on his property. He traveled the country from north to south and walked through many villages, towns, and cities of Sweden preaching the gospel.

Fernwood Academy

FERNWOOD ACADEMY. *See* [Union Springs Academy](#).

Field, Frank William

FIELD, FRANK WILLIAM (1863—1944). An early church leader in Japan. He became a Seventh-day Adventist at the age of 19. During the 1890s he taught at Mount Vernon Academy. In 1901 he was ordained to the ministry and went to direct SDA work in Japan, where, under his leadership, a publishing house and a training school were established. In 1910 he returned to the United States and afterward taught at Pacific Union College, Meadow Glade Academy, and Southern Junior College.

Field (unit of church organization)

FIELD (unit of church organization). The name used in some parts of the world for the unit of church organization corresponding to a local conference, a mission, or a section, or a national church; that is, a unit comprising local churches, stations, or districts, and itself forming, normally, a part of a union (the exception being a “detached” field not part of any union but operated directly under the division). “Mission field” has been used at times to designate a territory assigned to or worked by a conference or some other unit, but not yet organized as a mission. *See* [Organization, Development of, in Seventh-day Adventist Church](#).

Field Gleanings From the Caribbean Union

FIELD GLEANINGS FROM THE CARIBBEAN UNION. See [Caribbean Union Gleanings](#).

Field Missionary Secretary

FIELD MISSIONARY SECRETARY. *See* [Publishing Department Director](#).

Field Secretary

FIELD SECRETARY. General field secretaries of the General Conference are workers elected, in addition to the officers, to serve in carrying the field responsibilities of the General Conference, under the direction of the General Conference Executive Committee. They are assigned either to field service or to special projects and responsibilities as determined by the committee. Division field secretaries function similarly under the respective division committees.

Field responsibilities may include (1) promoting the general worldwide objectives of the church, (2) promoting specific lines of endeavor, (3) attending and giving assistance in general, union, or local gatherings of workers or church members, and (4) building the spiritual interests of the church.

Field Tidings

FIELD TIDINGS. See *Southern Tidings*.

Figuhr, R. R.

FIGUHR, R. R. (1896—1983). Missionary, administrator, fifteenth president of the General Conference. Born in Superior, Wisconsin, he attended Laurelwood Academy in Oregon, Pacific Union College, and Walla Walla College. He entered denominational work in 1915, serving in the Western Oregon Conference as a literature evangelist, teacher, evangelist, and pastor. He was ordained to the gospel ministry in 1918. Two weeks later he married May Belle Holt and entered the Army.

Beginning in 1923 he served in various capacities in the Philippines. In 1941 he was called to be president of the South American Division, a position he held until 1950, when he was called to the General Conference as a vice president. He was elected president of the General Conference in 1954 and served in that capacity until his retirement in 1966.

Figuhr's administrative skills were augmented by his linguistic ability, for he was fluent in German, Spanish, and Tagalog. He was noted as having a good balance between consecration and administration.

Fiji

FIJI. A fully independent nation consisting of an archipelago situated in the South Pacific, between latitude 15° and 22° and astride the 180th meridian, having a combined area of about 7,055 square miles (18,270 square kilometers), and a population (1994) of 764,000. The population is made up largely of Fijians and Indians, with minorities of Europeans and Chinese and other Pacific Islanders. The majority of Fijians are either Methodists or Roman Catholics. The Indians are mainly Hindus, Muslims, and Sikhs.

The islands, mainly of volcanic origin, are mountainous. They are well watered and surrounded by coral reefs with openings into good harbors. Principal exports are sugar, copra, gold, and fruit. The capital, Suva, is on the south coast of Viti Levu, the largest island. Fiji, formerly a member of the British Commonwealth, is now an independent republic. The prime minister is head of the executive branch and presides over a cabinet of ministers. Fiji has a bicameral parliament with a house of representatives consisting of 70 members and a senate of 34 members. The islands were sighted by Abel Tasman, a Dutch navigator, in 1643. Capt. James Cook visited the Fiji group in 1774. Capt. William Bligh, of the *Bounty*, sighted most of the islands when he went through the archipelago after the famous mutiny. In 1874 King Cacobau ceded the islands to Great Britain. Fiji was brought under Christian influence between the years 1830 and 1850.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Fiji was divided into the East and West Fiji missions until 1965, when they were combined to become the Fiji Mission, which is part of the Central Pacific Union Mission, which in turn is a part of the South Pacific Division. Statistics (1993) for Fiji: churches, 118; members, 15,908; church or elementary schools, 11; ordained ministers, 29; licensed ministers, 37; teachers, 48.

Institutions

Institutions. Fulton College; Vatuvonu Vocational Training Centre.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first SDA missionary to arrive in Fiji was John I. Tay in 1891 on the mission vessel *Pitcairn*. After a few months he became ill and died. In 1895 J. M. Cole from the United States began work in Levuka, then the capital of the islands. The same year, the islands were organized as a mission. In 1896 J. E. Fulton arrived in Suva and opened SDA work first at Tamavua, near the previous Central Pacific Union Mission headquarters. He later transferred to Suva Vou (new Suva) when Ratu Ambrose Roko Tui Suva, king of Suva, accepted the Sabbath. In 1900 Fulton began a small paper, the *Rarama* ("Light"). He also translated Ellen White's *The Great Controversy*

(abridged) and a book of Bible readings. About the turn of the century the Australasian Union Conference accepted the responsibility of the South Pacific island field from the General Conference.

Under Fulton's ministry, two prominent Fijian nationals became SDAs. One of them was Ratu Meli, a high chief; the other Pauliasi Bunoa, who was ordained an SDA minister in October 1906.

In 1908 Peni (or Beni) Tavodi, the first Fijian foreign missionary, was sent to New Guinea. Through the years at least a dozen other Fijian families have gone as missionaries to other places in the South Pacific.

In 1912 Mrs. E. Meyers arrived in Fiji and began work among the many North and South Indians who had been brought from India to work on the sugar plantations. For several years this work for the North and South Indians was carried on as a separate mission, but later it was combined under one administration. There was a school for Indians at Samabula, near Suva.

In 1916 the Central Polynesian Conference was organized, with headquarters in Fiji. The territory included Fiji, Samoa, Tonga, and Niue. This form of organization was found impracticable and was shortly abandoned.

Because of large accessions in membership in inland Viti Levu in 1918 and 1919, educational facilities were increased-Navuso Central School was opened on the Wainibuka River in 1921 and the Vatuvonu Central School at Buca Bay, Vanua Levu, in 1932. In 1940 the Buresala Training School was transferred to the mainland of Viti Levu and later became Fulton Missionary College. School buildings at Samabula, Navuso, and Buresala were dismantled and used at Fulton.

When the Australasian Division was reorganized in 1949, Suva, the capital of the Fiji Islands, became the headquarters of the Central Pacific Union Mission, with the Fiji archipelago as one of the local missions of that union. At the same time, Fulton Missionary College became the central training institution for the union mission. At the union session in 1951 the Fiji Mission was divided into the East and West Fiji missions.

As the years passed and the number of children at educational level grew, it became apparent that the Fiji Mission needed another school. Because of this need the Navesau School, in the Wainibuka district, was established in 1964 to cater for pupils in the primary level.

As in other developing countries, the standard of education in Fiji has gradually risen in the past few years. Both Vatuvonu, in Buca Bay, and Navesau became junior secondary schools. Vatuvonu is currently a vocational training school. This has enabled both schools to cope with the standard of education and also to have a higher enrollment.

Fiji Mission

FIJI MISSION. *See* [Fiji](#); [South Pacific Division](#).

Financial Policies

FINANCIAL POLICIES. The General Conference Executive Committee has from its beginning formulated financial policies to guide it and its subsidiary organizations in the conduct of their activities. Policies and methods are outlined in the General Conference Working Policy.

With regard to care and responsibility in financial operations, the *General Conference Working Policy* (1992—1993 ed., p. 439) states:

“Cash Basis—All activities of a recurring nature for which denominational financial support is involved shall be conducted on a cash basis. All funds necessary for such operations shall be in hand or provision shall be made before commencement of activities.

“Financial Responsibility—Neither the General Conference nor any of the individual divisions composing it shall be held financially responsible for any obligations it has not assumed by its own action. This is also the general policy of the union and local conferences/missions and other organizations and institutions of the denomination.

“Budget Plan—All denominational organizations shall follow the budget plan of financial operating. The annual operating budget shall be approved by the controlling committee. It shall be the responsibility of the officers of each level of organization to require subsidiary organizations in their territory to follow the budget plan.

“Monthly Financial Reports—Monthly financial reports showing the actual operating expenses and budgetary provision to date shall be prepared and studied by the organization’s administrative officers. Treasurers shall keep controlling boards and committees informed by providing monthly financial statements except in the case of relatively inactive organizations in which case statements may be submitted quarterly. Boards and committees should compare these statements with the budget adopted at the beginning of the year and be prepared to act with the officers in increasing income and/or decreasing expenditures as may be necessary.

“Authorization for Appropriations—In the use of General Conference, division, union, and local conference/mission funds, appropriations to subsidiary organizations shall be made only by specific action of the controlling committees.”

Finland

FINLAND. A republic in northern Europe with a total area of 130,120 square miles (337,000 square kilometers). Twelve percent of this area is occupied by lakes, for Finland is “the land of tens of thousands of lakes.” Finland has a population (1994) of 5 million, of whom 296,000 are of Swedish extraction. Consequently, both Finnish and Swedish are the official languages of the country.

Finland is bounded on the east by Russia, on the north by Norway, and on the west by Sweden. Finland was under the suzerainty of Sweden from the time the Christian faith was brought to the country in the twelfth century until the year 1809. Then it passed under the control of Russia and so remained until it gained its independence in 1917. The principal occupations are farming, forestry, and industry.

In Finland 92 percent of the people are Lutherans, but there is also another state church, the Greek Orthodox Church, with about 56,000 members. There is full religious liberty.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. In Finland there are two conferences and one mission: the Finland Finnish Conference, the Finland Swedish Conference, and the Lapland Mission, comprising the Finnish Union Conference, which is a part of the Trans-European Division. Statistics (1992) for *Finland*: churches, 67; members, 6,126; church or elementary schools, 5; ordained ministers, 20; licensed ministers, 10; Bible instructors, 21; teachers, 26. Union headquarters: Uudenmaantie 50, 20720 Turku, Finland. Statistics for the conferences and the mission—*Finland Finnish Conference*: churches, 51; members, 5,684; church or elementary schools, 4; ordained ministers, 14; licensed ministers, 8; Bible instructors, 16; teachers, 12. Headquarters: Annankatu 7, 00120 Helsinki 12, Finland. *Finland Swedish Conference*: churches, 12; members, 276; ordained ministers, 1; licensed ministers, 2; Bible instructors, 2; teachers, 3. Headquarters: Annegatan 7 C 19, 00120 Helsingfors, Finland. *Lapland Mission*: churches, 4; members, 166; ordained ministers, 1; Bible instructors, 3. Headquarters: Uudenmaantie 50, 20720 Turku, Finland.

Institutions

Institutions. Adventtikirkon Vanhainkoti; Finland Junior College; Finland SDA Publishing House; Hopeaniemi Sanitarium.

Development of SDA Work

Development of SDA Work. Beginnings. The first Seventh-day Adventist in Finland was a sea captain, A. F. Lundqvist. While at sea, he had been converted by the Plymouth Brethren and while in Liverpool in 1885 had purchased from an SDA colporteur, George Drew, Uriah Smith’s book *Daniel and the Revelation*. He also bought Ellen G. White’s

book *The Great Controversy*. As a result of reading these books he immediately began to keep the Sabbath and became a Seventh-day Adventist, remaining faithful until his death in 1955, at the age of 97. After returning to his native country, he wrote on Nov. 10, 1885, to the Swedish magazine *Sanningens Harold* to call the attention of the Swedish SDAs to Finland. In 1891 the Swedish canvassing leader, Emil Lind, was sent to Finland to explore the possibilities of selling books there. He met many difficulties, and was even threatened with exile to Siberia, but he continued his work for a while. When in 1892 the General Conference promised financial help for the work in Finland, the Swedish Conference sent its president, Olof Johnson, and two Bible instructors, Augusta Larsson and Matilda Lindgren, to Finland. They went to Helsinki on July 21, 1892, where Johnson rented a suitable apartment. Because foreigners were not allowed to hold open public meetings, he began to hold worships in his own home, to which the people were invited. They also visited homes and distributed literature. More and more interested people came, and 30 children attended their Sunday school. The first convert was M. Lindqvist, a carpenter, who came to “convert” Olof Johnson, “the Jewish slave of the law,” but returned home convinced, saying, “From now on I shall not work on Saturdays.” His wife and his aged mother joined him in his newly found faith, and he became a canvasser. This beginning of SDA work in Finland was in the Swedish language.

Seventh-day Adventists began public preaching in Helsinki on Jan. 15, 1893, in the Temperance Hall. Six men and six women were baptized and celebrated the Communion service on May 27, 1893. The first Seventh-day Adventist church was organized in Helsinki on the Sabbath, Apr. 21, 1894, with 24 charter members. At that time there were about 50 to 60 adherents in Finland. Among the Finnish-speaking people the work began with the distribution of SDA publications.

The workers from Sweden discovered that no book could be brought into Finland and sold. However, since there was no law against giving publications away, the group distributed them by the hundreds. At the same time a number of pamphlets were translated into Finnish and printed by local publishers. By 1894, 14 colporteurs were selling them in many parts of Finland. In 1893 E. J. Waggoner’s book *Christ and His Righteousness* was published as the first SDA book in Finnish.

Preaching in Finnish began in Turku in the autumn of 1894, when Olof Johnson used K. L. Östring as his interpreter.

At the annual meeting of SDAs in Finland in 1897, it was decided to found a publishing house and to print the magazine *Aikain Vartija* (“Watchman of the Times”).

Early Organization and Growth. At the annual meeting in Helsinki, Oct. 5—10, 1909, it was voted to organize the Finland Conference as part of the Scandinavian Union. Fred Anderson, a Swedish American, was elected as the first president. When Anderson transferred to Sweden he was succeeded by Louis Muderspach from Denmark, who held large evangelistic campaigns in Helsinki and Tampere. As young Finnish-speaking workers such as Aarne Rintala, Vaino Kohtanen, and Kaarlo Soisalo entered the work, it made rapid progress, and new churches were organized all over the country. In 1917 the three-year “Missionary School” was founded in Hämeenlinna. In 1921 the conference headquarters were built in Helsinki and the “Hydro-Electric Institute” (physical therapy treatment rooms) was opened in the same building in 1926. In 1918 the Finnish Junior College was opened in Hämeenlinna, where it continued until 1929, when it ceased to operate for two years. In

1931 it reopened in Helsinki, where it continued for only one year before being transferred to its present site in Piikkio.

In 1943 the SDA denomination received official recognition, taking for its name Suomen Adventtikirkko (“Finnish Adventist Church”).

Developments Toward the Finland Union. In 1929 the Finland Conference was divided into the Finnish and Swedish conferences. The Finnish Conference contained 1,127 members and the Swedish 314. Then in 1946 the Finnish Conference was divided into the East and West Finland conferences. Helsinki remained the headquarters of the East Finland Conference, which had 16 churches and 1,439 members. Tampere became the headquarters of the West Finland Conference, with 13 churches and 1,491 members.

At the quadrennial meeting in Stockholm of the East Nordic Union (to which Finland and Sweden had belonged since 1931) on June 14—19, 1955, it was voted to divide the union into the Swedish Union and the Finland Union. The Swedish Conference in Finland was joined to the Swedish Union, leaving the Finland Union with a membership of 4,568.

The SDA message has been preached in all the towns, in hundreds of villages, and in nearly all the centers of population in Finland. The Bible correspondence school has operated with success, and the welfare and temperance work has attracted much attention. A beautiful campsite in central Finland is the summer center of the work for young people and church members.

In 1983 the Lapland Mission, formerly the northern part of the West Finland Conference, was established. The mission had 163 members in three churches. In the same year, the Finland Swedish Conference was incorporated into the Finland Union from the Swedish Union. It increased the union membership with 318 members and 12 churches. In 1991 the East Finland Conference and the West Finland Conference united to become one conference, the Finland Finnish Conference.

Special Phases and Features in the Work. Finland has passed through several difficult periods since the SDA message was first preached in the country. The first was the civil war, which brought independence in 1917. Then in 1939 Finland fought with Russia, and after a short time of peace fought again from 1941 to 1944. These wars, misfortunes, and distresses caused many to turn to God, thus presenting opportunities for evangelism. Meetings were held in spite of the air attacks. When the bombardment was over, the people would climb out of the cellars to continue the meeting.

One of the unique features characteristic of the work in Finland has been the prominent part played by women evangelists. Their service began when many ministers were called to serve their country. Among them was Elsa Luukkanen, who gathered large audiences. Hundreds of converts were baptized. Even though, since the war, the ministers have returned to their fields, several women evangelists are continuing their work with good success.

SDA temperance has risen to a recognized position in the country. The anti-smoking campaign has been well received. Smoking Sam has been demonstrated to approximately 750,000 schoolchildren throughout the country.

Community service work has been extended to the underprivileged areas of the country, and a systematic mass distribution of clothes and other needed materials has been organized. These activities, in cooperation with the local social officers, have been a means of bringing help to about 30,000 people annually.

The Bible correspondence school has since 1948 been an integral part of the SDA evangelistic work in Finland, and has had about 3,000 students every year, with approximately 45 baptisms annually. Because the radio and TV work is based under national control the church cannot combine the BCS work with broadcasting. The BCS is connected with the Church Ministries Department.

In central Finland, situated in the community of Laukaa, there is a permanent campsite, Kallioniemi, with permanent accommodations for 200. Since 1953 this camp has developed into an evangelistic center during the summer months. Camps for children and youth, adults, mothers, and workers are held, with attendances of about 2,000 annually.

Finland Finnish Conference

FINLAND FINNISH CONFERENCE. *See* [Finland](#); [Trans-European Divison](#).

Finland Junior College

FINLAND JUNIOR COLLEGE (Toivonlinnan Yhteiskoulu). A coeducational boarding school operated by the Finland Union Conference, including comprehensive school on the junior and senior levels (forms 1—6 and 7—9) and three years of high school level. At intervals of years a seminary is also operated on campus. The constituency supporting the institution numbers about 6,000. Toivonlinna (“fortress of hope”) is situated on the southwestern coast 14 miles (22 kilometers) from Turku, the oldest city in Finland, on the side of a hill overlooking a fjord connecting with the Gulf of Bothnia. The campus is part of a 120-acre (50-hectare) estate, of which 100 acres (40 hectares) are forest land. In 1993 there were 103 comprehensive school pupils and 85 upper secondary students, making a total enrollment of 187 instructed by 17 teachers.

History

History: The school has occupied three different sites. From 1918 to 1929 it was situated in HÄmeenlinna, in the interior. In 1931, after a break of two years, it was located in Helsinki, the capital of Finland. After a year it was moved to its present campus in Piikkiä, where it was operated under the name of Toivonlinnan LÄhertysopisto until the autumn of 1941, when the name was changed to Toivonlinnan Kristillinen Opisto. In 1963 the present name was introduced, and since 1960, a three-year gymnasium leading to the university was added to the program. Toivonlinna Seminary continued as a separate department on campus. Since 1960 Toivonlinna has issued state-accepted certificates. In 1958 the school began to get subsidies from the Finnish government, and since 1988 the law also obliges the municipalities the students come from to take part in operating costs.

Principals: W. Sucksdorff, 1918—1919; V. Kohtanen, 1919—1920; A. Y. Rintala, 1920—1921; E. Hamara, 1921—1925; O. Angervo, 1925—1929; K. Soisalo, 1931—1932; A. Y. Rintala, 1932—1946; H. Karsträm, 1946—1961; V. Jaakkola, 1961—1971; M. J. Lahti, 1971—1978; S. Anttila, 1978— .

Finland Old People's Home

FINLAND OLD PEOPLE'S HOME. *See* [Adventtikirkon Vanhainkoti](#).

Finland SDA Publishing House

FINLAND SDA PUBLISHING HOUSE (Kirjatoimi). A publishing firm with printing plant operated by the Finland Union Conference and situated on the outskirts of Tampere, Finland. Seventh-day Adventist publishing work in Finland began when in 1893 E. J. Waggoner's book *Christ and His Righteousness* was published and printed in Helsinki as the first SDA book in Finnish. A branch office, headed by Knut Sandberg from Stockholm, Sweden, was established in Helsinki in 1894. The first periodical published in Finland was the Swedish *Tidens Tecken* ("Signs of the Times") in 1896, and the following year the Finnish *Aikain Vartija* ("Watchman of the Times"), now entitled *Nyky aika* ("Our Times"), was begun. The publishing house was formally organized in Helsinki in 1897.

In 1961 the firm was moved from Helsinki to the present 50-acre (80-hectare) property, where buildings were erected for a complete publishing house with printing facilities. Essential machinery was donated by the Publishing Expansion Committee of the General Conference.

Publications are issued in Finnish and Swedish. Books, including several by Ellen White, have been widely sold by literature evangelists in Finland. *The Bible Story*, by Arthur S. Maxwell, 10 volumes in full color, is among the significant subscription books printed by the offset presses of the Finland Publishing House. In 1993 the following journals were published: *Nuori Usko* (a monthly youth paper), *Nyky aika* (a weekly missionary and general church paper; also a quarterly Braille edition), *Terveys* (a monthly health journal), and the Sabbath school lesson quarterlies for senior, junior, and primary ages.

Over recent years there has been a vigorous growth in production and distribution of literature. The Finland Publishing House has for several years had the second-highest sales among the denominational publishing houses in Europe.

Managers: Knut Sandberg, of Sweden, 1894—1901; Adolf Bättcher, of Germany, 1901—1906; Nils Hammar, of Sweden, 1906—1922; Yrjö Miettinen, 1922—1959; Aarne Unhola, 1959—1968; Joel Niininen, 1969—1986; Anna-Liisa Halonen, 1986—1989; Heimo H. Lempinen, 1989— .

Finland Swedish Conference

FINLAND SWEDISH CONFERENCE. *See* [Finland](#); [Trans-European Division](#).

Finland Union Conference

FINLAND UNION CONFERENCE. *See* [Finland](#); [Trans-European Division](#).

Fire, Eternal

FIRE, ETERNAL. *See* [Hell](#).

Fireside Correspondence School

FIRESIDE CORRESPONDENCE SCHOOL. *See* [Home Study International](#).

First Angel's Message

FIRST ANGEL'S MESSAGE. *See [Three Angels' Messages](#).*

“First-Day Adventist”

“FIRST-DAY ADVENTIST.” A phrase used loosely by early Seventh-day Adventists to designate any non-Sabbatarian Adventists, that is, any of the other denominations originating from the Millerite movement. It is not the name of any denomination. *See* [Adventist Bodies](#).

First-Day Offering

FIRST-DAY OFFERING. A freewill offering (now discontinued) for “foreign mission work” “laid aside [on Sunday] each week at home,” and turned in quarterly through the tract society (*Review and Herald* 64:776, Dec. 13, 1887). The plan, inaugurated in 1887, continued for some years. For later methods of raising money for worldwide missions *see* [Sabbath School Offerings](#); [Second Sabbath](#).

Fisher, George Septimus

FISHER, GEORGE SEPTIMUS (1872—1947). Manager of denominational health food manufacture in Australia. He was born in England and is reported to have received only six years of schooling there. In 1893 he attended a Seventh-day Adventist camp meeting near Melbourne, Australia, where he heard Ellen White outline the future development of SDA institutions in that country. Three years later, in 1896, he joined the Seventh-day Adventist Church and became associated with the Echo Publishing Company as clerk. In 1904 he was transferred to the health food factory in Sydney and led out in its development and general management until 1933. He was then appointed manager of the Sydney Sanitarium and served there until his retirement in 1942. He was a founding member of the Australasian Conference Association, Limited, and until his death served on the committee of the Australasian Union Conference.

Fitch, Charles

FITCH, CHARLES (1805—1844). Congregational minister, later Presbyterian minister, Millerite leader, the designer of the “1843 chart.” Early in 1838 Fitch accepted Miller’s views, producing a sensation with his sermons. But his ministerial associates treated the new doctrine with such searing ridicule and contempt that for a time he lost confidence in it, and lapsed into his former views of the world’s conversion.

It was Josiah Litch, who had known of Fitch’s experience, who brought him again to the definite acceptance of the Adventist faith. From then on he was one of the most fearless, aggressive, and successful Millerite leaders. Fitch, assisted by Apollos Hale, designed the widely used “1843” prophetic chart, painted on cloth, which he presented to the Boston General Conference of May 1842.

In the latter part of 1842 Fitch was asked to go to Cleveland, Ohio, and vicinity. Despite opposition, a definite interest in the Advent message developed at Oberlin College, where Fitch was given opportunity to deliver a series of lectures on the Second Advent in September 1843.

By 1843 Fitch was one of the most prominent of the Millerite leaders. In January of that year he began to edit a weekly journal called the *Second Advent of Christ*. In this he printed (July 26, 1843) his sermon (from [Rev. 14](#) and [18](#)) on the mighty angel who cried, “Babylon the great is fallen,” and who was followed by the warning voice, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” In this Fitch contended that the term *Babylon* was no longer limited to the Roman Catholic Church, but now included also the great body of Protestant Christendom. He maintained that both branches of Christendom had, by their rejection of the light on the Advent, fallen from the high estate of pure Christianity. He contended that Protestantism was either cold to the doctrine of the Second Advent or had spiritualized it away. This address was put into pamphlet form and later reprinted in various Millerite papers.

Early in October 1844 Fitch accepted the “seventh month” concept, and looked to Oct. 22 as the time for the coming of Christ. He was ill in Buffalo at the time, and died on Oct. 14, shortly before the day of expectation, from pneumonia contracted after prolonged exposure while baptizing outdoors in cold weather.

Five-Day Plan to Stop Smoking

FIVE-DAY PLAN TO STOP SMOKING. The original Seventh-day Adventist stop-smoking plan, originated by J. Wayne McFarland, M.D., and Elman J. Folkenberg. It was formally introduced to the church at the 1962 General Conference session in San Francisco. It has more recently been revised and updated by the General Conference Health and Temperance Department. *See* [Breathe Free: The Plan to Stop Smoking](#).

Flaiz Memorial Higher Secondary School of Seventh-day Adventists

FLAIZ MEMORIAL HIGHER SECONDARY SCHOOL OF SEVENTH-DAY ADVENTISTS (formerly Narsapur High School). A coeducational English language boarding school on the senior high school level, operated by the Central India Union section of the Southern Asia Division at the town of Narsapur (Narasapur) in the delta of the Godavari River, in northeast Andhra Pradesh state. The school is affiliated with the ICSE Council recognized by the Indian government. The enrollment in 1992 was 560 students, with a faculty of 57.

The school was opened in 1921 as the Telugu Intermediate School (later listed as Telugu Secondary School in 1928, and Telugu Mission High School, 1929—1930), in temporary thatch-roofed huts by T. R. Flaiz, then superintendent of the Telugu Mission. The early students themselves helped make and burn brick for the first permanent buildings. In 1925, when the enrollment reached 45, the school received its first full-time principal, C. A. Schutt. In succeeding years the plant was enlarged and modernized several times. Electricity was installed in the late 1950s.

A new boys' dormitory, built to accommodate 300 students, was formally opened in 1973. The money for this building, and for a new administration block, was received from a 1968 Thirteenth Sabbath Offering overflow. The administration building has 11 large classrooms, a library, science laboratory, and office rooms.

The school owns 44 acres (18 hectares) of land, half of which are arable, producing 70 percent of the rice eaten by the students.

In the 1930s the school was listed in the *Yearbook* as the Narsapur High School, but in 1947 the high school classes were discontinued and the students sent to the Lowry Memorial Higher Secondary School, which served the whole union. In the late 1940s and early 1950s the school was listed as the Narsapur Secondary Boarding School. In the early 1950s the school again offered full high school work and its students were prepared for the Andhra Pradesh State matriculation examination. From 1956 to 1978 it was again known as the Narsapur High School. In 1978 the present name was adopted.

Principals: T. R. Flaiz, 1921—1925; C. A. Schutt, 1925—1932; J. A. Nelson, 1932—1933; C. A. Randolph, 1933—1937; H. A. Hansen, 1937—1942; C. B. Williams, 1942—1948; G. A. Anandam, 1948—1951; E. N. Simon, 1951—1953; W. F. Zill, 1953—1956; R. E. Stahlmicker, 1956—1958; W. F. Zill, 1959—1962; R. H. Jones, 1962—1965; H. D. Erickson, 1965—1966; P. L. Parker, 1967—1968; I. Subhushanam, 1968—1969; M. D. Moses, 1969—1970; K. B. Rao, 1970—1979; D. Sukumaran, 1979—1981; P. Steven Kelly, 1981—1982; M. George Luke, 1982—1983; J. V. Prasada Rao, 1983—1985; I. D. Devadas, 1985—1988; M. George Luke, 1988— .

Fleming, Lorenzo D.

FLEMING, LORENZO D. (1808—1867). Minister, reformer, editor, and Millerite leader. Before accepting Millerism he was an active supporter of educational, temperance, and antislavery efforts, and for a time was acting editor of the *Emancipator*. As a Millerite he became editor of *Glad Tidings*, Rochester, New York (which later became the *Voice of Truth*), then assistant editor of the *Midnight Cry*. He wrote *New Testament Companion* (1839), *The Midnight Cry: A Synopsis of Evidences of the Second Coming* (1842), and *First Principles of the Second Advent Faith* (1844). His Casco Street Christian church in Portland, Maine, to which in 1840 he invited William Miller, was the church in which the family of Ellen Harmon accepted Miller's teachings.

Fletcher Academy and Hospital

FLETCHER ACADEMY AND HOSPITAL. *See* [Madison Institutions](#).

Fletcher, William Warde

FLETCHER, WILLIAM WARDE (1879—1947). Former evangelist and administrator in Australia and Southern Asia, born in Tasmania. He joined the Seventh-day Adventist Church in 1900, and the next year began to work as a colporteur. From 1902 to 1904 he was in charge of the Book Department of the Echo Publishing Company. In 1905 he began evangelistic work, and in 1906 went to Singapore. Leaving there, he later engaged in city mission work in Adelaide, South Australia, and in 1912 was ordained to the ministry. He was president of the South Australian Conference from 1912 to 1914; young people's, home missionary, and educational secretary of the Australasian Union Conference (1914); and vice president of the union in 1915. From there he went to India, where he served as president of the India Union Mission (1916—1919). Later he served as field secretary and then chair of the Southern Asia Division (1920—1922). Upon returning to Australia, he conducted evangelism, served as an administrative officer of the Australasian Union, and for a time taught Bible at Australasian Missionary College. About 1930, for doctrinal reasons, he severed his connection with the church and later was associated with the Sydney Bible Training Institute and the Free Evangelical Fellowship.

Flood

FLOOD. The universal deluge described in [Gen. 6 to 9](#), in which, except for the occupants of the ark, all air-breathing animals of the “dry land” are said to have been destroyed. According to the biblical account, “the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; the waters prevailed above the mountains, covering them fifteen cubits deep” ([Gen. 7:19, 20](#), RSV). Seventh-day Adventists view the Bible account of the Flood literally (G. W. Amadon, in *Review and Herald* 16:122, Sept. 4, 1860; J. N. Andrews, in *Review and Herald* 60:472, July 24, 1883; G. M. Price, *The New Geology* [1923]; H. W. Clark, *The New Diluvialism* [1946]; etc.). The Scriptures declare that the purpose of the Flood was to destroy obdurate sinners and to permit a new beginning from the faithful remnant that survived. Bible writers confirm the record of Genesis ([Isa. 54:9](#); [2 Peter 2:5](#); [3:6](#); [Heb. 11:7](#)), as does our Lord ([Matt. 24:37](#); [Luke 17:26](#)).

From medieval times those who accept the Genesis account literally have commonly attributed fossils—the traces or remnants of animals and plants preserved in the rocks—to the Noachian deluge. At times a misguided faith led to hasty and premature conclusions by some not qualified to judge the nature of the fossil remains. For instance, notable theologians and preachers, such as Augustine and Cotton Mather, mistakenly identified teeth from fossil mammoths as those of a giant antediluvian race of human beings.

Of the many features from the fossil record that have been taken as suggestive of a flood that destroyed the earth, the following are typical: abundant fossil remains of marine animals in the rocks of many mountain chains and all continents have been taken as evidence for the widespread extent of the Flood; evidences in many instances of rapid, and at times catastrophic, circumstances of burial of plant and animal remains are taken as suggestive of flood burial; existence of tropical and warm temperate forms in rocks of high latitudes is felt by many to suggest a major climatic change in postdiluvian times.

The mute testimony of the rocks is often obscure and open to various views, and, as would be expected, there has not always been unanimity as to the interpretation of certain geologic features that may be related to the Flood. The degree to which a definite order or sequence exists in the fossil-bearing strata, the question whether certain topographic features are a result of the Flood or of other geologic events such as volcanism or glaciation, and the extent of pre- and post-Flood geologic activity are a few of the debated questions. (See A. T. Jones, *Review and Herald* 60:513, 514, Aug. 14, 1883; G. M. Price, *The New Geology* [1923]; H. W. Clark, *The New Diluvialism* [1946]; F. L. Marsh, *Studies in Creationism* [1950].)

From 1860 onward, articles defending the Genesis account of the Flood appeared in the *Review and Herald* at rather frequent intervals. A dozen or more times over the next 30 years the Babylonian cuneiform account of the Flood, then recently discovered, and the universal tradition of a great deluge were mentioned as confirming the Bible record of that event (18:173, Oct. 29, 1861; 18:180, Nov. 5, 1861; 41:61, Feb. 4, 1873; 44:139,

Oct. 27, 1874; 68:602, Sept. 29, 1891; etc.). Other articles point to fossils, especially marine fossils high in the mountains, as evidence of a flood of great depth and extent (*ibid.* 16:122, Sept. 4, 1860; 18:173, Oct. 29, 1861; etc.). Foremost among SDA geologists in the twentieth century was George McCready Price, from whose pen came no less than 16 books on various aspects of creationism, evolution, and the Flood. (See especially *Common Sense Geology and The New Geology.*) From the biological viewpoint, biologists Harold W. Clark and Frank L. Marsh have considered fossil remains in relation to the Flood. The SDA-sponsored Geoscience Research Institute, in association with Andrews University in Berrien Springs, Michigan, is evidence of major denominational interest and effort in this area. This institute is devoted to a scientific study of the various branches of paleontology and to the correlation of scientific studies with the Bible. A recent readily available source for the SDA point of view with respect to the Flood from the viewpoint of geology is the article “Evidences of a Worldwide Flood,” in volume 1 of *The SDA Bible Commentary* (pp. 64—97). See [Evolution](#); [Science and Religion](#).

Florida

FLORIDA. *See* [Gulf States Conference](#); [Florida Conference](#); [South Atlantic Conference](#); [South Central Conference](#).

Florida Conference

FLORIDA CONFERENCE. A unit of church organization comprising the territory of the state of Florida except the counties of Bay, Calhoun, Escambia, Gulf, Holmes, Jackson, Okaloosa, Santa Rosa, Walton, and Washington, which belong to the Gulf States Conference. Statistics (1993): churches, 152; companies, 15; members, 34,499; church schools, 43; ordained ministers, 159; licensed ministers, 23; church school teachers, 155; credentialed missionaries, 47; licensed missionaries, 13; credentialed and licensed literature evangelists, 17. Headquarters: 655 Wymore Road, Winter Park, Florida. The conference forms part of the Southern Union Conference. (*See also* [South Atlantic Conference](#).)

Institutions

Institutions. East Pasco Medical center; Florida Hospital; Florida Hospital College of Health Sciences; Florida Hospital/Waterman; Forest Lake Academy; Greater Miami Academy; Medical Center Hospital; Walker Memorial Hospital.

Local churches: All Nations, Altamone Springs, Apopka (Highland, Spanish), Arcadia, Avon Park (Spanish), Belleview, Bethel (French), Bonita Springs, Boynton-Delray, Bradenton, Bradmore (Spanish), Brandon (Brandon, Spanish), Brooksville, Bushnell, Carol City (Spanish), Carrollwood, Casselberry (Spanish), Clearwater, Clermont, Cocoa, Crawfordville, Cross City, Dade City, Daytona Beach, Deland, Deltona (First, Spanish), Ebenezer (Spanish), Eden, Filipino-American, Florida Hospital, Florida Living, Forest City (Spanish), Forest Lake, Fort Lauderdale, (Fort Lauderdale, Spanish), Fort Meade, Fort Myers (Fort Myers, Spanish), Fort Myers Shores, Fort Pierce, Gainesville, Groveland Academy, Herlando, Hialeah (Spanish), High Springs, Hollywood (Spanish), Homestead (Homestead, Spanish), Homosassa, Inverness, Islamorada, Jacksonville (First, Mandarin, Orange Cove, Southpoint, Spanish), Jennings Lake, Jensen Beach, Jupiter-Tequesta, Kendall, Key Largo, Key West, Kissimmee (Kissimmee, Spanish), Kress Memorial, Lady Lake, Lake City, Lake Placid, Lake View, Lake Wales, Lake Worth, Lakeland, Lauderhill, Leesburg, Madison, Maranatha, Marathon, Markham Woods, Melbourne (Melbourne, Spanish), Miami Beach (First Spanish), Miami (Central Spanish), Miami Springs, Miami Temple, Miramar, Mount Carmel, Mount Dora, Naples, New Port Richey, New Smyrna Beach, North Miami, North Miami Beach, North Port, Northwest Dade, Northwest Miami (Spanish), Ocala, Okeechobee, Opalocka (Spanish), Orlando (Central, Central Korean, Spanish, Vietnamese), Palatka, Palm Coast, Palmetto, Palm Springs (Spanish), Pem-Mar, Perry, Pine Hills, Pinellas (Spanish), Plantation, Plant City, Pompano Beach, Port Charlotte, Punta Gorda, Riverview, Royal Palm, St. Augustine, St. Petersburg, Sanford Meadows, Sarasota, Sebring, Shuler Memorial, Silver Springs Shores, South Brevard, South Broward, South Orlando, Spring Hill, Starke, Sunshine State, Tallahassee, Tampa (First, Korean, Spanish), Titusville, University, Venice-Nokomis, Vero Beach, Walker Memorial, Wauchula (Wauchula, Spanish), West Palm Beach (First, Spanish), Westchester (Spanish), Winter Garden, Winter Haven, Winter Springs, Zephyrhills.

Companies: Boca Raton, Canaan, Englewood, Fort Lauderdale (Portuguese), Gainesville (Spanish), Indiantown (Spanish), Interlachen, Jacksonville (Korean), Morija (French), Normandy (Spanish), Salem (French), Sebring (Spanish), Spring Hill (Spanish), Venice (Yugoslavian), Wimauma (Spanish).

History

History. *Beginnings of the Work in the Area.* S. N. Haskell reported an 1873 convert (place unmentioned), a Black man “who . . . then went to his people in Florida,” where he found many of them eager for his books and tracts and some willing to adopt the Sabbath (True Missionary 1:56, July 1874). It is not known whether he won any permanent converts.

Beginning as early as 1876, news items from Florida appear in the *Review and Herald*. In that year a letter from Jacksonville refers to “a little company here, who have accepted the seventh day.” The next year there is mention of six Seventh-day Adventists in St. Augustine and about the same number in Jacksonville. About the beginning of 1883 J. O. Corliss visited the few families of adherents scattered throughout the state, but the only evangelism reported was conducted by laypersons. One of these was Charles P. Whitford, from Vermont, who lived in Moultrie, a new settlement south of St. Augustine. In 1883 and 1884 he wrote of a few SDA families there and of new converts in that county (St. Johns).

The first SDA series of meetings in Florida, held early in 1885, was reported by G. G. Rupert, a minister sent by the General Conference. Preaching near Terra Ceia Bay, on the Gulf coast 40 miles (65 kilometers) south of Tampa, where about 20 SDAs from Michigan had settled, he added 10 converts and organized a church of 22 members. This oldest Seventh-day Adventist church in the state—and still the largest as late as 1895—was the forerunner of the present Palmetto church. Soon after leaving the Terra Ceia church, Rupert baptized six and organized a church at Sorrento, in central Florida. Here lived L. H. Crisler, who had heard SDA preaching in Iowa but had not accepted the faith until moving to Florida, and who was to be, a few years later, the first Florida Conference president. Two churches organized by Rupert in 1886—at Orlando and Jacksonville—were later disbanded because of their members moving away, but were reorganized in 1890 and 1898, respectively.

These two disbanded churches exemplify one of several difficulties met in the early work in Florida—a fluctuating population. Evangelists preaching to winter residents might find their best hearers leaving for their northern homes in the spring. Or small new churches could melt away almost overnight if their members were among that class of settlers who had arrived in Florida with much enthusiasm but little adaptability to the new climate or the unfamiliar requirements of soil and season, and who soon moved away to seek a better location or other employment. Because of the instability of the population in those early days, S. H. Lane, who was sent to Georgia and Florida in 1888, recommended to the General Conference a delay in the intended organization of a conference in Florida.

Yet the migratory habits of the population had one advantage, as Samuel Fulton had reported to the General Conference session of 1887 on his return from Florida. Most of the people in the cities and towns, having come recently from elsewhere and having broken their ties with the past to some degree, were more ready to take up new ideas. He reported a liberal spirit, a lack of prejudice. Others after him found this true, though in the more conservative localities active opposition could develop. It was in a backwoods post office

that evangelist L. H. Crisler encountered an irate citizen who assaulted him viciously until restrained by bystanders.

Other hindrances to progress were the periodic yellow fever scares, which inhibited public meetings, and a freeze that brought economic disaster. For example, the threat of yellow fever epidemics prevented tent meetings scheduled in 1887 for Tampa, where there were nine members; kept people away from the 1888 meetings in Lake City; and canceled a camp meeting in the 1890s, although the epidemic did not actually enter peninsular Florida. The 1895 camp meeting was eliminated because of the economic depression consequent upon what was still remembered for more than a half century as “the big freeze,” which not only wiped out the 1894—1895 citrus crop but killed many groves outright. For several years church budgets and colporteur sales suffered from the effects.

Organization in the Nineties. Despite setbacks, the 1890s were a decade of organization and progress. By 1890 organized or unorganized groups of adherents were reported at or near Apopka, Earlton, Fernandina, Gainesville, Jacksonville, Lake City, Moultrie, Orange Heights, Orlando, Palmetto, Pine Hill, St. Andrews Bay, St. Augustine, Sorrento, Tampa, and Waldo. Not all of these were permanent.

There were six churches represented in the meeting at Barberville in September 1893 that organized the Florida Conference and at the same time a tract society and a Sabbath school association. The new conference began life with three ordained ministers, two licentiates, and 139 members, with a territory comprising all of Florida. (There were two territorial changes later: in 1908 seven northwestern counties were given to the Alabama Conference, and two others in 1922; a tenth was transferred in 1932 to the new Alabama-Mississippi Conference.)

During the nineties several other firsts are reported: in 1892 the first “company of canvassers,” supervised by canvassing agent S. T. Page, and the first SDA church building, erected by the members of Barberville (organized in February) and De Leon Springs; and in November 1894 the first camp meeting and regular session of the new conference, held at Tampa—said to be the first camp meeting of any denomination in that area. The campers, including 100 who came up the bay in two schooners from Terra Ceia and elsewhere in Manatee County, were housed in 50 tents and apartments. A. T. Jones spoke twice daily, and other speakers were G. I. Butler, former General Conference president, who had retired to Florida in 1888, and R. M. Kilgore, superintendent of the Southern District, who stayed over after the end of the meeting to organize the Tampa church.

During that decade efforts were made to evangelize several ethnic groups. House-to-house work for Blacks as well as Whites was reported at Lawtey (1891) and at Milton (1897). In 1897 reference is made to M. T. Ivory, a Black licentiate (later ordained), working since April in Orlando. In September 1899 Ivory reports preaching to White people for three weeks in Punta Gorda and working among the Blacks in various places all during the year, with the result that a church was organized in Orlando. (For Black Seventh-day Adventists in Florida and neighboring states, *see* [South Atlantic Conference](#).)

There were hopes of beginning mission work among the Seminole Indians in south Florida through contacts made at Chokoloskee, when in 1896 W. L. Bird visited the little SDA group there on the southern Gulf coast at Ten Thousand Islands. In 1897 the conference president felt that the way seemed to be opening, yet nothing permanent appears to have

come of it. Fifty years later there were reports of one SDA half-Seminole trying to reach these Indians—a woman whose tribal membership gave her access to them.

Likewise little was realized from hopes for a Tampa-based Cuban mission work. Immediately preceding the Spanish-American War in 1898, relief contributions were solicited for the Cuban refugees in Tampa, and plans were made to distribute Spanish publications to the “readers” in the local cigar factories (functionaries who were hired to read to the employees as they rolled cigars). Many years later some evangelistic work was carried on for the Spanish-speaking people in Tampa, but the few converts were absorbed into the English-speaking church. Only in recent years was a Spanish church organized in Miami.

Development in the Twentieth Century. On May 1, 1901, when the former General Conference District no. 2 (the Southern District) became the Southern Union Conference, the Florida Conference became one of its component conferences. In November 1901 the Florida Conference elected as president G. I. Butler, who had twice been General Conference president. Because of his health he had retired to Bowling Green, Florida, in 1888, and then had remained long after his recovery to care for his invalid wife, who died just preceding this conference session. The following January, at the first session of the new Southern Union Conference, this former General Conference president was elected the union president, in addition to his Florida work. Thus until 1904 the Florida Conference had a president who lived in Nashville, Tennessee.

During the first 10-year period, the Florida Conference doubled its membership, growing to 12 churches and 286 members by 1903, and in the second decade, to 27 churches and 744 members in 1913. Among the churches organized by that time were those at St. Petersburg (1905), Daytona (1909), and Miami (1910). Meanwhile, the Florida Sanitarium had been opened in Orlando in 1908, and the conference headquarters moved there in 1910.

In a state with a steadily developing population, church membership continued to grow despite economic setbacks because of the collapse of the Florida “boom” and the great depression of the 1930s. Forest Lake Academy, near Orlando, was established in 1926, and its campus provided a permanent camp meeting site. In the forties and fifties several sanitariums and hospitals were opened (see list near the beginning of this article), also a youth campsite was acquired at High Springs (Camp Kulaqua), and a new conference headquarters building (opened January 1960) was erected.

Membership figures show one drop, which, however, was not an actual decrease. In 1945 the transfer of the Black membership to the newly organized South Atlantic Conference reduced the Florida Conference totals from 68 to 47 churches, and from 6,038 to 4,579 members. By the end of 1950 there were 51 churches, with 5,558 members, and at the end of 1974 the membership reached 16,154 with 89 churches. By the end of 1992 membership totaled 34,197 with 149 churches and 17 companies.

Presidents: L. H. Crisler, 1893—1901; George I. Butler, 1901—1904; C. B. Stephenson, 1904—1906; L. H. Crisler, 1906—1907; R. W. Parmele, 1907—1912; W. H. Heckman, 1913—1917; A. R. Sandborn, 1917—1919; C. B. Stephenson, 1919—1921; J. L. Shuler, 1921—1926; A. S. Booth, 1926—1933; L. K. Dickson, 1933—1936; L. E. Lenheim, 1936—1941; L. C. Evans, 1941—1947; R. H. Nightingale, 1947—1954; Don R. Rees, 1954—1957; H. H. Schmidt, 1957—1965; W. O. Coe, 1965—1973; H. J. Carubba, 1973—1984; Malcolm D. Gordon, 1985—1990; O. O. Graham, 1990— .

Florida Conference Academy

FLORIDA CONFERENCE ACADEMY. *See* [Forest Lake Academy](#).

Florida Hospital

FLORIDA HOSPITAL. A 1,462-bed acute-care medical center with five campuses—Florida Hospital Orlando, Florida Hospital Altamonte, Florida Hospital Apopka, Florida Hospital East Orlando, and Florida Hospital Kissimmee. Florida Hospital serves Greater Orlando as a community hospital and is also a major tertiary referral hospital for central Florida and much of the Southeast, the Caribbean, and South America.

Florida Hospital opened in 1908, accommodating scarcely 20 patients. L. N. Sickler, M.D., served as medical director, Lydia E. Parmele, M.D., wife of the conference president, was house physician, and H. A. Shreve was the first business manager.

After three years of operation and gratifying growth under the shareholders' plan, the institution was placed under full conference control. A new hospital building was erected of concrete veneer, increasing the capacity to 60 beds. In 1913 the Nursing School graduated a class of five.

In 1940 a new building was erected, adding 18 hospital rooms, two operating rooms, a delivery room, and other facilities. By 1946 a court of patients' cottages was completed. In 1949 a north wing, a four-story concrete structure, was completed, doubling the capacity of the entire hospital. A nurses' training center built in the 1950s included a three-story education building with dormitory for 100 students, assembly hall, library, laboratories, classroom, administrative offices, and recreation rooms.

The hospital School of Nursing graduated a total of 480 from 1913 to 1958. In the mid-fifties Southern Missionary College, in Tennessee, began to offer a program in nursing leading to the B.S. degree, using this hospital for clinical practice. The first students graduated under this arrangement in 1960. A school of practical nursing, founded 1962, graduated its first 10 students in 1963.

A modern psychiatric wing was completed in 1958 to accommodate 31 patients. The Morgan Memorial Rehabilitation Center, a four-story concrete building housing 60 beds for pediatrics and a complete Physical Medicine and Rehabilitation Department, was constructed in 1962. Also during 1962 the original sanitarium and hospital buildings built between 1913 and 1918 were demolished to make way for a new 80,000-square-foot (7,500-square-meter) hospital building to house most of the ancillary departments and to add 100 beds. This building was completed in 1964.

In 1967 a new South wing was opened providing administrative offices as well as 132 additional beds. In 1970 a new West wing, adding 48 beds, was opened. During 1973 a 103-bed satellite hospital, eight miles (13 kilometers) north of the main plant, was completed.

Beginning early in 1974 an \$11 million expansion added 168 beds to the main hospital as well as a new Trauma and Emergency Center, laboratory, Radiology Department, Engineering Service, and Food Service.

In the 1970s Florida Hospital and its medical staff led the effort to develop subspecialty services in Florida. During the decade the hospital saw the start of the region's first joint replacement surgery program and the beginning of the kidney transplant program. Florida

Hospital continued to expand in the seventies with new programs, new equipment, and two new satellite hospitals in Altamonte and Apopka.

The 1980s brought more expansion to Florida Hospital. Florida Hospital Orlando gained 134 new patient beds, new office facilities and patient-care floors, as well as a helipad for emergency transports with the addition of an 11-story, 220,000-square-foot (20,500-square-meter) patient tower in 1985. In 1990 Florida Hospital added 197 new patient beds by bringing on another satellite—Florida Hospital East Orlando—and in 1993, 120 more patient beds were added with the acquisition of Florida Hospital Kissimmee. In 1992 Florida Hospital received national recognition for its commitment to quality health care.

Today unique specialty services in cardiology, orthopedics, rehabilitation, obstetrics, women's medicine, and microsurgery, as well as many special care nursing units, serve patients of all ages and all levels of care. With 43,000 inpatients, 130,000 outpatients, and 116,000 emergency cases each year, Florida Hospital treats more patients than any other hospital in central Florida—in fact, it has the second-highest volume in the state.

Business Managers/Administrators: H. A. Shreve, 1908—1911; Leroy T. Crisler, 1911—1919; W. J. Ewing, 1919—1922; E. L. Place, 1922—1926; O. A. Hudson, 1926—1929; C. A. Rottmiller, 1929—1933; W. E. Abernathy, 1933—1937; R. G. Bowen, 1937—1944; A. C. Larson, 1944—1950; L. T. Hall, 1950—1959; C. B. Hardin, 1959—1961; D. W. Welch, 1961—1973; Bob Scott, 1973—1979; Mardian J. Blair, 1979—1984; Thomas L. Werner, 1984— .

Florida Hospital College of Health Sciences

FLORIDA HOSPITAL COLLEGE OF HEALTH SCIENCES. A coeducational undergraduate institution located on the Florida Hospital Medical Center (FHMC) campus in Orlando, Florida. The college is accredited by the Seventh-day Adventist Board of Regents, is fully licensed by the Florida State Board of Independent Colleges and Universities, and has been awarded candidacy status by the Southern Association of Colleges and Schools. Hospitals used by the college for clinical experiences are accredited by the Joint Commission of Accreditation of Healthcare Organizations.

While the college itself is a new institution, some of its programs have been in place for a number of years. The Registered Nursing program was established in 1913 by what is now Florida Hospital Medical Center and was operated for 70 years as a three-year hospital-based nursing training program. In 1983 a two-year associate degree program was begun at FHMC under the sponsorship of Southern College of Seventh-day Adventists. In 1992 that program was transferred to Florida Hospital College of Health Sciences. At the same time, the college brought together three other educational programs (radiography, diagnostic medical sonography, and radiation therapy), two of which had been in existence at FHMC for some time.

The college offers two-year Associate of Science degrees in nursing, diagnostic medical sonography, radiation therapy, and radiography. Certificate programs are also available for practical nursing, radiation therapy, and diagnostic medical sonography.

Presidents: David E. Greenlaw, 1992— .

Florida Hospital/Waterman

FLORIDA HOSPITAL/WATERMAN. A 182-bed acute-care hospital in Eustis, Florida, operated by Adventist Health System/Sunbelt Health Care Corporation.

In 1926, 10 doctors opened a small hospital in a wing of the Rowe Hotel in Umatilla, Florida. By 1933 it had become an 18-bed not-for-profit facility called Lake County Medical Center. The doctors moved the hospital into the Fountain Inn in nearby Eustis in 1938. The inn, built by Frank Waterman, president of the Waterman Fountain Pen Company, had suffered financial problems and was closed in 1936. Waterman turned over his famous resort to the doctors, and over the next 25 years the medical facility expanded. The name was changed to Waterman Memorial Hospital in memory of its benefactor.

In 1960 the Waterman Memorial Hospital Association was formed. This group of concerned citizens provided guidance and raised funds for hospital renovations. With aggressive planning, the hospital was soon expanded to include the following: additional patient rooms, new lobby, administrative offices, support services suites, a chapel, new laboratory, obstetrical unit, and business offices. Recent additions include a physical therapy rehabilitation center, outpatient services center, and expanded emergency room.

In 1992 the hospital became part of Adventist Health System/Sunbelt Health Care Corporation, and its name was changed to Florida Hospital/Waterman.

Presidents: Royce Thompson, 1992— .

Florida Living Nursing Center

FLORIDA LIVING NURSING CENTER. A 120-bed skilled nursing facility in Apopka, Florida, owned by the Florida Conference of Seventh-day Adventists and leased by Sunbelt Health Care Centers, a division of Adventist Health System/Sunbelt Health Care Corporation. The facility was officially opened July 15, 1970, with 15 patients. The facility grew over the years, with its most recent expansion added in 1989. The nursing center is conveniently located adjacent to the 90-unit Florida Living Retirement Center, also owned by the Florida Conference.

Florida Living Retirement Community

FLORIDA LIVING RETIREMENT COMMUNITY. A residential community operated by the Florida Conference primarily for Seventh-day Adventist members on a 20-acre (eight-hectare) property made available by K. A. Wright, a retired educator. The site is a spacious countryside setting adjacent to Forest Lake Academy and is within one mile (1.6 kilometers) of a small shopping area and post office. This facility was originally planned to provide for approximately 225 residents to be constructed in stages according to need and availability of funds. The first units were opened on Sept. 12, 1965. There are presently 10 apartment buildings with six to eight units in each, 34 single-room units and an administrative building.

Flowers, A. E.

FLOWERS, A. E. (1853—1894). Pioneer Seventh-day Adventist worker in Trinidad, West Indies. He was converted in his youth, and in 1873 joined the Seventh-day Adventist Church. During the autumn of 1891 he and his wife engaged in evangelism in St. Louis, Missouri. In 1894 he was sent to Trinidad, but after working only a few months there he died of yellow fever.

Follett, Orno

FOLLETT, ORNO (1882—1960). Missionary to the American Indians for 40 years. He studied nursing at the St. Helena Sanitarium. In 1909 he married Agnes Wammack, and for several years engaged in evangelistic work in Kansas.

Having had two bouts with tuberculosis, he took a five-month trip in a covered wagon to look for a location for an Indian mission, and in 1916 established a mission among the Navajos at Thoreau, New Mexico. A mission home, school, and dispensary were built, and later, a small hospital. He spent 15 years working among this tribe, and aided in translation of parts of the Bible into Navajo. He also established several missions among the Indians of Arizona.

Food Companies

FOOD COMPANIES. Church-owned companies manufacturing health foods of various kinds, especially vegetarian protein foods and whole-grain cereal products. Seventh-day Adventist food manufacture began as a department of the Battle Creek Sanitarium, which produced granola and other cereals and wafers for the patients. Sales were a by-product of diet therapy, as patients ordered foods for their own use after leaving the institution. Thus originated the Battle Creek Sanitarium Health Food Company. The Kellogg brothers, John Harvey and W. K., set up a private business also, that later became famous for its products, but this was not church owned. As the system of Seventh-day Adventist sanitariums spread elsewhere, so did the health foods. Various plants were set up in connection with these medical institutions, and others separately. Following is a list of the companies now operating under church institutional management:

Adventist Health Education Foundation (Egypt Food Factory) (Cairo, Egypt)

Division Health Food Company (Brasilia, Brazil); Buenos Aires Health Food Company (Buenos Aires, Argentina); Brazil Food Factory (São Paulo, Brazil); Uruguay Factory (Productos Frutigran) (Canelones, Uruguay)

Esdakost Food Company (Rimbo, Sweden)

German Health Food Factory (Lueneberg, Germany)

Healthy Kitchen Food Company (Rimbo, Sweden)

Inter-America Health Food Company (Coral Gables, Florida, U.S.A.): Colombia Branch (Medellin, Colombia); Costa Rica Branch (Alajuela, Costa Rica); Haiti Branch (Port-au-Prince, Haiti); Jamaica Branch (Westico Foods) (Mandeville, Jamaica); Mexico-Montemorelos Branch (Montemorelos, Mexico); Mexico-Navojoa Branch (Navojoa, Mexico); Mexico Sales Branch (Montemorelas, Mexico); Puerto Rico Branch (Rio Piedras, Puerto Rico); Trinidad Branch (College Health Foods) Port-of-Spain, Trinidad)

Japan Food Factory (Chiba-Kan, Japan)

Korean Sahmyook Food (Choongchungnam-do, Korea)

Mission Health Food Company (Bangkok, Thailand)

PHAG Food Factory (Gland, Switzerland)

Sanitarium Health Food Company (Wahroonga, Australia): Adelaide Branch (Adelaide, Australia); Auckland Factory (Auckland, New Zealand); Brisbane Branch (Moorooka, Australia); Carmel Factory (Carmel, Australia); Christchurch Factory (Christchurch, New Zealand); Cooranbong Factory (Cooranbong, Australia); Melbourne Branch (Kilsyth, Australia); New Zealand Branch (Auckland, New Zealand); Palmerston North Factory (Longburn, New Zealand); Perth Branch (Victoria Park, Australia); Sydney Branch (Castle Hill, Australia); Warburton Factory (Warburton, Australia)

Phillipine Union College Health Foods (Silang, Cavite, Philippines)

Spanish Food Factory (Sagunto, Spain)

Swedish Nutana Food Company (Rimbo, Sweden).

Foods

FOODS. *See* [Diet](#); [Health Principles](#).

Foot Washing

FOOT WASHING. By washing the disciples' feet when He instituted the ordinance of the Lord's Supper, Jesus made use of a common practice of the day and gave it spiritual significance ([John 13:1—17](#)). By this act of humility He subdued the spirit of pride and the desire for supremacy that pervaded the disciples' hearts.

The ritual of foot washing was generally observed in the early church (cf. [1 Tim. 5:10](#)). Later foot washing was sometimes practiced in connection with the love feast, or agape, in the apostolic church. Inasmuch as the agape provided an opportunity for feeding the poor, it also became an occasion for washing their feet. Later on, as a result of excesses, various church councils forbade the celebration of the agape, and this may provide a clue to the disappearance of foot washing as a general practice. The Council of Toledo (A.D. 694) recommended foot washing on Maundy Thursday (the Thursday preceding Easter). Foot washing was later used, in some instances, in connection with baptism or as a substitute for it, and sometimes even at marriages.

The earliest extant nonbiblical reference to foot washing is in Canon 48 of the Council of Elvira (A.D. 306), which forbids priests and clerics to wash the feet of newly baptized persons when they leave the baptismal font, a practice that was followed in Ireland, northern Italy, certain parts of Spain, and Gaul, but, according to the testimony of Ambrose, not at Rome. This rule was later incorporated into canonical law. *See* [SB 763—767](#).

Commenting on [John 13:1—17](#), early Church Fathers, such as Origen, usually considered the practice of foot washing a spiritual experience and a symbol of humility. But there were other opinions. Ambrose, bishop of Milan, explained that newly baptized persons were anointed on the head and their feet were washed, so that, as in the case of Peter, “hereditary sins might be done away with, for our sins are remitted by baptism” (*On the Mysteries*, NPNF, 2nd series, vol. 10, p. 321). In Ambrose' opinion, foot washing was also “a help towards humility.” It also has a spiritual experience: “Wash the steps of my mind that I may not sin again. Wash the heel of my soul, . . . that I feel not the serpent's bite on the foot of my soul” (*Of the Holy Spirit*, NPNF, p. 95). For Augustine of Hippo, foot washing not only indicated humility among brethren but was to be practiced for mutual forgiveness. Especially on the occasion of foot washing, he said, “We know that of this also we were admonished . . . that we should confess our faults one to another, and pray for one another” (*On the Gospel of John*, NPNF, 1st series, vol. 7, p. 306). One reason that foot washing was not literally and mutually practiced was that many interpreted Christ's injunction spiritually; that is, they held that Jesus' example was to be considered merely a pattern of what the Christian should do and was not necessarily to be a mechanical, physical repetition of the washing of feet.

Early Adventists debated among themselves the question of foot washing. In 1845 advocates referred to this as “an example for *showing* our love to the brethren, by an act of humility on the part of the superior” (*Day-Star* 8:11, Oct. 25, 1845), and held that it was important to observe “*all* the commands of Jesus, even to washing one another's feet”

(*ibid.* 8:1, Oct. 18, 1845). The practice was sometimes referred to as our Lord's "least commandment" (*ibid.* 7:8, Aug. 18, 1845). Opposers of the practices of foot washing and the "holy kiss" ([Rom. 16:16](#), etc.) linked these rites with fanaticism, doubtless because they were practiced by some of the fanatics in New England who demonstrated their humility by bizarre methods.

In 1854 Ellen White warned that members had "not always moved as judiciously as they should," and spoke of avoiding the appearance of evil (*Supplement to the Christian Experience and Views of Ellen G. White* [1854], pp. 37, 38).

Seventh-day Adventists observe the ceremony immediately preceding the Lord's Supper, and therefore it is sometimes called the preparatory service. It is also called the ordinance of humility. It is suggested that participants correct misunderstandings and confess their faults one to another at this service. Men and women take part in the service separately. The exchange of a kiss by the two serving each other is often included, especially among the older members, but it is not considered necessary.

As to the significance of the service, the following is quoted from *The Desire of Ages* (p. 650) in the *Church Manual* (p. 82): "This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."

Commenting further on the significance of the service in the context of the institution of the ordinance by Jesus, Ellen G. White says: "The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. . . . These words ["He that is washed needeth not save to wash his feet, but is clean every whit"] mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about" ([DA 646](#)).

Ford, Harry Eugene

FORD, HARRY EUGENE (1889—1938). Administrator. He was born in Indiana and attended Beechwood Academy, studied nursing at the Wabash Valley Sanitarium, and graduated with a B.S. degree from Purdue University (1913). Afterward he worked as laboratory technician at Lafayette, Indiana. After service in the Medical Corps of the Army during World War I, in 1919 he installed and afterward operated X-ray equipment at Hinsdale Sanitarium. After 17 years there, during which for a time he acted as secretary of the board of management, he became business manager of Riverside Sanitarium and Hospital (1936), an all-Black-staffed medical institution.

Ford, Orley

FORD, ORLEY (1893—1972). Missionary to South and Central America. After his graduation from Walla Walla College in 1917, Orley and his bride, the former Lillian Shafer, sailed for Peru, where they served for four years. Soon after their arrival an Indian came to the mission and said that his son had a “sore foot.” Orley was horrified to see that gangrene had already set in and progressed to the young man’s knee. Amputation was the only solution, and the young missionary, who had completed a four-month course in medical techniques, performed the surgery with the only instruments available—a butcher knife and an ordinary saw. Later he successfully performed two additional surgeries and also made the man a satisfactory wooden leg.

The Fords moved next to Ecuador, where they dedicated nine years of their lives to the people of that country. Beginning in 1930, they served in several Central American countries, where Ford carried the responsibility as president in three different missions for 27 years. The Fords retired in 1961, but elected to stay in El Salvador, where he remained active until his death. At the time of his passing he had set a record in Seventh-day Adventist mission history, having devoted 55 years to mission service. At his request he was buried in El Salvador, among the people he loved.

Foreign Mission Board

FOREIGN MISSION BOARD. *See* [Mission Board](#).

Foreign Missionary Seminary

FOREIGN MISSIONARY SEMINARY. *See* [Columbia Union College](#).

Foreign Missions

FOREIGN MISSIONS. *See* [Missions](#).

Foreknowledge

FOREKNOWLEDGE. The doctrine that God, possessing perfect knowledge, foresees all future events. The Scriptures offer abundant testimony of God's ability to predict the future, and offer this ability as an evidence of His claim to deity ([Isa. 41:4, 22, 23; 42:9; 46:9, 10; Dan. 2:28; Acts 3:18](#)). No other so-called god can do so.

Seventh-day Adventists recognize three broad categories of predictive prophecy as attesting God's foreknowledge. First are predictions of divine purpose independent of humanity's will. For instance, God predicted the atonement of Christ and the final triumph of righteousness ([Gen. 3:15; Dan. 2:44; Rev. 11:15; 20:12—15; 21:27](#)). The second class consists of predictions of humanity's actions, as, for example, the many OT prophecies of the behavior of the Jewish people toward Christ ([Isa. 53](#)). The Scripture reports a great many such prophecies of contingent events ([1 Sam. 23:10—13; 1 Kings 13:20—26; 2 Kings 13:19](#)). The third class consists of predictions of divine reward or punishment. Some of these are pronouncements of inevitable retribution for sins committed; others are of a conditional nature, in which the fulfillment will be reward in case of obedience or destruction in case of rebellion. Had Israel continued in obedience, the threats of retribution would never have been fulfilled (see [Deut. 4:27, 40; 6:3, 18, 19; 28:58—68; Lev. 26:27—33](#)).

In Reformed theology, which follows Calvin's lead, the divine decrees precede God's foreknowledge.

God has decreed all things and has decreed them with their causes and conditions in the exact order in which they come to pass; and His foreknowledge of future things (and also of contingent events) rests on His decree (L. Berkhof, *Systematic Theology*, pp. 67, 68). Seventh-day Adventists, distinguishing between foreknowledge and predetermination, deny categorically that the evil deeds of men were fixed by divine decree. God foresees and foretells, but "the prophecies do not shape the characters of the men who fulfill them" (Ellen G. White, in *Review and Herald* 77:721, Nov. 13, 1900). God "did not work to bring about a certain condition of things, but He knew that such a condition would exist" (Ellen G. White, in [SDACom 6:1082](#)). The SDA view of divine foreknowledge approximates the Arminian position.

Forest Hills Academy

FOREST HILLS ACADEMY. A coeducational boarding senior high school formerly operated on a 365-acre (150-hectare) tract of land in Magkiangkang, Bayugan, Agusan del Sur, about 30 miles (50 kilometers) from Butuan City, the timber city of Mindanao Island, South Philippines.

The school was a successor to the former Butuan City Mission Academy, established in 1969, which was situated in the heart of Butuan City. Its buildings were mainly of secondhand materials, splitboards, and round timbers purchased cheaply.

Work on the establishment of Forest Hills Academy began in 1972. Under the direction of T. C. Cabaluna, R. L. Cabaluna, and a group of laypersons, buildings of temporary materials were erected.

Forest Hills Academy served as a training school for the entire Northeastern Mindanao Mission field.

The school was closed in the mid-1970s.

Principals—Butuan City Mission Academy: P. Niere, 1969—1970; J. V. Emverda, 1970—1972; *Forest Hills Academy:* J. V. Emverda, 1972—1973; R. L. Cabaluna, 1973—1975; N. N. Macarine, 1975—1976.

Forest Lake Academy

FOREST LAKE ACADEMY. A coeducational day and boarding school on the senior high school level, situated 11 miles (18 kilometers) northwest of Orlando, Florida, and four miles (6.5 kilometers) east of Apopka (post office, Maitland, Florida). On the 385-acre (155-hectare) campus overlooking Mirror Lake are the boys' and girls' dormitories, administration building, gymnasium-auditorium, bindery-press, cafeteria, maintenance building, laundry, and faculty homes. Approximately 80 acres (30 hectares) are planted in citrus trees. The academy is fully accredited by the Southern Association of Colleges and Schools, the state of Florida, and the SDA Board of Regents.

Forest Lake Academy had two forerunners. The first Seventh-day Adventist secondary school in Florida was at Fort Ogden (1909—1912), called the Fort Ogden School, then the South Florida Intermediate School. In 1918, on the campus of the Florida Sanitarium and Hospital in Orlando, a new intermediate school called Winyah Lake School (later Academy) was established, and began its first year with an enrollment of about 50. This was a 10-grade school, which later became Forest Lake Academy.

In August 1925 a 160-acre (65-hectare) tract was purchased for \$16,000 from the heirs of J. W. Emerson, and in 1925—1926 F. H. Parrish and his wife and 12 young people moved to the new property. The nine-room farmhouse was used as the girls' dormitory, dining room, kitchen, and administration building. The boys camped in the barn. This school was known at first as the Florida Conference Academy, or simply Florida Academy. In 1926 it became known as Forest Lake Academy. One dormitory was built in 1926—1927, and the second the following year. A part of the administration building was erected in 1936—1937; the rest of the structure was added during J. M. Howell's administration. A camp meeting tabernacle was built about 1930, later enlarged, and finally used for youth sessions. A gymnasium-auditorium was built in 1954.

In 1932—1933 Forest Lake Academy's first twelfth-grade class, 13 in number, was graduated. *The Reflector*, the school paper, was first published in 1929—1930, and the first yearbook, the *Mirror*, in 1945.

Under K. A. Wright's administration the original acreage was more than doubled by the purchase of additional land. A part of this land, planted in grapefruit trees, is still a source of income.

Because of the age of most of the buildings, the Florida Conference voted in 1962 to raise a million-dollar rebuilding fund over a five-year period. Under this program, which was under the direction of H. H. Schmidt, conference president, and William Fuchs, principal, a boys' dormitory, a maintenance building, a cafeteria, and a bindery-press were constructed, and a new girls' dormitory and a new administration building were scheduled and soon completed.

Principals: F. H. Parrish, 1925—1927; D. C. Ludington, 1927—1929; W. E. McClure, 1929—1932; C. A. Schutt, 1932—1933; W. E. McClure, 1933—1937; K. A. Wright, 1937—1938; J. E. Whelpley, 1938; K. A. Wright, 1939—1942; J. M. Howell, 1942—1948;

H. M. Lodge, 1948—1950; J. M. Ackerman, 1950—1953; R. L. Osmunson, 1953—1955; W. E. McClure, 1955—1958; L. C. Strickland, 1958—1960; William Fuchs, 1960—1965; L. C. Stannard, 1965—1968; Stephen Yost, 1968—1971; R. H. Fox, 1971—1974; E. F. Armour, 1974; John Wagner, 1974—1976; H. D. Kinsey, 1976—1983; Robert Caskey, 1983— .

Formosa

FORMOSA. *See* [China, Republic of](#).

Forsyth Memorial Sanitarium and Hospital

FORSYTH MEMORIAL SANITARIUM AND HOSPITAL. A 33-bed general hospital, owned and operated by the Florida Conference from 1947 to 1964. It was situated in the state capital, Tallahassee. The institution had facilities for medical, surgical, and obstetrical cases, also a diagnostic laboratory and X-ray facilities, and a Dietary Department to provide regular and special diets as ordered by the physicians. The hospital was licensed by the Florida State Board of Health as a general hospital and was a member of the American Hospital Association, the Florida Hospital Association, and the Northwest Florida Hospital Council.

Officers-Medical Directors: J. P. Chapin, 1947—1948; William E. Westcott, 1949—1962. *Business Managers:* G. C. Williamson, 1947—1948; F. G. Winters, 1949—1961; J. F. Medanich, 1961—1962. *Administrator:* J. F. Medanich, 1962—1964.

Fort Ogden School

FORT OGDEN SCHOOL. *See* [Forest Lake Academy](#).

Forty-Two Months

FORTY-TWO MONTHS. *See* [Revelation, Interpretation of.](#)

Foss, Hazen

FOSS, HAZEN (fl. 1844; d. 1893). A young man who experienced visions in the autumn of 1844. He is described as a man of fine appearance, pleasing address, and education. He lived at Poland, Maine, about 30 miles (50 kilometers) north of Portland.

Of the Millerite persuasion, Foss firmly believed that the second advent of Christ would take place on Oct. 22, 1844. In September or early October of that year he had a vision in which he saw the travels of the Adventists to the City of God and was instructed to deliver to them certain messages of warning. He also saw the trials and persecution that would come to him as the result of his faithfulness in telling what he had seen. Subsequently, he declined to relate the vision.

The disappointment of Oct. 22 left Foss with the feeling that he had been deceived. In a second vision he was warned that if he refused to relate it to others the burden would be taken from him and placed on one of the weakest of the Lord's children. As he contemplated his responsibility he dreaded the reaction should he declare that he had experienced visions, for the Millerite leaders had taken a stand against such manifestations. At one time a group assembled to hear him tell of what he had been shown, but he refused to relate it. Then one day very strange feelings came to him, and he heard a voice saying, "You have grieved away the Spirit of the Lord."

According to Ellen White's account (letter 37, 1890), when he heard the voice he was horrified at his stubbornness and rebellion and told the Lord he would relate the vision. Calling a meeting, he attempted to communicate it, but his mind could not recall the vision. After several attempts he cried out in despair, "It is gone from me; I can say nothing, the Spirit of the Lord has left me." The meeting was described by those who were present as "the most terrible meeting they were ever in."

In December 1844, after this experience, Ellen G. Harmon (later White) had her first vision. At the time Ellen Harmon knew nothing of the experience of Hazen Foss, but while visiting in Poland, Maine, in February 1845 she related at Maguire's Hill the first vision she had seen. Foss was invited to the meeting but would not come in. From outside the closed door he heard her account. The next day he called on her at her sister's home in Poland, and recounted his experience. As she reported it, he declared, "Ellen, . . . the Lord gave me a message to bear to His people. And I refused after being told the consequences, I was proud; I was unreconciled to the disappointment. I murmured against God and wished myself dead. Then I felt a strange feeling come over me. I shall be henceforth as one dead to spiritual things. I heard you talk last night. I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive" (Ellen G. White letter 37, 1890).

Foss lived until 1893, but from the time he refused to relate his visions he had no interest in religious matters.

Fountain Head Academy

FOUNTAIN HEAD ACADEMY. *See* [Highland Academy](#).

Fountain Head Sanitarium

FOUNTAIN HEAD SANITARIUM. *See* [Highland Hospital](#).

Four Beasts

FOUR BEASTS. *See* [Daniel, Interpretation of, 6](#).

Four DK Plan

FOUR DK PLAN (usually written 4 DK Plan). Abbreviation for the Four Dimensional Key to the Cause of Alcoholism, a Temperance Department program developed in 1969 by Ernest H. J. Steed, General Conference temperance director, in cooperation with Dr. L. A. Senseman, of Glendale Adventist Medical Center.

This plan consisted of both educational preventive aspects and rehabilitative measures to meet the problem of alcoholism.

The 4 DK Plan was discontinued in 1980 when the GC Health and Temperance departments were joined.

Four Empires of Daniel

FOUR EMPIRES OF DANIEL. *See* [Daniel, Interpretation of, 6](#).

Fox River Academy

FOX RIVER ACADEMY. *See* [Illinois Conference](#).

Foy, William Ellis

FOY, WILLIAM ELLIS (fl. 1840s). A Millerite preacher, of interest to Seventh-day Adventists because his name is occasionally mentioned as one who in 1842 and 1844 had visions relating to the Adventist (Millerite) movement. He was described as a tall, light-skinned Black man, an eloquent speaker. He lived in New England and as a young man in 1835 gave his heart to Christ. Sometime thereafter he became a member of the Freewill Baptist Church. However, in 1842 he was preparing to take holy orders as an Episcopal minister. It was at this time that he had two visions relating to the near advent of Christ and to last-day events. Prior to this, while deeply religious, he had been, by his own testimony, “opposed to the doctrine of Jesus’ near approach,” but after the visions he joined the Millerites in heralding the message of the expectation of Christ’s coming.

The account of two initial visions of William Foy, together with a brief sketch of his Christian experience, was published in 1845 in pamphlet form in Portland, Maine. The first occurred Jan. 18, 1842, while he was attending a prayer service in Boston on Southark Street. According to eyewitnesses he was in vision two and a half hours. The pamphlet includes the statement of a physician who examined him during a vision and testified that he could find no appearance of life “except around the heart.” As Foy declared: “My breath left me.”

In the first vision, Foy saw the reward of the faithful and the punishment of sinners. Although he felt it his duty to tell what he had seen, he made the excuse that he had not been instructed to relate it. Finding no peace of mind, he had a description of the vision printed, but it was a “very imperfect sketch.” In a second vision, on Feb. 4, 1842, in which he saw multitudes of those who had not died and those who had been raised from the dead being assembled to receive their reward, he heard the instruction that he was to reveal what he had seen and to warn his fellow creatures to flee from the wrath to come.

Foy’s unwillingness to relate to others what he had seen stemmed not only from the prejudice of the Millerites against any who claimed to have divine revelations but also, he said, from “the prejudice among the people against those of my color.” He questioned in his mind, “Why should these things be given to me, to bear to the world?”

On Feb. 6, 1842, the pastor of the Bloomfield Street church in Boston called upon Foy to relate the visions in his house of worship. He consented reluctantly, and the next afternoon he faced a large congregation. As he began to speak, his fear left him, and he related with great freedom the things he had seen.

After this he traveled for three months delivering his messages to crowded houses of many denominations. When speaking, he wore the robes of the Episcopal clergy. As he graphically described the heavenly world, the New Jerusalem, and the compassionate love of Christ, and exhorted the unconverted to seek God, many responded to his entreaties. However, because his family needed support, Foy, after three months, retired from public work to labor with his hands. Three months later, feeling impelled to deliver his message, he again took up his public ministry, expecting soon to see his Saviour.

Ellen Harmon heard Foy speak in Beethoven Hall in her home city, Portland, Maine, when she was but a girl. According to J. N. Loughborough, Foy had a third vision near the time of the expectation in 1844 in which he saw three platforms, which he could not understand in the light of his belief in the imminent coming of Christ. In perplexity he ceased public work.

Some have questioned the genuineness of William Foy's experience, but others have felt that the "visions bore clear evidence of being the genuine manifestations of the Spirit of God" (Loughborough, *The Great Second Advent Movement*, p. 146). Ellen White in a 1912 interview (EGW Document File 231) reported that she had talked with him once when he was present in a meeting in which she was relating her own early visions, and that he had said that her account was just what he had seen. She apparently regarded his experience as genuine.

Fräkornid-Bókaforlag Adventista

FRÄKORNID-BÓKAFORLAG ADVENTISTA. *See* [Iceland Publishing House](#).

France

FRANCE. A republic in Western Europe, with a land area of 220,668 square miles (571,500 square kilometers) (including the island of Corsica) and a population (1994) of 57.8 million. The majority of the people are of French nationality, but there are large groups of Italians, Spaniards, Poles, Portuguese, and North Africans. French is spoken universally, but the people also speak Breton in Brittany; a German dialect in Alsace and Lorraine; Spanish, Catalan, and Basque on the Spanish border; Flemish along the Belgian frontier in the northeast; and Italian in Corsica and in the southeast. The religion of the people is mainly Roman Catholic, but there are about 800,000 Protestants, chiefly Calvinist and Lutheran, about 700,000 Jews, and about 3 million Muslims from North Africa.

The peoples of what is now France (Romanized Gaul) had contacts with Christianity by the second century A.D. In the fifth century, after the Germanic invasions, the church served as the bond for the fusion of many tribes into the Frankish state, marking the beginning of many centuries during which the church played a powerful part in French society. The crowning of Charlemagne, the Frankish king, as the “Roman Emperor” by the pope in the year 800 symbolized this peculiar relation. But through the centuries there was opposition to the power of Rome, and southern France was the home of reform movements, such as those of the Albigenses and the Waldenses, protesting against the practices of the Roman Church. The extermination of the Albigenses was the object of one of the crusades (1208—1213).

When the Reformation came to France it gained adherents among the simple and the noble people alike, but the church used the power of the state to suppress the Protestants. Later this alliance of the reactionary church with the absolutist state led to the union of their opponents, the liberal political groups and the anticlerical and antireligious movements. Toleration was granted the Protestants by the Edict of Nantes in 1598, but as the power of the state grew, the edict was revoked in 1685, and from then until the French Revolution only the Roman Catholic religion was allowed to exist in France. The revocation of the edict resulted in severe persecution and caused the mass flight of Protestant Huguenots from France, leaving entire localities desolate. The emigration deeply hurt the economy, because the country lost a high percentage of its artisan and commercial classes. The action of the church in this period led to the absolute rejection of the Christian religion by the leaders of France in the course of the French Revolution (1789). But the complete eradication of religion was not accepted by the masses, nor were various substitutes, such as theism, theophilanthropism, and the worship of reason. Under Napoleon the church was again called to support the state, and an understanding with Rome made the clergy the servants of the state. The Restoration retained this arrangement and it was continued until 1905, when finally the church was separated from the state. Still, numerous laws imposing control on the exercise of religion were retained, and the complete freedom of religion did not come until later in the century. The effect of the centuries-long struggle between the church and the state and between the forces of reaction and liberalism thoroughly secularized the French people.

Overseas Departments and Territories. A number of the overseas departments and territories of France are described in separate articles. See [Comoro Islands](#), [French Guiana](#), [French Polynesia](#), [Guadeloupe and dependencies](#), [Martinique](#), [New Caledonia and Loyalty Islands](#), [Réunion](#), and [Wallis Archipelago](#).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of France is part of the Franco-Belgian Union Conference, which in turn is part of the Euro-Africa Division. Statistics (1992) for France: churches, 114; members, 10,758; ordained ministers, 74; licensed ministers, 23. Headquarters for the Franco-Belgian Union: 680—684 Avenue de La Liberation, 77350 Le Mee sur Seine, France.

Statistics for the conferences—*North France Conference*: churches, 60; members, 5,286; ordained ministers, 26; licensed ministers, 2; teachers, 2; elementary schools, 1. Headquarters: 130 Boulevard de l’Hôpital, 75013 Paris, France. *South France Conference*: churches, 54; members, 3,925; ordained ministers, 23; licensed ministers, 3. Headquarters: Rue du Romarin, 34830 Clapiers, France.

Institutions

Institutions. Life and Health Publishing House, Maison de Retraite (Le Foyer du Romarin), Salève Adventist Institute.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings in Southern France.* The work J. N. Andrews carried on among the French-speaking people in Switzerland after his arrival from the United States in October 1874 was a prelude to Seventh-day Adventist work in France. D. T. Bourdeau, also from the United States, joined Andrews in Switzerland in January 1876. His first work in what is now France began in what until after World War I was German territory. In the spring of 1876, even before he and Andrews launched the monthly *Les Signes des Temps* in Switzerland, copies of which were sent into France, he spent three weeks in what was then Alsace, Germany. He reported in the *Review and Herald* (47:181, June 8, 1876) that “while Brn. Andrews and Aufranc were making preparations for the work in Bâle [Basel]I came to Le Ban de la Roche, Alsace, a distance of seventy-five miles, to spend a few weeks aiding Bro. Scheppler, who had come here from Illinois on a visit, and to follow up the work of French tracts sent from America.”

When he left, six had decided to keep the Sabbath. He merely visited interested families on this trip, but on his return for 10 days or more in August, he preached and baptized a few converts.

In October of the same year he settled with his family in southern France. There he preached in different places but especially in Valence, where 17 people were baptized. Because of many restrictions from the ecclesiastical authorities, Bourdeau and Andrews went to Paris in March 1877 to ask the government for permission to work with more liberty. Bourdeau left France in September 1877 and went to Switzerland.

In 1878 Bourdeau reported in the *Review and Herald* that political changes made it easier to preach and distribute tracts than formerly. A lay evangelist of Valence, named Gabert, circulated publications, took subscriptions for *Les Signes*, and preached in three departments, at Crest, Beaufort, Ouste, Lyon, Villefort, and other places. D. T. Bourdeau joined him at St. Didier when strong opposition arose. Public evangelism was hindered by the French law that required such meetings to be held in a church building.

In 1884 D. T. Bourdeau held a series of meetings in Branges, a small village, baptized a number of people, and organized a church of 17 members. Later he went to Bastia, on the island of Corsica, where *Les Signes des Temps* had created an interest, and, after only about a month's work, established a church of 11 members. In the mid-1880s Jean-Pierre Badaut, a recent convert, sold SDA publications in France.

About 1890 an interest was awakened in several other towns and villages in the south of France, particularly Nîmes, in towns in the Department of Gard, and in Lacaze, Tarn. In 1893 a Sabbath school was established in Pierre-Ségade, near Lacaze. In 1894 work was begun in Besançon and in Lyon. In 1897 there were four workers in France.

About 1888 Emery P. Auger, a colporteur from the United States, had attempted to sell SDA publications, but it was not until 1897, when two colporteurs were active in the region of Montbéliard and in Saône-et-Loire, that any success in this undertaking was reported.

At the end of the century there were three more ministers in France: J. Curdy, T. Nussbaum, and D. Lecoultre, all from Switzerland. In 1900 L. P. Tièche was placed at the head of the work in southern France.

Northern France Entered. The capital of France was not forgotten. The financial report of the Central European Conference, September 1899, mentions a fund for establishing a mission in Paris. At a meeting of the conference that same year a pledge was made to establish a mission in Paris.

In April 1900 Paul Roth and his wife went to Paris, hoping to establish themselves in giving treatments in private homes. Two colporteurs were also sent to sell *Les Signes des Temps* and the health journal *Le Vulgarisateur*, but because entrance to homes for the work they were doing was forbidden, they had little success.

A. L. Meyrat and Arnold Roth, from Switzerland, opened a health food enterprise at Clichy known as Pur-Aliment. Jean Vuilleumier, pastor and editor of periodicals, took an active part in these beginnings. On Apr. 6, 1901, at the end of the first SDA Communion service held in Paris, a church was organized.

In 1902 when the French-Latin Union Mission was organized, with B. G. Wilkinson as president, J. Curdy was made president of the French Mission. In the fall of 1902 Wilkinson settled in Paris and conducted a Bible course in 1902—1903, to train French evangelists. These students devoted part of their time to canvassing and personal evangelism.

By Sept. 10, 1902, there were about 10 churches and 130 members in France (which at that time did not include Alsace-Lorraine), and by Dec. 31, 1907, according to the *Statistical Report*, there were 16 churches and companies and 227 members.

The French Conference. In 1907 the French Mission was made a conference, with H. H. Dexter, of the United States, as president. But aside from the capital, the north of France had not been touched as yet. After the Latin Union session, held in Vergèze, Department of Gard, in 1909, an evangelist was sent to Rouen, and another to Lille. Paris had a separate

organization as the Paris District. At the beginning of 1914, preceding World War I, there were 346 church members in France.

At a session in Nîmes in August 1918, the conference was reorganized, with Alfred Vaucher as president, and a few months later, at the end of the war, there were 439 members. Some 200 were added when Alsace-Lorraine was receded to France in 1919. The first church there had been organized in Mulhouse in 1901. Others were organized in Strassburg (1902), Metz (1907), Merlebach (1909), and Colmar (1910). The churches of this territory, formerly in the South German Conference, were organized in 1919 as the Alsace and Lorraine Conference and attached to the Latin Union Conference.

In 1923 the French Conference was divided into two, the North France and South France conferences, the dividing line being approximately the Loire River. Alsace-Lorraine was called the East France Conference.

Franco-Belgian Union. In 1928 the Latin Union Conference was dissolved and the Franco-Belgian Union Conference was formed, composed of the three French conferences and the Belgian Conference. Oscar Meyer was elected president, and headquarters were established in Paris. In 1949 a fourth conference, that of Southwest France, was organized with 200 members, with headquarters in Bordeaux. Altogether in France there were at that time 57 churches, with 2,500 members. In 1968 it was decided to combine the three French conferences into two: the North France Conference, under the direction of André Matton, with headquarters in Paris; and the South France Conference, under the direction of Elie Davy, with headquarters in Montpellier. In the same year, Luxembourg was attached to the Belgian Conference. The growth in membership proved the reorganization to have been a wise decision.

Churches and Institutions in the Paris Area. When the Franco-Belgian Union was organized in 1928, Paris had a church of about 120 members. Some 30 years were required to reach this number. In 1931 the church occupied new quarters on the Boulevard de l'Hôpital, in the union conference headquarters building. After World War II, when these quarters became too small for the members, a former Anglican church building was purchased in Neuilly, a residential suburb of Paris, and some of the members established a new congregation. Churches were also organized at Versailles and at the publishing house that operated since 1922 at Dammarie-les-Lys (*see* [Life and Health Publishing House \[France\]](#)). Since 1965 six more churches have been organized in the Paris area, four of them in their own buildings. The Paris area had about 1,500 members in 1974.

When Algeria became independent in 1962, many French SDAs returned to France, most of them settling in the southern part of the country.

Before World War II, most of the French SDA churches met in rented quarters, which were often inadequate for the work of the church. In 1960 extensive plans were laid for church construction, and by December 1969 nine new chapels had been built.

For years it had been felt that the SDA message should be proclaimed over the radio in the French language. Finally Charles Gerber began weekly broadcasts in May 1947 over Radio Luxembourg; in April 1948 talks were also introduced on Radio Monte Carlo. A radio recording studio was set up in Paris in the headquarters building in 1949. Maurice Tièche began educational talks over the French National network in 1950. In the studio in Paris, broadcasts in French and other languages were produced, transmitted mainly over Radio Luxembourg and Radio Monte Carlo until 1968, and in the 1970s, shortwave over

Trans World Radio from Lisbon. In 1993 six radio stations in France were broadcasting the SDA message.

Bible correspondence courses in France began in 1948; several series are being offered at the present time by the Franco-Belgian Union. They are advertised over the radio and by leaflets distributed by the church members.

The circulation of publications is strongly promoted in France, as is also the work of the different departments in an atmosphere of religious liberty.

Franco-Belgian Union Conference

FRANCO-BELGIAN UNION CONFERENCE. *See* [Belgium](#); [Euro-Africa Division](#); [France](#); [Luxembourg](#); [Monaco](#).

Franco-Haitian Adventist Seminary

FRANCO-HAITIAN ADVENTIST SEMINARY. *See* [Haitian Adventist College](#).

Franklin, Ernest Edward

FRANKLIN, ERNEST EDWARD (1890—1956). Canadian-born leader in publishing work. He entered service as a student colporteur in 1908. After graduation from Emmanuel Missionary College in 1913 he became field missionary leader successively in the Indiana, Wisconsin, Atlantic Union, and Lake Union conferences. From 1930 to his retirement in 1954 he was associate secretary of the General Conference Publishing Department.

Fraser Valley Adventist Academy

FRASER VALLEY ADVENTIST ACADEMY. A senior academy owned and operated by the British Columbia Conference and situated at 26026 48th Avenue, Aldergrove, British Columbia.

Fraser Valley Adventist Academy, located in British Columbia's rural Lower Fraser Valley region near metropolitan Vancouver, began operating as a consolidated school in 1972. At that time several churches in the valley united their small one- and two-room schools into a four-room four-teacher academy with an enrollment of 79 students. Within three years the school grew to a full senior secondary school with more than 150 students and nine teachers.

A volunteer work project, organized to expand facilities in 1974, led to the constituency's ability to build a \$150,000 classroom complex for less than \$100,000. By 1993 the constituency had grown to include seven churches, 200 students, and six bus routes, serving church youth living over an area of 600 square miles (1,550 square kilometers).

The school is denominationally accredited and is approved by the government of British Columbia. An enriched curriculum prepares students for university entrance anywhere.

Principal: D. Vanderwerff, 1972—1977; W. Matheson, 1977—1978; A. J. Sands, 1978—1982; I. Cheeseman, 1982—1987; E. Rau, 1988— .

Frauchiger, Emil E.

FRAUCHIGER, EMIL E. (1865—1947). Minister and administrator in Europe and Turkey. Born in Lausanne, Switzerland, he was in the group of 22 who in 1886 accepted the Seventh-day Adventist faith in Lausanne as the result of the preaching of J. Erzberger and L. R. Conradi. He immediately entered the colporteur work, serving first in his homeland and two years later in Rhenish Prussia, where a group had begun to keep the Sabbath as a result of reading the Bible.

Proving himself to be successful in winning souls, he was called into evangelistic work in Germany. In 1907 he was elected president of the Rhenish-Prussian Conference. In 1909 he went to Constantinople as superintendent of the Turkish Mission. The following year he was appointed superintendent of the Levant Union Mission, with headquarters in Constantinople, where he remained through the dangers and horrors of World War I. From 1919 to 1923 he served as president of the Czechoslovakian Union Conference. From 1924 until his death he lived and worked, as his strength permitted, in Switzerland.

Frederikshavn High School

FREDERIKSHAVN HIGH SCHOOL. *See* [Danish Junior College](#).

Free Will

FREE WILL. The capacity with which the Creator endowed human beings that enables them to make choices as to whether to obey or to disobey God, to be subject to moral law or not to be subject to it. This endowment precludes the use of force on God's part to effect a change in human beings. God seeks to draw people to Him, but leaves each person free to decide for himself or herself whether or not to respond. If people choose to ally themselves with God, His will becomes omnipotent in their lives and nothing can keep them from following God's plan.

Calvinism and Arminianism propose two greatly differing views regarding free will. These views reach far back into church history. Augustine spoke of what he called God's irresistible grace and absolute foreordination, which would preclude a truly free will. Pelagius, a British monk living in Rome, rejected Augustinianism, declaring that people could rise up and determine to work out their own salvation in fear and trembling. Thus began the unending controversy over divine grace and human free will.

Calvin asserted that God, by an irrevocable decree, had destined certain persons to salvation and others to reprobation, irrespective of their personal choice or attitude. Those thus appointed to salvation would inevitably be saved, and all others as certainly damned. According to Calvin, Jesus Christ did not die for all, but only for those who had thus been elected by God to salvation. Those destined to salvation would be unable to resist the Spirit of God working in their hearts, whereas no desire or effort on the part of those predestined to eternal damnation could possibly avert that fate. To the strict Calvinist, election rests solely on the sovereign good pleasure of God, not on faith or works.

Arminianism, on the other hand, defines predestination as an everlasting decree, in Christ, to make everlasting life available to all sinners who, by His power and grace, accept Jesus Christ and persevere in the good fight of faith ([Eph. 1:3—8](#)). God will reject only those who voluntarily refuse the offer of divine grace. According to Arminius, Jesus died for all, and by virtue of His death all are eligible to accept pardon from sin, to find acceptance with God, to remain steadfast to the end, and to enter God's eternal kingdom. Sin deprived humanity of the capacity to exercise free will; by His death on the cross Christ restored that capacity. Apart from God's grace human beings are helpless. All good works are a result of this grace, which, though absolutely necessary, is not irresistible. Through this divine grace men and women can be victorious over sin, the world, and the devil.

Numerous modifications of the theories of Calvin and Arminius have come in since their day. Seventh-day Adventists find elements of biblical truth in both Calvinism and Arminianism. Both the OT and the NT stress the freedom of the human will ([Deut. 28:1, 2, 13—15](#); [Joshua 24:14—25](#); [Isa. 1:19, 20](#); [Jer. 18:7—10](#); [29:13, 14](#); [Matt. 7:24—27](#); [23:37](#); [Rom. 6:12, 13](#); [14:10—12](#); [2 Cor. 5:10](#); [Rev. 22:17](#)).

God, in grace and mercy, desires that all shall be saved through faith in Jesus Christ, but He leaves with humanity the choice of accepting or rejecting His gracious gift. Everyone is therefore responsible for his or her own destiny. The person who chooses to place his or

her free will on the side of God's will, and who wills to keep it there, is invincible "in Jesus Christ." However, by voluntarily surrendering his or her will to the will of God, a person does not thereby lose the freedom of his or her will. The individual can still choose to break the union with Christ, though no force, temptation, coercion, or deception is able to wrest salvation from the one who chooses to serve the Master by a definite, continual committal and action of the will.

Freeman, Margherita Mary

FREEMAN, MARGHERITA MARY (1884—1976). Physician. Born in Perth, Western Australia, she graduated from medicine at Sydney University and received further training at Rotunda Hospital, Belfast, Ireland. She served as a physician at the Avondale Adventist Health Retreat until 1912, when she married Dr. T. A. Sherwin and moved to Wahroonga, Sydney, where she and her husband served at the Sydney Adventist Hospital. She died at the Freeman Nursing Home in Perth, an institution named in honor of her lifetime of service to the church in Australia.

Freeman Nursing Home

FREEMAN NURSING HOME. *See* [Seventh-day Adventist Retirement Village](#).

French Adventist Seminary

FRENCH ADVENTIST SEMINARY. *See* [Salève Adventist Institute](#).

French Antilles-Guiana Union Mission

FRENCH ANTILLES-GUIANA UNION MISSION. *See* [French Guiana](#); [Guadeloupe and Dependencies](#); [Inter-American Division](#).

French Cameroon Training School

FRENCH CAMEROON TRAINING SCHOOL. *See* [Nanga-Eboko Adventist Secondary School](#).

French Conference

FRENCH CONFERENCE. *See* [France](#).

French Guiana

FRENCH GUIANA. An overseas department of France with an area of 43,740 square miles (112,600 square kilometers), situated on the northeast coast of South America, bounded on the west by Suriname and on the south and east by Brazil. Between the ocean and the mountain ranges there is a coastal strip 10 to 30 miles (16 to 50 kilometers) wide. In 1946 French Guiana, which had until that time been a colony of France, terminated the penal settlement there and was reorganized as an overseas department. The majority of the 101,000 inhabitants (1991 estimate) are of African-American or mixed blood. In the interior there are several tribal groups of Indians. There are also several hundred freed convicts and political deportees from France.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of French Guiana constitutes the French Guiana Mission in the French Antilles-Guiana Union Mission, which in turn is part of the Inter-American Division. Statistics (1993) for French Guiana: churches, 4; companies, 8; members, 1,169; elementary schools, 2; ordained ministers, 4; teachers, 11. Headquarters: 39 Rue Schoelcher, Cayenne, French Guiana.

Seventh-day Adventist Work

Seventh-day Adventist Work. The first Seventh-day Adventist worker in French Guiana was R. T. Colthurst, who after serving in Algeria and on the island of Mauritius for two terms conceived the idea of going into hitherto-unentered Guiana. Having received permission in 1938 from the Inter-American Division to go to the colony, he paid his own passage from his native Britain to the capital city of Cayenne, but because of the war in Europe he was refused entrance into French Guiana. He waited and worked for about two years in Suriname until the necessary permission was obtained.

Because it was impossible to find a place to carry on public evangelism in French Guiana, Colthurst went from door to door, visiting many of Cayenne's 14,000 inhabitants. He could not sell books, but he made friends. As a result, by the time he was called to British Guiana he had baptized one person and had interested a number of others.

In 1946 the Caribbean Union sent a licensed minister, A. H. Linzau, to continue the personal work begun by Colthurst. After two years in the area he won a group of converts that became the nucleus of the first SDA church. Eager to have their own church building, the members gathered large stones to build one. The president of the Caribbean Union, Robert Pierson, sold French Guiana stamp collections in the United States to raise cash. In 1964 that congregation had the only Protestant church building in Cayenne.

In 1952 Marcel Perau and Paul Joseph, who was a colporteur, opened work in St. Laurent du Maroni, the second-largest city of French Guiana. They also took the SDA message to the Carib Indian tribes that live in the area. The first SDA baptism among these Indians

occurred in 1958, when S. B. Jean-Elie baptized nine candidates. The chief of one of the tribes that occupy the reservation of Paddock, to the north of St. Laurent, became a convert. In the late 1950s Jean-Elie gained the favor of the authorities and the people of Cayenne with his welfare work, by providing warm meals to the poor and the former prisoners of the penal colony.

In 1959, shortly after the organization of the French-speaking areas of the Inter-American Division into the Franco-Haitian Union, French Guiana was organized as a mission, with Ernest Veuthey as president. Five months later he was succeeded by Marcel Perau. In December 1962 Eugene Berle succeeded Marcel Perau, who began the work with some other tribes such as the Samamaca, the Bony, and the Bosh. At the same time, the work entered a remote area called St. George near the Brazilian border. Etienne Plumain and Luc Chandeler, successively, became president of the mission. Thomas Labetant is the current president. A secondary school is operated by the mission with the recognition of the government. On Jan. 10, 1974, the second church building of French Guiana was dedicated. At present there are five church buildings, the last having been dedicated on Mar. 28, 1993.

French Guiana Mission

FRENCH GUIANA MISSION. *See* [French Guiana](#); [Inter-American Division](#).

French-Latin Union Mission

FRENCH-LATIN UNION MISSION. *See* [France](#).

French Polynesia

FRENCH POLYNESIA. An overseas territory of France comprising the Gambier, Marquesas, Society, and Tubuai islands, the Tuamotu archipelago, and Clipperton Island, between about 132° and 157° west longitude and 7° and 28° south latitude, except Clipperton Island, which is situated at about 109° west longitude and 10° north latitude. The territory has a combined area of 1,575 square miles (4,100 square kilometers), with a population (1991) of 188,814. The Tuamotus and Clipperton are low coral atolls, the other groups are made up of high basaltic lavas, each surrounded by a fringe or barrier of coral reefs. The chief products are copra, mother-of-pearl shell, vanilla, and phosphate. The islands produce an abundance of tropical fruits.

The islands were discovered by Europeans in April 1769, when Capt. James Cook was sent by the Royal Society of London to observe a transit of Venus across the sun's disk and to pursue geographic researches. He anchored in Matavai Bay, east of Papeete, now the capital of the territory, where the scientists made their observations.

Early Christian Missions. On Mar. 5, 1797, the London Missionary Society's ship, *Duff*, landed at Tahiti four ordained ministers, a number of artisans, five women, and two children. At first they were favorably received, but tribal fighting endangered their lives. One was murdered; four were maltreated. Most of the missionaries escaped from the island on passing vessels and went to New South Wales. Later they returned, and after the reigning chief, King Pomare, was converted to Christianity in the second decade of the nineteenth century, the entire population was brought under Christian influence. By 1836 the Bible had been translated into Tahitian by Henry Nott, a missionary of the London Missionary Society.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of French Polynesia comprises the French Polynesia Mission, which is a part of the Central Pacific Union Mission, which in turn is a part of the South Pacific Division. Statistics (1993): churches, 26; members, 3,607; ordained ministers, 6. Headquarters are at Papeete, Tahiti.

Seventh-day Adventist Work

Seventh-day Adventist Work. The first Seventh-day Adventist to visit Tahiti was John I. Tay, a layperson, who in 1886 spent a few weeks on the island on his way to Pitcairn Island. A. J. Read and his wife, arriving on Tahiti on the first voyage of the *Pitcairn* in 1891, opened SDA work. They returned to the United States in 1895.

Arriving on the second voyage of the *Pitcairn* in 1893, B. J. Cady and his wife settled on Raiatea, which lies about 120 miles (200 kilometers) northwest of Tahiti. E. C. Chapman and his wife, who were on the same boat, assisted by printing literature in the Tahitian language. Cady opened a school in his home and later purchased a property for a school to train national workers. This school was conducted partly on industrial lines. Management

and staff included the following missionary families: Close, George Beckner, and H. L. Fowler; also Anna Nelson.

In 1906 the Eastern Polynesian Mission was formed, composed of French Polynesia, Cook Islands, Easter Island, and Pitcairn Island, with headquarters at Raiatea, and with B. J. Cady as superintendent.

In 1908 George L. Sterling and his wife took charge of the school. In 1909 F. E. Lyndon became mission director. In 1914 the mission reported 43 converts, with four church buildings on the islands of Tahiti, Raiatea, Huahine, and Moorea.

In 1916 the South Pacific mission field was reorganized into three areas: the Central Polynesian Conference, with headquarters in Fiji and C. H. Parker in charge; the Melanesian Mission, with G. F. Jones as superintendent; and the Eastern Polynesian Mission, with headquarters in Tahiti and F. E. Lyndon as superintendent. Later this arrangement was discontinued, and the Cook and other islands became separate missions. Tahiti continued to be the headquarters of the French territory.

In 1948, at a special session of the Australasian Union Conference, French Polynesia became part of the Central Pacific Union Mission. From 1949 to 1965 a number of French nationals—F.J.H. MacDougall, M. P. Nouan, E. J. Landa, Ernest Veuthey, Marcel Bornert, S. P. Jerome, R. V. Esposito, and J. Surel—served consecutively in the field. In 1958 new headquarters were built. In 1960 a new Papeete church was erected, seating 500, and in 1962 a new school on the primary level was opened in the islands.

In 1972 a youth center was erected on the island of Moorea; in 1973 a new president's home was built and extensive additions were made to the mission headquarters office. Several new church edifices have been built in recent years, notably on Moorea and Bora Bora.

French Polynesia Mission

FRENCH POLYNESIA MISSION. *See* [French Polynesia](#); [South Pacific Division](#).

French Publishing House

FRENCH PUBLISHING HOUSE. *See* [Life and Health Publishing House \(France\)](#).

French Somaliland

FRENCH SOMALILAND. *See* [Djibouti](#).

French Swiss Conference

FRENCH SWISS CONFERENCE. *See* [Euro-Africa Division](#); [Switzerland](#).

French, Thomas Marion

FRENCH, THOMAS MARION (1883—1949). Educator, missionary, administrator. He was educated at Battle Creek College. Beginning in 1908 he served as missionary in Sierra Leone and in Gold Coast (now Ghana), where his first wife, Lucinda Katherine Peabody, died at Axim, Gold Coast, in 1911. He left Africa and afterward taught Bible at Stanborough Park Missionary College (1915—1916), later directed the Religious Liberty Department in the West Virginia Conference, and still later headed the School of Theology at Emmanuel Missionary College (1918—1922). Afterward he went to Africa, where he was field, young people's, educational, and Sabbath school secretary of the African Division (1922—1929). He was editor of the African *Signs of the Times* (1925—1927) and later president of the Natal-Transvaal Conference (1927—1929). Upon returning to the United States, he served in the following positions: head of the School of Theology at Atlantic Union College, an associate editor of the Review and Herald for about four years (1934—1938), chair of the Bible Department at Walla Walla College, president of the West Virginia Conference (1939—1942), and president of the East Pennsylvania Conference (1942—1943).

French, William Robert

FRENCH, WILLIAM ROBERT (1881—1968). Minister, Bible teacher. He was born in Cedar Grove, Texas, and was a member of the first graduating class at Keene. In 1899 he began nurse's training, and five years later he began his work in the ministry in Keene. He was a minister and a Bible teacher in several of our colleges, and a number of churches were built under his direction. He and his family served in India for one term of mission service.

Fresno Adventist Academy

FRESNO ADVENTIST ACADEMY. A coeducational day school on the senior high school level, with an elementary school, serving the churches of the Fresno, California, area. It is owned by the Central California Conference and is administered by a joint board consisting of representatives from supporting churches and the conference. The staff consists of the principal, registrar, accountant, secondary teachers, 11 elementary teachers, and a custodian. Elementary and secondary schools are on the same property, at 5397 E. Olive Avenue in Fresno. The academy is accredited by the SDA Board of Regents, is approved by the University of California, and is a member of the Western Association of Secondary Schools and Colleges.

The school began as an elementary church school that opened in a single room in the autumn of 1897 in the Fresno English church at Mariposa and O streets in downtown Fresno. Several years later the school was moved to a one-room house on White Avenue, and in 1907 to a two-room school at North Fruit and Napa streets on the western edge of the city. Some 10 years later George Driver donated a five-acre (two-hectare) site. The original plant consisted of an elementary unit and a building housing the secondary school. To this were later added a shop and a music building. The 12-grade program began in the fall of 1921, with a graduating class (1922) of three.

In 1941 a small Quonset-type auditorium, formerly used for evangelistic purposes, was moved to the property and named Driver Hall. It served the recreational needs of the community and the school, and for a time, after an earthquake in 1952 forced abandonment of the original Mariposa and O streets church structure, the church needs of the Fresno English church. Later additions were administrative offices (1943), cafeteria and home arts building (1946), library and commercial room space (1947), two houses for teacher occupancy (1948), and a two-classroom unit for grades 7 and 8 (1949).

Construction on Parkside Auditorium was begun in 1953. This large building provided for the school and church recreational needs and was used as a meeting place for the Fresno English church until November 1960, when a new church building was erected. Driver Hall, no longer needed, was removed.

At the business meeting of Nov. 9, 1964, the Fresno Central church voted to purchase a 40-acre (16-hectare) site for relocating the school. At the time of the purchase the property was in the country. In 1974 property, which formerly was a farm, was incorporated into the city limits.

The elementary classrooms were completed on the new site on Olive Avenue, and classes began in 1967. The first two buildings of the academy section were completed in the spring of 1971, and the junior high grades moved to the new location. Grades 9—12 moved to the new campus in the fall of 1972. The library and home economics buildings were completed in 1973. Two barns on the Olive Avenue site have been remodeled—one to serve as an industrial arts building, the other to serve as a temporary assembly room. The beautiful mansion built at the turn of the century has been renovated and houses the Music and Art

departments. Presently a \$1 million campaign for the building of a new gymnasium to serve school and community needs is being launched.

Principals: J. W. Winn, 1921—1923; A. D. Fields, 1923—1925; Robert Kitto, 1925—1932; J. E. Young, 1932—1937; Cecil I. Chrisman, 1937—1942; John W. Rhodes, 1942—1943; Alban W. Millard, 1943—1945; Paul G. Wippermann, 1945—1948; Otto Hancock, 1948—1951; Walter T. Will, 1951—1957; E. Kenneth Smith, 1957—1965; G. D. Bras, 1965—1967; Paul Plummer, 1967—1969; Jerry Lewis, 1969—1971; Derrell K. Smith, 1971—1975; Joel Noble, 1975—1980; William Pearson, 1980—1984; Winston R. Dennis, 1984—1987; Steve McKeone, 1987— .

Freudenstadt Adventist Retreat

FREUDENSTADT ADVENTIST RETREAT. *See* [Adventhaus Freudenstadt](#).

Fridlin, Marius

FRIDLIN, MARIUS (1903—1972). Missionary, division secretary, administrator. After accepting the Seventh-day Adventist message in his native country, Alsace, in 1928 and spending three years preparing for the gospel ministry at the French Adventist Seminary, Fridlin began his service as dean of men at his alma mater and then as a young minister at Metz, France. He was ordained in 1935 and then spent 11 years guiding the mission program in Cameroon. In 1946 he was called to serve as secretary of the Southern European Division, and in 1958 he accepted the presidency of that field, where he served for 12 years. Although retired, he was active in the work until his death.

Friedensau Bibellehrbriefe

FRIEDENSAU BIBELLEHRBRIEFE. *See* [Germany](#).

Friedensau Old People's Home

FRIEDENSAU OLD PEOPLE'S HOME. An institution operated by the North German Union on the campus of the theological high school at Friedensau, Germany, not far from Magdeburg.

It was established in 1907 by what was then the German Union. The money was raised through donations and through the sale of the book *The Ministry of Healing*, on which the author, Ellen G. White, had released all profits. At the opening, 60 aged people found their home in this new institution.

In 1949 the western wing of the former Friedensau Sanitarium was given to the old people's home. Thus the home has accommodations for about 90 residents. The main building was completely rebuilt in 1973/1974.

At present (1993) the manager is Roland Rudolph and the head nurse is Ute Schosnig.

Friedensau Retreat

FRIEDENSAU RETREAT (Erholungsheim Friedensau). A 100-bed rest center (formerly a sanitarium) operated by North German Union Conference. It was established in connection with the founding of Friedensau Seminary on a tract of 97 acres (40 hectares) near Burg, not far from Magdeburg, purchased in September 1899 by the then German Conference. The sanitarium was opened in July 1901 with a capacity of 30 patients. The first medical director was Dr. A. J. Hoenes, from the United States. The treatments given, employing natural remedies—air, sun, water, massage—became so popular that the sanitarium was enlarged in 1903 by the acquisition of a villa west of the original building, and again in 1907 by the addition of a wing, thus allowing the number of beds to be doubled.

In 1922 the Friedensau Sanitarium was changed into a convalescent home in the charge of a head nurse. In March 1924 the house was placed at the disposal of the Friedensau Missionary Seminary as the women's dormitory, and from 1924 to 1943 it was also occupied by a school of domestic science.

In 1949 the institution was reopened as a retreat center. The western wing was given to the Old People's Home. In 1956—1957 another wing with 36 rooms was built, and in 1968 a third floor was added above the main building. Thus the capacity was increased to accommodate 120.

The Erholungsheim Friedensau is a retreat for spiritual uplift and physical relaxation used in two-week periods for Seventh-day Adventists and friends. It serves also for ministerial retreats, layperson's meetings, and various committee meetings.

Directors: A. J. Hoenes, M.D., 1901—1907; E. Meyer, M.D., 1907—1922; J. Esser, 1922—1924; Else Dronsek, 1949—1968; Christa Schade, 1968—1979; Heinz Janus, 1979—1992; Anita Kabus, 1993— .

Friedensau Theological Graduate School

FRIEDENSAU THEOLOGICAL GRADUATE SCHOOL (Theologische Hochschule Friedensau). An educational institution offering study programs in theology and social work. It is situated seven miles (12 kilometers) east of Burg, near Magdeburg, Germany. Its buildings stand in a forest on a tract of field, pasture, and woodland. The school is operated by the Euro-African Division. In 1992 there were 48 students with a faculty of 10 and administration of five.

Action to establish a missionary school for the training of ministers and missionaries was taken by the then German Conference in July 1899. In September an estate of 93 acres (38 hectares), with an old water mill and farm buildings, was obtained, and on Nov. 19, 1899, school opened with one teacher and seven students, being the first Seventh-day Adventist ministerial training institution in Europe. The number increased to 29 students by the end of the year. For the maintenance of the school, and to provide earnings for the students, a bakery and a food factory were established in 1899, and in 1900 a joiner's workshop, a smithy, and a locksmith's workshop. Three temporary dormitories for the constantly growing number of German and foreign students were constructed. In 1902 the first larger building was erected, with three floors and housing 50 students. In 1904 the chapel and the north wing were added, doubling the student capacity and adding four classrooms. The continued growth of the student body necessitated the erection of what became known as the new school, which was built in 1909 and 1911, and provided four more classrooms, an assembly room, and apartments for teachers and students. In 1912—1913 about 250 students from the middle, northern, eastern, and southern parts of Europe attended. From 1900 to 1914 annual camp meetings were held on the college campus, with about 3,000 visitors attending toward the end of that period. When World War I broke out, the enrollment decreased considerably, and in September 1917, the college had to be closed down completely. From 1915 to 1917 some of the building space was used as a hospital for wounded soldiers. After a summer session in 1919 the school reopened in October with 60 students, and in spite of economic difficulties the number attending reached 200 in the school years of 1921—1922 and 1924—1925.

In the meantime a number of colleges were founded in other countries, and the other German unions had established their own schools. Hence Friedensau became the mission school of the East German Union only. The student body continued to be small, even though a series of new courses in teaching, home economics, commerce, and a preparatory course for nursing was introduced. The enrollment from 1928 to 1934 dropped from 150 to 100; from 1934 to 1938 it stood between 50 and 70; and from 1938 to 1943 it again rose to 100. Between the two world wars only a few camp meetings were conducted at Friedensau, which were with one exception MV Bible schools. In 1939 Friedensau became once more the ministerial training school of all three German unions and functioned as such until August 1943, when it had to be closed down again because of World War II. The buildings were again used as a military hospital (August 1943 to March 1947).

In July 1947 the school was opened for the third time, with four teachers and 18 young men attending. During this first school year after World War II the number of students increased to 67, and in 1950 to 100. Between 1956 and 1989 it has ranged from 60 to 90. The faculty has increased correspondingly.

In 1957 and in 1972 camp meetings were held at Friedensau for the youth, with more than 800 attending. The seventy-fifth anniversary was celebrated on July 6, 1974, when a new organ and the reconstructed chapel were dedicated.

With the drastic changes in Europe in 1989 and the eventual reunification of Germany, Friedensau obtained again its former historic position. In the 1980s foreign students came from various Socialist countries, and after the reunification Friedensau regained its greater international responsibilities. A new dining hall (Mensa) was completed in March 1992; the first renovated dormitory (Villa) was dedicated in November of that year.

The Division of Theology holds the Old and New Testament, Church History, Systematic and Pastoral Theology departments. In 1992 the Department of Church Development was added. The Division of Social Work is divided into five departments: Theology/Ethics, History/Political Sciences, Education/Behavioral Sciences, Administration/Law, and Social Work. Emphasis is given to social work in the developing countries.

Presidents: O. Lüpke, 1899—1914; E. Meyer, 1914—1917; J. Esser, 1917; W. Müller, 1919—1920; E. Meyer, 1920—1921; W. Müller, 1921—1925; B. Ohme, 1925—1928; W. Michael, 1928—1933; R. Dangschat, 1933—1934; W. Eberhardt, 1934—1939; W. Michael, 1939—1943; W. Eberhardt, 1947—1954; S. Lüpke, 1954—1968; F. Schänfeld, 1968—1982; M. Bättcher, 1982—1990; Bernhard Oestreich, 1990—1991; B. Pfeiffer, 1991— .

Frisbie, Joseph Birchard

FRISBIE, JOSEPH BIRCHARD (1816—1882). Minister. He was licensed to preach for the Methodists in 1843 and was ordained in 1846. For years he was a bitter opponent of Adventist teachings, but in 1853, after he had been assigned by his bishop to debate the Sabbath question with Joseph Bates, he reversed his position and began to observe the Sabbath and to preach Adventist doctrines.

He built the first Seventh-day Adventist church in Battle Creek on his property, located at the corner of Cass and Van Buren streets, and served as pastor of that church during its early years.

Although for a period he became discouraged and left the ministry, he later returned to the work. He stopped preaching some time before his death because of ill health. He was a deep Bible student with an independent turn of mind. In several early articles he contributed to the development of the Seventh-day Adventist philosophy of church organization, systematic benevolence, and to the doctrine of the millennium.

Froom, Le Roy Edwin

FROOM, LE ROY EDWIN (1890—1974). Author, editor, teacher, departmental secretary. Froom was born in Illinois and received his training at Washington Training Center (now Columbia Union College), Pacific Union College, and Walla Walla College. He began his ministry in Cambridge, Maryland, in 1913. In 1915 he joined the Pacific Press Publishing Association as a trainee editor, and three years later went to China as editor of the Chinese *Signs of the Times*. When he returned to the United States he became editor of *Watchman* magazine. He was called to the General Conference headquarters, where he was first associate secretary and then secretary of the Ministerial Association from 1926 to 1950. During this time he founded *The Ministry* magazine and was its editor for 22 years. A specialist in historical research, Froom served also as professor of historical theology at Andrews University Seminary, where he taught during the summer quarter.

He was one of the most distinguished writers that the denomination has produced. Among the many books he left as a legacy to the church are the four-volume *The Prophetic Faith of Our Fathers*, the two-volume *The Conditionalist Faith of Our Fathers, Movement of Destiny, The Coming of the Comforter*, and *The Holy Spirit-Executive of the Godhead*, a manuscript nearly complete at the time of his death. He also contributed to various encyclopedias.

Fruitigran Products

FRUITIGRAN PRODUCTS. *See* [South American Division Health Food Factory](#).

Fukuinsha

FUKUINSHA. *See* [Japan Publishing House](#).

Fukuzawa, Aiko

FUKUZAWA, AIKO (1880—1979). Sabbath school director, teacher. Born in Kobe, Japan, she was adopted into the Fukuzawa family because of her mother's death. She mastered English and French at the prestigious Tsuda College in Tokyo. She came to know Seventh-day Adventists when she became ill and was treated at Kobe Sanitarium and Hospital.

She was baptized in 1906 and began teaching English. Several months later she met Magoji Suzuki, a minister. They were married in 1907. She set as her principle this statement: "I was privileged to be reared in a good environment. I have money that I can decide how to use. I always pray to God to show me the best way to use it." She generously helped many young believers and donated funds to Japan Missionary College.

After moving to Chiba she taught English at the college for a while, then became Sabbath school director. She translated English lessons into Japanese. Being fluent in English, she was able to explain the principles of Ellen White's writings to others in her country.

Her daughter Masu never attended state schools. Under her tutelage Masu became an accomplished musician and a highly educated worker in the church.

Fuller Memorial Hospital

FULLER MEMORIAL HOSPITAL. A 82-bed psychiatric/substance abuse hospital located in South Attleboro, Massachusetts, eight miles (13 kilometers) north of Providence, Rhode Island. The institution is on a beautifully landscaped estate on U.S. 1 with easy access to Interstate 95 and other highways.

In the mid-1930s Alice Fuller Davenport, sole heir of Charles H. and Nellie A. Fuller, made available the 60-acre (25-hectare) Fuller estate for use as a hospital or sanitarium. Under the leadership of Julian C. Gant, M.D., from Boston, the Seventh-day Adventist Layman's Benevolent Association of New England, Inc., was formed and incorporated in 1937 to operate such an institution. The estate, with its mansion and several other buildings, was bequeathed to the association the same year and was named Fuller Memorial Sanitarium, a memorial to Charles and Nellie Fuller.

The early days of the sanitarium saw a real struggle to maintain its operation. The names of E. Opdyke, Margaret Spaulding, and Walter Spady are prominent in the early development of the institution. In 1938 Laurence A. Senseman, M.D., joined the staff of the fledgling hospital and became its leading spirit through the years.

From the care of a few patients, each in a spacious room of the mansion, the operation at Fuller grew until the larger rooms had to be converted into semiprivate rooms and wards. Another building to the rear of the mansion was remodeled to furnish living quarters for some of the staff, and then later converted into a Geriatric Department.

Because of an increasing number of patients and World War II draining off the available supply of nurses, an attendant nurse's course was started in 1940. This course, with affiliation in surgery and pediatrics at a nearby hospital, trained a number of practical nurses for sanitarium service. The course was discontinued after the close of the war relieved the nurse shortage.

In 1945 the basement of the main building was remodeled and the kitchen, staff cafeteria, and treatment rooms were moved to the new quarters, thus releasing more rooms upstairs for patient accommodations. Further expansion of the building supplied space for administrative offices and additional patient rooms. A modern kitchen was soon added to supply facilities for the serving of healthful and often specialized diets for the patients. The 1950s saw construction of the much-needed recreation hall with funds raised by the sanitarium personnel.

In 1956 a fund-raising drive was begun to raise the monies needed to construct a sizable addition to the main building. In 1957 Mrs. Davenport died, and the trustees of the estate, having noted the successful operation of the sanitarium, made a gift of a substantial endowment to the institution and also a sizable donation to the building fund, making possible immediate construction of the new west wing. Dedication of the addition took place in 1959. This expansion increased patient capacity to 55 beds and provided space for doctors' offices, a medical library and staff room, medical records office, administrative offices, laboratory, X-ray room, treatment rooms, and a new occupational therapy section.

Operation of the sanitarium was turned over to the Atlantic Union Conference of Seventh-day Adventists in 1964, and the board of directors was enlarged to include several of the administrators of the Atlantic Union and Southern New England conferences, with the Atlantic Union president as board chair. Shortly thereafter, in 1965, Harold Knox was named administrator. The following year Gerald E. Shampo was called to be administrator, and Dr. Senseman was named medical director. Recruitment of specialty staff and the expansion of the program and the physical plant to include new therapeutic techniques was the priority concern. Most important was the goal of further developing a program consistent with the needs of the surrounding communities.

In late 1970 a new wing was opened, increasing patient capacity to 75 and furnishing new and improved quarters for patient services including medical and patient libraries, an auditorium seating 100, and much-needed office space. A further needed expansion was initiated in 1972, and the child psychiatry unit was opened in 1975 in the greatly enlarged Fuller Lodge, which formerly housed the Geriatric Department. The new facility furnishes psychiatric services for children age 10 through 18.

The hospital also conducts a strong outpatient service and has a good working relationship with community mental health and medical facilities. A strong in-service training program is carried on at Fuller. Nursing students from other area hospital schools of nursing are sent to Fuller for their psychiatric nursing affiliation.

In 1973 the name was officially changed to Fuller Memorial Hospital. The hospital is fully licensed as a specialty hospital by Massachusetts, and in 1969 received full accreditation from the Joint Commission on Accreditation of Hospitals with special commendation for the quality of care provided. Subsequent renewals of accreditation included commendation for cleanliness and neatness. The hospital is a member of the Massachusetts Association for Private Psychiatric Hospitals, the American Hospital Association, the American Psychiatric Association, and the American Medical Association.

Medical Directors, Superintendents: Julian Gant, M.D., 1936—1938; L. A. Senseman, M.D., 1939—1969; David Johnson, M.D., 1969—1970; Arnold Nielsen, M.D., 1970—1981; Ronald Geraty, M.D., 1981—1987; M. Annette Hanson, M.D., 1987—1992; Robert G. M. Johnston, M.D., 1992— .

Business Managers, Administrators: E. Opdyke, 1937—1938; Mrs. Margaret Spaulding, 1938; L. A. Senseman, 1939—1964; Mrs. Strickler, 1940—1942; Walter Spady, 1942—1946; George Gohde, 1946—1965; Harold Knox, 1965—1966; Gerald E. Shampo, 1966—1980; Stephen O. Paden, 1980—1981; Ronald C. Brown, 1981—1990; Landon Kite, 1990— .

Fulton College

FULTON COLLEGE. A coeducational boarding school situated at Korovou, Tailevu, Fiji. The following training courses are offered: agricultural, commercial, primary and secondary teaching, social work, and ministerial.

The need for a training school in the Fiji Islands was recognized as early as the turn of the century by J. E. Fulton, a pioneer Seventh-day Adventist missionary. To meet this need he secured an estate of several hundred acres (80-120 hectares) known as Buresala, on the island of Ovalau in the central island group, and on it began a training school in 1904—1905. The school was under the directorship of S. W. Carr, a graduate of Avondale College. The first year a few married students and several young men attended the school. In 1909 there were 10 or 12 young women who enrolled also.

From this school soon came a small corps of national workers, several of whom were sent as pioneer missionaries to New Guinea to assist in opening SDA work in that field. In the early twenties the young women's section was transferred to Navuso, on Viti Levu Island, where a primary boarding school was established. This school, under European leadership, trained national women as teachers. About the same time, a boarding school was established at Samabula, near Suva, also under European leadership, to train Indians as teachers and workers. In 1932 Vatuvonu Central School for training Fijian teachers was established in East Fiji.

With rising standards of education in the years immediately prior to World War II, and government pressure for better qualified teachers, Seventh-day Adventists, after careful survey in 1939, decided to consolidate their educational work in the islands and bring all Seventh-day Adventist training schools in the Fiji group into one unit at a centrally situated campus. G. Branster, mission superintendent, with the mission committee, instructed a subcommittee consisting of A. E. Watts, Walter Ferris, and A. P. Dyason to search for a suitable site.

An estate of 400 acres (160 hectares) 30 miles (50 kilometers) from Suva, the capital of the islands, was secured, and early in 1940 building operations began on the new site under the supervision of A. P. Dyason. Teachers' dwellings and school buildings from Samabula, Wainibuka (Navuso), and Buresala were dismantled, transported to the new site, and reconstructed. A large dairy industry has been established at Fulton College in recent years. The profits from this industry are intended to improve and provide new buildings and plant for the college.

Early in 1941 Fulton College opened and began training men and women of all races. In succeeding years numbers of students from Tonga, Samoa, and other fields who were eager to take advantage of the higher levels of Christian education have also attended.

When the Central Pacific Union Mission was established in 1949 with headquarters at Suva, Fulton College was made a union college to train workers for the entire Central Pacific Union Mission territory.

In 1959 a rebuilding program was begun with the erection of a dining hall, and in 1964 a new block consisting of a chapel, a library, 10 classrooms, and administrative offices was opened. A new primary school block was opened in 1971. Fulton College benefited from the third quarter Thirteenth Sabbath Offering overflow in 1973. The amount received was \$229,000. With this money a new dormitory for young men was built and opened in 1975.

In 1990 Fulton upgraded its Ministerial Certificate to a three-year Diploma of Theology, and in 1991 the Certificate in Primary Teacher Education was also upgraded to a three-year diploma.

Principals: A. G. Stewart, 1941; A. P. Dyason, 1942—1949; L. S. Wood, 1949—1953; A. W. Martin, 1954—1958; A. P. Dyason, 1959—1964; John Cernik, 1965—1971; M. P. Cozens, 1972—1973; A. J. Sonter, 1974—1977; A. S. Currie, 1978—1979; J. L. Wilson, 1980—1983; J. Hammond, 1984—1985; A. G. Hedges, 1986—1989; J. Mea'ole, 1990—1991; N. W. Tausere, 1992— .

Fulton, John Edwin

FULTON, JOHN EDWIN (1869—1945). Missionary, administrator. Born in Nova Scotia, he moved at the age of 6 to the United States. He attended Healdsburg College, and in 1891 married Susie Virginia Newlon. After serving as a minister in Oregon, Washington, and California, he engaged in evangelism in New Zealand for a year (1895—1896). With the exception of the year 1903, when he was Bible teacher at Australasian Missionary College, from 1896 to 1906 he served as an evangelist in Fiji. He was president of the New South Wales Conference (1906—1909), the Australasian Union Conference (1909—1916), the Asiatic Division, which at that time included China, Japan, India, and the East Indies (1917—1918), the Southern Asia Division (1918—1921), the Pacific Union Conference (1921—1922), the North American Division (1922), and the Australasian Division (1922—1926). Returning to the United States, he served as president of the Pacific Union Conference (1926—1932), and then for a short time was president of the Northern California Conference (December 1933—1936) and of the Southern California Conference (1936).

Fundacion Cetebedi

FUNDACION CETEBEDI. *See* [Inter-American Health Food Company, Costa Rica Branch.](#)

Fundamentalism

FUNDAMENTALISM. The ultraconservative wing of Protestantism, especially as represented by denominations that rejected, or rose in opposition to, the movement known as Modernism. The name is derived from a series of books entitled *The Fundamentals*, which were published in the United States, beginning in 1909, with the aid of two wealthy laymen by the Testimony Publishing Company, and reprinted in 1917 by the Bible Institute of Los Angeles. Fundamentalism itself, however, actually antedates this series of books. It is characterized by belief in the verbal inspiration of the Bible, miracles, a supernatural creation, the virgin birth, a substitutionary atonement, the bodily resurrection, and the literal second advent of Christ. To Fundamentalists, the Bible is literally true, and historically and theologically inerrant in its original autographs. Men and women are sinners who can be “saved” by a transforming new birth, after which they must live lives of sobriety and righteousness characterized by modest dress, wholesome entertainment, abstinence from alcoholic beverages and (often) tobacco, and by regular prayer, Bible study, and militant missionary work. Mass evangelism, radio preaching, and missions among non-Christian peoples are strongly emphasized by groups advocating this school of thought.

Fundamentalists founded numerous Bible institutes, some of which became Bible colleges and theological seminaries. A method of biblical interpretation known as dispensationalism (*see* [Premillennialism](#)) has had considerable popularity. The Holiness churches are all to be found here. The National Association of Evangelicals and the International Council of Christian Churches both include in their ranks Fundamentalist groups of different hues. Fundamentalists also have had considerable influence in British university circles.

Since about 1940 a group of Fundamentalist scholars has arisen calling for a more enlightened attitude toward modern culture, particularly in the areas of science and sound biblical scholarship. Those sympathetic to this trend called themselves Evangelicals. This group has produced significant biblical and theological works and well-respected scholars. The Evangelical Theological Society represents the views of these scholars. Their theology is accessible to a general religious audience through the journal *Christianity Today*, published in Washington, D.C., U.S.A.

The Fundamentalists have distinguished themselves from Evangelicals by being, according to them, more loyal to the biblical doctrines. Fundamentalism grew significantly in power and influence in America during the 1970s and most of the 1980s. Its adherents became activists against the social, moral, and economic evils of America and against secular humanism. Since then its influence has been felt even in political circles. Many religious programs by radio and television and multiple ministries came into existence transcending denominational barriers. During this period religious publishing houses operated by laypersons flourished. The general public could no longer perceive any significant difference between Fundamentalism and Evangelicalism. In fact, Evangelicalism became a very strong transdenominational religious phenomenon.

By the end of the 1980s and the beginning of the 1990s, Evangelicalism continued to be quite influential. By then Evangelicals were quite concerned with the nature and authority of the Scriptures, and a strong debate was going on among themselves on these subjects. A group of them, called neo-Evangelicals, had accepted a limited definition of the doctrine of the inerrancy of the Bible. They considered the Scriptures to be inerrant and infallible on matters of faith and life but not on matters of science and history. This group rejected the historicity of the biblical Creation account ([Gen. 1—3](#)). Elements of the liberalism opposed by Fundamentalists after World War I seemed to have crept into some Evangelical circles.

Theologically, Seventh-day Adventists have a number of beliefs in common with Fundamentalists, but for various reasons have never been identified with the movement. More and more Evangelicals have come to recognize Seventh-day Adventists as orthodox, but the recognition is not universal. This is mainly because of the SDA teachings concerning the law and the Sabbath, the state of the dead and the fate of the wicked, the 2300 days of [Dan. 8:14](#) and the investigative judgment, and the Spirit of Prophecy. On their part, Adventists reject as unbiblical a number of teachings held by many (though not all) Fundamentalists, such as antinomianism and dispensationalism, the natural immortality of the soul, the secret rapture, the restoration of the Jews as God's chosen people, and a temporal millennium on earth before the second coming of Christ. These theological differences have made cooperation between Seventh-day Adventists and Fundamentalists, in areas of mutual concern such as literal creation versus evolution, very difficult if not impossible.

Futuna Islands

FUTUNA ISLANDS. *See* [South Pacific Division](#); [Wallis Archipelago](#).

Future Life

FUTURE LIFE. *See* [Home of the Redeemed](#).

Future Punishment

FUTURE PUNISHMENT. *See* [Hell](#).

Futurism

FUTURISM. *See* [Historicism](#); [Premillennialism](#); [Prophetic Interpretation](#).

G

Gabon

GABON. An independent republic situated on the Atlantic coast of central Africa, bounded on the north by Equatorial Guinea and Cameroon, on the east and south by the Congo, and on the west by the Atlantic Ocean. Gabon has an area of 103,346 square miles (268,000 square kilometers) and a population (1994) of 1.1 million, mainly Bantus. About 60 percent are Christian, the rest animists. Languages are French (official) and Bantu dialects.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Gabon is one of the nine missions that make up the Central African Union, which in turn is part of the Africa-Indian Ocean Division. Statistics (1993) for *Gabon*: churches, 4; members, 906; ordained ministers, 1. The SDA Church was recognized officially by the government in 1981. Libreville and Port Gentil were entered that year under the direction of Daniel Cordas. The work developed slowly. In the 1990s the creative evangelism fostered by Max Pierre brought a sudden spurt in membership growth.

Gabon Mission

GABON MISSION. *See* [Africa-Indian Ocean Division](#); [Gabon](#).

Gaceta

GACETA (1961— ; quarterly, in Cebuano). Organ of the Central and South Philippine Union missions, a 68-page church gazette issued in the vernacular language for Cebuano-speaking churches.

Gaede, David Peter

GAEDE, DAVID PETER (1867—1962). Minister, missionary. He was born to a Mennonite family in the Wohldemfürst (later Alexanderfeld) colony on the Kuban River in Caucasus, Russia. In 1879 he moved with his parents to Peabody, Kansas. At 15 he was baptized into the Mennonite Brethren Church, and in 1885, as the first of the large Gaede family, he joined the Seventh-day Adventist Church. He attended SDA schools in Lehigh and in Hillsboro, and there, on Apr. 14, 1889, he married Elizabeth Duerksen. When in 1890 Union College was established, he attended college in winter and canvassed in summer with religious books. Later three of his brothers joined him in college. After the second year, he and his brother Peter received permission to work in Kansas without salary to prove their calling as ministers. They worked on a farm to support themselves, and the following winter held meetings in Durham with good success. A year later they were regularly employed, with David working in Iowa and Peter in Kansas.

In 1898 D. P. Gaede was persuaded to accompany his parents, who had joined the SDA Church, to visit relatives and friends in Russia, the father paying his salary and expenses. They spent some time in the old colonies on the river Molotchnaya north of the Crimea and then went to the Caucasus. Everywhere Gaede found opportunities to hold meetings and to baptize new members.

After returning to Iowa, he offered to join the meager working force in the vast domain of the czars. Arriving in Russia with his family in the spring of 1900, he headed the North Russian Mission until 1907, then the West Russian Mission until 1909. Later he served as president of the South German Conference in the West German Union (1909—1911), and back in Russia as president of the Black Sea Mission until 1914, at the beginning of World War I, when he returned to the United States.

Upon his return Gaede served as a minister in South Dakota, in Nebraska, and in Wisconsin. His wife having died in 1918, he married in 1921 a widow, Bertha (Quade) Huecker, of Milwaukee, Wisconsin.

Galusha, Elon

GALUSHA, ELON (1790—1856). Minister of the Lockport, New York, Baptist Church, who became a Millerite preacher. He was a son of the Vermont governor who had commissioned William Miller in the state militia during the War of 1812. He was known as a sound reasoner, an eloquent speaker, and a careful writer. In 1845 he presided at the Albany Conference, at which the main group of Millerites rallied to form a continuing Adventist body.

Gambia, The

GAMBIA, THE. One of smaller independent nations on the African continent, surrounded by Senegal except for its Atlantic coast. The Gambia River separates the country into two sections. Its narrow strip of land is only 15 to 30 miles (25 to 50 kilometers) wide and stretches eastward from the Atlantic Ocean for 300 miles (475 kilometers). The Gambia was the oldest and most northerly of the former British West African dependencies, and the last crown colony and protectorate on the west coast to gain independence, on February 18, 1965.

Portuguese navigators first reached the Gambia River in 1456. For 200 years the Portuguese enjoyed a quiet monopoly of trade with the neighboring countries, but were challenged by other European powers in the seventeenth century. Portugal sold trading rights to the British in 1618. The British acquired the capital, Banjul (formerly Bathurst), in 1618, and administered both The Gambia and Sierra Leone from there until 1888, when they were separated.

The Gambia is widely recognized for its abundance of birds—some 500 species have been listed. Approximately 960,000 people (1994) live in The Gambia. Although the official language is English, all ethnic groups have their own language. The major religion is Islam (90 percent). Most of the rest are Christian. The people of Gambia may be divided into five ethnic groups: Mandinka, Wolof, Fula, Jola, and Serahuli. The climate is subtropical.

The Gambian economy is heavily dependent on peanuts and peanut by-products, which provide nearly 90 percent of export earnings. Trade consists mainly of export of manufactured goods and commodities (e.g., rice, sugar, textiles) to neighboring countries. In recent years the production of food crops such as millet, maize, cassava, and rice have steadily increased. Cotton is also a principle export product. Attempts are being made to diversify the agricultural base through promoting horticulture, livestock, and fisheries development. Tourism has become the fastest-growing sector of the Gambian economy.

Development of Seventh-day Adventist work

Development of Seventh-day Adventist work. The Gambia constitutes the Gambia Mission Station. It was officially registered with the Gambian government in 1987. The Gambia Mission Station is part of the West African Union which in turn is part of the Africa-Indian Ocean Division. Statistics (1992) for *The Gambia*: churches, 2; members, 248; elementary schools, 2.

Seventh-day Adventists entered Gambia officially in 1973 by sending Daniel Cudjoe from Ghana as a literature evangelist. Pastor Cartwright, an evangelist from the United States, despite much opposition, conducted an evangelistic campaign in Banjul in 1975. At the end of December 1979 there were 22 members.

In 1981 Louis C. Nielsen arrived as mission station director and was able to obtain a plot of land from the New Jeshwang/Ebou Town villages (1982) for the purpose of building

a school in the urban area of Serekunda, thereby meeting an urgent need in the area of education.

In 1983 the Seventh-day Adventist Church opened the first SDA school in The Gambia, using temporary facilities in Kanifing. However, with development funds from Sweden, Canada, and the Netherlands, a complete new physical plant was built in New Jeshwang. One of the major achievements of this institution has been that prejudice has been broken down. As a result, the church has become widely recognized and respected for offering a quality education to more than 500 primary children. The Seventh-day Adventist Education Center is well-equipped and maintained, and has modern facilities. The Danish Children's Fund contributes significantly to the operation of the elementary school. In 1992 the Gambian government officially requested the church to consider the establishment of a middle and high school on the campus of the Seventh-day Adventist Education Center.

Through community-based development projects, ADRA has been able to penetrate the unentered regions.

Gambia Mission Station

GAMBIA MISSION STATION. *See* [Africa-Indian Ocean Division](#); [Gambia](#).

Gambier Islands

GAMBIER ISLANDS. *See* [French Polynesia](#); [South Pacific Division](#).

Gambling

GAMBLING. *See* [Recreation and Amusements](#).

Gander, Stanley Herbert

GANDER, STANLEY HERBERT (1899—1969). Missionary to New Guinea. Born in Dorset, England, he migrated with his parents to Australia at the age of 13, and was baptized in 1916. He was a fitter and turner by trade, and also trained at the Sydney Sanitarium as a nurse. In 1922 he married Greta Tivey, and the next three years were spent as chef at the SDA Sanitarium Health Food cafés in Melbourne and Brisbane. This was followed by seven years in colporteur work. In 1932 he was called to mission service, first as principal of the Boliu School on Mussau, and then for two years at Kainantu in the Eastern Highlands of New Guinea. In 1936 he pioneered the work at Bena Bena, where he remained until the Japanese invasion in 1942. In that year he was ordained to the gospel ministry. He spent the war years back in Australia in the Lay Activities Department and then in evangelism in the North New South Wales Conference. On his return to New Guinea in 1947, he pioneered the work in the Western Islands, Madang, and the Sepik River area. In 1955 he became lay activities secretary for the Coral Sea Union Mission, with headquarters in Lae. His involvement in a plane crash in 1956 necessitated hospitalization for a year, after which he retired from active service.

Garcia, Dario

GARCIA, DARIO (1912—1967). Teacher, educational administrator, departmental secretary. A native of Rio Grande do Sul, Brazil, he studied in state institutions in south Brazil. After accepting the Seventh-day Adventist message in 1933, he enrolled at Brazil College. While there he married Anna Ida Braun. From 1937 to 1941 he studied at Pacific Union College in California, where he received his degree in elementary education.

Returning to Brazil, he taught for two years and was then called as principal of Taquara Academy, where he served until 1945. He returned to Brazil College as chair of the Educational Department and was later elected president of the institution.

At the General Conference session of 1950 he was elected educational and Missionary Volunteer secretary of the South American Division, and shortly thereafter was ordained as a minister of the church.

In 1955 he and his family returned to Brazil, where he served at Paraná Academy in Curitiba and again as president of Brazil College until 1961, when he began work on a graduate degree at Andrews University. In 1962 he received his master's degree and began work on a doctoral program.

At the time of his death he was under appointment as educational secretary of the South Brazil Union.

Garcia, Jeronimo Granero

GARCIA, JERONIMO GRANERO (1903—1974). Evangelist, teacher, administrator, departmental secretary. He was born in Spain, and came to Brazil as a boy. He studied at Instituto Adventista de Ensino from 1920 to 1925, when he graduated. In 1926 he married Anna Klein de Araújo. From 1926 to 1936, he worked as a Bible worker, evangelist, and departmental secretary in São Paulo and Rio Grande do Sul. From 1936 to 1940 he was president and evangelist of the Northeast Brazil Mission. From 1940 to 1944 he served as a teacher and vice president in the Colégio Adventista (Brazil College).

He was the president of the Rio Grande do Sul Conference and evangelist in the São Paulo Conference from 1944 until 1949, when he returned to Brazil College as a teacher, and as president from 1951 to 1952. From 1954 to 1958 he was a departmental secretary in the South American Division and the South Brazil Union. In 1958 he returned to Brazil College as a teacher, where he served until the time of his retirement, in 1966.

Garden State Academy

GARDEN STATE ACADEMY. A coeducational boarding school on the senior high school level, serving the New Jersey Conference, situated in rural Sussex County of north-west New Jersey near Tranquility, 60 miles (100 kilometers) north of Trenton. About one third of the 365-acre (150-hectare) property is forested hillside; the remainder is rolling farmland and open meadows with shade trees. There are also two lakes.

History

History. *Founding and Early Days.* The academy for New Jersey grew gradually from a church school into an academy. The school was first opened in the Babcock office building in Plainfield in the school year 1926—1927. The next year one ninth-grade pupil was enrolled. Each succeeding year another secondary grade was added, until in 1930—1931 the first class of seven seniors was graduated.

After several moves, the school settled down at 31 Rockview Avenue in North Plainfield. At first called the Plainfield Academy, it was renamed the North Plainfield Academy in 1934. Through all these years the school was sponsored by the Plainfield church.

Mrs. Mable Baker Dickson served as the first principal in 1927, when the first secondary grade was offered. In 1933 she resigned as principal but remained as teacher of English and language for 17 years. She and her husband were parents, teachers, and deans to the young people. Their home was opened as dormitory, gymnasium, and infirmary. Ruth Wilcox, the conference superintendent of education when the school began, is regarded as the founder; she spent many years with the school both during and after her term of superintendency.

The school was unique in its early days in that it was operated largely for the benefit of students who could not afford to go to a boarding academy. Students were placed in wealthy homes in Plainfield and were able to earn all expenses working in these homes and in nearby businesses. Beginning in 1933, Miss Wilcox spent her full time for many years placing students in homes and supervising them. Her constant recruitment helped build up enrollment. Benjamin Blinn, business manager from 1933 to 1936, is credited with putting the school, which had no money and owed many bills, on a paying basis. Aided by income from the placement students, the school was soon growing and healthy.

The Move to Eighth Street. On June 1, 1941, the academy moved to the former Nash home on 622 West Eighth Street, Plainfield, a 25-room brick building on a large corner lot in one of Plainfield's best residential sections. It now became a conference school, and its name reverted to Plainfield Academy.

Reorganization and Relocation. For 22 years the new plant served well for classrooms, offices, chapel, dormitory, and teachers' housing, but by 1958 the school, crowded about by the city, needed to expand its facilities. The home-placement program, no longer satisfactory, was being abandoned in a gradual three-year changeover, with no new placement students being admitted. In the spring of 1958 Plainfield Academy was reorganized as a boarding

school and was renamed Garden State Academy. All boarding students were gradually moved into new housing units. Plans were made to relocate in a rural area as soon as possible.

On May 5, 1963, a special constituency session voted to purchase the present property near Tranquility, and remodeling of the existing buildings began immediately. Garden State Academy opened its doors at the new rural site in September 1963. In that year there was a faculty of 12 and an enrollment of 82.

The girls' dormitory was added to the campus in 1968. It contains 48 double rooms, guest rooms, lounge, and a chapel with seating capacity for more than 200.

The all-purpose building, begun in the fall of 1972, was completed free of debt by the end of 1974. This building houses seven classrooms, a laboratory, the new library, the administration suite, shower and locker rooms, and an all-purpose room, which is used as the camp meeting auditorium. After a fire destroyed the cafeteria and the boys' dorm, two new structures were built to replace them in 1982. One wing of the cafeteria building serves as the Music Department. The 1992 enrollment was 86 students, with 15 on faculty and staff.

Principals: Mrs. Mable Baker Dickson, 1927—1933; I. U. Dodge, 1933—1934; A. N. Shafer, 1934—1936; Lloyd Klopfenstein, 1936—1939; J. R. Minesinger, 1939—1940; Mrs. C. C. Ellis, 1940—1943; H. J. Alcock, 1943—1945; W. G. McCready, 1945—1953; G. P. Katcher, 1953—1957; L. E. Poole, 1957—1962; G. H. Byers, 1962—1964; L. B. Kidder, 1964—1966; Merle Rouse, 1966—1968; C. G. Jackson, 1968—1973; James Clizbe, 1973—1979; J. D. Miller, 1979—1980; Alan Hurlbert, 1980—1984; Ivan Weiss, 1984—1988; David Mathi, 1988—1992; J. Tom Fogg, 1992— .

Garhwal Industrial School

GARHWAL INDUSTRIAL SCHOOL. *See* [India](#).

Garner, Owen T.

GARNER, OWEN T. (1901—1973). Administrator. A native of Illinois, he attended Emmanuel Missionary College and was ordained to the ministry in 1927. Many of his 43 years in the work were spent in administrative work. He served as president of the Kansas, Nebraska, New York, Montana, and South Dakota conferences.

Gates, Edward Harmon

GATES, EDWARD HARMON (1855—1940). Missionary, administrator. Having accepted the Seventh-day Adventist faith in 1874, he attended Battle Creek College and was ordained to the ministry in 1879. After engaging in evangelism and serving as president of the Colorado Conference (1888—1890), he went in October 1890 to the South Sea Islands on the mission ship *Pitcairn*. While the rest of the group went on to other islands, he and his wife remained on Pitcairn Island. Here he baptized 82 persons and organized a church, then spent 19 months visiting a number of South Sea islands, and on his return to Pitcairn established a school. At this time a typhus epidemic on the island caused great hardships and many deaths. He returned to the United States in 1894, but soon went to the East for 30 years of service. He opened work in Singapore, the East Indies, and the Philippines; was president of two conferences in Australia; and for a time was vice president of the Australasian Union Conference. He retired in California. He described his experiences in a book, *In Coral Isles* (1923).

Gausсен, Louis

GAUSSEN, LOUIS (1790—1863). Protestant minister and teacher of theology in Geneva; his full name was Francois Samuel Robert Louis Gausсен. He was one of the leaders of the evangelical movement in opposition to the prevalent rationalism of the day, and helped to form the Geneva Evangelical Society and its School of Theology. Gausсен became one of the leading representatives of conservative Protestantism on the Continent. He made a special study of prophecy, and in 1837 taught a course of lessons on Daniel to a group of children, which many adults attended. He held the standard Protestant historical view of prophecy as fulfilling through the ages, and expected the Second Advent soon, although he did not teach any date. His lessons, published as *Daniel le Prophète* (1839), were translated into English and published by the Presbyterian Board of Publication in Philadelphia. Millerite writers cited Gausсен and reprinted one of his works. Seventh-day Adventists have considered him as one of the forerunners on the Continent in drawing attention to the Second Advent (see [GC 364—366](#)).

Gem State Adventist Academy

GEM STATE ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level, 3.5 miles (six kilometers) south of Caldwell, Idaho, operated by the Idaho Conference. The school fulfilled the need for a boarding academy for the young people of the Idaho Conference after the Ames Academy, near Eagle, Idaho, was destroyed by fire. For a time the church at Caldwell tried to carry on a day school, known as Mountain View Academy, but at the Baker, Oregon, camp meeting, June 1918 a committee was chosen to select a site for a new school. After careful consideration, Caldwell, being geographically near the center of the conference territory, was chosen.

The school was situated on the corner of Indiana Avenue and Linden Street, a semirural section with an apple orchard nearby, approximately two miles (three kilometers) southeast of the Union Pacific depot. Construction was begun in the summer of 1918 under trying conditions caused by World War I.

At the laying of the cornerstone a Bible was cemented into the left pillar of the chapel steps. Work on the building, under the supervision of H. A. Green, was sufficiently completed to begin school in January of 1919 with 30 students and with A. G. Meiklejohn as principal.

In the 1920s a large barn was built back of the academy to house a small dairy and a woodwork shop. Later the upper floor was converted into a gymnasium. In 1944, the dairy, which had greatly expanded, was moved to a recently purchased farm nearby, on Linden Street, east of the academy buildings. In 1933 a small cannery was begun in the basement of the church school. It too expanded and for about 12 years provided work for a number of students. A bakery began operations in a building erected in 1934—1935. This industry prospered also, and it was necessary to construct a new building. In 1944 the old building was remodeled and made into an annex to the girls' dormitory.

Extensive improvements were made during the years 1940—1943, when T. W. Walters was the administrator. New constructions at that time included a wing for the girls' dormitory, a boys' dormitory, and a large gymnasium. George S. Belleau, conference president, secured financial help from the neighboring conferences in the North Pacific Union.

On May 2, 1960, with realization that the original buildings were sorely in need of replacement, and that it would be desirable to have the school in more rural surroundings, it was voted at a special conference session to build a new school plant south of Caldwell, on an elevation overlooking Boise Valley, with the snowcapped Boise Mountains in the background. Work was begun on the buildings in the summer of 1960, with M. E. Smith as supervisor. The buildings were occupied in the 1962—1963 school year.

Plants for the Champion Bake-N-Serve Industries were constructed on the new campus in 1963 and 1965, an industrial arts building in 1967, 13 homes for staff members between 1963 and 1967, administration building expansion and Marcia Ann Meyers Memorial Chapel in 1973. In 1978 a new section was added to the gym, almost doubling its size. In 1982 the administration building auditorium was transformed into a church. Administration building

expansion continued in 1989 with the construction of a Christian radio station and additional Music Department facilities.

Principals: John E. Weaver (chosen as first principal, but was unable to serve because of the war); A. J. Meiklejohn, 1918—1919; A. N. Attebury, 1919—1922; W. C. Baldwin, 1922—1923; W. A. Gosmer, 1923—1924; G. E. Johnson, 1924; H. E. Weaver, 1925; J. L. Christian, 1925—1927; R. L. Hubbs, 1927—1929; F. E. Stratton, 1929—1931; W. S. Boynton, 1931—1938; W. G. McCready, 1938—1940; T. W. Walters, 1940—1943; K. E. Groves, 1943—1946; H. D. Schwartz, 1946—1949; G. L. Beane, 1949—1953; B. M. Kurtz, 1953—1959; R. T. Carter, 1959—1964; J. V. Peters, 1964—1965; C. L. Perkins, 1965—1966; W. W. Meske, 1966—1969; Arthur Nelson, 1969—1974; Clayton B. Breakie, 1974—1979; Cyril G. Connelly, 1979—1982; Wayne R. Wentland, Jr., 1982—1985; W. W. Meske, 1985—1986; Kelly B. Bock, 1986—1991; John F. Gatchet, 1991— .

Gencon Financial Services, Inc.

GENCON FINANCIAL SERVICES, INC. *See* [Risk and Insurance Management](#).

Gencon Self-Insurances Services

GENCON SELF-INSURANCES SERVICES. *See* [Risk and Insurance Management](#).

General Conference

GENERAL CONFERENCE. The central governing organization of the Seventh-day Adventist Church, composed of such union conferences, union missions, and unions of churches (either in organized division sections or without divisional affiliation) as have been or shall be properly organized and accepted by vote of the General Conference in session; together with such local conferences and properly organized local missions as are not included in any division, union conference, or union mission, or such local organizations directly attached to divisions as have been or shall be properly organized and accepted by vote of the General Conference in session.

The General Conference was organized on May 21, 1863, in Battle Creek, Michigan, where the headquarters remained until 1903. The present headquarters address is 12501 Old Columbia Pike, Silver Spring, Maryland 20904—6600, U.S.A.; the telex number is 440186 SDAY UI or 440632 SDAY UI; the fax number is (301) 680—6090.

General Conference sessions normally are held every five years, but sessions may be postponed up to two years by action of the Executive Committee during unusual world conditions. The voters of the General Conference are delegates at large (all members of the General Conference Executive Committee and certain others chosen by the Executive Committee) and regular delegates (representatives of the union and local conferences and missions). *See* [General Conference Session](#).

The General Conference conducts its worldwide work through sections called divisions, each operating within a specified territory assigned by General Conference action. The division sections are: the Africa-Indian Ocean, China, Eastern Africa, Euro-Africa, Euro-Asia, Far Eastern, Inter-American, North American, South American, South Pacific, Southern Asia, Trans-European, and Middle East Union and Southern Africa Union. The divisions being, in fact, sections, or divisions, of the General Conference, are operated under the provisions of the General Conference Constitution, Bylaws, and *Working Policy*. Thus the Seventh-day Adventist Church is organized, not as a series of separate national or regional churches but as one worldwide, unified, international church, using one *Church Manual* and operating by one general policy. This concept is carried out in general in providing leadership for each division, whose chief executive officer, the division president, is also a vice president of the General Conference. (In China, leadership is provided within the country.)

The officers of the General Conference are (in 1993): the president, six general vice presidents and one vice president from each division, the secretary, an undersecretary, five associate secretaries, the treasurer, an undertreasurer, and five associate treasurers. There are also four general field secretaries, an auditor, and seven associate auditors. The number of associates in the above lists is variable, according to conditions and needs. There are seven regularly organized departments, offices, and associations in the General Conference, which foster the various phases of the work of the church through the union and local conference departments. These are: Church Ministries, Communication, Education, Health

and Temperance, Ministerial, Public Affairs and Religious Liberty, and Publishing. Each of these has a director with one or more associates, and some in addition have assistants (see separate articles on these). Recent additions to activities of the General Conference are Global Mission, Adventist World Radio, and the Biblical Research Institute.

A number of services are operated by the General Conference in behalf of the headquarters organization and of subsidiary organizations, including a transportation bureau, an insurance service for denominational institutions and interests, Risk Management Services, Adventist Chaplaincy Ministries, Adventist Development and Relief Agency (ADRA) (an agency operated by a board in Washington, D.C., that provides help for development and welfare service to points of special need arising from disaster or famine throughout the world), and Home Study International/Griggs University. Also in the General Conference headquarters are the office of the Ellen G. White Estate, Incorporated, and the office of the president of the Adventist-Laymen's Services and Industries (ASI).

The constitution authorizes the organization by the General Conference of such incorporations as the development of the work may require. Three such incorporations are in existence, though only one, the General Conference Corporation, organized in 1904, is active. The two inactive incorporations kept in existence for legal reasons are the North American Conference Corporation of SDAs and the General Conference Association of SDAs. The function of these bodies is to hold property and to attend to other fiscal responsibilities as may be required in conducting the work of the General Conference, since the General Conference itself is not a legally incorporated body.

In the Seventh-day Adventist Church, missionaries are selected, sent out, and supported by the General Conference itself, since the church has no separate mission board. A Foreign Mission Board, later called Mission Board, was organized in 1889 and operated as a church agency until the General Conference session of 1903 voted that its function, "the supervision of the missionary operations of the denomination," be assumed by the General Conference Executive Committee (*General Conference Bulletin* Apr. 14, 1903, p. 195), although it was continued for some time as a legal entity for business transactions. *See* [Mission Board](#). Thus the church in its central organization, and not in an agency apart from its central life, accepts the responsibility and carries the concern of bearing its distinctive message to every nation and people of the world.

Important in the operation of the General Conference is the role of the Executive Committee, which is made up of a large proportion of ex-officio members, together with up to 40 elective members who are chosen at the General Conference sessions or by the Executive Committee between sessions. The committee's ex-officio members include all who are elected at the General Conference sessions, whether serving in the headquarters office or in the division offices; also the presidents of all union conferences and union missions throughout the world, ex-presidents of the General Conference holding credentials from that conference, and designated representatives of certain general institutions. The Executive Committee has full administrative power during the intervals between the sessions of the General Conference, with authority to grant credentials and licenses to its workers, to fill vacancies that may occur through death, resignation, or otherwise in its offices, boards, committees, and agencies; and also to withdraw credentials and licenses by a two-thirds vote of the members present at any regular meeting. Because the General Conference is one worldwide organization, the Executive Committee is international. It meets twice a

year at Spring Meeting and at Annual Council and at any other time at the call of the chair. Everyday business is carried on by the GC Administrative Committee (ADCOM), which meets once a week. See [General Conference Executive Committee](#).

The General Conference is accepted by the members and all subsidiary organizations as the highest authority in the church, this authority being at its fullest in the General Conference in session. “The General Conference is not something apart from the churches and conferences and union organizations, but is the sum of all these, the uniting of all the parts for unity and cooperation in doing the work which Christ instituted His church to accomplish” (General Conference *Working Policy* [1962], pp. 37, 38; see also *Church Manual*, ch. 4).

Presidents: John Byington, 1863—1865; James White, 1865—1867; J. N. Andrews, 1867—1869; James White, 1869—1871; G. I. Butler, 1871—1874; James White, 1874—1880; G. I. Butler, 1880—1888; O. A. Olsen, 1888—1897; G. A. Irwin, 1897—1901; A. G. Daniells, 1901—1922; W. A. Spicer, 1922—1930; C. H. Watson, 1930—1936; J. L. McElhany, 1936—1950; W. H. Branson, 1950—1954; R. R. Figuhr, 1954—1966; R. H. Pierson, 1966—1979; Neal C. Wilson, 1979—1990; Robert S. Folkenberg, 1990— .

Secretaries: Uriah Smith, 1863—1873; S. Brownsberger, 1873—1874; Uriah Smith, 1874—1876; C. W. Stone, 1876—1877; Uriah Smith, 1877—1881, A. B. Oyen, 1881—1883; Uriah Smith, 1883—1888; D. T. Jones, 1888—1891; W. A. Colcord, 1891—1893; L. T. Nicola, 1893—1897; L. A. Hoopes, 1897—1901; H. E. Osborne, 1901—1903; W. A. Spicer, 1903—1922; A. G. Daniells, 1922—1926; C. K. Meyers, 1926—1933; M. E. Kern, 1933—1936; E. D. Dick, 1936—1952; D. E. Rebok, 1952—1954; W. R. Beach, 1954—1970; C. O. Franz, 1970—1980; G. Ralph Thompson, 1980— .

Treasurers: E. S. Walker, 1863—1865; I. D. Van Horn, 1865—1868; J. N. Loughborough, 1868—1869; E. S. Walker, 1869—1870; G. H. Bell, 1870—1871; Mrs. A. P. Van Horn, 1871—1873; E. B. Gaskill, 1873—1874; Harmon Lindsay, 1874—1875; Fredricka House, 1875—1876; Uriah Smith, 1876—1877; Mrs. M. J. Chapman, 1877—1883; A. R. Henry, 1883—1888; Harmon Lindsay, 1888—1893; W. H. Edwards, 1893—1897; A. G. Adams, 1897—1900; H. M. Mitchell, 1900—1903; I. H. Evans, 1903—1909; W. T. Knox, 1909—1922; J. L. Shaw, 1922—1936; W. E. Nelson, 1936—1950; C. L. Torrey, 1950—1966; K. H. Emmerson, 1966—1980; L. L. Butler, 1980—1985; Donald F. Gilbert, 1985— .

General Conference Archives

GENERAL CONFERENCE ARCHIVES. *See* [Archives](#).

General Conference Association

GENERAL CONFERENCE ASSOCIATION. *See* [Corporations](#).

General Conference Bible Schools

GENERAL CONFERENCE BIBLE SCHOOLS. A series of training schools sponsored by the General Conference between 1889 and 1896, offering winter courses in Battle Creek, Michigan (later in other places), designed for “ministers, licentiates, Bible workers, and elderly persons,” but open to “any laborer, in any department of the cause, and those who desire to become laborers, who cannot take a regular course of study in any of our educational institutions” (General Conference Bible School announcement for 1893—1894).

The first session (called the Bible School for Ministers), held for 20 weeks in Battle Creek in 1889—1890, was an outgrowth of a 10-week institute held at Battle Creek College the preceding year. The announcement, outlining a two-year course, lists W. W. Prescott as principal, and the following serving on the faculty: Uriah Smith, A. T. Jones, E. J. Waggoner, E. W. Farnsworth, W. H. McKee, and W. A. Colcord. In 1893—1894 a 24-week term was offered in Battle Creek.

The 1895—1896 announcement outlines a three-year course; in that year, two 20-week schools were held, one in Battle Creek, with J. H. Durland as principal, and the other at Union College, Nebraska, with L. A. Hoopes as principal. Similar courses were given at Walla Walla and Healdsburg colleges and South Lancaster Academy.

The General Conference then discontinued these Bible schools because arrangements had been made for the regular schools to provide such training. Battle Creek College, for example, began in 1895—1896 to offer a two-year Bible course.

For other types of Bible schools, *see* [Bible Schools and Institutes](#); [Workers’ Institutes](#).

General Conference Bulletin

GENERAL CONFERENCE BULLETIN (1895—1922; vols. 1 to 4, 1895 to 1903, quarterly with extras during the General Conference sessions of 1895 and 1901; vols. 5 to 9, 1903, 1909, 1913, 1918, and 1922, daily during sessions; published by the General Conference of Seventh-day Adventists; file in RH). In its first period it was a medium of communication from the General Conference to the public and contained statistics, general information concerning the work of the church, reports of meetings, records of proceedings, Week of Prayer readings, and directories of workers, institutions, and organizations. From 1895 to 1903 the Bulletin filled the place of the Yearbook.

In the second period it contained only the published record of proceedings of the General Conference. The record of other sessions of the General Conference is contained in the *General Conference Daily Bulletin* and in the *Review and Herald*.

General Conference Committee

GENERAL CONFERENCE COMMITTEE. *See* [General Conference Executive Committee](#).

General Conference Constitution and Bylaws

GENERAL CONFERENCE CONSTITUTION AND BYLAWS. The basic documents of the organization called the General Conference of Seventh-day Adventists. The General Conference is an unincorporated body brought into existence to administer the general affairs of the church, and especially to pursue its evangelistic aim, “to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ and the commandments of God” (Constitution, Art. II).

The adoption of the first constitution in Battle Creek, Michigan, on May 21, 1863, climaxed a decade or more of lively discussion among the members regarding the advisability of church organization. Those who opposed organization, or “order,” argued that it would trespass upon the believers’ individual Christian liberty, and some even said that such a church organization would immediately become Babylon. Those who set forth the benefits of organization pointed out that it would prevent confusion, control fanaticism, and make provision for the accrediting of the ministry, the holding of property, and the support of the work. Ellen White as early as 1853 urged the establishing of the church upon “gospel order.” The Michigan Conference, the first of the state conferences, was organized Oct. 6, 1861. The General Conference was organized by delegates from six state conferences—Michigan, Wisconsin, Iowa, Minnesota, New York, and Ohio—meeting at Battle Creek in 1863. The 1863 constitution contains the following preamble: “For the purpose of securing unity and efficiency in labor, and promoting the general interest of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several state conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof” (*Review and Herald* 21:204, 205, May 26, 1863).

The constitution, which follows the above preamble, contains nine articles (for this constitution in full, *see* [Organization](#)), outlining the organization and touching on the following subjects: Article I, name; II, officers; III, duties of president and secretary; IV, duties of treasurer; V, duties of the Executive Committee, which include supervision of the work, distribution of laborers, and calling for funds for missionary work; VI, quota of delegates from state conferences; VII, term of office of the officers (one year); VIII, meetings of the conference; IX, amendments to the constitution.

In assigning financial responsibilities to the Executive Committee, the constitution (Art. V, Sec. 2) has made provision that “means for missionary operations may be received by donation from state conferences, churches, or individuals; and the committee are authorized to call for means when needed.” Thus the first constitution made provision for the essential elements in the infant church—a simple organization with officers, and the means of financing its operations.

The present constitution is not an amended form of the original one; it is a new constitution adopted in 1901 (*see* [Organization](#)).

The constitution may be amended at any session of the General Conference. Through the years it has undergone considerable change to fit the requirements of a developing work. The latest text appears in the current *Yearbook*, also in the biennial editions of the General Conference *Working Policy*. The constitution describes the object of and outlines the membership of the conference; lists the officers, their duties, manner of election, and term of office; makes provision for the election of the Executive Committee, for the holding of sessions, for the organization of incorporations and the employment of agents, for the adoption of bylaws, and for the amending of the constitution and bylaws.

In 1889 bylaws were added to the constitution to elaborate further the organization and operation of the conference. In the bylaws in their present form the operation of the conference in division sections is delineated; the election of the standing committees of the sessions is outlined; the listing of officers is extended and their duties developed in greater detail; powers, organization, and meetings of the Executive Committee are more fully defined; division committees are provided; financial operations, together with a listing of funds and appropriations, are set forth; also miscellaneous items are touched upon, such as corporation boards, departments, audits, wages, and expense.

More detailed regulations are incorporated from time to time into the Working Policy of the General Conference.

Following is the constitution of the General Conference of Seventh-day Adventists as revised at the fifty-fifth session held in Indianapolis, Indiana, July 5—14, 1990.

“Article I—Name

“This organization shall be known as the General Conference of Seventh-day Adventists.

“Article II—Purpose

“The purpose of this General Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ and the commandments of God.

“Article III—Membership

“Sec. 1. The membership of the General Conference shall consist of:

“a. All union conferences and union missions that have been or shall be properly organized and accepted by vote of the General Conference in session.

“b. All conferences and missions and unions of churches directly attached to the General Conference, and all conferences and missions and unions of churches directly attached to a division that have been or shall be properly organized.

“Article IV—General Conference Sessions

“Sec. 1. The General Conference shall hold quinquennial sessions at such time and place as the Executive Committee shall designate and announce by a notice published in the *Adventist Review* in three consecutive issues at least four months before the date for the opening of the session. In case special world conditions make it imperative to postpone the calling of the session, the Executive Committee, in regular or special council, shall have authority to make such postponement, not to exceed two years, giving notice to all constituent organizations.

“Sec. 2. The Executive Committee may call special sessions of the General Conference at such time and place as it considers proper, by means of a notice as provided for in Sec. 1, and the transactions of such special sessions shall have the same force as those of the regular sessions.

“Sec. 3. The election of officers and the voting on all matters of business shall be by viva-voce vote, or as designated by the chairman, unless otherwise requested by a majority of the delegates present.

“Sec. 4. The delegates to a General Conference session shall be designated as follows:

“a. Regular delegates.

“b. Delegates at large.

“Sec. 5. Regular delegates shall represent the General Conference’s member union conferences, union missions, member conferences, missions, and unions of churches as defined in Article III, Sec. 1, and shall be appointed with the objective that at least 25 percent be lay delegates as follows:

“a. Delegates representing union conferences shall be appointed by the respective unions.

“b. Delegates representing union missions and unions of churches having division affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

“c. Delegates representing conferences and missions attached to a division but not to any union conference or mission shall be appointed by the respective division executive committee in consultation with the organizations concerned.

“d. Delegates representing union conferences and union missions, (conferences and missions) and unions of churches attached to the General Conference but not to any division shall be appointed by the Executive Committee in consultation with the organizations concerned.

“Sec. 6. Regular delegates shall be allotted on the following basis:

“a. Each union conference and union mission shall be entitled to one delegate other than its president (who is a delegate at large), without regard to membership; and an additional delegate for each conference and mission in its territory without regard to membership.

“b. Each union of churches shall be entitled to one delegate, without regard to membership.

“c. Each conference and mission directly attached to a division or to the General Conference shall be entitled to one delegate, without regard to membership.

“d. Each union conference, union mission, union of churches, and attached conference and mission described in Sections 6-a, 6-b, and 6-c shall be entitled to additional delegates based upon its proportion of the world church membership. The total delegates under this provision shall not exceed 1,200.

“Sec. 7. Delegates at large shall represent the General Conference, its divisions, and its organizations, and shall be appointed on the following basis:

“a. All members of the Executive Committee.

“b. Four delegates from each division, without regard to membership, and one additional delegate for each 100,000, or major fraction thereof, of the division membership, such delegates to be appointed by the division executive committee and their credentials to be ratified by the General Conference in session. At least 50 percent of these delegates shall be laypersons, pastors, teachers, and nonadministrative employees.

“c. Those representatives of the church’s general and division institutions and other entities, and those general workers, field secretaries, laypersons, and pastors who are selected by the Executive Committee of the General Conference and its divisions, the credentials

for whom are to be ratified by the General Conference in session. The number of these delegates shall not exceed 20 percent of the total number of both regular delegates and other delegates at large herein provided for.

“Sec. 8. Credentials to sessions shall be issued by the General Conference to those appointed as provided for in harmony with the provisions of this article.

“Sec. 9. Calculations for all delegate allotments as provided for in this article shall be based upon the membership as of Dec. 31 of the second year preceding the General Conference session.

“Article V—Election

“Sec. 1. The following shall be elected at each regular session of the General Conference:

“a. A president, vice presidents, a secretary, an undersecretary, associate secretaries, division secretaries, a treasurer, an undertreasurer, associate treasurers, division treasurers, general field secretaries, division field secretaries, a director and associate directors of the General Conference Auditing Service, directors of division auditing services, a secretary and associate secretaries of the Ministerial Association, a director and associate directors of each duly organized General Conference department, namely, Church Ministries, Communication, Education, Health and Temperance, Public Affairs and Religious Liberty, Publishing, a director of Archives and Statistics, a director of Adventist Chaplaincy Ministries, a director and associate directors of Trust Services; division Ministerial Association secretaries, division departmental directors, division directors of Trust Services, and, for divisions in which special circumstances require it, any other departmental or service directors, upon the request of the division executive committee, and the approval of the General Conference Executive Committee.

“b. Other persons, not to exceed 80 in number, to serve as members of the Executive Committee, at least 30 of whom shall be laypersons from all the divisions.

“Article VI—Executive Committee

“Sec. 1. The Executive Committee of the General Conference shall consist of:

“a. Those elected as provided by Article V except the director and associate directors of the General Conference Auditing Service and directors of division auditing services.

“b. Presidents of union conferences, presidents of union missions, past presidents of the General Conference holding credentials from the General Conference, the manager of Adventist World Radio-Asia, the president of Andrews University, the director and associate directors of Biblical Research Institute, the president of Christian Record Services, the executive director of General Conference Risk Management Services, the director of Geoscience Research Institute, the president of Home Study International, the president of Loma Linda University, the president of Oakwood College, the president of Pacific Press Publishing Association, the director of Philanthropic Service for Institutions, the president of Seventh-day Adventist Radio, Television, and Film Center, the president of Review and Herald Publishing Association, the president/executive director of Adventist Development and Relief Agency International, the executive secretary of Adventist-Laymen’s Services and Industries, the director of General Conference Personnel Administration, the editor and associate editors of *Adventist Review*, the president, secretary, undersecretary, and associate secretaries of Ellen G. White Estate, the speaker of Ayer, Hoy, y Mañana, the speaker of Breath of Life, the speaker of Faith for Today, the speaker of It Is Written, the speaker of Voice of Prophecy, and the speaker of La Voz de la Esperanza.

“Article VII—Officers and Their Duties

“Sec. 1. The officers of the General Conference shall be a president, vice presidents, a secretary, an undersecretary, associate secretaries, a treasurer, an undertreasurer, and associate treasurers.

“Sec. 2. President: The president or his designee shall preside at the sessions of the General Conference, act as chairman of the Executive Committee, and serve in the general interests of the General Conference, as the Executive Committee may advise, and perform such other duties as usually pertain to such office.

“Sec. 3. Vice Presidents: Each vice president shall assist the president in the general administrative work of the General Conference or preside over a division territory.

“Sec. 4. Secretary, undersecretary, and associate secretaries: It shall be the duty of the secretary to keep the minutes of the proceedings of the General Conference sessions and meetings of the Executive Committee, to maintain correspondence with church organizations, and to perform such other duties as usually pertain to such office. The undersecretary and the associate secretaries shall assist the secretary in this work.

“Sec. 5. Treasurer, undertreasurer, and associate treasurers: It shall be the duty of the treasurer to receive all funds of the General Conference and disburse them in harmony with the actions of the Executive Committee, to render such financial statements at regular intervals as may be desired by the president or by the Executive Committee, and to perform such other duties as usually pertain to such office. The undertreasurer and associate treasurers shall assist the treasurer in this work.

“Article VIII—Term of Office

“Sec. 1. All officers of the General Conference and those members of the Executive Committee provided for by Article V, Sec. 1-a, shall hold office from the time of election until the next ensuing regular session, or until their successors are elected and appear to enter upon their duties.

“Sec. 2. Members of the Executive Committee provided for by Article V, Sec. 1-b, shall serve from the time of their election until the next ensuing regular session.

“Article IX—Corporations and Agents

“Sec. 1. Corporations may be authorized by the General Conference in session or by the Executive Committee.

“Sec. 2. The General Conference Corporation is a legal entity formed to hold title to General Conference assets, to serve the General Conference in carrying out its purposes, and to receive gifts and legacies for the General Conference unincorporated.

“Sec. 3. At each regular session of the General Conference, the delegates shall elect the trustees of corporate bodies connected with this organization that may be required by the statutory laws governing each corporate body.

“Sec. 4. The Executive Committee shall appoint or employ agents and other persons as necessary to execute its work effectively.

“Article X—Bylaws

“At any regular or special session of the General Conference the delegates may enact, amend, or repeal bylaws. Such actions may embrace any provision not inconsistent with the constitution.

“Article XI—Amendments

“This constitution or its bylaws may be amended by a two-thirds vote of the delegates present and voting at any session, provided that, if it is proposed to amend the constitution at a special session of the General Conference, notice of such purpose shall be given in the call for that special session.

General Conference Daily Bulletin

GENERAL CONFERENCE DAILY BULLETIN (1887, 1888, 1889, 1891, 1893, 1897, 1899; 1889—1893 as *Review and Herald Extras*; daily except Saturday during session; published by the General Conference at place of session; file in RH). Published record of the proceedings of the General Conference in session. Proceedings of earlier and later sessions are reported in the *Review and Herald* and in the *General Conference Bulletin* for the years 1895, 1901, 1903, 1909, 1913, 1918, and 1922. The first five volumes are numbered consecutively 1 to 5; that of 1897 is numbered volume 1, and the last volume, for 1899, is numbered volume 8.

General Conference Departments

GENERAL CONFERENCE DEPARTMENTS. The name given to designate major areas of the church's outreach. They are arranged to promote and guide specific phases of denominational activity. The department does not administer directly, but through the departments recommendations are made to the General Conference Executive Committee. Each department has a director, and one or more associate directors, assistants, and office staff as may be considered advisable. The departments provide counsel, promotional material, and supplies to the field, working in cooperation with the division, union, and local administrators and their departmental directors.

Each General Conference department is guided by an advisory committee, which meets periodically to assess the program of its department and to provide orientation in its overall thrust. Membership on the General Conference advisories is by General Conference Executive Committee action. The departmental director serves as chair of the advisory committee. A similar organization is followed in each world division and on union conference levels.

For articles on the activities of departments, *see* [Church Ministries Department](#); [Communication Department](#); [Education Department](#); [Health and Temperance Department](#); [Public Affairs and Religious Liberty Department](#); [Publishing Department](#); [Trust Services](#).

The Ministerial Association, although not organized as a department, serves the church on the General Conference level.

Beginnings of Departmental Concept of Organization. Before the turn of the century the work of the denomination had grown to the extent that the General Conference president and secretary were no longer able to encompass all the demands of the field for counsel and direction. There were in operation separate denomination-wide associations, such as the medical, temperance, Sabbath school, and tract and missionary societies, but these were not a part of the General Conference administration. To meet the demands, the General Conference in 1887 added to its officers an educational secretary and a home mission secretary to guide in the conducting of workers' institutes and city missions, and provided for an international publishing committee to promote the general interests of the publishing work.

Departments Organized. At the General Conference session of 1901 the departments were first organized, each with a chair (a member of the General Conference executive committee), a secretary, and an appropriate staff (*see* [Organization](#)). In 1909 the chairs became secretaries; the General Conference president was considered the chair. These departments were not administrative bodies, for they were not directly responsible for such institutions as schools, the publishing houses, or the medical institutions. Established as the medium of communication, they were to bring the needs of the field or of the institutions to the attention of the administration of the General Conference, and to represent the desires, the purposes, and the policies of the General Conference to the field and to the institution. They were intended also to bring the various fields or institutions into coordination one with

the other in matters of operation, unifying as far as practical or desirable the operation of institutions.

At first these departments were lightly staffed, but the expansion of the work in the field and the growth in the number and size of the institutions, the increase in the complexity of the work itself, the demand for materials, supplies, literature, and the study of plans and techniques all required the addition of personnel and the formation of additional departments.

By action of the General Conference session of 1985, the departments of Lay Activities, Sabbath School, Adventist Youth, Stewardship, and the Home and Family Service were merged into one coordinated department-the Church Ministries Department.

General Conference District

GENERAL CONFERENCE DISTRICT. *See* [District](#).

General Conference Executive Committee

GENERAL CONFERENCE EXECUTIVE COMMITTEE. The administrative body of the Seventh-day Adventist Church in the intervals between sessions of the General Conference. It consists of all who are elected at the General Conference sessions to serve in the General Conference organization and in the divisions; also the presidents of union conferences and union missions, the ex-presidents of the General Conference holding credentials from the General Conference, the presidents of the two SDA universities, the editor of the *Adventist Review*, the presidents of the publishing houses in the United States, the president of Home Study International/Griggs University, and the executive director of the General Conference Insurance Service; also up to 80 others, elected at the sessions or by the General Conference Executive Committee between sessions. There are (1993) about 370 members of the Executive Committee. The term of office of all except the ex-officio members is from one regular General Conference session to the next, usually five years.

In 1991 the Annual Council reduced the weekly scheduled Executive Committee meeting to four required annual meetings, one each quarter. It also authorized the establishment of an Administrative Committee (ADCOM) with limited authority to care for routine items generally associated with the General Conference headquarters. Should a need arise necessitating a meeting of the Executive Committee, the General Conference president or a General Conference officer may call a meeting of the Executive Committee at any time. The 1993 Annual Council further reduced the required frequency of meetings to semiannual meetings, one in the spring (Spring Meeting) and the other in the fall (Annual Council).

General Conference Missions Division

GENERAL CONFERENCE MISSIONS DIVISION. A provisional organization formed by the General Conference Committee on Dec. 16, 1943, to foster the work in the mission fields that, because of World War II, were detached from their division organizations. A provisional committee administered the work in these fields from headquarters at Washington, D.C. This division is listed in the Statistical Report through 1945.

General Conference Risk Management Services

GENERAL CONFERENCE RISK MANAGEMENT SERVICES. *See* [Risk and Insurance Management](#).

General Conference Session

GENERAL CONFERENCE SESSION. The meeting (held quinquennially) of delegates representing the worldwide Seventh-day Adventist Church.

The first session, at which the General Conference of Seventh-day Adventists was organized, was held in Battle Creek, Michigan, May 20—23, 1863. Twenty delegates were in attendance—four from the state of New York, two from Ohio, 10 from Michigan (eight ministers and two laypersons), one from Wisconsin, two from Iowa, and one from Minnesota. Of the conferences then in existence, only the Vermont Conference was not represented. Committees on constitution, credentials, and nominations were duly appointed, and the constitution of the General Conference was adopted. It consisted of nine articles setting forth the usual features of organization and provided for representation from the constituent conferences to the yearly sessions. The conference's officers (president, secretary, and treasurer) were elected for the ensuing term of one year. In 1889 the constitution was amended to convene sessions biennially. From 1905 to 1970 the constitution provided for regular quadrennial sessions. Since 1970 sessions have been held every five years.

The importance of the quinquennial session in Seventh-day Adventist Church government is evident. This is the time when the highest organization in the administration of a worldwide work convenes to express the collective thinking and planning of the church. The final authority of this body is accepted by all subordinate organizations and interests in the various sections of the world. In a word, the General Conference quinquennial session synthesizes and implements church organization on a world scale.

This form of church government recognizes that authority rests in the church membership, which delegates executive responsibility to representative bodies and officers for the governing of the church and the promotion of church interests. These basic principles of authority and representation characterize the four steps in SDA organization leading from the individual believer to the world church. Within the framework of local responsibility and organization, members meet personally or through personal representation to ensure a united body and a united action. On the conference or local field level, the united body of churches in a state, province, or local territory organizes and directs the work. Local fields affiliate within a larger territory to form unions. The union organization likewise prosecutes the work within its territory. Then, finally, these union groupings unite in the General Conference as a body embracing the church in all parts of the world.

The quinquennial session operates, as did the first session in Battle Creek, on the basis of duly accredited delegates. These delegates and voters are designated: (a) delegates at large; and (b) regular delegates.

The delegates at large include all members of the General Conference Executive Committee (commonly called the General Conference Committee) and such other delegates as are recommended by it for seating at the session to represent general institutions and church interests (*see* [General Conference Constitution, Art. IV, Section 7](#)); the number of these

others is not to exceed 20 percent of the total number of delegates in attendance otherwise provided for.

The regular delegates are appointed as outlined in Article IV, Section 6, of the General Conference Constitution.

The General Conference Committee issues credentials to the delegates appointed as provided for in Article IV, Section 8. Calculations for the delegate allotments are based upon the membership as of Dec. 31 of the second year preceding the General Conference session.

The delegates to the quinquennial session are able to bring to the officers in charge whatever matter they feel is worthy of attention. The assembly sets up a number of standing committees (Constitution and Bylaws, Credentials and Licenses, Finance, Nominations, and Plans) to prepare the regular business of the session and to process items or suggestions that are to come before the assembly. Special groups can be appointed to deal with specific items. During the quinquennium, technical committees prepare materials on certain aspects of the General Conference operation. The work of these committees comes likewise to the session through regular channels. Specific provision is made in the bylaws (Art. II, Sec. 2) for the number and choice of members that constitute the nominating committee.

Sessions of the General Conference are held quinquennially at the time and place determined by the General Conference Executive Committee, although they can be postponed for as long as two years during unusual world conditions. This committee may call special sessions at such a time and place as it deems proper by a notice like that for regular sessions, and the transactions of such special sessions have the same force as those of the regular sessions. The election of officers and the voting on all matters of business that come before the session are by viva-voce vote or as designated by the chair, unless otherwise requested by a majority of the delegates present. Currently the number of delegates at large and regular delegates in attendance at a quinquennial session approximates 1,900.

The foregoing outlines the essential role of the General Conference sessions in SDA Church administration. This role is further enhanced by the fact that the General Conference session symbolizes in SDA ranks the importance of organization in God's work. The church believes that organization is of God and is based on divine principles. The General Conference organization and session are intended to exemplify these principles and the order that should prevail in God's church.

Sessions of the General Conference of Seventh-day Adventists

Sessions of the General Conference of Seventh-day Adventists

<u>Session</u>	<u>Delegates</u>	<u>Opening Date</u>	<u>Place</u>
1	20	May 20, 1863	Battle Creek, Mich.
2	20	May 18, 1864	Battle Creek, Mich.
3	21	May 17, 1865	Battle Creek, Mich.
4	19	May 16, 1866	Battle Creek, Mich.

5	18	May 14, 1867	Battle Creek, Mich.
6	15	May 12, 1868	Battle Creek, Mich.
7	16	May 18, 1869	Battle Creek, Mich.
8	22	March 15, 1870	Battle Creek, Mich.
9	17	Feb. 7, 1871	Battle Creek, Mich.
10	14	Dec. 29, 1871	Battle Creek, Mich.
11	18	March 11, 1873	Battle Creek, Mich.
12	21	Nov. 14, 1873	Battle Creek, Mich.
13	19	Aug. 10, 1874	Battle Creek, Mich.
14	18	Aug. 15, 1875	Battle Creek, Mich.
*	15	Mar. 31, 1876	Battle Creek, Mich.
15	16	Sept. 19, 1876	Lansing, Mich.
*	16	Nov. 12, 1876	Battle Creek, Mich.
16	20	Sept. 20, 1877	Lansing, Mich.
*	22	Mar. 1, 1878	Battle Creek, Mich.
17	39	Oct. 4, 1878	Battle Creek, Mich.
*	29	Apr. 17, 1879	Battle Creek, Mich.
18	39	Nov. 7, 1879	Battle Creek, Mich.
*	28	Mar. 11, 1880	Battle Creek, Mich.
19	38	Oct. 6, 1880	Battle Creek, Mich.
20	41	Dec. 1, 1881	Battle Creek, Mich.
21	47	Dec. 7, 1882	Rome, N.Y.
22	65	Nov. 8, 1883	Battle Creek, Mich.
23	67	Oct. 30, 1884	Battle Creek, Mich.
24	70	Nov. 18, 1885	Battle Creek, Mich.
25	71	Nov. 18, 1886	Battle Creek, Mich.
26	70	Nov. 13, 1887	Oakland, Calif.
27	91	Oct. 17, 1888	Minneapolis, Minn.
28	109	Oct. 18, 1889	Battle Creek, Mich.
29	125	Mar. 5, 1891	Battle Creek, Mich.
30	130	Feb. 17, 1893	Battle Creek, Mich.
31	150	Feb. 15, 1895	Battle Creek, Mich.

32	140	Feb. 19, 1897	College View, Nebr.
33	149	Feb. 15, 1899	South Lancaster, Mass.
34	268	Apr. 2, 1901	Battle Creek, Mich.
35	139	Mar. 27, 1903	Oakland, Calif.
36	197	May 11, 1905	Washington, D.C.
37	328	May 13, 1909	Washington, D.C.
38	372	May 15, 1913	Washington, D.C.
39	443	Mar. 29, 1918	San Francisco, Calif.
40	581	May 11, 1922	San Francisco, Calif.
41	577	May 27, 1926	Milwaukee, Wis.
42	577	May 28, 1930	San Francisco, Calif.
43	671	May 26, 1936	San Francisco, Calif.
44	619	May 26, 1941	San Francisco, Calif.
45	828	June 5, 1946	Washington, D.C.
46	943	July 10, 1950	San Francisco, Calif.
47	1,109	May 24, 1954	San Francisco, Calif.
48	1,160	June 19, 1958	Cleveland, Ohio
49	1,314	July 26, 1962	San Francisco, Calif.
50	1,495	June 16, 1966	Detroit, Mich.
51	1,782	June 11, 1970	Atlantic City, N.J.
52	1,756	July 10, 1975	Vienna, Austria
53	1,696	April 17, 1980	Dallas, Tex.
54	1,853	June 27, 1985	New Orleans, La.
55	1,943	July 5, 1990	Indianapolis, Ind.
56	2,352	June 29, 1995	Utrecht, Netherlands
*Special sessions			

General Conference Session of 1888

GENERAL CONFERENCE SESSION OF 1888. *See* [Righteousness by Faith](#).

General Conference Session of 1901

GENERAL CONFERENCE SESSION OF 1901. *See* [Organization, IV](#).

General Conference *Working Policy*

GENERAL CONFERENCE *WORKING POLICY*. See [Working Policy](#).

General Counsel, Office of

GENERAL COUNSEL, OFFICE OF. *See* [Office of General Counsel](#).

General European Conference

GENERAL EUROPEAN CONFERENCE. *See* [European Division](#).

General Meeting

GENERAL MEETING. In early Seventh-day Adventist practice a weekend meeting held usually by a local church for the local and neighboring members (also commonly called a conference), most often lasting from Friday afternoon to Sunday, combining a revival meeting and a business meeting for planning evangelism. An example is one announced under the heading Conference: “Providence permitting there will be a general meeting of Sabbath-keepers in Monterey, Allegan Co., Mich., Commencing Friday, Nov. 14th at 1 o’clock, P.M., and to hold over Sabbath and First-day.

“The wants of the cause in Allegan Co. will be considered at this meeting. Bro. Joseph Bates is especially requested to attend.

“In behalf of the church. M. E. Cornell” (*Review and Herald* 9:8, Nov. 6, 1856).

In this case members from five other places joined with the believers at Monterey. The meetings included “fervent prayers, pointed exhortations and cheerful songs of the brethren and sisters” and “the presentation of the sure word of prophecy” of Christ’s coming, which “aroused and quickened his dear children in the meeting.” There was also a baptismal service. Bates reported the meetings (*ibid.* 9:40, Dec. 4, 1856).

General Sabbath School Association

GENERAL SABBATH SCHOOL ASSOCIATION. *See* [Sabbath School Department](#).

Geology

GEOLOGY. *See* [Flood](#); [Science and Religion](#).

George, William Aaron

GEORGE, WILLIAM AARON (1866—1950). Physician, administrator. He attended Battle Creek College, graduating in 1891, and was graduated from the University of Michigan Medical School in 1894. He also taught at Battle Creek College in 1894. When the American Medical Missionary College was opened in 1895, he was appointed professor of chemistry. After that he served as medical superintendent of Nebraska Sanitarium (1901—1907) and of Nashville Sanitarium (1907—1911). In 1911 he was appointed head surgeon at Loma Linda Sanitarium. He also taught anatomy at the College of Medical Evangelists. He retired from active service in 1934. He was also an ordained minister, prominent in church activities.

Georgetown Adventist Academy

GEORGETOWN ADVENTIST ACADEMY. A former coeducational nonresident high school situated at 53 Hadfield Street, Georgetown, Guyana. The school began in 1949 under the principalship of K.J.E. Dummett in quarters at the back of the Georgetown Seventh-day Adventist Church on Church and Oronoque streets, with 10 students enrolled. Operations were suspended in 1951 and resumed in 1959 with Lindrey Niles as principal. Operated by the Guyana Mission, the school had a highest-ever enrollment of 216 in 1971—1972. The school offered five years of secondary instruction in preparation for the General Certificate of Education ordinary level examinations and was approved by the Guyana government. Along with basic academic subjects, the students were taught cooking, typing, and agriculture as practical subjects. The school closed around 1980.

Principals: K.J.E. Dummett, 1949—1951; Lindrey Niles, 1959—1961; Roy McGarrell, 1961—1962; Lynette Hinds, 1962—1964; Samuel Beckles, 1964—1965; Lloyd Le Gendre (acting), 1965; Vernon Grosvenor (acting), 1965; Henry A. Lewis, 1965—1966; Mrs. K. Cooper (acting), 1966; Errol Thompson, 1966—1967; Steve Wilsey, 1967—1968; Kenneth Gittens, 1968—1970; Dolwin Anderson, 1970—1976; Clement Teixeria, 1976—1980.

Georgia (U.S.)

GEORGIA. *See* [Georgia-Cumberland Conference](#); [South Atlantic Conference](#).

Georgia (Europe)

GEORGIA. A European country bordered by the Black Sea, Russia, Turkey, Armenia, and Azerbaijan. It occupies an area of 26,911 square miles (69,700 square kilometers) and has a population (1994) of 5.7 million. Georgia was annexed to Russia in 1801 and entered the former USSR in 1922, becoming a constituent republic in 1936.

In 1989 strong feelings of nationalism led the USSR to a campaign of repression. On Apr. 9, 1991, Georgia declared its independence and became an independent state when the Soviet Union disbanded on Dec. 25, 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Georgia is a part of the Trans-Caucasus Field, an attached field of the Euro-Asia Division. Statistics (1992) for *Georgia*: churches, 4; members, 209. In 1904 Dr. Vagan Pampanjan, an Armenian, started to work among Armenians in the city of Tiflis (now Tbilisi) and its suburbs in Georgia. In 1906, after graduating from the SDA school in Friedensau, Albert Ozel, a physician, began to work among the Germans and the Letts. Soon he was able to organize a small church. After eight years the Czarist government exiled him to the Narinsky in Tomsk province, where he died from typhus two years later at 38 years of age.

In 1925 the first official meetings of the Transcaucasian Seventh-day Adventist churches took place in the city of Tiflis. Because of the bad condition of the roads and lack of funds, only 20 delegates were able to attend; they included Georgians, Armenians, Russians, and Germans. The meeting adopted the constitution of the Transcaucasian field with a membership of 233. Elder Galodzhajev was elected field chair; Elder Klimenko, secretary; and Brethren Istjagin, Volov, and Bogdasarjants were members of the field committee.

I. M. Droiling and P. I. Lagutov were working in Georgia in 1993. The international conflicts and enmity between various groups and political parties are hampering the spread of the gospel in the area.

The law concerning freedom of conscience was not in effect in the country in 1993. The patriarch of the Georgian Orthodox Church, Ilja II, personally handles the religious problems in the state.

Georgia Conference

GEORGIA CONFERENCE. *See* [Georgia-Cumberland Conference](#).

Georgia-Cumberland Academy

GEORGIA-CUMBERLAND ACADEMY. A coeducational boarding school on the senior high school level, opened in 1965 and operated by the Georgia-Cumberland Conference near Calhoun, Georgia. Seven main buildings were erected on a 600-acre (250-hectare) tract known as the Hurlbutt Farms, formerly occupied by the Scott Sanitarium (a private enterprise).

Industries operating on campus in 1994 included Calhoun Greenhouses, Grafe Stained Glass, GCA Packaging, and Sample Barn (manufacture of carpet sample booklets/displays for the carpet industry).

Principals: Edward Reifsnyder, 1965—1968; W. A. Sowers, 1968—1970; James Clizbe, 1970—1973; L. C. Anderson, 1973—1977; R. M. Barrow, 1977—1978; Wayne McNutt, 1978—1982; Cyril Connelly, 1982—1988; Vic Kostenko, 1988—1989; John Thomas, 1989— .

Georgia-Cumberland Conference

GEORGIA-CUMBERLAND CONFERENCE. The unit of church organization comprising the territory of Georgia, Cherokee County in North Carolina, and eastern Tennessee to the eastern boundaries of the counties of Cannon, Clay, Coffee, Dekalb, Franklin, Jackson, and Smith. (See also [South Atlantic Conference](#); [South Central Conference](#).) Statistics (1992): churches, 123; members, 21,286; church schools, 63; ordained ministers, 98; licensed ministers, 11; Bible instructors, 1; teachers, 169. Headquarters: 255 Georgia Cumberland Conference Road NE, Calhoun, Georgia. The conference forms part of the Southern Union Conference.

Institutions

Institutions. Atlanta Adventist Academy; Collegedale Academy; Georgia-Cumberland Academy; Southern College. Also located within the conference territory are Gordon Hospital; Jellico Community Hospital; Smyrna Hospital, and Takoma Hospital, all of which belong to the Adventist Health System/Sunbelt.

Local churches—*Georgia*: Albany, Americus, Athens, Atlanta (Belvedere, First Hispanic, First Romanian, Georgia Central Korean, Korean, Metropolitan, North, North Hispanic, Southside), Augusta, Austell, Baxley, Boston, Brunswick, Calhoun, Carrolton, Cartersville, Cedartown, Cleveland, Cohutta, Columbus, Conyers, Dalton (Dalton, Hispanic), Douglasville, Dublin, Duluth, Ellijay, Fayetteville, Gainesville, Georgia-Cumberland Academy, Griffin, Hiram, Kingsland, LaGrange, Lakeland, Leesburg, Macon, Madison, Marietta (Marietta, Korean), Morganton, Moultrie, Oglethorpe, Peachtree City, Pine Mountain Valley, Ringgold, Rising Fawn, Rock Spring, Rome, Rossville, Savannah, Smyrna, Statesboro, Stone Mountain, Summerville, Thomaston, Thomasville, Tifton, Valdosta, Warner Robins, Waycross, Wildwood (New England, Wildwood Chapel), Woodstock.

North Carolina: Andrews, Murphy.

Tennessee: Apison, Athens, Beersheba Springs, Birchwood, Bristol, Chattanooga (First, Hamilton Community, St. Elmo, Standifer Gap), Cleveland (Bowman Hills, Ladd Springs), Coalfield, Coalmont, Collegedale (Collegedale, Korean, Spanish-American), Cookeville, Crossville, Dayton, Decatur, Deer Lodge, Dunlap, Graysville (Brayton, Graysville), Greeneville (Greeneville, South Green), Harriman, Hixson, Jasper, Jelico, Johnson City, Kingsport, Knoxville (First, Grace, Halls Crossroads), Laurelbrook, Lenoir City, Little Creek, Maryville, McDonald (McDonald Road, Village Chapel), McMinnville, Monteagle, Morristown, Mountain City, Newport, Oak Ridge, Ooltewah, Pikeville, Roan Mountain, Rogersville, Sevierville, Soddy-Daisy, Spencer, Spring City.

Companies—*Georgia*: Auburn, Douglas, Jasper, Milledgeville. *Tennessee*: Chattanooga (Tiftonia Spanish-American).

History

History. *Beginnings of the Work in the Area.* Seventh-day Adventist publications penetrated the territory of the present Georgia-Cumberland Conference in 1872, four years before the first SDA workers arrived, resulting in the conversion of J. A. Killingworth and his family, of Griffin, Georgia. Rufus Eugene Seagraves learned about the SDA health principles from a Dr. Irwin in 1875 and was baptized three years later by C. O. Taylor, the first denominational worker in Georgia. Taylor came to the south Georgia town of Quitman in the autumn of 1876. Knowing of no other SDAs in the state, he engaged in personal evangelism. The next spring he learned of the Killingworths through the *Review and Herald*. On his way north to visit them in 1877, he passed through Houston County, where he won J. S. Killen, a planter and lawyer, along with some of his friends and some employees who formerly had been his slaves (*see South Atlantic Conference*). (Later four of Killen's sons and three daughters entered the colporteur work, one of them receiving local ministerial credentials in the 1880s.)

In 1876, the same year that Taylor arrived in Georgia, a church was organized in the present Georgia-Cumberland Conference territory in Tennessee as a result of the work of Orlando Soule, who came to visit an SDA friend named Wetherby, who had moved from Michigan to Sparta, Tennessee, on the edge of the Cumberland Plateau. Asked to lecture there, Soule remained to preach in several places, was ordained by D. M. Canright in May, and built up the first church in the conference area, the Mount Gilead church, not many miles from Sparta. He organized the church in the autumn, with Patrick D. Moyers, his first convert, as elder. Moyers, one of the earliest Southern-born SDA preachers, was a strong pillar at Mount Gilead and later at Graysville, Tennessee.

Early in the history of the Quitman, Georgia, group of converts, one of the members, Samuel Mitchell, was arrested in July 1878 for plowing in his field on Sunday. In poor health, he could not endure the damp cell, and became ill after serving 15 days of his 30-day sentence. Refusing on the one hand to take money that a member of Congress offered for his release, and on the other to promise that he would not work on Sunday if he were released, he died a martyr to Sunday law enforcement on Feb. 4, 1879.

Two colporteurs, George A. King and Charles F. Curtis, came to Georgia in 1885 to sell the books *Daniel and the Revelation*, by Uriah Smith, and *Sunshine at Home*, and returned North with enthusiastic reports of future prospects for the South. At the 1886 General Conference session Curtis, a student at Battle Creek College, and his betrothed, whom he married shortly thereafter, were asked to work in Atlanta with George W. Anglebarger, who was to head a city mission. Curtis was to look after the canvassing work, Mrs. Anglebarger was to be the "mission mother," and Mrs. Curtis the Bible instructor. The two couples reached Atlanta Mar. 3, 1887, a few months after the arrival of Charles Bliss, the minister in charge of the Georgia mission field, who had already won one convert in meetings conducted at Jonesboro.

After five weeks of a damp spring in Atlanta, Anglebarger, whose health had failed, moved with his wife to Colorado. A few days later they were replaced by three Michigan Bible instructors, Clara Conklin, Anna Thomas, and Mrs. Charles Swartout, and Charles Swartout, a colporteur. Curtis took charge of the city mission.

The group conducted meetings in Atlanta and Fort Valley. On the advice of S. H. Lane, who replaced Bliss in Georgia and Florida in 1887, the Atlanta mission was closed because of a depression, and the workers moved to a less expensive home and in it conducted Sabbath and weeknight meetings. Later the headquarters were moved to the southeast section of the city, where a church was organized in the fall of 1888. Curtis, then Georgia Tract Society director, was also assigned Florida and South Carolina.

A Review and Herald office was established in Atlanta in 1889 and remained active until the Southern Publishing Association in Tennessee was formed in 1901.

Lane and his half brother, Dr. O. C. Godsmark, held a tent series in Athens, Georgia, in 1889. That same year Georgia's first SDA camp meeting, with about 60 in attendance, was held at Reynolds, where a few people were already observing the Sabbath. Also in that year, two ministers, M. G. Huffman, of Indiana, and L. T. Crisler, of Florida, conducted tent meetings at Alpharetta, Georgia, and organized a company, which later became a church.

With the help of P. D. Moyers and J. W. Scoles, E. R. Gillett built a church in Graysville, Tennessee, a small town 30 miles (50 kilometers) north of Chattanooga, to which he had moved in 1885. J. M. Rees organized a group of 10 members there on Sept. 8, 1888. The following year the General Conference Committee appointed R. M. Kilgore president of District no. 2 (Southern District), and in 1890 he came to the South with his secretary, Arthur W. Spalding, and made Graysville his headquarters. The town remained headquarters for the Southern District for the next 12 years.

Eastern Kentucky and eastern Tennessee were organized in 1889 as the Cumberland Mission. Georgia was part of the Southern Mission. G. T. Wilson, conducting tent meetings, was responsible for establishing a church in 1890 at Barwick, Georgia, not far from Quitman. The 1892 General Conference session authorized A. P. Heacock to conduct tent meetings in the Cumberland Mission and Wilson in Georgia.

The Southern Training School, founded at Graysville, Tennessee, in 1892 and later moved to Collegedale, Tennessee, was the parent of the present Southern College.

In 1893 churches were organized by J. W. Scoles at Webster, Roane County, Tennessee, by W. A. McCutchen at Gainesville, Georgia, and by Grant Adkins in Knoxville, Tennessee. Also at Knoxville, following quiet house-to-house Bible studies, a company of Black converts was organized. On Nov. 19 W. A. McCutchen and E. C. Keck, who had recently arrived from Battle Creek, were arrested for building benches for a new church school in Gainesville, Georgia, on Sunday. The case was tried twice and finally dismissed on the grounds that the labor performed by the men was not of their ordinary calling. The school was opened in 1893 and accepted children in elementary (and, for a time, in secondary) grades. By June 30, tithe for the previous 12 months in the Cumberland Mission had risen to \$844 and in Georgia to \$898.

Late in 1894, 20 Graysville and Dayton, Tennessee, members were jailed for Sunday labor and sentenced to the chain gang.

The controversy temporarily closed the Graysville school.

Cumberland Conference and Georgia Conference Organized. At a camp meeting in Harriman, Tennessee, Sept. 14, 1900, the Cumberland Mission was organized into the Cumberland Conference, with Smith Sharp as president. There were 450 members, one ordained minister, and two licensed ministers. Tithe amounted to about \$3,800 that year. Be-

tween Aug. 9 and 19, 1901, at a camp meeting at Austell, Georgia, the Georgia Conference, embracing the state of Georgia, was organized, with C. A. Hall as president.

A church was organized at Macon, Georgia, in 1898. Later, churches were organized in Tennessee at Brayton (1901), Cleveland (1903), Daylight (1904), and Chattanooga (1907). The Southern Sanitarium at Graysville was completed in 1904. Another denominational sanitarium was established in Atlanta in 1903 near the conference headquarters. During the next 10 years privately operated treatment rooms and sanitariums were opened in Knoxville, in Chattanooga, and at East Lake in Atlanta, the last named operated by Dr. C. F. Curtis. The Cumberland Industrial School was established by Clifford G. Howell at McMinnville, Tennessee, in 1902, and in 1907 it had an enrollment of 23. In 1905 another intermediate school was developed from a church school at Alpharetta, Georgia, which in 1915 reverted to the local church.

When the Southeastern Union Conference was organized, Jan. 12, 1908, the Cumberland Conference was reduced to include only eastern Tennessee (with the western boundary on the west side of the counties of Clay, Jackson, Putnam, White, Warren, Grundy, and Marion), and was left with a membership of 530, with 12 churches and five elementary schools. By 1909 Dade, Walker, Catoosa, Whitfield, Murray, Fannin, and Gilmer counties, in northwest Georgia, and Dekalb, Smith, and Macon counties, in Tennessee, were also listed as belonging to the Cumberland Conference.

Churches were organized at Athens, Tennessee (1910), Savannah, Georgia (1911), Lenoir City, Tennessee (1912), Greeneville, Tennessee (1913), and Stonewall, Georgia (1914). Also in 1914 a self-supporting school was established at Reeves, Georgia, near Calhoun, with a church of 31 members, most of whom had moved there from California. In 1915 churches were organized at Fitzgerald, Georgia, and Johnson City and Bristol, Tennessee. Work in Johnson City dates back to the work of J. M. Rees in 1887.

As a result of large-scale evangelism in Atlanta by C. B. Haynes in 1912, 1914, 1917, and 1918, more than 150 were baptized and a new church was built. In 1915 there were 491 members in 15 Georgia Conference churches, and 604 members in 15 Cumberland Conference churches.

Territorial Changes. In 1918 the counties of Echols, Clinch, Charlton, Ware, Pierce, Wayne, Camden, Glynn, and McIntosh, in the southeast corner of Georgia, were transferred to the Florida Conference, and the northwest Georgia counties of Whitfield, Murray, Fannin, and Gilmer were returned from the Cumberland Conference. A year later 18 western counties of North Carolina were added to the Cumberland Conference (none of which were retained after 1932 except Cherokee). In 1922 the conference headquarters was established adjacent to the Atlanta First church on Cherokee Avenue. Then in 1924 seven more northwest Georgia counties went back to the Cumberland Conference.

Self-supporting medical institutions were prominent in several localities: a sanitarium at Reeves, Georgia, from 1915 to 1920, reorganized later as the Scott Sanitarium; the East Lake Rest Home, operated by Dr. C. F. Curtis, taken over by Dr. J. F. Schneider from 1923 to 1927, replaced by the Georgia Sanitarium, on the west side of Atlanta, until 1958; a sanitarium at Douglasville, Georgia, opened in 1918 by Charles Jones and his wife in connection with the Flat Rock School (1916—1923; from 1920 to 1923 a conference-owned school).

The General Conference, through Dr. J. R. Mitchell, arranged for SDA students to attend the Atlanta Southern Dental School in 1934 and operated a student home until 1948. Additional self-supporting hospitals, now active, include, in Tennessee, Little Creek Sanitarium, Hospital, and School (organized in 1940), at Concord; Laurelbrook Hospital and School, Dayton. Takoma Hospital at Greeneville, Tennessee, built by Dr. L. E. Coolidge in 1927, was given to the Southern Union in 1954. Wildwood Sanitarium was organized in 1942 at Wildwood, Georgia. In 1958 the conference assumed the operation of two county hospitals in Georgia—Watkins Memorial Hospital at Ellijay and Louis Smith Memorial Hospital at Lakeland. In 1993 most of the hospitals were part of the Adventist Health System/Sunbelt (see list above).

Georgia-Cumberland Conference Organized. The Cumberland Conference was combined with the Georgia Conference in March 1932, forming the Georgia-Cumberland Conference, with H. E. Lysinger as president, and with headquarters at 547 Cherokee Ave., SE., Atlanta, Georgia. The 24 churches in the Cumberland Conference and the 23 in Georgia made 47 churches, with a total membership of 2,490. In 1938 there were 49 White churches with 2,781 members and nine Black churches with 772 members. When on Jan. 1, 1946, the Black churches of Tennessee were taken into the South Central Conference, and the Black churches of Georgia and the Carolinas and all of Florida, except that portion lying west of the Apalachicola River, were taken into the South Atlantic Conference, there were 61 churches left to the Georgia-Cumberland Conference, with 3,000 members and 18 ordained ministers.

Conference properties acquired in the 1950s included a youth camp in the Blue Ridge Mountains of north Georgia (Atoka Springs Camp, 1955) and the Hurlbutt Farms (1959), with nearly 600 acres (250 hectares), where the Scott Sanitarium had been situated. These were near Calhoun, Georgia, and were purchased for a site for the Georgia-Cumberland Academy, which was opened in 1965. In 1994 Cohutta Springs Center was dedicated debt-free.

Presidents—Georgia Conference: C. A. Hall, 1901—1903; R. M. Kilgore, 1903—1906; George W. Wells, 1906—1910; C. B. Stephenson, 1910—1912; L. T. Crisler, 1912—1913; N. V. Willess, 1913—1916; W. H. Branson (acting), 1916; B. J. White, 1916—1917; B. W. Brown, 1917—1918; W. F. McMahan, 1918—1919; B. W. Spire, 1919—1922; A. S. Booth, 1922—1926; B. F. Kneeland, 1926—1932; *Cumberland Conference:* Smith Sharp, 1900—1903; O. C. Godsmark, 1903—1905; W. W. Williams, 1905—1907; J. F. Pogue, 1907—1910; P. G. Stanley, 1910—1913; W. H. Branson, 1913—1915; R. W. Parmele, 1916—1917; J. L. Shuler, 1917—1919; A. W. Coon, 1919—1921; B. F. Kneeland, 1921—1926; R. I. Keate, 1926—1932; *Georgia-Cumberland Conference:* H. E. Lysinger, 1932—1937; R. I. Keate, 1937—1943; I. M. Evans, 1943—1949; G. R. Nash, 1949—1956; A. C. Fearing, 1956—1958; N. C. Wilson, 1958—1960; A. C. McKee, 1960—1963; LeRoy J. Leiske, 1963—1964; Desmond Cummings, 1964—1980; Gary B. Patterson, 1980—1986; William A. Geary, 1986—1994; Gordon Bietz, 1994— .

Geoscience Research Institute

GEOSCIENCE RESEARCH INSTITUTE. A research institute established in 1957 by action of the Annual Council for the purpose of making available to the Seventh-day Adventist Church competent advice concerning the relation of scientific evidence to inspired testimony. The institute focuses mainly on the biological, geological, and paleontological questions regarding the origin of life and the past history of our planet in the context of the Creation account given in the book of Genesis.

The institute conducts its work through laboratory, field, and literature investigation. It also devotes significant effort in communicating with the church and other entities through teaching, lecturing, geological field conferences, videos, and periodical publications. In 1974 the institute began publishing *Origins*, a semiannual technical publication. *Geoscience Reports*, which is designed for elementary and secondary educational levels, began publication in 1981. The Spanish periodical *Ciencia de los Origenes* has been in production since 1982.

The institute was first located on the campus of Andrews University. In 1980 it was moved to Loma Linda University in order to take advantage of the close proximity of significant geological features as well as the scientific environment of that institution. At Loma Linda the institute has laboratories and a 20,000-volume library. In 1991 the institute established two branch offices: one in Europe at the Saleve Adventist Institute in France, and one in South America at the River Plate Adventist University in Argentina.

Directors: Frank L. Marsh, 1957—1964; Richard M. Ritland, 1964—1971; Ariel A. Roth, 1971—1973; Robert H. Brown, 1973—1980; Ariel A. Roth, 1980—1994; L. James Gibson, 1994— .

Gerber, Robert

GERBER, ROBERT (1893—1971). Administrator, treasurer, departmental secretary. He was born in Lajoux, Switzerland, and began denominational service in 1915 as a Bible worker. The following year he served at the publishing house in Gland, and for the next four years he was accountant at the Spanish Publishing House.

From 1920 to 1928 he was treasurer of the then Latin Union, and for the following six years served as president of the Iberian Union. After a term as hospital administrator at Gland, he served as president of the Swiss Union for eight years, followed by a two-year term as Sabbath school and MV secretary of the Southern European Division. He was then appointed treasurer of that division, which office he held until 1958. From that time until his retirement in 1962, he served as a division departmental secretary.

German Health Food Factory

GERMAN HEALTH FOOD FACTORY (De-Vau-Ge Gesundkostwerk GmbH). A firm in Lüneburg, Germany, owned by the Euro-Africa Division, which makes a wide variety of products ranging from bread and cereal flakes to nut creams, vegetable spreads, meat analogs from soybeans, and diabetic food. The products are distributed through several channels, but mainly through health food stores. The factory was founded in 1899 at Friedensau, near Magdeburg, and began operation in an old mill under the management of Augusto Pages. But since the factory was too small and too far from markets and sources of imported raw materials, such as fruits and nuts, to operate economically, a new plant was built at Hamburg shortly before World War I.

In 1940 the political conditions in Germany forced the denomination to transfer the factory to four Seventh-day Adventist trustees—Willy Lühr, the former manager, A. Vollmer, O. Schildhauer, and H. Niemann—who continued to operate it as a private company until the building was almost completely destroyed in an air raid on July 28, 1943. Some 12 months later the factory resumed production, but on a diminished scale.

After World War II, in 1947, a new organization, formed by the former Central European Division, took over operation of the food factory from the remaining trustees. In 1966 a new building was constructed in north Hamburg, at Brödermannsweg 17. New soy products were developed, and a new sales force was organized. The rapid growth of sales, both in and outside Germany, made it necessary to lay plans for more space and greatly expanded facilities. Early in 1974 a new property was purchased in Lüneburg, an attractive industrial area of Germany. Shortly afterward the company moved to that location.

By 1993 the company employed more than 400 people and had a yearly turnover of \$75 million. For decades, health food shops have been the main market. The German Health Food Factory holds about 8 percent of the market and is considered the most important health food producer in Germany, also supplying the health food market in many other European countries.

Besides the health food shop business, the company produces breakfast cereals, nut-nougat cream, dried fruit and nuts, and baby food under private label.

Managers: August Pages, 1899—1903; Wilhelm Krumm, 1903—1920; Hermann Hoth, 1920—1935; Willy Lühr, 1935—1947; Henry Niemann, 1947—1964; Erich Amelung, 1964—1970; Michael Makowski, 1970— .

German Swiss Conference

GERMAN SWISS CONFERENCE. *See* [Euro-Africa Division](#); [Switzerland](#).

Germany

GERMANY. A republic with an area of 137,838 square miles (357,000 square kilometers) and a population (1994) of 81 million. It is bordered by Denmark on the north; the Netherlands, Belgium, Luxembourg, and France on the west; Switzerland and Austria on the south; and the Czech Republic and Poland on the east. Approximately 45 percent of the population is Protestant and 37 percent is Catholic.

Historical Background

Historical Background. Germans are successors of the ancient Teutonic tribes that inhabited Northern Europe at the time Caesar marched north of the Alps in the middle of the first century B.C. As early as the first century A.D. the Roman historian Tacitus wrote a book entitled *Germania*, in which he described the territory north of the Alps.

The origin of Germany can be traced to Charlemagne, who united much of Western and Central Europe under his rule and whom the pope crowned king of the Holy Roman Empire in A.D. 800. His successors divided the territory into several parts. The part that later became Germany and Austria retained the title of the Holy Roman Empire until the Napoleonic Wars. Until the beginning of the nineteenth century Germany consisted of a large number of small kingdoms, principalities, and free cities loosely associated within the Holy Roman Empire and governed by an elective emperor. After the beginning of the nineteenth century they were united in a German federation. The disunity of Germany for such a long period can be attributed in part to the outcome of the Thirty Years War, which assigned religious authority to the ruler of each domain, thus splitting the nation and preventing joint political development of areas representing differing religions. In the late 1800s Prussia assumed the leading role in the formation of a united Germany.

Following World War I, a republic replaced the empire. After World War II the Federal Republic of Germany was established in the west and the German Democratic Republic in the east.

Forerunners

Forerunners. Interest in the Second Advent was evident in Germany in the early nineteenth century. Scattered Sabbathkeepers and small groups of people who anticipated Christ's soon return appeared as early as 1844. There were Christians in the Tauber area of Bavaria who accepted the biblical Sabbath, inspired by the writings of Tennhardt, an eighteenth-century Nürnberg Bible student. In 1902 two Württemberg men who had been keeping the seventh-day Sabbath for more than 50 years were baptized into the Seventh-day Adventist Church.

In the second half of the nineteenth century a Baptist by the name of Stangnowsky in East Prussia led a group of people to keep the seventh-day Sabbath after he had become

convinced that Sunday was introduced by the post-apostolic church. Most of this group later joined the SDA Church.

More direct predecessors of SDAs in Germany were groups formed by J. H. Lindermann, a weaver by trade, in Elberfeld, in the vicinity of Wuppertal in North-Rhineland, Westphalia. In the midnineteenth century he concluded from his study of the Bible that Christ was coming soon. He preached the news to his neighbors, and soon a group joined him. In 1867 he also discovered through Bible study that the seventh day is the true Sabbath. He printed tracts on the Sabbath, the millennium (which he expected the saints to spend on the earth), and adult baptism, as well as a hymnbook reflecting the Advent hope and the Sabbath truth. He raised up groups in Vohwinkel, Solingen, Gladbach, and Rheydt.

Seventh-day Adventist Work

Seventh-day Adventist Work. Word of these groups was brought to SDAs in Switzerland in the early 1870s by a wandering beggar. He gave the Swiss members the address of German Sabbathkeepers in the Rhineland who held similar beliefs. James Erzberger, the first ordained SDA minister in Europe, wrote to Lindermann and received an invitation to come and preach to the believers there. In 1875, the year after he arrived in Switzerland, J. N. Andrews went with Erzberger to visit the German Sabbathkeeping Adventists in their homes near Elberfeld. They found a company of about 50 believers. Lindermann, who could not accept the SDA interpretation of the millennium, did not join the SDA Church, but several of his followers at Vohwinkel formed the nucleus of one of the first SDA churches in Germany. Later some members of the Lindermann family became SDAs.

After spending five weeks visiting scattered companies and preaching in public and in private, Andrews returned to Switzerland, leaving Erzberger in Germany to carry on public evangelism. Soon Erzberger met Christians from East Prussia who held views similar to those of SDAs on baptism, the Second Advent, the seventh-day Sabbath, and temperance.

The first SDA baptism in Germany took place on Jan. 8, 1876, when Erzberger baptized eight persons at Solingen. There he soon organized the first SDA church in Germany, with 25 members. The church at Vohwinkel was organized at about the same time. Erzberger left in the late 1870s. In 1884 the churches at Solingen and Vohwinkel joined the newly organized Swiss Conference.

In 1886 the General Conference sent L. R. Conradi to Europe to carry on work among the Germans. When Ellen White came to Europe the following year, she visited the Vohwinkel and Gladbach churches in the Rhineland. Conradi prepared tracts, and in 1888 organized colporteur work in Germany. That same year Gerhard Perk, one of the first SDA converts in Russia who had to leave because of persecution, and Emil Frauchiger, a Swiss convert, came to Germany to sell *Das Leben Jesu*, a book by Ellen White on the life of Christ.

In 1889 Hamburg was chosen as the headquarters for SDA work in Germany. The first training institute to prepare workers for Germany was held there that summer. As a result of the work of the early colporteurs in Hamburg, 12 persons were baptized in 1889, the first SDA baptism in that city, followed by the organization of a church of 25 members. A branch of the Imprimerie Polyglotte (Switzerland) was opened in Hamburg under the name of International Tract Society, which issued publications not only in German but also in several

of the languages of Eastern Europe. These publications were used to begin missionary work on ships in the Hamburg harbor.

With a total membership of about 100, the German church held its first general meeting in a suburb of Hamburg in 1891. At this time Germany and Russia were organized as one mission, with Conradi as president and Boettcher as secretary-treasurer. That same year G. Perk and Elise Plass (later Mrs. H. F. Schubert) were sent to Berlin to do Bible and colporteur work. Soon converts were won for Christ.

In 1894, at a general meeting held in a tent behind the recently acquired headquarters property, it was decided to erect a building on the property to serve as chapel, school, and printing plant. In 1894 H. F. Schubert arrived from the United States to take charge of the instruction of the 15 students in the newly organized school. This school trained ministers for Russia as well as Germany.

Expansion of the Work in Germany and Overseas

Expansion of the Work in Germany and Overseas. In 1894 the 11 members in Berlin were organized into a church. The International Tract Society in Hamburg took over the German work of the publishing house in Basel. Soon it was issuing four periodicals and printing literature in 14 languages. Churches were organized in eastern Germany, Magdeburg, and Königsberg in 1895. That same year evangelistic work was started among the Polish people, and the first German missionaries, H. Graf and B. Hedrich, were sent to Brazil.

In 1896 Emil Frauchiger conducted evangelistic meetings in Stuttgart, winning a number of converts. Others were won in Lüdenscheid by E. Enseleit. That year J. N. Loughborough, representing the American mission board, met with 200 members for Sabbath services at the seventh general meeting, held in Hamburg. Records show that by 1897, the German field had more than 1,000 members.

The mission was organized as a conference in 1898 with territory including Austria, Hungary, the Netherlands, Romania, Bulgaria, and Serbia. Conradi was elected president; H. F. Schubert, secretary; and Bertha Severin, treasurer.

Captain Christiansen, formerly skipper of the Pitcairn, and Klaus von Fintel, a helmsman with long experience in the Hamburg harbor, used a motorboat to conduct missionary work for sailors. F. Stuhlmann, his wife, and a colporteur were the next ones sent as missionaries to Brazil in 1898.

During the autumn of 1899 a small estate was secured near the city of Magdeburg, where a training school named Friedensau (peaceful meadow) was opened. A sanitarium and a small health food factory were added.

Organization of the German Union Conference

Organization of the German Union Conference. By 1901 the SDA work in this field had grown to the place that it was organized into a union comprised of 149 churches and 3,843 members. In addition to Germany, the territory included Austria, Hungary, German Switzerland, Russia, the Balkan States, and the Netherlands.

To finance additional buildings at Friedensau, laypersons sold Ellen White's book *Christ's Object Lessons*. In 1902 G. W. Schubert conducted evangelistic work in Cologne,

and soon a church was organized, which five years later had its own church building. By the end of 1905 this new union reported a membership of about 5,000. The publishing house in Hamburg reported sales of 50 million pages of tracts and books and more than 2.5 million copies of magazines in 12 different languages. The order for a half million copies of a single special edition of *Herold der Wahrheit*, the missionary periodical, was an encouraging indication of growth.

Educational Work

Educational Work. Until 1900 the educational work was concentrated at the Friedensau seminary and nursing school. Student nurses came from all the countries of the newly formed union, including Russia, until World War I.

Medical Work

Medical Work. The first SDA medical institution in Germany was opened in Friedensau in 1901. Three years later a nurses' home was opened in Berlin for missionary nurses doing private duty in Greater Berlin. Several years later, a similar home was opened in Breslau, in eastern Germany. Finally there were 18 such medical units scattered throughout Germany, employing 52 nurses—both men and women. Berlin and Friedensau in the east, and Wiesbaden, a prominent health resort in western Germany, were important SDA medical centers.

Foreign Missions

Foreign Missions. SDA missionaries went from Germany to South America in the 1890s, and later Germany became a home base for extensive mission work in Africa. To assist in spreading the gospel, some German missionaries reduced local native African languages to writing.

Post-World War I Reorganization

Post-World War I Reorganization. Departmental secretaries were chosen to promote the various departments of the church. In 1920 six mission fields were assigned to Germany, and missionaries were again sent to the Netherlands East Indies and Ethiopia. In Berlin, where there were nearly 2,000 SDAs, Waldfriede Sanitarium and Hospital was acquired in 1920, and a School of Nursing was added in 1922 (*see* [Berlin Hospital](#)). The first issue of *Jugendleitstern*, the youth magazine, appeared in 1920. A year later two training schools were opened in western Germany: the Central European Missionary Seminary at Kirchheim/Teck, in Württemberg, and the Neandertal Missionary Seminary near Düsseldorf, Rhineland (*see* [Marienhöhe Seminary](#)). A sanitarium was established at Bad Aibling, in upper Bavaria, which has since been converted into an old people's home (*see* [Haus Wittelsbach Old People's Home](#)).

In the autumn of 1925 the first SDA medical mission was opened in Russia, staffed by Kurt Klepzig, a German physician.

During the 1920s the church membership grew rapidly. Between 1920 and 1925, 9,645 new members were added. By 1927 the total membership numbered 36,000.

The first Seventh-day Adventist youth congress was held in 1928 in Chemnitz in Saxony, with an attendance of more than 3,000 delegates from the European Division. The congress idea, which has become a highlight of AY work, is one of the significant contributions made by the German field to the worldwide AY work.

Central European Division Formed

Central European Division Formed. Berlin was chosen as headquarters of the newly formed Central European Division in 1928, one of the four divisions formed from the European Division. This new division included Germany, Austria, Czechoslovakia, Hungary, Greece, Albania, Bulgaria, Turkey, Palestine, Syria, Iran, Iraq, Egypt, Liberia, Sudan, Arabia, Cyprus, Transjordan, the Spanish and Portuguese colonies in West Africa, and the Netherlands East Indies. Missionaries were sent out from Germany to many of these countries.

By 1929 Germany had eight nurses' homes with 70 missionary nurses serving the public. A welfare center in Berlin, called "Friedensheim," offered refuge to 100 people in need of food and lodging. An organization called "Hilfswerk Mutter und Kind" cared for young mothers and children. SDAs became known for their cooperation with national and other organizations in the care of the needy.

In spite of the economic and political problems of the 1930s, which led to the prohibition of canvassing work, 2,000 converts joined the church.

Because of currency regulations in 1935, the Central European Division was divided into two sections: the first comprised the three German unions, and the second made up the rest of the division territory. The headquarters of the second section was moved first to Basel, Switzerland, then to Washington, D.C., U.S.A., in 1937 and placed under General Conference administration in 1938. Because of government restrictions, the church paper, *Der Adventbote*, was stopped in 1941, and publication was not resumed until 1949.

Reorganization and Development After 1945

Reorganization and Development After 1945. After World War II it was necessary to reorganize the Central European Division. Some of the territory previously administered from Germany was assigned to the Southern European Division and some to Northern Europe. The Central European Division then consisted of the South German Union, the West German Union, and the East German Union (from 1967 to 1971 the Union of Seventh-day Adventists in the German Democratic Republic). Berlin was divided into two conferences: Berlin East Conference and Berlin West.

Three thousand members were added to the church in 1946, largely as the result of lay evangelism. The statistical report for that year lists Germany with 707 churches and only 27 church buildings, 31,000 members, and 224 ministers. By 1974 more than 250 new churches had been built. A Bible correspondence school was begun by Max Busch in 1946.

The radiobroadcast called *Die Stimme der Hoffnung* ("Voice of Hope") was broadcast in German over Radio Luxembourg. Between 1947 and 1949 the three seminaries were

reopened and the church paper resumed publication. A. Wicklein led 200 colporteurs to sell periodicals. SDA welfare groups were very active, helping more than 100,000 people annually.

Growing prosperity and an increasing tendency to formalism in the state church have made it more difficult to gain decisions involving changes in the pattern of life, but the church members have been active in distributing tracts and lending books, thus helping the ministers to find interested people. The Central European Division continued to function until Jan. 1, 1972, when it joined with the Trans-Mediterranean Division in forming the Euro-Africa Division.

Federal Republic of Germany After 1949. The Federal Republic of Germany was organized into the West German Union and the South German Union conferences. These unions formed a part of the Central European Division until January 1972, when the Trans-Mediterranean Division and the Central European Division merged, forming the Euro-Africa Division.

In 1949 the former East German Union was reorganized into the Union of Seventh-day Adventists in the German Democratic Republic, and comprised the area of this newly founded socialist state. Seven local conferences belonged to this union. The political situation made it necessary in 1954 to divide the former Berlin Conference (organized in 1909) into the West Berlin Conference and the East Berlin Conference, and in 1964 the West Berlin Conference was separated from the administration of the Union of Seventh-day Adventists in the German Democratic Republic. In July 1971 the seven conferences were reorganized into six local fields, following the state district areas, and the same union was changed to the German Democratic Republic Union Conference.

The denomination was a recognized religious body in the German Democratic Republic. The seminary property, four retreat centers, an old people's home, and the church properties were owned and administered by a legal association.

The publishing work, established in 1962, in cooperation with a state printing plant, developed from year to year. In addition to the Sabbath school quarterlies and other periodicals, three or four books and four to six tracts were printed annually. The union operated a Bible correspondence school called "Friedensau Bibellehrbriefe," begun in 1965, the first in a socialist state.

Audiovisual institutes were conducted to provide material for evangelistic work and lay activities. The facilities of the Friedensau campus were used for youth camps, with more than 800 in attendance.

The reunited Germany after 1990

The reunited Germany after 1990. On Oct. 3, 1990, East and West Germany united to form the new Federal Republic of Germany. This led the Seventh-day Adventist Church in Germany to reorganize. While the South German Union remained unchanged, the East German Union (new name since October 1990) and the West German Union have joined the North German Union, with headquarters in Hannover. The theological education at Marienhöhe Seminary ceased in 1994, leaving the Friedensau Theological Graduate School (Theologische Hochschule Friedensau) the sole institution for theological training in Germany. The reunion of Germany has demanded financial sacrifices. In 1992, apart

from the extension of the Friedensau Theological Graduate School, the Adventist Church in Germany donated DM 3.1 million for modernizing churches in the former East Germany.

The official church paper of the North German Union Conference is *Adventecho*, a 32-page monthly periodical published in Hamburg.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Both German unions form a part of the Euro-Africa Division. Statistics (1993) for the *Federal Republic of Germany*: churches, 606; members, 34,280; ordained ministers, 312; licensed ministers, 81; Bible instructors, 3.

Statistics for the *North German Union Conference*: churches, 400; members, 20,330; ordained ministers, 212; licensed ministers, 49; Bible instructors, 1. Headquarters: Fischerstrasse 19, 30167 Hannover. Statistics for the conferences—*Berlin-Brandenburg Conference*: churches, 50; members, 2,656; ordained ministers, 35; licensed ministers, 8. Headquarters: Berlin. *Hansa Conference*: churches, 50; members, 2,747; ordained ministers, 25; licensed ministers, 7. Headquarters: Hamburg. *Lower Saxonian Conference North*: churches, 25; members, 1,842; ordained ministers, 12; licensed ministers, 4; Bible instructors, 1. Headquarters: Bremen. *Lower Saxonian Conference South*: churches, 28; members, 1,893; ordained ministers, 13; licensed ministers, 5. Headquarters: Hannover. *Northern Rhenish-Westfalian Conference*: churches, 77; members, 5,240; ordained ministers, 37; licensed ministers, 8. Headquarters: Mettmann. *Saxonian Conference*: churches, 99; members, 3,848; ordained ministers, 45; licensed ministers, 10. Headquarters: Dresden. *Saxony-Anhalt/Thuringia Conference*: churches, 71; members, 2,104; ordained ministers, 38; licensed ministers, 7. Headquarters: Erfurt.

South German Union Conference: churches, 206; members, 13,950; ordained ministers, 100; licensed ministers, 32; Bible instructors, 2. Headquarters: Senefelderstrasse 15, 73760 Ostfildern-Ruit. Statistics for the conferences—*Baden-Wuerttemberg Conference*: churches, 75; members, 5,358; ordained ministers, 34; licensed ministers, 15; Bible instructors, 2. Headquarters: Stuttgart. *Central Rhenish Conference*: churches, 62; members, 4,120; ordained ministers, 28; licensed ministers, 7. Headquarters: Frankfurt/Main. *North Bavarian Conference*: churches, 32; members, 1,821; ordained ministers, 12; licensed ministers, 3. Headquarters: Nürnberg. *South Bavarian Conference*: churches, 37; members, 2,651; ordained ministers, 19; licensed ministers, 7. Headquarters: München.

Since the end of World War II, 163 churches have been built or reconstructed in Germany, mostly by volunteers among the church membership. In 1987 the Adventist Development and Relief Agency (ADRA/Germany) was established in Darmstadt (now in Weiterstadt, near Darmstadt). In 1991 ADRA/Germany spent DM 7.8 million for humanitarian relief in 19 countries of the world. More than 2,000 tons (1,800 metric tons) of food, medicine, and essential hospital supplies were brought to the former Soviet Union.

Institutions

Institutions. Adventhaus Freudenstadt; Bergheim Mühlenrahmede; Berlin Hospital; Berlin-Steglitz Old People's Home; Friedensau Old People's Home; Friedensau Retreat; Friedensau Theological Graduate School; German Health Food Factory; Hamburg Publish-

ing House; Haus Wittelsbach Old People's Home; Neandertal Old People's Home; Uelzen Old People's Home; Voice of Hope; Waldpark Hohenfichte Retreat.

Gewissen und Freiheit

GEWISSEN UND FREIHEIT (“Conscience and Liberty”). A German magazine published twice yearly by the Hamburg Publishing House. Begun in the spring of 1973, the magazine contains 96 pages and has a circulation of 8,000. It contains studies, documents, précis, and information concerning religious liberty around the world, and is the organ of the International Association for the Defense of Religious Liberty.

Coeditors: Pierre Lanarès, Oswald Bremer, 1973—1983; Gianfranco Rossi, Baldur Pfeiffer, Oswald Bremer, 1984—1991; Gianfranco Rossi, Baldur Pfeiffer, 1992— .

Geymet, Jean David

GEYMET, JEAN DAVID (1842—1923). Colporteur, one of the earliest Seventh-day Adventist converts in Europe. He was working in a silk mill at Torre Pellice, the Waldensian stronghold in the Piedmont region of northern Italy, when M. B. Czechowski brought the SDA teachings to Italy in 1864. Geymet readily accepted the new teaching, was baptized, and accompanied Czechowski to Switzerland, doing some preaching and helping him establish churches, which later became the first Seventh-day Adventist churches in Europe. Toward the end of the decade Geymet, while working as a baker, in his spare hours translated Uriah Smith's books *Thoughts on Daniel* and *Thoughts on the Revelation* into French. In 1870 he married Theresa Trombotto and lived in Piedmont until 1886, in which year he reentered church work as a colporteur and continued for many years in this service. Of his colporteur experience he wrote: "Twice I went over the Piedmont valleys, and there is no settlement where I did not leave some books or publications." When he was 80 he wrote to the *Revue Adventiste*: "I still can make 20 kilometers [13 miles] on foot selling books. . . . I cannot conceive of how a true Adventist can remain inactive and silent about the second coming of Jesus Christ, and not impart this happy hope to the hearts of his fellow men by work and the printed page" (28:12, Feb. 1, 1924).

Ghana

GHANA. A West African republic composed of the former British colony of the Gold Coast and the British trusteeship territory of Togoland. It gained independence on Mar. 6, 1957 (the first of the African nations south of the Sahara to attain independence after World War II), and adopted a republican constitution on July 1, 1960. It is bounded on the south by the Gulf of Guinea, on the east by Togo, on the west by the Côte d' Ivoire, on the north by Burkina Faso, and has an area of about 92,100 square miles (240,000 square kilometers) and a population (1994) of 17.2 million. Most of the people are supported by agriculture. Ghana used to be the world's largest producer of cacao, which is its most valuable export, followed by timber and gold. The country also contains valuable deposits of bauxite, diamonds, and manganese. The name was derived from that of a West African empire that flourished more than 1,000 years ago. A large portion of the African diaspora in the Americas traces its origins or ancestry to Ghana.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Ghana constitutes the Central Ghana Conference, Mid-West Ghana Mission, North Ghana Mission, and South Ghana Conference which are part of the West African Union, which in turn forms part of the Africa-Indian Ocean Division. Statistics (1992) for Ghana: churches, 413; members 153,389; ordained ministers, 96; licensed ministers, 94.

Statistics (1992) for the conferences and missions-*Central Ghana Conference*: churches, 225; members, 85,820; ordained ministers, 46; licensed ministers, 35. Headquarters: Kumasi. *Mid-West Ghana Mission*: churches, 71; members, 26,360; ordained ministers, 13; licensed ministers, 10. Headquarters: Sunyani. *North Ghana mission*: churches, 4; members, 3,321; ordained ministers, 7; licensed ministers, 5. Headquarters: Tamale. *South Ghana Conference*: churches, 113; members, 37,888; ordained ministers, 30; licensed ministers, 44. Headquarters: Accra.

Institutions

Institutions. Advent Press; Adventist Vocational Institute; Agona Seventh-day Adventist Secondary School; Asamang Seventh-day Adventist Hospital; Asokore Seventh-day Adventist Teacher Training College; Bekwai Seventh-day Adventist Secondary School; Dominase Adventist Hospital; Valley View College.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* SDA work in West Africa began in 1888 when Francis I. U. Dolphijn, an African, began to keep the Sabbath after reading literature sent by the International Tract Society, which had been supplied to him

by the captain of a ship anchored in Apam, in what is now Ghana. Raising up a group of believers, he continued to write to the General Conference requesting that missionaries be sent. In 1892 Lawrence C. Chadwick, president of the International Tract Society, spent several months with the group at Apam, and at the January 1893 General Conference session made an earnest plea for missionaries to be sent to West Africa.

The first SDA missionaries, Edward L. Sanford and Karl G. Rudolph, arrived at Apam on Feb. 22, 1894. Within five months frequent attacks of malaria forced Sanford's departure, but Rudolph continued another 18 months. On Oct. 3, 1895 Dudley U. Hale (the new mission superintendent), George and Eva Kerr (both nurses), and G. P. Riggs (a colporteur) arrived at Cape Coast, where they met Rudolph, who had previously moved there from Apam. During the following year a successful medical missionary program was conducted in Cape Coast. In August 1896 the Kerrs moved to the new mission site near Esiam, 23 miles (37 kilometers) inland from Salt Pond, where a building program that was planned to include the mission headquarters, a school and hospital, was started.

Unfortunately, their work was cut short by sickness. The two Kerr children died in 1896. After canvassing for eight months, illness forced Riggs's departure for Liverpool, where he died Jan. 8, 1897. Because of failing health, the Kerrs left for Cape Town, South Africa, on Apr. 16, 1897, and Hale departed on June 3. On Mar. 27, 1897, in the first Seventh-day Adventist baptism in West Africa, Hale baptized Francis I. U. Dolphijn, Fred and Isaac Dolphijn, and G. P. Grant.

In March 1903 Hale returned to Ghana with his family and Mr. and Mrs. J. M. Hyatt. The Hyatts worked in Cape Coast, while the Hales moved to a new mission site near Manso, on the railroad line between Sekondi and Tarkwa. About six months later Hale and his family had to leave a second time to save his life. The Hyatts continued in Cape Coast until they moved to Freetown, Sierra Leone, in 1905. In July 1905 David C. Babcock, with his family, was sent to take charge of the work in West Africa, which he supervised from Sierra Leone.

During the following years Babcock and C.E.F. Thompson, a Jamaican who joined the SDA Church in Sierra Leone, with the cooperation of C. A. Ackah, J. A. Bonney, D. N. Daharty, J. K. Garbrah, and J. A. Sackey, developed SDA work among the Nzima people of the Axim area. In 1910 Babcock baptized about 50 believers, organizing churches at Axim and Kikam. Early in January 1911 Prof. and Mrs. Thomas M. French went to the Gold Coast. In Axim, on Jan. 18, two weeks after their arrival, Mrs. French died of blackwater fever, and French, suffering from repeated attacks of malaria, returned to the United States. Thereafter, Thompson took charge of the Gold Coast work until he, broken in health, died on Mar. 25, 1912.

Early Organization and Growth. At a general meeting in Sierra Leone in 1913, W. H. Lewis was appointed to the Gold Coast. He and his family were ordered to go first to the Canary Island health base to get rid of fever. He came to the Gold Coast alone in September 1914, landing in Sekondi, while his family remained in the Canaries. With J.A.B. Davies, of Sierra Leone, he visited SDAs in Axim and Kikam. Davies was placed in charge while Lewis pushed on to Kumasi in Ashanti in search of a site for permanent headquarters. On Nov. 6, 1914, he reported that he had found favorable sites for two mission stations. In Agona, capital of a chiefdom 22 miles (35 kilometers) northeast of Kumasi, Lewis found an old European resthouse, which the chief offered until a headquarters station could be

erected. The paramount chief of Agona, Nana Kwame Boakye, gave a larger plot of land, where Lewis erected a house and a school building with the assistance of the chief and his people. In the school there, which became the center of a group of schools, J. K. Garbrah, H. E. Boyce, J. J. Hyde, H. K. Munson, F. L. Stokes, and F. Edwards taught at various times. In 1914 Lewis listed 45 adherents who had been won in Agona, Assamang, and Ntonso. Shortly after this he was forced to return home because of serious injuries received in a motorcycle accident. Later T. Baker, L. F. Langford, and J. Clifford came to the Gold Coast, and with three African workers, J. K. Garbrah, J.A.B. Davies, and J. A. Bonney, spread the work to Kofiase, Bipoa, and other nearby towns. After World War I Langford was appointed general superintendent for the West African Combined Mission (organized 1918), which included Sierra Leone, Liberia, and the Gold Coast, with headquarters first at Waterloo, Sierra Leone, then at Agona, in the Gold Coast.

In January 1924 H. K. Munson joined the mission personnel. At the suggestion of the chief commissioner of Ashanti, the headquarters were moved from Agona into Kumasi. In 1927 they were returned to Agona. In 1930 the Yearbook lists the Agona Training School, with H. K. Munson as the first principal.

In 1931 J. Clifford, who had gone from the Gold Coast to Nigeria, returned to Agona to lead the Gold Coast Mission. In 1933 the field was reorganized into the Gold Coast Union Mission, with the Gold Coast, the Ivory Coast, Dahomey, Togoland, and Upper Volta as its territory. New headquarters were opened at Bekwai, South Ashanti, with its good rail, road, and postal communications. Under the leadership of F. L. Stokes, a center was opened in new territory at Koforidua, and a church established in the capital city, Accra, the center of the Ga-speaking people. Under T. Fielding and others the work at Agona stretched north to Kwame Danso, and a church and a school were established in Kumasi, the capital of Ashanti. J. B. Tekyi opened the work in the Tekyiman area and C. B. Mensah in the Mampong district. Members from the Gold Coast developed interests in the Ivory Coast in three different centers, and these were visited by J. K. Garbrah, S. B. Essien, and J. Clifford, conducting baptisms and organizing the work. In 1943 the Gold Coast Mission became part of the African West Coast (now West African) Union Mission.

Educational Work. New education laws made it necessary either to train teachers or to close the mission's schools. In 1939 C. A. Bartlett began training teachers to pass their External Teacher's Certificate. In 1945 permission was granted by the Education Department to open a recognized two-year teacher training college at Bekwai, with C. A. Bartlett as principal, which later became a four-year training college. Thus was realized the goal of training SDA young people to develop into missionary teachers and open church schools. From the beginning the students were trained in soul winning, often rising at 4:00 a.m. to conduct evangelistic campaigns in nearby villages. Bekwai Training College was phased out in July 1974 by order of the government.

In 1953 the Bekwai Secondary School was opened, with N. C. Maberly as headmaster. The school, under the leadership of C. Y. Kyereme as headmaster, has expanded and is now offering preuniversity courses in arts and sciences at the sixth-form (junior college) level.

The Asokore-Koforidua Teacher Training College was opened in 1962, with C. Y. Kyereme as the principal. Asokore is now the only SDA teacher training college in Ghana. Another teacher training college was opened in 1963 at Agona, Ashanti, the place where the work in central Ghana began, with L. H. Berlin as principal. In accordance with

government policy the school completely converted into the SDA Secondary School, Agona, in September 1974 with I. K. Ansong as headmaster.

The Adventist Girls' Vocational Institute was opened in Techiman, Brong Ahafo region, as a day school by action of the Ghana Conference and the West African Union on Oct. 8, 1974, with Mrs. Emelia Kusi as headmistress. She was followed by Agnes Osei and Victoria Daaku. In the mid-1980s the school's name was changed to Adventist Vocational Institute; directors have included Nabi Donkor, A. P. Mensah, and C. A. Mensah. In October what is now Valley View College opened in Accra with Walton Whaley as principal.

Literature Ministry. After G. P. Riggs had spent a short time selling books in 1895, little was done in colporteur evangelism until A. Cook canvassed in 1933. He conducted a field school in sales expertise for local recruits with whom he worked most of the large towns. Again there was little activity until 1949, when two Jamaicans, L. Davidson and E. L. Brown, were recruited to revive and reestablish the work.

Medical Work. To meet the medical needs of the people, the Kwahu Hospital was established in 1955 by Dr. J. A. Hyde and officially opened on July 28, 1957; later a School of Nursing was begun and a midwifery course was offered. This was nationalized by the government in 1973. During the 1980s and 1990s the Central Ghana Conference established new hospitals and clinics.

Recent History. In 1957 the Gold Coast Mission became the Ghana Mission, and on February 1959 C. B. Mensah (the first national Ghanaian worker to serve thus) was appointed president of the Ghana Mission.

On Dec. 25, 1970, the first Black conference in all Africa was organized at the eleventh constituency meeting, held at Asokore, Koforidua, with J. K. Amoah elected as president. Since that time it has financed its own operations, and its national workers are carrying forward an aggressive program of evangelism.

In 1985 Jacob J. Nortey of Ghana became the president of the Africa-Indian Ocean Division. At the 1990 General Conference session Matthew Bediako, a Ghanaian, became the first full-blooded African to serve the General Conference. He later became a General Conference vice president.

As a result of the Global Mission strategy adopted by the world church in 1990, baptized membership in Ghana in mid-1993 was 155,465.

Ghana Conference

GHANA CONFERENCE. *See* [Ghana](#).

Gibraltar

GIBRALTAR. A British colony 2.3 square miles (six square kilometers) in area on a peninsula on the southwest coast of Spain at the western entrance to the Mediterranean. The population (1992) of 29,650 is mainly of Italian origin. The majority are Roman Catholics. The languages are English and Spanish.

No regular Seventh-day Adventist work was carried on in Gibraltar until very recently. In 1934 G. F. Jones and his wife, pioneer missionaries in the South Pacific, lived there for a while. In 1993 some organized work had been started and there were seven church members living in that area. Gibraltar is assigned to the Spanish Union of Churches in the Euro-Africa Division.

Giddings, Homer Eli

GIDDINGS, HOMER ELI (1859—1939). Educator. A graduate of Battle Creek College in 1889, he entered educational work in Texas and participated in the development of Oak Hill church school, the nucleus for what later became Southwestern Union College. From 1892 to 1897 he was active in educational and evangelistic work in Missouri, and from 1897 to 1902 headed the Bible Department of Keene Academy. He then served as president of Fernando College, California (1902—1905), and as principal of Gravel Ford Academy, Oregon (1905—1906). He conducted evangelistic and religious liberty work in the Southwestern Union (1906—1908), preached in New Mexico (1908—1909), taught at Amarillo Academy (1909—1911) and at Hamby Academy (1911—1913), served as head of Manson Academy, British Columbia (1913—1915), took a rest for the next two years, and then came back into educational work, teaching in elementary schools in central California (1917—1920). Next he went to Hawaii, where he was principal of the Hawaiian Mission Academy from 1920 to 1924, after which he directed evangelistic work. He retired in 1927.

Giddings, Philip

GIDDINGS, PHILIP (1865—1946). One of the early Seventh-day Adventists in the Caribbean, evangelist, pastor, and missionary. He was a native of British Guiana, and a teacher for many years. He learned about SDAs in 1885 through certain SDA publications that passed through the office of which he was the postal service manager. Having borrowed and studied them, he became convinced of their truthfulness and resigned his position in order to keep the seventh-day Sabbath. In 1891 he went to Battle Creek, where he studied nursing and Bible, graduating from the college in 1895. After that he returned to the Caribbean and served as evangelist and pastor in British Guiana, Dominica, and the French-speaking islands of Martinique, Guadeloupe, and Haiti, where he was associated with the SDA training college. In 1902 he married Louisa Peters, a graduate nurse from the Battle Creek Sanitarium and sister of George Peters, who later became secretary of the General Conference Negro Department.

Giebel, Otto

GIEBEL, OTTO (1886—1936). Evangelist, pastor, and conference leader in Germany. He joined the Seventh-day Adventist Church at the age of 23, attended the Friedensau Missionary Seminary (1910—1911), and in 1911 began preaching in Berlin. After ordination he worked in the Hesse-Westphalian Conference and in 1923 was elected president of the Hansa Conference. In 1927—1928 he devoted a year to SDA work in Holland. From 1928 to 1934, he was president of the Hanover Conference, after which he assumed the presidency of the South Bavarian Conference, where an automobile accident ended his life and service early in 1936.

Giffard Memorial Hospital

GIFFARD MEMORIAL HOSPITAL. A 110-bed general hospital at Nuzvid, Andhra Pradesh, India, about 32 miles (50 kilometers) northeast of Vijayavada with specialized eye and dental services. It is operated by the Central India Union of the Southern Asia Division. The hospital operates a government-accredited School of Nursing and offers a course in medical laboratory technology. It is administered by staff physicians and a medical director. It is situated on 23 acres (nine hectares) of land and has 17 hospital buildings and 35 staff residencies. In 1992 there were 2,000 inpatients and 40,000 outpatients. During that year there were 350 major surgeries, 750 minor surgeries, 400 deliveries, and 1,400 eye surgeries.

The hospital was established in 1925 by a trust agreement concluded between Sree Rajah Sobhanadri Apparao, zamindar of Telaprole, and the India Financial Association of Seventh-day Adventists. Under the terms of the agreement, largely negotiated by T. R. Flaiz, the zamindar turned over to the association control of approximately five acres (two hectares) of land, three uncompleted hospital buildings, and Rs. 10,000 in cash. It was the wish of the donor that the hospital be named after his friend Giffard, an officer of the British India Army.

The hospital was opened on Sept. 15, 1925. A. E. Coyne, M.D., was superintendent; a staff of 12 included a midwife, a compounder (a medical assistant with some training in pharmacy), two dressers, three attendants, two gardeners, a caretaker, a laundryman, and a sweeper. The bed capacity was 21. In 1929 the number of beds was increased by 12, and by 1942 the hospital had 45 beds.

From May 1942 to August 1944 the hospital was inactive because of the evacuation of its overseas personnel, but a dispensary was successfully operated by B. S. Solomon, Y. Daniel, S. Joseph, and A. Grace. The hospital was reopened in August 1944 by Dr. Elizabeth J. Hiscox, and in 1945 a program was launched that resulted in the acquisition of more land, the expansion of the bed capacity to 108, and the establishment of a government-recognized nurse's training school. In 1955 a 20-bed maternity ward, financed largely by a gift from the zamindar of Elamaru, was opened.

From the beginning of the hospital's operation, informal nurse's training had been given, at first by Mrs. Coyne and later by Dr. Emma Hughes. In 1928 the managing committee authorized the setting up of a three-year nurse's training program and a two-year compounding training course, each with prerequisite of eighth-standard education (about second year of high school). Training was begun the next year and continued until 1942. After the reopening of the hospital in 1945, the first recognized higher-grade certificate course in nursing began in 1946. Government recognition by the Madras Nurses and Midwives Council was granted in 1947, but was made retroactive to 1946.

The one-year matriculate-level course in laboratory technology and a midwifery course for nurses was begun in 1952. The laboratory school was upgraded in 1974 and became a two-year course in 1990. The Nursing Council of India integrated the separate six-month midwifery course into a three-year A-grade nursing course in 1988.

The hospital's Community Health Department was started in 1956. Supported by government and voluntary health organizations, it provides five programs to selected villages: home deliveries, nutrition supplementary feeding program, immunization, health education, and family welfare. The Dental Department was added to the hospital in 1974.

In 1980, in partnership with Christffel-Blenden Mission of Germany, the hospital opened an Eye Department, which includes, besides eye treatments and cataract surgeries, comprehensive eye care for target villages and school children.

The hospital has a strong chaplain's program and has worked closely with the Global Mission program that has established more than 40 churches in the Nuzvid area.

Medical Directors (as indicated by the *Yearbook*): A. E. Coyne, 1924—1930; A. E. Clark, 1930—1932; D. W. Semmens, 1932—1937; H. G. Hebard, 1937—1938; D. W. Semmens, 1938—1942; temporarily suspended, 1942—1944; E. J. Hiscox, 1944—1945; T. R. Flaiz, 1945—1947; J. B. Oliver, 1947—1952; D. W. Smith, 1952—1953; J. B. Oliver, 1953—1958; P. S. Nelson, 1958—1962; J. B. Oliver, 1962—1967; C. A. Ninan, 1967—1972; N. S. Fernando, 1972; E. J. Hiscox, 1972—1974; K. P. George, 1974—1975; M. Jagannadha Rao, 1975—1976; E. J. Hiscox, 1976—1977; Philip Viruthan, 1978—1982; G. E. McWilliams, 1982—1984; Ronnie Gyi, 1984—1985; P. Mohan Chandrasekhar, 1986—1989; Narendra Rao, 1990; Pramod Hansdak, 1991; Ronnie Gyi, 1991— .

Gifts of the Spirit

GIFTS OF THE SPIRIT. *See* [Spiritual Gifts](#).

Gilbert and Ellice Islands

GILBERT AND ELLICE ISLANDS. *See* [Kiribati](#); [Tuvalu](#).

Gilbert and Ellice Islands Mission

GILBERT AND ELLICE ISLANDS MISSION. *See* [Kiribati](#); [Tuvalu](#); [South Pacific Division](#).

Gilbert and Ellice SDA Missionary School

GILBERT AND ELLICE SDA MISSIONARY SCHOOL. *See* [Kauma Adventist High School](#).

Gilbert, Andrew C.

GILBERT, ANDREW C. (1880—1967). Administrator and educational pioneer. He was born in Minnesota and attended Battle Creek College. Baptized at 19, he began denominational work as a colporteur in Illinois and then taught church school in Minnesota. He entered the ministry in 1902 and was ordained five years later. Shortly after his marriage to Blanche Shaw he began his 17 years of service in Canada, where he served as president of the Saskatchewan and British Columbia conferences and the West Canadian Union. He was instrumental in establishing the first academy in Saskatchewan and Rest Haven Sanitarium in British Columbia.

Because of a visual problem he transferred to west Michigan, where it was hoped he could bear a lighter load of responsibility. But his eyesight continued to fail, causing him to give up denominational work.

Gilbert, Frederick Carnes

GILBERT, FREDERICK CARNES (1867—1946). Evangelist to the Jews. Born in London, England, of Jewish parentage, he accepted the Seventh-day Adventist faith in Boston, Massachusetts, in 1889 and attended South Lancaster Academy (1890—1894). In 1896 he married Ella M. Graham. Ordained in 1898, he served in the ministry in the Atlantic Union Conference until 1911, when he joined the North American Division staff. He worked unceasingly for the conversion of Jews. In 1918 he became secretary of the Jewish Department of the General Conference, and in 1922 a field secretary. His worldwide evangelistic work took him to various places in Europe, Asia, and Central and South America.

His published works include *Messiah in His Sanctuary*, *Judaism and Christianity*, *Divine Predictions of Mrs. Ellen G. White Fulfilled*, and the autobiographical works *From Judaism to Christianity* and *Gospel Work Among the Hebrews*.

Gillis, Walter Emslie

GILLIS, WALTER EMSLIE (1874—1954). Missionary, treasurer. He was born in Canada and educated at Walla Walla College. After a short period in the ministry in British Columbia, he worked at the Pacific Press (1901—1908), for a short period at the Mexican publishing house, and briefly as educational secretary of the West Washington Conference. In 1910 he went to China, where he served as manager of the Signs of the Times Publishing House and was secretary of the China Union Mission, secretary-treasurer of the East China Mission, and treasurer of the North China Union for brief periods. In 1918 he moved to Singapore to help to establish the Malaysian Signs Press there. Upon returning to China, he was superintendent of the mission work in Shensi, and then home missionary secretary of the East China Union. From 1930 until his retirement in 1940 he was manager of the publishing house in Seoul, Korea.

Gimbie Hospital

GIMBIE HOSPITAL. A 70-bed hospital operated by the Ethiopian Union Mission and situated on the headquarters compound of the West Ethiopia Field in Gimbie, Wollega province, about 300 miles (500 kilometers) west of Addis Ababa, capital of Ethiopia. The hospital usually is staffed by two overseas physicians and four nurses. There are 98 national employees, some of whom are trained as nurses and health assistants.

Although Gimbie is only about 8 degrees north of the equator, its 6,000-foot (1,850-meter) elevation gives it a favorable climate. The town is the largest in that region, and is in the heart of the coffee-growing area of Ethiopia. Although the people are poor, they have a cash income for a few months each year. Most of the peoples of Ethiopia are of Semitic origin; however, there are a few Black tribes in the lower areas near Gimbie. The predominant religions in the country are Islam and Ethiopian Orthodox.

Before the Italian occupation Seventh-day Adventists operated a small clinic in Gimbie under the direction of an Ethiopian national, but the Italians took over the property, and while controlling it built several new buildings on it. After the war the Ethiopian government returned the property, which now had the additional buildings, to the mission. A hospital was opened by Dr. Claude Steen, Jr., in 1947. Shortly thereafter a new clinic was built to meet the increasing need.

The hospital staff supervises several clinics operated by nurses and health assistants. Many of these workers are active in evangelistic work.

Medical Directors: Claude Steen, Jr., 1947—1952; Roland K. Nielsen, 1952—1955; H. F. Sturges, 1955—1958; M. G. Anderson, 1960—1961; K. W. Saunders, 1961—1966; L. R. Zachary, 1967—1969; J. H. Friend, 1970—1972; L. N. Wright, 1972—1973; W. C. Richli, 1974—1978; Kr. Hogganvik, 1978—1981; J. Roca, 1981—1982; Silas Gomes, 1982—1984; E. Block, 1984—1985; M. Gebru, 1985—1988; A. F. Lasta, 1988—1989; H. Giebel, 1989— .

Gimbie Mission School

GIMBIE MISSION SCHOOL. *See* [Wollega Adventist Academy](#).

Gingoog Sanitarium and Hospital

GINGOOG SANITARIUM AND HOSPITAL (formerly Gingoog Community Hospital). A 30-bed secondary general hospital operated by South Philippine Union Mission in the city of Gingoog in northern Mindanao Island, Philippines. A member of Adventist Health Services-Asia (AHSA), it has a workforce of two staff physicians, three visiting physicians, five nurses, and 15 other regular workers.

On June 7, 1962, the Mindanao Sanitarium and Hospital contracted to take over the operation of the 12-bed medical clinic of Dr. Paterno Primero for seven years. In May 1969 the South Philippine Union Mission committee took an action making it a separate entity from the Mindanao Sanitarium and Hospital. It continued to operate in rented quarters until the end of May 1970, when it transferred to a 12-bed hospital unit on a lot purchased for about \$9,600. On Dec. 11, 1972, it moved to its present site.

The hospital changed its name from Gingoog Community Hospital to Gingoog Sanitarium and Hospital on Nov. 5, 1992.

Presidents: A. P. Roda, 1962—1967; W. M. Torres, 1968; G. D. Poblador, 1969—1985; J. J. Postrero, 1985— .

Ginter (Hinter), Johann F.

GINTER (HINTER), JOHANN F. (d. 1919). Minister, administrator. He was born to a German Protestant family in southern Russia at Velikoknyasheskoye, east of the Don River and north of the Caucasus. After becoming a Seventh-day Adventist, he worked as a colporteur, selling publications imported from Switzerland and America in the German colonies in Russia. At the German Union session at Friedensau, in July 1904, he was asked to transfer to the Balkan States. At Bucharest, Romania, he found a group of 16 members. He also worked in Rustchuk, Romania.

In 1907 his wife, who had been baptized in Russia 15 years earlier, died (age 34). Early in 1909, when he was compelled by the authorities to leave the country because the growth of the church was considered a threat to the prosperity of the Greek Orthodox Church, he settled in Bulgaria near the Romanian border.

In the same year, he was sent back to Russia to head the East Russian Mission. In 1910 he headed the Volga Mission. Between 1911 and 1916 he was part-time director of the Ural and Volga missions. At the end of World War I he went to southern Russia as president of the East Russian Union Conference. On Feb. 25, 1919, in Rostov-on-Don, he died of typhus in the postwar famine and epidemic.

Gitwe Adventist Secondary School

GITWE ADVENTIST SECONDARY SCHOOL (Collège Adventiste de Gitwe). A coeducational boarding school in Rwanda, offering six years of secondary training. The school is situated about 10 miles (16 kilometers) north of the town of Nyanza in the central part of Rwanda. The school is operated by a board of managers chosen from the Rwanda Union. The school is situated on a 125-acre (50-hectare) tract of land. Student enrollment has greatly increased over the years, especially from 1991. In 1993 there were approximately 650 students and 26 teachers.

The plant consists of an administration block with five offices and seven classrooms completed in 1971, a unit of nine other classrooms built in 1973, two dormitories accommodating 450 students, a dining hall seating 500, a church with a seating capacity of 800, and several homes for the administrative personnel and teachers.

The school offers scientific training, a teacher-training course, and general high school subjects that are taught according to the curriculum outlined by the Government Education Department, except for Bible. Most of the students are Rwandan, but there are also a number from neighboring Burundi. The language of instruction is French.

The present school was originally formed by the merging of two earlier schools. The Gitwe mission station was established with a primary school in 1921 by D. E. Delhove, formerly a worker in Kenya. In 1931 the school began to train teachers for the Ruanda-Urundi field, with F. M. Robinson as the first principal, who was followed by A. Matter.

Meanwhile, in 1923, in the Katanga province of the Belgian Congo, the Katanga Mission had been established near Elisabethville by A. C. LeButt, with African helpers sent from Nyasaland and Northern Rhodesia (James Malinki and Jonah Kapalasha), who already had begun to erect temporary buildings. In August 1923 W. H. Branson reported a number of African converts of some education in Elisabethville who were waiting to enter a training school at Katanga (*African Division Outlook* 21, Aug. 15, 1923, p. 1). By Dec. 28, 1924, when B. E. Schaffner arrived to take charge of the school, there were 40 students in school preparing to go out as teachers and evangelists. W. R. Vail was in charge of this school from 1931 to 1935. Beginning in 1931, it appeared in the *Statistical Report* as the Séminaire Adventiste du Congo.

Realizing that there were more students in Rwanda than in Zaire, the leaders transferred the seminary from Katanga to Gitwe in 1934. The school, however, served the three countries under Belgian colonial rule under the name Adventist Seminary of the Belgian Congo and Ruanda-Urundi. An American missionary named R. L. Jones acted as director of both the school and the mission field from 1934 until 1940. During this time two years of teacher training were established. The first graduation was held in 1936.

From this time on, those who finished their schooling were used in the countries bordering Rwanda as teacher-evangelists. The missionary work was greatly extended throughout Rwanda under the direction of Jones. During the 1940s many students were able to finish

the three years of post-primary teacher training. To achieve this goal, the school had to function in the summer.

Much of the time principals of the college served also as directors of the Gitwe Mission, which had a large district and many schools to administer. As a result the actual operation of the training school fell to a large extent upon the headmasters, among whom were W. R. Vail, P. Howe, and E. L. Tarr.

The separation of the school and the mission took place in 1947. This action permitted principals to devote themselves solely to school affairs.

In 1963 A. L. Hands initiated a two-year vernacular ministerial course that A. M. Long took over in 1968, teaching in French. This was discontinued in 1981.

In 1966, under the leadership of M. Graham, a full secondary level consisting of a three-year general course and a scientific section was initiated and completed by the first graduates in 1972. During this six-year period the seminary status was changed into that of an academy, the program outlined by the government was followed, and most of the above-mentioned facilities were finished. However, the diplomas offered to Gitwe graduates were not officially recognized. State recognition occurred in 1976, with retroactive effect from the year before.

In 1981, with the implementation of government education reform, the scientific section and the teacher training course were extended to six years.

Principals: R. L. Jones, 1935—1940; K. F. Ambs, 1941—1942; A. Matter, 1942—1943; K. F. Ambs, 1943—1946; P. S. Marsa, 1946—1948; E. I. Edstrom, 1948—1955; L. C. Robinson, 1955—1957; B. P. Wendell, 1957—1959; M. J. Church, 1959—1962; A. G. Roth, 1963—1965; A. L. Hands (acting), 1965; M. Graham, 1965—1972; R. Davidian, 1972—1973; A. Raitt, 1973—1974; R. D. Jordan, 1974—1978; C. Rochat, 1978—1979; P. Ramseier, 1980—1981; D. Vanderwerff, 1981—1984; S. Niyibizi, 1984—1985; A. Nzahumunyurwa, 1985—1989; S. Maniraguha, 1989—1990; M. Mugemana, 1990—1991; M. Pollin, 1991— .

Gjording, John Godfred

GJORDING, JOHN GODFRED (1890—1954). Missionary to China, minister, and administrator. He was born in a family of Danish Mormons who soon after his birth migrated to Utah in the United States, where they all joined the Seventh-day Adventist Church. After training at Union College and at Hutchinson Theological Seminary, he went to China in 1915. There he helped to organize SDA work in Manchuria, serving as home missionary secretary, field missionary secretary, and secretary-treasurer (1915—1918). Later he was in charge of the financial and then of the overall management of the Signs of the Times Publishing House in Shanghai (1918—1921). Still later he was director of the East China Union Mission (1922—1928). From China he went to superintend the Malayan Union Mission (1929—1937), and concluded his service by pastoring churches in the Northern California, Florida, Tennessee, Washington, and Oregon conferences.

Gleaner

GLEANER. See [Atlantic Union Gleaner](#); [North Pacific Union Gleaner](#).

Glendale Adventist Academy

GLENDALE ADVENTIST ACADEMY. A coeducational day school on the senior high school level (with associated K-9 school) at 700 Kimlin Drive, Glendale, California, serving a constituency of 18 churches under the direction of the Southern California Conference and the Pacific Union Conference. It is accredited by the SDA Board of Regents (1936), the University of California (1947), and the Western Association of Schools and Colleges (1992). During 1992—1993 the enrollment in grades 9—12 was 282.

The forerunner of Glendale Adventist Academy was the one-room Glendale church school with 15 pupils, opened in 1907 in the basement of the gymnasium of the old Glendale Sanitarium on Isabel Street, Glendale. Mrs. B. B. Davis was its first teacher.

In 1908—1909 a one-room building was erected across the street at a cost of \$500, and painted green. The next year the green building was moved across the street onto the sanitarium grounds, and enlarged to two rooms. In 1911—1912 grade 9 was added.

In 1916 a new three-room building was erected one block north on the east side of Isabel Street at 234 North Isabel Street, and grade 10 was added; then in 1920 grade 11.

In 1921—1922 the school became a regular 12-grade school, and was named Glendale Academy. Max Hill was its first principal. In that year the school published its first school bulletin, entitled *Glendale Annual Announcement*, and the first annual, *The Stepping Stone*; it also graduated its first class, of five members. By 1922—1923 it became urgent to find a new site for the Glendale Academy, with ample room for growth. Yet the church had no funds, and the conference was trying to solve the problem of replacing San Fernando Academy.

When about 40 acres (15 hectares) of land in Sycamore Canyon became available for \$37,000, with a required down payment of \$10,000, 10 lay members who were interested in the future of the academy, and were willing to take a risk, negotiated a loan by each signing a personal note for \$1,000 and thus made the down payment. Then they had the property surveyed for subdividing. The sale of part of the property paid for the development and left 18 acres (seven hectares) higher up, which provided a school site free of debt, although no profit was made on the venture. W. Byron Dart and his workers erected the present building.

In the fall of 1923 Glendale Academy opened on the new site, with Dan Ochs serving as principal. The old green building was moved to the new campus, to serve as the woodwork shop (until 1941), and the grade school building from Isabel Street served as the grade school (until 1945). In 1924 the name was changed to the Glendale Union Academy. In that year the printshop was built, and in 1928—1929 a new two-room building for the seventh and eighth grades. A building to provide the gymnasium, the vocational arts rooms, and the band room was erected in 1941, and a new 10-room grade school in 1945. Then the building that had housed the seventh and eighth grades was moved and enlarged to provide a cafeteria for all grades. The library building, which serves also as the study hall, was built in 1955. During the summer of 1962 a four-classroom building was added to the elementary section.

The year 1967 saw the completion of a shower and locker room facility to meet the needs of grades 7—12. In 1962 the academy began the development of a new campus master plan, which called for the replacement of the original academy building built in 1922. Two new secondary buildings completed in 1971 provide classroom facilities for most of the academic content areas. The remodeling of the library facility into a media center was completed in 1974. In addition, the academy owns seven faculty and staff cottages acquired from 1950 to 1988.

In the period from 1907 to 1992, the one-teacher church school with 15 pupils grew to an enrollment of 489 in grades K-8, and 282 in grades 9—12; and from one teacher to a teaching staff of 21 in grades K-8, and 20 in grades 9—12.

In 1965 “Union” was dropped from the school name.

Academy Principals: Max Hill, 1921—1922; Dan Ochs, 1922—1927; W. L. Avery, 1927—1928; Lee R. Marsh, 1928—1936; John Young, 1936—1938; C. D. Striplin, 1938—1942; J. Alfred Simonsen, 1942—1947; N. L. Parker, 1947—1957; Charles E. Watkins, 1957—1977; Edward Boyatt, 1977—1980; Kenneth Phillips, 1980—1982; Kenneth von Hof, 1982—1984; Frank Skoretz, 1984—1986; Michael Conner, 1986—1988; Douglas Ammon, 1988—1991; Harold Hampton, 1991— .

Glendale Adventist Medical Center

GLENDALE ADVENTIST MEDICAL CENTER. A 464-bed general hospital and medical center with a medical staff of 500 physicians and more than 2,000 employees, situated on a 32-acre (13-hectare) tract in Glendale, California. It is the largest hospital in Adventist Health System/West. The medical center provides care for 15,000 admissions, 27,000 emergency room visits, and 30,000 home health visits each year. The medical center provides medical education through residency programs in family practice and obstetrics/gynecology and through clinical facilities for several college and university schools of nursing. It is accredited by the Joint Commission for the Accreditation of Health Care Organizations and the Commission on the Accreditation of Rehabilitation Facilities, and is a member of the Hospital Council of Southern California and the California Association of Hospitals and Health Systems.

Specialized centers of excellence include Behavioral Medicine, Cancer Services, Cardiac Services, Outpatient Services, Rehabilitative Medicine, and Women's Services. Through an affiliation with Loma Linda University Medical Center, Glendale Adventist's Center for Cancer Services provides patients access to the areas most powerful linear accelerator, the world's first proton beam accelerator, and other advanced technologies.

Glendale Adventist provides ongoing community outreach programs, including the Health Match physician referral and health education phone line; PhoneFriend, which provides support for latchkey children; ASSIST, which provides transportation, meal and grocery delivery, and other support services on a short-term urgent basis; the GAMC Thrift Shop; Top Dog, a pet therapy program for patients; KidPrint, which provides fingerprint and photo identification for children; and many free and low-cost community education classes.

Glendale Adventist Medical Center was established in August 1905 as Glendale Sanitarium. Early in 1904, under the direction of Ellen White, John Burden and a group of Adventist leaders began to search for a suitable location for a medical institution in southern California. One of two properties under consideration was the Glendale Hotel. This building of 75 rooms, situated eight miles (13 kilometers) north of Los Angeles in the country settlement of Glendale (population 500), had been built for about \$60,000 during the California boom of 1880, but had been closed by the subsequent depression before hotel operation was begun. For a time the building was used by an Episcopal girls' school, and later by the Glendale High School. When the Seventh-day Adventist group explained to the owner, L. C. Brand, the purpose of their proposed institution, he reduced the price from \$20,000 to \$12,500. Accepting this as a sign of divine direction, they made the purchase.

Under the direction of the sanitarium's first medical superintendent, Dr. Abbie Winegar Simpson; the head nurse, Lenora Lacey; and the business manager, J. A. Burden, the hotel was converted into a health center. The sanitarium facilities were meager and equipment and methods primitive, but patients came from far and near. Following treatment, many patients who planned to settle in the area stayed on, making the sanitarium their temporary

abode as they looked for a home. Civic organizations convened for meetings and banquets in the sanitarium's dining room, making it a hub of early community life.

A School of Nursing was established in 1905 under the direction of Lenora Lacey. It graduated two students in 1906 and five in 1907. Instrumental in the accreditation of the school in 1911 was the business manager, Harmon W. Lindsay.

Bed capacity was increased to 100 in 1917, and in 1920 a new one-story hospital on an adjacent piece of land provided facilities for medical, maternity, and surgical patients. By 1922, having become more than a treatment center, the institution was named the Glendale Sanitarium and Hospital. In order to serve more patients and to accommodate more complex functions, additional personnel, facilities, and equipment were required, and it became apparent to the conference committee that new quarters would be essential for expansion in a community already grown to 30,000.

Under the direction of Dr. H. G. Westphal, medical superintendent, and C. E. Kimlin, business manager, the second major step was taken in the development of this institution. The downtown sanitarium was sold, and a 30-acre (12-hectare) hill was purchased far out of town, situated between the San Rafael foothills and the Sierra Madres, and surrounded by unimproved land and apricot groves. On the crest a modern five-story building of fireproof construction was erected.

Advertised as offering the famous "Battle Creek treatment," the sanitarium was filled to capacity with advance reservations. Emphasis was placed upon the use of physical therapy, proper diet, and a balance of rest and exercise to restore the body to normal functioning. Available also were modern clinical and metabolic laboratories, operating rooms, X-ray, dental, and eye, ear, nose, and throat facilities, and two large hydrotherapy departments.

The third phase in the development of this institution into a major medical center came in 1955, on the fiftieth anniversary of its founding. An adjoining five-story 125-bed addition was completed. This provided 10 operating room suites, plus maternity, pediatric, and emergency facilities.

In 1961 the hospital entered its fourth phase of development—the construction of a 60-bed mental health center at the east end of the main hospital (opened in July 1963) and a physical medicine and rehabilitation center, with accommodations for 24 bed patients, on the north side. Funds were provided by the community and the institution.

Jan. 1, 1966, Glendale Sanitarium and Hospital officially became Glendale Adventist Hospital. It was the first Seventh-day Adventist institution to use the name "Adventist" in the title to indicate religious affiliation. "Sanitarium" was dropped because the hospital no longer had sanitarium-type beds.

The last nursing class graduated in 1967, and the hospital became the extended campus of Pacific Union College School of Nursing. The Glendale school graduated a total of 1,282 nurses.

The fifth phase of development began with the opening of the diagnostic and treatment center in December 1969. The \$3.5 million center housed the clinic, radiology, pathology, pharmacy, and other treatment services. In January 1972 a new critical care center accepted its first patients. Located atop a multilevel parking structure, this addition brought the bed capacity to 452. The next development was a surgery expansion unit, with intensive care and data processing center, opening in October 1972.

The name was changed for the fourth time to Glendale Adventist Medical Center in May 1974. Civic advisory board chair Walter Stolrow explained the change. “The addition of services and educational programs has turned the former ‘sanitarium’ into a comprehensive medical center.”

Construction began in November 1974 on the \$24 million replacement for the 52-year-old main building housing 163 medical beds, dietary services, library, administration offices, and other departments. In 1993 the hospital opened the newly constructed Physician’s Medical Terrace, a 70,000-square-foot (6,500-square-meter) medical office building, and a 400-space parking garage that provides medical offices with a direct link to the hospital.

Administrators: J. A. Burden, 1905—1907; J. J. Wessels, 1907—1909; W. Ray Simpson, 1909—1910; Harmon W. Lindsay, 1910—1914; V. H. Lucas, 1914—1924; J. A. Burden, 1924; E. G. Fulton, 1924—1932; C. E. Kimlin, 1932—1934; M. C. Lysinger, 1934; J. Howarth, 1934—1936; L. V. Clark, 1936—1940; E. G. Fulton, 1940; H. B. Thomas, 1940—1947; G. B. Nelson, 1947—1959; E. J. Rembolt, 1960—1973; L. W. Roth, 1973—1984; Bob Scott, 1984—1987; M. H. Jackson, 1987—1992; R. G. Carmen, 1992— .

Glenn, William Newton

GLENN, WILLIAM NEWTON (1837—1906). Publishing administrator and editor. He was born and educated in Pennsylvania, but while quite young went to the frontier territories of Kansas and Nebraska, where he kept a general store and learned the printing trade. During the Civil War he joined the Union Army and was stationed in California. After his release he joined the Baptist Church and went into newspaper work in Stockton, working on the *Independent* and the *Herald*. Poor health required a period of rest, during which he learned about Seventh-day Adventist beliefs, and he and his wife became members of the church in 1875. In 1876 he joined the staff of the Pacific Press at Oakland, California, and remained there for 30 years until his death, acting successively as proofreader, head of the typeroom, manager, and editor. His name was listed among those on the first editorial committee of *Our Little Friend* from 1890 to 1893 and as its editor from 1893 to 1901. For some years he was assistant editor of the *Signs of the Times* (1900—1906). He was chair of the editorial committees of the Apples of Gold Library and the Bible Students' Library (two series of pocket-sized monthly leaflets on gospel themes) and the Sentinel Library (a series of pamphlets on religious liberty issues). His articles on religious liberty appeared also in nondenominational magazines. He authored several tracts and a book, *Things Foretold*.

Global Mission

GLOBAL MISSION. An initiative to place, before the year 2000, a Seventh-day Adventist presence in every one of 5,234 population segments of 1 million constituting the world's population at the time of the General Conference session in 1990; also to foster growth in areas with established work, reaching unentered municipalities and ethnic and language groups. The idea was launched by N. C. Wilson at the Annual Council held in 1986 at Rio de Janeiro, Brazil, and developed by a committee with world representation for adoption at the 1989 Annual Council and the 1990 session. R. J. Kloosterhuis and C. R. Taylor assisted in the planning stages. M. L. Ryan was called to lead in the implementation, and H. L. Butler to assist in the development of funds through donations.

Because the major challenges lie in the Islamic, Hindu, and Buddhist populations of Asia and North Africa, study is needed to define approach and content, to unlock doors long closed to the gospel. For this purpose B. Schantz, J. Skariah, and C. Maberly were asked to direct study institutes to develop and test strategies for these three main bodies of religiously inclined people. The Center for International Relations was set up to facilitate placement of SDA lay professional people in government or business positions in countries in which the traditional type of missionary cannot obtain entry. The Global Mission Data Book, with input from all levels of organization, provided the point of departure, identifying location and numbers of Seventh-day Adventists in the world, and the 2,300 population segments of 1 million with no SDA members. More than 500 of these segments were involved in some kind of Global Mission activity by mid-1993.

As a secondary objective, the growth of the church in the four divisions with no unentered segments of 1 million is exemplified in the South American Division's targeting the 4,176 unentered municipalities in its territory. Unentered ethnolinguistic and socioeconomic "people groups" are also vivid examples of outreach encompassed under the name of Global Mission. More than 12,000 such targets had been selected and more than 4,000 of them had been entered as part of the program by mid-1993.

Gnutzmann, Lucinda Hermann

GNUTZMANN, LUCINDA HERMANN (1900—1988). Educator, missionary. Born in Rio Grande do Sul, Brazil, she was baptized in 1922 and attended Brazil College. In 1926 she married Joao Gnutzmann, and two years later they were called to work in Africa, the first Brazilian missionaries on that continent. Lucinda later pioneered a school at her birthplace.

Go: The Journal for Adventist Laymen

GO: THE JOURNAL FOR ADVENTIST LAYMEN (July 1951—1971; monthly; RH since 1954; August 1965, circulation 14,511; files in AU, AUC, CoUC, LLU, LSC, UC). Formerly the official organ of the General Conference Home Missionary Department (published by Southern Publishing Association to March 1954), promoting its activities and containing articles and illustrations on successful lay soul-winning methods and other features of Christian service. This journal was authorized by the 1950 Autumn Council to replace the eight pages in *Church Officers' Gazette* formerly used by the Home Missionary Department for the weekly and monthly home missionary programs, the general department promotion, and the material formerly published in the *Lay Preacher* and the *Dorcas Letter*.

Editors: Adlai Albert Esteb, 1951—1970; L. A. Shipowick, 1970—1971. See [Adventist Layman](#).

Goa

GOA. *See* [India](#).

God

GOD. The statement concerning the Deity in the Seventh-day Adventist summary of fundamental beliefs (*see* [Doctrinal Statements, SDA](#)) reads as follows: “There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. ([Deut. 6:4](#); [Matt. 28:19](#); [2 Cor. 13:14](#); [Eph. 4:4—6](#); [1 Peter 1:2](#); [1 Tim. 1:17](#); [Rev. 14:7](#).)”

“God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son” ([Ed 132](#)). He is not an abstract idea or ideal that has existence only in the human mind. He is the reality to whom the idea and the ideal point.

Long ago the question was asked of Job, “Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” ([Job 11:7](#)). Finite wisdom and ingenuity are inadequate to comprehend an infinite God. Only to the extent that He reveals and self-authenticates Himself can we know Him. But we can properly say that we “know” Him in the incarnate Christ, for “God was in Christ” ([2 Cor. 5:19](#)), the Eternal Word made flesh.

One of the basic character traits of God is love, in the ultimate NT sense of the Greek word *agapē*, or infinite care and concern for the happiness and well-being of created beings. The supreme demonstration of this love is seen in the mission of God the Son to this world ([John 3:16](#)). God’s love is not static, nor is it in any way influenced adversely by the reaction of created beings to it. When God loves He is being Himself, for “God is love” ([1 John 4:8](#)).

God is self-existent. All other life is from Him, as a gift. No creature has life apart from Him. It is in Him that “we live, and move, and have our being” ([Acts 17:28](#)). He gives all, and can receive nothing that He has not first given.

God is immutable. He never changes, or differs from Himself. He is perfect. He is not subject to changing moods or attitudes. His affection is constant, His love is sure. He is not coaxed into action. “I am the Lord, I change not” ([Mal. 3:6](#)).

God is omniscient. His knowledge is complete and perfect. It is impossible for Him to add to His knowledge, inasmuch as all knowledge originated with Him. He knows what was, what is, and what will be.

God is omnipresent. “The eyes of the Lord are in every place, beholding the evil and the good” ([Prov. 15:3](#)). There is no place to which a person can flee to escape from God’s presence. God is ever near. See [Ps. 139](#).

God is omnipotent. “Power belongeth unto God” ([Ps. 62:11](#)). He is sovereign ruler over all. His power is absolute and infinite. Nevertheless, God has bestowed upon created beings the power of choice with respect to their own destiny. God’s infinite power, ever controlled by His infinite love and wisdom, is never used for selfish ends. His power is fully revealed in the change that takes place in the hearts and lives of individuals, transforming them from sinners into saints.

God is faithful. God cannot be unfaithful, because He is immutable. “Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him” ([Deut. 7:9](#)). He cannot cease to be what He is, and He is always consistent with Himself. Human beings become unfaithful as a result of selfish desire, fear, weakness, or loss of concern. But these traits are alien to the divine character.

God is holy. In being holy, God does not conform to a standard, for He is that standard. “Be ye holy; for I am holy” ([1 Peter 1:16](#)). The holiness that God demands of created beings is not the absolute holiness of Deity, which God Himself alone possesses. It is a relative holiness that He waits to impart to His creatures in their preparation for heaven. God alone can be absolutely holy, for He alone has an infinite comprehension of absolute perfection of character. “I am God, and not man; the Holy One” ([Hosea 11:9](#)).

The holiness that God expects of created beings is commensurate with what He has revealed to them and with their capacity to comprehend what has been revealed. Furthermore, divine grace provides that in Christ the sincere, repentant sinner may have access to the perfect holiness of Christ and to divine power that will enable him or her to overcome imperfections of character. *See* [Christology](#); [Holy Spirit](#).

Godhead

GODHEAD. *See* [God](#).

Gog and Magog

GOG AND MAGOG. *See* [Revelation, Interpretation of](#).

Gold Coast

GOLD COAST. *See* [Ghana](#).

Golden Gate Academy

GOLDEN GATE ACADEMY. A coeducational day school instructing in grades 1—12 and serving the eastern Bay Area, operated by the Northern California Conference on a wooded 15-acre (six-hectare) site in the East Oakland hills (3800 Mountain Boulevard, Oakland, California). The school is accredited by the SDA Board of Regents, the University of California, and the Western Association of Schools.

The school opened in 1923 under the direction of A. C. Nelson and a staff of nine teachers, in a former public school unit in Berkeley, purchased by the Northern California Conference. The main building contained classrooms, offices, a cafeteria, and a library. In addition, there was a chapel and a two-story industrial building. Principal Nelson's administration (1923—1929) saw the growth of graduating classes from six to 16, the establishment of a printing press, and the adoption of girls' uniforms of blue skirts and white middie blouses with blue collars (the girls' uniform was abolished in 1944).

By 1929 all debts were paid, and despite increased financial problems during the Depression, by 1932 Golden Gate Academy had been accredited by the University of California. By 1937 the library contained 5,000 volumes, an increase of 2,000 since 1929. The year 1938 set a new record, with 23 students in the graduating class. During the next few years students led in campaigns for a new gymnasium, the paving of the schoolyard, and the addition of a new stove to the cafeteria (which, in 1940, advertised a "very simple yet nourishing meal for 11 cents"). In 1941 the yearbook, *Anchor*, was launched. The present *Golden Cable* was begun in 1948, after several short-lived school newspapers. Because of the exigencies brought on by World War II, beginning in 1942 every student was expected to take medical cadet training. The 1946 *Anchor* listed 87 former students who had served in the armed forces, including three who had given their lives.

To meet the needs of the growing school, the present site in Oakland was purchased in 1946. The new academy buildings were under construction in the fall of 1948 and opened in 1949. Students showed their enthusiasm by fund-raising activities. The academy section consisted of six classrooms (enlarged to eight in the 1950s), library, and administrative offices; a separate elementary section contained six classrooms (enlarged to eight in the 1950s). Another two-story building provided a gymnasium, cafeteria, shop, and temporary chapel for both academy and elementary use.

From 1950 to 1952 finishing work was continued on several buildings. Landscaping was undertaken, and a home was built for the principal. In 1963 two additional faculty homes were purchased and moved onto the campus, and the printshop was expanded. In 1965 a new chapel was completed. The Goldenaires, a choral group, and the present academy band were organized in 1954. Plans to improve the plant began in 1973, with each constituent church and the Northern California Conference joining their resources to repave the parking lot, reroof the gymnasium, replace gutters and downspouts, plan and install effective drainage, replace ceilings in 16 classrooms and the library, and make general improvements. The 1992—1993 enrollment was 34 in the academy and 130 in the

elementary school. The faculty numbered seven for the academy and six for the elementary school; the staff numbered four.

Principals: A. C. Nelson, 1923—1929; Gerald E. Miles, 1929—1932; K. R. Rasmussen, 1932—1937; R. B. Prout, 1937—1938; W. O. Baldwin, 1938—1942; E. J. Henning, 1942—1943; W. B. Amundsen, 1943—1948; P. G. Wipperman, 1948—1949; P. G. Wipperman and J. D. Hardt, 1949—1950; S. W. Johnson, 1950—1952; F. D. Fisher, 1952—1956; D. M. Warren, 1956—1960; Walter Comm, 1960—1962; W. P. Thurber, 1962—1964; Paul Plummer, 1964—1967; James Costa, 1967—1970; Darryl Comstock, 1970—1972; C. C. Blackburn, 1972—1976; William Wright, Jr., 1976—1979; C. C. Blackburn, 1979—1980; Pennie Lister, 1980—1984; Ronald Williams, 1984—1987; Birdie Williams, 1987—1992; Joyce Lee, 1992— .

Gontar, A. E.

GONTAR, A. E. (c. 1857—1933). One of the early Russian Seventh-day Adventists and a pioneer of the Advent message among his people, first as a colporteur, later as a minister. Beginning in 1893 he served as church elder in various churches in the Ukraine. In 1907 he worked in Kiev, the capital of the Ukraine. On a number of occasions he was arrested for his activities and sentenced to prison. From 1907 to 1911 he worked in the East Russian Mission and afterward, until World War I, in the Little Russian Mission. He spent the war years in exile in Siberia, as did a number of other SDA preachers. After the revolution he worked in the East Ukrainian Conference. About 1924 he retired and settled in the city of Melitopol in southern Russia, where he served the local church. On May 13, 1933, four days before his death, he preached his last sermon to the church. Returning home on May 17, he called the brethren and his family to his bedside and admonished them to remain true to the Bible truth and to continue to show sinners the way to Christ.

Gonzalez, Gonzalo

GONZALEZ, GONZALO (1909—1957). Blind minister in Costa Rica; one of the first Costa Ricans ordained to the Seventh-day Adventist ministry. He was a carpenter before he lost his sight in an accident. While in deep discouragement over his affliction, even to the point of attempting suicide, he was invited by an SDA friend to attend meetings at the friend's church, which he joined in 1933. In order to support his family he began to sell *El Centinela* (an evangelistic journal in Spanish). Later, moved by a zeal to spread SDA teachings, he worked as a Bible instructor, memorizing the texts of his studies. In 1952 he was ordained, and until his death he pastored churches in Costa Rica.

Good Health

GOOD HEALTH (1866—1953; 1866—1878, as *Health Reformer*; 1912—1914, as *Good Health Magazine*; monthly; Good Health Publishing Co., Battle Creek, Michigan). The first Seventh-day Adventist-sponsored popular journal devoted to health education. It was lost to the denomination with the separation of Dr. J. H. Kellogg from the church. It was last listed in the Yearbook in 1906.

Editors: H. S. Lay, 1866—1868; editorial committee, 1868—1871; James White, 1871—1874; J. H. Kellogg, 1874—1906.

Good Health Association (Scotland) Limited

GOOD HEALTH ASSOCIATION (SCOTLAND) LIMITED. *See* [Roundelwood](#).

Good Hope Clinic

GOOD HOPE CLINIC. *See* [Miraflores Adventist Clinic](#).

Good Hope Conference

GOOD HOPE CONFERENCE. *See* [South Africa, Republic of](#).

Good Hope High School

GOOD HOPE HIGH SCHOOL. A coeducational day and boarding school on the high school level, operated by the Good Hope Conference to meet the educational needs of the Good Hope Conference constituency. It is situated on a 139-acre (55-hectare) tract of land at Kuils River, about 15 miles (25 kilometers) from Cape Town. In 1974, when it was a junior college, there was an enrollment of 192 in the primary school, 235 in the high school, and 20 in the college, with a teaching staff of 25.

Good Hope College developed from a church school opened in 1929 at the Salt River church, with Adeline V. Sutherland as principal. The school was moved in 1930 to a newly purchased six-acre (2.5-hectare) farm at Athlone, Cape, and became a training school. During the following 30 years it developed into a full high school, which also offered theological and normal training. By 1932 secondary work was being offered, and college work in 1956. During the years the school has provided many workers for the Good Hope Conference. When the campus lost its rural character, a new tract of 169 acres (70 hectares) was bought at Kuils River. In 1963 the high school and college departments moved to the new site, leaving on the campus a seven-grade elementary school. In that year there was an enrollment of 86 in the high school and two in the college, with a teaching staff of 11.

In 1963 the physical plant consisted of a two-story dormitory for 40 students, a dining room and kitchen unit, a small laundry, and the first section of the administration building. Students worked at raising vegetables, flowers, fruit, and chickens, and cared for a herd of Jersey cows. In 1965 the second section of the administration building was completed, providing accommodation for the high school teaching program, and in 1969 the Cyril Bender Hall was opened to provide a library and classrooms for the college teaching. Other developments have included the erection of a school hall seating 1,800 in 1970, a science block in 1972, and a men's industrial unit in 1974. In 1969 the young women transferred from the old dormitory, in which both sexes had been accommodated, to a new two-story building of their own, thus increasing the overall dormitory accommodation by a further 40 students.

Most students commute by train or bus from all parts of the Cape Peninsula. High school students sit for public examinations on completing grade 12. In 1992 a new swimming pool was opened. In 1993 the enrollment was 197 in the high school, with 67 living in the dormitory. There were 16 teachers, four administrative assistants, and six on the support staff.

Principals: Adeline V. Sutherland, 1930—1932; R. A. Buckley, 1933—1934; P. H. Mantell, 1935—1940; W. H. Hayter, 1941—1943; G. S. Glass, 1944—1947; O. B. Hanson, 1948—1952; D. M. Swaine, 1953; C. C. Marais, 1954—1960; G.J.E. Coetzee, 1961—1964; A. J. Raitt, 1965—1972; W. A. Hurlow, 1973—1976; B. H. Parkerson, 1976—1977; Mrs. L. R. Peterson, 1978—1982; B. H. Parkerson, 1983—1989; P. P. Plaatjes, 1990— .

Good Samaritan

GOOD SAMARITAN. *See* [Systematic Benevolence](#).

Good Samaritan Clinic

GOOD SAMARITAN CLINIC. *See* [Brazil](#).

Goodrich, Hiram Carleton

GOODRICH, HIRAM CARLETON (1849—1933). Missionary to Central America. He was the son of a Baptist minister, and was instructed in Seventh-day Adventist beliefs in the home of his future wife. He was baptized in 1870. He attended Battle Creek College in 1873, married Anna Elizabeth Hafer in 1874, and in 1887 began his service for the church as tract and missionary director in Michigan. In 1892 he was licensed to preach, and in 1894 was ordained to the ministry. In 1900 he went to Central America as superintendent of the Central American Mission, with headquarters in the Bay Islands. From 1902 to 1907 he was in charge of work in Spanish and British Honduras, and from 1907 until 1914 he was president of West Caribbean Conference. When he became too old to carry the responsibilities of executive work, he settled on the Isle of Pines and carried on missionary work until 1929, when he retired to Nashville, Tennessee.

Gopalganj Boys' School

GOPALGANJ BOYS' SCHOOL. *See* [Kellogg-Mookerjee Memorial Seminary](#).

Gopalganj Hospital

GOPALGANJ HOSPITAL. A former medical institution of the Bangladesh Union Section at Gopalganj, in the Delta of the Ganges River. Dispensary work operated by evangelists and national nurses began in 1905 or 1906 and continued to 1929 when a physician, C. F. Schilling, took charge of the work. Two years later he moved the medical work to Jalirpar, 19 miles (30 kilometers) away. He was succeeded by H. G. Hebard, followed by J. Johannes, who moved the work back to Gopalganj in 1939 and built a 20-bed hospital there. Because of the war, in 1942 the hospital was closed and the dispensary was cared for by a national staff (among them S. N. Arinda, C. R. Bol, and A. C. Bol).

A woman physician, M. R. Young, repaired and reequipped the hospital during 1961 and 1962. The dispensary work was continued into 1963 by Harold Googe. Then L. N. Powrie continued until the arrival of another woman physician, F. P. Noecker, in December 1967. This period saw improvements in buildings and equipment and a limited medical launch work started with the 39-foot (12-meter) M.L. *Adventist*, which was ready for service in 1965. After 10 months Noecker's work was cut short by illness. Powrie continued the dispensary with the assistance of a national staff until another physician, J. Van Blaricum, arrived in 1970. He served one year, improving the hospital facility and rebuilding its reputation. Because of unsettled conditions during the independence movement of 1971, the hospital was again closed, but the dispensary was continued by Powrie and then maintained by the national staff until the arrival of a Filipino physician, F. D. Solivio, who revitalized the hospital early in 1973. He was soon joined by another physician, A. Osario. The nursing staff was augmented by Bengali nurses from Karachi early in 1974.

Because of rapid development, it was decided to expand the facility to 50 beds. As a first stage in this plan a 30-bed wing was completed in 1974. Because the medical launch work could not be maintained, the M.L. *Adventist* was sold in 1973, and in its place three village dispensaries were in operation.

The hospital averaged an almost 100 percent bed occupancy. Up to 150 patients were seen in the outpatient clinic daily. The hospital provided the best medical and surgical facilities for more than 3 million people living within a 50-mile (80-kilometer) radius. It was closed in the mid-1980s.

Gordon Hospital

GORDON HOSPITAL. A 65-bed health-care facility in Calhoun, Georgia, operated by Adventist Health System/Sunbelt Health Care Corporation, Orlando, Florida.

After World War I, Gordon County had one physician, Zebulon V. Johnston. Wilbur D. Hall joined him in 1935, and within months they opened a small hospital, which they shared with a drugstore and the Atlanta Gas Company. Patients were transported by a hand-operated elevator between the operating room on the second floor and patient rooms on the third floor. Office visits were \$1, home visits \$3, a bed in the ward—including everything from meals to medicines—was \$3, and a private room \$5.

A new county hospital was built in 1953. It was replaced in 1979 by the present 65-bed facility on Red Bud Road. In 1981 Adventist Health System/Sunbelt Health Care Corporation entered into a lease/purchase contract with Gordon County to operate the hospital. It exercised its purchase option in 1993.

The medical staff of 45 represents a wide range of specialties. The hospital provides such sophisticated services as computerized tomography (CT) scanning, lithotripsy, cardiac catheterization, and magnetic resonance imaging (MRI).

The Gordon Hospital Foundation Board established a \$125,000 scholarship fund in 1990 for students pursuing nursing and allied health careers. By 1993 it had awarded 17 scholarships.

Presidents: Lawrence Payne, 1981—1986; Robert Trimble, 1986—1989; Dennis Kiley, 1989— .

Gorle, Ruth Thomas

GORLE, RUTH THOMAS (1899—1971). Educator. Born in Rhodesia of pioneer stock, she learned the Ndebele language while young and became well acquainted with the customs of the local people. This was to stand her in good stead in later years.

In 1924 she was married to Robert Vaughan Gorle, and the young couple moved to Salisbury. Through the efforts of a student colporteur, Ernest Marter, and an evangelist, Arthur Ingle, Ruth and her husband accepted the Seventh-day Adventist truth and became charter members of the Salisbury church. Immediately they began to press for a church school, and for a while the Gorles paid the teacher's salary themselves.

Widowed in 1937, Ruth took her family of three young children to Helderberg College, where she worked her way through school and thus obtained the professional training needed to support the family. After receiving a master's degree she taught in the English Department of the college and served as librarian for eight years. In 1957 she accepted a call to Solusi College, where she was responsible for laying the foundation for the college program.

For more than 30 years Ruth was closely connected with the college training program in the Trans-Africa Division, and the majority of the national workers of the division passed either through her classroom or under her sphere of influence.

Goshen Adventist Secondary School

GOSHEN ADVENTIST SECONDARY SCHOOL (Sekolah Menengah Advent Goshen). A coeducation boarding school operated by the Sabah Mission. It is located about 100 miles (160 kilometers) north of Kota Kinabalu, the capital of Sabah, Malaysia. As a result of the pioneering work of J. T. Pohan and the northward “migration” of Adventists led by Salag Gaban from mid-Sabah to the Marudu Bay area, the number of church members mushroomed at the newly named village of Goshen (after the biblical Israelite province in Egypt) in the early 1950s. The need arose for the opening of the one-teacher Goshen Church School in 1952, with Mandatang Gaban as its first teacher.

In 1969 the name Goshen Adventist Secondary School was adopted when it began offering lower secondary classes. It produced its first form 3 (Lower Certificate of Education) graduates in 1971. In 1980 it was upgraded to offer form 4 classes and by the following year produced its first form 5 graduates. In 1992 the school was upgraded again to offer form 6 classes, thus becoming a full-fledged high school, preparing matriculation students for university candidacy, while at the same time operating kindergarten and elementary sections under the same administration. The total enrollment in 1993 was 350.

Goshen started with the English medium of instruction but had to switch to the Bahasa Malaysia medium in 1976. It remains a church school today by virtue of the fact that its students are comprised predominantly of Seventh-day Adventist members and children of church members. About one fourth of the present workers and teachers of the Sabah Mission are graduates or former students of the school.

Principals: Mandatang Gaban, 1952—1955; Leopold Peter, 1956—1958; G. Y. Dizon, 1959—1965; Mary Mun, 1966—1967; Joseph Thia, 1969—1971; Miun Lundoh, 1972—1975; Nelton Bingku, 1976—1981; James Lai, 1982—1984; Nelton Bingku, 1985—1991; Daniel Bagah, 1992— .

Gospel Herald [1]

GOSPEL HERALD [1] (1898—1903; monthly, at first irregular, afterward weekly; Gospel Herald Publishing Company, later SPA; absorbed by *These Times*, 1903; files in White Publications). At first the organ of the Southern Missionary Society, promoting and reporting missionary work among the Black people in the South. It began as a private project, edited and printed by J. E. White (the first nine issues on board his mission boat *Morning Star*) at Yazoo City, Mississippi, then at Battle Creek, Michigan. Beginning with the first number of volume 4, January 1901, the paper was issued in Nashville, Tennessee, where White had moved his Gospel Herald Publishing Company. Under a new policy it became an evangelistic journal for the Southern states, carrying general religious articles. The reports of the Black mission work were continued for a time in a separate supplement, optional to subscribers. In the spring of that year its publication was taken over by the Southern Publishing Association (SPA), newly formed in Nashville by the merger of J. E. White's Herald Publishing Company and the Atlanta branch of the Review and Herald Publishing Association. Then in 1903 the *Gospel Herald* was suspended after five numbers and absorbed by the SPA's *Southern Watchman* (later *These Times*); it should not be confused with a second journal called the *Gospel Herald* (see [Gospel Herald](#) [2]).

Gospel Herald [2]

GOSPEL HERALD [2] (1904—1923; monthly; five preliminary undated issues in 1903, and volume 1, 1904, as *Southern Missionary*; published by Southern Missionary Society, later North American Negro Department; irregularities in numbering of volumes; files in White Publications).

The second organ of the Southern Missionary Society, launched in Nashville, Tennessee, by J. E. White for the purpose of reporting and promoting the Black mission work in the South—after the original *Gospel Herald* (see [Gospel Herald \[1\]](#)) had been changed to a church paper for the Southern Union Conference. This second journal, called the *Southern Missionary* in volume 1, resumed with volume 2 the old title left unused after the merger of the original *Gospel Herald* with the *Southern Watchman* (later *These Times*). In 1910 this second *Gospel Herald* became the organ of the newly formed Negro Department (later the North American Regional Department) of the General Conference, and the printing was taken over by the press of Oakwood College, Huntsville, Alabama. From then on it became primarily a news journal for the Black churches in North America—the function later performed by the *North American Informant*.

Editors: James E. White, 1904—1910; A. J. Haysmer, 1910—1913; T. A. Jeys, 1913—1917; W. L. Bird, 1917—1923; J. A. Tucker, 1923 (August-October).

Gospel of Health

GOSPEL OF HEALTH. See *Medical Missionary*.

Gospel Sickle, The

GOSPEL SICKLE, THE (1886—1888; semimonthly; RH on behalf of the International Missionary Society; files in GC). A missionary paper “to be used in ship and city missions, in distributors, and wherever a small paper will best serve the wants of the cause” (minutes of the International Tract Society, Dec. 6, 1885). In its first issue, Feb. 1, 1886, the president of the General Conference, George I. Butler, wrote: “*The Gospel Sickle* is designed for sharp work. We intend it shall bristle all over with the pointed truths of the last message. . . . We want this journal to be blazing hot with truth.”

The Gospel Sickle appeared in a setting of vigorous debate in the church over the interpretation of “law” in Galatians. On Feb. 18, 1887, Ellen White wrote [to A. T. Jones and E. J. Waggoner]: “A pain comes to my heart every time I see the *Sickle*. . . . If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this” (Letter 37, 1887; quoted in *Counsels to Writers and Editors*, pp. 78, 79).

The Sickle ceased publication with volume 3, no. 24, dated Dec. 15, 1888, because of a considerable decline in circulation.

Editorial Committee: Uriah Smith, George I. Butler, W. H. Littlejohn, D. M. Canright, R. F. Cottrell, 1886—1888.

Gospel's Word Publishing House

GOSPEL'S WORD PUBLISHING HOUSE. *See* [Romanian Publishing House](#).

Götting, Friedrich

GÖTTING, FRIEDRICH (1865—1956). Minister and conference administrator in Germany. Joining the Seventh-day Adventist Church in 1901, he worked as colporteur until 1905. In 1906 he entered evangelistic work and served first as a Bible instructor (listed in 1907 *Yearbook*) and later as a licensed minister (1909) in the North German Conference. He was ordained to the ministry in 1910. Between 1910 and 1928 he was president of the Silesian Conference, the Pomeranian Conference, and the Brandenburg Conference. From 1929 to 1932 he was a minister in the Pomeranian Conference. He was married to Johanna Huss.

Government, Church

GOVERNMENT, CHURCH. *See* [Church Government](#).

Grace

GRACE. God's free favor exercised toward undeserving sinners. It is entirely spontaneous on His part and not conditioned on human merit ([John 3:16](#); [Eph. 1:3—11](#)). It is an expression of the redeeming, loving attitude of God. In exercising grace, God gives before He requires. The exercise of saving grace results in forgiveness, pardon, justification, and sanctification. From a human point of view the most remarkable quality of God is His infinite patience and unchangeable love for sinners in spite of their unfaithfulness and rebellion ([Eph. 2:8](#)).

Human beings are saved wholly by grace, which comes to them as a free gift from God. Salvation is by grace alone, to the entire exclusion of human merit, power, or wisdom. Grace is largely a NT word. The OT has no precise equivalent for the NT word, yet everywhere the OT reflects the grace of God in His dealings with sinners. People in the OT times were saved by grace as surely as they were in NT times.

Redeeming grace is possible only in and through the work of Christ ([Rom. 3:24](#); [5:20, 21](#)). God could not forgive sinners apart from the saving work of Christ. The supreme expression of grace is what God did in and through Christ. Grace is unlimited; it embraces all humanity; it is for all persons ([1 Tim. 2:4](#); [Titus 2:11](#); [2 Peter 3:9](#)). Nevertheless, people can resist God's grace as they do the influence of the Holy Spirit. To be saved by grace is to be saved wholly from within the heart of God.

“Grace is God's hand extended to miserable sinners. Faith is the sinner's hand stretched up to clasp the offered hand of God” (H. W. Lowe, in *Review and Herald* 130:6, Sept. 3, 1953).

“God's grace extends mercy to those who do not deserve mercy, and He adopts into His family those who do not belong there by natural birth” (W.G.C. Murdoch, in *Review and Herald* 137:7, Apr. 21, 1960).

Graduate School

GRADUATE SCHOOL. *See* [Loma Linda University](#).

Graf, Huldreich F.

GRAF, HULDREICH F. (1855—1946). Evangelist, missionary. He was born in Germany and died in Brazil. In 1869 he came with his parents to the United States and settled on a farm near Good Thunder, Minnesota. There with other members of the family he became a member of the Seventh-day Adventist Church. In 1889 he entered the ministry in the Minnesota Conference, and in 1891 he was ordained. He taught Bible in the German language in Union College from 1893 to 1895.

In 1895 he was sent by the General Conference to Brazil, where he engaged in evangelistic work (1895—1903) and served as president of the Brazilian Mission (1902—1905). Upon the organization of the South American Union in 1906 he became president of the Rio Grande do Sul Conference. During his 12 years in Brazil he baptized more than 1,400 converts and organized more than a score of churches. With extremely limited means he started several schools that finally developed into the SDA college near São Paulo. He was also instrumental in establishing the first SDA publishing house in Brazil.

In 1907 he returned to the United States and worked in Minnesota (1907—1908), Ohio, central California, and Wisconsin. He retired about 1915 and returned to Brazil to be near some of his children.

Graf, Julius J.

GRAF, JULIUS J. (1851—1927). Minister. He was born in Posen, Germany, and came to the United States at the age of 19 and settled in Good Thunder, Minnesota. He became a Seventh-day Adventist in 1884 as a result of the work of W. B. Hill. When a church was organized in Good Thunder, he was chosen to be its first elder. He spent most of his time working among the German-speaking people in the Northern and Central Union conferences and established a number of churches. He was the father of Otto J. Graf and Alma Graf, both of whom made significant contributions in SDA educational institutions.

Graf, Otto Julius

GRAF, OTTO JULIUS (1879—1950). Educator. He received his B.A. from Union College and his M.A. from the University of Nebraska. He served for one year as educational secretary of the Northern Union Conference, and one year as history teacher at Union College. From 1908 to 1917 he was president of Emmanuel Missionary College and exerted upon the college a molding influence. Because of illhealth he retired permanently in 1918.

Graham, Edith M.

GRAHAM, EDITH M. (d. 1918). Treasurer, administrator. She accepted the Seventh-day Adventist faith during a voyage from England to New Zealand. In 1895 she became treasurer of the Australian Conference and its tract society, later of the Australasian Union Conference. In 1913 she attended the General Conference in the United States and remained to take charge of the home missionary branch of the Publishing Department of the General Conference (later organized as the Home Missionary Department).

Graham, Sylvester

GRAHAM, SYLVESTER (1794—1851). Presbyterian minister, health reformer, and lecturer on temperance and dietetics who advocated vegetarian diet and introduced into general use graham bread, made of coarse wheat flour. He studied at Amherst College and was ordained to the ministry in the Presbyterian Church. Ellen White made references to his bread and whole-wheat flour in her works. *See* [Health Principles](#).

Grainger, W. C.

GRAINGER, W. C. (1844—1899). First American Seventh-day Adventist missionary to Japan, minister, teacher, and college president. A convert of Abram La Rue in California in the 1870s, soon after conversion he conducted evangelistic meetings in that state. He later taught in, and was president of, Healdsburg College. In 1896 he was asked by the Foreign Mission Board to open SDA mission work in Japan. Accompanied by a former student of his of Japanese descent, T. H. Okohira, he went to Tokyo and began work among the young people, mainly university students, by giving them English lessons, using the Bible as a text. In 1899 he started the monthly *Owari no Fukuin* (“The Gospel for the Last Days”), the first SDA Japanese language periodical.

Grand Ledge Academy

GRAND LEDGE ACADEMY. A coeducational day school that was located on the large Michigan Conference campground 10 miles (16 kilometers) west of Lansing near the intersection of State Highways 43 and 100.

The school opened in September 1958, with 88 students, to fill the need for a boarding academy for 10 counties in southwestern Michigan, which were being served by two day academies, Emmanuel Missionary College Academy and Battle Creek Academy. G. E. Hutches, then president of the Michigan Conference, led in its establishment. No new buildings were erected for the operation of the school, although camp meeting buildings were remodeled extensively to provide proper facilities. A craft shop was also opened to provide labor for the students. By 1973 it was producing nearly \$1 million in sales yearly. On Sunday morning, Oct. 1, 1967, the wooden girls' dormitory was completely gutted by fire while the students were away on a weekend camping trip. At a full constituency meeting in Battle Creek, Feb. 25, 1968, it was voted to close the school as a conference-sponsored boarding academy. However, the 13 churches of the Lansing district accepted the responsibility to continue to operate it as a day school. In May 1970 a conference-built gymnasium-auditorium was completed to meet educational and camp meeting needs. It was the first new building constructed for the school.

A full program for grades 9—12 was offered from the opening of the school in September 1958. Course offerings were divided in 1963—1964 into two curricula: a college preparatory course and a general course, with separate diplomas.

It ceased operating as a boarding academy in the spring of 1968. The local churches ran it as a day academy until 1982. In 1982 it was consolidated with the Lansing school. The last secondary graduation was held in 1985, with two students graduating. From 1985 to 1989 it was operated as a 10-grade school. The buildings were sold along with the sale of the Grand Ledge campgrounds in 1989.

Principals: Ralph P. Bailey, 1958—1962; H. D. Lawson, 1962—1964; C. L. Newkirk, 1964—1968; D. A. Potter, 1968—1971; James Stephan, 1971—1974; Ray Brooks, 1974—1976; Harold Oetman, 1976—1981; Ronald Adams, 1981—1983; David E. Pearson, 1983—1984; Larry D. Blackmer, 1984—1986; James P. Larsen, 1986—1989.

Granose Foods Limited

GRANOSE FOODS LIMITED (British Health Food Factory). A health food factory situated in Stanborough Park, Watford, Hertfordshire, England, manufacturing several varieties of vegetarian protein foods and breakfast cereal biscuits, one of the latter being called Sunny Bisk. The Seventh-day Adventist health food work in Great Britain was begun by a group of laypersons who, under the name London Health Food Company, purchased health foods from Dr. J. H. Kellogg, of Battle Creek, Michigan, and distributed them to the public. After a few years SDA leaders in Great Britain sent J. Heide, a master baker, to Battle Creek to learn how to make the foods. In 1899 a manufacturing company was formed under the name International Health Association Limited; it was changed in 1926 to Granose Foods Limited. The company purchased a flour mill in Salford, near Redhill, Surrey, to serve as the factory. Disused plant equipment obtained from Battle Creek, together with machinery purchased in Great Britain, formed the nucleus from which the present business has grown. W. T. Bartlett was the first manager and secretary, and A. Rodd was the first factory superintendent.

Before electricity was available, candles were often used, a practice that led to a fire that burned the factory to the ground in 1900. Health foods were again temporarily imported from the United States, but gifts and loans from SDAs reestablished the company, in Birmingham.

In 1907 all Seventh-day Adventist institutions in England, including the food factory, were centralized at Stanborough Park, Watford. In July 1986 a decision was taken to erect a purpose-built factory at Newport Pagnell on a site some 30 miles (50 kilometers) north of Watford. Trading began from the new site in January 1989. The business was sold in January 1991.

Managers: S. S. Barnard, 1907—1908; W. C. Sisley, 1908—1913; W. R. White, 1913—1917; W. C. Sisley, 1917—1918; M. N. Campbell, 1918—1922; W. R. Raitt, 1922—1923; H. Osborne, 1923—1935; J. Rigby, 1935—1946; G. E. Adair, 1946—1951; G. E. Norris, 1951—1963; G. E. Norris and B. Goulstone, 1963—1964; B. Goulstone, 1964—1969; A. H. Evans, 1969—1976; R. Poulton, 1976—1979; I. H. Carter, 1979—1980; K. H. Adair, 1980—1983; Peter J. Archer, 1984—1991.

Granovita

GRANOVITA. *See* [Spanish Food Factory](#).

Grant, Miles

GRANT, MILES (1819—1911). An Advent Christian minister and evangelist, editor of the *World's Crisis*, 1856—1876. In 1871, when he was in California, Seventh-day Adventists helped to sponsor his meetings since he preached conditional immortality and views on the prophecies somewhat similar to theirs, but the cooperative venture proved unsuccessful. Later Grant became an active opponent of Seventh-day Adventists. Ellen White encountered his opposition when she was in the Waldensian country of northern Italy, about the end of 1885.

Grão Pará Adventist Academy

GRÃO PARÁ ADVENTIST ACADEMY (Instituto Grão Pará). A coeducational day school, which originally was conducted on the junior high school level except for the *curso comercial* (“commercial course”), which was on the senior high school level. It is situated in Marco, a suburb of Belém, capital of the state of Pará, Brazil. It is owned by the North Brazil Union Mission and operated by a board of 11 members, which includes representatives from each of the conferences and missions that comprise the union. The school year runs from February to December, with a month’s vacation in July.

In 1954 H. E. Walker, educational secretary for the union, seeing the need for a secondary school in the Amazon region, with the support of W. J. Streithorst, union president, laid plans for a day school, which was to serve as a pilot project for a boarding academy to be built later. Construction began in 1960, and the inauguration ceremony was held Feb. 21, 1961, attended by government officials. The representative of the federal Ministry of Education, who was present, commended Pará Academy for being the first educational institution opened in Belém that conformed from its beginning to the government building code for such schools. The school facilities consist of eight large classrooms, a library, a science laboratory, an applied arts room, a teachers’ room, and three administrative offices. These are situated on a plot of land near the starting point of the Belém-Brasília Highway.

Classes began Feb. 23, 1961, with 411 enrolled in the academy. Two years later a gymnasium with a seating capacity of 3,000 was constructed. The school was upgraded to full secondary in 1974 and was served by a staff of 13. In 1993 there were 68 teachers serving 1,844 students.

Principals: Gerson Pires de Araujo, 1961—1962; Claudomiro Fonseca, 1963—1965; Gerson Pires de Aroujo, 1965—1967; N. A. Reichembach, 1967—1968; Claudomiro Fonseca, 1968; W. P. Araujo, 1968—1974; C. L. Feitosa, 1974—1977; Joao V. Kuntze, 1978—1980; Lilis T. Nunes, 1981—1983; Wilson Schenfeld, 1984—1985; Sonia A. Reis, 1986—1988; Nazaré de Fátima Mota, 1989—1991; Roberto W. A. Faustino, 1992; Kleber Abreu, 1993; Edir K. Wolff, 1993— .

Graysville Academy [1]

GRAYSVILLE ACADEMY [1]. *See* [Southern College of Seventh-day Adventists](#).

Graysville Academy [2]

GRAYSVILLE ACADEMY [2]. A 10-grade boarding school operated from 1916 to 1930 at Graysville, Tennessee. It was established on the site of the former Southern Training School, after the training school was moved to Ooltewah, Tennessee. The academy was operated first by the local church and later by the Cumberland Conference.

Graysville Sanitarium

GRAYSVILLE SANITARIUM. *See* [Southern College of Seventh-day Adventists](#).

Great Britain and Northern Ireland

GREAT BRITAIN AND NORTHERN IRELAND. The United Kingdom, including England, Scotland, Wales, and Northern Ireland, also the Channel Islands and the Isle of Man, covering an area of about 94,000 square miles (243,500 square kilometers), with a population (1994) of 58 million.

Historical Background

Historical Background. Britain was invaded by Julius Caesar in 55 B.C. In A.D. 43 it was made a Roman province under Claudius. Julius Agricola, the general who pushed the Roman frontier as far north as Scotland, erected a series of fortresses across the country from the Firth of Forth to the Firth of Clyde. The emperor Hadrian (A.D. 117—138) built a wall from the Tyne to the Solway Firth, much of which remains today. Constantine was saluted by his troops as emperor in York in A.D. 306. After the Roman occupation ended, a century later, the country was successively raided and peopled from the Continent by Angles, Jutes, Saxons, Danes, and Normans.

Christianity was well established in Britain by the middle of the fifth century, but almost disappeared with the arrival of the pagan peoples from the coast of Europe. Roman Catholic Christianity, brought by Augustine and other monks, became dominant in Britain in the seventh century. In the middle of the sixteenth century, England and Scotland rejected the authority of the pope, and thereafter became strongholds of Protestantism. However, Ireland remained solidly Catholic except for the northern counties, which became predominantly Protestant in population after the British government in the seventeenth century sent in large numbers of Scottish and English settlers.

The Established Church of England is Episcopal, that of Scotland, Presbyterian, but various other denominations flourish, independently of state support. The majority in Northern Ireland are Presbyterian and Anglican.

In two respects Seventh-day Adventists may find forerunners in earlier British religious movements. From the Seventh Day Baptists of England went emigrants to New England in the sixteenth century. It was a New England Seventh Day Baptist who in 1844 introduced the observance of the Sabbath to a group of Adventists who later became part of the nucleus of the developing Seventh-day Adventist Church. The other forerunners were expositors of prophecy who anticipated certain points of prophetic interpretation taught by Seventh-day Adventists, although they differed from the American SDAs and had no direct connection with them. These were early nineteenth-century premillennialists, among various denominations in various parts of the United Kingdom, who proclaimed the Second Advent as near. For example, writers in England, Scotland, and Ireland had set forth 1843 or 1844 as the end of the 2300 days (of [Dan. 8:14](#)) before William Miller published his views in 1836. They and the Millerites participated in a widespread international awakening of interest in the Second Advent. *See* [Premillennialism](#).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Great Britain constitutes the major part of the British Union Conference (which includes Ireland), a part of the Trans-European Division. Statistics (1993) for Great Britain: churches, 242; members, 18,193; schools, 9; ordained ministers, 116; licensed ministers, 39; Bible workers, 12; teachers, 93. Headquarters for the British Union Conference: Stanborough Park, Watford, Hertfordshire, England. The official organ is the British Advent Messenger.

Statistics (1993) for the missions and conferences-*Irish Mission*: churches, 11; members, 323; ordained ministers, 4; licensed ministers, 2. Headquarters: 9 Newry Road, Banbridge, Down, Northern Ireland. *North England Conference*: churches, 84; members, 5,622; ordained ministers, 31; licensed ministers, 11; Bible workers, 4; teachers, 11. Headquarters: 22 Zulla Road, Mapperley Park, Nottingham, England. *Scottish Mission*: churches, 10; members, 278; ordained ministers, 2; licensed ministers, 3. Headquarters: 5 Ochilview Gardens, Crieff, Perthshire, Scotland. *South England Conference*: churches, 122; members, 11,487; schools, 5; ordained ministers, 59; licensed ministers, 22; Bible workers, 8; teachers, 51. Headquarters: 25 St. Johns Road, Watford, Hertfordshire, England. *Welsh Mission*: churches, 15; members, 483; ordained ministers, 6; licensed ministers, 1. Headquarters: Glan Yr Afon, 10 Heol Y Wern, Caerphilly, Mid Glamorgan, Wales.

Institutions

Institutions. The Dell Residential Care Home; John Loughborough School; Newbold College; Roundelwood; Stanborough Press Limited; Stanborough School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings in England.* The first SDA worker in England was William Ings, a native of Hampshire, who had lived in the United States and had worked for the Review and Herald. Returning to England by way of Basel, Switzerland, and arriving on May 23, 1878, at Southampton, he began distributing tracts from door to door and selling magazines. After a brief stay he went to Switzerland but returned a short time later and within four months reported 10 persons keeping the seventh-day Sabbath. In response to his appeal for help, J. N. Loughborough and his wife were sent from the United States in December 1878. Loughborough held meetings in Shirley Hall and later preached to groups of interested persons in a house called Ravenswood, which was procured to provide a meeting room and living quarters.

Seeing the importance of building a strong base in Britain, the General Conference made an appeal in the *Review and Herald* for \$100,000, with which to support and advance the work in that and other British countries. In April 1879 Maud Sisley, who had been in Switzerland, came to assist Loughborough in his evangelistic work as Bible instructor and colporteur. By this time a Sabbath school of 17 members was organized in Southampton. That summer Loughborough preached in a tent that he had pitched on a convenient lot in the city. Impelled by curiosity, many came to listen, but were slow to accept the message preached by the American evangelist. Briefly that same summer J. N. Andrews assisted Loughborough. A national Tract and Missionary Society was organized on Feb. 5, 1880,

and 1,000 copies of the Signs of the Times were distributed during the year. On Feb. 8, 1880, Loughborough baptized six converts in the first Seventh-day Adventist baptismal service in England.

In 1882 Adelbert A. John began to work in Great Grimsby, a seaport town in Lincolnshire. In 1884 a small printing plant was set up in this town, which became the headquarters in the north. In Ulceby (a country village about 10 miles [16 kilometers] northwest of Grimsby) and in Southampton church buildings were provided in 1888.

When Loughborough returned to England from the General Conference session of 1881, he was accompanied by a group of workers, including George R. Drew, who subsequently spent 22 years as a colporteur in England. Drew worked in Liverpool on the west coast in 1883, and one of his first converts was a ship's captain, A. F. Lundqvist, a Finn who introduced SDA teachings into Finland.

J. N. Loughborough reported in the *Review and Herald* (60:632, Oct. 9, 1883) that on Sept. 2 and 3, 1883, a church of about 20 members was organized in Southampton. This was apparently the first Seventh-day Adventist church in Great Britain. On Oct. 1, 1883, there were 100 SDAs in England. In 1884 George I. Butler, General Conference president, visited the country, and M. C. Wilcox arrived to edit the *Present Truth*, first published at Grimsby in May 1884. A thousand copies were distributed in the first year of publication. Also in 1884 a second church, one in Grimsby, was organized.

In May 1885 S. H. Lane and Robert F. Andrews joined the workers in England. In August of the same year Ellen White, on her way to Switzerland, spent two weeks in Britain visiting the churches in Grimsby, Ulceby, Riseley, and Southampton.

In the early summer of 1887 S. N. Haskell arrived to conduct evangelistic work. The Chaloners, a double-fronted house in northern London, was purchased to serve as general headquarters. Three Bible instructors assisted Haskell, and the first baptism in London took place on June 9, 1888. The small plant that had been printing *Present Truth* in Grimsby was transferred to London in 1887. It was here that W. A. Spicer served his apprenticeship as an editor, with E. J. Waggoner, before Spicer went to India in 1898 to edit the *Oriental Watchman*.

Beginnings in Northern Ireland. In 1885 a group of SDA colporteurs entered Ireland. In 1891 the first church was organized in Banbridge, Northern Ireland. Joseph Watson, the church clerk, thus reported: "A meeting of the Seventh-day Adventists of Ireland was called by Elder D. A. Robinson on Sunday, July 5, 1891. The meeting was held in Parkmount House, Banbridge, there being representatives from Banbridge, Tanderagee, Clones [in what is now Ireland, or Eire], Coleraine, and Belfast. Prayer was offered by Brother Hutchinson, which was followed by an address on organization from Elder Robinson."

Twenty-six names were appended to the church covenant. R. W. Whiteside and R. Mussoen, working in the north area, organized a company in Kilmoyle.

SDA progress has been slow in Ireland. In 1993 there were 11 churches in Ireland, with a membership of 323. These four churches in Northern Ireland and the one in Ireland form the Irish Mission (organized 1902; reorganized 1952), coordinating the two separate political entities. (See [Ireland](#).)

Scotland. The first attempt to open SDA work in Scotland appears to have been made early in 1886 by S. H. Lane and R. F. Andrews. After visiting three places, they held meetings in a hall at Lochmaben, a town of 2,000 in southern Scotland. Although they

advertised extensively and called on nearly every family, the attendance was low, varying from 15 to 70 (*Review and Herald* 63:252, Apr. 20, 1886).

In the summer of 1888 S. N. Haskell visited Scotland. From his report (*ibid.* 65:520, Aug. 14, 1888) it is evident that thousands of SDA publications had been sent to Scotland before his visit, as a result of which some “were on the point of keeping the Sabbath.”

In 1891 N. Z. Town took a group of canvassers to Scotland to sell SDA publications (*ibid.* 68:374, June 16, 1891). The results of their work are not known.

Then in 1893 a member from Northern Ireland named Hollingsworth went with his daughter to Glasgow, Scotland, selling Ellen White’s book *Patriarchs and Prophets*. A Bleasby family—the mother, two sons, and two daughters—accepted the SDA doctrines, and the first company of adherents in Scotland was formed. John McAvoy, continuing the work, won a family named Barr. In 1901 H. E. Armstrong baptized 20 converts and organized the first Seventh-day Adventist church in Scotland.

Scotland and all the adjacent islands make up the Scottish Mission, which was organized in 1902 and reorganized in 1928 and 1991. In 1993 there were churches in 10 Scottish towns and a membership of 278.

Wales. SDAs entered Wales in 1888, when A. A. John preached in a tent near Aberystwyth. In 1895 in the village of Troedrhwgwair, W. H. Meredith (who later became the first British president of the British Union) was won by the witness of a colporteur. He was baptized the next year in the city of Bath, in England. The Welsh Mission was organized in 1902, and with the other fields within the British Union was reorganized in 1928.

In 1896 J. S. Washburn baptized 47 converts after evangelistic meetings in Cardiff, but no church was organized at the time. In April 1903 in Pontypridd the first Welsh church was organized, composed of 20 converts won by W. H. Meredith. A few months later a church was organized in Cardiff. In 1993 there were 15 churches in the Welsh Mission and a membership of 483.

British Union Conference. In 1902 the British Union Conference was organized, with O. A. Olsen as the first president. It included the South England and North England conferences (both organized in that same year, with E. J. Waggoner and E. E. Andross, respectively, serving as the first presidents) and three missions—Ireland, Scotland, and Wales (with William Hutchinson, H. E. Armstrong, and A. F. Ballenger, respectively, as directors). Several territorial changes have been made since 1902. According to the present territorial alignment (1993), the South England Conference comprises all the counties south of the Wash and includes the Channel Islands, the Isles of Scilly, and the Isle of Wight. The North England Conference includes the Isle of Man and all the counties north of the Wash, east of Wales, but excluding the border counties of Hereford, Worcester, and Shropshire, which are included in the Welsh Mission.

In 1906 the British Union Conference purchased a 55-acre (25-hectare) estate at Watford known as Stanborough Park, some 17 miles (30 kilometers) from the center of London. On this estate, which included a manor house, institutions were erected that have served the British Union—the Stanborough Press, a factory for the manufacture of health foods (*see* [Granose Foods](#)), and the first headquarters building for the union conference (opened in 1923). The manor house was first used as a junior college, then was converted into a medical institution, which continued until its close in 1968 (*see* [Stanboroughs Nursing and Maternity Home](#)).

As the work expanded, the headquarters building proved too small. A new and spacious block of offices, erected in 1962 and extended in 1990, cares adequately for the officers of the union, the missions, and the Voice of Prophecy Bible School. The building occupied by the former union junior college (*see* [Newbold College](#)) housed the Stanborough School until its demolition in 1991, when a new building was erected (a six-classroom primary school was built on Stanborough Park, separate from the secondary school, during 1974).

The publishing house burned in 1964, and new quarters were built at Grantham, Lincolnshire, and opened in 1967.

Through the years many SDA evangelists have preached in Britain, some with marked success. After G. E. Vandeman's 1952 evangelistic campaign in London in the Coliseum and Stoll theaters, the General Conference provided funds that made possible the leasing in 1953 of the Crown property known as the New Gallery Cinema, on Regent Street, near Picadilly Circus. This was remodeled as an evangelistic center, with an auditorium seating about 1,400 and adjacent rooms for chapel, reading room, and offices (*see* [Evangelistic Centers](#)). In 1991 the Crown Commissioners bought back the lease, and a new center has been purchased near Marble Arch.

Among those who have gone from the British field to serve overseas are: G. F. Jones, George Keough, S. G. Maxwell, W. T. Bartlett, Dr. G.A.S. Madgwick, W. McClements, H. W. Lowe, W. G. Till, J. Clifford, F. G. Clifford, E. G. Essery, S. Bull, A. S. Maxwell, and many others. For the SDA educational program, the British Union has contributed such individuals as E. E. White (Euro-Africa Division), W.G.C. Murdoch (Andrews University), E. E. Heppenstall (Loma Linda University), S. Bull (La Sierra College), W. T. Hyde (Pacific Union College), and W.R.A. Madgwick (Atlantic Union College).

Great Lakes Adventist Academy

GREAT LAKES ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level. On Nov. 2, 1986, a special constituency meeting of the Michigan Conference of Seventh-day Adventists voted to merge Adelpian Academy and Cedar Lake Academy. This vote set into motion the process that culminated in the establishment of Great Lakes Adventist Academy on the grounds of what was formerly Cedar Lake Academy. It officially started on Aug. 31, 1987.

This school is centrally located on M-46, three miles (five kilometers) east of the village of Edmore, 17 miles (27 kilometers) west of Alma. This rural setting encourages the development of an appreciation and love for nature. The spacious grounds and modern buildings provide the students with a comfortable atmosphere in which to live and learn.

When Great Lakes Adventist Academy opened its doors for the 1987—1988 school year, it did so with a commitment to continue the more than 170 combined years of service that characterized Adelpian and Cedar Lake.

Even though Great Lakes Adventist Academy is Michigan's newest boarding academy, in a very real sense it is also the oldest. The school is dedicated to the purpose of carrying on the traditions begun by Cedar Lake in 1898 and Adelpian in 1904. *See* [Adelpian Academy](#); [Cedar Lake Academy](#); [Grand Ledge Academy](#).

Principals: Gregory Gerard, 1987—1989; Ray Davis, 1989— .

Greater Boston Academy

GREATER BOSTON ACADEMY. A coeducational day school on the senior high school level at 20 Woodland Road, Stoneham, Massachusetts. It is owned by the Southern New England Conference and is operated by a board with representation from six churches in the Greater Boston area with a constituency of about 1,000 members. There is an average student enrollment of 90. In 1958 Greater Boston Academy was accredited by the New England Association of Colleges and Secondary Schools. Its curriculum is essentially college preparatory, although courses in applied arts are also available. The chief school publication is the yearbook, *The Mayflower*.

Greater Boston Academy is an outgrowth of earlier beginnings on the elementary level. As early as 1916 a church school was conducted in Everett, Massachusetts, by Ruth Meleen, and for the next three years a small school was maintained in the Everett-Malden district. The fall of 1920 marked the beginning of the Boston Intermediate School, which employed three teachers. By 1924 classes were held in the newly acquired Boston Temple, at Warren Avenue and West Canton Street, Boston. In 1940 the school was transferred to a dwelling at 325 Harvard Street, Cambridge, Massachusetts, and renamed the Boston Temple Junior Academy. Robert W. Hall and his wife taught together from 1929 until Hall's death in 1942.

Under the pastoral leadership of Norval F. Pease, the twelfth grade was added in 1944, and the high school, now separate from the elementary grades, took the name of Greater Boston Academy. In 1946, with the purchase of school property from the Middlesex University, the academy was relocated at the Newbury Street address. In the spring of 1963 this building was sold; a new school plant was erected at the Woodland Road address in Stoneham, on the grounds of the New England Sanitarium and Hospital, and was first used in the autumn of 1965.

Principals: Richard J. Hammond, 1944—1948; Edwin C. Harkins, 1948—1952; Richard J. Hammond, 1952—1971; Alfred P. Aastrup, 1971—1976; Theodore Lunde, 1976—1978; Arnold Farenick, 1978—1980; Henri Marais, 1980—1985; Donald Watson, 1985—1986; Joelle Andre, 1986—1989; Pierre Ramseier, 1989—1992; Bill Arnold, 1992—

Greater Miami Academy

GREATER MIAMI ACADEMY. A coeducational day school on the senior high school level, operated with its grade school on a five-acre (two-hectare) campus in Miami, Florida, and supported by several Miami churches. In 1962 the academy reported an enrollment (including the grade school) of 248 and a teaching staff of 20. The buildings provide 13 classrooms and an auditorium, and there are outdoor recreational and parking areas.

The year 1962 was the fiftieth anniversary of the founding of the parent church school. In 1912 Miami's Seventh-day Adventist congregation (formed in 1910) opened a school in a tent at the rear of the church building, which was then under construction. The first teacher, Miss Grady Lea (Mrs. David L. Wiltse), had between 20 and 25 pupils. Classes were later moved to the church building, which was sold in 1925.

The school was later operated as the Miami Junior Academy in church-owned property on NW. 30th Street and 3rd Avenue. From two classrooms, two teachers, and 86 pupils, the school grew to five classrooms and 115 pupils in 10 grades by 1950. A year later the school board, which represented the constituent churches, bought an undeveloped city block, and in 1952 Miami Junior Academy moved into two new buildings of three classrooms each at 18th Avenue.

In 1960, after the addition of six new classrooms, a music studio, and a large auditorium, the school became the 12-grade Greater Miami Academy. Plans for 1962—1965 included new elementary classrooms separated from the present buildings, also full teacher certification and academy accreditation. In 1970 a library and vocational building were added to the school plant.

In 1992 Greater Miami Academy celebrated its eightieth anniversary on its new 10-acre (four-hectare) campus, built in 1989. The 1992 enrollment was 437.

Principals: Lester Stannard, 1960—1962; James Shepard, 1962—1965; Howard Kennedy, 1965—1969; Eugene Armour, 1969—1971; James Shepard, 1971—1974; J. K. Herman, 1974—1981; Norman French, 1981; Royce Spalding, 1981—1983; Julio Tabuenca, 1983—1985; Steve Watson, 1985—1986; Jack Stiles, 1986—1989; Manuel R. Fuentes, 1989— .

Greater New York Academy

GREATER NEW YORK ACADEMY. A coeducational day school on the senior high school level, operated by the Greater New York Conference, and situated in Woodside, Queens, New York. The school is accredited by the Seventh-day Adventist Board of Regents and by the University of the State of New York. In 1992 the enrollment was 190; the faculty numbered 14.

By 1920 an SDA grade school in the Bronx had grown to the point where the services of three teachers were required. In that year, because of overcrowded conditions, and because of the need for classes on the high school level, the former Temple Israel, at Lenox Avenue and 120th Street, New York City, was purchased. Besides serving as a school, this new property became the home of the uniting congregations of the New York First church and the Bronx company, which now assumed the name of City Temple church. The new school, called Temple Academy and offering grades 9 and 10, was opened with 36 enrolled, and with H. H. Morse as principal. The name was changed to Greater New York Academy in 1922. The first school paper, *The Student*, began in 1923.

After the City Temple was sold early in 1926, the academy was operated for two years in a rented church building at 122 West 76th Street, and later in the former Second Presbyterian Church on West 96th Street. In 1929 the Brooklyn SDA Church acquired new and commodious property at 484 Washington Avenue, Brooklyn, and this became the home of the academy.

In 1935 the school was able to meet the exacting requirements for a charter from the New York Board of Regents. In 1945 the academy moved into the former Labor Temple at 41-32 58th Street in Woodside, Queens, New York, which with a minimum of remodeling became an up-to-date home for the wandering school. In 1966 the General Conference Welfare Center located next door to the academy moved to new quarters. That building was purchased and remodeled into an academy gymnasium. A 4,300-square-foot (400-square-meter) new wing housing five additional classrooms was completed in August 1988.

Principals: H. H. Morse, 1920—1925; C. E. Owens, 1925—1926; Rowena E. Purdon, 1926—1928; Titus Kurtichanov, 1928—1929; S. W. Tymeson, 1929—1932; X. P. Walton, 1932—1936; C. E. Wittschiebe, 1936—1937; Duane Cowin, 1937—1940; H. J. Alcock, 1940—1943; L. E. Smart, 1943—1947; G. H. Gibson, 1947—1949; J. H. Nylander, 1949—1950; Lee Taylor, 1950—1955; William Fuchs, 1955—1960; LaRue L. Cook, 1960—1964; Ronald Goodall, 1964—1965; Rudolph Knauft, 1965—1967; Anthony DeFranco, 1967—1969; Clyde Newmyer, 1969—1975; David A. Cadavero, 1975—1985; John Hill, 1985—1986; David F. Santos, 1986—1991; Del Metellus, 1991— .

Greater New York Conference

GREATER NEW YORK CONFERENCE. A unit of church organization comprising the territory of New York City and that portion of New York State consisting of the counties of Columbia, Dutchess, Greene, Nassau, Orange, Putnam, Rockland, Suffolk, Sullivan, Ulster, and Westchester. (*See also* [Northeastern Conference](#).) Statistics (1992): churches, 89; members, 14,414; church or elementary schools, 12; ordained ministers, 76; licensed ministers, 2; Bible instructors, 11; teachers, 35. Headquarters: 7 Shelter Rock Road, Post Office Box 5029, Manhasset, New York 11030. The conference forms part of the Atlantic Union Conference.

Institutions

Institutions. Greater New York Academy.

Local churches—*New York City*, borough of *Brooklyn*: Brooklyn, Dunamis, Ebenezer, French Bethesda, French Gethsemane, French Jerusalem, French Mahanaim, French Mount Sinai, French Peniel, Maranatha, New Haven, New Jerusalem, Spanish Bay Ridge, Spanish Central Brooklyn, Spanish East New York, Spanish South Brooklyn, Spanish Williamsburg; borough of *Bronx*: Co-op City, Emmanuel, First Ghana (African), Grand Concourse, Living Waters, Morris Park, North Bronx, Philadelphia, Spanish Fordham, Spanish Intervale, Spanish Mott Haven, Spanish Prospect, Spanish Soundview, Spanish University, Spanish Washington, Tabernacle of Joy, Victory; borough of *Manhattan*: Advent Hope, Crossroads, Hungarian, Manhattan, Portuguese, Spanish Broadway, Spanish Central Manhattan, Spanish Delancey, Spanish Dyckman, Spanish Fort Washington, Spanish Manhattan, Ukrainian, Washington Heights; borough of *Queens*: Alpha East Elmhurst, Astoria, Flushing, French Bethsaida, Jackson Heights, Korean New York, Korean Queens, Jackson Heights, New York Chinese, Ozone Park, Portuguese Queens, Ridgewood, Romanian, Spanish Astoria, Spanish Far Rockaway, Spanish Queens, Spanish Richmond Hill, Spanish Woodside; borough of *Staten Island*: Korean Staten Island, Manor Road, Spanish Staten Island; other counties: Antioch, Babylon, Five Towns, French Ephraim, French Sychar, Hartsdale, Hempstead, House of Prayer (Van Center), Huntington, Kingston, Korean Bronx, Korean Pearl River, Livingston, Macedonia, Mamaroneck, Middletown, Monticello, Newburgh, Old Westbury, Patchogue, Pearl River, Peekskill, Port Jervis, Poughkeepsie, Riverhead, Spanish Bay Shore, Spanish Glen Cove, Spanish Haverstraw, Spanish Hempstead, Spanish Huntington, Spanish New Rochelle, Spanish Patchogue, Spanish Rockville Center, Spanish West Babylon, Spanish Yonkers, Yonkers, Youngsville.

History

History. *Forerunners.* The Adventist message came to the New York area when William Miller gave a course of lectures in New York City in the spring of 1840. On Oct. 25, 1841, the third general conference of the Millerites convened in Broadway Tabernacle. Intense

interest led to the publication of the Adventist views through the *Midnight Cry*, which was printed in the city, first as a daily and then as a weekly, and was distributed across the country.

On Feb. 6, 1844, J. V. Himes, a Millerite leader, attended an Adventist conference held at Franklin Hall. This was followed by Miller's lectures at Broadway Chapel to an overflow audience described as "solemn and attentive."

Seventh-day Adventist Work

Seventh-day Adventist Work. Beginnings. In 1848 James and Ellen White visited New York City and held meetings in a certain Brother Moody's house in Brooklyn. J. K. Bellows reported to James White in 1851 a group of converts numbering 13. Early evangelistic work was reported by M. B. Czechowski, a converted Catholic priest, who organized a church and who rented a chapel in Brooklyn in 1860. He held several services on Sabbath, and meetings in French, Polish, and English on Sunday. He also reported work among the Italians, Swedes, and Germans.

Because the New York City area is the main gateway to the nation, the early growth of Seventh-day Adventist churches there suffered from the constant outflow of the westward movement. Furthermore, the members were scattered and engulfed by a vast populace composed of many divergent nationalities. Reports of meetings held in New York City appeared only sporadically in the church journals from 1850 to 1880.

The year 1883 marked the beginning of the New York city mission, which employed a staff of two in 1885. The Brooklyn city mission was established in January 1886 under the direction of the General Conference.

H. E. Robinson reported tent meetings conducted in 1888 in the city of Newburg with the assistance of M. C. Wilcox. Also in that year the Pacific Press Publishing Association established its eastern plant in New York City. Here the religious liberty periodical *American Sentinel* was published from 1890 to April 1900, and from December 1901 to October 1903 (as the *Sentinel of Christian Liberty*). This publishing branch continued until 1903. Missionary work was also conducted by a harbor boat called the *Sentinel*, which plied among the incoming and outgoing ships (see [Missionary Vessels](#)).

Early Organization. Because SDAs in the New York City area felt more attached to the New England SDAs than to those belonging to the upstate New York churches, they and groups situated in Pleasantville and Williamsburg (Brooklyn) requested in August 1873 to unite with the New England Conference. A portion of the present conference area, New York City, Long Island, Staten Island (plus New Jersey), was organized into a tract society district of the New England Tract and Missionary Society, with W. J. Boynton as superintendent.

On Sept. 26, 1889, the areas of New York City, Long Island, Staten Island, and the counties of Westchester and Rockland, which formerly had been part of the New England Conference, were made part of the newly formed Atlantic Conference. When the Eastern Union Conference was formed early in 1901, the Atlantic Conference was included under its jurisdiction.

Churches. In 1894 H. G. Thurston reported that 14 were keeping the Sabbath in the upstate city of Middletown. In 1898 J. N. Loughborough reported that there was one English church in New York City, one English church and one Scandinavian church in Brooklyn, and

two English churches in Jersey City, with a combined membership of nearly 500. The New York City church was situated on 125th Street and had been organized with 18 members by E. E. Franke. S. N. Haskell spent two years strengthening this church and working in the city area. Subsequently this church became known as the New York no. 1 church. Oldest of the midcity English churches, it became known in 1920 as the City Temple after absorbing the Bronx English congregation. After the absorption the new church had a membership of more than 500. In 1948 the church was relocated in lower Manhattan, and its name changed to Manhattan Seventh-day Adventist Church. The Jamaica church (Queens) was organized in December 1927.

When the Washington Avenue (Brooklyn) church was relocated in Jackson Heights (Queens), the Woodside (Queens) church was absorbed and the new group became known as the Jackson Heights church on June 30, 1959. A portion of the Washington Avenue membership also formed the New York Center church, organized Jan. 9, 1960. Another merger occurred in March 1964 when the Bay Ridge (Brooklyn) and the Italian American (Brooklyn) churches merged to form the Brooklyn church.

Foreign Language Work. The city area's vast and diversified foreign language population has posed many problems in communicating the SDA message. Work among the Scandinavians began in earnest when John F. Hansen held meetings in 1887. As a result of his work among the Swedes a Swedish church was formed in Brooklyn in 1894. In 1898 Carl Swenson began work among the Swedes in the city, which resulted in the organization of a church of 22 in 1903. In 1911 two churches, one Danish-Norwegian and the other Swedish, were formed from the Brooklyn group.

What appears to have been the first SDA German church in the area was formed in 1899, with a membership of 16.

After conference organization SDA work among the foreign language populace increased sharply. Growth in membership among the German, Danish-Norwegian, and Swedish members was rapid. Shortly after 1900 Rosario Calderone, a converted priest, began house-to-house work among the Italians of the city. Under the sponsorship of the General Conference, L. Zecchetto also worked in the city. Extensive distribution of Czechoslovakian literature in 1906 led to the baptism of nine Czechoslovaks in June 1907, and to the formation of a church in that same year. Joseph Spicer worked among the Yugoslavians. A devout Catholic, he had picked up a wet copy of *The Watchman* along the railroad tracks near the waterfront, and the magazine ultimately led him to accept the SDA message and to enter its ministry. Hungarians in the city were first evangelized by John Sivak and others, and then organized into the first Hungarian SDA church in America in July, 1910.

Further advances in the foreign language work began in 1920 when the Italian church was organized with a membership of 17. Significant progress among the Spanish-speaking people in New York City began with the efforts of Lewis Sebastian, a layperson from Puerto Rico. His work was largely among those who had left the SDA Church after their arrival in this city. In June 1929 these reclaimed members formed the nucleus of the first Spanish church in the city and the parent church for several other Spanish congregations. Since then the Spanish work has progressed to more than 5,000 in more than 30 churches. Russian-speaking persons were organized into a church in March 1930.

Greater New York Conference Organized. In a special session of the Atlantic Conference held in December 1901, Greater New York, Long Island, and the counties of Putnam,

Rockland, and Westchester were formed into the Greater New York Conference, to become effective Jan. 1, 1902. The organization of the Greater New York area into a separate conference was endorsed by specific counsel from Ellen White. The new conference was made a part of the new Atlantic Union Conference. The headquarters of the new conference were situated at 400 West 57th Street in Manhattan. In the transition the members of the New York church accepted the responsibility for reestablishing a children's home that had formerly been situated in Paterson, New Jersey, and had been operated by the SDAs there.

The president of the newly created Greater New York Conference was H. W. Cottrell, who also served as president of the Atlantic Union Conference. At this time the Greater New York Conference area had a population of 4,515,810 in an area of 308 square miles (800 square kilometers). The conference had ten congregations (four in Brooklyn, four in New York City, and two in Jersey City), with a combined membership of 527. However, only one congregation owned a church building; seven of the congregations held their services in rented quarters. At the time another church, in the Bronx, was in process of organization. The conference employed five ordained ministers, two licensed ministers, three canvassers, and nine other workers. One church school with an enrollment of 20 was in operation.

By 1903 the conference had been enlarged to include the counties of Dutchess, Orange, and Ulster. In 1911 a certificate of incorporation was registered with the state. In 1912 Sullivan County (formerly part of New York Conference) became part of the Greater New York Conference. In 1922 Delaware County (also formerly part of the New York Conference) became part of the Greater New York Conference. In 1950 it was returned to the New York Conference. In 1922 the counties of Greene and Columbia were transferred from the New York Conference to the Greater New York Conference.

Later History. In 1911 the conference membership stood at 1,051. By 1920 this number had risen to 2,721, a gain of about 160 percent. By the end of 1928 there were 3,113 members in 26 churches under the leadership of 15 ordained ministers. At the time the Northeastern Conference organized in 1945, 1,817 of the total membership of 4,386 were transferred to the new conference. (For the development of Black churches, *see* [Northeastern Conference](#).) By late 1964 the Greater New York Conference had more than regained this membership loss, reporting 4,654 members organized in 45 churches under 32 ordained ministers.

In January 1965 the conference headquarters were moved to North Hills, adjacent to the Long Island Expressway at New Hyde Park Road, North Hills, Manhasset, New York. The property included more than ten acres and a residence, which was converted into offices. A guest room and two apartments were included in the three-story structure.

Increasing commercialization and the risk of being taxed for the undeveloped land led the administration to look elsewhere for office property. An estate was purchased in Manhasset, New York, not far from the other office. A large addition, which included room for an Adventist Book Center and an attractive chapel in which workers' meetings could be held, was built. There is adequate office space for present and future needs. The move to this office was completed during 1975.

Evangelism. The great evangelistic challenge of the metropolitan area has been the continuing concern of church leadership on the General, union, and local conference levels. Ellen White gave frequent counsel regarding the direction of the work among the masses of the city. Early conference leaders, such as S. N. Haskell, H. W. Cottrell, and their

successors, wrestled with problems unique to this large city. Frequent letters and visits by A. G. Daniells, General Conference president (1901—1922), characterized the continuing involvement on the part of the General Conference through counsel and specific aid in many forms.

Greater New York evangelists have used diversified methods and new techniques to reach the populace. The tent meeting was the popular summer rallying point in the early days. Later the city's many halls, auditoriums, and theaters, including Carnegie Hall, were focal points for evangelism. Major evangelistic campaigns were held by Charles Everson (1914), Jesse C. Stevens (1917), C. B. Haynes (1919), and Louis K. Dickson (1922).

Powerful media of communication, first radio and then television, were used to broadcast the SDA message to the city. Through the years many SDA workers presented series of programs on radio. In May 1950 Faith for Today, directed by W. A. Fagal, then pastor of the Washington Avenue church, began on TV. The influence of this program spread rapidly and is now felt throughout North America and overseas.

After outgrowing several headquarters locations, the telecast moved to Carle Place, Long Island, in 1963. In the early seventies broadcasting and production studios began concentrating their activities in California more than in New York. In May 1972 Faith for Today moved its operation to the Seventh-day Adventist Radio, Television, and Film Center in Newbury Park, California. This gave much better access to the studios and production centers.

The ever-present need for an evangelistic center in the heart of New York City resulted in a grant in 1954 by the General Conference toward the establishment of a center at 227 West 46th Street, off Times Square. This all-purpose facility had auditoriums, chapels, offices, and accommodations for transient missionaries and other church-employed workers. The center was sold in 1979 and replaced by the Adventist Information Center at 12 West 40th Street, off Fifth Avenue. The new facility has an Adventist Book Center and two chapels that host the Ukrainian and Hungarian Congregations, as well as an information center.

From 1933 to 1945 S. A. Kaplan pioneered the work among the Jewish people of the city. After a gap of about four years, during which he worked at the General Conference and was in charge of work for the Jews, he resumed his work in the New York City area, and in 1949 established the Bronx Community Chapel, replaced in 1958 by the Times Square Center at 410 West 45th Street, near Times Square, in a building purchased and renovated within a year. In 1948 J. N. Hoffman was appointed director of the Jewish work. In 1950 a Ukrainian church was established as a result of the work carried on by Miroslav Roshak.

Institutions. Secondary church school education was fostered in the city with the establishment in 1920 of Temple Academy, forerunner of Greater New York Academy. Harlem Academy was also begun in 1920 with eight (later 12) grades (now Northeastern Academy, serving the constituency of the Northeastern Conference).

In 1955 the Adventist Home for the aged was established in Livingston, New York. It was a member of the SDA Association of Self-Supporting Institutions. In 1966 the Greater New York Conference was asked to assume full operation of the institution. In 1973 the Adventist Nursing Home was constructed and occupied. It was a 120-bed nursing care facility on the same grounds with the Adventist Home. Although not fully owned by the church, it was managed and operated by the Greater New York Conference. By the

mid-1980s both the Adventist Home and the Adventist Nursing Home were no longer under the conference management.

Facilities. In 1962 the Eagle Lake campground near Sloatsburg, New York, was sold and the Berkshire Country Club at Wingdale was purchased. There are 282 acres (115 hectares) and full facilities for camp meetings and youth camping programs. The facilities are frequently used by the Atlantic Union and other groups outside Greater New York. A meeting hall seating 2,500 was completed in 1964, replacing the auditorium, which had been destroyed by fire. Since becoming conference property, additions to the operating facilities represent a total expenditure of more than \$2 million.

In 1975 the conference committee voted to enlarge the medical missionary work being carried on by its health screening van by expanding to five vans.

The New York Korean church was established in Queens and a Romanian company was organized in 1977 in Ridgewood. A company of Chinese believers also was established that year. A Pakistani congregation, speaking Urdu, was established in Manhattan in 1979. The year 1981 marked the start of SDA work among Haitians and other French-speaking people in the Greater New York Conference.

In 1980 the conference was forced to repossess their former property in North Hills, Long Island. This additional space allowed for expansion of the community health services and van ministry.

During the 1990s a satellite dish was constructed in North Hills that makes it possible to cover all of North America and part of South America with television. On Nov. 1, 1992, the SDA Good News Television Network officially came on the air. Later the FCC gave permission to operate the channel 29 station in the Greater New York area.

Presidents: H. W. Cottrell, 1902—1903; C. H. Edwards, 1903—1908; M. L. Andreasen, 1908—1909; R. D. Quinn, 1909—1913; J. L. McElhany, 1913—1915; J. E. Jayne, 1915—1922; C. B. Haynes, 1922—1926; E. K. Slade (acting), 1926—1927; L. K. Dickson, 1927—1933; W. H. Heckman, 1933—1936; W. A. Nelson, 1936—1942; C. M. Bunker, 1942—1947; L. C. Evans, 1947—1950; E. L. Branson, 1950—1959; G. E. Jones, 1959—1965; L. L. Reile, 1965—1973; D. J. Sandstrom, 1973—1978; G. M. Kretschmar, 1978—1994; Charles Griffin, 1994— .

Greater Sydney Conference

GREATER SYDNEY CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Greece

GREECE. A small republic situated on a peninsula jutting into the Mediterranean Sea, bounded on the north by Albania, Macedonia, and Bulgaria, on the extreme northeast by Turkey, on the east by the Aegean Sea, and on the west by the Ionian Sea. Its total area is 50,547 square miles (131,000 square kilometers), and its population (1994), 10.6 million. The country is mountainous. The main sources of employment are farming, shipping, trade, and industries. The official national religion is Greek Orthodox. Only a small percentage of the people are non-Orthodox (Catholics, Protestants, Jews, and a few Muslims in the northern provinces and islands).

Of the various states of Europe, Greece has the longest history and has been considered the cradle of European civilization. Its culture reached its highest point in the fifth century B.C., but it was in the fourth century B.C., under Alexander the Great, that Greek culture and political institutions influenced wide areas and became dominant in the eastern Mediterranean world, and subsequently infiltrated the Roman West. After a period of decline, it was revitalized when, in A.D. 330, the capital of the Roman Empire was transferred to Constantinople, the site of the ancient Greek colony of Byzantium, where the Greeks gradually gained control of the court and of the government so that the Byzantine Empire became essentially an empire of the Greeks. There ensued a cleavage between the forms of Christianity in the West and in the Greek East, which led to the schism in the church between Rome and Constantinople in 1054. When Constantinople fell to the Turks in 1453, Greece became a Turkish province and regained its independence only in the beginning of the nineteenth century. Since then its territory has expanded northward and also includes some islands in the Aegean Sea. These expansions have brought a varied non-Greek population into the state.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The SDA Church in Greece constitutes the Greek Mission, which is attached to the Trans-European Division. Statistics (1993) for Greece: churches, 8; members, 250; ordained ministers, 4; licensed ministers, 2; credentialed missionaries 7. Greek Mission headquarters: Keramikou 18, Athens, Greece.

Institutions

Institutions. Light House Publishing Company.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* As early as 1878 there is reference in the *Review and Herald* to “fruit” from publications that had been sent to Greece. An Italian SDA, a commercial traveler named Bertola, went to Greece in 1879 and shared his faith

as the opportunity was afforded him, but there is no record of any permanent results of his work. In 1899 the Mission Board sent over H. A. Henderson, a licensed minister, probably chosen because he had taught Greek (in South Lancaster Academy). He reported from Nauplia in the *Review and Herald* in 1899 and 1900 that he had made contacts and had found interests, but he made no reference to converts.

In 1907, after the General Conference biennial session at Gland, Switzerland, another professor of ancient Greek, W. E. Howell, was sent to Greece. He settled with his family in a suburb of Athens and began to study the modern language, but in 1909 he was recalled to America to resume educational work. While in Greece he had supervised the translation of some tracts into modern Greek.

The first known Seventh-day Adventist convert in Greece was George Brakas, of Vostina (a town then belonging to Albania), who had learned of the Sabbath and observed it several years before hearing in 1908 of a small Sabbathkeeping church in Constantinople. Every 15 days he sent a letter addressed to "the church which keeps the Sabbath." In 1909 he was visited by R. S. Greaves from the SDA Turkish Mission. Brakas, his wife, and his eldest daughter were baptized. In 1912 the remaining three members of his family were baptized.

On another trip to this area, early in 1910, Greaves stopped at Athens to baptize S. Famieliari, the first SDA in Athens, who had accepted the faith through reading publications sent to him from the United States.

Late in the same year, Greaves was sent to head the new Grecian Mission. He went first to Ioánnina, later to Patras and Thessaloníki. Times were hard because of tension between Greece and Turkey. When World War I began, the Greaves family left Greece. Remaining were F. Scior, a ministerial licentiate, and Alexandra Keanides, a Greek nurse from Turkey. The Greaves family returned to Thessaloníki from 1921 to 1926.

However, in 1921 events combined to strengthen the work. Because of political unrest, about 2 million Greeks fled from Turkey to Greece as refugees. Among these were 10 or 12 SDA families, some Greek, others Armenian. Some of these families settled in Thessaloníki, others in Piraeus and Athens. In 1923 a church was organized, and an orphanage for the refugee children was opened in Thessaloníki. Greaves was mission director, and A. H. Larson was in charge of the orphanage, which unfortunately had to be closed in 1926.

During 1923 a group was organized in Piraeus and met in the home of Mable Kalfa. The first missionary to do evangelistic work in the Athens area was M. C. Grin, who came from Switzerland and worked in Greece from 1925 to 1932. The first church in Athens was organized in 1927 with 15 members, most of whom belonged to the family of A. Christoforides. In 1926 E. Hennecke became director. He organized a church in Berea and remained in Greece until 1932, when he and M. C. Grin were compelled to leave the country, and A. N. Stabellos became acting president of the Greek Mission.

When C. A. Christoforides became the director of the mission (1939) the headquarters were moved from Thessaloníki to Athens. At the end of World War II a church and headquarters building was erected in Athens and dedicated in 1950. Three years later a church was built in Níkaia, a suburb of Piraeus. After a brief period of leadership by Nick Poulos, Nick Germanis became president of the Greek Mission in 1958.

From 1928 to 1938 the Greek Mission belonged to the Central European Division and from 1938 to 1940 to Section II of that division. From 1940 to 1945 it was part of the mission territory administered by the General Conference, and in 1946 it became a mission

of the Southern European Division. In 1972 the Greek Mission was attached to the Southern European Union Mission, within the newly formed Euro-Africa Division.

In the fall of 1972 a secondary day school was begun in Athens, with Nick Germanis as principal. It was the first school SDAs organized in Greece, and it constituted a major step forward in the training of the youth for the service of God. The students lived in the Athens area. The school was closed in 1982.

During the month of October 1971, 15-minute radiobroadcasts were introduced six nights a week in the Greek language. These programs were transmitted from the Trans-Europe station in Lisbon, Portugal. The best reception of these broadcasts were in the large industrial centers of Europe, where hundreds of thousands of Greeks live and work. Three of these broadcasts were on religious topics, two were educational, and one presented health subjects. The production of shortwave broadcasts was halted in the 1980s because of lack of response. In 1993 a new production studio opened in order to produce local radio programs.

The Five-day Plan to Stop Smoking and other health seminars, initiated by Nick Germanis, became a significant outreach method in the Athens area. A Better Living center in Athens and *Lifestyle Magazine* TV programs in Attica, Corinth, Epirus, and Macedonia continue this form of outreach and present SDAs as a caring church.

Greek Mission

GREEK MISSION. *See* [Greece](#); [Trans-European Division](#).

Greek Publishing House

GREEK PUBLISHING HOUSE. *See* [Light House Publishing Company](#).

Green, William Hawkins

GREEN, WILLIAM HAWKINS (1871—1928). Minister, department secretary. A graduate in law and theology from Shaw University, he practiced law in Charlotte and Elizabeth City, North Carolina, and in Washington, D.C. He became a Seventh-day Adventist in 1901. After further study he preached in Pittsburgh, Pennsylvania, from 1905 to 1909, and then for a few months in Atlanta, Georgia. After a period as pastor of the Ephesus church, Washington, D.C. (1909—1912), he built up the Hartford Avenue SDA church in Detroit, Michigan (1912—1918). From 1918 to 1928 he was secretary of the North American Negro Department of the General Conference, the first Black to hold that office.

Green River Ordinances

GREEN RIVER ORDINANCES. Local laws in a number of cities in the United States prohibiting all door-to-door solicitation without prior invitation of the occupant. They are named after Green River, Wyoming, where in 1931 one of the first such laws was enacted.

In *Martin v. Struthers*, 319 U.S. 141 (1943), the Supreme Court of the United States held that a municipality could not forbid the free distribution of brochures “advertising a religious meeting.” In *Breard v. Alexandria*, 341 U.S. 622 (1951), the Court upheld a Green River ordinance in a case involving solicitors for subscriptions to secular magazines such as *Saturday Evening Post and Newsweek*. The Court said the ordinance was a valid exercise of the city’s police power to regulate commerce.

Some commentators suggest the *Breard* case allows Green River ordinances to be used to bar the work of literature evangelists. But in Louisiana, where the *Breard* case arose, it had already been held that literature evangelists do not fall within the ordinance because they are neither “solicitors, peddlers, hawkers, itinerant merchants or transient vendors” (*Shreveport v. Teague*, 200 La. 679, 8 So.2d 640 [1941]). In *Green River v. Martin*, 61 Wyo. 81, 254 P.2d 198 (1953), the language of the ordinance was held to be directed only to commercial activities. In *City of Anchorage v. Berry*, 145 F.Supp. 868 (1956), the court pointed out that the *Breard* case involved a “transaction of a commercial nature” and that the literature evangelist makes door-to-door calls “for the primary purpose of preaching his religion in an attempt to proselyte followers for his religious beliefs and congregation; thus, the sale, if it can be considered such, was incidental to this method of preaching.”

As the Supreme Court of Wyoming said in the *Martin* case: “There is an extraordinary diversity of opinion among the courts as to the validity” of Green River ordinances as applied to religious solicitors.

Green River ordinances have been used at times to try to prevent door-to-door selling of religious literature. But most city governments have recognized the right of the church to propagate the gospel by this method. The church is opposed to such ordinances when they are applied to the selling of religious literature, holding that it violates the First Amendment guarantee of the free exercise of religion, a part of which is the preaching of the gospel through means of selling the printed page.

The *Breard* case noted that First Amendment protection does not extend “to colporteurs offending . . . state trespass laws by distributing, after notice to desist, like publications to the tenants in a private apartment house.”

Greenland

GREENLAND. A large island lying mainly within the Arctic Circle; a Danish colony until 1953, but since then an integral part of Denmark. Since 1979 Greenland has been ruled by its own magistrate and has two representatives in the Danish Folketing. It has an area of about 840,000 square miles (2.2 million square kilometers), but only the coastline is inhabited. Its population (1994) is 57,000. Greenland's technically correct name is Kalaallit Nunaat; Nuuk is the capital. The principal sources of income are fish, seals, sheep, minerals, reindeer, and furs.

Greenland was sighted by Gunnbjörn Ulfssøn of Iceland in A.D. 975. European settlement began with Eric the Red, who was banished from Iceland about 982. His son Leif Ericsson introduced Christianity into Greenland from Norway in 1000. In 1410 all connections between Scandinavia and Greenland ceased, and the colonists disappeared. A new Danish-Norwegian settlement was made early in the eighteenth century, primarily through the initiative of the Lutheran priest Hans Egede, who, from 1721 to 1736, was known as the apostle to Greenland. A majority of the inhabitants profess Lutheranism, although the Moravians, who had a mission on the island as early as 1733, are also represented there.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first SDA contacts were made through publications brought by fishermen from the Faeroe Islands. In 1953 Andreas Nielsen of Denmark was appointed to begin evangelism in Greenland, and went there the following year. Later that year he baptized Amon Berthelsen, the first SDA convert in Greenland. Nielsen was joined in 1957 by a nurse, Ella Praestiin. In 1959 Anna Hogganvik, a physiotherapist, opened the Skodsborg Clinic in Godthaab. It was operated by the mission until 1992, when a new health system in Greenland forced the clinic to close.

The Greenland Mission is part of the Danish Union of Churches, which is a part of the Trans-European Division. In 1992 there were 13 members and one church building in Godthaab. In recent years the field has been served by self-supporting missionaries.

Greenland Mission

GREENLAND MISSION. *See* [Greenland](#); [Trans-European Division](#).

Greer, George W.

GREER, GEORGE W. (1895—1967). Musician and teacher. Born in California, he was reared in a Christian home and educated at Pacific Union College. In 1917 he was married to Hazel McElhany, and after further education was called to teach music at Lodi Academy. In 1926 the family returned to Pacific Union College, where Greer formed and toured with the first a cappella choir to be organized in any Seventh-day Adventist college. During his career he served at Washington Missionary College, Atlantic Union College, Avondale College, and the SDA Theological Seminary. In 1943 he took a three-year leave from teaching to work with the Voice of Prophecy radiobroadcast. In 1956 he returned to Pacific Union College, where he taught voice and conducted the choirs until his retirement in 1960, at which time the college board of trustees conferred on him the rank of professor emeritus of music.

Gregg, Lizzie M.

GREGG, LIZZIE M. (1875—1957). Departmental secretary and administrator. Born in England, she served as tract society secretary in several conferences in the Australasian Union, as Missionary Volunteer and Sabbath school secretary of the New Zealand Conference, and as assistant in the Home Missionary Department of the General Conference. She later was assistant to the manager of the Periodical Department of the Review and Herald (1915), assistant periodical secretary of the Canadian Watchman Press (1920), and registrar of the Home Study Institute (1926—1941).

Gregory, Abel Landers

GREGORY, ABEL LANDERS (1867—1950). Pioneer Seventh-day Adventist self-supporting missionary physician to Latin America. He joined the SDA Church at the age of 21, and some time later, began the study of medicine at Hahnemann Hospital and College in California. Two years after completing the course, he and his wife, Lulu, daughter of J. O. Corliss, volunteered to go to Brazil as self-supporting medical missionaries. He worked there for seven years (1902—1909), then at the River Plate Sanitarium in Argentina for a brief period (1909—1910). Returning to the United States, he took charge of the Graysville Sanitarium (1910—1911), but soon went to Mexico and was in charge of treatment rooms at Guadalajara Sanitarium (1912—1914). In 1914 he went to Florida and superintended the Orlando Sanitarium for a year, then worked with an evangelistic group in Florida (1917—1919). After working briefly in Cuba (1919) and in California (1919—1921), he left for his last post of missionary service, in Honduras, where he spent more than a quarter century as a self-supporting medical evangelist. Besides practicing medicine, he helped found the Honduras Industrial Academy.

Grenada

GRENADA (pronounced Gren-ay-dah). A former British Associated State with limited self-government that became fully independent Feb. 7, 1974. It is the smallest independent nation in the Western Hemisphere and lies southernmost in the long arc of the Windward Islands in the southeast Caribbean, 90 miles (145 kilometers) north of the Venezuelan coast.

The area comprises 133 square miles (345 square kilometers) and has a population (1994) of 94,000, more than 50 percent of which are of African descent. More than half the people are Roman Catholic. The economy is agricultural, mainly nutmegs, bananas, cocoa, sugar, and rum.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Grenada is a mission that is a part of the Caribbean Union Conference, which is in turn a part of the Inter-American Division. *See also* [Leeward and Windward Islands](#). Statistics (1993) for the *Grenada Mission*: churches, 28; members, 6,577; elementary schools, 2; ordained ministers, 9; licensed ministers, 3; teachers, 24. Headquarters: Advent Avenue, Grand Bras, St. Andrew's, Grenada.

Institutions

Institutions. Grenada Seventh-day Adventist Comprehensive Secondary School.

Grenada Mission

GRENADA MISSION. *See* [Grenada](#); [Inter-American Division](#).

Grenada Seventh-day Adventist Comprehensive Secondary School

GRENADA SEVENTH-DAY ADVENTIST COMPREHENSIVE SECONDARY SCHOOL (Mount Rose Secondary School). A coeducational nonresident high school situated at Mount Rose, Grenada, West Indies. The school was begun in September 1958, with an enrollment of 19. Henry Bourgeois was principal. Operated at first by the Mount Rose Seventh-day Adventist Church, it became conference-operated and state-aided in 1973. It offers secondary level courses in the humanities, physical sciences, domestic science, woodwork, and secretarial sciences, and prepares students to write the Caribbean Examination Council examination at ordinary level.

Principals: Henry Bourgeois, 1958—1960; Eglon Wilson, 1960—1961; Willie Joseph, 1961—1967; Lincoln Bernard, 1967—1972; Alvin Ham-Ying (acting), 1972—1973; James Bourgeois, 1973; Alvin Ham-Ying, 1973—1974; Lee Buddy, 1974—1976; Phillip Finlay, 1976—1980; Thompson Fleary, 1980—1982; Bacter Fanwar, 1982—1983; Jaswant Kapur (acting), 1983; Carol Odle, 1984; Martha Jeffrey, 1985— .

Grenadines

GRENADINES. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

Griffith, Dorlin Knowles

GRIFFITH, DORLIN KNOWLES (1921—1990). Pastor, educator, administrator. Born in Oklahoma, he married Consuelo Hernandez when he was 20 and soon after began a tour of service in the medical corps of the United States Army.

In 1953 he received a B.A. degree from Pacific Union College and in 1961 earned an M.A. from Andrews University. He began his denominational service as a pastor/teacher in Oxnard, California. He also served as youth pastor and pastor in the Los Angeles area. After ordination in 1957, he taught school and became principal of San Fernando Valley Academy.

In 1966 he and his family moved to Atlanta, where he became superintendent of education for the Georgia-Cumberland Conference. In 1971 he served in the same capacity in the Florida Conference.

In 1974 the Griffiths moved to Africa, where D. K. was president of Ethiopian Adventist College. Upon their return to the United States he was called to be superintendent of education in the Gulf States Conference and later served in that office for the Southern Union Conference.

Following his semi-retirement in 1987, he served as interim superintendent of education for the Georgia-Cumberland Conference and continued for the remainder of his life as an associate superintendent.

Griggs, Donald Ezra

GRIGGS, DONALD EZRA (1901—1967). Physician, missionary, teacher. He was born to Prof. and Mrs. Frederick Griggs in South Lancaster, Massachusetts. In 1922 he graduated from Emmanuel Missionary College and two years later received his M.D. degree from the College of Medical Evangelists. Following internship, he and his wife, the former Loice Adamson, went to China, where he served at Peking University and as superintendent of the Shanghai Sanitarium until 1931. After special training in London and Vienna, he returned to the United States, where he joined the faculty of Loma Linda University. He was honored there as Alumnus of the Year in 1958. At that institution he served in various capacities. At the time of his death he was clinical professor of medicine. During his active career he was awarded some of the highest honors and posts afforded in the medical field.

Griggs, Frederick

GRIGGS, FREDERICK (1867—1952). Educator and administrator. He was educated at Battle Creek College, the University of Buffalo, and Washington Missionary College. He married Blanche Eggleston in 1892. While principal of the preparatory school of Battle Creek College (1890—1899), he strongly advocated the establishing of a teacher-training school, and became the first head of such a school connected with Seventh-day Adventist colleges (1896).

He was principal of South Lancaster Academy (1899—1907), and at different times chair or secretary of the General Conference Department of Education (1903—1910, 1915—1918). From 1910 to 1914 he was president of Union College, and later of Emmanuel Missionary College (1918—1925). He served overseas as field secretary (1925—1930) and then president (1931—1936) of the Far Eastern Division, and of the China Division (1936—1938).

After returning to the United States in 1938, Griggs held for 11 years the chair of the board of trustees of the College of Medical Evangelists and of the Pacific Press. In 1940 he married Mabel Shaffer Murrin.

Griggs University

GRIGGS UNIVERSITY. *See* [Home Study International/Griggs University](#).

Groeschel, Otto Max

GROESCHEL, OTTO MAX (1896—1962). Manager of Book and Bible Houses in Brazil, secretary-treasurer. He was born in Germany and was trained in Brazil. From 1912 to 1920 he was an accountant at the Brazil Publishing House. Afterward, from about 1921 on, he served as secretary of the tract society in the Rio Grande do Sul Conference in Brazil. Later he was secretary-treasurer and manager of book depositories of the East Minas Mission (1924—1927), the Rio Esp'rito Santo Mission (1927—1934), the Northeast Mission (1934—1937), the Bahia Mission (1937—1950), and the Northeast Brazil Mission (1950—1957).

Grundset, Ole J.

GRUNDSET, OLE J. (1886—1957). Minister, one of the pioneer workers in Manchuria, China. He received his education at Maplewood Academy, Hutchinson Theological Seminary, and Union College. After working as a colporteur in North Dakota, he entered ministerial training and later was engaged in evangelistic work in Minnesota, Wisconsin, and Iowa. In 1912 he attended Washington Foreign Mission Seminary, and in 1913, after marrying Anna Sorensen, went to China, where he and Bernhard Petersen opened an SDA mission in Manchuria in 1914. While in China, he was ordained to the ministry. About 1921 he returned to the United States and took the medical course and graduated in medicine at Loma Linda in 1927. When the condition of his wife's health prevented his returning to the mission fields, he entered private practice.

Guadalajara Sanitarium

GUADALAJARA SANITARIUM. *See* [Mexico](#).

Guadeloupe and Dependencies

GADELOUPE AND DEPENDENCIES. An overseas department of France consisting of a number of islands in the Lesser Antilles archipelago in the Caribbean Sea: Guadeloupe, Marie-Galante, Les Saintes, and Désirade (all situated between Montserrat and Dominica); and St. Barthélemy and St.-Martin (French section), situated some 140 miles (225 kilometers) to the north.

Guadeloupe consists of two islands: Basse-Terre (otherwise known as Guadeloupe proper), a volcanic island whose highest elevation is 4,869 feet (1,500 meters), and low-lying Grande-Terre, separated from Basse-Terre by a narrow channel called Rivière Salée (Salt River). The total area of the two islands is 660 square miles (1,700 square kilometers), and the population (1994) is about 395,000. The town of Basse-Terre is the capital, but Pointe-à-Pitre, on Grande-Terre, is the principal port and commercial center. The population, composed of Blacks and the descendants of Norman and Breton settlers who came there in the seventeenth century, is largely Roman Catholic in religion. There are several Protestant bodies in the country, including Seventh-day Adventists, “La Mission Evangelique,” Jehovah’s Witnesses, Baptists, and Pentecostals.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Guadeloupe and its close-lying dependencies was organized into the Guadeloupe Mission of Seventh-day Adventists in January 1966. In 1994 the Guadeloupe Conference was part of the French Antilles/Guiana Union Mission, which is part of the Inter-American Division. Statistics (1993) for *Guadeloupe and dependencies*: churches, 44; members, 8,753; secondary schools, 1; elementary schools, 4; ordained ministers, 14; credentialed missionaries, 28; licensed ministers, 6; licensed missionaries, 18; credentialed and licensed literature evangelists, 10. Headquarters: Morne Boissard, Pointe-à-Pitre, Guadeloupe.

Institutions

Institutions. Persévérance Boissard School.

Seventh-day Adventist Work on Guadeloupe

Seventh-day Adventist Work on Guadeloupe. The first SDA missionary to Guadeloupe was Philip Giddings, who visited the island in 1908, while he was working in the Leeward Islands Mission. In 1914 he went with his family to Pointe-à-Pitre and opened the first Protestant mission on the island. He held worship services at his house and organized a Sabbath school. Visiting villages and towns, and sleeping in the homes of the people who received him, he sold books, gave Bible studies, held cottage meetings, and distributed tracts. The first persons he baptized were four members of the Flipp family in Pointe-à-Pitre and

four members of the James family of Capesterre. When he left Guadeloupe in 1924, there were about 12 baptized members (mostly of British descent), but almost all of them left the country after the hurricane of 1928. The first SDA church building was erected at Grippon in 1930 by Maxine Herisson, who sold her property to pay its cost. After Giddings left, no workers were stationed on the island until 1932, when two Martiniquan colporteurs, E. Berle and S. B. Jean-Elie, went to Guadeloupe. The first church was organized at Pointe-à-Pitre in 1935 with 25 members instructed by those colporteurs. In September 1938, when the first general meeting of the members was held, there were three churches and three companies. At that time Eugene Berle was ordained, and became the first SDA minister to be ordained in the French West Indies.

The first church school was opened at Pointe-à-Pitre in 1947, with Joseph Bigord as director. By 1993 it had become an important 12-grade primary and secondary school, called "La Perseverance," with an enrollment of more than 536 pupils (270 in the secondary grades) in a four-story building.

Dependencies

Dependencies. On Marie-Galante, 16 miles (25 kilometers) southeast of Guadeloupe (area, 58 square miles [150 square kilometers]; population [1993], 15,000), most of the people are Roman Catholic, but there are 170 SDA adherents.

On St.-Martin (French section), 142 miles (225 kilometers) northwest of Guadeloupe (area, 20 square miles [50 square kilometers]; population [1982], 8,000), the first SDAs were baptized in 1934. In 1993 there were 272 adherents on the island.

On Désirade, six miles (10 kilometers) southwest of Grande-Terre (area 10 square miles [25 square kilometers]; population [1993], more than 1,600), the first SDAs were baptized in 1973. There were 19 adherents on the island. The other dependencies, predominantly Catholic in population were still barely touched by SDA work in 1993. They are Les Saintes, a group of islands seven miles (11 kilometers) south of Basse-Terre, with 10 SDA adherents, and St. Barthélemy, 130 miles (200 kilometers) northwest of Guadeloupe.

Guadeloupe Conference

GUADELOUPE CONFERENCE. *See* [Guadeloupe](#); [Inter-American Division](#).

Guam and Micronesia

GUAM AND MICRONESIA. Territory in the western Pacific covering 3 million square miles (7.8 million square kilometers) of water and land immediately north of the equator, extending 2,400 miles (3,850 kilometers) from east to west and 1,700 miles (2,700 kilometers) from north to south. In this vast area there are 2,141 islands with a total land area of only about 1,000 square miles (2,600 square kilometers) and a population of approximately 275,000. Micronesia means “tiny islands” and includes the Federated States of Micronesia (Yap, Chuuk, Pohnpei, and Kosrae), Guam (an unincorporated United States territory), the commonwealth of the Northern Mariana Islands (Saipan is the district center), republic of Palau (or Belau), and the emerging nation of the Marshall Islands.

The predominant religion in Guam and the Marianas is Roman Catholic; in the Eastern Carolines and Western Carolines (both part of Micronesia) and the Marshall Islands the Protestant denominations are prominent. English is the official language and is also the language used in all schools.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Micronesia constitutes the Guam-Micronesia Mission, an attached field of the Far Eastern Division. Statistics (1992) for *Guam-Micronesia Mission*: churches, 17; members, 2,562; church schools, 15; ordained ministers, 20; licensed ministers, 9; teachers, 142. Headquarters: Agana Heights, Guam.

Institutions

Institutions. Ebeye Seventh-day Adventist High School (Marshall Islands); Guam Adventist Academy (Guam); Marshall Islands Mission Academy (Marshall Islands); Palau Mission Academy (Western Caroline Islands). (There are also three clinics: Guam Seventh-day Adventist Clinic [Guam]; Palau Seventh-day Adventist Clinic [Western Caroline Islands]; Saipan Adventist Clinic [Northern Mariana Islands]. See [Guam SDA Clinic](#).)

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Western Caroline Islands.* The first SDA in the area was James G. Gibbon, an English sailor who adopted Koror (Palau district), in the Western Carolines, as his home. He accepted SDA beliefs after reading tracts sent on a merchant vessel in the 1890s from Hong Kong by the pioneer self-supporting missionary Abram La Rue.

In the late 1920s, according to an account by V. T. Armstrong (*Review and Herald* 124:18, Dec. 18, 1947), William Gibbon, a son of James G. Gibbon, living on the island of Palau, sought to establish contact with SDAs and wrote a letter addressed to “Armstrong, Tokyo.” In response to this appeal, SDA workers visited the island in 1930 and 1932—V.

T. Armstrong, S. Ogura, and S. Miyake. William Gibbon was baptized, later 20 persons, after a series of evangelistic meetings, and at a later time seven more. On July 7, 1934, J. O. Bautista and his wife, sponsored by the Missionary Volunteer societies of the Philippine Islands, arrived on this island. In 1939 W. S. Ogura joined them for a month, and 10 more persons were baptized.

During World War II two SDA Japanese missionaries in the Western Carolines were interned by the Japanese administrators for refusal to bear arms, and one of these, Seiichi Yamamoto, succeeded in interesting Toribiong Uchel, one of his jailers, in SDA beliefs. After the war Toribiong Uchel was baptized and in 1956 became the first ordained Palauan Seventh-day Adventist minister; he met a tragic death by drowning in 1965 while on a mission trip among the islands.

In 1949 P. L. Williams, division treasurer, and Robert E. Dunton conducted baptisms on Koror and Babelthap. In the autumn of 1949 J. L. Bowers and his wife came from the China Division to head the work on Koror.

Guam. The first known Sabbathkeeper on the island was Guillermo Flores, a Baptist minister on Guam, who had believed and kept the seventh-day Sabbath since 1926 without ever having seen any other Sabbathkeeper. He was later dismissed for his sabbatarian views. In 1948 he united with the Seventh-day Adventist Church and later entered its ministry. Seventh-day Adventist influence on Guam was strengthened on Sept. 9, 1944, when Henry Metzker, of Sutherlin, Oregon, a pharmacist's mate, first class, U.S.N.R., inquired at the home of Guam congressman Manuel Ulloa of Dededo as to where the Seventh-day Adventist church was situated. At that time there was no church on the island, but the Ulloa family became interested, and a year later, in the autumn of 1945, while A. N. Nelson and F. R. Millard, on their way to Japan as interpreters for a special mission, were delayed on Guam by typhoon weather ahead, the Ulloas with five of their children and a nephew were baptized. The Ulloa home became a place of worship every Sabbath. In the second baptism, on Dec. 25, 1947, six more were baptized.

In May 1948 the first SDA missionary to Guam, Robert E. Dunton, arrived. A church was organized May 30. A month later he learned that his permit to live on Guam was valid for 10 more days only, and that he would have to return to the United States unless the mission had property and a home for the missionary on the island. With the help of mission officials who visited Guam, he was able to arrange for the purchase of property and for the erection of a dwelling on it. The house was completed in time for his family to join him in September of the same year. Mrs. Dunton became the first SDA colporteur there.

As the work progressed, Ray Turner and C. G. Oliver joined the Guam staff. The first church building was erected in Dededo in 1949, and at the first mission session, held in Agana, Guam, in March 1950, the mission was formally organized, with R. E. Dunton as president and C. G. Oliver as secretary-treasurer.

Since August 1954 the Voice of Prophecy radio program has been on the air regularly. The weekly Faith for Today television program is also being sponsored.

Northern Mariana Islands. In 1950 interested people on Saipan sent a request to the mission for a teacher. Guillermo Flores worked with R. E. Dunton in early evangelism in the Marianas, becoming the first regular SDA worker on Saipan. Two Quonsets were purchased for the first meeting hall and workers' home. Flores lived on Saipan during 1950—1951 and 1955—1956. For the next 20 years pastors from Guam churches visited

the members on Saipan periodically, but there was little progress until a layperson, Robert Larsen, arrived to work for the U. S. Trust Territory government. A company was formed and a regular Sabbath school conducted. In 1970 the Guam SDA Clinic leased land and made plans to open a dental-medical clinic. The first dentist to work in the Trust Territories, Dr. Steven Fisher, arrived in January 1973. The dental clinic was successful from the first week. Sabbath services were then moved to the clinic building. In August 1974 the second resident pastor, George Wright, a ministerial intern, began working on Saipan.

Eastern Caroline Islands. On the island of Pohnpei lived a doctor and dentist who accepted SDA beliefs and were baptized while attending school in Fiji. Land large enough for a house and church was found on Pohnpei in 1966. A house was constructed by Frank Taitague, who was appointed district pastor for the Eastern Carolines. For a cement block church to be built, sand had to be obtained from the bottom of the lagoon, the workers diving, filling baskets with sand, and loading it into boats. A church building seating 200 was finished and dedicated Oct. 12, 1968.

Guam Adventist Academy

GUAM ADVENTIST ACADEMY. A K-12 day school operated by the Guam Micronesia Mission of Seventh-day Adventists. The academy is located 12 miles (20 kilometers) south of the capital city of Agana. GAA has a school population (1993) of 245 students: 190 in the elementary and 55 in the secondary level. The student body is a homogeneous mix of peoples from the Pacific islands, the Philippines, and the United States. GAA basically follows the Pacific Union curriculum, and all instruction is in English.

The forerunner of Guam Adventist Academy, and the first SDA school on Guam, was founded in the village of Dededo in 1949 by Robert E. Dunton, first president of the mission, and Ray Turner, who gathered materials from an Army dump and erected a two-room Quonset hut. Mrs. Maria Ulloa and Mrs. Magdalena Flores taught the 26 students that year.

In 1951 a second school was opened in the southern village of Talofoyo in a purchased Quonset hut. In August 1953 the Dededo school moved to Agana Heights near the present site of the mission headquarters. In 1957 the Talofoyo school merged with the Agana Heights school, which by then had added grades 11 and 12 to its curriculum.

In 1964 the school transferred to its current location in beautiful Windward Hills and the school name was changed from Far Eastern Island Mission Academy to Guam Mission Academy. In 1972 a new gymnasium was built. A new two-story classroom and chapel building was added in 1974, tripling the classroom space of the academy. In 1987 the students moved into four new classrooms added to the east side of the main facility. In 1980 the school's name became Guam Adventist Academy.

Principals: C. G. Oliver, 1954—1955; V. G. Barlett, 1955—1957; F. A. Crofoot, 1957—1959; R. R. Greve, 1959—1962; J. F. Bohner (acting), 1962—1963; R. R. Greve, 1963—1965; L. G. Sibley, 1965—1967; L. C. Hagele, 1967—1969; Virgil Easterdy, 1969—1972; P. J. Easton, 1972—1976; Gerhard Koehn, 1976—1978; Arthur Robinson, 1978—1981; David Gouge, 1981—1983; James Nick, 1984—1985; David Gillham, 1985—1989; Clyde Henderson, 1989—1991; Jerry N. Kiser, 1991—1993; Robert Stahlnecker, 1993— .

Guam-Micronesia Mission of Seventh-day Adventists

GUAM-MICRONESIA MISSION OF SEVENTH-DAY ADVENTISTS. *See* [Far Eastern Division; Guam and Micronesia](#).

Guam Seventh-day Adventist Clinic

GUAM SEVENTH-DAY ADVENTIST CLINIC. A modern medical-dental clinic located near the business and tourist center of Guam on a 10-acre (four-hectare) site. The clinic has 10 physicians, four dentists, and three optometrists on its staff. It offers a full range of services, including family practice, obstetrics, gynecology, pediatrics, internal medicine, ophthalmology, surgery, preventive medicine, lab, x-ray, pharmacy, dentistry, and optometry, and sees about 90,000 patients annually. The clinic is owned and operated by the Guam-Micronesia Mission of Seventh-day Adventists.

History

History. In 1953 Dr. R. H. Barker was called to open the Guam Clinic. Because facilities were difficult to obtain, Dr. Barker worked full time for the government hospital while he supervised construction of the first clinic building and getting it furnished and supplied. In 1956 Dr. L. A. Smart arrived and opened the clinic, which met considerable religious opposition, but after a few months was successful. A Dental Department was added in 1966. Dr. W. N. Young was the first dentist. The clinic grew and expanded until it took over the mission office next door. When there was no possibility of further expansion in the Agana Heights area, the clinic purchased a 10-acre (four-hectare) piece of land in Tamuning for future building.

In 1962 Typhoon Karen, with winds of 220 mph (350 kph), devastated the island of Guam, destroying 90 percent of all buildings. During the typhoon Dr. Walter Thompson, a clinic doctor, rushed to Guam Memorial Hospital to help patients and was the only physician to stay with them for the duration of the storm, even though the hospital employed staff physicians. At the height of the storm Dr. Thompson delivered a baby and led 30 mothers with babies from the hospital's fourth floor, which was being destroyed by the typhoon, to safety on the first floor. As a result of his efforts, no lives were lost and no one was injured. On Jan. 25, 1963, Dr. Thompson received a citation from the Seventh Guam Legislature commending him for his "courage, calmness, and fortitude" during the typhoon. Included in the resolution was an expression of gratitude to the Guam SDA Clinic for "providing low cost medical assistance to all in the territory needing the same, without regard for race, color, or creed, all of which is in the highest traditions of the American Missionary Movement."

In 1969 Merritt Crawford was called to build a new clinic. The dental section was completed and opened in 1971, and the medical section was completed the next year. The clinic was built in such a way that a small hospital could be added. Seeking to expand its medical missionary work to other islands of Micronesia, the Guam clinic opened a branch dental clinic in Saipan in January 1973 with Steve Fisher, D.D.S., as the director. Dr. Fisher served more than 16 years at the Saipan clinic developing it into a highly successful, fully equipped, modern dental facility.

On Mar. 29, 1978, the Guam clinic opened a second branch clinic by transferring Dr. and Mrs. Robert Baker to Palau. Dr. Baker, an optometrist, oversaw the construction of

the clinic, which was initially to provide eye services only. In 1990 the Palau clinic was moved to a larger building donated by Mr. Roman Tmetuchl, a prominent SDA Palauan businessperson. The expanded clinic offered medical, dental, and eye services. Dr. David Allen, an internist, was called to oversee its construction and serve as its first director.

In 1991 and 1992 the Guam clinic received requests from the governor and legislators of Chuuk to start a branch medical clinic in Moen, the most populous island of Chuuk state. Plans were laid to start a branch clinic in Chuuk in 1994.

Medical Directors: R. H. Barker, 1953—1956; L. A. Smart, 1956—1959; R. Gloor, 1959—1962; W. C. Thompson, 1962—1964; T. E. Gibson, 1964—1970; C. A. Renschler, 1970—1972, A. W. Olson, 1972—1976; J. S. Shank, 1976—1978; Y. P. Aoyagi, 1978—1982; E. B. Holm, 1982—1987, L. K. Hanson, 1987—1988; C. J. Rick, 1988—1991; S. W. Hildebrand, 1991—1992; B. A. Geslani, 1992— .

Guatemala

GUATEMALA. The most westerly of the Central American republics, bounded on the west and north by Mexico and on the east by Belize, Honduras, and El Salvador. The country is mountainous, the interior being crossed by elevated mountain ranges, with many active and inactive volcanoes. It contains some of the most fertile soil in America, and is primarily an agricultural country, with coffee being the principal export. Guatemala, situated in the tropics, presents a great diversity of climate, with three well-marked climatic zones: cold, temperate, and hot. Its area is 42,042 square miles (110,000 square kilometers). The population (1994) of 10.7 million is composed mainly of mestizos and Indians. Most of the inhabitants live in the highland regions, with small concentrations in the coastal lowlands.

Spanish is the official language, but it is unknown to thousands who speak one or another of the various Indian dialects. Roman Catholicism is the predominant religion, but freedom of worship is accorded to all.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Guatemala constitutes the Guatemala Mission in the Central American Union Mission, which forms a part of the Inter-American Division.

Statistics (1993) for Guatemala: churches, 202; members, 53,727; church or elementary schools, 13; ordained ministers, 30; licensed ministers, 14. Mission headquarters are at 1-a, Calle 18-24, Zona 15, Vista Hermosa 2, Guatemala, Guatemala.

Institutions

Institutions. Progreso Adventist Coeducational School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. E. L. Cardey and C. A. Nowlen began work in the city of Guatemala in 1908. They acquired an English language school and converted it into a missionary enterprise under the name Guatemala English School. The school had seven teachers, with whom they organized the first Sabbath school.

In 1913 J. B. Stuyvesant and his family arrived in Guatemala to direct the English school, which was disconnected from the mission the following year. When the Guatemala Mission was organized in 1913, he became its first president, serving until 1917. Under his leadership the work was begun in several towns adjacent to the capital.

E. W. Thurber arrived in Guatemala in October 1917 and assumed the presidency of the mission in January 1918. Under his administration the property where the former Guatemala Mission offices and the main church in the city of Guatemala are situated was acquired.

According to the mission records, some of the first church members were: Abrahan Espinosa, José Angel López, María Anita de López, X. Molina, Julio Molina, and Adrian Alcantara.

Fred Owen established the work in the city of Quezaltenango with a major evangelistic campaign, which resulted in another Sabbath school. From 1925 to 1927 the El Salvador Mission and the Guatemala Mission were both administered by one president, with headquarters in Guatemala. These fields were both part of the Aztec Union until 1926, at which time the Central American Union was organized. Orley Ford (who became director in 1931) extended the work to other departments of the country.

Evangelism among the Maya Quiche Indians was begun under the leadership of Moisés Tahay. A school was organized in 1948, known as the Centro Cultural Indigenista (“Indian Cultural Center”). As a result there are several Indian workers, with 12 churches, 14 organized groups, and many branch Sabbath schools among this large section of the Indian population.

The Asociación Cultural de Guatemala (“Cultural Association of Guatemala”), established in 1948, is a legal association authorized by the government to hold denominational properties. The Seventh-day Adventist Church was first registered in Guatemala as an organization in 1956.

Medical work was begun in 1962 at a rural clinic known as Vista Hermosa, near San Cristobal, Totonicapán, established by Drs. Antonio Solares and Felícito Fernando especially for the treatment of rural communities. Later another rural clinic opened in Santa Ana, Momostenango.

The first colporteurs came in 1911. The first church and MV Society were organized in 1913, and the first Dorcas Welfare Society in 1931. In 1965 there were five elementary schools. Other phases of the work include radiobroadcasting, AY camps, Pathfinder Clubs, and active temperance programs.

Guatemala Mission

GUATEMALA MISSION. *See* [Guatemala](#); [Inter-American Division](#).

Guenin, Jules Cesar

GUENIN, JULES CESAR (1883—1965). Evangelist, teacher, author, and administrator. He was born in Switzerland and was baptized into the Seventh-day Adventist Church in 1898. Four years later he began work as a colporteur and also attended a Bible School conducted in Geneva. From 1904 to 1905 he attended the Latin Union School at Gland. Later he served as evangelist in France, director of the North Africa Mission, Algeria (1914—1919), principal of the Latin Union School at Îmes, France (1919—1920), director of the Portuguese Mission (1924—1925), teacher at the Séminaire Adventiste du Salève (1928—1931), president of the South France Conference (1938—1945), president of the Franco-Belgian Union (1945—1950), and president of the French-Swiss Conference (1950—1953). After retirement he looked after the interests of the Bible correspondence school and also taught at Séminaire Adventiste. He was married to Marguerite Jauvert in 1907. Throughout his life he was a regular contributor to the French language denominational periodicals. He also wrote textbooks on the Bible for use in seminary classes.

Gugel, Emil

GUGEL, EMIL (1879—1958). Pioneer minister and leader in Germany. He began his missionary career as a literature evangelist in 1904 in the Rhineland, then from 1905 to 1911 served as traveling preacher in western Germany. In 1911 he was ordained to the ministry and soon afterward was elected president of the Württemberg Conference. Subsequently he was president of the German-Swiss Conference (1919—1925), and from 1925 to 1934, successively, of the South Bavarian Conference, Central European Union, and South German Union. In 1934 he became president of the German Inter-Union Association and from 1937 until his retirement in 1948 served as field secretary and secretary of the ministerial association of the Central European Division (Section I).

Guide

GUIDE (1953— ; Oct. 7, 1953—Dec. 25, 1963, as *Junior Guide*; weekly; RH; 1994 circulation, 34,000; file in RH; indexed in the SDA Periodical Index, 1971—). A paper for readers aged 10 through 14. The first official action that led to the publishing of *Guide* was probably a meeting of the officers of the General Conference during the Autumn Council in 1951, from which came a recommendation to “give study to the adjusting of the content of our existing children’s and youth’s papers so as to provide a journal especially adapted to the junior age group.”

On Apr. 9, 1952, during the spring meeting of the General Conference Committee, it was voted “that a journal be provided for junior youth” from 10 years to 15. On Oct. 20 it was voted that the Review and Herald should be the publisher, and on Nov. 20 it was voted to call Lawrence Maxwell from the Northern California Conference to be the editor.

Through a contest announced in the pages of the *Youth’s Instructor*, the title *Junior Guide* (submitted by 225 out of 1,600 entries) was adopted.

The first issue, dated Oct. 7, 1953, contained 16 pages. There were three stories, an editorial, an article on the MV Honor in stars, instructions on making a crystal radio set and a tight-line telephone, news of Pathfinder activities, and the junior Sabbath school lesson.

Beginning with volume 2 in January 1954, the number of pages was increased to 24, and the size was reduced. Further reductions were made Jan. 4, 1967, and July 4, 1973. The printing was in one color until January 1967, when a second color was added to each issue.

Beginning with the first issue of 1964, the name was changed to *Guide* and the earliten Sabbath school lessons were added. A switch to offset printing and an increase to 32 pages were accomplished with the Mar. 18 issue.

Each issue uses several communication methods and styles of writing. These include true stories, parables and allegories, Christian humor, and truth-conveying fiction. Along with life-changing stories, young readers enjoy special columns that provide honest answers to tough questions today’s juniors are asking, encourage readers to react from a biblical perspective to current events, give problem-solving advice from Christian counselors, and help readers find their way through the Bible. The first issue of each month is specially crafted for sharing with a friend who may not know Jesus. Twice a year the entire issue is a cover-to-cover story that invites the reader to choose Jesus as Saviour and Friend.

Editors: Lawrence Maxwell, 1953—1970; Lowell Litten, 1970—1983; Penny Estes Wheeler, 1983—1986; Jeannette Johnson, 1986—1994; Carolyn Rathbun, 1995— .

Guild, Cecil Bennett

GUILD, CECIL BENNETT (1908—1974). Missionary, treasurer, administrator. The son of a Seventh-day Adventist minister, he was born in Michigan and studied at Cedar Lake Academy and Emmanuel Missionary College. After graduating in 1931, he married Nora Dunn, and the following year they sailed for China. After three years of language study, Guild was appointed manager of the West China Training Institute. The following year he became director of the West Szechwan Mission. During this period of leadership, 1938, he was ordained to the ministry.

When China was invaded during World War II, Guild was director of the Honan Mission. The family evacuated to Chungking, where he carried on evangelistic work. Later he was made superintendent of West China Union Mission. In 1949, while he was serving the Voice of Prophecy work in China, the Communists encircled Shanghai. The Guilds then joined the Southern Asia Division, where he took up the presidency of the Western India Union until 1952, when he became president of the Burma Union. In 1962 he was appointed treasurer of the Southern Asia Division, and in 1966 he became secretary of the division.

Guimaraes, Ruth Oberg

GUIMARAES, RUTH OBERG (1912—1975). Educator. She attended Brazil College in São Paulo, Brazil, graduating in 1933 with a degree in teaching and in theology. In 1938 she married Jose Guimaraes, who also taught at the college. Mrs. Guimaraes taught at all levels at Brazil College in a variety of disciplines. She composed the college hymn and translated hymns for the school's Carlos Gomes choir.

Guinea

GUINEA. A republic on the west coast of Africa, independent since 1958, bounded by Guinea-Bissau, Senegal, and Mali on the north, by Côte d' Ivoire on the east, and by Liberia and Sierra Leone on the south. The capital is Conakry. It has an area about 95,000 square miles (250,000 square kilometers), and a population (1994) of 6.4 million, mainly Blacks. Eighty-five percent are Muslims; 8 percent are Christians.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Guinea constitutes the Guinea Mission Station, part of the Sahel Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1992): churches, 1; companies, 8; members, 300; licensed ministers, 2. Headquarters are in Conakry.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. In 1987 and 1988 a lay SDA couple from Europe quietly witnessed to their faith. In April 1992 the first war refugees from Liberia arrived in Guinea, including a number of Seventh-day Adventists and a licensed pastor, W. Oloysius. They soon began witnessing for their faith. ADRA/Guinea is the most important nongovernment organization in the country. The work is being strengthened further by workers from Adventist Frontier Missions, who are learning the Mandingo language.

Guinea-Bissau

GUINEA-BISSAU. A former Portuguese colony that became independent in September 1974. Lying on the extreme west coast of Africa, it has an area of 13,948 square miles (36,300 square kilometers), with a population (1994) of 1.1 million. The capital is Bissau. The principal occupation of the people is agriculture, with rice, palm oil, peanuts, coconuts, and timber the chief exports.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Guinea-Bissau constitutes the Guinea-Bissau Mission, part of the territory of the Sahel Union Mission, which is a part of the Africa-Indian Ocean Division. Statistics (1992): churches, 1; members, 145; ordained ministers, 1; licensed ministers, 2. Headquarters are in Bissau.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. In 1963 there were only two adherents to the SDA faith in the country—a woman and her niece. Without knowing of the existence of the Seventh-day Adventist Church, the aunt had begun to keep the Sabbath in 1955, after reading a borrowed book, *A Nossa Epoca e o Destino do Mundo*, a translation of *Our Day in the Light of Prophecy*, by W. A. Spicer. Without doubt one of the colporteurs from Portugal, who have periodically worked in Guinea-Bissau, placed that book. Later the director of the Cape Verde Mission made plans to send a missionary. In November 1955 G. S. Rosa brought his family to Bissau, the capital, hoping to work as a traveling salesperson and to begin missionary work. His request for residence was refused on the grounds that there were not a sufficient number of adherents to his religion to warrant admission. In 1973 a missionary, Francisco Cordas, was sent from Portugal with his family. At the beginning of 1974 a church of 15 members was organized in Bissau. Guinea-Bissau was organized as a mission in 1985.

Guinea-Bissau Mission

GUINEA-BISSAU MISSION. *See* [Africa-Indian Ocean Division](#); [Guinea-Bissau](#).

Guinea Mission Station

GUINEA MISSION STATION. *See* [Africa-Indian Ocean Division](#); [Guinea](#).

Gujarat Region

GUJARAT REGION. *See* [India](#); [Southern Asia Division](#).

Gulf Section

GULF SECTION. *See* [Bahrain](#); [Kuwait](#); [Middle East Union Mission](#); [Oman](#); [United Arab Emirates](#).

Gulf States Conference

GULF STATES CONFERENCE. A unit of church organization comprising the territory of Alabama, Mississippi, and the following 10 counties of northwestern Florida, west of the Apalachicola River: Bay, Calhoun, Escambia, Gulf, Holmes, Jackson, Okaloosa, Santa Rosa, Walton, and Washington. (*See also South Central Conference.*) Statistics (1993): churches, 68; members, 7,040; church schools, 18; ordained ministers, 31; licensed ministers, 9; church school teachers, 32. Headquarters: 6450 Atlanta Highway, Montgomery, Alabama. The conference forms part of the Southern Union Conference.

Institutions

Institutions. Bass Memorial Academy. (Oakwood Academy and Oakwood College, at Huntsville, Alabama, are listed under the South Central Conference.)

Local churches—*Alabama:* Andalusia, Anniston, Athens, Birmingham (First, Roebuck), Clanton, Decatur, Dothan, Eufaula, Fairhope, Floral Crest, Florence, Fort Payne, Gadsden, Gilbertown, Guntersville, Hanceville, Hueytown, Huntsville, Jackson, Mobile (Bearfork Road, First), Montgomery, Opelika-Auburn, Ownbey Chapel, Pell City, Phenix City, Phil Campbell, Selma, St. Elmo, Sylacauga, Troy, Tuscaloosa, Uchee Pines; *Florida:* Bonifay, Crestview, DeFuniak Springs, Fort Walton Beach, Marianna, Milton, Panama City, Pensacola; *Mississippi:* Bass Memorial, Brookhaven, Columbia, Columbus, Corinth, Florence, Greenville, Gulfport, Hattiesburg, Jackson, Laurel, McComb, Meridian, Natchez, Olive Branch, Pascagoula, Pine Forest, Quitman, Southaven, Tupelo, Vicksburg, Water Valley.

Companies—*Alabama:* Scottsboro, Valley; *Mississippi:* Greenwoods, Newton.

History

History. *Beginnings in Alabama.* Seventh-day Adventist evangelism in Alabama was begun by Jesse Morgan Elliott (sometimes spelled Ellett), a Southern Unionist who had fought in the Federal army and had been discharged when he lost his eyesight. Having embraced the SDA faith while in the North, and having returned to his home in Alabama after the war, he went about teaching his new beliefs. He awakened a great interest among the people and gathered groups of converts. A call for an SDA minister sent in May 1873 to E. B. Lane, an evangelist in Edgefield Junction, near Nashville, Tennessee, remained unanswered for several years for lack of someone to send. In 1876 D. M. Canright briefly visited Alabama. By 1878, when A. O. Burrill and his wife came to Bladon (Bladen) Springs, there were already 50 or 60 converts in the state of Alabama, nearly all the fruit of Elliott's work. Burrill organized a church at Bladon Springs and held evangelistic meetings. Then early in 1880 C. O. Taylor spent three weeks there. In December 1880, J. O. Corliss, who had been sent to visit the churches in the South, ordained J. M. Elliott to the ministry and licensed J. R. Waite to preach. Interest was further developed in this area through

personal work, Bible studies, the colporteur work, and through copies of the Review sent from the North and West.

As early as 1885 Peter H. Clark established himself in the Gulf City Hotel in Mobile, Alabama, opened a reading room, and carried on personal evangelism through distributing publications. In 1894 the second SDA church in Alabama was organized in Montgomery. In Birmingham a mission established in February 1887 by S. S. Smith and C. W. Olds was succeeded by a church organized in 1898. Early evangelists used schools, halls, and private homes for meeting places. In 1896 a school was opened in Huntsville for Black young people; it later became Oakwood College.

Alabama Conference Organized. The Alabama Conference was organized in 1901, covering that state; by 1908 the territory included also seven counties in western Florida: Calhoun, Escambia, Holmes, Jackson, Santa Rosa, Walton, Washington; in the 1920s two more were added (Bay and Okaloosa). The first officers of the conference were: president, W. L. McNeely; secretary, A. C. Bird; treasurer, C. E. Giles; secretary of education, W. L. Bird; state (canvassing) agent, C. J. Dart. There were four ministers and two licentiates. The Alabama Conference continued until 1932, when the Alabama-Mississippi Conference was formed. Alabama headquarters were variously in Selma, Birmingham, Fort Payne, and Clanton.

Beginnings in Mississippi. SDAs were found in Mississippi as early as the beginning of 1880. One was Peter H. Clark, in Jackson County, who had heard the SDA message in Texas at least two years earlier and whom C. O. Taylor urged to preach. J. M. Elliott, of Alabama, preached at Otho, Jasper County, in 1880, where C. O. Taylor baptized seven in 1881. Taylor preached also at Ellisville, in Jones County. In 1885 R. B. Hewitt held a series of meetings at Beauregard, gathering a company of 16 believers, and organizing a Sabbath school. There was a church in Hatley in 1898, and groups of adherents met also at Amory, Tupelo, and Burnsville.

Around the turn of the century J. E. White and a group of workers, including W. O. Palmer and Fred Rogers, operated the river steamer *Morning Star* (built in 1894 by White in Allegan, Michigan) on the Mississippi from its base at Vicksburg, Mississippi, and later on the Cumberland, from its new base at Nashville, Tennessee, as a private mission enterprise and worked for the Black people. (For the beginnings of the Black work in Mississippi see [South Central Conference](#); [Southern Missionary Society](#).)

Work among the White people of Vicksburg was begun in November 1902 by F. R. Rogers, who had come to Mississippi to superintend the Black schools conducted by J. E. White's Southern Missionary Society. There was much prejudice, but Rogers and his wife showed themselves friendly to their White neighbors, especially to the children, and opened a small school. At first their son Chester was the only pupil, but interest increased and the school began to grow. A Sunday school was also begun, which drew 40 to 50 adults and children. In a short time Rogers had gained 11 adult converts, with five children. Later 10 miles (16 kilometers) in the country he held meetings under the trees and aroused much interest. To aid him in his evangelism he sold or gave away, besides books, many copies of *Signs of the Times*, *Our Little Friend*, *Life Boat*, and *Good Health*. His work resulted in the organization of several home Sabbath schools.

Mississippi Conference Organized. The Mississippi Conference was organized at the camp meeting held at Hatley, July 26 to Aug. 4, 1901, with R. M. Kilgore presiding. In

that year there were three churches, five companies, and 182 members. A constitution was adopted, and Rodney S. Owen was elected conference president; W. J. Blake, secretary-treasurer; F. R. Rogers, Sabbath school secretary and superintendent of schools; and H. W. Pierce, state (canvassing) agent. Owen and Pierce were the only ordained ministers. An Ellisville-Laurel church was organized in 1904. A charter member reports that the Hattiesburg church stems from a company formed in 1905 with 21 members, which was organized as a church in 1914.

The first SDA church in Jackson, the state capital, was organized in 1912 with 13 charter members. More members were added the same year as the result of evangelistic meetings conducted in the conference office building by C. S. Wiest, the incoming conference president. (Until 1917 the conference president served also as pastor of the Jackson church.) At the end of 1912 the Mississippi Conference had six churches and 159 members.

Louisiana-Mississippi Conference. From 1920 to 1932 the Mississippi and Louisiana conferences were united as the Louisiana-Mississippi Conference, with the headquarters for the new conference remaining at Jackson, Mississippi. The first president of this combined conference was William Randolph Elliott, son of Jesse M. Elliott, the pioneer evangelist of Alabama and Mississippi. (For Louisiana, see [Arkansas-Louisiana Conference](#).)

Alabama-Mississippi Conference Organized. In 1932, when the Louisiana section was transferred to the Southwestern Union Conference, the states of Alabama and Mississippi were united into one conference, retaining the nine counties of northwest Florida, which had previously made up a part of the Alabama Conference, and adding Gulf County. R. I. Keate became the first president of the newly organized Alabama-Mississippi Conference. Shortly after the organization the headquarters were moved from Jackson to Meridian, Mississippi. In 1946 the Black constituency of Alabama-Mississippi Conference separated to become part of the South Central Conference.

Many of the churches organized in the Alabama-Mississippi Conference in recent years were the result of evangelistic campaigns conducted by district pastors. From 1955 through 1962 the conference membership increased about 40 percent; 21 new church organizations were added, and about as many new church buildings. During this same period a

\$2 million school, Bass Memorial Academy (opened in September 1961), was built in southern Mississippi as a result of a gift from I. H. Bass of Lumberton.

The years 1963 to 1975 were years of both consolidation and continued growth. During this period 22 congregations acquired new church plants. Eight new churches were organized. The million-dollar mark in tithe was first reached in 1972, and in 1973 total conference membership passed the 5,000 mark.

In 1968 the conference acquired a 60-acre (25-hectare) peninsula on Lake Martin, near Dadeville, Alabama, and proceeded to develop Camp Alamisco. Buildings constructed included: lodge with family rooms, dining hall, and chapel; five camper and staff cabins; a headquarters-gymnasium complex; and various storage buildings. There are housing accommodations for the camp ranger.

The conference headquarters was moved from Meridian, Mississippi, to Montgomery, Alabama, in 1973, after careful study indicated the entire territory could best be served from the new location. Building of a new office, prominently located on a suburban five-acre (two-hectare) lot seven miles (11 kilometers) east of downtown Montgomery, was begun in the fall of 1974. The \$300,000 plant was completed in the spring of 1975.

Gulf States Conference. In 1984 the constituency voted to rename the conference in order that Florida constituents would also be included in the name.

Presidents—Alabama Conference: W. L. McNeely, 1901—1905; A. J. Haysmer, 1906—1909; J. R. Bagby, 1910; E. G. Hayes, 1911—1912; A. L. Miller, 1912—1918; J. F. Wright, 1918—1921; S. G. Haughey, 1921—1922; C. B. Stephenson, 1922—1927; A. B. Russell, 1927—1931; N. S. Ashton, 1931—1932. *Mississippi Conference:* Rodney S. Owen, 1901—1903; H. G. Thurston, 1904—1905; F. R. Shaeffer, 1906—1907; W. S. Lowry, 1909—1912; C. S. Wiest, 1912—1916; C. J. Buhalts, 1916—1919; W. R. Elliott, 1919—1920. *Louisiana-Mississippi Conference:* W. R. Elliott, 1920—1926; F. H. DeVinney, 1926—1932. *Alabama-Mississippi Conference:* R. I. Keate, 1932—1937; H. W. Walker, 1937—1941; H. J. Capman, 1941—1949; I. M. Evans, 1949—1954; L. J. Leiske, 1954—1962; Wallace O. Coe, 1962—1965; W. D. Wampler, 1965—1981; W. A. Geary, 1981—1984. *Gulf States Conference:* W. A. Geary, 1984—1985; R. R. Hallock, 1985—1992; J. O. Greek, 1992— .

Gutzeit, Elza

GUTZEIT, ELZA (1900—1982). Educator, pioneer missionary. After graduating from Brazil College with a degree in education, she left with her husband for Barnunai Island, where they opened a mission compound for the Indians of the Carajá tribe. She also served as dean of women and the first teacher at Esp'rito Santo Academy.

In 1950, after her husband's death, she moved to the Trans-Amazon area, where she helped to establish the Agro-Industrial Adventist Trans-Amazon Academy. When nearly 80 years old, she continued to teach Bible and English. After her retirement in 1980, she led 23 neighbors to baptism during an evangelistic effort.

Guyana

GUYANA. The only English-speaking cooperative republic in the world; formerly British Guiana. Having gained its independence from Great Britain on May 26, 1966, Guyana became a cooperative republic on Feb. 23, 1969. Guyana is situated on the northeast coast of South America on the Atlantic Ocean, between Suriname on the east, and Venezuela on the west. Brazil is on the south and west. It covers an area of 83,000 square miles (215,000 square kilometers), and has a population (1994) of 730,000, composed of Indians (of India heritage), Blacks, and those of mixed race. Most of the people live along the coast. The chief products of the country are sugar, rice, bauxite, timber, gold, and diamonds. The area was occupied by the Dutch in the seventeenth century, but in 1814 three colonies, Berbice, Essequibo, and Demerara, came under British administration. In 1831 they were joined into a single colony and called British Guiana, which is the only English-speaking country on the mainland of South America.

Christianity was brought to the country in the early days of settlement, but the slaves learned little of it until the eighteenth century, when Moravian missionaries became active in the area. During the nineteenth century thousands were brought from India to work on the sugar plantations, and thus Hinduism and Islam both have a large number of adherents.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Guyana constitutes the Guyana Conference, part of the Caribbean Union Conference, which in turn is part of the Inter-American Division. Statistics (1992) for Guyana: churches, 105; companies, 30; members, 28,492; ordained ministers, 13; licensed ministers, 17. Headquarters: Georgetown, Guyana.

Institutions

Institutions. Davis Memorial Clinic and Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist teachings reached British Guiana in 1883, making it the first country on the continent of South America to receive the SDA message. According to early accounts, W. J. Boynton, a worker at the International Tract Society office in New York, in that year gave a bundle of SDA papers to the captain of a ship bound for Georgetown, requesting him to distribute them when he arrived there. On reaching the port, the captain scattered them on the wharf, saying, "I have fulfilled my promise." A man standing by gathered some of the papers, read them, and lent them to his neighbors. Soon there was a group keeping the seventh-day Sabbath.

The new converts corresponded with the International Tract Society and a colporteur was found who proceeded to British Guiana and distributed SDA publications sent to him. Presumably this colporteur was T. E. Amsterdam, a recent convert, who in 1886 reported having held Sabbath services and weekday public meetings for Bible study in several places, and having organized the South American Tract Society, with branches in several communities.

In 1887 the General Conference responded to requests from British Guiana by sending a minister, G. G. Rupert. During his stay of three or four months he baptized 30 persons and organized the first Seventh-day Adventist church and Sabbath school in Georgetown. George King, an early SDA colporteur, accompanied Rupert and sold about \$800 worth of books. In 1891 another of the pioneer SDA colporteurs, William Arnold, canvassed the territory. In 1892 L. C. Chadwick visited the country for 22 days, during which he encouraged the members and baptized 24 persons. When he left, the members in British Guiana numbered 41. The first resident minister, W. G. Kneeland, arrived at Georgetown late in December 1893. Two years later, in 1895, he organized another church at Bootooba, situated about 90 miles (145 kilometers) from Georgetown.

In 1895 Philip Giddings, who had been among the first converts in British Guiana, returned from training at Battle Creek College and became the first national evangelist. At the same time, an attempt was made to open medical work, but it was unsuccessful because of the lack of a physician with British certification.

Responding to a plea for a missionary, O. E. Davis, superintendent of the mission, who had been in British Guiana since 1906, in 1910 pioneered the work among the Indians in the interior. In 1911 he reached Mount Roraima on the British Guiana-Venezuela-Brazil border and attempted to establish a mission there, but weakened by repeated attacks of malaria, he died after having made some converts. About 1925 C. B. Sutton and W. E. Baxter were sent to search out these Indians. They found them still singing "Jesus knows all about our struggles" and other hymns that Davis had taught them. In 1927 A. W. Cott established work there. Because of Davis's work among them, these Indians, belonging chiefly to the Akawaio (or Accawai) and Arecuna tribes, are known among SDAs as the "Davis" Indians. In 1929 or 1930 Joseph Gonsalves and A. W. Cott and his wife reported meeting with Indians in the same area who had known about the seventh-day Sabbath, clean foods, and temperate living as a result of a vision seen by their chief some years before Davis's trip. Many of the Mount Roraima Indians were baptized after 1930 and a mission school was later established in the area.

Educational Work. In 1907, the year following the organization of the British Guiana Conference, the *Statistical Report* listed two small schools. The next year it listed three. According to the account given by Wesley Amundsen in his book *The Advent Message in Inter-America*, about 1909 two schools were operated in the suburbs of Georgetown especially for the children of India heritage and a third, situated up the Essequibo River, was taught by Johannah H. Daw, later Mrs. E. E. Parchment. He related that there were no regular budgets for the educational work, and that it was supported by contributions from people concerned with Christian education. For example, for more than seven years the school on the Essequibo River was supported by an SDA layperson in North America. A school established at Bootooba on the Demerara River some years later was in 1963 the

oldest continuously operating school in the mission. The government no longer allows private schools.

Medical Work. In 1908 R. N. Graves, a national of British Guiana, returned home with a British medical diploma and practiced for some time. After an interval the work was reestablished in 1952. E. C. Duerksen, a physician, arrived in 1954 to take charge of the medical work, and was joined in 1955 by Oliver J. Pogue, also a physician. In July 1955 the Davis Memorial Clinic and Hospital in Georgetown began taking in patients.

Development of Organization. The British Guiana Mission began in 1894 with the arrival of the resident minister. The first step in formal organization was taken late in 1897, when the mission work in the Caribbean area was coordinated as the West Indian Mission Field, with A. J. Haysmer as superintendent. In 1903 the East Caribbean Conference, including British Guiana, was organized. A further step was taken in 1906 when the West Indian Union Conference was formed and British Guiana became one of its five organized conferences. Sometime later the territory was linked with the South Caribbean Conference. In 1924 the three Guianas-British, Dutch, and French-became one mission, with D. C. Babcock as superintendent. They were organized into the Guiana Conference in 1926. In January 1945 the Guianas were divided into three separate fields, the territory of British Guiana becoming the British Guiana Mission, under the Caribbean Union Mission.

Guyana Conference

GUYANA CONFERENCE. *See* [Guyana](#); [Inter-American Division](#).

H

Haad Yai Mission Hospital

HAAD YAI MISSION HOSPITAL. A general hospital with a capacity of 30 beds and eight bassinets, formerly operated by the Southeast Asia Union at Haad Yai, a town on the Bangkok-Singapore railway line, about 20 miles (30 kilometers) southwest of Songkhla, in the southern part of Thailand, near the Malaysian border.

Seventh-day Adventist work in Haad Yai was begun by Ronald C. Gregory, M.D., who on Oct. 5, 1949, opened a medical clinic in a small rented hotel, where he and his family lived. Beginning as a branch of the Bangkok Sanitarium and Hospital, the clinic grew rapidly, and plans were soon drawn to build a hospital. In 1953 the foundation for a 20-bed brick hospital building was laid on a two-acre (.8-hectare) plot of land donated by Chee Kim Joong, and on July 1, 1954, Haad Yai Mission Hospital opened its doors.

In 1959 a wing was added to the building, making a 30-bed hospital, including outpatient facilities. In 1971 a clinic was opened in downtown Haad Yai, where all outpatients were treated.

In addition to the workers' living quarters built on the donated land, a modest chapel with a seating capacity of 100 was built in 1956. When the hospital was established, it was the only such institution in town. By the early 1980s it faced keen competition from seven other hospitals, including a large teaching facility in Haad Yai. As a result, it incurred heavy operating losses for several years.

In October 1985 it was decided that Haad Yai should operate as a satellite of Bangkok Adventist Hospital for a trial period of two years. In February 1986 the Bangkok facility took over control of the smaller hospital. A three-story building was purchased and renovated for use as a city clinic, which opened for business on Apr. 22, 1986. Because of a lack of administration staff and physicians, Bangkok Adventist Hospital turned the operation of Haad Yai back to the Southeast Asia Union Mission on Aug. 1, 1987. Because of a lack of funds and personnel, the hospital closed its doors on Feb. 15, 1988.

Medical Directors: R. C. Gregory, 1949—1954; Byron Eller, 1954—1955; R. C. Gregory, 1955—1964; Frank Crider, 1964—1967; James C. Jay, 1967—1968; R. C. Van Arsdell, 1968—1973; R. C. Gregory, 1973—1976; A. L. Elumir, 1976—1978; W. V. Donato, 1979—1982; R. E. Bartolome, 1982—1986; C. Kootanasan, 1986—1987; Henry Martono (acting), 1987—1988.

Habenicht, Herald Ambrose

HABENICHT, HERALD AMBROSE (1906—1974). Teacher and administrator. A native of Argentina, he graduated from Emmanuel Missionary College and the University of Michigan. After serving on the faculties of Indiana and Shenandoah Valley academies, he became director of Montemorelos College in Mexico. Later he served in the same capacity at the Central American Vocational College in Costa Rica.

Returning to the United States, he joined the faculty of Adelpian Academy and later was called to a position on the La Sierra College faculty.

Habenicht, Robert H.

HABENICHT, ROBERT H. (1866—1925). Physician, missionary. Educated at Battle Creek College, he entered the ministry in Iowa in 1888. From 1893 to 1898 he spent the summers in ministerial work and the winters in taking the medical course at Iowa State University. After his graduation he was appointed director of the Iowa Sanitarium (1899). From 1901 to 1922 he engaged in ministerial and medical work in Argentina and founded the River Plate Sanitarium in 1908. After a period in the United States, although feeble in health, he later returned to Brazil with the hope of continuing his work, but died shortly after arriving in São Paulo.

Hackett, Willis J.

HACKETT, WILLIS J. (1915—1993). Pastor, evangelist, missionary, administrator. Born in Mullen, Nebraska, he attended Union College, graduating in 1939 with a degree in theology. He met his wife Margaret at Boulder Sanitarium, and they were married in 1937. Two sons were born of this union. The first 19 years of his ministry were spent in pastoral, evangelistic, and departmental work in the United States. In 1952 he was called to the Far East, where he served in the division and as president of the North Philippine Union.

In 1958 the family returned to the United States, where Willis served as president of Atlantic and Pacific union conferences. He became a vice president of the General Conference in 1968, in which position he served until retirement in 1980. Part of his duties consisted of serving on and chairing many boards, including the Loma Linda University and Andrews University boards.

After his wife's death in 1987, he married Thelma Trude. They lived and served in the Northwest until Willis' sudden death in 1993.

Hackettstown Community Hospital

HACKETTSTOWN COMMUNITY HOSPITAL. A fully accredited, 106-bed acute health-care facility set amid the rolling hills of northwestern New Jersey, about one hour west of New York City.

Hackettstown Community Hospital came about as the result of a dream that started in the 1940s. As the years passed, an entire community purposed to work together to make that dream a reality.

The going was not easy. Financial roadblocks seemed almost insurmountable following a long period of frustration during which changing hospital regulations caused plans to be drawn and redrawn, and costs to go higher and still higher. Providence intervened in 1967 during an Ingathering visit between two Seventh-day Adventist ministers and a Hackettstown banker. The discussion turned to the worldwide chain of SDA-operated hospitals. The arrival on the scene of one of the proposed hospital's board members prompted the banker to suggest that the SDA Church build a hospital in Hackettstown. Subsequent discussions and events led the hospital board, unable to see their way around funding difficulties, to invite the Columbia Union Conference to assume ownership, control, and management of the hospital-to-be.

The Seventh-day Adventists and the community then took on the task of financing and building the hospital together as a team—individuals, families, small businesses, large corporations, foundations, service clubs, and government and SDA Church representatives. Through pledges, grants, fund drives, the “Bucket Brigade,” and other sources, amounts large and small poured in. Ultimately, thanks to God's providence and the vision and dedication of many people, the hospital opened its doors in February 1973.

Small yet innovative, Hackettstown Community Hospital offers services and technology available at much larger hospitals, while offering a dimension of caring and personal attention these might find difficult to offer.

The range of services includes traditional and laser surgery, 24-hour emergency care, approved cancer care, new operating/recovery area, new intensive care/coronary care and intermediate telemetry units, same-day surgery program, family-centered maternity care, laboratory/pathology area, Radiology Department featuring CT scanner, nuclear medicine and approved mammography program, physical therapy and other rehabilitative services, substance abuse services, sleep disorder program, pain management center, and more.

True to its SDA heritage, Hackettstown Community Hospital goes to great lengths to instill in people an attitude of illness prevention so they'll never have to come to the hospital to get well. This they accomplish through educational programs offered through the year to residents, local corporations, schools, and community groups. Strong efforts are also put forth through a variety of screenings to help identify health problems before they become life-threatening. While it is true that every department at Hackettstown Community Hospital has as its ultimate mission the salvation of patients, its Pastoral Care Department officially carries forward the spiritual component of the healing process. Among the ongoing activities

and projects are an active literature distribution program, the ministry of a staff singing group that cheers patients daily, grief recovery programs, 24-hour SDA television programming, and daily staff worships.

Hackettstown Community Hospital is committed to joining other SDA health-care institutions in assisting Christ as He continues His ministry of healing sick bodies, minds, and souls.

Hackettstown Community Hospital is part of Adventist Healthcare Mid-Atlantic Corporation.

Administrators: Charley O. Eldridge, 1973—1975; Henry Scoggins, 1975—1985; Gene C. Milton, 1985— .

Hackman, Earl Fredrick

HACKMAN, EARL FREDRICK (1898—1951). Conference administrator, home missionary leader. Upon graduation from the Mount Vernon Academy in 1918, he entered home missionary work, first as an assistant secretary and later as secretary of the department in the Ohio Conference (1919—1920). Still later he served as home missionary secretary of the Southeastern Union (1920—1924) and as assistant and associate home missionary secretary of the General Conference (1924—1934). After that he served as president of the Southeastern California Conference (1934—1940), the Northern California Conference (1940—1943), the Southern Union (1943—1947), and the Inter-American Division (1947—1950).

Hadley Memorial Hospital

HADLEY MEMORIAL HOSPITAL. A former nonprofit 80-bed general hospital incorporated, owned, and operated by the Columbia Union Conference of Seventh-day Adventists, situated on a hill overlooking the Potomac River at 4601 Martin Luther King, Jr., Avenue SW., Washington, D.C. It was accredited by the Joint Commission on Accreditation of Hospitals and was a member of the American Hospital Association. It received patients from far and near, regardless of race, creed, color, national origin, or sex, ranging from the diplomatic to the indigent.

The hospital grew out of the work of the Washington Sanitarium Mission Hospital (commonly called “the clinic”), which opened in 1914 under the direction of Dr. L. E. Elliott in the historic Thomas Law house at 1252 Sixth Street SW. The clinic was operated by the Washington Sanitarium (now Washington Adventist Hospital), and in the beginning, also, the Foreign Missionary Seminary (now Columbia Union College). Its purpose was to minister to the indigent and to serve as a training center for postgraduate nurses and foreign mission appointees.

Dr. Henry G. Hadley and his wife were placed in charge of the work in 1919. In 1923 the Hadleys purchased the building, built up a self-supporting work, and in the spring of 1930, gave the property to the General Conference. Again from 1933 until it closed in 1961, Dr. Hadley carried on the clinic and in connection with it an active research program in the immunization field.

In 1945 Dr. Hadley purchased six acres (2.5 hectares) on Nichols Avenue SW. in the name of the General Conference. On it he erected Hadley Memorial Hospital, a three-story brick structure, completely air-conditioned, with all the modern facilities of a general hospital. It was opened on July 29, 1952, with the transfer of seven patients from the old clinic (which continued separately until 1961), and was dedicated free of debt in 1955. All the money needed for this new institution, except about 1 percent given by friends, was raised from the earnings of the Sixth Street clinic, which had a large paying clientele in addition to the indigent patients. In 1952 the ownership of the property was transferred to the Potomac Conference and in 1957 to the Columbia Union Conference.

In 1992 the hospital was sold to a nondenominational group.

Administrators: H. G. Hadley, 1952—1962; Harvey A. Rudisaile, 1962—1967; C. O. Eldridge, 1967—1969; James Suzuki, 1969—1985; Albert L. Dudley, 1986—1992.

Haffner, Gottfried F.

HAFFNER, GOTTFRIED F. (1867—1920). Minister. He was born in Tscherbakowski, Russia, and at the age of 9 came with his parents to the United States and settled in Lehigh, Kansas, where he accepted the Seventh-day Adventist faith. After spending three years in Battle Creek College and one year in the Bible Institute in Milwaukee, Wisconsin, he began preaching in the Missouri Conference in 1889. Shortly thereafter he went to the Oregon Conference and worked among the German-speaking people. After about two years he was transferred to the Washington Conference, where he worked for eight years, establishing a number of German churches. About 1899 he was transferred to the Oklahoma Conference, where after one year in pastoral and evangelistic work he was elected president of the conference, which position he held from 1902 to 1905. Until 1917, when failing health led to his resignation, he was leader of the German work in North America.

Hahn, Franklin B.

Hahn, Franklin B. (1809—1866). Physician of Canandaigua, New York, president of the village corporation, and secretary of the Ontario County Medical Society, and a Millerite. As a good Bible student he joined Crosier and Edson in intensive study of the sanctuary doctrine in the winter of 1844—1845. It was at his house that Crosier wrote out their joint findings on the subject.

Hahn published the *Day-Dawn* (which Crosier edited) in 1845, and in 1846, with Edson, financed the *Day-Star Extra* containing Crosier's article. He accepted the Sabbath with Edson, but by 1851 he had apparently reverted to the Sundaykeeping majority.

Hahnkook Academy

HAHNKOOK ACADEMY (Hahnkook Sahmyook Joongkodeung Hakkyo) (Korean College Academy). A coeducational boarding and day school on the junior and senior high school levels, located on the Korean Sahmyook University campus, Seoul, Korea. Owing to disruptions of World War II, the secondary school in Seoul, which had opened in 1938, was closed. It was reopened in the fall of 1947, with 113 students. In 1949 the school secured 210 acres (85 hectares) of land from the Yee Dynasty Estates and moved to its present location.

During the Korean War four students were killed and four others were captured by the North Koreans, and the school was transferred to Cheju Island. At the end of 1952 the school was reopened in Seoul.

The school received the title of “Outstanding Academy” from the provincial government for its ideal environment and high quality of education. In 1980 the main school building was constructed, an auditorium followed in 1986, a new school building in 1991, and a language lab in 1992. There are 60 faculty members and 1,350 students.

Principals: Lee Sung Euy, 1938—1941; Kwak Pyung Soo, 1941—1943; James M. Lee, 1947—1953; Chung Dong Shim, 1953—1954; D. S. Lee, 1954—1959; Kim Yung Do, 1959—1965; Lee Kyung Il, 1965—1970; Kwon Hyuk Chong, 1970—1972; Kim Yung Do, 1972—1975; Kim Joon Pal, 1975; Kim Jae Shin, 1975—1976; Kim Hong Ryang, 1976—1978; Lee Seong Chin, 1978—1984; Lim Choon Taek, 1984—1990; Kim Hyo Seong, 1990— .

Haile Selassie I Hospital

HAILE SELASSIE I HOSPITAL. A 46-bed hospital operated for 41 years by the Ethiopian Union Mission in Debre Tabor, Ethiopia. Debre Tabor is situated 9,000 feet (2,750 meters) above sea level in Begemder Province, about 50 miles (80 kilometers) east of Lake Tana, the source of the Blue Nile. Many of its 7,000 inhabitants are very poor.

The task of establishing a mission station and hospital at Debre Tabor was assigned to G. Gudmundsen, a veteran missionary from Norway. His assignment was difficult: the terrain was mountainous, and there were no roads. All iron sheets for the roof and some other materials had to be transported on mules from Addis Ababa, a six-week round trip. The hospital was finished in 1934. The main building was a stone structure having seven rooms on each side of a center corridor. Emperor Haile Selassie I gave the project his name and 30,000 silver dollars (about US\$20,000).

Upon completion of the hospital building, Erik Palm, a pioneer Seventh-day Adventist missionary in Ethiopia, began clinic work, which was interrupted, however, by the Italian war. After the war much work had to be done to restore the building, such as installing new doors and windows. At the same time the floors were set with cement and tile.

Regular hospital work began in 1947, when Roland Nielsen, M.D., from Denmark, became the first physician to direct the institution. The local people showed increasing confidence in the hospital. In 1973 the number of outpatients treated was 4,664, of whom 1,036 were admitted to the hospital. Although the collection of fees was difficult and much charity work was done, the hospital was on its way to becoming self-supporting.

A new clinic building of stone was completed in 1964, providing three more rooms for inpatients in addition to facilities for the care of outpatients—a waiting room, a reception room with connection to an examining room, a treatment room, a laboratory, and a room for minor surgery.

Nurses included Shake Nalkranian, an Armenian; Margit Halvorsen, a Norwegian; Else Schantz Christensen, a Dane; Margot Sponghagen, a Swede; and Carolyn Stuyvesant, an American. In 1973 a clinic was established in Addis Ager, an SDA community located 22 miles (35 kilometers) from Debre Tabor.

Haile Selassie I Hospital was nationalized in 1975.

Medical Directors: Roland Nielsen, 1947—1949; Kristian Hogganvik, 1949—1970; F. J. Myers, 1971—1973; Kristian Hogganvik, 1974—1975.

Haiti

HAITI. A Caribbean republic occupying the western third of the large island of Hispaniola, the rest of the island being the Dominican Republic. The island became a Spanish colony after it was discovered by Columbus in 1492, but late in the seventeenth century it was ceded to France and became her most prosperous possession, exporting considerable amounts of sugar and other tropical products. After the original Indian population had been decimated, the Spaniards and the French brought over large numbers of African slaves, whose descendants now populate the country. The French Revolution brought freedom to the slaves, and a later attempt to return them to slavery led to an armed resistance and the proclamation of independence in 1804. In 1820 the island became the world's first Black republic. Twenty-four years later, in 1844, the eastern part of the island declared its independence as the Dominican Republic, and since then Haiti has maintained its present boundaries.

The area of Haiti is 10,579 square miles (27,400 square kilometers), three fourths of which is mountainous. The population (1994) is 6.5 million. Haiti is the most densely populated country in Central America, with 600 persons per square mile (230 per square kilometer). Ninety-five percent of the people are of Black. White residents, mostly foreigners, number about 2,000. The official languages of Haiti are French and Creole, a mixture of early French and African tongues with an addition of English, Spanish, and Indian words. The official religion is Roman Catholicism, but Haiti practices religious freedom, and there are several Protestant bodies in the country, including Baptists, Anglicans, Pentecostals, Seventh-day Adventists, and others. Voodoo, a mixture of ceremony and African superstition, is still practiced.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics.

The territory of Haiti comprises the Haitian Union Mission, which in turn is part of the territory of the Inter-American Division, and is divided into two missions—the North Haiti Mission and the South Haiti Mission. Statistics (1993) for Haiti: churches, 239; members, 164,053; elementary schools, 270; ordained ministers, 49; credentialed missionaries, 123; licensed missionaries, 58; teachers, 640; licensed ministers, 49. Headquarters: Ruelle Ganot 78, Port-au-Prince, Haiti.

Statistics (1993) for the missions—North Haiti Mission: churches, 122; members, 85,190; church and elementary schools, 127; ordained ministers, 14; licensed ministers, 21; credentialed missionaries, 30; licensed missionaries, 17; teachers, 275. Headquarters: Cap-Haitien. South Haiti Mission: churches, 117; members, 78,863; church or elementary schools, 143; ordained ministers, 26; licensed ministers, 26; credentialed missionaries, 30; licensed missionaries, 17; teachers, 275. Headquarters: Port-au-Prince.

Institutions. Adventist Hospital of Haiti; Haitian Adventist College; Inter-American Health Food Company, Haiti Branch.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* SDA doctrines first penetrated Haiti in 1879. In that year John N. Loughborough, then living in Southampton, England, and William Ings sent a box of books and tracts to Cap Haitien. Since they did not address it to anyone specifically, the steamship company delivered the box to the Episcopal missionary stationed in the city, who in turn distributed its contents among other Protestant missions nearby. On the following Sunday the Baptist missionary gave these publications to his congregation. Two young Jamaicans, Henry Williams and his wife, studied the tracts and began to keep the Sabbath. They procured other reading material from the publishers and circulated it among neighbors. More than 10 years later—in 1892—they met an SDA for the first time, L. C. Chadwick, who visited Haiti and in course of time baptized them. For many years, until several others joined them at the turn of the century, they apparently were the only SDAs in Haiti.

About 1904 or 1905 Michel Nord Isaac, a Methodist preacher and teacher who was longing for more spiritual light, knelt one day in a corner of his office and asked the Lord to help him find the truth. While he was still in prayer, someone knocked on the door. It was one of his pupils, who said: “Teacher, I have found among my father’s books at home one entitled *The History of the Sabbath*. Would you like to read it?” Isaac regarded this incident as a direct answer to prayer and was soon convinced that all he learned from the book was the truth.

Determined to live up to his knowledge, he began at once to preach his new beliefs, and published and circulated a tract in their defense. One of his friends helped him make contact with Henry Williams. Because of Isaac’s work, when the first SDA evangelist, W. Jay Tanner, went to Haiti in the fall of 1905, he found several groups of Sabbathkeepers waiting for him, including an entire congregation from one of the Protestant churches.

In December 1905 Tanner held the first baptisms. By the end of the year, about 40 to 50 persons, most of them well-educated and influential, had joined the church. During 1906 some 30 persons were added to the church, and Isaac entered the new areas of Limbé and Port Margo, preaching and organizing companies of converts.

Early in 1907 E. Fawer, a French-speaking worker, arrived from Europe to aid in the work. In November the first Seventh-day Adventist church in Haiti was organized at Grande Rivière, with 25 members; by the end of the year its membership had increased to 40, while the total membership stood at more than 80.

After Tanner left the field in 1911, Isaac, who had become a fervent and zealous preacher, served as leader during that time. By the end of the year there were four churches and five companies, with a total membership of about 190. The first church school was reported in that year also. In 1912 Albert F. Prieger took charge of the mission. In 1914 he was joined by E. A. Curdy, a French-speaking evangelist from Europe, and the church extended to new areas, among them Port-au-Prince, Saint-Marc, Trou du Nord, Gonaïves, and Saint-Michel-de-l’Atalaye.

Organization and Growth. Until 1914 the Haitian Mission was under the direction of the West Indian Union Conference, but in that year the mission was placed under General Conference direction as part of the Northern Latin American Missions group. The statistical report for that year listed eight churches, 273 baptized members, one ordained minister, two

licensed ministers, two licensed missionaries, four colporteurs, and 14 Sabbath schools. Two years later, in 1916, the Haitian Mission counted 11 churches, 322 members, with 98 persons baptized during that year. The number of workers had increased to 11. By 1920 there were three ordained ministers, four licensed ministers, and six licensed missionaries, and the membership had increased to 617 baptized members meeting in 15 organized churches and several companies.

With the opening of Séminaire Adventiste d'Haiti (Haitian Seminary) with eight students and two teachers, under the leadership of Herminie Roth in 1921, the educational work on the secondary level began in Haiti. About that time the MV work also began, with the organization of a society of 28 members.

From 1918 to 1922 the work was headed by Pastor Andre G. Roth, who came from Switzerland. When he left, W. P. Elliott was appointed president and M. D. Howard, secretary-treasurer. In 1922 the Haitian Mission was assigned to the Inter-American Division. The work entered new areas, such as Jacmel and Plaisance, and the canvassing work grew under the direction of C. G. Parkins and D. Apollon. In 1924 the work was well spread across the land of Haiti, with churches or groups in Port-de-Paix, Gonaïves, Limonade, Jacmel, Ranquitte, Cerca-la-Source, Pignon, Bahon, Thomassique, and Cerca-Carvajal. From 1924 the Haitian Mission was under the direction of the Antillian Union Mission. By the end of that year the statistical report showed 23 churches, 750 baptized members, 16 workers, and 24 Sabbath schools, with a membership of 944.

In 1925 the Lay Activities Department was organized under the leadership of J. A. Decaenel. In the same year there were six church schools operating with nine teachers and an enrollment of 240. In this year the work entered Ouanaminthe. In 1928 Elliott was replaced by J. A. Decaenel. In 1930 the mission had 25 churches with a total membership of 1,561, and 45 Sabbath schools with 2,221 members. In 1932 the headquarters of the mission were transferred from Cap Haitien to Port-au-Prince. About that time two ministers, Dorce Dorsainvil and F. D. Apollon, entered the Cayes and held a series of meetings.

The statistical report of Dec. 31, 1947, listed 36 churches, 6,937 members, 126 Sabbath schools with 10,260 members, and 17 church schools. The welfare work was begun in 1947 under the direction of E. Veuthey, then president of the Haitian Mission. In April 1948 the first Voice of Hope Bible correspondence course was offered. As of Dec. 31, 1962, there were 7,846 students taking the three available courses offered in the French language.

In 1959 the Haitian field was divided into two missions: the North Haiti Mission, with headquarters at Cap Haitien, and the South Haiti Mission, with headquarters at Port-au-Prince.

As early as 1935 action was taken regarding the establishing of medical work in Haiti but the action became a reality only in April 1960, when the South Haiti Mission opened a small clinic near the Franco-Haitian Seminary. At present one polyclinic and one hospital, Adventist Hospital of Haiti, are being operated in Port-au-Prince and one health and welfare center in Cap-Haitien.

Franco-Haitian Union. In 1958 Haiti became part of the Franco-Haitian Union, formed of the French-speaking areas in the Caribbean: Haiti, which had been part of the Antillian Union, and French Guiana, Guadeloupe and dependencies, and Martinique, which had been part of the Caribbean Union. A. O. Dunn was chosen to be the first president of the Franco-Haitian Union, serving until July 1960.

In 1989 the Haitian Union Mission was formed, with Asser A. Jean-Pierre as its first president.

Haiti Adventist Hospital

HAITI ADVENTIST HOSPITAL. *See* [Adventist Hospital of Haiti](#).

Haiti Food Factory

HAITI FOOD FACTORY. *See* [Inter-American Health Food Company, Haiti Branch.](#)

Haitian Adventist College

HAITIAN ADVENTIST COLLEGE (Université Adventiste d’Haiti). A coeducational boarding school on the senior college level, situated about five miles (eight kilometers) from Port-au-Prince, Haiti, and operated by the Haitian Union to serve a constituency of 164,053 (June 1993). At that time the secondary enrollment was 936 and the university enrollment was 571. These were served by 30 faculty members. In 1959 the Haitian government authorized the school to offer classwork leading toward the baccalaureate (U.S. high school) level. In the same year the General Conference Department of Education authorized work on the junior college level. In 1992 the university received official recognition from the government.

Two of the main industries are a printshop and a technical service. In July 1993 the school offered a master’s degree in religion as an extension program of Andrews University.

The school opened as the Séminaire Adventiste d’Haiti (Adventist Seminary of Haiti, also called Haitien Seminary) in October 1921, with Herminie L. Roth as director. There were eight students and two teachers. The school plant consisted of four buildings on the Vaudreuil estate of 15 acres (six hectares), five miles (eight kilometers) southwest of Cap Haitien. Only grades 9 through 12 were offered at that time. In 1926 the addition of the elementary grades resulted in total student enrollment of 50. Because of financial reverses the enrollment dwindled to 28 in 1927, and to 22 in 1930. However, during these years several faculty homes and industrial buildings were constructed. After reorganization, the 1932 school year began with 13 faculty members and 110 students. Because of the Depression, the institution did not operate during 1933—1934.

In 1934 the school was moved to Port-au-Prince, a more central site, nearer to markets for school industries as well as to the mission headquarters. Consequently, for the next two years the school was operated as a day school in a rented house in the northeast section of Port-au-Prince. The school’s printshop was installed in this building, and the woodwork shop in rented quarters on Rue du Centre. In 1935 the school was moved to a stone-and-wooden-frame building at the eastern end of the mission property on Avenue Joseph Nicolas and Magloire Ambroise. This structure housed the printshop and the woodwork shop. In the latter part of that year the Haitian government authorized the school to offer full secondary work, thus permitting students to sit for the official state examinations leading to the baccalaureate certificate. As a result of this recognition the enrollment in 1936 increased as follows: elementary, 103; secondary, 19; junior college, six. The name was changed from Séminaire Adventiste d’Haiti to Collège Vertières. The school remained on this site for 10 years, but during the latter part of this period the enrollment again declined and heavy indebtedness was incurred.

In 1945, under M. D. Howard as board chair, the college was transferred to a 78-acre (32-hectare) tract at Diquini, about four miles (six kilometers) southwest of Port-au-Prince. The funds were obtained by the sale of the Vaudreuil property. When the Franco-Haitian Union was organized in 1959, the school became the union college with the name of Franco-

Haitian Seminary. In 1961 R. E. Perrin was called to be the president. Under his leadership the enrollment increased and has maintained a steady growth. In 1974, 500 students were distributed among the elementary, secondary, and college levels. To meet the need of the French fields, authorization was granted in June 1973 by the General Conference Education Department to the Franco-Haitian Seminary to offer 16 grades in theology. The staff has been greatly improved by sending the teachers to Andrews University and France to get further training.

Principals: Herminie L. Roth, 1921—1923; W. P. Elliott, 1923—1924; Herminie L. Roth, 1924—1925; H. H. Thompson, 1925—1926; A. O. Dunn, 1926—1928; H. G. Patchett, 1929—1930; H. L. Higgins, 1930—1934; A. G. Roth, 1934—1939; Mrs. A. G. Roth, 1939—1941; A. L. Christensen, 1941—1942; A. G. Roth, 1942—1943; R. H. Howlett, 1943—1945; Paul Evers (acting), 1945—1946; M. E. Moore, 1946—1947; Paul Evers (acting), 1947—1948; A. L. Christensen, 1948—1950; A. G. Roth, 1950—1952; A. L. Rochat, 1952—1959; R. J. Kloosterhuis, 1959—1960.

Presidents: R. E. Perrin, 1961—1968; T. E. Wade, 1969—1971; P. G. Miller, 1971—1976; Alberto Dos Santos, 1976—1982; Mario Collins, 1983—1984; Michel Lamartine Porcena, 1985—1986; Amos Bossous, 1986—1987; Serge Vernet, 1987—1991; Mike Lekic, 1991—1993; Ezechias Jean, 1993— .

Haitian Union Mission

HAITIAN UNION MISSION. *See* [Haiti](#); [Inter-American Division](#).

Hale, Apollos

HALE, APOLLOS (fl. 1844). Methodist minister, Millerite preacher and writer, associate editor of *Signs of the Times* and its successor, the *Advent Herald*. A deep thinker and a careful and critical writer, he was noted for his clarity and logic. He assisted Fitch in preparing the “1843 chart” used by Millerite preachers and wrote articles, pamphlets, and a Second Advent Manual.

Along with others, Hale concluded that Miller’s “Jewish year 1843” should end, not at the 1844 spring equinox, but at the new moon of April, according to the old Karaite Jewish calendar. He also concluded that the end of the 2300 years would fall within the following Jewish year and looked for their ending on the tenth day of the Jewish seventh month in the autumn.

For a time after the Oct. 22 disappointment he held to the validity of the “true midnight cry” and joined with Joseph Turner (coeditor of the *Hope of Israel* in Portland, Maine) in issuing the *Advent Mirror* (vol. 1, no. 1, January 1845), which presented their joint personal interpretation of the parable of the ten virgins, namely, that the coming of the bridegroom to the wedding did not, as they had thought, signify the coming of Christ as king, but rather His coming to the Ancient of Days to receive His kingdom before coming to the earth for His saints, and that this was what had taken place at the end of the 2300 days.

“The coming of the bridegroom would point out some change of work or office, on the part of our Lord, in the invisible world; and the [virgins’] going in with him a corresponding change on the part of his true people. With him it is within the veil—where he had gone to prepare a place for us, with them it is outside the veil, where they are to wait and keep themselves ready till they pass in to the marriage supper” (p. 3).

The Adventists, they explained, having gone forth to meet their Lord in 1843, slumbered as the Bridegroom delayed, and then trimmed their lamps in response to the “true midnight cry” of the “seventh month” message. Since Oct. 22 they had been waiting for the Bridegroom to return from the wedding or had gone to buy oil; the Bridegroom could be expected any moment.

Soon after, Hale wrote an article in the *Advent Herald* explaining this view and adding that the parable does not end with the events that are to take place at the actual coming of Christ, for when He appears it is to execute judgment. “It would seem to coincide much more naturally with the judiciary *trial* which precedes the execution (the judgment which begins at the house of God)” (reprinted in *Review and Herald* 2:25—27, Sept. 16, 1851).

After the spring of 1845 Hale was identified with the majority group of Adventists and apparently ceased to teach these distinctive views.

Hale, Dudley Upton

HALE, DUDLEY UPTON (1865—1949). One of the pioneer Seventh-day Adventist workers on the west coast of Africa and in British Guiana, South America. He became an SDA at the age of 23 and shortly afterward entered the ministry in Texas. He was ordained in 1895. On Oct. 4, 1895, he led a party of SDA missionaries ashore at Cape Coast Castle, Gold Coast (Cape Coast in what is now Ghana), and established the first Seventh-day Adventist mission in West Africa. In 1897 repeated attacks of malaria drove him out of the country, and after a brief stay in Texas he went to superintend the work in British Guiana (1897—1900). From 1900 to the end of 1902 he was an evangelist in Texas. In 1903 he returned to West Africa, but was again forced by malaria to leave almost immediately. Afterward he served as a minister and evangelist in the Texas Conference (1903—1907), and as president in the Missouri (1907—1908), Southern Missouri (1908—1911), Wyoming (1911—1914), Nebraska (1914—1916), and Northern New England (1920—1926) conferences.

Hall, D. P.

HALL, D. P. *See* [Messenger Party](#).

Hall, Harry Harvey

HALL, HARRY HARVEY (1871—1934). Publishing house administrator. After a term of service in the Kansas Conference and tract society, he went in 1894 to the Pacific Press publishing house and worked there for 26 years. He began in the Sales Department, later managed the Book Department, and for years was vice president of the association. Assigned to the development of branch houses, he was largely responsible for the establishing of a branch printing office in the Canal Zone, Panama.

In 1920 Hall was released temporarily to the General Conference to give special attention to the operation of publishing houses overseas and to methods of promoting the publishing work. This assignment took him to Europe, Asia, Africa, Australia, South America, and Central America. Appointed as secretary of the General Conference Publishing Department in 1930, he continued to promote all lines of the publishing work in various parts of the world field.

Hall, Orrin A.

HALL, ORRIN A. (1878—1959). Missionary, educator. A graduate of Union College (1899), he taught a church school in Missouri, then engaged in ministerial work (1900—1904). From 1904 to 1907 he was principal of the Northwestern Training School, Manitoba, Canada, and from 1907 to 1909 MV secretary of the Nebraska Conference. He went to China in 1909 as mission director and principal of the training school in Honan province. After the removal of the school to Shanghai, he taught there for several years.

He was superintendent of the East China Union Mission for nine years, and then of the Central China Union Mission. Because of his wife's health, he returned to the United States, where he did pastoral work for five years in California. Returning again to the mission field, he served in the South China Union. After five years in Hong Kong he worked for the division's Ministerial Association and as an editor, then again became superintendent of the East China Union. He was one of the last Seventh-day Adventist missionaries to be evacuated from Shanghai. After returning to the United States, he engaged in pastoral work in the Northern California Conference for five years.

Hallang, Ludvig Nikkar

HALLANG, LUDVIG NIKKAR (1886—1965). Pastor, administrator, editor. Born in Tallinn, Estonia, Hallang became a Seventh-day Adventist in 1896. He attended the missionary seminary at Friedensau, Germany, for three years. In 1910, he became a pastor in Estonia and led out in the building of the first church in that country. Before his ordination in 1914 he had organized the first Seventh-day Adventist church on the island of Ösel. He was the first editor of the Estonian *Message of the Truth*. After serving as president of the Far-East Siberian Conference, he returned to Estonia, where he was assistant editor of *Our Times* and served as a pastor. From 1928 to 1930 he was president of the Estonian Conference. At the time of his death he had completed 62 years of service to the church.

Halliwell, Leo Blair

HALLIWELL, LEO BLAIR (1891—1967). Medical missionary to Brazil. A native of Odessa, Nebraska, Halliwell accepted the truth under the efforts of O. O. Bernstein and became a Bible instructor in Iowa. During this time he organized a Sabbath school that developed into the Charles City church.

In 1921 he and his wife, the former Jessie Rowley, were called to serve in Brazil, the site of their labor for the next 38 years.

After seven years in the state of Bahia, the Halliwells were called to east Brazil and then to north Brazil, where there were only three other church members in the immense area around Belém. On a get-acquainted trip by riverboat and canoe up the Amazon, the young missionary was dismayed to discover the poverty, superstition, and disease of the people of his district.

Deeply impressed that a launch would be most effective in reaching the 2 million people living along the 40,000 miles (65,000 kilometers) of navigable rivers forming the Amazon River basin, Halliwell made appeals for such a launch, and the funds were donated by the MV Societies of North and South America.

After spending part of his furlough in 1930 taking a course in tropical diseases, Halliwell returned to Brazil. He sketched the design for a shallow draft 30-foot (nine-meter) boat with a 10-foot (three-meter) beam and hacked out the hull himself from Amazonian hardwoods. He also installed the engine and wiring and then began a 30-year stint of steering his aquatic clinic, the *Luzeiro*, up and down the 1,000-mile (1,600-kilometer) stretch of river between Belém and Manaus, covering some 12,000 miles (19,000 kilometers) a year. Together Leo and Jessie treated more than a quarter million Brazilians and Indians for a host of tropical and other diseases, as well as spreading the message among the grateful people.

At first the nationals living along the river were frightened by the huge “canoe,” but the sound of phonograph music soon had them creeping from their hiding places in amazement. They were just as amazed at the effects of quinine on the malaria raging in their villages.

At first Halliwell bought medicine from slender mission resources. Later he was kept supplied by doctors and pharmaceutical houses in the United States and the public health departments of the states of Pará and Amazonas. One of his greatest services was the awakening of the Brazilian government to the fact that its people are the most important of its rich natural resources and the understanding that the state of health of these people could well decide the future prosperity of the country. In recognition of the Halliwells’ service, the Brazilian government awarded them the distinguished National Order of the Southern Cross.

In 1942, with no funds available, Halliwell realized a dream of long standing when he opened a tiny clinic in Belém, staffed by a Brazilian doctor. In 15 years it was a fully equipped 40-bed hospital.

At age 65 Halliwell accepted a call to Rio de Janeiro, to supervise the now well-developed work of the SDA medical launches in South America.

Ham, Allen L.

HAM, ALLEN L. (1889—1974). Missionary, vice president of the General Conference. In 1909 he completed a course in engineering at Walla Walla College and with his wife attended the Foreign Mission Seminary in Washington, D.C., as a mission appointee. In 1913 they began work in Hong Kong. A year later he became director of the Cantonese Mission, serving in that capacity for 20 years. He was ordained to the ministry in 1917. In 1935 he became superintendent of the South China Union Mission, serving until taken prisoner by the Imperial Japanese Army on Christmas Day 1941.

After repatriation in 1942 he became vice president of the General Conference for the Southern Asia Division until 1950. He then served as general field secretary for the General Conference for four years, after which he became a vice president until his retirement in 1958. During his terms in the General Conference he was chair of the boards of Madison College and Hospital, Oakwood College, Riverside Sanitarium, and Southern Publishing Association.

After retirement he served for a term on the board of Loma Linda University and was active in the Elmshaven church (Deer Park, California) as first elder and chair of the church school board.

Hamburg Publishing House

HAMBURG PUBLISHING HOUSE (Saatkorn-Verlag GmbH). A publishing institution composed of five legal companies: Advent-Verlag GmbH, ES-TE-A, Saatkorn-Verlag GmbH, Grindeldruck GmbH, and Dr. med. Schneider GmbH. All are under one manager. The plant is situated in Hamburg, Germany.

The house publishes Seventh-day Adventist books and the following periodicals in German: *Adventecho* (“Advent Echo”; prior to 1973, *Der Adventbote* [“Advent Messenger”]; prior to 1920, *Zions-Wächter* [“Watchman of Zion”]); *Besser Leben* (“Better Living”); Sabbath school lesson quarterlies for children, juniors, and seniors; and *Zeichen der Zeit* (“Signs of the Times”; prior to 1973, *Ruf in die Zeit* [“Message for Our Time”]; prior to 1959, *Herold der Wahrheit* [“Messenger of Truth”]).

The publishing house at Hamburg grew out of a branch of the Imprimerie Polyglotte (established in Basel, Switzerland, by J. N. Andrews), which was opened in Hamburg in 1889 under the name Internationale Traktatgesellschaft (“International Tract Society”) in two rented rooms at the SDA mission headquarters at 41 Sophienstrasse.

In 1893 the Hamburger Verein der STA (Hamburg SDA Association) was organized and acquired a building at Grindelberg 15a, where the publishing branch was moved, and where the SDA headquarters in Germany were established. Because of certain difficulties in supplying German publications from outside the country, the whole German Department of the Imprimerie Polyglotte was transferred to Hamburg on Aug. 27, 1895. From this date the Hamburg Publishing House began its independent existence, though at first it retained the name Internationale Traktatgesellschaft in Hamburg. From 1895 until it was made a separate company in 1900 it was legally and financially a part of the Hamburger Verein. The buildings and land of the publishing house are still owned by the Hamburger Verein, which erected a separate building to house the press in 1912.

Foreign Language Work

Foreign Language Work. The Hamburg branch of the Imprimerie Polyglotte quickly became a center for the SDA publishing work in central and east European languages. By the time it acquired separate status in 1895, it was issuing publications in 14 languages, and some years later the number of languages used increased to 20: German, Dutch, Lithuanian, Latvian, Estonian, Russian, Polish, Wendish, Bohemian, Slovakian, Hungarian, Serbian, Croatian, Bulgarian, Romanian, Spanish, Portuguese, Yiddish, Swahili, and Chasu.

Beginning in 1903 the Hamburg Publishing House established several branches throughout central and eastern Europe: in Basel, Switzerland (1903); in Riga, Russia (Latvia, 1908); in Constantinople (Istanbul), Turkey (1909); at The Hague, Netherlands (1924); in Vienna, Austria (1924); in Budapest, Hungary; and in Bucharest, Romania. Most branches were only distributing agencies, but some also printed magazines, books, tracts, and other denominational publications. The Hamburg house provided the branches in Budapest, Bucharest,

and Riga with printing equipment, technicians, and supplies. When because of World War I separate publishing houses were established in Yugoslavia, Romania, Czechoslovakia, Poland, Estonia, Latvia, Hungary, Bulgaria, and the Netherlands, the Hamburg house left the stock of publications on hand to them without charge.

In 1922 the publishing work was organized in Hamburg as Advent-Verlag E. V. (“Advent Publishing House Registered Association”). After the Nazi government made it impossible for the denomination to operate the press, the house was turned over to private hands. In 1938 the firm was renamed Advent-Verlag Vollmer and Bentlin KG (“Adventist Publishing House, Vollmer and Bentlin, Limited Partnership”), and in 1939 it was again renamed as Vollmer and Bentlin KG (“Vollmer and Bentlin, Limited Partnership”). A. Vollmer and W. Bentlin acted as trustees of the denomination and were personally responsible for the affairs of the publishing house for eight years. During part of this time, in consequence of Nazi laws and of war conditions, it was impossible to produce publications for the church; only job printing was permitted. In July 1943 all the buildings dating from the 1890s, which included the business and editorial offices, the archives of the European work of the SDA denomination, and the adjoining church building, were burned to the ground in an air raid.

In 1947 the publishing house was returned to the denomination, and in September of that year it received a license to print denominational publications. Since past experience had shown that it would be convenient to separate the management of the publishing house from that of the press, the printing plant became a separate legal entity, first bearing the name Vollmer and Bentlin GmbH (“Vollmer and Bentlin, Ltd.”), and then, since 1954, Grindel-druck GmbH (“Grindel Printing Co., Ltd.”); the Publishing Department was reorganized as the Advent-Verlag GmbH (“Adventist Publishing House, Ltd.”). In 1948 this firm organized the production of publications for the general public into a new department under the name of Saatkorn-Verlag (“Saatkorn Publishing House”). The new department grew so fast that it could be organized as a separate firm in 1963.

The work was carried on in the remaining buildings until 1960, when a new wing with six floors was erected for the Press Department, and the building that it had occupied for 48 years (since 1912) was repaired and renovated.

In 1952 on the same grounds the foundation was laid for a church building and guest room accommodations for the publishing house. The basement of this building was completed to provide space for paper stock.

Progress of the Publishing House

Progress of the Publishing House. Prior to 1895 there were two employees engaged in publishing work in Hamburg. When the German Department of the Imprimerie Polyglotte was transferred to Hamburg in 1895, the number of workers increased to 10, and the sales for that year amounted to 64,000 marks (about \$16,000). In 1900 there were 22 workers and the sales were 160,000 marks. In 1910 there were 58 workers and the sales amounted to 480,000 marks. In 1928, the best year before World War II, the sales totaled more than 1 million marks. After World War II the employment rose to more than 150 in 1950, and in 1952 the volume of sales was greater than ever before, even though the population served by the house decreased considerably, being limited only to West Germany. In 1957 the volume of sales passed 2 million marks, and in 1962 it reached almost 4 million marks. In 1963 the

house employed about 200 people. Since then more modern equipment has been installed to avoid the high labor costs.

Publishing House Equipment

Publishing House Equipment. Before 1900 only the composing was done at the publishing house; the printing was done elsewhere. In 1900 the first printing presses and a folding machine were installed, thus enabling the house to print and bind magazines, tracts, booklets, and brochures. The quality of the work of the publishing house earned a gold medal at the International Exhibition of the Printing and Publishing Trade and of the Graphic Arts in Leipzig in 1914. Since the 1920s the Hamburg house has been equipped to manufacture all its books and magazines.

In 1928 the publishing house was given honorable mention at the International Exhibition in Cologne because of its efficiency. In 1933 it acquired music type, which enabled it to manufacture hymnbooks. At that time the equipment in the printshop and book bindery was completely up-to-date, but during the next 25 years it was impossible to replace any machinery. Since World War II the obsolete equipment has been replaced. An innovation was the installation of offset equipment in 1962. As the result of a special process invented at the plant, the publishing house became known throughout Germany.

In 1963 several one- and two-color presses of different sizes enabled the plant to produce multi-color prints at a reasonable price. Modern linotypes and one monotype with keyboard and caster were used in the Composing Department. Following the trend of the time, two perforators and one pacesetter (Photon) for composing were installed in 1974. In addition, the press has two typing machines with RCO-types, which supply the manuscript for automatic reading machines.

In 1992, after the reunification of Germany, the Publishing Association of the German Democratic Republic was integrated into the Hamburg Publishing House.

Managers: H. Hartkop, 1900—1924; A. Vollmer, 1924—1938; A. Vollmer and W. Bentlin, 1938—1950; S. Christoffers and W. Bentlin, 1950—1959; H. E. Morenings, 1959—1975; R. Rupp, 1976—1990; E. Boettge, 1991— .

Hammerly Dupuy, Daniel

HAMMERLY DUPUY, DANIEL (1907—1972). Pastor, professor, author. He was native of Switzerland. His parents took him to Argentina in 1908, when they were called as nurses to River Plate Sanitarium and Hospital, and the following year to Uruguay. He went to primary and secondary schools in Uruguay and Argentina, received his theological training at River Plate College, and later studied at Potomac University, where he obtained his Master of Arts degree in 1955, and in 1956 his Bachelor of Divinity degree. In 1970 Andrews University conferred on him an honorary Doctor of Divinity degree.

In 1929 he married Angélica Peverini, and in 1937 was ordained to the ministry. During his 44 years of work in the Seventh-day Adventist Church, he served as publishing department director (1928—1929), local pastor and evangelist (1930—1943), Austral Union evangelist (1944—1948), public relations director (1950—1956), professor at River Plate College (1956—1957), writer of textbooks and evangelist (1958—1960), university students' counselor (1961—1962), and professor at Inca Union College, Peru (1963—1972).

He was an untiring reader in Spanish, French, and English, and a dedicated researcher during his trips throughout the Americas, Europe, Africa, and Asia. He wrote more than 60 books and smaller works, not counting his numerous articles for our magazines on anthropology, ethnology, archaeology, chronology, biology, paleontology, history, geography, religion, and ethics.

One could say that Dr. Hammerly passed away with his pen in hand. His posthumous work, *Guide to Study the Bible (Guía para estudiar la Biblia)*, was published in 1973.

Hanford Community Medical Center

HANFORD COMMUNITY MEDICAL CENTER. A 54-bed general acute hospital located at 450 Greenfield Avenue, Hanford, California, with an active medical staff of 73 physicians and more than 500 full-time employees. The institution had an average daily occupancy of 46.9 patients in 1993.

Licensed by the state of California, it is a member of the California Association of Hospitals and Health Systems, Healthcare Reform, and Hospital Council of Northern and Central California, and is fully accredited by the Joint Commission on Accreditation of Hospitals.

The present facility was built in 1965 and opened as a denominational institution in the summer of that year. A full range of services is provided, including an intensive care unit, cardiac catheterization lab, outpatient services, 24-hour emergency services, and a maternity center.

The Kerr Outpatient Center was opened in June 1993. This is a freestanding outpatient center that houses lab, radiology, mammography, cardiopulmonary function lab, and the outpatient surgical services. It was named after Edwin E. Kerr, a member of the HCMC active medical staff, who has given many years of service to Kings County.

An ordained staff chaplain ministers to the needs of patients and employees alike, stressing the spiritual healing that is part of serving the whole person.

Administrators: Henry Bergh, 1965—1968; Henry Friesen, 1969—1972; Virgil P. Morris, 1972—1982; Fred Manchur, 1983—1987; Charles Ricks, Sr., 1987—1992; Stan Berry, 1992— .

Hanke Adventist Secondary School

HANKE ADVENTIST SECONDARY SCHOOL. A boarding school operated on the senior high level, located at Shurugwi, Zimbabwe, Africa.

In 1911 Chief Mudzengi, brother of retired worker Paul Pimbono, gave the Hanke property to the Seventh-day Adventist mission. The following year a church was constructed and a stone house, which is still in use. A small outdoor school was begun by Pastor Ngono. This has developed into the largest primary school in the Zambesi Union. The January 1993 enrollment was 283 secondary school students with 17 teachers, and 670 primary school pupils with 19 teachers.

The present primary school dates from 1941. In the 1950s the school was upgraded, and in 1969 the institution advanced to junior secondary level. In 1974 it was upgraded to full secondary status, with emphasis on industrial arts.

Water has been a problem and was first brought from the river about a half mile (.3 kilometers) away. A well was dug in 1925, but this and subsequent wells proved inadequate. Recently a new source has been discovered.

Principals: R. A. Burns, 1956—1957; W.C.H. Outwaite, 1957—1958; S. T. Palvie, 1959—1961; J. W. Christensen, 1962—1964; K. Farnsworth, 1965; C. T. Bannister, 1966; B. A. Roberts, 1967—1970; R. R. Adams, 1972—1976; J. Whitehurst, 1977; P. W. Chiduku, 1977—1978; Z. S. Serere, 1978—1979; P. W. Chiduku, 1981—1982; A. P. Sibanda, 1983—1994; A. J. Dhliwayo, 1994—.

Hankins, Ira John

HANKINS, IRA JOHN (1854—1937). Missionary. After attending Battle Creek College from 1876 to 1878, he entered the ministry in Iowa in 1879. In 1888 he became the third Seventh-day Adventist minister to enter South Africa, C. L. Boyd and D. A. Robinson having preceded him by a few months. After a brief period as president of the Indiana Conference (1901—1903), he returned to South Africa to take the presidency of the Cape Conference. His first wife, née Clara Tracy, having died, he was married in 1903 to Eva Perkins Miller, the widow of Eli B. Miller. In addition to his other duties, he was editor of the *Sentinel* (later the *Signs of the Times*), with his wife as assistant. He retired from active service in 1921, and in 1923 returned to the United States.

Hankins, Winferd Cameron

HANKINS, WINFERD CAMERON (1880—1968). Missionary, pastor, evangelist. He was born in Iowa and studied at Washington Missionary College prior to going to China in 1905. He and his family served as missionaries for 18 years and then returned to the United States, where he served as a pastor and evangelist in the Michigan Conference for 20 years. In 1945 he moved to the Arizona Conference and retired in 1961.

Hansa Conference

HANSA CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

Hansen, Louis A.

HANSEN, LOUIS A. (1872—1969). Pioneer medical missionary. He was a native of Denmark and moved to the United States at an early age. In 1889 he served as colporteur and licensed minister in the Indiana Conference. After completing the nurse's course at Battle Creek in 1896, he and his wife began treatment rooms in Nashville, Tennessee. Later he became one of the founders of the Florida Sanitarium and was manager of three sanitariums—Nashville, Tennessee; Graysville, Tennessee; and Washington, D.C. He is considered the first Seventh-day Adventist self-supporting medical missionary.

For 24 years, he served with *Life and Health* magazine as assistant, associate, and chief editor. He was also an associate secretary of the General Conference Medical Department for several years. While in this position, he developed a central purchasing bureau that later became ESDA. He retired in Florida in 1946.

Hanson, Della F.

HANSON, DELLA F. (1897—1981). Missionary. She and her husband, Herbert Hanson, served in Norway, then were invited to go to Ethiopia. Emperor Haile Selassie I, after five years of exile in Great Britain, was looking for a person to restore order in his palace, which the Italian invaders had used as their army headquarters. In his search he called on the Seventh-day Adventist mission. Della Hanson was selected for the job. Of the 40 years the Hansons spent in Ethiopia, Della spent 30 of them in service in the royal palace. This was the most unusual foreign mission service in the history of the Seventh-day Adventist Church. Because of this relationship, the emperor donated the land and much of the operating expense for the secondary school that was started and operated under the Hansons' supervision. Della stayed on in service to the emperor for eight years after her husband's death, leaving only when the government was overthrown.

Hanson, Herbert Martin

HANSON, HERBERT MARTIN (1894—1966). Pioneer and missionary. He was born in Minnesota of parents who had recently emigrated from Norway. He attended Maplewood Academy and Hutchinson Theological Seminary, graduating in 1921. In June of that year he was married to Della Thompson, and the young couple sailed for Norway, where they helped to establish the first Seventh-day Adventist academy in that country.

Hanson served as principal of the school for 11 years and then answered a call to Ethiopia. The family first located in Addis Alem, where he took over the principalship of the mission school. Because of the Italian invasion the school soon closed, but was reopened several months later. Since he was not allowed to teach English, Hanson studied ahead of his pupils and taught Italian.

When Haile Selassie I returned to Ethiopia from exile, Hanson was urged to start a school in Addis Ababa, which he did. In 1943 the emperor gave a site for the Akaki school, where Hanson served periodically as principal, teacher, and builder.

Twice the Hansons left Ethiopia expecting never to return, but each time the longing for the people brought them back. After a period of ill health Herbert passed to his rest at the Empress Zauditu Memorial Hospital. The emperor provided the royal hearse for the service, which was attended by many members of the royal family and several ministers of state.

After Herbert's passing, Della Hanson remained at her post as housekeeper to His Imperial Majesty, Haile Selassie I, a position she held for 17 years.

Happiness

HAPPINESS (Braille). *See* [Christian Record Services, Inc.](#)

Hapur Elementary Boarding School

HAPUR ELEMENTARY BOARDING SCHOOL. A coeducational English language elementary boarding school, operated near Hapur, Uttar Pradesh, about 35 miles (55 kilometers) east-northeast from Delhi, by the Northwestern Indian Union under the Southern Asia Division.

Forerunner of the school was the North India Girls' School, opened by M. M. Mattison on Jan. 12, 1919, with eight students. The next year the girls were moved to Lucknow and a boys' school was operated (listed in the *Yearbook* first in 1921 as the North India Boys' School established in 1917). The *Yearbook* lists it in 1922 as the Northwest Union Mission Training School, in 1923 as the North India Anglo-Vernacular Boys' Middle School, and between 1924 and 1929 as the United Provinces School for Boys. Urdu and Hindi were the languages of instruction. In December 1929 the Hapur school was amalgamated with the Northwest India Union Training School at Roorkee and the former North India Girls' School (then known as the United Provinces Girls' School) was brought back to Hapur. During the thirties the girls' school at Hapur was listed in the *Yearbook* as North Agra Mission Girls' School. The Hapur Elementary School first appeared in the *Yearbook* in 1939 in place of North Agra Mission School, and at the same time the name Roorkee High School appears for the Northwest India Union Training School.

In 1956 the Roorkee school and the Hapur school were put under one management. Later the school at Hapur became a coeducational institutional institution under the name Union Elementary School. The present school dates from 1961, when an English language boarding school was established.

In 1964 the boarding section of the school was joined with the school at Roorkee, and Hapur became an English Medium Day School. In 1974, the boarding section was reopened with assistance from the Christian Children Fund. The enrollment in 1974 was 460, including 130 boarders.

See [Seventh-day Adventist High School \(Roorkie\)](#).

Principals: M. M. Mattison, 1919—1920; F. W. Smith, 1920—1924; L. E. Allen, 1924—1929; Mrs. F. H. Loasby, 1929—1930; Mrs. R. L. Kimble, 1930—1932; Mrs. H. D. Strever, 1932—1933; Miss C. A. Craggs, 1933—1934; Mrs. O. O. Mattison, 1934—1936; Mrs. P. K. Simpson, 1936—1938; Mrs. R. P. Morris, 1938—1941; H. C. Alexander, 1941—1943; T. R. Torkelson, 1943—1948; Mrs. R. P. Morris, 1948—1949; R. F. Juriansz, 1949—1952; G. J. Christo, 1952—1954; D. H. Skau, 1954—1955; B. M. Shad, 1955—1960; P. E. Howard, 1960—1961; G. J. Christo, 1961—1962; M. C. Stanley, 1962—1963; C. A. Chacko, 1963—1964; Mrs. W. Storz, 1964—1966; S. J. Phasge, 1966—1972; S. Mishal, 1972—1973; N. Curtis, 1973—1974; O. V. Jonathan, 1974.

Harbert Hills Academy and Sanitarium

HARBERT HILLS ACADEMY AND SANITARIUM. *See* [Madison Institutions](#).

Hardinge, Molly Ellen Miriam Petavel

HARDINGE, MOLLY ELLEN MIRIAM PETAVEL (1908—1993). Author, educator, missionary, musician. Born in Neuchâtel, Switzerland, even as a young girl she had questions about the seventh-day Sabbath. At 14 she wanted to be a nun, but her Swiss godmother became a Seventh-day Adventist and offered to pay for Molly's education at Stanborough College in England. Molly was baptized two years later. While at school she became a coworker with Arthur Maxwell at Stanborough Press and was "Auntie Miriam" to children reading *Present Truth*. She taught piano and speech at Stanborough College and married Leslie Hardinge in 1935. One daughter was born to them.

Moving to the United States in 1946, the Hardinges worked together at three American colleges as well as at Newbold College in England and at the SDA Theological Seminary in the Far East. She organized "Evangeline Clubs" to train ministers' wives for their future work. In 1948 Eric B. Hare invited Molly to prepare Sabbath school lessons for juniors around the world. In 22 years she wrote 88 quarterlies. Among the books that she wrote was *Begin Today With God*, the first Seventh-day Adventist devotional for juniors.

Hare, Edward

HARE, EDWARD (1847—1948). First colporteur leader in New Zealand. Probably the first to accept the Seventh-day Adventist faith in New Zealand, he was taught the SDA doctrines by S. N. Haskell, who stayed in his house while visiting Auckland in 1885. Soon after accepting the new faith, he began to distribute SDA publications in New Zealand, eventually organizing a number of colporteurs. He also invited S. N. Haskell to visit other members of his family and bring the SDA beliefs to them.

Hare, Eric B.

HARE, ERIC B. (1894—1982). Missionary, writer, administrator, storyteller. Born in Victoria, Australia, the second son of Pastor and Mrs. Robert Hare, he graduated from Australasian Missionary College in 1913 and took a two-year nurse's course at Sydney Sanitarium. He married Agnes Fulton, daughter of Pastor and Mrs. J. E. Fulton. He served as a missionary nurse in Burma from 1915 to 1917 and then directed the Tenasserim Mission of Burma until 1934. At that time he was called to become Sabbath school and youth director of the Northern California Conference. He also served in the Southern California Conference, in the Burma Union, the Southeastern California Conference, and the Pacific Union Conference. From 1946 until his retirement in 1962, he was an associate director in the Sabbath School Department of the General Conference.

A prolific writer of books, he is best known for the vivid way he told character-building stories to small children.

Hare, Reuben Ethelbert

HARE, REUBEN ETHELBERT (1889—1976). Minister, missionary, administrator. Born in Gisborne, New Zealand, he was the son of pioneer New Zealand Adventist Robert Hare. Reuben Hare served in the Australasian (now South Pacific) Division and the Southern Asia Division. In recognition of his many years of volunteer service to the St. John's Ambulance Association, Hare was elected as a knight of the venerable Order of Saint John of Jerusalem, which order was bestowed on him by Queen Elizabeth II at Buckingham Palace.

Hare, Robert

HARE, ROBERT (1858—1953). Member of a pioneer Seventh-day Adventist family in New Zealand, veteran evangelist, poet, writer, and editor in Australia and New Zealand. He was born in Northern Ireland but when a child he emigrated to the antipodes. In 1885, when S. N. Haskell visited New Zealand, Hare was engaged in a boat-building business and also preached. Having accepted the seventh-day Sabbath, he gave up the business and traveled to America to attend Healdsburg College. In 1888 he graduated, was ordained, married, and returned to New Zealand to assist A. G. Daniells in tent evangelism. In 1890 Hare went to Australia, where he engaged largely in evangelism until his retirement in 1928. From 1899 to 1902 he edited the Bible Echo, and between about 1908 and 1911 and again between about 1914 and 1920 he taught Bible at Avondale College. He spent several months on Pitcairn Island.

Hare was a gifted poet and wrote more than 2,000 poems in his lifetime. Some of these were published by the Review and Herald in a little volume, *Along Life's Journey*. His articles appeared in SDA periodicals over a number of years. His sons, Reuben and Eric B., were active in SDA work in Australia and elsewhere.

Hare, Robert A.

HARE, ROBERT A. (1889—1965). School and hospital administrator, physician, editor. He was born in New Zealand, but moved to the United States as a youth. He received his B.A. degree from Union College in 1910 and became principal of Maplewood Academy. In 1918 he became head of the English Department at Pacific Union College and a year later went to Lodi Academy as principal. He received his master's degree from the University of California. For the next four years he attended the College of Medical Evangelists, graduating as president of the class of 1925. He practiced medicine for two years at the Hinsdale Sanitarium and Hospital. In 1938 he became medical director of the Washington Sanitarium and Hospital, a position he held until 1957. He was a consulting editor of *Life and Health* and served as medical secretary of the Columbia Union for eight years.

Hargreaves, Henry Ellison

HARGREAVES, HENRY ELLISON (1898—1958). Physician; missionary to Iran. Born and educated in England, he went as a medical missionary to Iran in 1925. In 1930, while in England for further training in ophthalmology, he married Gwendolyn Constance Brown. She died in 1936, and he remarried in 1938. He supervised the Arak Mission Hospital (also called Sultanabad Hospital) 1931—1934 and c. 1945—1949. In 1937 he opened an eye clinic. Between 1939 and 1945 he was president of the Iran Mission. In 1950 he went to Australia as medical secretary of the Australasian Inter-Union Conference, where he served until 1953.

Harlan, Russell M.

HARLAN, RUSSELL M. (1914—1972). Artist. He was a native of Takoma Park, Maryland, and lived there all his life. The great-grandson of J. N. Andrews (the first Seventh-day Adventist foreign missionary), he spent his entire adult life in the employ of the Review and Herald Publishing Association. He was the fourth generation of his family to serve in this organization. He became one of the denomination's top artists, and during his 38-year career did illustrations, many of which were in color, for scores of magazines and books, including *The Bible Story* and *Bedtime Stories*.

Harlem Academy

HARLEM ACADEMY. *See* [Northeastern Academy](#).

Harmon, Ellen

HARMON, ELLEN. *See* [White, Ellen G.](#)

Harmon High School

HARMON HIGH SCHOOL. A coeducational day school on the senior high school level, situated at Scarborough, Tobago, West Indies, and operated by the South Caribbean Conference. It is under the direction of a general policymaking board of management, which meets once a year, and an executive board, which meets monthly. The school offers five years of secondary instruction in preparation for the Caribbean Examination Council (CXC) and is approved by the Trinidad and Tobago government. The school occupied a building on Bacolet Street connected with the Scarborough Seventh-day Adventist Church. The school first opened under local church control in January 1952. The 14 secondary students were taught by Merrille McKenzie, with the assistance of Lloyd Gittens, an elementary teacher. At the end of four years the first five students who sat for the Cambridge School Certificate Examination were all successful. This success led to a growth in the enrollment. The Harmon School (called Scarborough Seventh-day Adventist High School until 1957) came under direct conference control in April 1960. In September 1969 the school was moved to new premises on six acres (2.5 hectares) of land at Rockly Vale, Scarborough, Tobago. During the 1992—1993 academic year the school had a staff of 22 and a total enrollment of 423. In 1992 it was accredited for three years by the Inter-American Division Commission on Accreditation and the General Conference Board of Regents.

Principals: Merrille McKenzie, 1952—1956; John Ambrose, 1956—1959; Merrille McKenzie, 1959—1961; Hollibert Phillips, 1961—1963; Nathaniel Moore (acting), 1963—1964; John Ambrose, 1964—1969; Ruthven Prime, 1968—1970; Nathaniel Moore, 1970—1971; Hollis James (acting), 1972—1973; Philbert Hislop (acting), 1973—1974; Rupert Ryan, 1974—1978; Peter Archer, 1978—1988; Philbert Hislop, 1988—.

Harper, Walter

HARPER, WALTER (1854—1937). Pioneer colporteur. He became a Seventh-day Adventist in 1879 and began selling SDA publications in 1881 in California. At that time he sold *Home Hand-Book of Domestic Hygiene and Rational Medicine*, by J. H. Kellogg, reportedly the first subscription book handled by SDA colporteurs. Later he handled *Thoughts on Daniel and the Revelation* and other large subscription books as they were prepared. Through the 1880s he worked on the Pacific Coast, delivering in his banner year 3,000 large books. Later he worked in all states west of the Mississippi River. It has been estimated that during the more than 50 years of his work as a colporteur he sold and delivered more than \$100,000 worth of SDA books. Ellen White addressed personal communications to him encouraging him in his work.

Harris, Clyde Heath

HARRIS, CLYDE HEATH (1890—1968). Businessperson. He was born in Oregon and enjoyed a Christian home, although he did not join the church until 1914. In 1913 he opened a small box factory in Milton, Oregon. By 1916 he had added a sawmill and in 1924 branched out further. In the years of operation, only 1932 saw no profit for the Harris enterprises. The Harris furniture factory became one of the largest producers of unfinished furniture in the nation. In all his business dealings, Harris relied heavily upon the Lord and did his utmost to conduct his affairs in a manner pleasing to God.

After prayerful consideration, he and his wife, Mary, were convinced that they should donate their multimillion-dollar holdings to the church, which they did in 1951.

Harris Pine Mills

HARRIS PINE MILLS. A taxable wood products manufacturing corporation with its main offices and plant on a 70-acre (30-hectare) site at Pendleton, Oregon, and with branch plants throughout the United States. It was owned and operated by the General Conference for the benefit of Seventh-day Adventist work and was a gift from its original owners to the church.

The company operated four main divisions: lumber, furniture, cutstock, and redwood products. The furniture and redwood divisions had branch operations in 14 states other than the Oregon home base. The company was a fully integrated industry, handling all parts of the process from the growing of trees to the delivery of finished products to the customer. Besides its offices and plants, the corporation held a large quantity of timber and timberlands, and equipment for building and maintaining logging roads. A number of branches and subsidiaries were situated on or near SDA school campuses for the purpose of providing work for students.

The company originated in 1913 when Clyde Harris and his brother invested about \$2,000 in the establishment of a box factory at Milton, Oregon, which they named the Milton Box Company. Soon afterward Clyde and his wife became SDAs. As business prospered, a sawmill was added in 1916.

In 1939 the company was moved to Pendleton, Oregon, and named the Harris Pine Mills. In 1942 Clyde Harris and his wife bought out the brother's interest and became sole owners. By 1951 the company was considered to be among the nation's largest producers of unfinished furniture. That year the Harrises decided to donate the business to the church. Harris related his decision in the *Review and Herald* (130:4, Jan. 8, 1953) in these words: "As I began to approach the age which many regard as the retirement age, I pondered as to what disposition I should make of my property. I thought of the wealthy men whom I had noticed when I was young. What had they accomplished? I bore in mind that all must soon pass. Why should I wait until I was old and no longer had the zest of life before I made my decision? My wife and I considered the matter seriously. We decided we wanted the Lord to have the business."

The company was turned over to the General Conference of Seventh-day Adventists in 1951 and continued to grow and prosper: In 1953 Harris Pine Mills was valued at \$8.5 million; grossed \$5.5 million; processed nearly 4 million board feet of lumber; employed 450 people, of whom 50 were students from Walla Walla College; and had two branch offices. Six years later (1959) Harris Pine Mills was valued at \$10.5 million; grossed \$8.6 million; processed nearly 51 million board feet of lumber; employed 648 people, of whom 205 were students; and had four branch offices. By the end of 1964 Harris Pine Mills was valued at \$17.5 million; grossed \$13.7 million; processed 90 million board feet of lumber; employed 1,202 people, of whom 575 were students; and had 12 branch plants. In 1973 there were 23 plants, with a gross volume of \$40 million. Labor on a part-time basis was extended to 2,700 students.

The positive financial operations of Harris Pine Mills declined from 1980 until 1986. On Dec. 6 of that year the General Conference placed the company in bankruptcy to stop continued losses. There were sufficient assets to pay all creditors and retirement benefits, with the exception of a debt owed to the General Conference. Closure of Harris Pine Mills was a great loss to the church and its educational institutions, as it had provided considerable student labor and had been a blessing and benefit to many young people.

Prior to closing, the sales during the five-year period 1980—1985 were \$321,442,985 and trending downward. Students earned approximately \$50 million during the years of operation. Full time employees also enjoyed the benefits of work provided by the mills. The company was completely liquidated and did not operate as a church entity after the closure on Dec. 6, 1986. Four and a half years after its closure by the church, in May 1991, the last owner sold all the assets and permanently closed the doors of this enterprise.

Harrison, Charles

HARRISON, CHARLES (1888—1986). Physician, administrator. Born in Indiana, he studied medicine in the United States, London, and Edinburgh, gaining the M.R.C.S., L.R.C.P., and F.R.C.S. degrees. For more than 30 years he was medical director of the Sydney Sanitarium and Hospital (now Sydney Adventist Hospital). Not only was he a highly skilled surgeon and physician; he was also loved and respected by staff and patients. He was greatly appreciated as a teacher and lecturer.

When he returned to the United States, he became professor of anatomy at Loma Linda University. The Charles Harrison Memorial Home at Cooranbong, Australia, is a tribute to his contribution to Adventism in the South Pacific.

Harrison, Margaret

HARRISON, MARGARET (fl. 1890s). A Scotswoman living in Jamaica, she read literature distributed by James Palmer, a pioneer worker. She later opened her home to Palmer for Sabbath meetings. In 1893 Mrs. Harrison went to Battle Creek Sanitarium for treatments. While there, she attended the 1893 General Conference session and made an appeal for missionaries to Jamaica. Soon after, the first Jamaican believers were baptized and a church was organized. The second church was located in Mrs. Harrison's home.

Harrison Memorial High School

HARRISON MEMORIAL HIGH SCHOOL. A coeducational day school on the senior high school level, operated at 3 Cottage Road, Montego Bay, Jamaica, West Indies, by a local school board. The 1992 secondary school enrollment was 261, with a teaching staff of 25. An eight-grade elementary school is conducted in connection with the high school.

The school was named in memory of Mrs. Margaret Harrison, one of the first Jamaican Seventh-day Adventists. In 1894 Mrs. Harrison paid her own way to attend the General Conference session at Battle Creek and pleaded that workers be sent to Jamaica. As a result, James Patterson, a colporteur, was sent, followed later by J. A. Haysmer.

Harrison Memorial High School was opened on Jan. 12, 1953, with 23 students in three grades and five teachers. The first principal was I. B. Benson, who served until September 1955. The first school board served under the chairmanship of H. S. Walters, then president of the West Jamaica Conference.

This school provides courses on the spiral system, preparing students for the General Certificate of Education examinations held by Cambridge University and the Caribbean Examination Council examination. Courses are adapted to the requirements of the denominational school system. The curriculum includes courses in Bible, social sciences, modern languages, literature, natural sciences, mathematics, health education, and applied arts.

Principals: I. B. Benson, 1953—1955; Joe Fletcher, 1955—1957; Mrs. E.C.H. Reid (acting), 1957—1959; A. L. Dwyer, 1959—1966; Mrs. E.C.H. Reid (acting), 1967—1968; J. Haakmat, 1968—1969; C. Perry (acting), 1969—1971; A. L. Dwyer, 1971—1974; C. Jones, 1974—1975; M. Chapman, 1975—1977; W. H. Gunter, 1977—1979; Mrs. Lunnette Wright, 1979—1984; Mrs. M. Reid, 1984— .

Hart, Josiah Sidney

HART, JOSIAH SIDNEY (1843—1932). Pioneer traveling minister. He was a native of Vermont who came with his family to Nebraska, where he resided for 40 years. In 1872 he married Alice C. Perrigo. He attended Battle Creek College, where he prepared for the gospel ministry and was ordained later to that work. He devoted 30 years to ministerial work, traveling extensively in the area and raising up many churches by his faithful labor.

Hartkop, Johann Heinrich Frederich

HARTKOP, JOHANN HEINRICH FREDERICH (1872—1925). Business administrator. He joined the Seventh-day Adventist Church in 1893 and served successively as a worker, bookkeeper, assistant manager, and manager (1900—1924) of the Hamburg Publishing House.

Hartman, George Ernest

HARTMAN, GEORGE ERNEST (1879—1951). Missionary, administrator. He joined the Seventh-day Adventist Church with his parents when he was young. He studied at South Lancaster Academy and supplemented his education by correspondence courses. From 1897 to 1908 he worked successively as stenographer for the General Conference Publishing Association, as stenographer and bookkeeper in the offices of the Pennsylvania Conference, and as treasurer and manager of Pennsylvania Sanitarium. In 1909 he sailed for South America, where he served as secretary-treasurer of the South American Union (1909—1915), treasurer of the Austral Union (1915—1925), and manager of the Buenos Aires Publishing House (1909—1920). After his first furlough he moved to Brazil, where he was treasurer of the South Brazil Union (1926—1940) and treasurer of the Brazil Publishing House for a brief period. He retired in 1941 in the United States and died at Lincoln, Nebraska.

Harvest Ingathering

HARVEST INGATHERING. *See* [Ingathering](#).

Harvey, Russell Jack, M.D.

HARVEY, RUSSELL JACK, M.D. (1922—1972). Missionary physician. He was born in the Cape province of South Africa and spent his early years in Johannesburg, where he received his secondary education.

During World War II he served in the South African Air Force. Upon cessation of hostilities, he returned to his home city for medical training.

After his conversion to the Seventh-day Adventist faith, he was married to Maureen Kilroe Smith, and together they served effectively at the former Nokuphila Hospital in Johannesburg, Kendu Hospital in Kenya, Ishaka Hospital in Uganda, and Malamulo Hospital in Malawi. In this latter institution he instituted a flying-doctor service, which cared for various clinics and dispensaries across the country. His wife predeceased him in 1967. In 1971 he married Irene Ingheim, a missionary nurse. Because of his 16 years of service in Malawi, he was known to many as “Dr. Malamulo.”

He was killed on Dec. 10, 1972, while attempting to land his light aircraft.

Harvey Industrial School

HARVEY INDUSTRIAL SCHOOL. *See* [Sheyenne River Academy](#).

Hasel, Gerhard Franz

HASEL, GERHARD FRANZ (1935—1994). Educator, scholar, author, administrator. Born in Vienna, Austria, he was the third child in a devout Seventh-day Adventist family. His father, Franz Joseph, a colporteur and minister, was early drafted into the Wehrmacht and assigned to the Russian front, His mother, Helene, took a firm stand that none of her four children would attend school on Sabbath, no matter what the cost to herself.

After completing his secondary education, Gerhard entered trade school in Frankfurt and in 1953, at the age of 18, was declared the best engineering apprentice in the state and received a full college scholarship.

Feeling a direct call to work for the Lord, he relinquished the scholarship and enrolled at the Marienhöhe Seminary, where he completed the four-year licentiate program in 1958. During those summers, and during many that followed, he did colporteur work to meet expenses.

In 1958 he attended Atlantic Union College, and the following year found him at Andrews University, where he earned a master's degree in one year.

He married Hilde Schafer in 1961. Three children were born to them.

Gerhard completed his B.D. in 1962 and began a 27-year teaching career at Andrews University in 1967. He received his Ph.D. from Vanderbilt University, specializing in Old Testament.

In 1976 he became chair of the seminary's Old Testament Department and director of the Ph.D. and Th.D. programs. In 1981 he became dean of the seminary, a position he held for seven years.

He authored 14 books, four of which were reviewed 39 times in various scholarly journals, and wrote more than 300 articles, including one written by invitation for the Anchor Bible Dictionary.

At the time of his death, in an automobile accident while traveling to a camp meeting, he was working on two volumes, Amos and Hosea, for Eerdmans' *New International Commentary on the Old Testament*. He was also serving as the first John Nevins Andrews professor of Old Testament and biblical theology at the seminary, and was an active member in seven learned societies.

Haskell, Hetty (Hurd)

HASKELL, HETTY (HURD) (1857—1919). Teacher of Bible instructors. She was converted at the age of 8, but five years later, when her father died, she lost interest in religious things. In 1884, while teaching a school at Lemoore, California, she reluctantly agreed to attend a Seventh-day Adventist camp meeting at Oakland. While there she was converted again and joined the church. The next year she attended one of the first SDA schools for Bible instructors, which was opened in San Francisco. Afterward she worked as Bible instructor and teacher of other instructors in California, England (1887—1892), South Africa (1892—1897), and Australia (1897—1899). While in Australia she married S. N. Haskell, and afterward helped him in his widespread evangelistic and Bible educational work.

Haskell, Stephen Nelson

HASKELL, STEPHEN NELSON (1833—1922). Evangelist, administrator. He began preaching for the non-Sabbatarian Adventists in New England in 1853, and later the same year began to observe the Sabbath. In 1850 he married Mary How, who in 1869 assisted in organizing the first Vigilant Missionary Society. After doing self-supporting work in New England, in 1870 he was ordained and became president of the New England Conference (1870—1876, 1877—1887). In 1870 he organized the first conference Tract and Missionary Society and subsequently organized similar societies in various parts of the eastern United States. He was president of the California Conference (1879—1887) and also of the Maine Conference (1884—1886) during that period, and part of that time was out of the country.

In 1885 he was in charge of a group that was sent to open denominational work in Australia. His preaching in New Zealand was climaxed by the forming of the first group of Seventh-day Adventists in that country. In 1887 with three Bible instructors he began SDA work in London, England, and organized a church there. He made a world tour on behalf of missionary work in 1889—1890, visiting western Europe, Southern Africa, India, China, Japan, and Australia. In 1918, some 28 years later, in a report to the General Conference, he related that on that world tour he baptized one individual in China and another in Japan, the first in these countries (*see Review and Herald* 99:17, Dec. 14, 1922). No other reports of these baptisms are extant, nor do later historians on SDA denominational history mention them. He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year. Again in Australia (1896—1899), he engaged in evangelistic work and taught Bible at the Avondale school. While there he married Hetty Hurd in February 1897. Another of Haskell's "firsts" was the organization of the first African-American SDA church in New York City (1902). After this, he conducted a series of Bible training schools and evangelistic series in Tennessee and California, and once again served as president of the California Conference (1908—1911).

He led in temperance work in Maine (1911), began printing books for the blind (1912), and assisted in the development of the White Memorial Hospital (1916). Until near the time of his death he attended institutes and camp meetings, and promoted the general work of the denomination. His written works include *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, and *The Cross and Its Shadow*.

Hastings Intermediate School

HASTINGS INTERMEDIATE SCHOOL. *See* [Platte Valley Academy](#).

Hastings, Leonard W.

HASTINGS, LEONARD W. (d. c. 1882). Prominent layperson of New Ipswich, New Hampshire. He and his wife, Elvira (1808—1850), were close friends of James and Ellen White. J. N. Loughborough (*Great Second Advent Movement*, pp. 166, 167) relates how Hastings' potatoes, left in the ground in October 1844 because he was expecting his Lord, escaped the rot that ruined the early-dug potatoes in that area. Ellen White tells of the healing of Mrs. Hastings and her infant by prayer ([LS 122, 123](#)). Hastings served on nominating and auditing committees at the organization of the New England Conference (*Review and Herald* 36:78, Aug. 23, 1870) and was vice president of the New England Tract and Missionary Society, New Ipswich, New Hampshire (*ibid.* 45:110, Apr. 1, 1875).

Hatzfeldhaven Rural Health Centre

HATZFELDHAVEN RURAL HEALTH CENTRE. A former colony that accommodated 300 Hansenide (leprosy) patients (TB patients were also treated). It was situated 75 miles (120 kilometers) northwest of Madang on the coast of Papua New Guinea.

In 1949 negotiations were entered into with the government of Papua New Guinea to build a Hansenide colony to be staffed by mission personnel. An advance party, including the president of the Madang Mission, T. F. Judd, H. W. Nolan, medical secretary of the Coral Sea Union Mission, and A. S. Page-Dhu, superintendent elect, landed with equipment to lay out the site and begin building operations. K. C. Mitchell superintended the work.

In 1974 this institution became the Hatzfeldhaven Rural Health Centre, with Hansenide, tuberculosis, and general hospital patients. It was also responsible for general administration of a number of village aid posts and domiciliary treatment of both Hansenide and tuberculosis patients.

Hatzfeldhaven was nationalized by the government in 1980.

Officer in Charge: Peter Tutua, 1974—1979.

Haughey, Stephen Gerard

HAUGHEY, STEPHEN GERARD (1869—1958). Evangelist and conference administrator. After his education at Mount Vernon College and Battle Creek College he served as an evangelist in Ohio, Florida, and Tennessee, then went to Ireland (1899) and to Scotland for two years, then became president of the North England Conference. Returning to the United States in 1921, he served as president of the Alabama Conference (1921—1922) and the Nebraska Conference (1922—1932). After this he engaged in pastoral-evangelistic work in Nebraska, Minnesota, and Kentucky-Tennessee. From 1938 to his retirement in 1944, he assisted in the Editorial Department of the Southern Publishing Association.

Haus Stefanie

HAUS STEFANIE (Stefanie Old People's Home). An old folks' home in Austria accommodating about 40 guests. It is able to accommodate 60 additional guests during church meetings, or holiday gatherings of church members. It is operated under church control and is located in Semmering, a famous health resort some 60 miles (100 kilometers) south of Vienna. This property, formerly the Spa Hotel Stefanie, was purchased in May 1970 by a legal society.

Managers: Josef Stöger, 1970—1973; Engelbert Hatzinger, 1973—1983; Karl Lana, 1983— .

Haus Wittelsbach Old People's Home

HAUS WITTELSBACH OLD PEOPLE'S HOME. A home accommodating about 200 persons, operated by the South German Union at Bad Aibling (a town about 30 miles [50 kilometers] southeast of Munich), Upper Bavaria, Germany.

It was established in 1954 in the renovated 100-room former Wittelsbach Spa Hotel, which had been acquired for the Seventh-day Adventist Church in 1919 by the Deutscher Verein für Gesundheitspflege, Bad Aibling ("German Association for Health Services, Bad Aibling"). It operated in the summers between 1920 and 1943 as the Bad Aibling Sanitarium, offering a variety of water treatments, especially mud baths, under the direction of Rosa Staerr. The institution had 40 rooms for patients, with a total capacity of 60 beds. The profits of the sanitarium were distributed in free treatments to needy patients. Between 1922 and 1925 the sanitarium buildings were used during the winter months by the Aibling Seminary (*see* [Marienhoehe Seminary](#)). After World War II, until 1953, the property was used as a refugee camp. In 1954, after thorough renovation, the building was reopened as the Bad Aibling Sanitarium and Old People's Home.

The old people's home includes a nursing department with 64 beds, a department for physical therapy, and a doctor's office (internal medicine and natural remedies). Young people are being trained in several professions, including Bible and health instruction, bookkeeping, housing, nursing, and cooking.

Superintendents: K. Hasenknopf, 1953—1956; A. Sachsenmeyer, 1956—1963; H. Thieme, 1963—1973; Karl Fleck, 1974; Johannes Klingeberg, 1974—1984; Helmut Haubeil, 1984— .

Hawaii Conference

HAWAII CONFERENCE. The unit of church organization comprising the territory of the State of Hawaii and the military installation of Johnston Island. The Hawaiian Islands were formerly designated the Sandwich Islands by Capt. James Cook, who named them after the earl of Sandwich.

The population of Hawaii (1993) is 1.2 million, of whom nearly 900,000 are living in Honolulu, the capital. The other populated islands are Hawaii, Kauai, Maui, Molokai, Lanai, and Niihau. Statistics (1994): churches, 23; companies, 2; members, 4,869; church or elementary schools, 9; ordained ministers, 28; licensed ministers, 2; teachers, 60. Headquarters: 2728 Pali Highway, Honolulu, Hawaii. The conference is part of the Pacific Union Conference.

The current governor (1994) of the state of Hawaii is John David Waihee III, a 1964 graduate of Hawaiian Mission Academy. After completing studies at Andrews University, he continued with studies at the University of Hawaii's School of Law. In the intervening years he was involved with the state constitutional convention, and prior to becoming governor was lieutenant governor of the state. Governor Waihee is now serving his second term.

Institutions

Institutions. Castle Memorial Hospital; Hawaiian Mission Academy.

Local churches: Aiea, Hauula, Hilo, Honokaa, Honolulu (Central, Diamond Head, Japanese, Korean, Samoan-Tokelau), Kahului, Kailua, Kaneohe, Kapaa, Kohala, Kona, Lahaina, Lawai Valley, Molokai, Puna, Wahiawa, Waianae, Waimanalo, Waipahu.

Companies: Kihei, Lanai.

History

History. *Beginnings of the Work in Hawaii.* Seventh-day Adventist influence first reached the Hawaiian Islands in 1883 or 1884, when Abram La Rue and L. A. Scott went from California to sell SDA literature on Oahu. On Dec. 27, 1885, W. M. Healey, sent by the General Conference, arrived in Honolulu with his wife and 10-year-old daughter, having traveled steerage class for \$25 each to conserve funds. The two colporteurs had stirred up considerable interest in the capital city by the time Healey began evangelistic meetings on Jan. 15, 1886, in a 50-foot (15-meter) tent pitched on the corner of Vineyard and Fort streets. When he left Honolulu four months later, there was a company of nine baptized believers. A. J. Cudney followed Healey to Oahu, and on July 22, 1888, he organized the nine charter members in Honolulu as the first SDA church in Hawaii. A few days later, on July 31, 1888, Cudney left Honolulu on a sailboat to go to Pitcairn Island, but his ship and all on board were lost at sea. Since his tragic death occurred before he had had opportunity to report the organization of the church, the church was not officially recognized by the General Conference until its reorganization in 1896.

On Nov. 19, 1891, while en route to Australia on the ship *Alameda*, Ellen White and a party of five stopped briefly in Honolulu. During the 19 hours the ship was in port Mrs. White spoke to a large audience in the YMCA chapel. The sizable attendance was largely the fruit of the efforts of G. B. Starr and his wife, who had arrived about six weeks earlier and had stirred up considerable interest there by holding meetings. The Starrs continued on with Mrs. White to Australia.

E. H. Gates arrived in 1895, and in February 1896 he reorganized the church in Honolulu. Mrs. Gates taught a small church school in their home. About this time Dr. Preston Kellogg (brother of W. K. Kellogg of cornflakes fame and of J. H. Kellogg of the Battle Creek Sanitarium) opened a sanitarium in downtown Honolulu, but it was short-lived.

Also in 1895 H. H. Brand and his wife opened a school for Chinese boys, and later (1897) a boarding school known as the Palama Chinese School, which later became the Anglo-Chinese Academy (discontinued 1903), a forerunner of the present Hawaiian Mission Academy. In June 1897, the Brands went to Hilo on the island of Hawaii, where they opened the Hilo Chinese Mission School (discontinued 1903).

During the administration of C.D.M. Williams (1905—1913), the first SDA church building in Honolulu was erected, a frame building constructed by the members at a cost of about \$1,450, including the lot. On Sept. 26, 1908, Williams baptized the first two converts on the island of Hawaii at Hilo. In 1913 the first MV Society and Tract Society were organized in Honolulu.

In October 1915 L. T. Heaton and his family arrived in answer to a call in the *Review and Herald* for someone to go to the Hawaiian Islands to foster the colporteur work there. Heaton had been in charge of the colporteur work in Canada before going to Hawaii. After four years he returned to Canada for health reasons, but worked in the islands again from January 1930 until April 1946.

The first permanent elementary school in the islands, known as the Bethel Grammar School, was begun in 1914. With the addition of secondary grades, this school developed into the present Hawaiian Mission Academy, with a special English Department, which has continued through the years as a strong and important part of the educational work in Hawaii.

On Feb. 26, 1921, the Hilo church of 22 charter members was organized, with S. T. Hare as pastor. Hawaii thus became the second island to have an organized church. The island of Maui became the third island with an organized church, as a congregation of 15 members was organized on Mar. 16, 1929, by Robert McKeague, the son of one of the charter members of the first church to be organized in Hawaii.

In 1929 Hawaii became part of the Pacific Union Conference. Prior to that it had been a detached mission administered by the Foreign Mission Board of the General Conference.

Because its population comprises people of many races and different backgrounds, Hawaii has often been called “the melting pot of the Pacific.” Several nationalities are represented in the membership of each of our churches. However, since most islanders speak English, this has become the principal language in the SDA churches in Hawaii.

The Hawaiian Conference carries on the work of the church in all five of the principal islands in the group.

The radio has been a factor of prime importance in evangelism. In 1931 C. R. Webster began the first radiobroadcast. The last 15 minutes of each broadcast was given to brief

messages in either the Hawaiian language, by Robert McKeague, or the Japanese language, by Shohei Miyake, after he arrived from Japan in 1934. Broadcasts were expanded to include those of the Voice of Prophecy (first heard in Hawaii in 1942), the Voice of Hope (in the Ilocano language), and the Japanese Voice of Prophecy. Faith for Today also telecasts.

Land was purchased in 1966 for a youth camp to be located in the Waianae Valley. By 1974 seven cabins, restroom facilities, and a cafetorium had been erected and in use. The new mission office building was completed and occupied in early 1972.

Superintendents/Presidents: E. H. Gates, 1895—1897; H. H. Brand (acting), 1897—1898; B. L. Howe, 1898—1901; J. H. Behrens, 1901—1904; C.D.M. Williams, 1904—1913; F. H. Conway, 1913—1918; R. W. Smith (acting), 1918; L. L. Hutchinson, 1918—1926; C. L. Lingenfelter, 1926—1929; W. E. Atkins, 1929—1930; C. R. Webster, 1930—1936; C. S. Prout, 1936—1939; J. E. Fulton, 1939—1940; G. E. Taylor, 1940—1944; W. J. Harris, 1944—1949; C. E. Andross, 1949—1955; Cree Sandefur, 1955—1960; B. W. Mattison, 1960—1965; A. G. Streifling, 1965—1971; Lawrence Davidson, 1971—1978; Thomas Mostert, 1978—1979; Shigenobu Arakaki, 1979—1987; Charles Sandefur, 1987—1993; J. Lynn Martell, 1993— .

Hawaiian Mission Academy

HAWAIIAN MISSION ACADEMY. A coeducational boarding school on the senior high school level in Honolulu, operated by the Hawaiian Conference of Seventh-day Adventists.

Several schools were operated in Hawaii before the founding of the Hawaiian Mission Academy. In 1895 H. H. Brand and his wife, sent by the General Conference, established a school in Honolulu for Chinese boys. After two years, at the request of leading Chinese residents, a boarding school was established to teach English, the higher studies, and “the Bible, just as it reads.” It was housed in the former residence of a Hawaiian chief by the name of Nawahi. The property, being a part of the royal lands and unpurchasable, was leased to a Chinese, who subleased it to the school, which became known as the Palama Chinese School. In the spring of 1897 the W. E. Howells and Mrs. Sophia B. Kinner, of Healdsburg College in California, arrived to replace the Brands, who proceeded to the island of Hawaii, where they opened the Hilo Chinese Mission School.

In the fall of 1898 a public program performed in English by the students awakened such an interest that the resulting increase in applications necessitated larger school facilities. So enthusiastic were the Chinese patrons that in June 1899 a group of Chinese merchants agreed to purchase a lot (on North Kukui Street), erect the necessary buildings, and maintain the school so long as the church would supply an adequate teaching staff.

The building program was interrupted by an outbreak of bubonic plague in the Chinese section of Honolulu, and almost one school year was lost before the enlarged school, which became known as the Anglo-Chinese Academy, could occupy its new facilities. Then major differences among the sponsoring Chinese merchants brought on a crisis in the fall of 1903 that resulted in a mortgage foreclosure sale, thus ending the SDA mission operation of this school and dooming the Hilo Chinese Mission School as well. All the teachers returned to the mainland except the principal, I. C. Colcord, and his wife, who continued teaching the school under Chinese management until 1905.

In 1913, after a period without an SDA school in Hawaii, F. H. Conway, who was in charge of the church work in Hawaii, promoted plans for a church school in the basement of the mission home. As a result, Matilda Tampka launched the Bethel Grammar School in the fall of 1914 with more than 30 pupils. Much of the classroom furniture during the first year was composed of gasoline cases.

In September 1916 the Bethel Grammar School was operated in Kaimuki on the site of the present Aliiolani School. Two years later the arrival of a new teacher, Juliette Kaiuaola, who was part Hawaiian, held the school together, and in a second emergency, in 1919, other temporary teachers stepped into the breach. Despite interruptions, the Bethel Grammar School grew and attracted increasing interest among non-SDAs. New property was purchased in 1919 at 1426 Young Street, and a ninth grade was added in 1920. Further growth made the Young Street quarters inadequate.

In the autumn of 1921 the school, then situated on the White property at 1417 Makiki Street, offered a full four-year high school course. Because it served all the islands, it was named the Hawaiian Mission Academy. Despite additional construction on the adjoining property at 1409 Makiki Street (both tracts totaling 46,152 square feet [4,300 square meters]), the school was hard pressed to house its student body, which had grown from 59 in 1921 to 153 in 1922. The extraordinary increase in the number of students of Japanese ancestry (from five to 95, of whom 69 were foreign-born) was attributed to the academy's strong English program.

Because of the large number of students deficient in English, a noncredit special language department for English drill was added in 1924. It operated continuously until 1943 and reappeared as the Special English Department in the fall of 1948. Between 40 and 80 students, mainly foreign-visa students coming from various parts of Asia and the islands of the Pacific, come yearly to learn to read, write, and speak English well enough to continue further studies in American high schools and colleges. The work of the Special English Department has created much local goodwill, especially in the business community, and it is recognized for its contribution by American consulates throughout the Orient.

The fortunes of Hawaiian Mission Academy were varied in the 1920s. The year 1923 saw an enlargement of faculty, an expansion of classroom space, and the peak enrollment (187) of the decade. Then the enrollment dwindled, until in 1928, after the mission board, for financial reasons, had reduced the academy to a 10-grade school, it reached a low of less than 120. However, the eleventh grade was resumed in 1929 and the twelfth in 1930.

From 1930 to 1939 the attendance grew from 131 to 280. There were also important changes in the physical plant, notably a new administration building, with an auditorium seating 250, fronting on Makiki Street. In 1937 advanced courses in teacher training and in ministerial and Bible instructor training were added, comparable with the first two college years as given at La Sierra and Pacific Union colleges. Because of an insufficient demand, the second year of the Advanced Training School was abandoned in 1941, and by 1952 all advanced training was discontinued.

Additional land on the corner of Keeaumoku and Matlock streets was purchased in 1941, giving room for the expanding elementary program, for World War II more than doubled the attendance. In 1946 the mission board purchased a royal estate, situated at 1438 Pensacola Street, from the heirs of Princess Kawananakoa. In December 1949 the administrative offices and the secondary and special English classes were transferred to the new property, making room for the entire elementary division at the Makiki site. The Keeaumoku-Matlock property, no longer needed, was disposed of.

A completely new plant of concrete and tile now stands on the old royal estate.

Two classroom units, comprising seven classrooms, teachers' offices, and complete laboratory facilities for chemistry, physics, and biology, were completed in 1949. The administration and library buildings were completed in 1953. A two-story home economics and classroom unit was occupied during the 1954 school year. The cafeteria, laundry, and bakery are housed in the George H. Miranda building, completed in 1957.

A second-story addition completed in 1966 added new classrooms, a language laboratory, teachers' conference room, and additional restroom facilities.

The completion of McKeague Hall in 1968 added gymnasium facilities for physical education, along with additional rooms to provide a place for music and industrial education.

The school cafeteria occupies the site of Princess Kawanakoa's home, which was long a landmark in Honolulu and the social center of many picturesque royal celebrations, where world diplomats and visiting royalty were entertained. Only the old garden, with tropical verdure in its natural state, is kept intact for student programs. As a memento of an international past, this garden is also a fitting symbol of Hawaiian Mission Academy's international student body, whose large non-SDA composition has been a fruitful field for evangelization through the years.

The doors of a new two-story dormitory complex were opened to welcome the residents for the school year 1986—1987. This facility provides a home away from home for students from the neighboring islands, mainland, and foreign countries.

Principals: W. E. Howell, 1898—1901; I. C. Colcord, 1901—1905; H. E. Giddings, 1920—1924; P. A. Webber, 1924—1925; S. C. Rockwell, 1925—1928; J. A. Simonson, 1928—1940; F. E. Rice, 1940—1945; D. J. Bieber, 1946—1949; A. W. Millard, 1950; A. R. Tucker, 1950—1951; J. F. Knipschild, 1952—1953; E. J. Digneo, 1953—1959; H. E. Voth, 1959—1965; G. L. Plubell, 1965—1968; C. O. Roy, 1968—1971; W. J. Bourbeau, 1971—1973; W. H. Claus, 1973—1975; R. A. Atkins, 1975—1979; R. L. Smith, 1979—1981; R. K. Among, 1981—1983; J. R. Ward, 1983—1987; H. P. Winn, 1987—1989; D. E. Maddock, 1989—1991; W. R. Wentland, 1991— .

Hay, Marian Margaret

HAY, MARIAN MARGARET (1908—1983). Educator, editor. Born in New Zealand, she received her early education from the New Zealand Government Correspondence School. She studied at New Zealand Missionary College from 1924 to 1926 and at Avondale College from 1928 to 1931, graduating from the ministerial course. She entered denominational service in 1931 as a Bible instructor in the North New South Wales Conference and served as Sabbath school and youth director of that conference from 1933 to 1935, when she joined the Signs Publishing Company as editor of *Our Little Friend*, a position she held until her retirement in 1968.

Hay, Roy Edgar

HAY, ROY EDGAR (1887—1935). Minister, missionary. Educated at Union College, he went in 1913 to the Philippine Islands and did pioneer work among the Ilocano people. In 1917 he was placed in charge of the newly organized Northern Luzon Mission. Returning to the United States after eight years, he engaged in home missionary and Sabbath school work in the Nebraska Conference, and later worked in Colorado, Kansas, Oregon, and California.

Haynes, Carlyle Boynton

HAYNES, CARLYLE BOYNTON (1882—1958). Evangelist, administrator, author. He was converted at the age of 18 and was ordained in 1908. In his Baltimore evangelism in 1911, he consistently made use of the public press, under the guidance of one of his converts, a newspaperman, Walter L. Burgan. One result of this was the setting up of the General Conference Press Bureau, with Burgan in charge. From 1912 to 1918 he was evangelist for the Southeastern Union, and from 1919 to 1923 for the Greater New York Conference. In his many years as an evangelist (from 1908 to 1923) he conducted vigorous campaigns in such cities as Atlantic City, Chattanooga, Wilmington, Baltimore, Washington, D.C., and New York. From 1918 to 1919 he was secretary of the War Service Commission. He was president of the Greater New York Conference (1922—1926), the South American Division (1926—1930), and the Michigan Conference (1934—1940). From 1940 until his retirement (1955), he was director of the SDA War Service Commission. He was one of the better-known Seventh-day Adventist writers on Bible doctrines for lay readers. He wrote 45 religious books, some of which have been translated into various languages. They include *The Other Side of Death*, *The Divine Art of Preaching*, *Living Evangelism*, *Our Times and Their Meaning*, *The Return of Jesus*, and *Christianity at the Crossroads*.

Hays Memorial Hospital

HAYS MEMORIAL HOSPITAL. *See* [Central Texas Medical Center](#).

Hays Nursing Center

HAYS NURSING CENTER. A 120-bed nursing center situated in the beautiful hill country of south central Texas at 1900 Medical Parkway, San Marcos, Texas. Opened in October 1988, the facility is owned and operated by the Southwestern Union Conference of Seventh-day Adventists. Located near Central Texas Medical Center, HNC offers a full range of nursing services.

Revenues in 1992 totaled \$2,141,000. The center employs 80 full- and part-time personnel.

Administrators: Daniel Swinyar, 1988—1990; Russell Weaver, 1990—1993; Raymond Alway, 1993— .

Haysmer, Albert James

HAYSMER, ALBERT JAMES (1861—1950). Pioneer Seventh-day Adventist worker in the Caribbean. In 1878 he began to work at Battle Creek Sanitarium and there joined the School of Hygiene, the first class in medical training sponsored by the denomination. For the next nine years he worked as a nurse at the sanitarium. In 1883 he married Sadie Crandall, who died a few years later. In 1888 he married Mrs. Dora Wellman.

In the autumn of 1887 he entered the ministry in Michigan, and in 1893 went to Jamaica as the first SDA minister on the island. Later he served as superintendent of the West Indian Mission (1897—1905). After 12 years in the Caribbean he returned to the United States, where he served as president of the Alabama Conference until 1909 and as secretary of the North American Negro Department of the General Conference (1909—1913).

Later he was president of the West Indian Union Conference for five years (1913—1918). In 1918 he returned to North America and served as president of the Alberta Conference (1918—1920), and then worked in the Minnesota Conference as president (1920—1923), home missionary secretary (1926—1929), and pastor. He retired about 1937. For a time afterward he pastored the Stoneham church in Massachusetts.

Healdsburg College

HEALDSBURG COLLEGE. *See* [Pacific Union College](#).

Healey, William Mayhew

HEALEY, WILLIAM MAYHEW (1847—1932). Evangelist, administrator. In 1874 he began preaching in California and for many years was an able and successful evangelist. Sent in 1885 to Honolulu, he followed up the interest created by the literature distribution of his friend Abram La Rue, and baptized the first Adventist believers in the islands. From 1894 to 1897 he was president of the North Pacific Union Conference. The rest of his working life he preached in the Western states and for a number of years was religious liberty secretary of the Southern California Conference.

Healing, Faith

HEALING, FAITH. The cure of disease by supernatural means, through faith in divine power. The role of faith healing in the Christian church is based on numerous examples in the OT—Naaman and Hezekiah, for example (2 Kings 5:14; 20:5—7)—and in the NT, especially acts of healing performed by our Lord (Mark 1:30—34, 40—42; 2:1—12; etc.; John 9:1—7) and the apostles (Acts 3:1—11; 9:32—41; 14:8—10). The power to heal was one of the special gifts of the Spirit entrusted to the church (1 Cor. 12:28—30; cf. Mark 16:17, 18), and the sick were invited to ask for special prayer by the elders for healing (James 5:14, 15). It is evident, however, that God did not see fit in all instances to grant the request for healing, even when the petitioner was worthy and had, presumably, met all the conditions (2 Cor. 12:7—10).

From the first, Seventh-day Adventists have recognized faith healing as “a doctrine that the Lord taught” (*Review and Herald* 4:100, Oct. 4, 1853; cf. 74:10, Jan. 5, 1897), and occasionally specific instances of such healing have been reported in the *Review and Herald* (17:204, May 14, 1861; 26:166, Oct. 24, 1865; 27:198, May 22, 1866; etc.). From time to time there have been articles on the Bible principles of faith healing and warnings against counterfeits (*ibid.* 24:67, July 26, 1864; 62:331, May 26, 1885; 64:35, Jan. 18, 1887; 68:642, Oct. 20, 1891).

On the importance of discriminating between the true and the false, G. C. Tenney wrote in an editorial: “While we believe fully in the ability and willingness of God to hear the prayer of faith, and that He can and often does restore the sick in answer to prayer, still we are bound to say that we have no confidence that a very great deal that passes for faith healing is what it pretends to be” (*ibid.* 72:230, Apr. 9, 1895).

He cautions that Satan is able, under certain circumstances, to perform miracles of healing, and that in many cases of reputed faith healing the basic cause of the malady is a state of mind. It is “misleading,” he said, to credit these “mind cures” to divine power. He warned against the danger that the sick may be led “to ignore rational measures for recovery” (*ibid.*).

Various writers have discussed the principles on which faith healing can occur. In 1901, L. A. Smith stressed the importance of cooperating with the laws of health: when a sick person “is violating these laws, and from such violation suffers in health, he cannot reasonably expect the Lord to remove the consequences until he himself removes that which brought on the consequences.” The man who “refuses to do what he can do for himself, and tries to have it performed by prayer” is expecting the impossible. “This is not faith. . . . God does for man what man cannot do for himself” (*ibid.* 78:474, 475, July 23, 1901).

Of the prerequisite experience of those who pray for the healing of others, E. Hilliard wrote: “Divine healing is not done through those who are living in open transgression of the moral law. Restoration to health, through the agency of those who knowingly disregard the requirements of heaven, is not from God” (*ibid.* 97:8, Aug. 5, 1920).

Other writers point out the importance of seeking competent medical counsel and help, and the fact that the answer to prayer for healing may come as a gradual process or by the application of principles of healthful living and the use of natural remedies, and often through the skill of competent doctors.

Probably the most extensive coverage of the subject was a series of five articles by Roy F. Cottrell in the *Review and Herald* from May 12 to June 9, 1949. This series discusses the example of Christ, human beings as the temple of the Holy Ghost, health principles and the dedication of one's physical faculties to God, the prayer of faith, conditions for answered prayer, faith versus presumption, the ministry of pain, and the marks of "Healing, Counterfeit and Genuine." Cottrell also dealt with the psychosomatic relationship between the physical and the spiritual.

Seventh-day Adventists believe that the invitation and promise of [James 5:14, 15](#) are valid today, and that authentic instances of healing still take place. However, SDAs also believe in the principle known as "the economy of miracle"—that, at least under ordinary circumstances, God does not employ supernatural means to accomplish that which humans themselves may achieve by natural means at their command. These natural means include intelligent cooperation with the principles of healthful living and the use of natural remedies and medical knowledge now available. Therefore, special prayer should be accompanied by an intelligent use of the aforementioned means. This does not in any way demonstrate a lack of faith, and it may be that God ordains healing to take place as human effort cooperates with divine power. Furthermore, in general only those who purpose to order their lives in all respects in harmony with God's revealed will may expect God to hear their prayers.

The extensive medical and health work of SDAs around the world—sanitariums, hospitals, and clinics; schools of medicine, dentistry, nursing, and various fields of medical technology; health education and publications—testify to the church's belief in the importance of health as one aspect of the gospel message and of Christian living, and of their practical concern for health and healing.

Seventh-day Adventists believe that special prayer for healing should be accompanied by heart searching and renewed dedication of the life. There should be not only full and firm faith in God's willingness and power to heal but also complete resignation to God's will, and willingness to accept what His infinite goodness and wisdom shall deem to be best. The ultimate miracle—restoration of the sinner—ought always to be expected even when restoration of the body may not come to pass.

Seventh-day Adventists do not believe that the claims of the popular "faith healers" are valid, or that their methods are worthy of the name Christian or in harmony with the principles of faith healing set forth in Scripture. In view of the scriptural warning against false miracles, especially in the last days ([2 Thess. 2:9, 10](#); [Rev. 13:13, 14](#)), it is always well to test presumed cases of healing closely by the principles concerning faith healing set forth in Scripture.

Health

HEALTH. See [Vibrant Life](#).

Health and Knowledge Secondary School

HEALTH AND KNOWLEDGE SECONDARY SCHOOL (Colegio Salud y Saber). An educational institution located in Tijuana, Mexico. It began operation in 1949, and by 1958 was offering both kindergarten and elementary classes.

During the 1970s the school operated at the preparatory level under the name Omega Preparatory School. In the early 1980s the school was known as Tijuana Secondary School; its present name was adopted in 1983. In 1993 the school served 20 area churches.

Principals: Paula de Quijada, 1949—?; Tomas Ortega, 1958—1960; Apolonio Díaz, 1960—1966; Dina Barceló, 1966—1968; Rodolfo Bracamontes, 1968—1971; Ramón Aguilar, 1971—1975; Enoc Márquez, 1975; Isaías Medrano, 1976; Nohemí Soto, 1977—1978; Danie Suárez, 1978—1979; Atanasio Soto, 1980—1981; Abel Alvarez, 1981—1982; Hermelinda Quijada, 1983—1986; Adán Velázquez, 1988—1991; Daniel Cortés, 1991.

Health and Temperance

HEALTH AND TEMPERANCE. See [Vibrant Life](#).

Health and Temperance Association

HEALTH AND TEMPERANCE ASSOCIATION. *See* [American Health and Temperance Association](#); [International Health and Temperance Association](#).

Health and Temperance Department

HEALTH AND TEMPERANCE DEPARTMENT. The department of the General Conference that, with its director, associate directors, and staff, fosters, counsels, evaluates, maintains close contact with, and aids Seventh-day Adventist medical work and institutions throughout the world, promoting temperance and health education in churches, schools, and to the public, and encouraging higher levels of health and well-being.

History of Health Department

History of Health Department—*The Forerunner of the Department.* The earliest organization sponsored by Seventh-day Adventists for the overall guidance of the denomination's medical work was the Seventh-day Adventist Medical Missionary and Benevolent Association (later the International Medical Missionary and Benevolent Association). This organization was incorporated in 1893, with J. H. Kellogg, M.D., as president, A. J. Read as secretary, and H. J. Rand as treasurer. Unlike the present department, this association was both a property-holding organization and an administrative organization, intended originally for the control and oversight of all SDA medical institutions. Under the leadership of Kellogg, the Benevolent Association was active in the establishment of medical institutions in North America and, to a lesser extent, overseas.

Later an attempt of the General Conference to bring this more or less independent body into closer denominational control resulted in the withdrawal of the association from its denominational connection. Of the major medical institutions affected by this withdrawal, only the Battle Creek Sanitarium was permanently removed from denominational control.

Medical Department Organized. Profiting by its experience with the strong International Medical Missionary and Benevolent Association, the General Conference proceeded, in its 1905 session, to organize a medical department within the General Conference.

In the eighteenth meeting of the 1905 General Conference session, held May 22, W. A. George, M.D., was elected chair and J. E. Froom, M.D., secretary and executive officer, and the department was named the Medical Missionary Department (or Council) of the General Conference. The department name was later changed to the Medical Department of the General Conference, and in the late sixties the name was changed to Health Department. In 1980 it was voted to combine the departments of Health and Temperance.

Administrative Changes: Administrative function is shown by changes that occurred in the department through the years. In 1920 Franke Cobban was added to the staff for the direction of nursing education and service. In 1934 a secretary on medical placement was established and largely functioned at Loma Linda to more effectively encourage distribution of its graduates. In 1946 J. Wayne McFarland, M.D., was added as secretary of health and medical evangelism. Joyce Wilson (now Hopp) was added to the staff in 1956 to serve the department in the areas of health education and school health. To strengthen overseas recruitment and placement, E. E. Randolph was called as a new associate secretary in 1958.

Also in 1958 Harley Rice was added to provide hospital administration expertise to the staff, and Eldon E. Carman, D.D.S., added dental expertise in 1971.

The 1950s and 1960s were years of major transition from closed-staff denominational sanitariums to open-staff community hospitals. By the mid-1970s the church in North America had formed five regional organizations to manage its health-care work. In 1982 a national organization, the Adventist Health Systems/U.S.A. was formed, separate from the Health Department, but in 1991 this was reversed, and the coordinating function for all health-care work was moved back to the Health and Temperance Department. In 1993 the church's health-care work in North America was operated by nine regional health-care corporations.

Other concurrent trends have also been seen in the health work of the church. The 1970s saw a much stronger emphasis placed on public health and health education/health evangelism. In the 1980s, however, a strong trend toward consolidation of departments and decreasing the size of the Health Department became evident. Since 1985 the total staff of Health and Temperance decreased from 37 to 10. Despite this downsizing, however, the department continues to serve an important function in such areas as AIDS awareness, drug treatment and prevention, and helping to develop for the church consensus papers on such ethical issues as abortion. The Christian View of Human Life Committee, chaired by the Health and Temperance Department director, has been particularly active and has published consensus statements in the *Adventist Review* and *Ministry* magazines.

Recognizing the importance of looking at alternatives to traditional medical care and the need to adapt to changing times, the department convened on June 19—23, 1993, in Silver Spring, Maryland, a major conference of representatives from around the world. Entitled *Health 2000 and Beyond: A Study Conference on Adventist Theology, Philosophy, and Practice of Health and Healing*, the proceedings have been published by the department, and recommendations for strengthening the impact on the SDA health program have been formulated.

Areas of Concern and Responsibility

Areas of Concern and Responsibility. The Department of Health and Temperance, at all levels of church organization, currently:

1. Serves as a resource for information and counsel on health and temperance affairs.
2. Advises the church and its departments and related agencies, in the development and administration of health- and/or temperance-related policies and programs.
3. Promotes a healthful lifestyle among church members through literature, programs, and Sabbath services.
4. Provides, through publications, services, and programs, an ongoing witness to the world concerning the detrimental physical, mental, and spiritual effects of tobacco, alcohol, and other harmful substances.
5. Sponsors and/or organizes societies to effectively involve church and nonchurch organizations in united endeavors to promote the nonuse of tobacco, alcohol, and other harmful substances.

6. Encourages involvement in the evangelistic thrust of the church by developing and using health and temperance programs and media that will gain the trust and confidence of people.

7. Provides support of Seventh-day Adventist health-care institutions, clinics, and health/temperance programs at each level of church organization. This is done through memberships on boards, inspections, assistance in recruiting personnel, cooperation with community programs, and support for spiritual ministries, including the work of chaplains.

8. Maintains liaison with Seventh-day Adventist health personnel-related organizations such as dentists, dietitians, nurses, optometrists, and physicians.

9. Promotes and/or sponsors health and temperance seminars and workshops.

10. Develops and/or catalogs resource material for health and temperance education and programs.

Secretaries/Directors: W. A. George, M.D. (chair), 1905—1909; W. A. Ruble, M.D. (secretary), 1909—1910; D. H. Kress, M.D., 1910—1911; George Thomason, M.D., 1912; W. A. Ruble, M.D. (secretary), 1913; L. A. Hansen (nurse, assistant secretary), 1913; W. A. Ruble, M.D. (secretary), 1919; L. A. Hansen (nurse, assistant secretary), 1919—1922; A. W. Truman, M.D., 1922—1926; L. A. Hansen, C. E. Rice (assistants), 1926—1928; A. W. Truman, M.D., 1928—1936; H. M. Walton, M.D., 1937—1946; T. R. Flaiz, M.D., 1946—1966; R. F. Waddell, M.D., 1966—1975; E. A. Crawford, M.D., 1975—1976; Samuel L. DeShay, M.D., 1976—1980; Mervyn G. Hardinge, M.D., 1980—1985; G. Gordon Hadley, M.D., 1985—1990; Albert S. Whiting, M.D., 1990— .

Health and Temperance Missionary School

HEALTH AND TEMPERANCE MISSIONARY SCHOOL. A school formed by the Battle Creek Sanitarium in 1889 to prepare leaders and instructors in the health and temperance work of the church. It was a major part of the health education campaign that the sanitarium was created to carry on. Later its objectives were taken over by the American Medical Missionary College.

Background of the Educational Work of the Sanitarium. The work of educating the church membership and the public in the principles of health and hygiene stemmed from Ellen G. White's counsels in 1863 and 1865 (see [Health Principles](#)), on her insistence on the need for this work, and on her suggestion that an institution would become necessary to accomplish this task. In 1866 delegates to the General Conference pledged themselves to use their best influence to impress the importance of health principles upon others. In that year a journal for the promotion of health principles, *Health Reformer*, was begun.

Two years later, at the General Conference held in May 1868, the delegates noted that "the cause of health reform among our people demands that labor and attention which our preachers cannot bestow in connection with their other arduous labors" (*Review and Herald* 31:356, May 26, 1868). Consequently, a graduate physician, M. G. Kellogg, was appointed to present lectures on healthful living among the churches. However, after appointments at three churches where the lectures were highly appreciated, the doctor received no further invitations. A few months later he left for California.

During the next eight years the promotion of health education was carried with more or less success through the pages of the *Health Reformer*, lectures at the Health Reform Institute, and the efforts of ministers. The possibilities of a united educational campaign on the part of ministers and physicians was not well understood, and the matter was again brought to the attention of the leaders through the counsels of Ellen G. White in the latter part of 1876. Attention was called to the fact that Jesus combined the work of healing the sick with that of preaching the gospel. It was recognized that if His method was to be carried out in the Seventh-day Adventist Church, laypersons and ministers must have the opportunity of receiving a broader education in health principles. Attention was turned to the physicians at the sanitarium for leadership in such training.

The School of Hygiene. In 1877 a "School of Hygiene" was announced. S. N. Haskell wrote: "We speak in behalf of this hygienic school. We believe it is needed. There should be connected with every church individuals who understand what to do in the sickroom. They should know how to give packs, baths, etc." (*Review and Herald* 50:197, Dec. 20, 1877).

The school was intended to supply the need for lecturers in the field who would educate the people on the subject of health. The school was unique in America, if not in the world. Dr. Kellogg said about its objectives: "It is not intended in any sense to take the place of a regular medical course, but simply to give to individuals wishing to commence the study of medicine a basis for a broad, liberal, thorough, and practical medical education, and to supply to those desiring only a limited amount of medical knowledge an opportunity to

become familiar with a large share of the practical knowledge in the hands of the profession divested of its technical dress, simplified, and put in shape to be readily utilized” (*Health Reformer* 12:380, 381, December 1877).

The school was opened Jan. 14, 1878, with an initial enrollment of 75 students, which soon grew to 150. The course continued for 20 weeks, with daily classes. Studies collateral to hygiene, such as anatomy, physiology, chemistry, physics, and mental philosophy (what today would be called psychology), were included in the course. The course of study given in the school of hygiene was accepted by medical colleges in the United States as a part of the regular medical course. The cost of tuition was \$25. Room and meals were offered at the Sanitarium Students’ Club for \$1.60 a week, and some could earn their school expenses by working at the sanitarium.

Hundreds of students attended this course of health instruction during the several years that it was offered at the sanitarium. According to D. E. Robinson, many of these afterward gave substantial assistance to the organization and work of the health and temperance associations that were by this time flourishing all over the country, and a number of them devoted their lives to medical missionary work (*The Story of Our Health Message*, p. 244).

The First Seventh-day Adventist School of Nursing. In the spring of 1883 the sanitarium announced that it could give a three-month course of training to a few young women in “nursing, massage, the use of electricity, and other branches of the practical medical department,” to be followed by a period of service at the sanitarium from two to five years. But apparently the opportunities of service in the nursing profession had not yet been appreciated by SDA young people, for only two applied for this course, the first attempt of the sanitarium to offer a course for the training of its own nurses.

In the autumn of that year another provision for a course to train nurses was made, and at that time applicants swamped the facilities. This time the course was to run for six months, giving the students knowledge in “all the branches of practical and theoretical study necessary to qualify competent persons to become first-class professional nurses.” At the end of the first term the course was extended to two years, and that became the standard term of training at Battle Creek Sanitarium.

The Nurses Adopt a Missionary Objective. In 1888 a group of eight nurses dedicated their lives to missionary work. Their example influenced others of their class to combine the service of health with the promotion of religion. The idea of public health education as a part of the church’s mission again came into prominence. Moreover, the network of medical institutions staffed by the graduates of the sanitarium grew and began to spread abroad.

The Health and Temperance Missionary School Established. By 1889 the need for efficient and consecrated workers in the various phases of the health and temperance program of the church outran the supply. Dr. Kellogg suggested that in addition to the need for competent medical personnel for service in medical institutions, there was a need for instruction in the principles of hygiene and healthful cooking at large camp meetings and other places where the people gathered.

To meet these needs, the sanitarium, with the approval of the General Conference Committee, opened in the autumn of 1889 the Health and Temperance Missionary School. It is indicative of the scope of the new school that at that time the committee recommended that the managers of schools, city missions, camp meetings, and other denominational institutions should select their matrons, cooks, and nurses from those who had received

special training for the work at the sanitarium. At the same time it also recommended that the conferences should select suitable young men and women to take this special training.

Dan T. Jones, the secretary of the General Conference at that time, commented: "One reason why the health and temperance work has not been received more favorably by our people and others is because it is not understood, and its principles have been abused by those who have had the will to carry them out in their daily living, but have not been taught how to do so properly. If competent cooks could be selected in each conference, and educated, and then allowed to visit different churches and teach the sisters to prepare their food healthfully and in a palatable manner, it would do much toward advancing the interests of health reform" (quoted in Robinson, p. 247).

The new undertaking was highly successful. At the end of the four-month period of training it was reported that the average daily attendance was about 100 and that 20 were ready to enter the work immediately.

According to Robinson, among those enrolled in that first class were several persons who later became prominent in the denominational service: W. H. Wakeham, for many years secretary of the American Health and Temperance Association, A. A. John, J. B. Beckner, G. H. Baber, W. L. Bird, M. A. Altman, and Mrs. D. H. Kress (*ibid.*).

In succeeding years the school was known as the Health Missionary School and Medical Missionary School. The latter was operated in Chicago in conjunction with the American Medical Missionary College and apparently ceased to exist as a separate entity when its training program became a part of the curriculum of the college about 1901.

Health and Welfare Centers

HEALTH AND WELFARE CENTERS. *See* [Community Services](#).

Health Connection, The

HEALTH CONNECTION, THE. The official resource center for the General Conference and North American Division Health and Temperance departments; previously known as Narcotics Education, Inc. Materials produced by the Health and Temperance Department are distributed through the Health Connection via a direct-mail catalog and through Adventist Book Centers. Since 1990 the Health Connection has been operated by the Review and Herald Publishing Association in Hagerstown, Maryland.

The Health Connection has dual missions and markets. It is also commissioned to operate on a nondenominational basis for the purpose of placing in public school systems educational material on the subjects of alcohol, tobacco, and other drugs. This is accomplished by producing materials and by screening products available from other organizations ensuring that the best drug-prevention videos, software, displays, posters, pamphlets, puppet programs, and other educational material are offered through the Health Connection's catalog. *Winner* and *Listen* magazines, printed by the Review and Herald Publishing Association, are also marketed to public schools through the Health Connection. All materials offered promote a drug-free rather than a responsible-use message.

Health Education

HEALTH EDUCATION. *See* [Health Evangelism](#).

Health Evangelism

HEALTH EVANGELISM. The aspect of gospel work that presents basic health principles and offers practical instruction in health and sensible health habits as an avenue to a more abundant life and a sound Christian faith. Health evangelism may be defined as Christian health education. From the 1860s the Seventh-day Adventist Church has promoted health evangelism through its ministry, its medical institutions, and its professional personnel.

Concerning the evangelistic role of physicians, Ellen White wrote: “Let the medical workers present the important [SDA] truths . . . from the physician’s viewpoint. Physicians of consecration and talent can secure a hearing in large cities at times when other men would fail. As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time” (MM 248).

Many Seventh-day Adventist evangelists make health and nutrition a part of their public program. But beyond this, Ellen White was given the message that every minister should become involved in medical missionary work: Medical missionary work “is to be connected with the gospel ministry. It is the gospel in practice. . . . I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. . . . The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities” (CH 532, 533).

In 1868 Dr. M. G. Kellogg was sent to visit the churches to promote an interest in health, and in 1878 Dr. John Harvey Kellogg opened a school of hygiene for the training of health lecturers (see [Health and Temperance Missionary School](#)). Leaders of the denomination gave health lectures at sanitariums, and SDA medical institutions have carried on a continuous program of health education. Health courses are taught in SDA schools and colleges.

In 1866 the first Seventh-day Adventist health paper, the *Health Reformer* (later called *Good Health*), was published. The *Pacific Health Journal and Temperance Advocate*, published first in 1885, continued to 1904, when it became *Life and Health*, a monthly magazine. *Health*, begun in 1934, merged with *Life and Health* in 1948. *Life and Health* has since become *Vibrant Life*.

Nutrition Schools. Through all its medical institutions, the SDA Church has endeavored to offer a continuing education program in diet, cookery, and nutrition. To implement a specific program in union and local conferences, Dr. J. W. McFarland, of the Medical Department, in 1954 arranged for Dr. and Mrs. H. W. Vollmer to conduct nutrition and cooking schools in major institutions, with the objective of preparing competent instructors in conferences and local churches to teach the basic principles of good nutrition and to

avoid the extremes of faddists. Since that time, other Health and Temperance Department associate directors have fostered this program. Currently many different forms of vegetarian cooking classes are being conducted for the public.

Other Programs. Other programs of health outreach that are evangelistic include home nursing classes, stressing simple home treatments, first-aid classes, weight control, physical fitness, dietary control of heart disease, stress management, and other classes and seminars designed to meet people's felt needs. Materials for use in such programs are available through the North American Distribution Center, the General Conference Health and Temperance Department, or the School of Public Health of Loma Linda University.

Health correspondence lessons and special health features are a part of the *Voice of Prophecy*, *Faith for Today*, and *It Is Written* radio and television programs.

Since early 1970 more and more SDA medical institutions have carried on strong health evangelistic programs, employing full-time graduates of the School of Health, Loma Linda University, as health educators to coordinate evangelistic programs with chaplains, doctors, and nurses both in North America and overseas.

Education Against Alcohol, Tobacco, and Narcotics. Since abstinence from the use of tobacco and alcohol, as well as narcotics, is a requirement for church membership among Seventh-day Adventists, there is a continuing program of education against their use. The General Conference Health and Temperance and Ministerial departments cooperate to help victims of the tobacco habit to stop smoking through the *Breathe Free* stop-smoking plan, conducted by minister-doctor teams.

Health Journals

HEALTH JOURNALS. In the year of the founding of the first Seventh-day Adventist health institution (which became Battle Creek Sanitarium), the first SDA health journal was launched. It was called the *Health Reformer*, later *Good Health*; however, it was lost to the denomination when Dr. J. H. Kellogg and the Battle Creek Sanitarium were separated from the church. It was last listed in the 1906 *Yearbook*. However, by that time there were seven other health journals. Three of these—*Life and Health*, Washington, D.C.; *Australasian Good Health*, Wahroonga, Australia; and *Good Health*, London—were in English; the following were in other languages: *Gute Gesundheit* (“Good Health”), Hamburg; *La Salud* (“Health”), Guadalajara, Mexico; *Sundhedsbladet* (“Health Journal”), Copenhagen; and *Le Vulgarisateur et Messager de l’Hygiène* (“The Popularizer and Messenger of Hygiene”), Geneva.

Through the years the doctrine of health has been an important part of the SDA message, and these publications serve to inculcate the principles of healthful living and wholesome diet and the basic methods of home care of the sick.

The current health journals, listed in the 1993 *Yearbook*, are as follows:

In English:

Good Health, Warburton, Australia.

Health and Home, Manila, Philippines.

Herald of Health, The, Pune, India.

Vibrant Life, North America.

In other languages:

Danish: *Sundhedsbladet* (“Health Journal”), Odense, Denmark.

French: *Vie et Santé* (“Life and Health”), Dammarie-les-Lys Cedex, France.

German: *Besser Leben* (“Better Living”), Hamburg, Germany.

Leben und Gesundheit (“Life and Health”), Hamburg, Germany.

Hindi: *Swasthya Aur Jeevan* (“Life and Health”), Pune, India.

Indonesian: *Rumah Tangga dan Kesehatan* (“Home and Health”), Bandung, Java, Indonesia.

Italian: *Vita e Salute* (“Life and Health”), Florence, Italy.

Kannada: *Arogyavani* (“Life and Health”), Pune, India.

Korean: *Home and Health*, Seoul, Korea.

Norwegian: *Sunnhetsbladet* (“Health Journal”), Oslo, Norway.

Portuguese: *Alcool, Fumo e Saude* (“Smoke Signals”), Tatui, Brazil.

Sande e Lar (“Health and Home”), Sacavem Codex, Portugal.

Vida e Saúde (“Life and Health”), Tatui, Brazil.

Serbian: *Zivot i Zdravlje* (“Life and Health”-Cyrillic alphabet), Belgrade, Yugoslavia.

Spanish: *Vida Feliz* (“Happy Life”), Buenos Aires, Argentina.

Swedish: *Liv i Nutid* (“Life Today”), Gavle, Sweden.

Tamil: *Nalwazhi* (“The Good Way”), Pune, India.

Telegu: *Margadarsi* (“Pathfinder”), Pune, India.

Urdu: *Sehat* (“Health”), Lahore, West Pakistan.

Health Principles

HEALTH PRINCIPLES. Seventh-day Adventists believe that Christians should have a concern for health, not because of any ceremonial or legalistic significance, but for the practical reason that only in a sound body can they render the most effective service to God and to others. The reason for emphasis on health principles is health. Health is related to religion in that it enables people to have a clear mind with which to understand the will of God and a strong body with which to do the will of God.

Seventh-day Adventists believe that at the Fall all three aspects of humanity's nature—the physical, the intellectual, and the spiritual—were affected; and that Jesus, who said He had come to restore that which was lost ([Luke 19:10](#)), seeks to save the whole person. In His ministry Christ touched these three aspects: He preached the gospel of the kingdom (spiritual), He healed those who were mentally deranged (intellectual), and He restored those afflicted with disease (physical).

Apart from this divine example of our Lord, SDAs find elsewhere in the New Testament a recognition of the importance of a healthy, sound body. For example, Paul declares: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” ([Rom. 12:1](#)). “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” ([1 Cor. 6:19, 20](#)). He further taught that belief in the soon coming of Christ calls for a dedication of the complete man to God: “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” ([1 Thess. 5:23](#)).

Accountability for Health. On these biblical bases rests the belief that there is an accountability to God for the preservation of health, and that the person who knowingly violates simple health principles, thereby bringing on ill health, disease, or disability, is living in violation of the laws of God. The smoker who brings upon himself or herself cancer of the lungs; the drinker who develops cirrhosis of the liver; the irregular eater, or the overeater, or the one who indulges in excessive quantities of heavy or rich food and develops serious digestive disease; the corpulent, intense, nonexercising business or professional person who is overtaken with a heart attack—all these are in greater or less measure responsible for the ills they suffer and bear some guilt for neglect of the bodies entrusted to them. This fact makes our relationship to the entire question of health a highly practical one, not an emotional or a legalistic one. If, as SDAs believe, Christians have the same responsibility to preserve the health as they have to preserve their character, then promotion of a wider understanding of basic health principles assumes an important role in religion and theology.

It is in the light of these facts that SDAs concern themselves with the care of the sick, helping to bring relief to those who suffer. They further endeavor to promote through education desirable habits and practices of health whereby disease is lessened or prevented and the body preserved in health.

Health Reform and Seventh-day Adventist Leaders. The emphasis on healthful living and the sense of responsibility for the individual's body as a Christian duty arose in the SDA movement in the same year in which the General Conference was organized. It was natural that a people who endeavored to apply biblical precepts to their daily lives should consider seriously the physical aspect of life.

However, many years before, at least one of the pioneer leaders, Captain Joseph Bates, practiced what was known as health reform. Emphasizing health principles as part of his message, he preached abstinence from stimulants and narcotics, though he did not urge on others his dietary habits.

James and Ellen White brought the subject of healthful living as an issue before the Adventists. As early as 1848 Ellen G. White spoke of the harmful effects of tobacco, tea, and coffee. In 1853 and 1855 James White reprinted in the *Review and Herald*, of which he was editor, articles against tobacco (4:178, Dec. 13, 1853; 7:9, July 24, 1855). J. N. Andrews in 1856 wrote that the use of tobacco was "a sin against God." In 1854 Ellen White admonished SDAs to adopt a simple, wholesome diet without grease and rich foods. In January 1863, during a diphtheria epidemic, James and Ellen White applied successfully to their two sick children the home treatments recommended in a newspaper article by Dr. James C. Jackson, of Dansville, New York, who emphasized the importance of healthful diet, fresh air, and water treatments.

Health principles as part of the Seventh-day Adventist emphasis may be dated from June 1863, when Mrs. White set forth in greater detail the cultivation of health as a part of the Christian's duty: "It is not safe nor pleasing to God to violate the laws of health, and then ask Him to take care of our health, and keep us from disease, when we are living directly contrary to our prayers" (MS 1, 1863).

"I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind-intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . We should not be silent upon the subject of health, but should wake up minds to the subject" (*ibid.*).

At the same time, she spoke against drugs and flesh meats, and urged the importance of pure air and a proper diet. She published these principles in the summer of 1864 in *Spiritual Gifts*, volume 4 (pp. 120—151), and prepared six articles entitled "Disease and Its Causes" that were to form parts of a tract series, *How to Live* (1865). It was not until she had sketched out these articles that she read some of the writings of J. C. Jackson, R. T. Trall, Sylvester Graham, and others who were protesting against the popular customs in diet and dress, and the prevalent medical practices that now seem rather barbarous. Some of these "health reformers" held a number of extreme views from which she strongly dissented, but she was surprised to find agreement on many points. Mrs. White incorporated extracts from some of these health reformers, along with her own articles, in the six tracts *How to Live*, selecting and rejecting on the basis of the principles she had set forth (*Review and Herald* 30:260, Oct. 8, 1867).

When her husband suffered a stroke in 1865, she placed him in Dr. Jackson's Dansville health institution, but took him away because she disapproved of some of the treatments prescribed for him.

Regarding the health principles outlined during this early period by Ellen White, which were far in advance of medical practices prevalent in that day, J. H. Waggoner wrote: “We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God’s choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means.

“As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but . . . it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril” (*ibid.* 28:77, Aug. 7, 1866).

Again in 1865 Ellen White stressed the essential nature of health principles and their relation to other truths of the Bible. She wrote: “We as a people must make an advance move in this great work. Ministers and people must act in concert. . . . There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. . . . Sabbathkeepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject” (1T 486—489).

Furthermore, she urged the 4,000 members of the SDA Church that the progress of health principles was not to depend wholly upon teaching the principles from the desk and by means of publications. An institution was to be founded for the treatment of the sick on rational principles, and for teaching the patients how to preserve their health: “We should provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness. We should not remain indifferent and compel those who are sick and desirous of living out the truth to go to popular water cure institutions for the recovery of health, where there is no sympathy for our faith” (*ibid.* 489).

The result was the founding of the forerunner of the Battle Creek Sanitarium. Ellen White pointed out that such an institution, if rightly conducted, would be a means of helping the patients spiritually as well as physically; that while their bodies were being treated their minds might be opened to spiritual truths and their lives brought into a closer relation with the will of the heavenly Father. In addition, she proposed a plan whereby such an institution might assist the poor: “Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not able to defray the expenses of receiving treatment at the institution” (*ibid.* 494, 495).

Thus the gospel of health became a part of the Seventh-day Adventist message, “just as closely connected with it as are the arm and hand with the human body” (*ibid.* 486).

Health Reform

HEALTH REFORM. *See* [Diet](#); [Health Evangelism](#); [Health Principles](#); [Health Work](#).

Health Reform Institute

HEALTH REFORM INSTITUTE. *See* [Battle Creek Sanitarium](#).

Health Secretary

HEALTH SECRETARY. A physician, nurse, qualified layperson, or a church elder whose duty it is to promote the health program of the Seventh-day Adventist Church in his or her respective area, on either the conference or the local church level. The health secretary sponsors general health education classes, cooking and nutrition schools, home nursing classes, school health education, and temperance activities. In close cooperation with the lay activities leader, he or she participates in the operation of local Community Services centers.

Health Work

HEALTH WORK. A phrase common in Seventh-day Adventist usage, meaning not only the profession of medicine, but other phases of the healing arts such as nursing, dentistry, dietetics, the various paramedical techniques, and health education. The following categories may be enumerated:

- a. Education of health professions and allied health professionals.
- b. Preventive medicine and health education, Better Living centers.
- c. Clinical medicine and dentistry.
- d. Health evangelism.
- e. Health care institutions and other facilities.

For reasons Seventh-day Adventists pay significant attention to questions of health, *see* [Health Principles](#).

Seventh-day Adventists hold that it is in the very nature of Christian life and faith to exercise compassion toward those who need help, to aid both soul and body. This concept is tersely stated in the motto of the Loma Linda University School of Medicine: "To make man whole." It is this high motivation that leads Christian people to give emphasis to various forms of medical ministry.

The many kinds of SDA medical work as listed above are employed under varying circumstances to conform to the requirements of each country, as resources are available. In larger metropolitan centers of more advanced countries, modern, well equipped hospitals are developed in keeping with local standards and needs. Except where the larger facilities are developed to be used as teaching centers, small towns or rural areas of newly developed countries are well served by smaller hospitals or by well-equipped clinics or dispensaries. In certain areas, medical units in some instances take the form of medical launches (*see* [Missionary Vessels](#)).

In the non-Christian countries of the world, medical work of some form may be the only Christian activity permitted. Hospitals, clinics, maternity centers, well-baby clinics, or simple dispensaries are cordially accepted where the minister is not allowed to go.

Any ministry to the sick in the spirit of Christ is a communication understood by all. It is for this reason that in many instances medical ministry of some form is the medium of choice for entry into new or difficult lands. More and more, effort in health education and public health, which emphasizes healthful living, is receiving governmental favor where curative medicine alone may be regarded as competitive with local practitioners.

On the lay level, church members are encouraged to learn simple health principals and to engage in local health and welfare work.

Education for Medical Work

Education for Medical Work. Professional education to train physicians, nurses, dentists, dietitians, administrators, and many types of technical workers is needed to sustain the widespread medical work to which Seventh-day Adventists are committed.

Professional education in most of these categories is available in the universities of most countries. Graduates from these secular universities are now staffing most SDA medical institutions.

The SDA Church currently operates three universities that provide medical education. Loma Linda University in Loma Linda, California, is a General Conference health science university that operates Schools of Nursing, Medicine, Dentistry, Allied Health Professions, and Public Health, as well as a Faculty of Religion.

The Inter-American Division operates Montemorelos University in Montemorelos, Mexico, which provides training in the biomedical sciences in such areas as medicine, dental technology, nursing, and public health.

River Plate University in Argentina is currently opening the denomination's third medical school in addition to the Nursing School operating there.

In India there has been a special relationship for many years between the Seventh-day Adventist Church and the Christian Medical College at Vellore. In return for the provision by the church of faculty and financial assistance, the interdenominational medical college has accepted a quota of qualified SDA applicants to the College of Medicine. Also, in recent years the church has provided support through Loma Linda University to Kasturba Medical College in Manipal, where a quota of SDA medical, dental, and other health-related professional students are also accepted.

Nurse training is provided in many SDA colleges and hospitals. Midwifery training is offered in connection with several of the overseas nurse training programs. Especially well known is the program in Bangkok, Thailand, now being operated through the new Mission College. Different types of medical technology are offered at several Adventist colleges and universities. Physical therapy training is offered at Loma Linda, Kettering, and Andrews University, and until recently, at Skodsberg, near Copenhagen in Denmark.

Healthy Kitchen Food Company, The

HEALTHY KITCHEN FOOD COMPANY, THE (AB Halsans kok). A distributing company for import, sales, and distribution of frozen health food products manufactured by different factories. It was established in 1983 at Rimbo, Sweden.

Healthy Kitchen is a joint stock company. The Swedish Union Conference is the sole shareholder.

The company is located close to Swedish Junior College, near Rimbo.

General Managers: Bertil Utterback, 1983—1984; Carsten Warn, 1984—1986; Ulf Gustavsson, 1986—1990; Ilkka Kuivisto, 1990—1993; Bertil Utterback, 1993— .

Hearers' Class

HEARERS' CLASS. A class of those contemplating joining the Seventh-day Adventist Church, which is conducted among primitive peoples in certain parts of Africa. Indoc-trination continues for one year, after which the "hearers" join the baptismal class for an additional year of instruction before baptism is administered and church membership is granted. A similar system is employed in some other parts of the world: for example, in the Pacific islands, where a preparatory class precedes the baptismal class. In pidgin English it is sometimes called "class make-ready."

Heaven

HEAVEN. *See* [Home of the Redeemed](#).

Heavenly Sanctuary

HEAVENLY SANCTUARY. *See* [Sanctuary; Twenty-three Hundred Days](#).

Hebrew Scripture Association

HEBREW SCRIPTURE ASSOCIATION. *See* [Israelite Heritage Institute](#).

Helderberg College

HELDERBERG COLLEGE. A senior college operated by the Southern Africa Union, an attached union of the General Conference, Helderberg College is situated three miles (five kilometers) from Somerset West and 30 miles (50 kilometers) from Cape Town in the Republic of South Africa. Located on the same campus but no longer under college administration are the Helderberg High School and Helderberg Primary School. The college has a staff of 52 full-time and part-time lecturers and administrative and auxiliary personnel with a wide background of training and education. The student body (1993 enrollment: 295) reflects the rich diversity of the Republic of South Africa and includes students from 25 other countries. The academic year runs from February to November. The college is situated on 370 acres (150 hectares) of land on the slopes of Helderberg Mountain. Helderberg College is the successor of Claremont Union College and Spion Kop College.

History

History. *Claremont Union College.* The Claremont school, situated on a 23-acre (nine-hectare) farm at Claremont, eight miles (13 kilometers) from Cape Town, began its first school year in February 1893 as the first SDA college in Africa, as well as the first college operated by the Seventh-day Adventist denomination outside North America. With funds provided by the South African members, Pieter Wessels in particular, a very representative three-story building was erected, which provided the kind of accommodation required for a coeducational institution with an enrollment of 65. It had classroom space for about 120. Primary and secondary education, and later a one-year missionary course, were offered. The church decided to run a nonracial, nonsectarian school in an attempt to recognize liberty of conscience, and about half the students were non-SDAs.

The college provided training in practical skills and industries such as shoemaking and repairing, laundry work, carpentry, and gardening.

Financial problems plagued the school during the early years of the twentieth century. The deep depression that gripped South Africa after the close of the Boer War cut deeply into the enrollment. Although fees were set extremely low in order to attract students, the enrollment ran at half the capacity of the college; at one time there were only 30 boarding students in attendance.

Some of the problems that the college experienced arose from the need to harmonize the principles of education brought in from the United States with the practical necessity in South Africa of preparing students to meet public examination requirements. Many parents felt that they had to safeguard their children's future by having them meet the national academic standards, and therefore did not send them to the college, whose administrators were unable to solve the dilemma. Nevertheless, the 31 graduates of those years have served the church in many varied and responsible capacities.

Spion Kop College. Because the expansion of the suburbs of Cape Town brought the city atmosphere ever nearer the school, and because there was insufficient land to allow the

raising of the necessary food for the school by the students, it was voted in 1916 to move the school to Spion Kop Mission Farm (on a former SDA Zulu mission) in Natal, where the influences of the city would be eliminated and there would be a better opportunity for the institution to become self-sufficient.

School was closed in 1918 while the necessary buildings were being erected at Spion Kop. Early in 1919 the new institution, first known as the South African Training School, later (1922, when a more advanced course of study was offered) Spion Kop College, opened with J. I. Robinson as principal. Industries consisted of the farm on which maize and beans were grown, a small dairy that supplied the school and its staff with milk, and a factory in which clothing was manufactured by student labor.

The medium of instruction was English; however, Dutch, superseded in 1924 by Afrikaans (modified Dutch), and Zulu (a main African language) were taught. Thirty-two graduates were sent out from Spion Kop College. The enrollment never exceeded 100.

If Claremont had been too near the city, Spion Kop was too isolated from its constituency. It was decided to move the school to a more favorable location. The buildings at Spion Kop were placed at the disposal of the South African Union, which transferred to this site the Bantu Normal School from Bethel and reopened it as the Spion Kop Training Institution for the training of African workers.

Helderberg College. In 1928 the college was moved to Somerset West, its present site. There followed immediate and steady enrollment growth, and the number of graduates rose to an average of about 20 a year.

When the college opened, the total plant consisted of two three-story student residences and two staff cottages erected the preceding year by O. R. Shreve. The women's residence, later given the name of Meade House, served also as kitchen, dining hall, and laundry. The men's residence, named Salisbury House, included at that time the administrative offices, classrooms, and assembly hall. The administration building, Branson Hall, was erected by the students during 1929, and other buildings were built by the same means from year to year as the enrollment grew. Anderson Hall, built in 1951, contained an auditorium, several classrooms and offices, and the library. Glanz Hall provides a dining room and kitchen on the ground floor and a gymnasium above.

The church, with seating capacity for 1,000, was completed in 1976. A new women's residence, Anne Visser House, was occupied in 1977 and has accommodation for 134 ladies, with 12 of the rooms currently in use as guest rooms. Meade House was remodeled in 1979 and now serves as the Pieter Wessels Library (1993 holdings: 53 000 volumes). It also houses the E. G. White Research Centre, opened in 1983, and the Heritage Room.

At present the Business and Secretarial departments use lecturing facilities in the administration building, which also provides classrooms for the high school until it is relocated to its own campus on the Helderberg property. The Arts and Education Department and the Theology Department use facilities in the College Block, which originally provided boarding facilities and classroom space for the primary school. Additional recreational facilities were added during the eighties: tennis courts, swimming pool funded through student initiative, and extended gymnasium facilities. The student center, completed in 1988, has two squash courts, and provides room for social activities, student representative

council facilities, and a snack shop. An imposing new entrance arch was erected by the Alumni Association in 1993, the centenary year of the college.

Through affiliation with Andrews University, Helderberg College offers a Bachelor of Arts in theology for the training of ministers and a Bachelor of Arts with communication, English, history, psychology, and religion as possible majors. The Business Department offers a Bachelor of Business Administration degree with accounting and management as majors, and also a number of diploma courses in business studies and public relations. These diploma courses vary in length from one to four years and are accepted by a number of national bodies. The Secretarial Department offers choices of emphasis in its diploma courses as well. Computer science is taken in conjunction with the other programs. The prerequisite for degree programs is matriculation or its equivalent, which is the standard university entrance requirement.

Helderberg College also serves as an extension campus for Andrews University for the offering of the M.A. in religion, where students can complete the work in four years by taking one quarter at the end of each year. To date, 49 have graduated from this program.

The college industries consist of the farm, dairy, and a maintenance and motor body shop. Through the provision of work/study bursaries, the college makes available opportunities for 80 students to earn part of their fees and gain valuable experience in the various departments. The college makes available 20 housing units for married students, and half of the single students are in boarding.

The total number of graduates from Helderberg College over the past 100 years is 1,371.

Principals of Claremont Union College: E. B. Miller, 1893—1894; Mrs. A. Druillard, 1895; Miss E. Peck, 1896; J. L. Shaw, 1897—1900; W. A. Ruble, 1901—1902; C. H. Hayton, 1902—1907; W. S. Hyatt, 1907; J. F. Olmstead, 1908; C. P. Crager, 1909—1915; W. E. Straw, 1916—1917.

Principals of Spion Kop College: J. I. Robinson, 1919; U. Bender, 1920—1921; J. D. Stickle, 1922; E. D. Dick, 1923—1927.

Principals of Helderberg College: M. P. Robinson, 1928—1933; G. E. Shankel, 1934—1941; W. E. McClure, 1942—1946; M. P. Robinson, 1947—1948; W. E. McClure, 1949—1954; E. L. Tarr, 1955—1961; P. J. van Eck, 1961—1964; H. E. Marais, 1965—1972; A. O. Coetzee, 1973—1978; D. Birkenstock, 1979— .

Helderberg High School

HELDERBERG HIGH SCHOOL. A coeducational multiracial school operated by the Cape Conference of Seventh-day Adventists.

The school was established not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's Word and in the practical duties of everyday life. To this end, the opportunities are here given whereby students can be fitted for a useful life and at the same time receive the proper education of the mind and heart.

The high school was part of Claremont Union College, established in 1893, as well as Spion Kop College in Natal from 1919 to 1927.

In 1928 the college and the high school were moved to its present premises on the Helderberg College campus on the slopes of Helderberg Mountain, just outside Somerset West.

In 1935 a system was started whereby pupils were prepared for the government matriculation examinations. The years 1935—1939 saw great advancement and consolidation become possible because of strong and dedicated commitment to the work of Christian education.

As of 1953 all standard 10 pupils were entered for the Joint Matriculation Board or National Senior Certificate examinations.

In 1974 Helderberg High School administratively separated from the college with the appointment of J.J.W. Muller as principal. This gave the high school and the college separate identities, with their own staff and a minimum of shared facilities. The high school also changed over to writing the Cape Senior Certificate examination under the auspices of the Cape Education Department.

At present Helderberg High School has no facilities of its own, the facilities being occupied by the high school being rented from the college. A fund-raising project is presently under way for the construction of a new high school on the Helderberg campus.

Principals: J.J.W. Muller, 1975—1979; O. J. Campbell, 1980— .

Hell

HELL. The place and state of punishment and destruction, by eternal fire in the second death, of those who reject God and the offer of salvation in Jesus Christ. The Heb. *she'ôl* and the Gr. *hadēs*, both translated “hell,” refer to the unseen world, or world of the dead. The Gr. *geenna* denotes the “hell” of fiery punishment. The Gr. verb *tartarōō*, “to cast [down] to hell,” occurs but once ([2 Peter 2:4](#)). Inasmuch as in the Bible the English word “hell” is used to connote a place of punishment for the impenitent, as well as the realm of the dead (*geenna* as well as *she'ôl* and *hadēs*), confusion often results. Recognizing the difference in meaning, the RSV and other modern translations prefer to transliterate the Heb. *she'ôl* into English as Sheol and the Gr. *hadēs* as Hades. Of the 11 times *hadēs* occurs in the NT, in nine instances the RSV retains the Gr. transliteration. In one of the other instances ([Matt. 16:18](#)), the RSV translates the words of Christ rendered in the KJV as “the gates of hell,” as “the powers of death,” and in the other ([1 Cor. 15:55](#)) it renders *hadēs*, “death.” In the four occurrences of *hadēs* in Revelation, the term is in each instance connected with the word for death in the twin expression “death and Hades” (RSV). The word *hadēs* appears on many ancient tombstones in Asia Minor with reference to the grave of the person there buried.

The Gr. term denoting a place of punishment, *geenna*, is used 12 times in the NT. It is derived from the Heb. *Gê Hinnom*, or “Valley of Hinnom,” the deep valley immediately to the south of Jerusalem. From OT references ([Joshua 15:8](#); [2 Kings 23:10](#); [Jer. 7:31](#)) and from the description of its position in 1 Enoch 26:1—5, it has been identified with the present *Wâdi er-Rabâbeh*. Jeremiah ([2:23](#); [7:31, 32](#)) indicates that the valley was the site where the barbaric heathen rite of burning children to Molech was conducted. Wicked King Ahaz seems to have instituted this devilish practice ([2 Chron. 28:3](#); cf. [PK 57](#)). Manasseh, a grandson of Ahaz, restored this rite ([2 Chron. 33:1, 6](#); cf. [Jer. 32:35](#)). Years later good King Josiah formally desecrated the high places in the Valley of Hinnom ([2 Kings 23:10](#)), thus bringing the practice to a halt. Jeremiah announced that because of this wicked practice the valley was to be called “valley of slaughter,” because there the enemies of the Jews would kill the fleeing inhabitants of Jerusalem and leave their bodies unburied ([Jer. 7:32](#); [19:6, 7](#)).

In the postexilic period, with the development of a definite doctrine of eschatology, the idea of a fiery hell as the place of punishment for sinners became a part of popular Jewish belief. *Gê Hinnom* was regarded first as the entrance to hell, and then as a term for hell itself. See also 1 Enoch 67:6; 90:26; 98:3. The tradition that makes the Valley of Gehenna a place of burning rubbish, and thus a type of the fires of the last day, appears to have originated with Rabbi Kimchi, a Jewish scholar of the twelfth and thirteenth centuries. Ancient Jewish literature knows nothing of the idea. The earlier rabbis cite [Isa. 31:9](#) for the concept of Gehenna's being a type of the fires of the last day.

Three times in the Sermon on the Mount, Jesus referred to *geena* ([Matt. 5:22, 29, 30](#)). He also spoke of Him who is “able to destroy both soul and body in hell [*geena*]” ([Matt. 10:28](#)), and warned the Pharisees of “the damnation of hell [*geena*]” ([Matt. 23:33](#)). He said

that it is better to be maimed and gain eternal life than to be cast whole into *geena* (Mark 9:43, 45, 47). Luke 12:5 clearly indicates that the *geenna* experience lies beyond death.

As to the nature and effect of hellfire, Bible teaching is clear. In Matt. 3:12 sinners are compared to chaff that is burned with “unquenchable fire” (cf. Mark 9:43—48; Luke 3:9). In Matt. 25:41 the wicked are represented as being consigned to “everlasting [*aiōnios*] fire.” And in Matt. 5:22 Jesus referred to the final judgment on the wicked as “hellfire.” All three passages refer to the fires of the last day that will devour the wicked and all their works. This fire will purge the earth (2 Peter 3:10—12; Luke 3:17). It will be ignited after all the finally impenitent who come up in the second resurrection (Rev. 20:5) are marshaled under Satan around the New Jerusalem (v. 9). (In other words, it is not burning now.) The devil, his evil confederates, and all who have been deceived by them are cast into this lake of fire (vs. 10, 14, 15).

Seventh-day Adventists have generally avoided the use of the word “annihilation” because of the connotation some have given it, such as that the wicked forever cease to exist at the first death. The SDA view is that “the unrighteous dead will . . . be resurrected, and with Satan and his angels will . . . [be consumed by] fire from God” (*Church Manual* [1990], p. 31). This is the second death, from which there will be no resurrection. The word *aiōnios*, usually translated “everlasting” or “eternal,” and once “forever,” means literally, “lasting for an age,” in the sense of being continuous and not subject to capricious change. The English words “everlasting” and “eternal,” on the other hand, imply duration *unlimited*. The duration signified by *aiōnios* must be determined by the nature of the person or thing it describes. In the NT *aiōnios* is used to describe both the fate of the wicked and the reward of the righteous. Following the above principle, we find that the reward of the righteous is life to which there is no end, whereas the reward or judgment of the wicked is death to which there is no end (cf. Rom. 6:23). In John 3:16 “everlasting life” stands in contrast to “perish.”

The word “unquenchable” may be similarly understood. Jeremiah predicted that God would kindle a fire in Jerusalem that would “not be quenched” (Jer. 17:27). This prediction was fulfilled when the city was destroyed by Nebuchadnezzar (2 Chron. 36:19—21). Obviously that fire is not burning today. It was unquenchable in the sense that the Jews were unable to *put* it out; it burned until it destroyed their city and went out.

This has been the Seventh-day Adventist position from the first. James White, one of the founders, wrote in 1850: “To those on his left hand the King will say, ‘Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.’ This ‘everlasting fire’ is that which ‘comes down from God out of heaven,’ and DEVOURS them. It will ‘BURN THEM UP, saith the Lord of hosts, that it shall leave them neither root nor branch.’ This everlasting fire, which will not be quenched until the whole host of Gog and Magog are devoured, which was prepared for the devil and his angels, will burn up, not only the ‘root,’ the devil, but the branch, or branches, his children, not a scrap left, thank heaven! Then God will have a clean universe and there will be no more tempting devil to annoy the saints, or holy beings of other worlds” (*Advent Review* 1:50, September 1850).

Uriah Smith, for many years editor of the official church organ, the *Review and Herald*, wrote a series of articles in 1859 under the title “Mortal or Immortal, Which?” He made a thorough investigation of texts bearing on the subject, and in his concluding article stated

that the doctrine of eternal punishment in hell, unless proof is found in Scripture, should be rejected “as most dangerous and destructive error.”

Seventh-day Adventists have also pointed to the inconsistency of the doctrine of eternal torment with the character of God as revealed in the Bible.

“How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. . . .

“Where, in the pages of God’s Word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? . . .

“What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of infinite Love? . . .

“It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions of skeptics and infidels” (GC 535, 536).

As to Jesus’ story of the rich man and Lazarus, which is often presented as proof that the soul goes to its reward at death, SDAs believe that it was a parable and that Jesus was using an argument *ad hominem* based on the Pharisees’ erroneous concept of the condition of men and women in death.

This concept is reflected in Josephus’ discourse concerning Hades, in which he sets forth Hades as a place wherein the souls of all—both righteous and unrighteous—are confined until a proper season, which God has determined, when all will be resurrected from the dead. He pictures it as a subterranean region shrouded in darkness. In this region, he says, a place has been set apart as a lake of unquenchable fire, where the wicked will eventually be cast. At the gate of this region, presumably, stands an archangel, with a group of guards. Passing through the gate, the just are conducted to the right by their respective angels, to a place of light. Here in bliss and rejoicing, basking in the smiles of their forebears, they rest, awaiting the resurrection and eternal new life in heaven. This imaginary place is called “the bosom of Abraham.”

Josephus goes on to explain that as the unjust reach the gate, the angels drag them to the left into the neighborhood of hell itself. There they hear the noise of hell and feel its hot vapor, while awaiting in fearful expectation the horrors of the lake of fire. They may also look in the opposite direction and see the righteous enjoying the bliss of Abraham’s bosom. Between the two groups, however, there is a deep chasm which cannot be crossed by either the just or the unjust (“An Extract out of Josephus’s *Discourse to the Greeks Concerning Hades*,” in his Works, Whiston translation, Philadelphia [1853], pp. 524—526).

Hemingford Intermediate School

HEMINGFORD INTERMEDIATE SCHOOL. *See* [Wyoming Conference](#).

Henriksen, Hans Ludvig

HENRIKSEN, HANS LUDVIG (1896—1973). Treasurer and publishing house manager. A native of Denmark, he served the church for 45 years in his homeland, in Switzerland, France, and Madagascar. His work was primarily as a treasurer and a manager of publishing houses. He served on the conference, union, and division levels.

Henry, Archibald R.

HENRY, ARCHIBALD R. (1839—1909). Treasurer of the General Conference (1883—1888) and a financial officer and adviser of many early Seventh-day Adventist institutions, such as the Central SDA Publishing Association, Health Reform Institute (later known as the Battle Creek Sanitarium), Battle Creek College, Colorado Sanitarium, Union College, Nebraska Sanitarium, International Medical Missionary and Benevolent Association, and American Medical Missionary College. Born in Iowa, son of a Methodist minister, he was educated at Simpson College at Indianola, Iowa, and became president of a bank at Indianola.

In 1882, shortly after he joined the SDA Church, he was called to assist in the financial management of the SDA Publishing Association at Battle Creek, Michigan. He held this position of treasurer continuously until 1897, except between 1885 and 1887, when he was vice president of the association. Between 1893 and 1895 he was both treasurer and manager of the institution.

In 1883 he was elected to serve also as a treasurer of the General Conference. In 1889 he was president of the General Conference Association of SDAs, in 1890—1891 its vice president, in 1892 its auditor, and in 1893 its treasurer. Simultaneously he was a member of governing boards of nearly all early SDA medical and educational institutions in the Western states.

Henry, Sarepta Myrenda (Irish)

HENRY, SAREPTA MYRENDA (IRISH) (1839—1900). Writer, temperance worker, one of the early leaders of the Woman's Christian Temperance Union, Seventh-day Adventist leader in women's work. She was born into the family of a Methodist minister who did much pioneering work in Illinois. Being too frail, in her father's opinion, to work at the household chores, Sarepta spent her childhood and youth accompanying him on his itineraries. In her youth she attended Rock River Seminary. In 1861 she married James W. Henry, a teacher, who died 10 years later, leaving her with three small children. She supported her family by teaching and by writing stories and poetry for publication.

Appalled one day in the spring of 1874 that her child had been enticed to enter a saloon, she set out to organize the Christian women of Rockford, Illinois, to active promotion of temperance. Gradually her sphere of action enlarged, and she became a national evangelist for the newly organized Woman's Christian Temperance Union. In the second half of the 1880s she became ill, and by 1895 sank into complete invalidism with a heart ailment. During the late summer of 1896, while a patient in the Battle Creek Sanitarium, she accepted the SDA teachings. Shortly afterward she was healed while in prayer, and resumed her WCTU work.

In 1898 she conceived a plan for what she called "woman ministry." Lecturing on the role of the mother in the moral education of society, she stressed this from coast to coast in the United States and Canada. She also presented her plan to SDA congregations. A. W. Spalding remarked later that in the work instituted in the Seventh-day Adventist Church by Mrs. Henry came "the first semblance of an organized effort to train parents and to give help in their problems" (*Origin and History of Seventh-day Adventists*, vol. 3, p. 200).

She wrote numerous articles for the *Review and Herald*, and among her published books and pamphlets are: *The Abiding Spirit*; *Good Form and Christian Etiquette*; *How the Sabbath Came to Me*; *The Marble Cross and Other Poems*; *The Spirit of Burning*; *Studies in Christian Principles*; *Studies in Home and Child Life*; *The Unanswered Prayer*; *The Way, the Truth, the Life*; and *What and How to Answer*. Her biography has been written by several authors, among them her daughter, Mary Rossiter, *My Mother's Life*; and her granddaughter, Margaret R. White, *Whirlwind of the Lord*; and by Ava Covington Wall, in *They Also Served*.

Heppenstall, Edward

HEPPENSTALL, EDWARD (1901—1994). Pastor, author, teacher. Born in Great Britain, he served his church both in his homeland and in the United States. After attending college in Yorkshire, Heppenstall began his service for the denomination in 1928 as a teacher in the British Union.

In the thirties he transferred to Michigan, where he graduated from Emmanuel Missionary College in 1933. He then served as a teacher and MV secretary for the Michigan Conference. From 1941 to 1955 he was head of the Bible Department at La Sierra College.

He furthered his formal education by earning an M.A. in history from the University of Michigan and later a Ph.D. in theology and philosophy from the University of Southern California.

In 1955 he joined the faculty of the SDA Theological Seminary, where he taught and later chaired the Department of Theology and Christian Philosophy. From 1967 to 1970 he was on the instruction faculty of the Division of Religion at Loma Linda University,

Dr. Heppenstall was known for his warmhearted personality and vigorous teaching in which he frequently used the Socratic method. He encouraged careful thought, progressive attitudes, and loyalty to the church.

Heppenstall authored numerous articles and papers for the SDA Church, as well as the following books: *In Touch With God, Is Perfection Possible? The Man Who Is God, Our High Priest*, and *Salvation Unlimited*.

He was 93 years old at the time of his death, leaving behind his wife, Margit Strom Heppenstall, an author of note in the SDA Church.

Herald of Truth Publishing House, The

HERALD OF TRUTH PUBLISHING HOUSE, THE. *See* [Italian Publishing House](#).

Heraldo Puertorriqueno

HERALDO PUERTORRIQUENO (1932—1940, 1942—1972; before 1945 as *El Heraldo Antillano*; 1945—1950 as *Heraldo Adventista*, monthly, in Spanish; 1972—1994 as *El Heraldo de las Antillas*; since 1994 as *Heraldo Puertorriqueno*; incomplete files in GC). The official organ of the Puerto Rican Union. When the Antillian Union headquarters was transferred from Cuba to Puerto Rico, the publication was moved to Puerto Rico. When the Antillian Union was split into the Dominican and Puerto Rican unions, the publication became part of the Puerto Rican Union.

Heri Adventist Hospital

HERI ADVENTIST HOSPITAL. A 70-bed general hospital, which also conducted some leper work until 1976. It is situated near Lake Tanganyika in western Tanzania, a few miles from the Burundi border and about 45 miles (70 kilometers) from Kigoma. It is operated by the Tanzania Union and serves the Ha tribe primarily, but draws patients from other tribes as well.

W. Sparrow began construction in 1947. Before the buildings were completed, a clinic was opened in June 1949, with Dr. W. H. Taylor, F.R.C.S., in charge and Alice Jensen as nurse. Petro Morwa was the first ministerial worker in the area. In the same year work was begun for 20 lepers, the government supplying the necessary drugs. The number of lepers later increased to 500, most of them outpatients.

The hospital opened officially in June 1953. The plant consists of an administration block, a men's ward, a women's ward, a surgical unit with X-ray equipment, an Outpatient Department, utility buildings, and staff housing.

The present nursing staff is made up of nationals. It consists of a nursing director, two registered male nurses, two registered nurse midwives, and one psychiatric nurse. The beds are usually filled, and the average daily outpatient load is 40. In addition to the work at the hospital, five outclinics are operated, at Heru Juu, Kasulu, Rusaha, Kagunga, and Mpanda.

The Division of Public Health and Tropical Medicine of Loma Linda University graduated a number of African workers through the years. Evangelism has been fostered at Heri, and a church building was dedicated in 1961. In 1993 there are 10 organized churches, with 2,236 members. As a result, a field has been organized to carry the work forward in the western zone of Tanzania.

Medical Directors: W. H. Taylor, 1949—1958; W. E. Birkenstock, 1959—1962; C. L. Wical (acting), 1962—1964; C. Blaine, 1964—1967; N. Ashton, 1967—1970; B. Nelson (acting), 1970—1971; J. A. Twing, 1971—1972; F. Mtango (acting), 1972—1973; R. G. Thomas, 1973—1976; P. L. Laguno, 1976—1977; Dan N. Holm, 1977—1980; Alvin Rocero, 1980—1984; Ferran Sabate, 1984—1986; Aguido Magdadaro, 1986—1988; E. Kraft, 1988—1989; N. Katondo, 1989— .

Heritage Academy

HERITAGE ACADEMY (formerly Little Creek Academy). *See* [Madison Institutions](#).

Heritage Green Senior Centre

HERITAGE GREEN SENIOR CENTRE. A senior retirement community comprised of a 110-apartment complex, a 20-bed retirement lodge, and an 87-bed nursing home. The complex is located in southern Ontario, Canada, in a quiet country setting in the city of Stoney Creek. It is designed and operated to help seniors live a more comfortable, fulfilling life in a Christian, homelike atmosphere. It is a nonprofit institution owned and operated by the Ontario Conference of the Seventh-day Adventist Church. An Adventist church is located on site to serve residents and the community.

Hetze, Gottlieb

HETZE, GOTTLIEB (1848—1927). A pioneer Seventh-day Adventist worker in Russia. He was born in the German settlement of Dreispitz, on the Volga River in Russia, and in 1883 emigrated to the United States, where he lived in Kansas and later in Oklahoma. After becoming an SDA he went to Russia in 1902 at his own expense and worked as a self-supporting evangelist. Later he was ordained to the ministry and served in the Volga River area, the Caucasus, the Urals, and the Crimea. For a time he carried departmental responsibilities in the conferences. In 1922 he returned to America. His death was brought about as a result of a fall that he sustained while helping to erect a church building at Okeene, Kansas (he had been a carpenter by trade).

Hetzell, Margaret Carol

HETZELL, MARGARET CAROL (1917—1978). Departmental director, writer. Born in New Jersey, she accepted the Seventh-day Adventist message as a teenager. She was encouraged by Pastor Horace Shaw to attend Washington Missionary College, where she worked her way through in the proofroom of the College Press.

Her first work with the church was in the proofroom at the Review and Herald Publishing Association. Her hobby of photography came to the attention of the General Conference Bureau of Public Relations, predecessor of the Communication Department, and in 1951 she became a staff member of the bureau. In 1954 she became assistant director and in 1962 associate director. At the General Conference session in 1975 she assumed the responsibilities of director of the department.

Hetzell wrote scores of articles for SDA publications and non-SDA magazines. She produced workbooks in communication, and numerous film and program scripts and articles appearing in many countries. She was editor of *Tell* for more than 20 years. Her book, *The Undaunted*, published in 1967, told of the miraculous things that happened to people spreading the good news of the gospel.

She was listed in *Who's Who of American Women*, *Who's Who in Public Relations*, *Foremost Women in Communications*, and several other biographical publications.

Hewitt, David

HEWITT, DAVID (1805—1878). First Seventh-day Adventist convert in Battle Creek, Michigan. He is prominent in SDA history mainly because of the interesting story of his first meeting with SDAs. A traveling peddler by occupation and a Presbyterian by profession, he was pointed out to Joseph Bates in 1852 as the most honest man in the town of Battle Creek. He accepted the Seventh-day Adventist doctrines, being one of the earliest non-Millerites to join the movement. He was baptized in the same year together with J. P. Kellogg. He preached occasionally, it seems, although Bates called him one of the “professed public teachers” in Michigan. He wrote several letters to, and contributed short doctrinal articles for, the *Review and Herald*. At the time the denominational name was formally discussed, he was the first to move that “we take the name Seventh-day Adventists,” though the motion was later withdrawn and rephrased.

Hidalgo Veracruz Conference

HIDALGO VERACRUZ CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

High Schools

HIGH SCHOOLS. *See* [Schools, Seventh-day Adventist](#).

Highland Academy

HIGHLAND ACADEMY. A coeducational boarding school on the senior high school level located in the north central part of the state of Tennessee. Situated 40 miles (65 kilometers) north of Nashville, on State Highway 109 between Gallatin and Portland, the school is owned and operated by the Kentucky-Tennessee Conference of Seventh-day Adventists. It received accreditation with the Seventh-day Adventist Board of Regents on July 1, 1949, and with the State of Tennessee on Aug. 11, 1961. The current curriculum is accredited and includes courses that offer the students a choice of general or college preparatory programs.

The school operates on a 387-acre (160-hectare) property on which can be found an administration-classroom building, two dormitories, a large gymnasium, a music-fine arts building, a lighted athletic field, and several faculty homes, all attractive and set in the midst of a tree-shaded campus. Highland Manor, a nursing home facility; Wilks Publications; and a newly established packing industry are also on campus, providing work opportunities for the students.

Highland Academy is the successor of the privately owned Fountain Head Rural School and Sanitarium. This school was established when Forrest F. West and his family, accompanied by his mother and his sisters, Edna and Bessie West, moved from Springfield, Missouri, in January 1907. They were joined by Braden Mulford, brother of Mrs. F. West, who had assisted in the founding of Madison College. The group felt strongly that a school should be established at Fountain Head, near Portland, and a hospital be built that would not only benefit the community but also provide employment for boys and girls to work their way through school.

Some of the first industries included a farm, dairy, orchard, woodworking shop, cannery, and also a sawmill, which furnished lumber for the first school building, which was erected in 1908.

B. N. Mulford headed the school from 1907 to 1942. It offered only grades 1—8 during the first five years, added two secondary years in 1912, and became a complete secondary school in 1940.

F. F. West was in charge of agriculture in the early years. The Mulfords, both registered nurses, were also instrumental in founding the first sanitarium, in 1907.

Transfer to Conference. In 1945 the academy and sanitarium, administered as one institution, were taken over by the Kentucky-Tennessee Conference and the Alabama-Mississippi Conference and operated jointly until 1948, when the institution became the property of the Kentucky-Tennessee Conference. In October 1945 the school's name was changed from Fountain Head Rural School to Highland Academy.

The Student Association sponsors the publication of the school newspaper, the *Highlander*, and the yearbook, the *Chimes*, both published since 1949.

Principals: M. E. Moore, 1945—1946; William Sandborn, 1946—1947; M. E. Moore, 1947—1948; W. F. Ray, 1949—1951; J. H. Bischoff, 1951—1952; L. C. Strickland,

1952—1956; H. D. Lawson, 1956—1962; C. U. Dunbebin, 1962—1966; J. T. Durichek, 1966—1969; D. Weatherall, 1969—1973; D. W. McNutt, 1973—1976; L. H. Opp, 1976—1977; Gerald Coy, 1977—1980; Eugene Brewer, 1980—1984; H. D. Lawson, 1984—1987; Richard Stevenson, 1987—1988; Melvin Eisele, 1988—1989; Jim Ingersoll, 1989— .

Highland Hospital

HIGHLAND HOSPITAL. *See* [Tennessee Christian Medical Center—Portland.](#)

Highland View Academy

HIGHLAND VIEW ACADEMY. A coeducational school on the senior high school level operated by the Chesapeake Conference. It is situated on the western slope of South Mountain, six miles (10 kilometers) east of Hagerstown, Maryland, on Mount Aetna Road.

Prior to 1947 the Seventh-day Adventist congregations in the area maintained independent church schools, but the need was felt for a strong consolidated school. In September of that year the Black Rock Junior Academy, offering the ninth and tenth grades, was begun in the Smithsburg church. The next year the eleventh grade was added. In 1948 a 292-acre (120-hectare) tract at South Mountain was purchased, half to be sold as homesites to help finance the new school building, and plans were drawn for a one-story, four-room school of modern design. The Chesapeake Conference purchased about 20 acres (eight hectares) for an MV summer camp. In the fall of 1949 Mount Aetna Academy was opened as a full 12-grade school.

In 1950 a gymnasium and two more classrooms were added. SDAs began to move in, forming a rural community adjacent to the school. In 1958 a new water system, from springs, was installed, supplying 37 homes, Mount Aetna Academy, and the campsite.

In 1965 the Chesapeake Conference committee voted to establish a conference boarding academy at Mount Aetna. The name Highland View Academy was announced in October 1965.

As of 1992 the academy has two dormitories, a large cafeteria, and an administration building with a new library. A new church has just been built on the campus. Two commercial bakeries, run by Hadley Farms and Davita Foods, provide work opportunities for the students. Enrollment is generally between 150 and 200 students.

Principals: Mrs. Lincoln Cox, 1949—1952; C. B. Mosher, 1952—1956; Carl Shafer, 1956—1958; James Davis, 1958—1959; William Joost, 1959—1960; Merle Rouse, 1960—1961; Wesley Moore, 1961—1964; John Wright, 1964—1965; E. W. Kier, 1965—1968; A. D. Holmes, 1968—1971; D. R. Keele, 1971—1974; J. R. Bailey, 1974—1976; Harvey Bristow, 1976—1979; Harvey Byram, 1979—1987; Harry Mayden, 1987—1992; Morgan Hellgren, 1992— .

Hilliard, William Ira

HILLIARD, WILLIAM IRA (1888—1971). Missionary and treasurer. He was born in South Dakota and graduated as a nurse from the Glendale Sanitarium in California. In 1916 he married a classmate, Jessie Allen, and that summer they sailed for China, where he assisted in establishing our first medical institution in Shanghai. He spent a total of 46 years in overseas service to the church. This included various capacities of service, but was predominantly in the field of finance. Included also were three and a half years in Japanese concentration camps.

Hilo Chinese Mission School

HILO CHINESE MISSION SCHOOL. *See* [Hawaiian Conference](#); [Hawaiian Mission Academy](#).

Himalayan Church

HIMALAYAN CHURCH. A former unorganized unit of church territory (most of it unentered) assigned to the Northeast Union, which is a part of the Southern Asia Division; it was listed in the *Yearbook* from 1956 through 1964. It comprised Bhutan, Nepal, Sikkim, Tibet, and an area in northeast India.

Himalayan Region

HIMALAYAN REGION. *See* [Bhutan](#); [Nepal](#); [Southern Asia Division](#).

Himes, Joshua Vaughan

HIMES, JOSHUA VAUGHAN (1805—1895). The great publicist, promoter, and organizer of the Millerite movement, and in many ways its leading figure. He was born in Rhode Island and went to New Bedford, Massachusetts, to learn a trade. In 1825 he entered the ministry in the Massachusetts Christian Conference. He fought the liquor traffic energetically and was an assistant to William Lloyd Garrison in a battle against slavery. His Chardon Street Chapel in Boston became the headquarters for all kinds of reform meetings.

In November 1839 Himes invited William Miller to hold a series of meetings in his church. Himes became convinced of the general points of Miller's teaching and felt a burden to get the new doctrine before the people. He asked Miller why he had not gone to the large cities. Miller responded that he went only where he was invited. Himes then told him to prepare for a great campaign—that the doors would be opened in every state in the Union east of the Mississippi.

Himes launched *The Signs of the Times* in 1840, without patrons or a single subscriber, and with only a dollar of capital. He brought out a second and a third edition of Miller's Lectures, and was thenceforth in charge of the publication and the distribution of Adventist literature. He published charts, pamphlets, books, tracts, songbooks, broadsides, and handbills.

In New York City Himes established a daily paper, the *Midnight Cry* (1842), in connection with a great evangelistic series. Ten thousand copies were printed daily for a number of weeks and hawked by newsboys. When the meetings closed, the paper continued publication as a weekly.

Himes was back of the call issued by an authorizing committee, headed by William Miller, for the first "General Conference on the Second Coming of Christ" (1840). He led in inaugurating the series of Millerite camp meetings, and he undertook the task of securing a giant tent, large enough to accommodate several thousand people, to be used in cities where no churches or halls were open for Millerite lectures.

He took no part in the "seventh-month" movement that looked to Oct. 22, 1844, as the date for the Advent, but like Miller, he acknowledged its validity shortly before that date.

After the October disappointment Himes held to the Advent hope, but repudiated the seventh-month movement, or "true Midnight Cry," which he had been slow to accept.

Himes played a leading part in the Albany Conference of 1845, in which the main body of Adventists attempted to form a permanent organization. For some years after Miller's death, he was the leader of the mainline group called the American Millennial Association (later known as the Evangelical Adventists, but now long defunct). In 1863, having embraced the doctrine of conditional immortality, he joined the other main group, the Advent Christian Church, and edited the paper later called the *Advent Christian Times*. However, in the 1870s he separated from that body and entered the Episcopal ministry, in which he remained until his death. In these later years he maintained generally friendly relations with the Seventh-day Adventists.

Hindson, Anna L. (Ingels)

HINDSON, ANNA L. (INGELS) (1862—1933). Editor, conference secretary. In 1883, shortly after accepting the Seventh-day Adventist faith, she joined the Pacific Press staff, beginning a term of service for the church that continued uninterrupted for 50 years. For nine years she was secretary of the California Tract Society, and in 1893 was appointed to a similar position in Australia. Several years later she became secretary of the Australasian Union Conference and held that office until she married James Hindson in 1898. Together they then organized the tract society in western Australia. At the same time he began the health food work and she acted as secretary-treasurer of the West Australian Mission. For 34 years she was editor of the *Australasian Record*, and for 18 years she edited the *Missionary Leader*. She served for eight years as secretary of the union conference's Young People's Department. Her 30 years as secretary of the Australasian Union Sabbath School Department have been regarded as her outstanding contribution to the church.

Hinsdale Hospital

HINSDALE HOSPITAL. A 459-bed general acute-care hospital located in the village of Hinsdale, some 17 miles (30 kilometers) west of Chicago's major business district. It is the largest and oldest hospital in DuPage County, Illinois, where it has served the community for 90 years.

The hospital offers a wide range of services. In addition to medical and surgical patient units, the hospital contains a mental health unit, a three-phase newborn nursery, intensive-care and coronary-care units, a children's unit, and units for orthopedic, maternity, and minimal-care patients.

Among facilities and services available at the hospital are a level II trauma center; a regional poison control center; the Opler Cancer Center for advanced and leading-edge treatment of cancer patients; the Rooney Heart Institute for coronary care; New Day Center, DuPage County's oldest chemical dependency program of its kind; and the Paulson Rehab Network, the largest physical rehabilitation network in the area. In addition, the hospital facilitates a medical residency program on campus.

Community outreach efforts each year draw more than 5,000 people from northern Illinois to such programs as screenings for diabetes, glaucoma, heart disease, and cancer; classes in weight control, nutrition, and stress management.

The medical staff of nearly 640 physicians represents all major specialties, with emphasis on primary care. Approximately 2,400 full- and part-time employees staff the hospital. A corps of more than 500 volunteers, which includes some 150 junior volunteers from the community, supplement the paid staff by providing patient-related services within the hospital.

The hospital also operates a School of Medical Technology, a School of Radiologic Technology, and a full family practice residency program, training medical professionals from local colleges and universities, and from around the world, in the latest medical techniques and knowledge, while giving them practical experience in a Seventh-day Adventist Christian hospital environment.

History

History. In 1899 Dr. David Paulson, a graduate of Bellevue Medical College, left the Battle Creek Sanitarium to pioneer the medical work among the indigent of Chicago. Later he began to consider the need for a sanitarium outside the city limits. C. B. Kimball, a prominent Chicago businessman and friend, made available an abandoned country estate in the village of Hinsdale at a low figure without interest and with long-term payments. Lacking in funds but not in faith, Dr. Paulson and his wife, Mary, also a physician, moved onto the property and began to gather a staff. In October of that year the Hinsdale Sanitarium and Benevolent Association was organized and a board of trustees named. On June 6, 1905, before the rooms were finished, the first patient, a young woman who had been an invalid

for years, arrived. She went home cured and later became a physical culture teacher. Shortly after the dedication on Sept. 20, 1905, all rooms were filled.

The year 1907 brought hard times to the country, and much of the director's time was spent in the making and repaying of loans. When the board voted a salary of \$75 a month for Dr. Mary Paulson, she refused to accept it, stating that her former salary of \$65 a month was entirely adequate. Dr. David Paulson was receiving \$40 a week, and nurses were paid 15 and 17 cents an hour.

In 1908 the first nursing class was graduated. In 1910 Dr. W. H. Wolfson was employed as assistant to Dr. Paulson, bringing to four the medical staff, referred to as the "medical faculty" because they functioned as teachers as well as physicians.

By the close of the first decade (1914), the sanitarium conducted, in addition to the regular program, the School of Nursing, the Good Samaritan Inn for indigent patients, the rescue home for girls, the gospel program for prisoners, the health education work, medical evangelistic tours, and the continuing of the medical mission in Chicago. To encourage young people to work at the sanitarium without sacrificing their education, Hinsdale Academy was established in the area.

Subsequent History. By 1917 the institution was placed under the jurisdiction of the Lake Union Conference, but without financial control or obligation. A year later a deed of trust furnished funds for a large, three-story fire-resistant addition, completed in 1920.

During the great depression of the early 1930s, many businesses closed, but by reducing the working force, curtailing inventory supplies, and cutting wages, the sanitarium weathered the storm.

By 1945 it appeared desirable to replace the antiquated original buildings, and the constituency asked the Lake Union Conference to assume ownership and supervision, and to give financial assistance in the rebuilding program.

While plans for building were in the embryonic stage, a severe polio epidemic struck the area, with 53 active cases in the county. In the crisis, Eugene Kettering and his wife, local residents, helped provide the hospital with the latest equipment for combating the disease, and workers labored around the clock, until the emergency passed. This prompt and efficient response to a need heightened community interest in the hospital. A group of leading citizens met in the Kettering home to lay plans for organizing the community to help finance the new \$3 million, 195-bed hospital building. On Sept. 27, 1953, 8-year-old "Chucky" Richards, one of the 1949 polio victims, cut a ribbon to open the new institution.

Community interest in the hospital continued to grow; a civic advisory board was formed in 1950 as a link between hospital and community leaders. As demands for hospital services increased, the hospital began experiencing crowded conditions. In 1960 a capital funds campaign was launched toward construction of a seven-level addition. The north wing was dedicated May 12, 1963, nearly doubling the size of the hospital and eventually bringing its capacity to 360 beds.

During the 1960s the hospital opened its first intensive-care unit, purchased a cobalt therapy unit with community gifts, acquired a computer, upgraded X-ray and laboratory instruments, and conducted its first Five-Day Plan to Stop Smoking.

As the suburbs near Hinsdale swelled in size, crowded conditions, especially in the ancillary departments, began to put pressure on the hospital to expand facilities once more.

In 1972 the brick veneer structure that had served as the main hospital building from 1920 until 1953 was demolished to make way for a new five-level south wing. Again the community responded, this time giving \$1.5 million in cash and pledges.

In 1974 the hospital established the office of medical education to coordinate continuing education for staff physicians and to organize and direct a family practice residency.

In the 1980s the hospital continued to grow, eventually reaching its current 459-bed capacity. The hospital built upon its strong primary care base, adding advanced tertiary services. In addition, the hospital revamped its operating rooms, opening 10 new suites. The hospital began operating two magnetic resonance imaging machines, one in the hospital itself and one off-campus, aiding doctors in diagnosis and working with surgeons on advanced surgical techniques, such as stereotactic neurosurgery. The hospital also revamped its computer system with the addition of an HBO CareNet system that allows precise tracking of patient data and needs.

An open heart center was established, the Rooney Heart Institute. The institute has opened a cardiac surgical suite with advanced multimedia ability to help doctors review cases and teach procedures. The Rooney Heart Institute also became one of the first facilities in the area to perform the latest in balloon angioplasty procedures, the procedure that uses a cagelike device to help keep clogged arteries open.

A center for advanced cancer treatment and study, the Opler Cancer Center, was opened. This center is one of the few in the nation certified to use cutting-edge and experimental treatments for cancer. There are some 92 experimental treatment protocols in use at the hospital, and the hospital has recently opened a molecular pathology lab to help in diagnosis and treatment of patients.

The hospital's birth-care center is one of the busiest in the state, with some 3,000 babies born each year. The unit offers full neonatology and neonatal intensive-care services. For children, the pediatrics unit recently opened a Pediatric Special Care Unit designed to care for children in need of intensive hospital monitoring.

During the early 1990s the hospital implemented the Patient Centered Care (PCC) model of operations. In the PCC model, hospital services are brought to the patient rather than the patient to the services, as in traditional hospital models. All patient supplies and some diagnostic functions are performed without the patient leaving the room. In addition, caregivers are cross-trained in disciplines, allowing greater flexibility in giving care. Doctors and nurses will also have access to patient records and the hospital computer system from within a patient's room, allowing doctors and nurses to spend more time with the patient.

Administrators: David and Mary Paulson, cofounders; H. E. Hoyt; A. C. Gaylord; Julius Paulson; C. E. Rice; I. V. Roberson; Verah MacPherson; W. E. Abernathy; L. M. Bowen; G. C. Hoskins; B. C. Marshall, 1945—1948; R. H. Hervig (acting), 1948—1950; N. C. Taylor, 1950—1954; A. C. Larson 1954—1963; M. J. Blair, 1963—1970; W. H. Wilson, 1970—1976; L. E. Laurence, 1976—1977; Irwin C. Hansen, 1977—1980; Donald L. Hanson, 1980—1986; Kenneth W. Bauer 1986— .

Hinter, J. F.

HINTER, J. F. *See* [Ginter, J. F.](#)

Hiroshima Saniku Gakuin

HIROSHIMA SANIKU GAKUIN (Hiroshima Saniku Senior High School). A secondary school located in Hiroshima-ken, Daiwa-cho, Japan. It is nestled on a hillside of 84 acres (34 hectares) surrounded by evergreen hills, abundant in trees and seasonal flowers. It is ideal for study, self-reflection, and prayer. From Hiroshima city this ideal location is about a 45-mile (70-kilometer) drive along a scenic country road.

There are three separate programs carried out on the school campus, namely, the senior high school, junior high school, and elementary school. Each is headed by a principal under the directorship of the president, who coordinates the functions of these three independent schools. About 99 percent of the total academy, senior and junior enrollment, live in the dormitories. The school is far from the concentration of church members.

This institution maintains high standards and quality in comprehensive living, learning, and working programs. Especially strong are the traditions of Bible study and work education while maintaining a high quality of academic programs. As of 1993 there were 173 students in the junior high school, 304 students in the senior high school, and 73 teachers and staff members. The majority of the students are from Seventh-day Adventist homes. After transferring the school site to the present Hiroshima Saniku Gakuin campus, the number of graduates has grown to more than 1,500.

Religious activities consist of worship and other meetings on Sabbath, chapel hours and Weeks of Prayer in spring and fall, Bible study groups, musical services for surrounding churches, branch Sabbath schools, distribution of literature, and visitation.

To provide work education, the school has more than 27 areas, including agriculture, grounds work, woodwork, maintenance, ironwork, bakery, custodial, cafeteria, store, home economies, library, horticulture, office work, and dormitory work. Hiroshima Saniku Gakuin exists to provide a balanced education in harmony with the standards and ideals of the Seventh-day Adventist Church, the development of Christian character, and a Christian philosophy of life.

Presidents: Shigenobu Arakaki, 1977—1979; Kenji Soneda, 1980—1992; Tetsuya Yamamoto, 1992— .

Historical (Historicist) View of Prophecy

HISTORICAL (HISTORICIST) VIEW OF PROPHECY. *See* [Historicism](#).

Historical Research Committee

HISTORICAL RESEARCH COMMITTEE. A committee authorized by the General Conference Committee in 1938 that functioned from time to time until 1953 investigating certain historical, archaeological, and chronological topics connected with the Seventh-day Adventist application of the 70 weeks and the 2300 days of [Daniel 8](#) and [9](#). The group was generally called merely the Research Committee, but later, after the formation of the Committee on Biblical Study and Research, the older committee was given the adjective “Historical.” It sponsored the publication of *The Chronology of [Ezra 7](#)*, by Siegfried H. Horn and Lynn H. Wood (1953).

Historicism

HISTORICISM. This term is used to describe a school of prophetic interpretation that conceives the fulfillment of the prophecies of Daniel and Revelation as covering the historical period from the time of the prophet to the establishment of the kingdom of God on earth. These prophecies were given in visionary circles that recapitulate the content of the previous vision, adding new information or providing a slightly different perspective of the same historical period. Thus, for instance, [Dan. 2, 7, 8—9](#), and [10—12](#) are parallel prophecies covering basically the same historical period. In Revelation the same type of recapitulation is employed in the interpretation of the messages to the seven churches, the seven seals, the seven trumpets, and [Rev. 12—14](#).

The validity of historicism as a method for the interpretation of Daniel and Revelation is provided by the fact that the angel interpreter in Daniel used this method in explaining the meaning of the visions to the prophet. In a dream he is informed that the dream of the king in [Dan. 2](#) represents four kingdoms that will arise in human history before the kingdom of God is established ([verses 36—45](#)). The four beasts of [Dan. 7](#) represent those same kingdoms, after which God will give the kingdom to the saints ([verses 18, 19](#)). The first kingdom was identified as Babylon ([verses 36—38](#)). In [Dan. 8](#) two animals are used as symbols to represent the Medo-Persian and Greek empires ([verses 19—21](#)). The fourth kingdom is not identified in Daniel, but Jesus takes it to be Rome ([Matt. 24:15](#)). According to Daniel, this kingdom was to be divided, and a little horn would exercise political and religious control over the people. In the time of the end the horn is to be destroyed and God's kingdom established forever.

Jesus used this method when He interpreted [Dan. 9:26, 27](#) as referring to the future destruction of Jerusalem in A.D. 70 ([Luke 21:20—22](#)). Paul also speaks about a series of successive prophetic events to be fulfilled within history before the second coming of Christ ([2 Thess. 2:1—12](#)). Historicism as a method of interpretation is found in the Bible itself, and it provides the key for the interpretation of the apocalyptic books of Daniel and Revelation.

The historicist approach to prophetic interpretation was used by the early Church Fathers up to the fifth century A.D. LeRoy E. Froom has shown that a significant shift in prophetic interpretation occurred when Augustine defined the kingdom of God as the Christian church and spiritualized the millennium, making it a symbol of the Christian Era (*The Prophetic Faith of Our Fathers*, vol. 1, pp. 473—491). His views prevailed during the Middle Ages, until the period of the Protestant reform. The Reformers restored historicism as the method to be used in the interpretation of Daniel and Revelation, and identified the papacy as a manifestation of the antichrist predicted in those books.

The Counter-Reformation developed a new system of prophetic interpretation that came to be known as preterism. This method was developed by a Spanish Jesuit named Luis de Alcazar (died 1613). According to him, the prophecies of Revelation were fulfilled during the first six centuries of the Christian Era. He identified Nero with the antichrist

(*ibid.*, vol. 2, pp. 506—508). Preterism was later adopted by many Protestants and has become today the prevailing method of prophetic interpretation among religious scholars in general. According to them, Daniel deals with events that took place during the time of the Maccabbeans, and Revelation deals with the situation of the church during the time of John.

Among more conservative Protestants, historicism has been replaced by futurism. Futurism applies the prophecies of Revelation mainly to events that will take place within a seven-year period just before the second coming of Christ. This is the position taken by most dispensationalists.

Seventh-day Adventists believe that historicism is the right method of prophetic interpretation to be used in the interpretation of the books of Daniel and Revelation. The method is supported by the Scriptures itself and was in use during the early church period. Moreover, they feel that in using this method they are also preserving an important aspect of the Reformers' work of restoration.

Hlidardalsskoli

HLIDARDALSSKOLI. *See* [Iceland Secondary School](#).

Hobart Adventist School

HOBART ADVENTIST SCHOOL (formerly Moonah Seventh-day Adventist School). A coeducational day school on the primary and secondary level, situated on Cheviot Road, West Moonah, a suburb of Hobart, Tasmania, Australia. It is owned and operated by the Tasmanian Conference and is administered by a school board composed of members of supporting metropolitan churches and conference administration. In 1959 the state's Education Department granted the school full secondary registration for courses of study leading to the Tasmanian Certificate of Education in academic and practical subjects. The enrollment in 1993 was 115; there were six full-time teachers and two part-time instructors.

The school was relocated to its present site in 1983, replacing one that had operated on Fleet Street, Moonah, since 1933, and prior to that by the City Seventh-day Adventist Church on Warwick Street, Hobart. Twenty-four pupils were enrolled by the first teacher, P. N. Sheppard. Accommodation was gradually increased, until on Feb. 20, 1955, a new high school unit was dedicated. In February 1957 a third primary schoolroom was added to the original unit, and a science classroom/laboratory was built in 1971.

A completely new school, erected on the present site, was officially opened and dedicated on May 22, 1983. Two more classrooms and a canteen were added in 1993.

Principals: A. Westerman, 1934—1937; W. Whisker, 1938; G. Maywald, 1939—1940; E. A. Butler, 1941; D. Dyson, 1942—1946; Miss E. Stewart, 1947; Miss J. Davis, 1948—1949; I. Harvey, 1950; L. M. Davis, 1951—1954; W. G. Litster, 1955—1959; J. G. Litster, 1960—1962; M. P. Cozens, 1963—1964; B. Howell, 1965—1969; R. A. Spoor, 1970—1974; G. H. Blum, 1975—1976; A. Savage, 1977—1979; V. Hill, 1980—1981; G. H. Perry, 1982—1986; G. M. Coe, 1987— .

Hoffman, Benjamin Philip

HOFFMAN, BENJAMIN PHILIP (1889—1967). Missionary, pastor, administrator, teacher. Hoffman studied at Pacific Union College, the University of Southern California, and the Foreign Mission Seminary in Washington, D.C. After his ordination in 1912, he and his wife sailed for Japan, where he served as pastor and district director in Kobe. In 1917 he became president of the Japan Conference and later served as president of the Japan Union Mission. A gifted scholar, Hoffman mastered the Japanese language to such a degree that the national people, when hearing him speak on the radio, presumed that they were listening to someone who had known Japanese from birth.

Upon his return to the United States in 1921, he served as secretary of miscellaneous languages in the Bureau of Home Missions of the General Conference and later as head of the Bible Department at Pacific Union College and as a professor in the Theological Seminary in Washington, D.C.

During 1951 and 1952 he did literary work for the Japan Publishing House and also served with the Central California Conference.

His final service to the church was as pastor to churches in the Central California Conference. Among these were the churches of the people so dear to his heart—the Japanese congregations in Mountain View and San Francisco.

Hohenau Adventist Sanitarium

HOHENAU ADVENTIST SANITARIUM (Sanatorio Adventista Hohenau). A medical institution situated in south Paraguay, near the border with Argentina, and 22 miles (35 kilometers) from Encarnación, the second-largest city in Paraguay. The work was started by Benoní Cayrús, when he was president of the Paraguay Mission, and Dr. Carlos Drachenberg.

In 1962 they obtained 7.5 acres (three hectares) of land from the Hohenau German Community, and with donations received from the residents were able to construct the first building, the foundation stone of which was laid in 1963.

Even though Dr. Carlos E. Drachenberg had been appointed as director of the sanitarium in 1963, medical work did not begin until 1965. In 1966 a committee was named to study plans for the sanitarium; the second stage of construction was begun, adding 30 beds and other facilities.

The inauguration of the new building and an airstrip took place in 1971, when an acute economical crisis affected the whole area and the sanitarium. Physicians from River Plate Sanitarium and Hospital, from Chaco Sanitarium and Hospital, and from Paraguay Adventist Sanitarium traveled to Hohenau, taking turns in attending the medical necessities of the institution. This situation ended in 1973.

In 1993 there were six doctors and 11 nurses. The 22 beds of the sanitarium render good service, and the present facilities will suffice to cope with the necessities of the area and the work in that place for the next decade.

Medical Directors: Carlos Drachenberg, 1965—1967; G. Wensell, 1968; Arnold Treiyer, 1969—1971; there was no medical director during 1971—1973; Rubén Rostán Rhiner, 1974—1978; Miguel Ibanez, 1979—1980; Eduardo Hellvig, 1980—1987; Enrique Stoletniy, 1987—1994; Omar Loose, 1995— .

Holbrook Seventh-day Adventist Indian Mission School

HOLBROOK SEVENTH-DAY ADVENTIST INDIAN MISSION SCHOOL. A 12-grade coeducational boarding school for Native Americans situated 2.5 miles (four kilometers) southwest of Holbrook, Arizona. The school officially opened in September 1946 with an opening enrollment of 26. It was born of the vision of Marvin and Gwen Walter, who helped establish the school on 300 acres (120 hectares) just off the Navajo reservation.

Throughout the years many changes have taken place on the campus. In 1955 work was completed for a new girls' dormitory. The church was built in 1963, and in 1965 a new boys' dormitory was completed. A new cafeteria was built in 1972 by the building trades class from Pacific Union College. In 1973 Maranatha Flights International constructed the vocational trades building, housing facilities for a home economics lab, a computer lab, and classroom space for auto mechanics, welding, drafting, and electrical training. The gymnasium was built in 1984, and in 1985 Maranatha returned to build a new administration building.

In addition to changes in the physical plant, curriculum has changed as well. In the late 1950s several grades were added, first the ninth, the next year the tenth, and then the eleventh. In 1971 the twelfth grade was added.

Holbrook Seventh-day Adventist Indian Mission School is the only 12-grade SDA "mission" boarding school serving North American Native Americans, starting with first through third graders who reside in their own "little boys" and "little girls" dormitories. The school is accredited by the Board of Regents of the General Conference and offers a basic curriculum.

Marvin Walter was the first principal and Josephine Holmes the first teacher. Sponsored jointly by the Arizona Conference and the Pacific Union Conference, with the Arizona Conference supervising, this school is intended to train Native American students to bring the gospel to their own people.

Principals: Marvin Walter, 1946—1948; John Gilchrist, 1948—1949; Frank J. Daugherty, 1949—1966; King Hooper, 1966—1969; Earl Spaulding, 1969—1978; Carl Rose, 1978—1983; David James, 1983—1986; Douglas Hayes, 1986—1987; Eugene Schneider, 1987—1989; Duane Anderson, 1989—1992; Donald Wright, 1992— .

Holden, William Burroughs

HOLDEN, WILLIAM BURROUGHS (1873—1955). Physician, administrator. Educated at Battle Creek College, the University of Michigan, and Rush Medical College, he received his M.D. degree in 1897. In 1903 he joined the medical staff at the Portland Sanitarium and Hospital, and was medical superintendent of that institution for the greater part of his 52 years' association with it.

Holden, William Henry

HOLDEN, WILLIAM HENRY (1874—1968). Administrator. He was born in New York State and entered the colporteur work following his graduation from Potsdam State Normal College. He began ministerial work in Montana and served as principal of Bozeman Intermediate School for two years. Soon after his marriage to Sadie Marie Rittenhouse in 1906, he was called to be dean of men at Walla Walla College. In 1909 he was elected president of the Vermont Conference and in the succeeding years served as president of the following conferences: Eastern New York, Southern Illinois, Eastern and Western Michigan, Wisconsin, and Lake Union. He served the denomination actively for 45 years.

Holiness

HOLINESS. *See* [Sanctification](#).

Holley, Roger

HOLLEY, ROGER (1914—1985). Missionary, evangelist. Born in Michigan, he graduated from Washington Missionary College in 1939. He went immediately to the Far East, where he served briefly in Japan before the outbreak of World War II, then went on to the Netherlands East Indies (Indonesia). He escaped from there on the last ship out in 1941, narrowly missing being sunk by a German U-boat.

Returning to the United States, he served as pastor-evangelist in the Iowa and Carolina conferences from 1942 to 1954. He was married to Joan Bollman in 1944.

In 1954 he joined the Fordyce Detamore evangelistic team in the Texas Conference as campaign manager. In 1958 he entered full-time evangelism, serving in several conferences.

In 1974 he went to the Afro-Mideast Division as evangelist. One eight-week campaign in Kenya resulted in the baptism of 3,000 persons. Returning to the United States in 1977, Holley served as pastor of the Burleson, Texas, church until his retirement in 1979.

Holser, Henry P.

HOLSER, HENRY P. (1856—1901). One of the early church administrators in Europe. He was born in Michigan, and at the age of 18 joined the Seventh-day Adventist Church. In 1882 he entered evangelistic work, serving apprenticeship in Iowa under A. G. Daniells. After three years he was ordained to the ministry and the next year served as secretary-treasurer of the Minnesota Conference. In 1887 he went to Europe (Switzerland), where a year later he became president of the Central European Conference (1888—1899) and was head of the European Mission from 1895 to 1899. During the late 1890s he became ill and spent the winter of 1899 in Egypt, both to improve his health and to establish SDA work in that country. When his health failed to improve, he returned to the United States and died shortly after.

Holt, George W.

HOLT, GEORGE W. (1812—1877). A Millerite minister of Connecticut, then one of the first to embrace the new sanctuary and Sabbath positions. In 1850 he was associated with James White in publishing the *Advent Review* and traveled considerably in northeastern Canada, New York, and Ohio, and later in Michigan, Illinois, and Wisconsin.

Holy Flesh Heresy

HOLY FLESH HERESY. A teaching that arose in Indiana in 1900 involving the conference president and certain other workers, according to which Christ attained “holy flesh” in Gethsemane like that of Adam before the Fall; likewise, believers, when revived by the Holy Spirit, would never sin again and would never die. Their preaching was accompanied by shouting and falling prostrate (2SM 34). Ellen White spoke vigorously against this movement, which she said was similar to an early fanaticism in one segment of the Adventists at the end of 1844 (*ibid.* 31—35; *General Conference Bulletin* [1901], p. 421). The movement soon died down.

Holy See

HOLY SEE. *See* [Vatican City](#).

Holy Spirit

HOLY SPIRIT. Seventh-day Adventists believe that the Holy Spirit is a personal being, the third member of the Godhead, or Trinity (“Fundamental Beliefs of Seventh-day Adventists,” *Church Manual* [1990], p. 179). The Holy Spirit was present to seal Christ’s baptism (Matt. 3:16, 17). He is named with the Father and the Son in the Great Commission and baptismal formula (Matt. 28:19; cf. 2 Cor. 13:14), and likewise at Pentecost (Acts 2:33). The relationship between the three persons of the Godhead is clearest in the teachings of Christ (John 14:16, 26; 15:26; 16:13—15). Among the Holy Spirit’s personal characteristics are knowledge (1 Cor. 2:11), will (1 Cor. 12:11), mind (Rom. 8:27), love (Rom. 15:30), communion (2 Cor. 13:14), grief (Eph. 4:30). He can be insulted (Heb. 10:29) and lied to (Acts 5:3, 4).

The Holy Spirit convicts hearts of the heinousness of sin, of the desirability of righteousness, and of the certainty of judgment (John 16:8—11). He convicts, woos, and wins people to Christ. His mission is to guide into all truth, for He is the “Spirit of truth” (John 16:13; 14:26). The Bible was written under His guidance and inspiration (2 Peter 1:20, 21). While on earth, Christ’s personal presence was localized. But by virtue of His very nature, the Holy Spirit can be, and is, everywhere present. The Holy Spirit is Christ’s true vicar, or representative, on earth. He applies to individuals the benefits of the atoning sacrifice of Calvary, making effectual in us that which Jesus did *for us*. He applies Christ’s mediatorial work to responsive human hearts, regenerating, justifying, sanctifying, and communicating to us the very life of our risen Lord as we await Christ’s second, personal return. He enables Christians to bear “the fruit of the Spirit” in their lives (Gal. 5:22, 23). He selects and fits individuals for service, and qualifies them with power for witnessing (Acts 1:8; 13:2—4; 15:28). He imparts to men and women the various spiritual gifts (1 Cor. 12:7—11).

The Apostles’ and Nicene creeds make a simple affirmation of faith in the Holy Spirit as a member of the Trinity, the latter stating that He “proceedeth from the Father” (Henry Bettenson, *Documents of the Christian Church*, p. 37). The Arian heresy, on the other hand, denied deity to the Spirit. Athanasius and others affirmed belief that the Spirit was of the same substance as the Father and the Son (E. H. Klotsche, *The History of Christian Doctrine* [1945], p. 70). The mainstream of Christianity has always accepted the unqualified deity and personality of the Holy Spirit.

More than a century ago, during the formative period of Seventh-day Adventist doctrine, there were differences of opinion on the Holy Spirit and on certain other matters. The pioneer SDAs of those early years were dedicated Christians who had come from many different denominations, and some diversity of opinion was to be expected. It seems that many believed that the Holy Spirit was only a “power” or “influence” and not a person. J. H. Waggoner, for instance, refers to the Holy Spirit as “that awful and mysterious power which proceeds from the throne of the universe” (*The Spirit of God: Its Offices and Manifestations*, p. 9). Uriah Smith similarly spoke of the Spirit as “a mysterious influence emanating from the Father and the Son, their representative and the medium of their power” (*The Biblical*

Institute [1878], p. 184). During these formative years, emphasis in preaching and in church publications was on the distinctive features of the Advent message, and there was some tendency to take the great fundamental tenets of Christianity for granted. Furthermore, there was no official creed, and on some matters difference of opinion persisted for a number of years. Unity of belief was eventually achieved, not by ecclesiastical fiat, but by cooperative study and the conviction of the Holy Spirit, with the confirmatory witness of the Spirit of Prophecy. By the end of the nineteenth century there was general unanimity of opinion in favor of the view that the Holy Spirit is a personal being, the third member of the Trinity. Ellen White repeatedly refers to the Holy Spirit as “the Third Person of the Godhead” (DA 671) and as “a divine person” (Ev 617).

SDAs believe that the Holy Spirit is a person as verily as the Father and Son are persons of the Godhead (L. E. Froom, *The Coming of the Comforter* [1928], pp. 41, 42). He is Christ’s true successor on earth (*ibid.*, p. 25). He is “another Comforter” (that is, in addition to Christ; [John 14:16, 26](#); [15:26](#); [16:7](#)), whom Christ promised to send in His stead, and who came at Pentecost to make redemption through Christ personally efficacious to those who accepted the proffered salvation.

The Holy Spirit is the divine presence, the divine instructor, the divine convictor, the divine comforter, of Christians, individually and as a church, imparting the life of Christ and imbuing the receiver with Christ’s attributes. The Holy Spirit influences; He is not a mere influence, power, or energy. He is not only comforter but also advocate, representative, intercessor, pleader, and consoler. He is not simply a mysterious “divine afflatus” (Uriah Smith, *Looking Unto Jesus*, p. 10) emanating from the Father, an invisible principle of life, but a divine person—the third person of the Godhead.

Furthermore, SDAs believe that the Holy Spirit is, next to Christ Himself, God’s greatest gift to humanity. His coming as Christ’s successor made provision for the believer’s every need. He convicts, converts, guides, reproves, teaches, watches, witnesses, enables, comforts, helps, illuminates, transforms, sanctifies, intercedes, unifies, and strengthens. He implants grace and reveals and impresses truth. He imparts the very life of Christ and restores the image of God to the soul. He illuminates the mind, fosters spiritual growth, molds the character, energizes the life, activates the conscience, and impels to service.

Some classical Seventh-day Adventist works on the Holy Spirit are: L. E. Froom, *The Coming of the Comforter* (1928); W. H. Branson, *The Holy Spirit* (1933); G. B. Thompson, *The Ministry of the Spirit* (1914); Francis M. Wilcox, *The Early and the Latter Rain* (1938).

Home and Family Service

HOME AND FAMILY SERVICE. A family service organized in 1975 and functioning as a service organization of the world church, with headquarters in the General Conference. In 1985 its activities were merged with those of several other departments in the new Department of Church Ministries.

Home and Family Service came into existence as a direct result of the increasingly urgent need to build stronger, more stable Seventh-day Adventist homes. Although Seventh-day Adventists have always promoted strong marriages and successful Christian families, the influences of the rapidly deteriorating social conditions in the 1960s and 1970s caused increasing concern among SDAs. It became apparent that new tools, approaches, and methods were needed.

HFS traces its roots back to 1913. Ellen White convinced Arthur Spalding to commit his life to work for families. The Home Commission began its work in 1922 under Spalding's leadership. Books, courses, and study materials were developed, and by 1942 Spalding's efforts had successfully established recognition and acceptance of family life education within the church both in North America and overseas.

During the next three decades, marriage and family life programs were promoted through the Education Department by such leaders as Archa Dart and John Cannon.

In late 1974 a committee was set up under the leadership of W. Duncan Eva to study the current problems of the SDA home and to search for solutions and develop recommendations. Betty Holbrook, a member of the committee, designed a plan called Home and Family Service, which was accepted by the General Conference session in Vienna in 1975.

A few months later Delmer and Betty Holbrook were asked to organize and lead the new effort for SDA marriages and families. The original team of the Holbrooks and their administrative secretary, Wanda Tate, was joined in 1980 by Ronald and Karen Flowers. Delmer Holbrook served as HFS director from 1975 until 1982 and was succeeded by Betty Holbrook as director until 1985, when HFS was merged with Church Ministries.

During its 10-year existence before becoming a part of Church Ministries, HFS produced a variety of instructional manuals and materials that covered a broad spectrum of family life issues. Topics included parenting, marriage preparation, marriage enrichment, singleness, single-parent families, family finance, family worship, sexuality, self-worth, communication, conflict resolution, and temperaments.

A Bible and Spirit of Prophecy base for family life education was developed. Both an understanding of family needs and an awareness of the principles and methods of Adventist Family Life training were widely accepted throughout the world church. The development of several specialized approaches to marriage and family ministry were also fostered by HFS—including Marriage and Family Commitment, developed by John and Millie Youngberg; Seventh-day Adventist Marriage Encounter, founded by Albert and Betty Brendel; and Adventist Marriage Enrichment, established by Edward and Letah Banks.

The Holbrook and Flowers team organized and conducted training seminars for administrators, pastors, and laity in every world division.

Throughout its history the Home and Family Service cosponsored annual training seminars with Andrews University (Family Life Workshop began in 1975) and Loma Linda University (Family Life Workshop West began in 1978). An infrastructure of family life educators and conference, union, and division directors began to develop throughout the world field.

During the short period of 10 years Home and Family Service achieved a remarkable measure of success in reaching the varied cultures of earth with the SDA answers to the worldwide breakdown of family life. The goal of raising the consciousness of the church toward the needs of its families was achieved, and an ongoing program of SDA family life education was set in place.

Home and Health

HOME AND HEALTH (Ka Jung Koa Kun Kang, 1990— ; published bimonthly by Korean Publishing House in Seoul, Korea). The health and culture magazine for believers and nonbelievers in Korea. This 40-page magazine deals with various topics such as eating habits, drugs, drinking, smoking, mental health, geriatric diseases, marriage, and education. It presents God's special messages about health, home life, and education, as given to us through Ellen White.

Eighteen thousand copies of *Home and Health* were published quarterly from January 1990, changing to bimonthly January 1992. The magazine is in color, and 50,000 copies will be published beginning December 1993. The *Home and Health* consecutive numbers are no. 1 through no. 20 up to December 1993.

Editor: Chun Se Won, 1990— .

Home and School

HOME AND SCHOOL (1909—1938; 1909—1915 as *Christian Education*, 1915—1922 as *Christian Educator*; earlier bimonthly, later monthly, during the school year; RH, for Department of Education complete files: AU, UC). A magazine for teachers and parents, used in connection with the Home and School Association. Its place was filled from 1942 to 1951 by a section in the *Church Officer's Gazette*, then from 1951 on by the *Adventist Home and School*. This journal, now discontinued, was superseded by the Home and School Leader.

Editors: Frederick Griggs, 1909; H. R. Salisbury, 1910—1913; J. L. Shaw, 1913—1914; W. E. Howell, 1914—1916; Frederick Griggs, 1916—1918; W. E. Howell, 1918—1930; Flora Williams, 1930—1938.

Home and School Fellowship

HOME AND SCHOOL FELLOWSHIP (formerly Home and School Association). A society formed in the local church and coordinated through the North American Division Department of Education, with the purpose of fostering good home and school relationships. It was first called the Parent-Teacher Association. In 1922 the work was divided: the section that gave special attention to parent education was called the Home Commission, and the section that fostered good home and school relationships was given the name Home and School Association.

The Home Commission was sponsored originally by the Education, Young People's Missionary Volunteer, Home Missionary, Sabbath School, and Medical departments. In 1941 the work of the Home Commission was integrated with the Department of Education, and the term Home and School Association was used for societies with schools and Christian Home Council for societies without schools. In 1956 the name Home and School was chosen to cover both types of organizations.

The society was concerned with the infant, the preschooler and schoolchild, the teenager, the young adult, and the husband and wife.

This association was charged with the promoting and fostering of home and parent education as a regular part of the work of the education departments at the General, union, and local conference levels.

The Home and School Association served elementary and intermediate church schools and day academies, and promoted the enrollment of every Seventh-day Adventist child in one of these schools. It was concerned with pupil motivation, teachers' welfare, parents' interests, financial aid, and with establishing good working relations between the home and the school, between the parent and the teacher.

The founder and mainspring of organized parent education among Seventh-day Adventists was A. W. Spalding, who served the General Conference as full-time secretary of the Home Commission for 19 years (1922—1941). Mrs. Florence Rebok served as Parent and Home Education secretary from 1941 to 1947 (during which time *The Adventist Home* and *Child Guidance* were compiled), and Mrs. Arabella Moore Williams from 1947 to 1954; Archa O. Dart served from 1954 to 1970, and W. J. Cannon from 1970 to 1975, when the work was taken over by Home and Family Service.

Home Commission

HOME COMMISSION. *See* [Home and School Fellowship](#).

Home Education

HOME EDUCATION. The need for sound Christian instruction for children and parents has been recognized by this movement since the early days of its history. To supply this need and to coordinate all the church's efforts in this regard, the General Conference requires its Department of Education to sponsor, foster, and encourage the interests of both home and school.

In 1919 (reorganized 1922) the Home Commission of the General Conference was born and continued as constituted until 1941. During this period it was cosponsored by most departments of the General Conference. In 1941 the responsibility fell to the Department of Education. For a time it was represented in the field by two organizations—the Home and School Association and the Christian Home Council. The journal *Adventist Home and School* was the official organ of communication and covered the needs of both of the aforementioned organizations.

As the needs developed, *Adventist Home and School* became two journals: the *Adventist Home* magazine and the *Home and School Leader*. The former became a subscription magazine filling the needs of the general membership, and the *Home and School Leader* supplied materials for the monthly meetings of the Home and School Fellowship.

The Home and School Fellowship was originally called the Home and School Association. The Home and School Association was a society formed in the local church, and coordinated through the General Conference Department of Education, with the purpose of fostering good home and school relationships. It was first called the Parent-Teacher Association. In 1922 the work was divided: the section that gave special attention to parent education was called the Home Commission (which became part of the Department of Education in 1941), and the section that fostered good home and school relationships was given the name Home and School Association. In later years the name Home and School Association was changed by action of the Department of Education staff to Home and School Fellowship (*see [Home and School Fellowship](#)*).

At the 1975 General Conference session Home Education became a part of Home and Family Service, with D. W. Holbrook and his wife, Betty, sharing the responsibility.

Currently all available materials for Home Education or the Home and School Association are in the charge of the various divisions' education departments.

Home Help

HOME HELP. A former church member temperance activity for the meeting of alcohol, tobacco, drug, and weight-control problems. Initiated and designed in 1971 by Ernest H. J. Steed, General Conference temperance director, the Home Help visitation plan consisted of using specially prepared films and literature and cassettes in personalized contact within the confines of the home.

Home Help visitors, in representing Seventh-day Adventists and providing a public service, were encouraged to go two by two, then to continue until practical benefits were seen. If desired, a spiritual program could be further provided. Entitled *Christ Speaks to Modern Man*, it consisted of a Bible study plan, the showing of six films, and the loan of literature.

Home Help was requested via media announcements or from friends. Many made choices through this program to live rewarding lives without alcohol, tobacco, or drugs.

Home Missionary

HOME MISSIONARY. See *Missionary Magazine*.

Home Missionary Department

HOME MISSIONARY DEPARTMENT. *See* [Church Ministries, Department of](#); [Lay Activities, Department of](#).

Home Nutrition Instructor's Program

HOME NUTRITION INSTRUCTOR'S PROGRAM. *See* [Vegetarian Cuisine Instructor's Program](#).

Home of the Redeemed

HOME OF THE REDEEMED. Seventh-day Adventists believe that the redeemed will be transported to heaven—the “Father’s house”—at the Second Advent ([John 14:1—3](#); [1 Thess. 4:13—18](#); cf. [Heb. 11:16](#)), where they will live for a thousand years. At the close of the thousand years the redeemed will return to this earth, which will be renovated after the destruction of sin and sinners (*see* [Hell](#); [Millennium](#)) and become the eternal abode of the redeemed.

SDAs believe that, in a large part, conditions in the new earth will be as they would have been on earth had sin never entered. They therefore look forward to living on this planet with resurrected glorified bodies resembling the ones that Adam and Eve possessed before they sinned, and to carrying on pursuits such as humanity would have engaged in had sin not entered. They apply to this future restoration the passage “And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion” ([Micah 4:8](#)). They also apply literally the passage “Behold, I create new heavens and a new earth. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them” ([Isa. 65:17—21](#)). To them the future life is not some spirit existence in an ethereal heaven.

Furthermore, because SDAs do not believe in a conscious existence between death and the resurrection, they do not believe that the redeemed go to heaven at death. They maintain that the “spirit” that goes back to God at death ([Eccl. 12:7](#)) is not conscious, but represents the personal identity, which is preserved until the resurrection so that in the resurrection every individual will have his or her own character (*see* [SDACom 5:1093](#)). They believe also that resurrected bodies will bear resemblances to the former bodies, so that friend will recognize friend.

The capital of that new earth will be the New Jerusalem, which, after the millennium, descends from heaven and is established upon this earth ([Rev. 21:1, 2, 10](#); [Heb. 11:10, 14—16](#)). This city is described in detail in [Rev. 21](#) and [22](#). The presence of the city signifies the presence of God, for after John saw the Holy City descending he “heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” ([Rev. 21:3](#)).

Among conditions that will not exist, John mentions the following: “There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” ([v. 4](#)).

As a warning against spiritualizing the scriptural statements regarding the future life, Ellen G. White has remarked: “A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home” ([GC 674, 675](#)).

Far from being a state of idleness, the future life will be one of creative activity. “Every faculty will be developed, every capacity increased. The acquirement of knowledge will

not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth powers of mind and soul and body” (*ibid.* 677).

Despite what has been recorded in the Scriptures of the glories of that future abode, Seventh-day Adventists believe that not all has been revealed. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9).

They anticipate that the glories of that world will far exceed their fondest expectations, and they find in a contemplation of future glories a strong motivation for Christian dedication.

Home Study International/Griggs University

HOME STUDY INTERNATIONAL/GRIGGS UNIVERSITY. A correspondence school organized in 1909 that offers preschool, elementary, secondary, college, and adult education. Home Study International (HSI) has the following objectives: 1. Complete and improved elementary courses for the child who cannot study in a regular schoolroom situation. Preschool courses are guided by parents. 2. Constantly revised and updated secondary courses to aid the student who is temporarily out of school, needs extra credit, or for some other legitimate reason needs to study by correspondence; to aid the secondary school administration in resolving scheduling conflicts; to use in extension classes when no certified teacher is available; and to provide new courses, which some schools may be unable to provide because of lack of finances or instructors. 3. New courses as well as constantly revised college-level courses to aid the college student with scheduling or other difficulties; to provide acceptable credits for college students temporarily out of school; to aid adults and others who wish to work toward graduation but cannot do full-time resident study; to provide courses for the specialized needs of small groups of college students when classes do not fill or no qualified teacher is available. 4. A variety of professional educational courses for classroom teachers who need to meet certification requirements. 5. Correspondence courses for foreign mission appointees. 6. Adult education-type noncredit courses for the lay members of the church. These courses include classes in biblical studies and courses for general cultural improvement and recreational pursuits. 7. Extension classes to be conducted in the churches, supervised by pastors or qualified laity. 8. Specialized courses designed for in-service training or as self-improvement studies for all church employees. 9. Development of foreign branches of HSI to provide all the above services to the church overseas. 10. Through the Collegiate Division, Griggs University offers college degree programs in religion that provide training opportunities to church workers unable to attend a college campus. 11. Reliable, high-quality coursework for all educational levels. Courses are open to anyone who can reasonably profit from correspondence study, regardless of church affiliation or nationality.

In 1962 HSI became a member of the National University Continuing Education Association. Among the 193 members of this organization, HSI occupies a unique position. It is the only accredited correspondence school offering courses on the elementary level as well as secondary, college, and adult education.

The National Home Study Council, the only government-recognized organization for correspondence schools, accredited HSI on Dec. 1, 1967. HSI is also a member of the International University Consortium and the Association of College Registrars and Admissions Officers.

Organized in 1909, Home Study International was first known simply as the Correspondence School and was founded by Prof. Frederick Griggs, one of the early educational leaders of the Seventh-day Adventist Church. He attended a convention in Atlanta, Georgia, early in 1909, where he heard President Charles Van Hise, of the University of Wisconsin,

describe the fast-developing correspondence school concept in that state. Launched on July 18, 1909, the school had as its first president W. E. Howell, who served in that capacity until C. C. Lewis succeeded him; the latter was principal for 10 years. During this time the name was changed to Fireside Correspondence School. In 1931 the school was incorporated by the District of Columbia under the name Home Study Institute. It became Home Study International in the mid-1980s.

In the early days of the school, the central office occupied one room in the General Conference building. In 1920 the office was transferred to Columbia Hall at Washington Missionary College (now Columbia Union College); it was later returned to the General Conference building and in 1942 given space in the Seventh-day Adventist Theological Seminary building. Three years later the school was assigned a two-story residence on Carroll Avenue, across the street from the Review and Herald Publishing Association. When this space proved inadequate, a new three-story air-conditioned building was erected on the same lot; an addition to this building, which doubled its work space, was completed in 1972. It now occupies space in the new General Conference headquarters.

By Oct. 4, 1909, 62 students had registered. Today Home Study International is teaching thousands of students worldwide.

In 1990 Home Study International expanded its contribution to the global mission of the Seventh-day Adventist Church by founding a new degree-granting division—Griggs University. Named in honor of Frederick Griggs, the university offers religion degree programs at both the Associate of Arts and Bachelor of Arts levels.

Until 1924, financial matters had been handled under the general control of the treasurer of the General Conference. Schoolwork was under the guidance of the Department of Education through a board appointed by the General Conference Committee. Beginning Jan. 1, 1924, this division of responsibility was discontinued, and a new board took control. The principal, now known as the president, was given full authority, both as literary head and business manager, with a separate bank account for the school.

As early as 1918 the principal reported students in nearly every state and province of the United States and Canada, besides a few students in India, China, Japan, Korea, Java, the Philippines, Fiji, Australia, Brazil, and Chile. In 1919 the General Conference Committee empowered the board of the Fireside Correspondence School to establish a branch upon request in any division or union conference outside North America.

There are presently five active branches, located in Africa, Australia, England, Singapore, and South Africa.

Confidence in the work and credits of the school have been strengthened by a resolute program of improving instruction and maintaining satisfactory relationships with Seventh-day Adventist resident schools and colleges. HSI does not attempt to compete, but only to act as the extension arm of these schools in the ways stated at the beginning of this article.

One of the most popular programs of the school is its kindergarten course, which is designed to be taught by mothers, with supervision from the resident teachers at HSI.

Home Study International is currently assisting Columbia Union College's external degree program by providing student services. The program allows persons who cannot become residents at a college to enroll for individually prepared curriculums leading to a bachelor's degree. No residence is required.

In its determination to offer the most effective instruction, Home Study International is constantly revising syllabuses and updating its textbooks.

Principals: W. E. Howell, 1911—1913; C. C. Lewis, 1913—1924.

Presidents: M. E. Olson, 1924—1946; W. H. Teasdale, 1946—1965; D. W. Holbrook, 1965—1985; Charlotte Conway, 1985—1986; George Babcock, 1986—1989; Joseph Gurubatham, 1989— .

Hommel, Frank Lewis

HOMMEL, FRANK LEWIS (1875—1964). Founder of Seventh-day Adventist medical work in western Canada. He was born at Rochester, New York. In 1896, when about 21 years old, he became a Seventh-day Adventist. Afterward he attended South Lancaster Academy, studied nursing at Battle Creek Sanitarium (1898—1899), and engaged in medical missionary work in Chicago part of the time. In 1900 he was a member of a city mission in New York City, and from 1902 to 1903 was in charge of men's treatment rooms at Battle Creek Sanitarium. In 1903 a classmate invited him to visit Alberta. There he saw an opportunity for providing hydrotherapy treatments, and engaged in self-supporting medical missionary work for the next six years. While in Alberta he married Larena Belle Carpenter, the second church school teacher in the province. In 1909 the Alberta Conference made plans to establish a sanitarium at Lacombe. As secretary-treasurer of the conference, Hommel solicited funds with which to buy land and erect the building.

But difficulties developed, and the project at Lacombe was abandoned in favor of treatment rooms in Calgary. He then went to Calgary to open the establishment there (1911). From there he went to Washington, D.C., where he served as house manager at the Washington Sanitarium for about a year (1912—1913), then returned to Alberta as treasurer, teacher, and dean of boys at Alberta Industrial Academy and auditor of Western Canadian Union Conference. From 1918 to 1921 he was manager of the Alberta (later, Bethel) Sanitarium and in 1921 became the first manager of the Rest Haven Sanitarium in British Columbia. Ill health forced his retirement in November 1924.

Hon, Eric

HON, ERIC (1908—1980). Health educator. Of Australian-Chinese origin, he left his family business at 31 years of age to work for the Chinese community in Sydney. Thereafter, he began the first Community Services center, the first Seventh-day Adventist adoption agency, and the first cooking and nutrition schools and clinics attached to local churches. He ultimately became the first health director of the Trans-Tasman Union Conference, in 1963. In the late 1970s he led the Metro Ministry program in Greater New York. This was followed by several years of service at Weimar College, where he prepared students for medical missionary work.

Honam Academy

HONAM ACADEMY (Honam Sahmyook Joongkodeung Hakkyo). A coeducational boarding school on the junior and senior high school levels, operated by the Southwest Korean Conference at a campus outside the city of Kwangju. In 1993 it had an enrollment of 464 and a teaching staff of 26. Five percent of the students are non-Seventh-day Adventists.

The academy takes its name from the Honam Mission, which was formed in 1952 when the territory of the former South Korean Mission was divided into the Southeast Korean and Southwest Korean missions (in Korea, the Yungnam and Honam missions). After the Korean War, a church in Kwangju was established and became the headquarters of the Honam Mission. The members of that area opened church schools and in 1952 requested an academy.

Plans for building the institutions of the Korean Union Mission after the Korean War included the addition of three new academies, one to be in Honam Mission territory. Classes began in 1953. A tract of about seven acres (three hectares) of land was acquired outside the city in 1955, United States Army tents were purchased, and the school was moved to the new site in Sansoo-dong. A variety of fruit trees were planted. Industrial training included fruit farming, gardening, poultry raising, and dairying. The high quality of work done has been recognized by the government educational department. In 1958 the school received senior high school accreditation from the government and the Far Eastern Division. In 1969 new land was purchased, and in 1970 the school was moved to Chuwoel-dong. A new school building was completed, and in 1988 a new dormitory building was erected on the campus as a memorial of the eightieth anniversary of the gospel proclamation in Korea.

Principals: Huh Man Sik, 1953—1954; Kim Ki Bang, 1954—1959; Kang Cain Ha, 1959—1962; Kim Tal Kon, 1962—1964; Choi Myung Hwan, 1964—1967; Lee Sung Jin, 1967—1969; Kim Seung, 1969—1973; Kim Joon Pal, 1973—1975; Kim Hyo Sung, 1975—1978; Kim Jae Shin, 1978—1984; Lee Sung Jin, 1984— .

Honduras

HONDURAS. A Latin American republic situated in the heart of Central America, bounded on the west by Guatemala, El Salvador, and the Pacific Ocean, on the north by the Caribbean Sea, and on the east and the south by Nicaragua. It has an area of 43,277 square miles (112,000 square kilometers) and a population (1994) of 5.3 million. Honduras gained its independence from Spain in 1821 and from 1838 has maintained a republican form of government. Roman Catholicism is the predominant religion, but the constitution guarantees freedom of worship. The climate ranges from moderate in the highlands to wet tropical in the jungles in the lowlands. The official language is Spanish; however, there are a few tribes that speak their own dialects, and the people of the Bay Islands, ceded to Honduras by Great Britain in 1861, speak English.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Honduras constitutes the Honduras Mission in the Central American Union Mission, which is a part of the Inter-American Division.

In July 1988 the Honduras Mission territory was divided in two, giving birth to the Bay Islands Mission. The mainland mission is now known as the Seventh-day Adventist Mission of Continental Honduras.

Statistics (1993) for Honduras: churches, 85; groups, 45; members, 41,781; church schools, 9; ordained ministers, 12; licensed ministers, 13; Bible instructors, 1. Headquarters are at Tegucigalpa, Honduras.

Institutions

Institutions. Adventist Educational Center; Valley of the Angels Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. Seventh-day Adventist teachings first penetrated Honduras when Mrs. E. Gauterau, who had joined the Seventh-day Adventist Church while in California, returned to her home in the Bay Islands of Honduras, bringing with her many SDA publications, which she shared with her neighbors. In 1887 T. H. Gibbs, a minister from New Orleans, made an exploratory visit to the Bay Islands and distributed more tracts and books. Some of the people who became interested carried on correspondence with the International Tract Society for a number of years. By the time L. C. Chadwick, president of the International Tract Society, visited Bay Islands in 1891, about 20 persons were ready for baptism.

In that same year the first resident minister, Frank J. Hutchins, arrived and established his headquarters on the island of Roatan. In 1892 baptisms were held and a Sabbath school

was organized on the island of Bonacca (Guanaja). In that same year a baptism and a “general meeting” of all the believers was held on Roatan. In 1893 one of the first church buildings owned by SDAs in Central America was acquired on Guanaja through buying out the minority shareholders of what was first intended to be a union church. The membership of the church at that time was 25, and about 60 people attended the Sabbath school. The building still stands, and with the additions that the growth in membership has required, it is the largest Seventh-day Adventist church building in the Honduras Mission.

Toward the close of the same year, C. L. Emmerson joined Hutchins in the work on the islands. With the arrival of W. A. Miller a mission school was opened on July 4 on Bonacca. By the end of the year, there were three companies of SDAs in the Bay Islands, with total membership of more than 100. Plans were made to build a 50-foot (15-meter) mission schooner, and funds were contributed by the Sabbath schools for this purpose. In 1897 the boat was commissioned and named *Herald*. It was used for conducting missionary work not only in the Bay Islands but also in Nicaragua, Costa Rica, Panama, and even Colombia.

Organization and Growth. In the beginning of the mission work in this Caribbean area the republic of Honduras, with its Bay Islands, and British Honduras were considered a single mission field, which was referred to as the Central American Mission, and their statistics were reported together. In 1905 the combined membership, most of it in the Bay Islands, was 160, organized in five churches and five companies. In 1906 the field was included in the West Indian Union Conference. In 1908 its area was extended to include Guatemala and El Salvador, and the whole was organized as the Central American Conference, with a membership of 333. In 1913 the Central American Conference was reduced to the size of the original mission, and the next year it, along with some other areas in the Caribbean, was transferred to the General Conference as a detached mission, the whole group being named the Northern Spanish American Missions. In 1918 Honduras and British Honduras were organized as the Honduras Mission, with a membership of 267. In 1922 the Honduras Mission, with a membership of 300 in 13 churches, was included in the newly formed Inter-American Division as a part of the Central American Mission. Then in 1923 it was attached to the Aztec Union Mission, but in 1926 was joined with the Central American Union Mission. This structure of organization was maintained until January 1930, when the work on the mainland of Honduras was placed in a separate mission. In 1937 the mission assumed its present territorial boundaries. By the end of that year there were 15 churches, with 624 members.

Recent Developments. In recent years the church has undertaken religious radiobroadcasts and has established a Bible correspondence school. For the Cariban tribe, 50,000 of whom live along the seacoast, Steps to Christ has been translated.

Primary schools have been established in Santa Barbara, Choluteca, and on Roatan. The Santa Barbara school has been used as a means of evangelistic outreach. The modern, well-equipped school on Roatan was donated by Kern Hyde and his father, Captain Merl Hyde. These laypersons dedicated the profits from one of their fishing boats to the \$17,000 project. A hospital was begun in Valley of the Angels, 17 miles (30 kilometers) from the capital city, during the administration of Robert Folkenberg.

In 1992 George Grieve, with his Yesterday, Today, and Tomorrow team, held a nationwide crusade in which 1,150 souls were baptized. The local workers continued their efforts after the team departed and launched other crusades, baptizing approximately 1,350 souls.

Eight additional churches were organized in formerly unreached territories of mainland Honduras.

Honduras Mission

HONDURAS MISSION. *See* [Honduras](#); [Inter-American Division](#).

Hong Kong

HONG KONG. A crown colony of the United Kingdom, situated on the southern coast of China, and consisting of the island of Hong Kong and the tip of the Kowloon Peninsula, which were ceded to the United Kingdom in 1841 and 1860, respectively, and the rest of the peninsula, leased from China in 1899. With the joint declaration between the Sino-British governments, the colony will be returned to China on July 1, 1997, but will be allowed to keep its capitalist system for another 50 years. The total area of the colony is 413 square miles (1,100 square kilometers), most of which is uninhabitable rock, but its population (1992) was estimated at 5.8 million people, overwhelmingly Chinese. Both the Chinese and English languages are used in the colony. Hong Kong is an important commercial and industrial center in the Far East. Many mission societies have churches, schools, and charitable organizations in Hong Kong.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Hong Kong, with Macao, forms the Hong Kong-Macao Conference in the South China Island Union Mission, which is a part of the Far Eastern Division. Statistics (1992) for the *Hong Kong-Macao Conference* (including one church and one mission school in Macao): churches, 17; companies, 5; members, 3,724; church schools, 4; mission schools, 3; ordained ministers, 16; Bible instructors, 1; teachers, 67. Headquarters: 26-28 Hillwood Road, Kowloon, Hong Kong.

Institutions

Institutions. Hong Kong Adventist College; Hong Kong Sam Yuk Secondary School; Hongkong Adventist Hospital; Kowloon Sam Yuk Secondary School; Sam Yuk Middle School; Tai Po Sam Yuk Secondary School; Tsuen Wan Adventist Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. Seventh-day Adventist work in eastern Asia began at Hong Kong with the arrival in 1888 of Abram La Rue from the United States. He opened a mission for the sailors of the many ships that came to Hong Kong. His home also served as a distribution center for SDA publications in several languages. La Rue never learned the Chinese language, but he became acquainted with, and developed the friendship of, a Chinese translator at the colonial court, who translated for La Rue into Chinese a tract called *The Judgment* and the chapter from Ellen G. White's *Steps to Christ* entitled "The Sinner's Need of Christ"—the first Seventh-day Adventist publications in Chinese. La Rue worked alone until the arrival in Hong Kong in 1902 of the first SDA mission appointees to China, J. N. Anderson and his family and Ida Thompson. La Rue died in 1903, leaving most of his life savings to benefit the China Mission. The first

baptism in Hong Kong occurred on Mar. 1, 1902, when Anderson baptized seven of La Rue's English converts.

In 1916 Hong Kong became the site for the Seventh-day Adventist headquarters in South China, but in 1920 there were in the colony, in addition to the three families of union mission workers (F. H. De Vinney, B. R. Owen, and R. M. Milne), only two members—a Chinese woman and a colporteur. In 1927 property was purchased on Stubbs Road, and a two-story headquarters building, consisting of four apartments, was erected and named La Rue Villa in honor of Abram La Rue, Hong Kong's first Seventh-day Adventist missionary.

Later Developments. In 1937 a church school was opened by the Mongkok church, and land was bought at Clearwater Bay on the mainland for the South China Training Institute, which at the time operated at Canton, China. The campus was ready in 1939, and in the same year the Pioneer Memorial church was built and became the headquarters church for work in the area. In connection with it a church school was opened, largely for the benefit of refugees. For several years World War II interrupted the development of the SDA work, but after the war it was resumed with new vigor. Evangelism spread throughout the territory, the Voice of Prophecy Bible Correspondence School was begun, and work was started at Yuen Long in 1948. In 1949 the China Division office and many of its staff were transferred to Hong Kong as well as the collegiate classes of the China Training Institute. By 1954 there were 10 churches in the Hong Kong-Macao area. By the end of 1958 there were about 1,600 members in Hong Kong. By September 1959 the combined enrollment of five schools reached 1,700 pupils. Fifteen years later, in 1974, the combined enrollment reached 2,900. By December of 1992 there were 3,724 members, and the combined enrollment of students was 3,126 from the college. In addition there were four secondary schools, four church schools, and two kindergartens. Most of the students come from non-SDA homes.

Funds were solicited to build a hospital at Tsuen Wan, and the building was opened May 22, 1964. Seven years later another hospital at Stubbs Road was opened. In 1992 there were 16 church buildings in Hong Kong.

Hong Kong Adventist College

HONG KONG ADVENTIST COLLEGE. A coeducational boarding school on the senior college level operated by the South China Island Union Mission on a 40-acre (16-hectare) site not far from Kowloon City, Hong Kong. In 1993 it had an enrollment of 197 (secondary and college students) and a staff of 40.

Hong Kong Adventist College developed from the first Seventh-day Adventist school taught in the Chinese language. In 1903, near the close of the Ching dynasty, Ida Thompson, one of the first SDA missionaries in China, opened in Canton what came to be known as the Bethel School for Girls, and a few months later E. H. Wilbur established a school for boys. Both were taught in Chinese on the elementary level, and both were situated immediately outside the South Gate of old Canton. The boys' school was closed for a time, but in 1915 A. L. Ham reopened it under the name of Sam Yuk School (Threefold Education School), with 12 students. By 1914 the Bethel Girls' School had been relocated in Tungshan, a suburb of Canton; in 1917 the boys' school also moved.

In 1920 Ida Thompson, who had been absent for a time, returned and resumed her position as principal of the Bethel School. By 1922, when coeducation had become accepted in China, the two schools merged as an intermediate school called the Sam Yuk Middle School (listed in *Yearbooks* as Cantonese Intermediate School; later as Canton Middle School). It served the Kwangtung, Hakka, and Kwangsi missions.

Instead of dividing the six-year secondary course into three years of junior and three of senior high school, the Sam Yuk Middle School divided the course into four years and two years, to give students who stopped at the junior high school level a more adequate education. The last two secondary grades offered training in various fields to meet the student's individual interest or talent as well as the denomination's need. Graduates were thus prepared for either higher education or employment. Later, farms, factories, and science laboratories were added, preparatory schools were established, and ministerial, business, and home economics courses were set up. In 1935 the institution, then called the Canton Training Institute, came under the direct supervision of the South China Union Mission, which aimed to raise the school to a higher educational level and enlarge its services.

When the Canton Sanitarium and Hospital was built on the school grounds, overcrowding resulted, and it was decided to find a more suitable place for the school that would allow for development. In 1937 about 40 acres (15 hectares) were purchased, and construction began on a completely new campus in the Clear Water Bay area, about seven miles (10 kilometers) from the central business districts of Hong Kong.

The new campus had not been completed when the Sino-Japanese War reached Canton, making an immediate move necessary. This move marked the beginning of a decade of uncertainty and constant moving. For two years the school occupied a large rented mansion in Sha Tin, Kowloon. Then in September 1939 the school, renamed the South China Training Institute, was able to operate at its new home at Clearwater Bay. But two years later, when war came to Hong Kong, the school was again moved, this time to a place called Lao Lung,

in the interior of Kwangtung province. After World War II lack of transportation kept the school in the interior until the summer of 1946; then, because of the damage done to the campus at Clearwater Bay, the institution returned for a year to its former crowded site in Tungshan, in Canton. Finally, in 1947 the school returned to its home in Clearwater Bay, where it has since remained.

The school continued to grow, and a new curriculum was set up at the beginning of the 1958—1959 school year, the faculty was enlarged, and facilities added. In 1962, when a complete collegiate curriculum was introduced, the name of the school was changed to South China Union College.

In 1970 the constituents of South China Island Union Mission decided to combine South China Union College and Taiwan Missionary College in Taiwan to form one college under one administration, with the name South China Adventist College for both campuses. For legal and other reasons, even though these two campuses continued to be under one administration, in 1973 the name of the college was changed back to South China Union College for the Hong Kong campus, while the Taiwan campus was renamed Taiwan Adventist College.

In 1981 the constituency of the South China Island Union Mission separated the secondary and college sections and adopted the name of Hong Kong Adventist College. The college was subsequently registered and approved by the Education Department of Hong Kong as a postsecondary institution.

In 1982 the college established an affiliation with Loma Linda University, which enables students on the Hong Kong campus to receive B.A. degrees in religion or theology granted by Loma Linda University. In the same year, the college received full accreditation from the Board of Regents of the General Conference of Seventh-day Adventists.

In 1991 the affiliation agreement was transferred from Loma Linda University to La Sierra University.

During the 90 years of the school's existence thousands of young people have enrolled in its classes. Through the years students from this school have held key positions in denominational work.

Principals/Presidents: Ida Thompson, 1903—1922; E. H. Wilbur, 1905—1911; A. L. Ham, 1915—1917; H. B. Parkers, 1917—1922; A. L. Ham, 1922—1925; L. C. Wilcox, 1925—1928; A. L. Ham, 1929—1931; L. C. Wilcox, 1931—1934; M. Y. Sum, 1928—1929; H. S. Leung, 1934—1938; Paul Quimby, 1938—1939; C. A. Carter, 1939—1941; H. S. Leung, 1942—1949; T. S. Geraty, 1949—1950; H. S. Leung, 1950—1952; T. M. Lei, 1952—1953; D. W. Curry, 1953—1962; Samuel Young, 1962—1968; M. D. Lee, 1968—1970; D. K. Brown, 1970—1972; W. K. Nelson, 1972—1973; Samuel Young, 1973—1978; Charles H. Tidwell, Sr., 1978—1981; Wong Yew Chong, 1981—1983; Eugene Hsu, 1983—1986; Rudolf E. Klimes, 1986—1989; Handel Luke, 1989—1991; Roger P. W. Li, 1991— .

Hong Kong-Macao Conference

HONG KONG-MACAO CONFERENCE. *See* [Far Eastern Division](#); [Hong Kong](#).

Hong Kong Sam Yuk Secondary School

HONG KONG SAM YUK SECONDARY SCHOOL. A coeducational day school in Hong Kong operated on the senior high school level in English (with an elementary school conducted in Chinese), under the direction of the Hong Kong-Macao Conference. The students, most of them Chinese, are 15 percent Seventh-day Adventist. The school is registered with the Education Department of Hong Kong, and its graduates, before leaving school, take the Certificate of Education Examination conducted by the local government.

The secondary school originated in 1948, three years after the close of World War II, when SDAs in Hong Kong were less numerous than now. It began as a church school conducted in the Chinese language, with only nine pupils, under the direction of Warren Hilliard and T. M. Chu, pastors of the Pioneer Memorial church. The school was first known as the Pioneer Memorial Church School, in memory of Abram La Rue, a self-supporting colporteur-Bible worker, who landed on the island of Hong Kong in 1888.

In September 1949, when the mission committee authorized the organization of a mission school, the name was changed to Sam Yuk Primary School. (In Chinese, *Sam Yuk* refers to the threefold education of head, heart, and hand.) Harry H. Morse, then union mission treasurer, was appointed supervisor and Alice Morse principal. In September 1950 Samuel Young was appointed head teacher. Before long the enrollment increased to 300, with a faculty of 11. In 1953 D. W. Curry was appointed supervisor.

In 1955, when a new classroom building was completed, classwork was extended to the ninth grade. The enrollment increased to 450. In 1957 the school system was changed to Anglo-Chinese. In 1960 a second classroom building, Morse Hall, was completed. The 1961 *Yearbook* lists it as the Sam Yuk Middle School, Happy Valley Branch.

In 1963 the name of the school was changed to Hong Kong Sam Yuk Secondary School. The school is tuition-supported.

Principals: Alice Morse, 1949—1953; D. W. Curry, 1953—1959; Mrs. R. M. Milne, 1959—1961; Handel Luke, 1961—1966; C. H. Tang, 1966—1980; Handel Luke, 1980—1989; Anna Lee, 1989—1992; Joseph Heun Bing Kuen, 1992— .

Hongkong Adventist Hospital

HONGKONG ADVENTIST HOSPITAL. A 150-bed hospital located on Stubbs Road in Hong Kong. In 1959 the Far Eastern Division asked Dr. Harry W. Miller to come to Hong Kong to establish medical work.

Dr. Miller was accompanied by veteran China missionaries Ezra L. Longway and Robert M. Milne, who raised funds through public solicitation.

The health-care work in Hong Kong comprises two general hospitals located 14 miles apart, originally under one administration. The first hospital, now renamed Tsuen Wan Adventist Hospital, opened May 22, 1964, in Tsuen Wan, a satellite town in Kowloon, Hong Kong.

In 1970 fund-raising was begun to build a second hospital at 40 Stubbs Road in the midlevels of Hong Kong island. The property was acquired in 1927 and was used first as church headquarters, then later as staff housing. Dr. Chan Shun, former chair and managing director of Crocodile Garments Limited, gave the first \$1 million to the project. Many companies and individuals have contributed and are still contributing to the growth and development of the hospital.

On May 4, 1971, the Hongkong Adventist Hospital was declared open by Dr. Gerald Choa, director of health services, and Mrs. Chan Shun. In 1984 the two hospitals became separate organizations.

The Hongkong Adventist Hospital, referred to locally as “The Adventist,” is a modern circular-shaped eight-story steel and concrete building with central air-conditioning. Its unique design helps provide quick and efficient service to all of its patients, and fits in with the hospital’s standard of high quality health care.

In March of 1985 the Heart Center was opened, and the open-heart surgery and catheterization lab services began operation. In addition to a broad range of general services in the outpatient and specialty clinics, this 110-bed hospital also offers neurosurgery, a full rehab program (including sports medicine), as well as dental and dental laboratory facilities. The Diagnostic Imaging Department has been progressively upgraded to include CT scanning, nuclear medicine, and magnetic resonance imaging. The Heart Center and the health promotion/wellness programs are what the hospital is best known for in Hong Kong. There is also a clinic at the Baguio Villa Estates in Pokfulam, on the western side of the island.

A 12-story staff apartment building adjacent to the hospital also houses an eight-grade elementary school for children of the hospital staff, as well as the local offices of the South China Island Union Mission.

Administrators: R. W. Burchard, 1970—1979; D. L. Dunfield, 1979—1983; Mervyn Leicester, 1983—1984; James McAlvin, 1984—1985; Virgil P. Morris, 1985—1988; Henry P. Friesen, 1988— .

Honolulu Chinese Day School

HONOLULU CHINESE DAY SCHOOL. *See* [Hawaiian Mission Academy](#).

Honors

HONORS. *See* [Pathfinder Honors](#).

Hoopes, L. A.

HOOPES, L. A. (1859—1925). Educator, editor, missionary. He was educated at the University of Nebraska and taught there and at other schools for several years before accepting the Seventh-day Adventist faith in 1882. He began work for the church as an evangelist, was ordained in 1885, and was elected president of the Nebraska Conference in 1889. Shortly afterward he taught Bible at Union College, and later served as secretary of the General Conference for four years (1897—1901). He was president of Union College from 1901 to 1904, and for some time served as coeditor of the *Christian Record* (a braille magazine) before going to Australia, where he served in educational work for nearly nine years. Returning to the United States, he was Bible teacher at Graysville Academy and then principal of Oak Park Academy from 1916 to 1919. From 1920 until his death he was chaplain at the Hinsdale Sanitarium.

Hope of Israel [1]

HOPE OF ISRAEL [1] (1844—1845[?]; weekly; Portland, Maine). An Adventist paper published by John Pearson, Jr., at first with Joseph Turner, later alone. It was not a Sabbatarian journal, but in it was published T. M. Preble's discussion of the Sabbath in February 1845 (later reprinted as a tract), the first printed advocacy of the seventh day among Adventists. It was this article that convinced Joseph Bates that he ought to observe the seventh day. In June 1845 Pearson, then the sole editor, announced that he could not bring it out weekly, but would issue it irregularly, whenever possible. At least one more number was issued two or three months later, printed this time at Boston, announcing Pearson's abandonment of the view that the parable of the Bridegroom had been fulfilled in the Millerite movement, and his return to the Advent Herald party, the majority group of Adventists.

Hope of Israel [2]

HOPE OF ISRAEL [2] (1863—1865, 1866—19?). A paper first published in Michigan by a disaffected group of Seventh-day Adventists led by Samuel Davidson and Gilbert Cranmer (Enos Easton, editor). It was revived at Marion, Iowa, in 1866 by another dissident movement led by B. F. Snook and W. H. Brinkerhoff (see [Marion Party](#)) that was later organized as the Church of God (Adventist). After several changes of name the journal was still published in 1936 as the *Bible Advocate and Herald of the Coming Kingdom*.

Hope of Israel Party

HOPE OF ISRAEL PARTY (1858). *See* [Marion Party](#).

Hope Within the Veil

HOPE WITHIN THE VEIL (1845; weekly; Portland, Maine). An Adventist (not Sabbatarian) journal begun about June 1, 1845 (the second number was issued June 23), by C. H. Pearson (brother of John Pearson, Jr., editor of the *Hope of Israel*) and Emily C. Clemons. Late in August the first issue of the second volume was stopped in midprinting because the editor and publisher (and also the chief printer, W. H. Hyde) abandoned their belief that the parable of the Bridegroom had any application to the 1844 experience; they reverted to the majority view of the *Advent Herald* party. In that unfinished issue was O.R.L. Crosier's second article on the sanctuary doctrine (*Day-Star* 7:50, Oct. 11, 1845)-either the article that was printed in the *Day-Star* as an Extra in February 1846, or a shorter draft of this article preceding its final form.

Hopeaniemi Sanitarium

HOPEANIEMI SANITARIUM. A 105-bed medical institution operated by the Finland Union Conference 30 miles (50 kilometers) from Helsinki, Finland.

The Hopeaniemi Sanitarium was opened for the first time in 1943 as the first year-round Seventh-day Adventist-owned sanitarium in Finland. The beautiful property was purchased by the Finland Swedish Conference, and work commenced with extremely limited resources under the direction of Dr. V. Sucksdorff, Jr. Through additions and rebuilding, the sanitarium capacity increased from 15 to 40 patients by 1957.

Facilities and property continued to expand. Innovative methods of treatment, particularly in the fields of hydrotherapy and dietetics, were presented. In 1973 plans were made for a grand-scale updating of the whole institution. In 1975 the Finland Union Conference purchased the sanitarium from the Finland Swedish Conference, and since that time it has been operated by the Finland Union Conference. After much effort and financial sacrifice on the part of church members, a new and modern complex began operation in 1979 under the management of Reijo Olin, business manager. It was called by the present name. The 105-bed capacity was achieved with the completion of a new wing extension in 1984.

This new institution now offers one of the most versatile hydrotherapy and rehabilitation programs in Finland. Apart from the fully equipped Physiotherapy Department, facilities include a swimming pool, exercise pool, gymnasium, training therapy center, hobbies and crafts room, cooking instruction kitchen, medical laboratory, and auditorium.

The natural forest setting on the edge of a lake creates an ideal relaxing environment with opportunities for a variety of outdoor activities, including hiking, swimming, rowing, tennis, and cross-country skiing in winter.

For a number of years Hopeaniemi has trained rehabilitation assistants in its independent government-approved school. Of the more than 455 graduates at Hopeaniemi, many have continued serving the institution, and some have opened private clinics in different parts of the country.

Medical Directors: V. Sucksdorff, Jr., M.D., 1943—1963; M. Miettinen, 1964—1971; P. O. Pylkkanen, M.D., 1972—.

Hôpital Adventiste de Koza

HÔPITAL ADVENTISTE DE KOZA. *See* [Koza Adventist Hospital](#).

Hôpital Adventiste d'Haiti

HÔPITAL ADVENTISTE D'HAITI. *See* [Adventist Hospital of Haiti](#).

Hôpital de Mugonero

HÔPITAL DE MUGONERO. *See* [Mugonero Hospital](#).

Hôpital de Songa et Leproserie

HÔPITAL DE SONGA ET LEPROSERIE. *See* [Songa Adventist Hospital](#).

Horn, Siegfried H.

HORN, SIEGFRIED H. (1908—1993). Archaeologist. A native of Germany, Horn received his college training in Germany, England (where he studied under Lynn H. Wood), and Walla Walla College. He then served as a minister in Holland (1930—1932), and as a missionary in Java and Sumatra (1932—1940). During World War II he was interned in Sumatra and India for six and a half years, during which he studied ancient languages, as well as biblical, historical, and archaeological subjects in which he was especially interested. After the war he took up graduate studies at the SDA Theological Seminary under Wood, and at Johns Hopkins University under W. F. Albright. Transferring to the University of Chicago, he was granted a Ph.D. degree in Egyptology in March 1951, with a dissertation entitled “Relations Between Egypt and Asia During the Egyptian Middle Kingdom.” In that year he became chair of the Department of Archaeology and History of Antiquity in the SDA Theological Seminary, and continued to serve as professor of archaeology until retirement. Horn also taught courses in archaeology in seminary extension schools in Mexico, France, the Philippines, Germany, Japan, Australia, and Austria, repeatedly spending periods of study in the Near East; conducted three guided tours for ministers and Bible teachers through the Bible lands (1957, 1959, and 1966); and in 1960 became a staff member of the Drew-McCormick archaeological expedition, which, under the direction of G. Ernest Wright, of Harvard University, excavated biblical Shechem in Jordan. Horn served as a supervisor on the expedition during the three seasons (1960, 1962, 1964), and prepared some of the Shechem material for publication. One fruit of this work was the publication, in the *Journal of Near Eastern Studies*, January 1962, January 1966, and July 1973, of all scarabs found at the Shechem up to 1968.

After he became a teacher at the seminary, Horn wrote numerous articles on the popular level for various SDA periodicals, authored three books on the same level—*Light From the Dustheaps* (1955), which also appeared in German, Italian, and Korean translations; *The Spade Confirms the Book* (1957), which was also published in separate German editions in West and East Germany; and *Records of the Past Illuminate the Bible* (1963). He also wrote numerous archaeological and historical articles for *The SDA Bible Commentary*, and was the principal author (furnishing nearly three fourths of all articles) of the *SDA Bible Dictionary* (1960). With Wood he coauthored *The Chronology of Ezra 7*, and an article on the fifth century B.C. calendar of the Jews at Elephantine, which appeared in the *Journal of Near Eastern Studies* (January 1954). He also wrote papers for various other journals. From 1962 to 1974 he served as editor of the *Andrews University Seminary Studies*, the first volume of which appeared in 1963. Beginning with the summer of 1968, Andrews University has sponsored an archaeological expedition to biblical Heshbon in Jordan. The first three seasons of excavations (1968, 1971, 1973), which were supported also by the American Center for Oriental Research in Amman and by Calvin Theological Seminary in Grand Rapids, Michigan, were directed by Horn. These, along with a season in 1974, provided opportunities for practical training in field archaeology to Bible teachers, ministers,

and ministerial students interested in biblical archaeology. He also made a tremendous contribution to a large number of students and colleagues at the SDA Theological Seminary and a number of extension schools, as well as at the archaeological digs. More than a few of these have been quite active in professional archaeology through their publications and fieldwork. In 1978 Andrews University's archaeological museum was renamed the Horn Archaeology Museum in his honor.

Horton, Sanford Byerly

HORTON, SANFORD BYERLY (1858—1927). First president of the Louisiana Conference (1901—1908). He was a Louisiana lawyer whose political ambition brought him to Washington, D.C., where he joined the Seventh-day Adventist Church in 1890. In 1891 he entered its ministry, preaching throughout the Eastern states before becoming the first president of the Louisiana Conference in 1901. He was religious liberty secretary for the Southern Union (1908—1910), Atlantic Union (1911), Columbia Union (1914—1915), Lake Union (1920—1924), and West Michigan Conference (1913, 1916—1919). He closed his service in the ministry in the East Michigan Conference.

Hospital Adventista de Belém

HOSPITAL ADVENTISTA DE BELÉM. *See* [Belém Adventist Hospital](#).

Hospital Adventista de Manaus

HOSPITAL ADVENTISTA DE MANAUS. *See* [Manaus Adventist Hospital](#).

Hospital Adventista de Nicaragua

HOSPITAL ADVENTISTA DE NICARAGUA. *See* [Nicaragua Adventist Hospital](#).

Hospital Adventista de São Paulo

HOSPITAL ADVENTISTA DE SÃO PAULO. *See* [São Paulo Adventist Hospital](#).

Hospital Adventista de Valle de Angeles

HOSPITAL ADVENTISTA DE VALLE DE ANGELES. *See* [Valley of the Angels Hospital](#).

Hospital Adventista de Vitória

HOSPITAL ADVENTISTA DE VITÓRIA *See* [Vitória Adventist Hospital](#).

Hospital Adventista do Bongo

HOSPITAL ADVENTISTA DO BONGO. *See* [Bongo Mission Hospital](#).

Hospital Adventista do Pênfigo

HOSPITAL ADVENTISTA DO PÊNFIGO. *See* [Pênfigo Adventist Hospital](#).

Hospital Adventista Silvestre

HOSPITAL ADVENTISTA SILVESTRE. *See* [Silvestre Adventist Hospital](#).

Hospital del Sureste

HOSPITAL DEL SURESTE *See* [Southeast Hospital](#).

Hospital Universitario de Montemorelos

HOSPITAL UNIVERSITARIO DE MONTEMORELOS. *See* [Montemorelos University Hospital](#).

Hospitals

HOSPITALS. *See* [Sanitariums and Hospitals](#); names of specific institutions.

Hour of Prophecy

HOUR OF PROPHECY. An evangelistic agency affiliated with and owned by the Texas Conference Association of Seventh-day Adventists, with offices located on Highway 67, Keene, Texas. It was established in 1965 under the direction of Bob Thrower, at that time an evangelist of the Texas Conference, and under the supervision of Charles Dart, conference president. Thrower continues to be director of the Hour of Prophecy, public evangelist, radio speaker, and editor of the agency's *Hour of Prophecy News*, a monthly tabloid.

“House of Peace” Hospital

“HOUSE OF PEACE” HOSPITAL. *See* [Dar Es Salaam Hospital](#).

Howell, Warren Eugene

HOWELL, WARREN EUGENE (1869—1943). Educator, missionary. He was baptized in 1884 and received his B.A. from Battle Creek College in 1894 and an honorary M.A. from Emmanuel Missionary College in 1919. He was a student of history, Greek, and biblical interpretation, and author of *Gospel Key Words and a Grammar Manual*. He taught at Healdsburg College (1894—1897) and for four years was principal of Palama Chinese School in Honolulu. Then he taught at Emmanuel Missionary College until 1903, and one year at Healdsburg College, where he was president for two years.

He became the first president of the Loma Linda College of Evangelists, but after one year he was sent, in 1907, as a Seventh-day Adventist missionary to Greece. Returning in 1909, he served as principal of the Fireside Correspondence School (now Home Study International) for four years, then for four years was assistant secretary and then secretary for 12 years in the General Conference Department of Education, during which time he traveled widely in America and abroad. He was an associate editor (1909—1914) and editor (1914—1916 and 1918—1930) of *Christian Education*, whose name was changed to *Christian Educator* in 1915 and *Home and School* in 1922, in which he emphasized the SDA principles of education as advocated by Ellen White.

Howell was chair of the committee appointed to revise the book *Daniel and the Revelation*, and secretary of the Spirit of Missions Committee, which promoted and directed college and seminary mission language study. From 1930 until his death he was secretary to the president of the General Conference.

Howland, Stockbridge

HOWLAND, STOCKBRIDGE (1801—1883). Pioneer Adventist layperson in Topsham, Maine, whose home, which was often referred to as “Fort Howland” or “Advent Fort,” offered hospitality to many early Adventist workers. In his house James and Ellen White set up their first housekeeping in 1847. Later they left their infant son, Henry, with the Howlands for five years. Howland’s daughter, Frances, healed in answer to a prayer of faith, was an early example of divine healing among Adventists.

Howland had been a deacon of the Congregational Church when he accepted Millerite views in 1841 and was actively engaged in the propagation of these views around Topsham. As a result, he was ridiculed by some of his associates, who, declaring him mentally incompetent, succeeded in gaining the appointment of a legal guardian over his affairs. Soon after, however, when the community needed a good bridge and could not find a better builder and designer than Howland, the guardianship was terminated. He spent the last 11 years of his life in Battle Creek, Michigan.

Hpo Hla, David

HPO HLA, DAVID (d. 1929). First ordained Burmese Seventh-day Adventist minister; also a teacher, translator, and editor. He was one of the first to accept Seventh-day Adventist teachings in Burma, where H. H. Votaw had gone in 1905. From then until his death he served as a preacher, language teacher at the Meiktila School for the missionaries, language instructor, and translator and editor of an SDA Burmese magazine.

Hressingarheimili Hlidardalskola

HRESSINGARHEIMILI HLIDARDALSKOLA. *See [Iceland Summer Sanitarium](#).*

Hriscanska Adventisticka Crkva

HRISCANSKA ADVENTISTICKA CRKVA. *See* [Macedonia](#); [Macedonian Mission](#); [Trans-European Division](#).

Huambo Adventist Seminary

HUAMBO ADVENTIST SEMINARY. *See* [Bongo Adventist Seminary](#).

Huenergardt, John F.

HUENERGARDT, JOHN F. (1875—1955). Pioneer Seventh-day Adventist worker in Hungary, conference administrator, minister, teacher, and editor. Born in a German colony in Russia, he came to Kansas in childhood and graduated from the German Bible course at Union College in 1897. He entered church work as a licentiate at Hamburg, Germany, in 1898 and was sent to Hungary to begin the work there. In 1900 he was ordained at Friedensau, Germany, and became superintendent of the Hungarian and Balkan States Mission Field in 1902, and president of the Hungarian Conference in 1907 and of the Danube Union Conference in 1912. He came to New York in 1919 to work for the Hungarians there. In 1921 he joined the faculty of the Broadview College and Theological Seminary and began editorial work on German language papers. Between 1925 and 1929 he was associate secretary of the Bureau of Home Missions of the General Conference and then was president of the Yugoslavian Union Conference. He returned to the United States in 1935 and retired in 1936. After retirement he pastored German churches in Lodi and Los Angeles, California, until 1949 and was associate editor of an SDA German language paper until shortly before his death.

Hughes, Cassius Boone

HUGHES, CASSIUS BOONE (1859—1921). Educator. He became a Seventh-day Adventist at the age of 16, was educated at Battle Creek College, and entered the ministry about 1885 in Kansas. When Walla Walla College was opened, he became its Bible teacher and dean of men. He was ordained in 1893 and in 1894 became the first principal of Keene Academy. About 1897 he went to Australia as the first principal of the Avondale School (now Avondale College) and remained there until about 1902, when he joined the staff of Oakwood Industrial School (now Oakwood College) at Huntsville, Alabama, but was soon recalled to Keene Academy. After three and a half years he went to Jamaica to establish a school there (West Indian Training School). Returning to the United States two or three years later, he served as principal of Keene Academy for another six years (1909—1915). He served as dean of men at Pacific Union College for a year and a half, then headed a new academy at Battleford, Saskatchewan, for nearly two years (1916—1918), after which he went to the West Indies for two years (1918—1920) to reestablish the school there. Ill health forced his return to the United States, where he was briefly associated with an intermediate school at Loma Linda, California.

Huguley Memorial Medical Center

HUGULEY MEMORIAL MEDICAL CENTER. A 213-bed hospital involving the total health concept, located in south Fort Worth, Texas. Owned by the Southwestern Union, the new institution, incorporated in August 1972, is part of Adventist Health System/Sunbelt. It was named after Herbert Taylor Huguley, a dentist and real estate investor of Dallas, Texas, who left his \$6 million estate to the Seventh-day Adventist Church to build a hospital in honor of his parents.

In 1984 a 40,000-square-foot (3,720-square-meter) fitness center and education building was built on the campus, adjoining Huguley. More recently a two-year, \$16 million expansion plan included the construction of a new cardiac catheterization laboratory, outpatient surgery center, physicians' office building and underground parking garage, renal dialysis clinic, lobby and patient registration area, along with the enlargement of the Radiology Department and remodeling of other service areas, including emergency.

Huguley Hospice Care was established in 1987. Along with Huguley Home Health Agency, it provides in-home care for terminally ill or homebound patients.

Future planned expansion includes a water fitness complex, a hospice house, and a new, relocated chapel offering greater capacity.

Huguley is accredited by the Joint Commission on Accreditation of Healthcare Organizations.

Administrators: William Wiist, 1972—1978; John Koobs, 1978—1987; Desmond Cummings, Jr., 1987—1990; Donald W. Welch, 1990—1992; A. David Jimenez, 1992— .

Huguley Nursing Center

HUGULEY NURSING CENTER. A 178-bed nursing center located on the Huguley Memorial Medical Center campus at 301 Huguley Blvd., Burleson, Texas. Opened in 1988, the facility was built by and is owned and operated by the Southwestern Union Conference of Seventh-day Adventists. The center accommodates residents with needs from custodial care to skilled nursing care and offers a full range of therapy programs. The center has 130 employees. Fiscal year 1992 revenues exceeded \$4 million.

Administrators: Maxine Smith, 1988—1989; Leroy Leiske, 1989—1990; David Hannah, 1990— .

Huguley Place Retirement Center

HUGULEY PLACE RETIREMENT CENTER. A 144-unit full-service retirement community owned by Huguley Memorial Medical Center and featuring a blend of independent living with security. The facility opened in July 1988. It is part of Huguley's total care campus concept, together with Huguley Nursing Center and Huguley Health Club. One-bedroom, two-bedroom, and studio apartments are available. Three meals a day are provided, and transportation is furnished. Planned activities, both cultural and spiritual, are emphasized. Huguley Place provides jobs for 35 employees. It is presently operating at capacity, with a three-month waiting list.

Administrators: Leroy Leiske, 1988; Steve Hayes, 1989; Jim Hamilton, 1990; Arnie Loven, 1991; Arthur Loignen, 1992— .

Hull, Moses

HULL, MOSES (1836—1907; fl. 1860). A onetime Seventh-day Adventist minister who defected. In the early 1850s he became a member first of the United Brethren Church and later of the first-day Adventists. There is some evidence that he accepted the Seventh-day Adventist faith in a series of tent meetings conducted in Greenvale, Illinois, in July 1857, although he may have been led to the truth by a layman, Solomon Myers. He preached his first sermon in connection with the Greenvale meetings. Shortly thereafter he preached in tents and halls in Iowa, and was ordained in August 1858.

Hull was an eloquent and convincing preacher who attracted multitudes to his meetings, and consequently was in great demand. He was an interesting writer as well. Among his tracts were: *Mark of the Beast, Infidelity and Spiritualism*, and *The Transgressor's Fate*. The latter was one of the earliest Seventh-day Adventist expositions of the unconscious state of the dead (see [Death](#)). He also produced a work of 182 pages entitled *The Bible From Heaven*. Preaching in many states from the Midwest to the Atlantic coast, he was often challenged to debates, which he usually won, even against spiritualists. With ever-increasing success he began to depend more and more on self and less and less on God. On Nov. 5, 1862, and again in June 1863, Ellen White wrote appeals to him to look away from self to the Lord. She also warned him against friendship with spiritualists, and added, "Never should one man be sent forth alone to combat with a spiritualist" (1T 428). Notwithstanding this warning, he accepted a challenge to another debate with some spiritualists. During the debates he became confused, made certain concessions, and lost the battle. It was reported that he said, "From now on I am a spiritualist." A few days afterward he made a confession to the church and was granted another chance, but on condition that he work with Loughborough. This he did for some months, but he was never the same. In September 1863 he preached his last SDA sermon, then joined the spiritualists and became a lecturer and writer for them.

Hultafors Health Centre and Hospital

HULTAFORS HEALTH CENTRE AND HOSPITAL (Hultafors Halsocenter). A 165-bed medical institution situated 33 miles (53 kilometers) east of Gothenburg, Sweden, operated by the Swedish Union Conference. There are two physicians and 98 other employees. The health center receives patient referrals from Boras city; the Greater Gothenburg Metropolitan Health Planning Commission; Forsakringskassan, the state-operated insurance system; and the Alvsborgs Provincial Council. Combined, the referrals account for approximately 70 percent of occupancy. The remaining 30 percent are self-paying private patients.

The 365-acre (150-hectare) sanitarium property is situated 800 feet (245 meters) above sea level on a wooded mountain ridge overlooking beautiful Lake Viared some 300 feet (90 meters) below. The institution serves as a rehabilitation center for patients with medical and psychiatric problems of many kinds. It has a well-functioning clinical laboratory, an occupational therapy facility, a gym and exercise center, and an eight-floor addition completed in 1972 that houses a modern Physical Therapy and Hydrotherapy Department. This building features a large indoor swimming pool on the top floor, which commands a breathtaking view of the lake and forests below.

The sanitarium property was acquired by the church in March 1926, mainly through the efforts of G. E. Nord, then president of the Scandinavian Union Conference, and C. V. Anderson, then president of the Swedish Conference. In the same year the Hultafors Seventh-day Adventist Church was established and a Sabbath school organized.

After extensive renovation of the existing buildings, the main one having been built in 1907, the sanitarium opened its doors in early June 1926. From the beginning the number of patients was so large that a 16-room annex was added in the spring of 1927, and a three-story building containing offices and some 20 rooms was added in 1932—1933. The church congregation, which previously had met in temporary quarters, in 1937 occupied a new church seating 250. Between 1936 and 1938 further large improvements were put into effect. The kitchen was modernized, the large dining room enlarged, and the lounge remodeled.

A step forward was taken in 1943 when a new wing containing 33 guest rooms and two large sun porches was added. A special section for 20 bed patients was provided (later enlarged to 40 beds). This expansion required enlarged facilities for the doctors and nurses, which were provided in 1951.

In 1962 another building was completed, containing facilities for physical exercise and rehabilitation, three offices, and four patient rooms. In addition, the sanitarium had over the years acquired six houses for the staff. Two large buildings containing 18 apartments have been constructed, the second in 1960. A new apartment building for single employees was constructed in 1974.

A totally new kitchen was added in 1986 together with a total renovation and expansion of the cafeteria. At the same time, a new reception area was added, giving visitors a much better first impression when they arrive at Hultafors.

In 1991 market pressures became so strong that Hultafors faced the risk of having to close. The biggest challenge facing Hultafors is how to best reflect Christ's concern for wellness in today's dynamic health-care market. Sweden represents one of the world's most completely socialized medical systems. What Hultafors provides is a complement to social medicine. Here the individual has the right to choose qualified rehabilitation with a distinctive Christian perspective.

Medical Directors: Isak Unhall, 1932—1964; N. Blomstedt, 1964—1984; Christer Joretteg, 1984—1988; Lenna Laitinen, 1989; Gunnar Roslin, 1989—1993; Hans Lofgren, 1993— .

Human Relations, Office of

HUMAN RELATIONS, OFFICE OF. The North American Office of Human Relations, with its director and its advisory committee, is concerned chiefly with the strengthening of the bonds of unity among the diverse people groups within the churches and institutions of the North American Division. It is a service that works with Division and union administration in the work of reaching people within its assigned territory and helping to transform the diverse racial and ethnic people groups of the church in North America into a new people, a new community, and a new society based on love and peace.

The office sees four major objectives as essential to its work: (1) promoting fundamental belief 13 as the church's official statement of oneness and encouraging the membership to take aggressive steps to achieve unity; (2) promoting Policy C-50 as the church's official position on the harmonious blending of its diverse membership in the total life of the church, and affirming the seven principles of this policy as (a) those by which the North American Division will conduct the activities of the church, (b) those to which its employees will ascribe, and (c) those that the NAD will encourage among its membership; (3) developing a multicultural relationship model and working for its acceptance as a new paradigm for achieving oneness in the fellowship; and (4) promoting the Conciliation and Dispute Resolution Procedures model as a tool for settling differences that occur among the body.

Organizationally, the office works with the division and union leaders in the promotion of human relations goals, objectives, and activities, but its work is not limited to these areas. The office does share information and provide counsel and guidance to persons on the local level as well as in the churches when such is sought.

Statistics

Statistics. The following statistics were compiled by the Office of Human Relations, Archives and Statistics, and other departments in the General Conference and North American Division in 1991. The membership statistics for multicultural groups and other data relative to administrative and support employees of the division are customarily compiled by the Office of Human Relations.

In 1991 the membership of the division was reported as 776,848, with statistics for the multicultural groups as follows: members of African descent, 223,599, or 28.78 percent; members of Asian descent, 19,898, or 2.56 percent; members of Caucasian descent, 462,552, or 59.54 percent; members of Hispanic descent, 66,418, or 8.54 percent; Native Americans, 1,757, or .22 percent; others, 2,635, or .34 percent.

In the North American Division area (total population about 285 million), the African-American population is more than 30 million. Churches and companies that are of African-American descent and located within the nine regional conferences of the NAD were 773. The membership for the regional conferences (along with the African-American work in the Pacific and North Pacific unions and Bermuda) in 1991 was 200,836. Other data include

church schools, 177; ordained ministers, 435; licensed ministers, 85; Bible instructors, 40; teachers, 515.

Tithe income in 1991 was \$75,777,066; world mission offerings, \$2,270,209. Baptisms were 10,850 for that year.

Institutions

Institutions. Northeastern Academy; Oakwood College; Pine Forge Academy. There are junior academies in the following cities: Birmingham, Huntsville, Mobile, Montgomery, Selma, Alabama; Little Rock, Pine Bluff, Arkansas; Hartford, Connecticut; Wilmington, Delaware; Fort Lauderdale, Hialeah, Jacksonville, Ocala, St. Petersburg, West Palm Beach, Florida; Albany, Atlanta, Augusta, Columbus, Lithonia, Macon, Savannah, Georgia; Chicago, Waukegan, Illinois; Gary, Indianapolis, Indiana; Kansas City, Kansas; Louisville, Kentucky; Alexandria, Baton Rouge, Hammond, Pineville, Shreveport, Louisiana; Baltimore, Hyattsville, Maryland; Cassopolis, Detroit, Flint, Inkster, Michigan; Jackson, Mississippi; Kansas City, St. Louis, Missouri; Omaha, Nebraska; Hillside, Trenton, New Jersey; Bronx, Brooklyn, Buffalo, Laurelton, New Rochelle, Newburgh, Rochester, New York; Charlotte, High Point, La Grange, Raleigh, Wilmington, Winston-Salem, North Carolina; Cleveland, Cincinnati, Ohio; Anderson, Florence, Greenville, Greenwood, Orangeburg, Sumter, South Carolina; Chattanooga, Memphis, Nashville, Tennessee; Dallas, Houston, Round Rock, Texarkana, Texas; Newport News, Richmond, Virginia; Milwaukee, Wisconsin.

Regional Conferences

Regional Conferences. There are nine North American regional conferences, most of them organized in 1945 or 1946, that have a leadership and constituency largely African-American. These are called regional because of their distinctive geographical arrangement. Each regional conference is organized with the existing administrative structure of a union conference, and covers not merely one portion of the union area, but all the African-American churches in the entire region of the union, except in the Southern and Columbia unions, which contain two regional conferences.

The nine regional conferences in North America are: the *Allegheny East Conference*, embracing the Black congregations in the territory of Delaware, the District of Columbia, and New Jersey, and eastern portions of Maryland, Pennsylvania, Virginia, and West Virginia (office: Pine Forge, Pennsylvania); the *Allegheny West Conference*, embracing the Black congregations in the territory of Ohio and western portions of Maryland, Pennsylvania, Virginia, and West Virginia (office: Columbus, Ohio); the *Central States Conference*, embracing the Black congregations in the territory of Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota, and western New Mexico (office: Kansas City, Kansas); the *Lake Region Conference*, embracing the Black congregations in the territory of Illinois, Indiana, Michigan, Minnesota, and Wisconsin (office: Chicago, Illinois); the *Northeastern Conference*, embracing the Black congregations in the territory of Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, and Vermont (office: St. Albans, New York); the *South Atlantic Conference*, embracing the

Black congregations in North Carolina and South Carolina and Northern Georgia (office: Atlanta, Georgia); the *South Central Conference*, embracing the Black congregations in the territory of Alabama, Kentucky, Mississippi, and Tennessee, and western Florida (office: Nashville, Tennessee); the *Southeastern Conference*, embracing the Black congregations in the territory of eastern Florida and northern Georgia (office: Altamonte Springs, Florida); the *Southwest Region Conference*, embracing the Black congregations in the territory of Arkansas, Louisiana, Oklahoma, and Texas, and eastern New Mexico (office: Dallas, Texas).

The North Pacific and Pacific unions and the Seventh-day Adventist Church in Canada have no regional conferences, but the Pacific Union Conference has a Regional Affairs Department serving in an advisory capacity to all the conferences in which there is a considerable African-American membership, and the North Pacific Union Conference has a Health and Temperance and Regional Affairs Department, as well as Multi-cultural Ministries and Native Ministries Northwest departments, serving in a similar advisory capacity. In Canada there are separate Black congregations as well as churches with Black constituents in their memberships; in Bermuda most of the churches have a majority of Blacks. Missionaries called from responsibilities in the regional conferences have gone to India, South America, Africa, Asia, and the West Indies.

The regional conferences were formed in the hope that the new organizations might, with concentration on work within a specific ethnic group, achieve greater results in a shorter space of time than would be achieved under the previously existing organizations (in some cases under a departmental or mission arrangement). The plan has been responsible for an evangelistic penetration into the African-American community that had not been possible under the organizations that formerly administered the work among the nation's African-American membership. The regional conferences also have created more opportunities for leadership and participation by gifted and trained African-American young people of the church, whose selection in the same or similar capacities had not worked out in the years prior to the formation of the regional conferences. Another practical result has been that African-American members of the SDA Church have been more readily and more naturally represented in elected offices and on boards and committees outside the regional conferences than appears to have been true formerly.

History

History. *Origin of Work Among Black Americans.* Before SDAs existed as a group, there were African-American adherents of the Adventist (Millerite) movement.

Adventist leaders in the beginning were identified as antislavery in sentiment. Some of them had actively aided Blacks in their struggle against the severe system of slavery: both John P. Kellogg (father of Dr. John Harvey Kellogg) and John Byington, who was later the first president of the General Conference, had operated stations of the Underground Railroad on their farms in Michigan and New York, respectively, and thus aided fleeing slaves to reach freedom in Canada. Byington was well acquainted with Sojourner Truth.

The first Black Seventh-day Adventists were probably in the North, where the church originated, but they are not noted separately in the early accounts, since they would naturally be members of the same churches with the White people, according to the social pattern in that region. Not until SDAs began to move into the South did they encounter Blacks in any

number and in a social pattern of segregation. In trying to fulfill the primary objective of the church—to preach the message “to every creature”—these newcomers made converts from both Whites and Blacks and carried on work in some places especially for the latter.

For the work for African-Americans in the South, begun in Tennessee as early as 1871, *see* [South Central Conference](#); in Texas and Georgia as early as 1876, *see* [Southwest Region Conference](#) and [South Atlantic Conference](#). In North Carolina the work was begun in 1877 by papers sent through the mail.

In the West, C. M. Kinney, reputed to be the first African-American ordained as an SDA minister, was won in 1878 by J. N. Loughborough in Nevada, and became a charter member of the Reno church. Later he preached in the South.

No Black Churches at First. In entering the South, the White evangelists encountered a social system based on the separation of the races, though at that early time (the 1870s) the separation was less complete than later. C. O. Taylor, the first SDA minister to go into Georgia, preached in a rural Baptist church in which he found Blacks attending along with the Whites, though seated separately (*Review and Herald* 49:8 [i.e., 7], Jan. 4, 1877). D. M. Canright, preaching in Kentucky, reported three Black Sabbathkeepers, “members of the church with the others” (*ibid.* 47:174, June 1, 1876).

James Edson White, apostle to the African-American communities along the lower Mississippi River, remarked that for Blacks to be members of White churches had been the custom in pre-Civil War days, when slave church members had belonged to their masters’ congregations (*ibid.* 78:265, Apr. 23, 1901), and it was after the war that Blacks formed their own churches and employed their own ministers (*Gospel Herald*, February 1906, p. 6).

But by the time White reached the South, in the 1890s, he noted that a separation in terms of race was on the increase and that because of opposition—both by local Whites who opposed the education of Blacks, and by Blacks who did not trust Whites and feared exploitation—the work of the Southern Missionary Society became increasingly difficult (*ibid.*). In one place in 1899 his work was practically closed, and the society had to staff its Mississippi schools with African-American teachers because of local opposition to Whites teaching Blacks (*ibid.*, October 1899, p. 87; July 1900, p. 63).

In Texas in 1876 D. M. Canright reported that there was no objection to his working for the African-American people so long as he worked among them only (*Review and Herald* 47:166, May 25, 1876). In 1887 J. M. Rees in Tennessee reported that there was no trouble regarding White and Black members in the SDA Church, but that if ministers tried to preach to both races in their meetings for the general public, they would have no White people to speak to (*General Conference Bulletin*, Nov. 14, 1887, p. 2). When O. C. Godsmark and his brother attempted to preach to both in Georgia, their evangelistic meetings were deserted by both White and Black listeners. On the other hand, even many years later, Black evangelists sometimes preached successfully to White and Black congregations. J. G. Thomas reported such meetings in Jackson, Mississippi; Gainesville, Florida; Chattanooga, Tennessee; and Columbus, Georgia, where 90 Blacks and 37 Whites were baptized from his meetings. F. S. Keitts, in Nashville; W. W. Fordham, in Jacksonville; and L. B. Baker, in El Paso, reported similar experiences.

Increasing Opposition in the Nineties. The early attempts at interracial churches in the South were abandoned in the face of opposition from outside. J. E. White, in explaining why the Southern Missionary Society conducted work for Whites and Blacks separately,

declared that they had been forced by necessity to adopt that policy. “We preferred to live and work in such lines as we could than to force the issue and be cut off from the work” (*Gospel Herald*, January 1901, supplement, p. 4). He added that Seventh-day Adventists, who teach an unpopular doctrine, “cannot do work in many lines that would be tolerated in others,” and remarked that racial feeling was deepening (*ibid.*). It may be assumed that much of the problem encountered by White and others stemmed from the fact that they were Northerners coming South to work for Blacks, but it is also a matter of record in American history that in the 1890s, in a period of economic and political unrest, segregation increased sharply, and many legal restrictions date from that time.

Increased opposition to the work in the South was noted by Ellen White, who for many years had urged the evangelism and education of the African-American people. In 1891 she read a manuscript, “Our Duty to the Colored People” (released Mar. 20, 1891, and later printed as a pamphlet by J. E. White), to the General Conference Committee at Battle Creek. In this she said that Black members should be received into the White churches (p. 11). Speaking of the White members, she said that “if a Colored brother sits by their side they will not be offended or despise him,” for they are journeying to the same heaven (p. 9). “If Jesus is abiding in our hearts we cannot despise the Colored man who has the same Saviour abiding in his heart” (p. 9).

But by 1895 she urged caution in the South, saying that in the future the missionary work among Black people “would have to be carried on along lines different from those followed in some sections of the country in former years” (9T 206).

The reason given repeatedly by Mrs. White for the change of method was the strengthening opposition (*ibid.* 205) from outside the church. She used phrases such as “danger of closing the door” to the work (*ibid.* 214); “we shall find our way blocked completely” (*ibid.*); “Do nothing that will unnecessarily arouse opposition” (*ibid.* 208).

Separate Churches a Concession to Necessity. On the one hand, she laid down the principle of unity in Christ, who “laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God” (7T 225).

“The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men with Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed. . . . He who is living in the atmosphere in which Christ lives will be taught of God and will learn to put His estimate on men” (9T 223).

She looked forward to a time “when the Holy Spirit is poured out,” when “human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves lifts the mind into a pure, heavenly, unselfish atmosphere. He who is closely connected with Christ is lifted above the prejudice of color or caste” (*ibid.* 209).

On the other hand, in the face of an increasing racial feeling, she also warned that discretion is the better part of valor. She cautioned against contention or inviting opposition unnecessarily, for Adventist workers would have enough opposition from other sources (*ibid.* 211).

“The time has not come for us to work as if there were no prejudice. . . . If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God’s work, refrain from doing these things” (*ibid.* 215).

She counseled that, on account of the changed situation, the Black believers should have their own houses of worship, “not to exclude them from worshiping with white people,” but “that the progress of the truth may be advanced” (*ibid.* 206, 207). She advised providing separate churches as “the course of wisdom,” “where demanded by custom or where greater efficiency is to be gained” (*ibid.* 208), and “until the Lord shows us a better way” (*ibid.* 207).

A. W. Spalding reported that the method of dealing with the evangelism of African-Americans had been debated in General Conference sessions from time to time, “most speakers maintaining that as God is no respecter of persons, Christians should not allow social questions to affect their church polity” (*Origin and History of Seventh-day Adventists*, vol. 2, p. 188), although no action was taken. In fact, the 1877 session voted not to take action on the subject. Spalding records that when R. M. Kilgore (an Iowan who had preached some years in Texas) was made head of the SDA work in the South about 1890, “though brought up with the Northern conception of the problem,” he “advocated the separation of white and colored churches. In the end this view prevailed” (*ibid.*).

Spalding wrote, around 1924 (in an unpublished manuscript, “Lights and Shades in the Black Belt” p. 142), that the church had taken the position that it should “recognize and conform to existing conditions which do not involve transgression of God’s law.” This attitude, he explained, though apparently “shaped by policy instead of principle,” was “built upon the principle of policy” that the church in its social relations should defer to public opinion so “that the gospel may not be hindered.”

The policy of separation, at first adopted for the sake of advancing the gospel, eventually came to be so taken for granted that probably a majority of SDA members in areas where segregation was the custom believed it to be a fundamental teaching of the church. The carrying out of this “principle of policy” over a period of years was not always understood by African-American members. As a consequence, some individuals and groups (*see United Sabbath Day Adventists*) became disaffiliated with the church, although many of those who went out returned to the original body.

Because, as Mrs. White pointed out, “in different places and under varying circumstances, the subject will need to be handled differently” (9T 213), the practice of separate African-American congregations has not been uniformly followed. In many parts of the country there are no separate churches, and even in areas in which the regional conferences operate, not all African-American members are in the regional churches. In some places the Black congregations were established by members who chose to withdraw from White congregations in order to have their own groups and work better for African-American evangelism; in other places, “where demanded by custom,” the separation was the result of local necessity.

Development of Black Churches. The first African-American churches originated in the 1880s, and the next few in the 1890s, in the period of increased separation that resulted in the change of SDA method.

The first congregation of African-American Seventh-day Adventist believers was organized as a company in November 1883 and as a church in 1886 at Edgefield Junction, Tennessee. Its pastor was Harry Lowe, formerly a Baptist preacher. The second church

of African-American believers, with 10 charter members, was established in Louisville, Kentucky, Feb. 16, 1890, where the work had been begun by A. Barry, who had accepted SDA teachings through reading the *Review and Herald*. The third was organized at Bowling Green, Kentucky, in June 1891. These first three, and also the fifth congregation, which was organized at Nashville, Tennessee, in September 1894, were in what is now the South Central Conference. The fourth, established by C. M. Kinney in New Orleans (organized June 1892), was the first in the present Southwest Region Conference.

Southern Missionary Society. The work of the Southern Missionary Society (incorporated in 1898) began in 1895 in Mississippi. It was founded by James Edson White, who went south in his Mississippi steamer *Morning Star* with a group of dedicated colporteurs, teachers, physicians, and Bible instructors from churches in the North, to bring the SDA message to African-American people along the Mississippi River. They were successful in establishing small churches and schools in Mississippi and other states. For the story, see *Gospel Herald*; *Morning Star*; *Southern Missionary Society*. White's printing firm was a forerunner of the Southern Publishing Association.

Other developments in the South included the establishing in 1895 of a school (*see Oakwood College*) and for a time (1906—1923) a sanitarium at Huntsville, Alabama, and two attempts at the establishment of a sanitarium in Nashville, Tennessee, between 1901 and 1909 (*see Riverside Hospital*).

Meantime work was beginning in earnest in cities of the East, beginning in New York City in 1902 (*see Allegheny East Conference*; *Northeastern Conference*).

Work in the West began in Los Angeles in 1906, when Jennie Ireland, a member of the White congregation in the city, began missionary work among the Black population and gave Bible studies to interested people, with the result that in 1908 the first Black church west of Ohio was formed (*see Southern California Conference*). Among those interested by Miss Ireland's work was the Temple family, whose daughter Ruth later attended medical school at Loma Linda and became noted as the original promoter of the idea of Health Week in the Los Angeles municipality's Health Department. Another was the Troy family, whose son Dr. Owen A. Troy became a pastor and evangelist in the West and Midwest, then associate secretary of the General Conference Sabbath School Department.

Departmental Organization

Departmental Organization. In 1894 there were about 50 Black SDAs in the United States. When the membership reached 900 in 1909, it was felt that to make a more noticeable impact on the growing African-American population some form of organization should be effected. Hence, at the General Conference held that year the North American Negro Department was organized. J. W. Christian, A. J. Haysmer, and C. B. Stephenson, in that order, were the first departmental secretaries. In 1918 the secretary reported that there were a total of 3,500 African-American members in the United States.

When the General Conference department was set up, union and local departments or missions were organized also. In the Southern Conference, the Southern Missionary Society formed the nucleus for the organization of a Southern Union Mission. The Southeastern Union set up a union Negro Mission Department, and for a time the Southwestern Union

had a Southwestern Union Mission for Blacks. Most local conferences in these unions had a African-American department or a committee.

The first Black minister to head the General Conference department was W. H. Green, formerly a lawyer in the District of Columbia who had argued cases before the United States Supreme Court. He held the position from 1918 until his sudden death in October of 1928. To fill the vacancy, the Autumn Council of 1929 appointed George E. Peters as departmental secretary. After serving briefly, Peters went to New York City to stabilize the work there because of the grave situation after the United Sabbath Day Adventist crisis. Peters was succeeded by Frank L. Peterson, a pastor in Boston, Massachusetts. Peters was again elected to the position in 1941, and in 1951 was made a field secretary of the General Conference, the first Black to serve thus.

The name of the department was changed at the Autumn Council of 1942 from Negro Department to Colored Department, as the nation grew more concerned over integrating its African-American minority into the main current of American life. The term Colored somehow appeared less harsh, less divisive. To help with the medical needs of the various schools served by the department, Geneva Bryan, R.N., was made an assistant secretary of the department in 1942 and served until 1947.

Regional Conferences Organized. In 1944 the recommendation was made to organize full-fledged conferences of the African-American churches, a plan that had been requested some years earlier by Black leaders but had not then been considered feasible. The General Conference Committee in its Spring Meeting voted: “*We recommend*, 1. That in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, colored conferences be organized.

“2. That these colored conferences be administered by colored officers and committees.

“3. That in the organization of these conferences the present conference boundaries within each union need not be recognized.

“4. That colored conferences sustain the same relation to their respective union conferences as do the white conferences” (*Actions of the Spring Meeting of the General Conference Committee*, Apr. 10—16, 1944, pp. 15, 16).

The first to act was the Lake Union Conference, which called a meeting of the African-American constituency in September to organize the Lake Region Conference (begun Jan. 1, 1945). Others followed, until in 1946 there were five such conferences. Two missions (Central States and Southwestern), which soon became conferences also, each with a full staff of officers and departmental secretaries, started in 1947.

In 1951 the North American Colored Department was enlarged by the addition of an associate secretary, Calvin E. Moseley, Jr., who succeeded G. E. Peters in 1953, both as secretary of the department and as a field secretary of the General Conference.

In 1954 Frank L. Peterson became secretary of the department and also associate secretary of the General Conference. Moseley was named associate secretary. The same year the name was changed from Colored Department to Regional Department as a further attempt to soften terms that seemed primarily to designate members on the basis of color.

In 1962 Frank L. Peterson was made a general vice president of the General Conference, and Harold D. Singleton, former president of the Northeastern Conference, became the

Regional Department secretary, with Frank L. Bland, former president of the South Central Conference, as associate secretary.

In 1966, when Frank L. Bland succeeded the retiring Frank L. Peterson as vice president, Walter W. Fordham, president of the Central States Conference, was elected associate secretary of the Regional Department.

Recent Events. In many places in which the social pressures have lessened, previously all-White congregations have opened their membership in recent years. In the 1961 Autumn Council, the General Conference Committee voted a statement on human relations, quoting three of the extracts previously cited in this entry (7T 225; 9T 223, 209); and in the Spring Meeting of 1965 voted recommendations as follows: “*We recommend*, That the following principles and practices be adopted and carried out in our churches and institutions:

“1. Membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race.

“2. In our educational institutions there should be no racial bias in the employment of teachers or other personnel, nor in the admission of students.

“3. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

“It is further recommended that these recommendations be given very serious consideration and that every effort be put forth to implement them as rapidly as is consistently possible” (Actions of the Spring Meeting of the General Conference Committee, Apr. 13, 14, 1965, in *Review and Herald* 142:8, Apr. 29, 1965).

In 1970 the General Conference Committee, at its spring session, in response to the desire among Black Seventh-day Adventists for a fuller involvement in leadership, passed what is generally referred to as the “16 points.” Among these is an action stating:

“8. On the union conference level positive steps should be taken to open doors in the area of administrative and departmental leadership for those who have demonstrated their ability and qualifications to serve all segments of the church. In unions where there are Regional conferences or where there is an organized Regional department, the administrative officer level should include black leadership.”

As a result, the seven unions with large Black memberships have elected officers and departmental secretaries from among their Black constituencies.

Another of the “16 points” provided for a Regional Presidents’ Council, which meets twice a year under North American leadership and deals with problems distinctive to the regional work.

In 1975 the General Conference staff in Washington, D.C., included 17 persons elected to their positions from the Black constituency of North America, including two vice presidents and an associate secretary. There were also two persons in appointed positions.

Departmental Secretaries: J. W. Christian, 1909—1910; A. J. Haysmer, 1910—1914; C. B Stephenson, 1914—1918; W. H. Green, 1918—1928; G. E. Peters, 1929—1930; F. L. Peterson, 1930—1941; G. E. Peters, 1941—1953; C. E. Moseley, Jr., 1953—1954; F. L. Peterson, 1954—1962; H. D. Singleton, 1962—1975.

Director of the Office of Regional Affairs: W. W. Fordham, 1975—1978.

Director of the Office of Ethnic Relations: W. S. Banfield, 1978—1979.

Director of the Office of Human Relations: W. S. Banfield, 1979—1989; Rosa T. Banks, 1989— .

Humanity, Doctrine of

HUMANITY, DOCTRINE OF. Humanity is the crowning work of Creation, made in God's image "both in outward resemblance and in character" ([Gen. 1:26, 27](#); [PP 45](#); [GC 645](#)). Believing in Creation, Seventh-day Adventists reject the theory that human beings evolved by slow degrees from the lower forms of life. They hold that the evolutionary philosophy "lowers the great work of the Creator" to the level of humanity's "narrow earthly conceptions" and that evolutionists degrade humans, and defraud them of the dignity of their origin ([PP 45](#)).

In their original state, man and woman possessed the possibility of unending life and continuous advancement. Their natural tendency was to live in harmony with the Creator's will and purpose for them. But human beings fell from their high estate and became mortal and sinful. Thenceforth, their natural tendency was contrary to God's will and purpose. Jesus Christ came to restore what had been lost as a result of sin ([Luke 19:10](#)). At His first advent Christ provided for the restoration of humanity's character; and at His second advent He will bestow upon those whose characters have been thus transformed the gift of immortality and the privilege of once more living in the divine presence.

George Storrs, a well-known Millerite preacher, advocated the doctrine of the mortality of humanity among his fellow Millerites, though it did not become a majority view among them until after 1844. Early in their history Seventh-day Adventists adopted the view that humans, when created, were given the opportunity of living forever, but that sin made them mortal (for the development of this view, [see Death](#)).

The Sept. 26, 1854, issue of the *Review and Herald* (7:53) printed a letter from John Byington of Buck's Bridge (near Potsdam), New York, who was later to become the first president of the General Conference. In it he described a conversation with a man concerning the question of spiritism, whether it was from the devil. This letter contains a fair summary of what was to become the Seventh-day Adventist view on humanity's nature and destiny: "God was infinitely holy and happy and it would be benevolent and good in Him to make a being capable of enjoying this blessedness. This goodness was manifest in creating [humanity] in His own image, capable of knowing and holding communion with . . . God." But, Byington maintained, since humans were "created, dependent" beings, they were therefore under their Maker's government; thus, God gave them His law, which "embraced all His will" concerning them. "Law given to a being possessing liberty and intelligence implies power to obey or disobey. To [humanity's] existence, therefore, is attached probation; and this implies a day of settling accounts, or a day of judgment."

Here Byington links the image of God with being "capable of knowing and holding communion with God," and affirms that humanity was endowed with free will "to obey or disobey." The letter closes with a typical description of the final, blessed state that human beings are to enjoy: "The devil and all his works [will] have an entire destruction. The curse is now removed from the earth, and God has a clean universe and a race of intelligent beings

for ever to praise and glorify Him; which He would not have had, had He not have made [humans]” (*ibid.*).

Seventh-day Adventists believe that humanity inherited a sinful nature with a propensity to sin, and their writings either reject or fail to stress the idea that human beings inherit the guilt of Adam’s transgression.

SDAs point out that the concept that holds men and women to be a combination of mortal body and immortal soul arose from the speculations of pagan philosophers, and is contrary to the teachings of the Bible. A letter from R. F. Cottrell to the *Sabbath Recorder* (Seventh Day Baptist), quoted in the *Review and Herald* for Nov. 22, 1853, declares: “The Romans had the doctrines of purgatory and immortality of the soul before they ever heard of the Christian religion. Those who doubt this have only to consult Virgil and other ancient writers to be satisfied of it. . . . We know that heathen philosophers taught, very anciently, the immortality of the soul. I cannot say positively, but it was probably taught as long ago as the days of Solomon” (p. 157).

Seventh-day Adventists reject the view that men and women are merely or only or simply animals. This is shown by SDAs vigorous opposition to Darwin’s views on the descent of humanity, which, as stated earlier, degrades humans, who were made in the image of God. They do not believe that men and women differ from animals only in having more highly organized bodies. On the question whether human beings are material or spiritual, SDAs would say that, in ordinary language, they are both. Their intelligence and conscience are not usually understood as material functions, and the SDA Church has never taught that they should be so labeled. These functions are sometimes called “spiritual,” and SDAs understand and accept this adjective in this sense. Seventh-day Adventists do not equate the biblical terms *soul* and *spirit* with the metaphysical concept of spirit, insisting that this technical term is foreign to both OT and NT and belongs in the realm of speculative philosophy rather than biblical theology.

The desire to impose the Aristotelian (matter—form) metaphysics on scriptural statements concerning humanity is not shared by SDAs. They prefer to retain biblical usage.

The terms *spirit* and *soul* are used in the Bible with different meanings and in many different scriptural contexts. In their use of the biblical terms, Seventh-day Adventists prefer to confine themselves to the meanings clearly intended in these passages, none of which ever speaks of “immortality” as being humanity’s innate possession.

The mind-body or matter—spirit philosophical controversy, which teaches that body or matter is evil, and mind or spirit is good, is foreign to the thought world of the Bible. According to the Bible, God is the Creator of all things, and He called everything He made “good.” These good things can all be used for evil purposes, however, because human beings, who were given dominion over creation, were also given the power of choice. Thus, because humans chose evil, both their material bodies and their spiritual intellects or consciences have come under the dominion of sin.

Humility, Ordinance of

HUMILITY, ORDINANCE OF. *See* [Foot Washing](#).

Hundred Forty-Four Thousand

HUNDRED FORTY-FOUR THOUSAND. *See* [One Hundred Forty-four Thousand](#).

Hungarian Old People's Home

HUNGARIAN OLD PEOPLE'S HOME. *See* [Tass Old People's Home](#).

Hungarian Publishing House

HUNGARIAN PUBLISHING HOUSE. *See* [Adventist Publishing House](#); [Hungary](#).

Hungarian Seminary

HUNGARIAN SEMINARY. A training school for ministers operated by the Hungarian Union Conference at Budapest, Hungary, since 1957. It is directed by the church president and has a staff of three teachers. The seminary offers a course by correspondence.

The need for the training of Hungarian Seventh-day Adventist ministers in Hungary was felt as early as 1903, but at that time it was not possible to establish a school in that country. Therefore, a number of young people were sent to the Friedensau Missionary Seminary in Germany (in 1910 seven Hungarian young people studied there), and after World War I some went to England. An action to establish a school in Hungary was taken at the conference session in September 1920, but it was not possible to execute it.

The Hungarian school project finally materialized in 1948 in a temporary program that lasted from Oct. 25, 1948, to Apr. 30, 1950. Twenty students attended the classes. After 1957, when the Seventh-day Adventist denomination was given official recognition, the training of ministers in Hungary finally became possible. Regular courses began in the autumn of 1957. In 1962 the school was replaced by a correspondence school.

In September 1967 systematic ministerial training came under the coordination of the Council of the Free Churches. A correspondence-type teaching program proceeded in six subjects: Old Testament, New Testament, systematic theology, practical theology, church history, church and society. The special SDA subjects—dogmatics, church order, and interpretation of prophecy—taught by the three participating SDA teachers. According to an agreement in 1972 concluded between the Council of the Free Churches, the Lutheran Theological Academy at Debrecen, and the Lutheran Theological Academy at Budapest, the seminary granted an academic degree to its students.

In 1989 the Hungarian Union withdrew from the Council of the Free Churches and reorganized the ministerial training. The Hungarian government recognized the seminary as a college in 1993. The Trans-European Division regards the seminary as a union college.

Principals: Jozsef Szakacs, 1971—1978; Jeno Szigeti, 1978—1984; Laszlo Hangyas, 1984—1989; Arpad Szollosi, 1989— .

Hungarian Union Conference

HUNGARIAN UNION CONFERENCE. *See* [Hungary](#); [Trans-European Division](#).

Hungary

HUNGARY. A people's republic in Central Europe, bounded by Slovakia and the Ukraine on the north, Romania on the east, Slovenia, Yugoslavia, and Croatia on the south, and Austria on the west. It has an area of 35,919 square miles (93,000 square kilometers), and its population (1994) is 10.3 million. About 90 percent of the people are of Hungarian origin. Two thirds of the people adhere to the Roman Catholic Church; other religious bodies include the Reformed Church, Lutheran, Orthodox, Unitarian, Baptist, Seventh-day Adventist, Methodist, and Jewish. All religious bodies have equal standing before the law.

The Hungarians are the descendants of the Ugro-Finnish people who migrated from Asia in the ninth century and established an independent kingdom by the year 1000. Soon thereafter they accepted Western Christianity, and for the next several centuries were in constant conflict with their neighbors and with the Turks, who finally occupied almost all of Hungary in the sixteenth century. The Reformation spread rapidly in Hungary, and soon its eastern and central part (Transylvania, now a part of Romania) became a bulwark of Protestantism in Eastern Europe. But the Counter-Reformation regained the lost position for the Catholic Church and nearly exterminated Protestantism in the western regions; only the Turkish occupation prevented its complete success. After the Turks were expelled near the end of the seventeenth century, Austria dominated Hungary; then in the 1800s the dual monarchy of Austria-Hungary was set up, and continued until the end of World War I, when Hungary became an independent state.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Hungary constitutes the Hungarian Union Conference within the Trans-European Division. Statistics (1992) for *Hungary*: churches, 115; members, 4,462; ordained ministers, 23; licensed ministers, 25. Hungarian Union Conference headquarters: Szekely Bertalan u. 13, 1062 Budapest, Hungary.

Statistics (1992) for the two local conferences—*Duna Conference*: churches, 60; members, 2,284. Headquarters: Budapest. *Tisza Conference*: churches, 56; members, 2,156. Headquarters: Debrecen.

Institutions

Institutions. Advent Publishing House; Hungarian Seminary; Tass Old People's Home.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* M. B. Czechowski, a Polish ex-Catholic priest, became a Protestant in Switzerland and was baptized an SDA when he went to the United States in 1857. After raising up a Sabbathkeeping group in Tramelan, Switzerland, in 1867, he traveled through Europe, including Hungary, spreading

the Sabbath truth. Seventh-day Adventists began their work in Hungary in Transylvania, a section later transferred to Romania. L. R. Conradi visited this area in 1890, and in a short time a woman convert went from there to the Hamburg Publishing House, where, according to contemporary accounts, she translated several Bible studies into Hungarian and took charge of their distribution by mail throughout Hungary (*Review and Herald* 69:773, Dec. 13, 1892). By 1893 there were 30 small tracts published in Hungarian.

In 1898 J. F. Huenergardt arrived from America to pioneer in Hungary and in the Danube basin. On his way to Klausenburg (now Cluj), in Transylvania, where he was to establish his headquarters, he visited in Budapest on Aug. 21, 1898, the first-known SDA in Hungary proper, a woman by the name of Anna Nagy, who had moved there from Transylvania. In the autumn of 1901 a recent convert of Huenergardt's, Michael B. Osz, went to Budapest and began to work there.

In March 1902 the first general meeting of Hungarian SDAs was held at Klausenburg, and at that time the foundations for the Seventh-day Adventist organization in Hungary were laid. The next year the first church in Hungary was organized in Békéscsaba. During the autumn of 1903 Huenergardt moved to Budapest, held meetings, and baptized several converts. In addition, interest in SDA beliefs spread through the work of colporteurs.

Reporting on a visit to Hungary in 1904, Jean Vuilleumier, of Switzerland, wrote: "During a recent trip to Hungary I met four or five of our workers in that country. In Budapest, the headquarters, meetings that started ten months ago have already resulted in about 15 baptisms, several candidates being Hungarian and others German. . . . There are companies of believers in several cities along the railway line crossing the country from North to South. . . . The work in Hungary began only six or seven years ago, and there are nearly 200 members" (*Le Messenger* 8:88, November 1904).

Huenergardt trained workers and book evangelists, and began to issue some publications in the Hungarian language. In 1910 German ministers and evangelists came to his help; in 1911 a small Hungarian publishing house was established in Budapest as a branch of the Hamburg Publishing House. Later this house grew into an independent institution, with a printing plant under the management of Bela Gyarmati. It operated until the end of 1949, when it was nationalized by the government. In 1989 the Advent Publishing House was established in Budapest, and has continued in operation to the present.

Organization and Later Developments. In 1907 the work in Hungary was organized as the Hungarian Conference. In 1912 the Danube Union Conference, with headquarters in Budapest, was organized, with J. F. Huenergardt as president. It embraced Bulgaria, Hungary, Romania, and the area of the former Yugoslavia. The Hungarian Seventh-day Adventist Church at that time comprised the Middle Hungarian Conference, the North Hungarian Mission, and the West Hungarian Mission. After the territorial changes that followed World War I, the Hungarian Conference was reorganized within the European Division, with about 450 members and with Adolf Minck as president. By 1925 the membership had risen to about 1,000, and the church in Hungary was organized into a union conference with two local conferences. A building was constructed in Budapest with a chapel seating 500, offices for the union, and also living quarters. In 1928 Hungary was included in the Central European Division.

At that time ministerial students went for training to the Friedensau and Marienhöhe schools in Germany, and later to Watford, England. SDA papers published in Budapest

were: *Az Arato* (“The Reaper”), *Az Idök Jelei* (“Signs of the Times”), and a health paper, *Boldog Elet* (“Happy Life”); of Ellen White’s books, the Conflict of the Ages series and other writings were translated and printed. In 1936 the Hungarian Union Conference was reorganized with three local missions (referred to as conferences after World War II).

In 1938 the union acquired an old estate and a castle, transforming the property into a senior citizens’ home for 80 to 100 people. Unfortunately, under government pressure, it had to be sold in 1941.

Through the years new headquarters were established successively in Miskolc, Szekesfehervar, and Szeged. Chapels were built or bought in Debrecen, Békéscsaba, Pécs, and other places.

In 1940 the Hungarian SDA churches were dissolved by order of the Ministry of War, and their activities prohibited, but in 1941 they were reopened by government permission under the name of Church of the Bible Followers. At about the same time the SDA work in Hungary came under the direction of the Southern European Division.

In 1940 parts of Transylvania, Slovakia, and Yugoslavia were again incorporated into Hungary and belonged to it until 1945. This change gave opportunities for building up the Hungarian-speaking churches in those areas. In 1958 the local conference organizations were disbanded and the union became a single organization.

In 1984 the Hungarian Union was reorganized with two conferences, and in that year Mark Finley conducted a public campaign that brought about a new beginning in the post-Communist life of Hungarian Seventh-day Adventists.

Hunt, William

HUNT, WILLIAM (fl. c. 1880). A miner who, having heard J. N. Loughborough preach in California in the 1870s, carried Seventh-day Adventist literature with him to the diamond fields at Kimberley, South Africa, and thus introduced Seventh-day Adventist teachings into South Africa.

Huntley, Maria L.

HUNTLEY, MARIA L. (1847—1890). Leader and instructor in lay missionary work. Born in a pioneer Seventh-day Adventist family at Washington, New Hampshire, she became secretary of the South Lancaster, Massachusetts, Vigilant Missionary Society. In 1874, when the General (later International) Tract and Missionary Society was first organized, she became its secretary and held that post through the rest of her life. She also taught at various times at South Lancaster Academy, Battle Creek College, and Healdsburg College, and at the time of her death was assistant principal and instructor in missionary correspondence at the Central Bible School for home and foreign missionaries at Chicago.

Huntsville Training School

HUNTSVILLE TRAINING SCHOOL. *See* [Oakwood College](#).

Hurd, Hetty

HURD, HETTY. *See* [Haskell, Hetty \(Hurd\)](#).

Hurlow, William Henry

HURLLOW, WILLIAM HENRY (1889—1972). Missionary nurse, singing evangelist, departmental secretary, administrator. He was born into a Seventh-day Adventist family in Wales and at an early age received a call to connect with the Cape Sanitorium in Plumstead, where he graduated from the nurses' course in 1914. He went immediately to the Malamulo Mission in Malawi to take charge of the school and dispensary there. Later he continued his mission service at Emmanuel Mission in Basutoland.

In 1919 he was called into European work, connecting with an evangelistic effort in Kimberley. While there he was married to Emma Irene Staples. Later he was called as a departmental secretary in the Cape Conference.

Working with the union evangelistic team, he served as singing evangelist in some of the major towns in South Africa.

In 1936 he was called to the presidency of the Cape Conference and four years later became secretary of the Missionary Volunteer, Home Missionary, and Medical departments of the South African Union. In 1950 he became president of the Rhodesia Conference, where he served for three years. At his retirement in 1962, he had given a total of 50 years of service to the cause in southern Africa.

Hutchins, Alfred S.

HUTCHINS, ALFRED S. (fl. 1885). Pioneer minister and conference administrator. For some five years prior to joining the Adventists in 1852, he had been a Freewill Baptist minister. He was ordained together with J. N. Andrews in 1853 and was one of the leaders of Seventh-day Adventist work in Vermont throughout most of the rest of his life. Some have called him the “father of the Vermont Conference.” For a time he was chaplain at Battle Creek Sanitarium. He also preached in Michigan, Illinois, Pennsylvania, Ohio, and throughout New England and eastern Canada. His name appears for the last time in the directory of 1894.

Hutchins, Frank J.

HUTCHINS, FRANK J. (1869—1902). Pioneer Seventh-day Adventist evangelistic and medical missionary in Central America. He was brought into the Seventh-day Adventist Church at an early age as the result of tent meetings in California and studied for the ministry at Healdsburg and Battle Creek colleges. Soon after graduation he was offered ministerial work in Oregon, but he chose to take a medical course at the University of Michigan instead. However, a few weeks after matriculation he accepted an appointment to the Bay Islands in Central America, where he and his wife pioneered SDA work in 1891. On his advice, the General Conference built a small schooner, the *Herald*, with which mission work could be carried on more expeditiously among the islands of that area, and this served as the mission home for several years. He soon found that there was a serious need for dentists in that area, and there being none, he secured books and some instruments, and after a while became a proficient dentist. Not only was his dental work helpful in reaching the people, but, along with the sale of publications, it contributed toward meeting the expenses of the mission. After 11 years of service, he died of a tropical disease at Bocas del Toro, Panama.

Hutchinson Theological Seminary

HUTCHINSON THEOLOGICAL SEMINARY. An educational institution that was operated (originally under the name Danish-Norwegian Seminary) at Hutchinson, Minnesota, from 1911 to 1928 for the education of church workers in the Danish and Norwegian languages. The original plan was to train workers in foreign languages at Union College, but by 1909 that institution had become so crowded that it was voted to establish separate schools. L. H. Christian found at Hutchinson the buildings of a defunct Danish Lutheran institution, which were owned by the city of Hutchinson. After arranging for the purchase for \$11,000, he visited 11 Danish and Norwegian members, who each gave \$1,000 for the new undertaking. M. L. Andreasen, the first president, chose a faculty and opened the school in 1910, with an enrollment of 93 academy and upper-grade school students the first year. Although intended to operate on the college level, it had no college students until 1914. The number of college students rose from four to a maximum of 68 in 1919, then declined to 25 the last year of operation. While this enrollment was insufficient for the operation of a college, the academy averaged 112 per year.

As a result of the antiforeign feeling during World War I, the name of the school was changed in 1919 to Hutchinson Theological Seminary. By that time immigration had almost stopped, Scandinavian-American young people wished to be educated in the English language, and the need for foreign language schools was decreasing. Then, too, the competition between foreign and English schools for students from the same territory was keen. When the school closed in May 1928, the Minnesota Conference took over the plant and moved Maplewood Academy to the site.

H. W. Miller Memorial Sanitarium and Hospital

H. W. MILLER MEMORIAL SANITARIUM AND HOSPITAL. *See* [Miller](#).

Hyatt, William S.

HYATT, WILLIAM S. (1857—1936). Administrator and missionary. He was born at Williamstown, New York, and attended Battle Creek College, where he met Sadie Armitage, whom he married in 1882. That same year he took up ministerial work in New York, and was ordained to the ministry in 1885.

For a number of years Hyatt worked in Wisconsin, then for 10 years he served as conference president: four years in Texas (1888—1892), four in Missouri (1892—1896), and two in Kansas (1896—1897). In 1898 Hyatt and his family went to South Africa, where he took over the presidency of the conference (raised to union status after 1901) from A. T. Robinson. During the years of economic depression following the Anglo-Boer War, his considerable financial ability was taxed to the utmost to maintain the large institutions that had been launched in more prosperous times.

In expanding the mission fields to the north, Hyatt traveled extensively by oxcart and donkey wagon. Frequently when a missionary family went on furlough, he, even though president of the South African Union, took over the station.

Hyatt served as president of the Natal-Transvaal Conference from 1913 to 1921. On their first and only furlough to the homeland (1924—1929), the Hyatts spent four years going from church to church telling the story of African missions.

Returning to South Africa where his children were living and working, Hyatt served as pastor at Pretoria. When failing health forced him to seek a lower elevation, he went to Durban for pastoral work and spent the remaining years of his life in missionary work, writing hundreds of letters, attending camp meetings, and conducting Weeks of Prayer in the schools.

Hyde, Conrad Thomas James

HYDE, CONRAD THOMAS JAMES (1907—1965). Missionary, teacher, administrator, departmental secretary. He was born in London to a family that produced five ordained Seventh-day Adventist ministers. In 1927 he completed the nurses' course at Stanborough Park Sanitarium, then took a two-year ministerial course at Stanborough College.

He began his work for the church at Kendu Hospital in Africa in 1930. In 1932 the family moved to the Kamagambo Training School, where the boys' boarding school was started. In 1940 he moved to Kandoto Mission, where he served as mission director until 1943. In this year he was ordained. From 1943 to 1947 he served at Kisii Mission Station, and then was called to head the Theological Department at Bugema College and later served as principal of the school. In 1958 he became president of the Tanzania Union, and in 1963 the family moved to Salisbury, where he became a departmental secretary and later field secretary for the division.

He was the first Master Guide in East Africa and mastered the Luo and Swahili languages to the point that he was issued a diploma for proficiency in these vernaculars by London University.

Hyde, John Ashford

HYDE, JOHN ASHFORD (1923—1969). Missionary, physician, administrator. John was born in Plymouth, England, and at 9 years of age went with his parents to north Nigeria. At 16 he matriculated and was accepted for medical training at University College Hospital. In 1946 he married Myrtle Richter and went to the same area that his parents had pioneered in his youth.

His early surgeries were performed on a scrubbed kitchen table, utilizing kettles as sterilizers. During his years as a medical missionary, he never neglected spiritual care for the souls of his patients, and in 1951 he was ordained to the gospel ministry. He then served as president of the North Nigeria Mission until called to the Gold Coast (now Ghana) to help organize and open Kwahu Hospital. Jengre Hospital also stands as a memorial to his labors.

After completing advanced studies, he was called as medical secretary of the Northern European Division.

On one of his trips he was stricken with a sudden illness and passed to his rest in Vienna, Austria.

Hyde, John Jacob

HYDE, JOHN JACOB (1893—1968). Missionary to Africa. A native of England, he was the oldest of 13 children. At the age of 15 he began his service to the church at the International Tract Society, which later became the Stanborough Press. After attending college, he entered evangelism in the South England Conference. Soon after his ordination in 1924, he received a call to mission service in Sierra Leone, known in those days as the “White man’s grave.” After a period of service, he and his wife, the former Louise Ashford, were transferred to the Gold Coast (now Ghana), where John headed the work. Winning the confidence of the warlike Ashanti people, the Hydys healed the sick, taught the young, and acted as arbitrators in tribal conflicts. For this service he was recognized by an official letter of thanks from the chief commissioner of the Ashanti region of the Gold Coast.

In 1930 Hyde was called to pioneer new work in north Nigeria. During his years in Africa he served as president of the Sierra Leone, Ghana, north Nigeria, and West Nigeria fields.

At his retirement in 1957, he had actively served the church for 45 years. In retirement he continued to work as a pastor until 1966, then as a church elder and a counselor to all who sought his guidance.

Hyde, William H.

HYDE, WILLIAM H. (fl. 1845). An Adventist in Maine. In the spring of 1845 he was healed by prayer and a short time later was present when Ellen Harmon had a vision of the new earth. After hearing her description he wrote the hymn “We Have Heard From the Bright, the Holy Land” (1T 67—71; cf. EW 17—20), which was soon published in several “Second Advent papers” and in Himes’s songbook *Advent Harp* (1849 edition).

This vision of the new earth, at which Hyde was present, was not Ellen Harmon’s first vision (at which only five women were present; see 2SG 30; 1T 58), but occurred in the spring of 1845 (*Present Truth* 1:88, November 1850), more than two weeks, according to her own account, after her return from three months of travel (2SG 52; cf. 38, 50—52; see also 1T 58—67). It was published in 1846, together with the first vision without separation, in a broadside, “To the Little Remnant”; it is still printed without separation in *Early Writings*, where it begins with the last paragraph on page 17 (see W. C. White, in *Review and Herald* 112:7, Mar. 7, 1935).

If this Hyde was the W. H. Hyde who was the “chief printer” of *Hope Within the Veil*, published by C. H. Pearson at Portland, he did not remain with the little group that was forming one of the nuclei of the future Seventh-day Adventist Church, but about the end of August 1845 reverted to the views of the majority group of Adventists, known as the Advent Herald party.

Hydrotherapy

HYDROTHERAPY. *See* [Physical Therapy](#).

Hymnody

HYMNODY. The early hymnody of Sabbathkeeping Adventists laid heavy stress on the distinctive doctrines of the church—the Sabbath and the Second Advent. Beginning in 1849 with *Hymns for God’s Peculiar People That Keep the Commandments of God and the Faith of Jesus*, James White edited five hymnals and four supplements for his fellow believers prior to the organization of the church in 1863. In addition, his sister, Anna White, compiled *Hymns for Youth and Children* in 1854.

While these early hymnals drew heavily on existing Protestant worship music, Adventists themselves wrote about 5 percent of the hymns they published during this era. Annie R. Smith and Roswell F. Cottrell were the most prolific Adventist hymnwriters of the period.

The first Sabbathkeeping Adventist hymnal to contain music was *Hymns for Those Who Keep the Commandments of God and the Faith of Jesus* (1855). The music in the earliest hymnals was derived from three sources: psalm tunes, Lowell Mason and his school, and folk hymns or White spirituals. Closely akin to the latter category were popular tunes for which Adventists supplied religious words. Uriah Smith’s “Land of Light,” written to fit Stephen Foster’s tune “Swanee River,” appeared in an 1858 supplement.

The second generation of pioneers, notably J. Edson White and his cousin Frank Belden, added variety if not quality to Seventh-day Adventist hymnody. Edson White was the first SDA printer to learn to set the musical type for hymnals. He published a number of temperance and Sabbath school songbooks, sometimes collaborating with Belden. Both men were composers, and a number of Belden’s hymns still survive in SDA hymnody.

Since 1886 three volumes have dominated SDA hymnody. The first was *Hymns and Tunes*. Officially titled *The Seventh-day Adventist Hymn and Tune Book for Use in Divine Worship*, the collection was compiled between 1884 and 1886 by a special committee of the General Conference.

At the turn of the century F. E. Belden published *Christ in Song*. This hymnal supplanted *Hymns and Tunes* and remained the most popular collection among SDAs until 1941, when the *Church Hymnal* was published.

In 1981 the General Conference set up a 19-member Church Hymnal Committee to compile a new hymnal. The committee was chaired by C. L. Brooks, an associate director of the Sabbath School Department of the General Conference and an accomplished soloist. Wayne Hooper, formerly with the King’s Heralds Quartet and the Voice of Prophecy, served as executive secretary. The committee included music teachers, choir leaders, organists, composers, writers, editors, soloists, evangelists, pastors, and church administrators.

Issued in 1985, the new hymnal retained 300 of the 1941 hymnal’s selections, but two thirds of them were pitched lower to make them easier for congregations to sing. About 160 “new” hymns were introduced, drawn from Protestant hymnody as well as from new compositions and other SDA hymnals. In the Composers and Arrangers index of the new hymnal, several members of the compiling committee were acknowledged for their contributions. Wayne Hooper provided six original hymn tunes and arranged 19 others,

while Melvin West wrote three new tunes and arranged 31. Other members contributing tunes were Allen Foster, James Bingham, and John Read. A pair of Sabbath hymn texts were contributed by Gem Fitch and Otilie Stafford.

A number of hymn texts were altered slightly to avoid obsolete language, make theological corrections, or eliminate gender-exclusive language. A much-improved section of Scripture readings and worship aids was provided by Merle Whitney and his associates on a worship aids committee.

Hypnotism

HYPNOTISM. The practice of inducing a state of hypersuggestibility in which susceptible persons may be led to accept and act uncritically upon suggestions given by others who thus in a measure control them. A trance state is characteristic of some levels of hypnosis but may or may not be obvious. The kinds of procedures that are now generally classified under the name hypnotism were known in the nineteenth century by a number of nebulous terms such as mesmerism, Braidism, mind cure, and animal magnetism.

The leaders of the Seventh-day Adventist Church have from the first rejected the use of hypnotism, considering it unethical and vulnerable to influence by unseen sinister forces. Ellen White recognized hypnotism as a science that “may appear . . . very valuable,” through which “temporary relief may be felt”; but she spoke of it as leaving the subject of hypnosis more or less permanently weakened (MM 112, 116), and she referred to it as “the science by which satanic agencies work.” She also spoke out against the practice on the ethical grounds that “no individual should be permitted to take control of another person’s mind” (*ibid.* 115). Hypnotism deprives the subject of the free use of the will and takes the individual from the world of reality into a realm of fantasy in which he or she may experience enhanced visual and auditory imagery, automatic writing, depersonalization, various types of disorientation, and acceleration or inhibition of physiological functions (*Encyclopaedia Britannica* [1971], vol. 11, p. 996). Satan teaches the science of taking captive the minds of others and thus deprives them of the privilege of choosing to accept Jesus Christ (MM 110).

The General Conference Committee, in the 1955 Autumn Council, while recognizing the indispensable place of psychosomatic medicine and the appropriate application of psychology and psychiatry, took action on hypnotism, recommending that “we as a denomination recognize hypnotism as a dangerous procedure, and warn Seventh-day Adventists against employing or seeking its use,” and that “we take a decided stand against the teaching or practicing of hypnotism in the Seventh-day Adventist institution.”

Seventh-day Adventists, by and large, have followed Mrs. White’s counsel and the direction of the church in this regard, and have felt that some of the more recent pronouncements by ethically sensitive investigators as well as the caution advised by many psychiatrists have tended to confirm the wisdom of this position.

Ibadan Teacher Training School

IBADAN TEACHER TRAINING SCHOOL. *See* [Seventh-day Adventist Training College \(Ihie\)](#).

Iceland

ICELAND. A large island in the North Atlantic with an area of about 37,000 square miles (96,000 square kilometers) and a population (1994) of about 265,000. Fishing and farming are the main industries. The interior, which consists of mountains and high plateaus, is uninhabited. There are many volcanoes and hot springs, the latter being used for heating homes and greenhouses. Because of the influence of the Gulf Stream, the climate is oceanic, with cool summers and comparatively mild winters. Iceland was settled by Norwegian Vikings and by some Irish and Scottish people in the ninth and tenth centuries. In the thirteenth century Iceland came under Norwegian and later Danish rule. Early in the sixteenth century, when Denmark became Protestant, Lutheranism also spread to Iceland. The first complete Icelandic Bible translation was published in 1584. Iceland has been an independent republic since 1944. The Lutheran Church is the state church, but there is complete freedom of religion. The inhabitants are completely literate and enjoy a high standard of living.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Iceland constitutes the Iceland Conference, an attached field within the Trans-European Division. In 1993 there were seven churches, a membership of 503, four ordained ministers, and seven teachers.

Institutions

Institutions. Iceland Publishing House; Iceland Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first-known Seventh-day Adventist in Iceland was the Norwegian minister O. J. Röst. According to a report by

J. C. Raft in the *Review and Herald* of Feb. 11, 1915, Röst went to Iceland in the summer of 1893. Arriving there, he sailed around the island, stopped at various ports, and at Eskifjörður convinced a Lutheran minister of the Sabbath. Although this minister never became a member of the SDA Church, he kept the Sabbath to the end of his days and in spite of opposition from his own church retained his ministerial position.

In November 1897 David Östlund of Sweden was sent by the Denmark Conference to be the first Seventh-day Adventist missionary to Iceland. On the ship taking him to his field, Östlund was surprised to meet a Sabbathkeeping Icelander who was returning from Denmark to his homeland. This Icelander had been led to keep the Sabbath by reading a copy of *The Great Controversy*, but he and his wife had not yet been baptized. Having read in the *Evangelists Sendebud* that a missionary was being sent to begin SDA work in Iceland,

he and his wife decided to return home, hoping to be of assistance to the new missionary when he began his work. Östlund regarded this meeting on the ship as a hopeful augury for a successful mission in Iceland. He began his work by publishing and circulating books, the first of which were *The Second Coming of Christ*, by James White, and *Steps to Christ*, by Ellen White, both printed in 1898. Östlund, who was a printer himself, established his own press and in the year 1900 began to publish a semimonthly magazine called *Fraekorn* (“The Seed”), which for a time had the widest circulation of any paper in the country.

In 1903 Nils Anderson, a colporteur from Sweden, was sent to Iceland, where he worked as a pioneer canvasser until 1916.

The first church was organized May 19, 1906, in Reykjavik. A church building erected in 1905 was destroyed by fire in 1910, but rebuilt and dedicated early in 1912.

In the summer of 1911 the Scandinavian Union sent to Iceland a new missionary family, O. J. Olsen and his wife.

Organization and Growth. The mission in Iceland was supported by the General Conference until 1901, when it came under the General European Conference, later called the European Division (*Review and Herald* 92:14, Feb. 11, 1915). Three years later it was placed under the Scandinavian Union Conference. From 1923 to 1928 it was again a detached mission of the European Division, then of the Northern European Division. In 1930 the work in Iceland and the Faroe Islands was united and formed into the Iceland Faroes Conference, becoming in 1931 a part of the West Nordic Union. O. J. Olsen served as the conference president from 1931 to 1947, except for three years (1933—1936), when he stayed in Norway, and O. Frenning served as a vice president of the field. During World War II Iceland had scarcely any connection with Scandinavia. After the war the Faroe Islands were assigned to the East Denmark Conference, and Iceland was again linked directly to the Northern European Division as the Iceland Conference. In 1947

O. J. Olsen was called to serve as a field secretary of the Northern European Division.

Educational Work. A church school was opened by D. Östlund in 1905 but was discontinued after only a few years of operation. Two church schools were opened in 1928, one in Reykjavik and the other in the Westman Islands. Because of volcanic eruption in the Westman Islands in 1972, the school was forced to close in the middle of the school year. It reopened in 1974. In 1967 the school in Reykjavik was closed because of lack of facilities. In 1976 it was reopened in temporary accommodations. In 1990 it moved to a fine new building that also serves as an evangelistic center for the Greater Reykjavik area. The building was erected partly from a share of the Thirteenth Sabbath Offering for the third quarter of 1989 and accommodates also the conference office and the Iceland Publishing House. Iceland Secondary School was opened in 1950.

Private treatment rooms were opened in Reykjavik in 1911 (operated for more than 30 years) and in the Westman Islands in 1923. Treatment rooms have been operated in other places for longer or shorter periods of time. At the academy a guest home, Hressingarheimili Hlidardalsskoli, accommodating 50 patients for two and a half months during the summer vacation, offered hydrotherapy and electrotherapy administered by a qualified physiotherapist. It was discontinued in 1964.

Welfare societies, started in 1923, operate in five churches. These welfare societies donate to the poor annually in cash and supplies close to \$50,000.

Bible Correspondence School and Radio. The Bible correspondence school, which was begun in 1948, has reached thousands of people and has won several converts. The government exercised control over radiobroadcasting on the island for many years. However, in 1963 the church was given written permission to broadcast nationally one service a year. In 1986 broadcasting was decontrolled.

The publishing work has been a prominent feature of Seventh-day Adventist work in Iceland. Of the 60 books that have been published, including seven by Ellen White, many deal directly with biblical doctrines, while others foster the Christian home and provide stories for children and young people.

Iceland Conference

ICELAND CONFERENCE. *See* [Iceland](#); [Trans-European Division](#).

Iceland Publishing House

ICELAND PUBLISHING HOUSE (Frækornid-Bókaforlag Adventista). A publishing firm without printing plant operated at Reykjavik, Iceland, by the Iceland Conference. This institution was established in 1932, but even before that the sale of publications was a prominent feature of Seventh-day Adventist work in Iceland. In 1898, a year after the arrival of the first missionary (David Östlund, who had been a printer), two books had begun to be circulated—*The Second Coming of Christ*, by James White, and *Steps to Christ*, by Ellen White. From 1900 until he left the country in 1914, Östlund edited a semimonthly magazine called *Fraekorn* (“The Seed”), which achieved marked popularity and had for a time a wider circulation than any other magazine in the country. Setting up his own press, he printed, besides his paper, books and tracts. Two books were published at the beginning of the century: *The Prophecies of Our Lord* and *The Revelation*, both by J. G. Matteson. Nils Anderson, from Sweden, pioneer colporteur in Iceland, worked untiringly from 1903 to 1916, riding his pony to the remotest corners of the land. Through the years about 40 books have been circulated among Iceland’s scattered population. Its people, proud of their old Icelandic literature, the Sagas, have always had a great interest in reading.

The present publishing house, established in 1932, operated a small printing press and a small offset press for many years until all printing at its own facility was discontinued and the presses sold in 1989. The presses of our publishing houses in the neighboring Scandinavian countries and the Stanborough Press in England have carried out much of the printing work, such as the four volumes of the *Footprints of Jesus* in Icelandic, as well as the 10 volumes of the *Bible Stories*, by Arthur S. Maxwell. Thousands of them have been sold in the country. *Counsels for the Church*, by Ellen White, was published in 1974, along with a study guide. In that same year the missionary paper *Signs of the Times* (Takn timanna) was published for the first time. *The Great Controversy* was retranslated and published in 1976, *Counsels on Stewardship* in 1984, and two Morning Watch books by Ellen White: *My Life Today* in 1979 and *Maranatha, the Lord Is Coming* in 1984. Many other titles have been published through the years for the church and the general public. Presently plans are under way to publish a retranslation (the fourth) of *Steps to Christ* and to publish the Conflict of the Ages series in its entirety.

Managers: O. J. Olson, 1932—1933; M. Helgason 1933—1949; J. Gudmundsson, 1949—1959; M. Helgason, 1959—1966; R. Burgess, 1966—1969; O. Kristinsson, 1969—1976; T. Sveinsson, 1977—1989; J. Johannsson, 1989—1991; E. V. Arason, 1991—1994; Elias Theodorsson, 1994— .

Iceland Secondary School

ICELAND SECONDARY SCHOOL (Hlidardalsskoli). A coeducational boarding school on the senior high school level, situated 30 miles (50 kilometers) east of Reykjavik, owned and operated by the Iceland Conference. The property, which covers an extensive area of mountain and lava fields, totals 30,000 acres (12,000 hectares), of which about 100 acres (40 hectares) are tillable land. Widespread sections are suitable as pasturage for sheep.

The work of constructing the school building began on June 8, 1949. In the autumn of 1950 the school opened with 19 students, one teacher, and the principal, who was also the conference president. The building was dedicated on Sept. 24, 1951, by A. F. Tarr, then president of the Northern European Division.

Since the enrollment soon exceeded 40, the number for which the building was planned, work was begun early in 1956 on a new dormitory, which was occupied by 40 boys in the fall of 1959. It was officially dedicated in 1960, on the tenth anniversary of the school's opening.

The school employs four teachers; the student capacity is 80.

The farm had about 20 head of cattle and about 350 sheep and 600 chickens, but in 1989 farming was discontinued and the farm rented out to a church member.

During the summer months, while school is in recess, the buildings at the school were used for a sanitarium until 1964. Since then they have been used for various summer activities for children. For four summers the buildings were rented to the city of Reykjavik as a camp for children with mental disabilities, and twice the church has conducted camps and Vacation Bible Schools during the recess.

In 1967 a share of the Thirteenth Sabbath Offering overflow made possible an experimental drilling for hot water, of which there is plenty in the vicinity. The drilling proved successful—a miracle, according to the geologists; an answer to prayer, according to the church. This underground thermal steam about 250F (120C) was harnessed, and since then it has provided all the heat necessary for heating and leaves much water and steam unused. Part of this surplus heat is used for an outdoor swimming pool and for a greenhouse.

Most of the students at the school do not come from Seventh-day Adventist homes. For several years applications to enter the school have exceeded the accommodations available, which resulted in many being turned away.

The school operated grades 8 to 10, which led the pupils to the Grunnskólapróf (General Certificate of Education), which gives right to college entrance.

Principals: Julius Gudmundsson, 1950—1951; O. J. Olsen, 1951—1952; Julius Gudmundsson, 1952—1954; Sigfus Hallgrímsson, 1954—1955; Julius Gudmundsson, 1955—1960; Sigurdur Bjarnason, 1960—1964; Jon H. Jonsson, 1964—1972; Julius Gudmundsson, 1972—1974; Björgvin Snorrason, 1974—1979; Gudmundur Ólafsson, 1979—1982; Árni Hólm, 1982—1984; Einar V. Arason, 1984—1985; Jon H. Jonsson, 1985—1988; Erling B. Snorrason, 1988—1993; Björgvin Snorrason, 1993—1994; Asta Gudjonsdóttir, 1994— .

Iceland Summer Sanitarium

ICELAND SUMMER SANITARIUM (Hressingarheimili Hlidardalsskola). A medical institution operated at Ölfus, Iceland, in the Hlidardalsskoli (Iceland Mission School), during the summer vacation. It was operated from 1954 to 1964.

A physiotherapist gave massage, electric treatments, and Finnish and several other kinds of baths according to prescriptions from a physician in Reykjavik, who visited the patients regularly.

Idaho

IDAHO. *See* [Idaho Conference](#); [Upper Columbia Conference](#).

Idaho Conference

IDAHO CONFERENCE. The unit of church organization comprising the portion of Idaho lying south of latitude 45° (including Lemhi County), and the counties of Baker, Grant, Harney, Malheur, Union, and Wallowa in Oregon. Statistics (1993): churches, 39; members, 5,030; church schools, 14; ordained ministers, 17; licensed ministers, 2; church school teachers, 30. Headquarters: 7777 Fairview Avenue, Boise, Idaho. The conference constitutes part of the North Pacific Union Conference.

Institutions

Institutions. Gem State Adventist Academy.

Local Churches-*Idaho*: Boise, Buhl, Caldwell (English, Spanish), Cambridge, Eagle, Eden, Emmett, Fruitland (Spanish), Gem State Adventist Academy, Heyburn, Homedale, Idaho Falls, Kuna, McCall, Meridian, Mountain Home, Nampa, New Plymouth, Parma, Payette, Pocatello, Salmon, Twin Falls, Weiser (Maranatha, Spanish), Wood River Valley (in Hailey). *Oregon*: Baker City, Burns, Cove, Elgin, Enterprise, John Day, La Grande, Long Creek, Ontario, Richland, Vale.

History

History. *Beginnings of Work in the Area.* Seventh-day Adventist teachings were introduced into Idaho about 1884. J. G. Smith was assigned the unworked territory of southern Idaho. During the first year he raised up several small Sabbath schools: one in Boise, one in High Valley, 12 miles (20 kilometers) north of Boise, and one in Franklin, 20 miles (32 kilometers) south of Boise. In November of 1885 Smith died of peritonitis, at the age of 42. In 1885 the General Conference sent D. T. Fero to carry on the work in Idaho. He reported to the *Review and Herald* that on his arrival there in December he found two Sabbath schools and an inactive tract society, and that in 1886 he combined the Sabbath schools and organized a church. This was the first official Seventh-day Adventist church in Idaho. It had 13 charter members. Although they could not all drive the necessary distance to meet together every Sabbath, they felt the need of a common church home. A building at Seventh and Front streets was located and rented for Sabbath services. In 1891 the membership had grown to 32, and the need for a larger meeting place was apparent. A building at Thirteenth and State streets was purchased and remodeled into an attractive church home. A room in the building was converted into the first SDA church school in Idaho. In 1917 a beautiful building at Sixth and Main streets was purchased and remodeled. It provided space for a spacious church plus rooms for the rapidly growing school. The rooms facing Main Street were used by the Idaho Conference for its offices. In 1951 A. E. Hempel, pastor of the Boise church, took on the task of building a new church on the corner of Wilson and Irving streets.

Jan. 16, 1993, was the date of the grand opening of the new church building at 1115 N. Cloverdale Road, constructed under the leadership of Don Driver.

Other areas where the Seventh-day Adventist message was preached early include Franklin, Idaho, where in 1886 Fero reported organizing a church of 19, and Moscow, Idaho, where a church was organized in 1887. In 1890 O. A. Johnson held meetings in the Methodist church in Salmon, Idaho, which were followed 12 years later by a series of meetings held there by John and Will Holbrook. However, it was not until 1908 that a company with about 20 members was organized at Salmon. After S. H. Kime preached at Long Creek, Oregon, in 1895, a church of seven was organized the next year (moved in 1908 to Fox Valley, but in 1916 returned to the original site). Other churches were founded at Baker, Oregon (organized in 1897 with 13 charter members), where Enid Sparks, lifetime teacher and author of juvenile books, was a member; at La Grande, Oregon (1898, with 18 members); at Cambridge, Idaho (1902, with 10 members); at Parma, Idaho (1905, with 19 members).

The work in Caldwell, Idaho (organized in 1905, with eight members), was begun by O. K. Butler. This congregation, first meeting in the home of A. C. Bird, erected its first church building in 1909; its third is a modern structure serving a congregation of more than 400 members.

Organization of Conference. At a session of the Upper Columbia Conference held at College Place, Washington, on June 6, 1907, resolution 11 was voted as follows: "Whereas, experience has taught that more thorough and effective work can be done in a conference whose territorial area is small, and that much time and expense can be saved thereby in travel; and whereas, the territory of the Upper Columbia Conference is so large that it is difficult to secure proper representation at the regular conference sessions by churches remote from the place of meeting; and whereas, southern Idaho and eastern Oregon form part of the territory of the Upper Columbia Conference with a constituency sufficiently large to maintain a conference; therefore we recommend: (1) that a new conference be organized within the present territorial limits of the Upper Columbia Conference; (2) that the territory of this new conference be composed of the state of Idaho south of the parallel of 45 north latitude, and the counties Wallowa, Union, Baker, and Malheur in eastern Oregon. Your committee appointed to agree upon boundary lines for the proposed division of the conference would respectfully report that we think best to divide the conference on the lines proposed in resolution 11."

This committee was also authorized to name the time and place of a camp meeting, where this organization was perfected.

At this camp meeting, held at Weiser, Idaho, July 11—21, 1907, and presided over by G. E. Langdon, the Southern Idaho Conference was organized, a constitution was adopted, and officers were elected: W. W. Steward, president;

J. M. Willoughby, vice president; T. L. Copeland, secretary-treasurer and missionary secretary; A. C. Bird, educational superintendent; and A. D. Guthrie, field secretary. (Later, at the fifth annual session of the conference, an amendment to the constitution eliminated the office of vice president.) At a subsequent session of the North Pacific Union Conference the counties of Grant and Harney in Oregon were added to the territory of the new Southern Idaho Conference. The 15 churches voted into the new organization-eight of them in Oregon, and seven in Idaho-with their respective memberships were as follows-in *Oregon*: Baker

(45), Cove (14), Elgin (8), Halfway (18), La Grande (26), Ontario (25), Union (55), Wallowa (14); in *Idaho*: Blackfoot (16), Boise (110), Caldwell (43), Cambridge (60), Meridian (13), Parma (23), Twin Falls (16). There were also eight companies with a combined membership of 68, making a total of 554 members at the time of conference organization.

A list of denominational workers who have been members of the Boise church includes Drs. W. F. and G. E. Norwood, both on the medical faculty of Loma Linda University;

L. A. Reed, former editor of the *Signs of the Times*; L. E. Froom, editor, preacher, and writer; the Christian family, including Hervey, John, Rolland, and Marie; Homer and George Casebeer and families; T. Lloyd Copeland; and many others. The Caldwell church has also produced an impressive list of former and present workers, among whom are Lela Simpson Perkins (Japan); Marie Simpson McNeil (South and Central America); Zoral and Elga Coberly (China); Raleigh and Edna Garner (India); Oral Garner (South America); and more recently M. Wesley and Joan Shultz (Pakistan). A member of the Caldwell church until her death was Mrs. Frank Steunenber, whose husband, the governor of Idaho, was murdered by Harry Orchard (who experienced a miracle of conversion, and whose subsequent influence, while he lived and after his death, led to the baptism of several other inmates of the state prison).

Among other churches that produced denominational workers are the following: Twin Falls, Idaho, missionaries Wilma Leazer (Indonesia) and Harold Drake (Africa); Union, Oregon (now disbanded), G. F. Wolfkill, later a college president; and John E. Weaver, well known in the field of education; Mountain Home, Idaho, W. R. Beach, who retired (1975) as General Conference vice president; Filer, Idaho (organized 1924, originally composed chiefly of persons of German extraction from North Dakota), two ministers and a teacher, from the Kurtz family; Aberdeen, Idaho, two ordained ministers and a teacher from the Cornforth family; Buhl, Idaho, an ordained minister and a sanitarium business manager from the Johnson family; Cove, Oregon, the Bell sisters, one a conference Sabbath school secretary and the other a church school teacher who once taught Reuben R. Figuhr, who later became General Conference president.

The work in the conference through the years has moved rather slowly, especially in the eastern section of Idaho, and the membership has fluctuated. The conference was reorganized in 1930 and is now known as the Idaho Conference.

Through the years there have been many expansions of the facilities of the conference. About 1951 the building housing the conference office, the Boise school, and the church was sold, and another building that was bought and remodeled now serves as the conference office. A new church was built in one area of the city and a new church school in another (since replaced by one containing four modern classrooms, a large gymnasium, a Pathfinder room, a kitchen, and a manual training room). In this same period, the conference has built seven new churches and seven new schools, and built or acquired five parsonages and three Dorcas Society centers. In 1964 the entire Gem State Adventist Academy was rebuilt on a new 300-acre (120-hectare) campus. The conference also owns a summer camp known as Idahaven, consisting of 11.3 acres (4.5 hectares), situated at Payette Lakes, McCall, Idaho.

In 1969 the conference headquarters and Adventist Book Center moved into a newly constructed office building in a prominent location on the western edge of Boise.

Presidents-Southern Idaho Conference: W. W. Steward, 1907—1909; J. M. Willoughby, 1909—1912; A. M. Dart, 1912—1914; J. J. Nethery, 1914—1916; T. G. Bunch, 1916—

1917; J. W. Norwood, 1917—1923; H. G. Thurston, 1923—1925; W. A. Gosmer, 1925—1930. *Idaho Conference*: W. A. Gosmer, 1930—1931; L. E. Esteb, 1931—1932; J. W. Turner, 1932—1938; G. S. Belleau, 1938—1945; C. C. Kott, 1945—1951; A. J. Gordon, 1951—1963; George W. Liscombe, 1963—1970; F. W. Bieber, 1970—1979; Bruce Johnston, 1979—1985; Paul W. Nelson, 1985—1988; Stephen L. McPherson, 1988— .

Ignacio Manuel Altamirano Educational Center

IGNACIO MANUEL ALTAMIRANO EDUCATIONAL CENTER (Centro Educativo Ignacio Manuel Altamirano). A secondary educational institution located on 91 Prosperidad Street, Colonia Escandón, in the Delegación Miguel Hidalgo of Mexico City. It serves the Mexican Union, and received authorization to function as an elementary school in 1963. By 1980 secondary levels had been added. The school now operates on the junior college level also.

The center has 14 classrooms in a three-level building. It is equipped with a laboratory and library, administrative offices, and assembly hall that serves as a board room and music classroom.

In 1993 classes were offered at the preelementary and kindergarten levels. The school employs a staff of 25 teachers and two secretaries. The present enrollment is 458.

Principals: Neftali Rodriguez, 1980—1984; Jacob Tadeo, 1984—1985; Eliasib Sanchez, 1985—1988; Lorenzo Tello, 1988—1990; Celia Rosas, 1990—1993; Orley Sanchez, 1993—1994; Josefina Mora, 1994— .

Ikizu Secondary School

IKIZU SECONDARY SCHOOL. A coeducational boarding school on the high school level, operated by the Tanzania Union among the Wa-Ikizu tribe, 40 miles (62 kilometers) east of Musoma, a port on Lake Victoria. For a number of years the school conducted a teacher training program, and more recently a two-year evangelists' course. However, with the phasing out of the teacher training course, and with the ministerial course being moved to the Tanzania Adventist Seminary and College in Arusha, Ikizu became a secondary school only. In 1993 the school had a staff of 16 national teachers and an enrollment of 492.

About 1912 a mission station and primary school were established among the Ikizu tribe. At the outbreak of World War I the station was left in the hands of national teachers. Later the houses were looted by roving bands of Africans. In 1922 the station and primary school were reopened by missionaries sent out by the British Union. In 1928 Millie Morgan, a trained teacher from England, who was on the staff from 1926 to 1934, opened a teacher training course. Thus the school became known as the Ikizu Training School. Through the years many faithful African teachers have worked at the school, such as S. Magembe, and Yolam Kamwendo, who came from Nyasaland; S. Dea and R. Megera. The school has made steady progress, with periodic additions to its physical plant. Carpentry and agriculture are taught to the boys and home economics to the girls in modestly equipped laboratories. By 1965 Ikizu was a full secondary school registered with the government as a center for Cambridge (and later National) certificate examinations.

The teacher training course supplied the Seventh-day Adventist primary schools in Tanzania with a steady stream of certificated teachers, many of whom have taken further ministerial courses and are now holding responsible positions in the union. Particular attention was given to Bible teaching and practical evangelism, and every qualifying teacher received at his or her graduation teacher-evangelist credentials. Because of the government's decision to nationalize all teacher training colleges, this course was closed at the end of 1967.

Principals: F. G. Reid, 1940—1942; D. K. Short, 1943—1945; F. E. Schlehuder, 1946—1952; J.G.E. Coetzee, 1953—1956; H.W.E. Beavon, 1957—1958; R. L. MacGhee, 1959—1961; J. T. Bradfield, 1962—1964; George Dunder, 1964—1969; T. R. Lisso, 1970; E. M. Luyeho, 1971—1972; E. Okeyo, 1972—1977; L. Kanda, 1977—1979; A. D. Otieno, 1980; Joel Oola, 1981—1984; Elton Lusingu, 1984—1992; George Mwasumbi, 1992—1994; George Kusekwa, 1994— .

Ilam Lodge

ILAM LODGE. A home for the aged at Christchurch, New Zealand, owned and operated by the South New Zealand Conference. A two-story residence, purchased in 1958 and enlarged in 1962, that provides for a total of 26 aged persons, all housed on the ground floor in single rooms. Additional semiindependent accommodation for 12 people is situated adjacent to the lodge. Occupational therapy and the services of a trained nurse are available. The administrative staff consists of a manager (nonresident) and a resident matron, assistant matron, and house manager. The home is situated immediately adjoining the Ilam church.

Ile-Ife Seventh-day Adventist Hospital

ILE-IFE SEVENTH-DAY ADVENTIST HOSPITAL. *See* [Seventh-day Adventist Hospital Ile-Ife](#).

Illinois

ILLINOIS. *See* [Illinois Conference](#); [Lake Region Conference](#).

Illinois Conference

ILLINOIS CONFERENCE. A unit of church organization in the state of Illinois. (*See also Lake Region Conference.*) Statistics (1993): churches, 98; members, 11,705; church schools, 24; ordained ministers, 60; church school teachers, 68. Headquarters: 3721 Prairie Avenue, Brookfield, Illinois. The conference forms part of the Lake Union Conference.

Institutions

Institutions. Broadview Academy; Chicago SDA Academy; Hinsdale Hospital.

Local churches: Aledo, Alton, Aurora (English, Hispanic), Berwyn (Czechoslovakian), Bloomington (All Nations), Bolingbrook, Bradley (New Jerusalem), Broadview, Broadview Academy, Brookfield, Burbank, Cairo, Canton, Carthage, Caseyville (Oakhill), Centralia, Champaign, Chicago (Beverly Hills, Central [Hispanic], Korean, Goshen, Humboldt Park [Hispanic], Hungarian, Lakeview [English, Hispanic], Little Village [Hispanic], North [Hispanic], North Shore, Pilsen [Hispanic], Polish, Romanian, South [Hispanic], Wicker Park [Hispanic], Yugoslavian), Cicero (Hispanic), Danville, Decatur (Sunnyside), DeKalb, Des Plaines (Northwest [Korean]), Donnellson, Downers Grove, Du Quoin, Eldorado, Elgin, Elmhurst, Fox Valley (Hispanic), Freeport, Galesburg (Parkview), Glen Ellyn, Harvey (New Heights), Hinsdale (English, Burr Ridge, Filipino-American), Jacksonville, Joliet (Hispanic), La Grange, Lockport (Joliet), Lincoln, Marion, Mattoon, Metropolis, Moline, Mount Vernon, Noble, North Lake (West Suburban [Hispanic]), Northbrook, Oak Park (West Central), Ottawa, Palatine (Forest Glen), Paris, Peoria (Knoxville Avenue), Petersburg, Princeton, Quincy, Richton Park (South Suburban), Rock Falls, Rockford (English, Hispanic), Saint Elmo, Savanna, Schaumburg (Korean), Sheridan, Springfield First, Stewardson, Streator, Tinley Park (West Park), Waukegan, West Frankfort, West Frankfort (Herrin), Westmont (Korean).

Companies: Aurora (Randall West [Hispanic]), Chicago (Korean American), Pontiac (Fairbury [Hispanic]), Rockford (Beacon of Light), Round Lake, Thompsonville.

History

History. The Sabbath doctrine was first proclaimed inside Illinois' borders in 1850 by Samuel W. Rhodes, 32 years after Illinois was accepted into the Union as a state. The state's population had reached approximately 55,000 by that time. Two years later Joseph Bates preached in the northwestern corner of Illinois, near the town of Galena, an area formerly the home of the Sac and Fox Indians, now settled mostly by farmers. As Bates visited this area at various times between 1852 and 1854, he met with much opposition from the "age to come" and "no law" people of the area. Bates toured northern Illinois again from Jan. 17 to Mar. 29, 1854, preaching in schoolhouses and halls, distributing books, and acting as subscription agent for the *Review and Herald* and *Youth's Instructor*. The *Review* carried this note: "The interest of the last message of mercy is deepening and widening all around.

Souls are embracing the Sabbath of the Lord our God, saying it is truth" (5:4, Feb. 14, 1854).

During this time Bates spent some time at Round Grove in Whiteside County, where the westward surge of the Advent movement began to focus in this northwest corner. It was fertile farmland, but also the "iron horse" (the Galena and Chicago Union Railroad) stopped there on its way to Morrison. Most of the well-known pioneers helped open the work here. Two lay farmers must be singled out, for they spent minimum time planting and maximum time sowing the seeds of truth. Elon Everts was from New Hampshire and came west to Round Grove in 1855 with his wife and daughter after witnessing the ordination of J. N. Andrews and others in his home in 1853. This family was the focus of several of Ellen White's visions while she was in Round Grove. He tried hard to pull free from worldly wealth and drew strength from his friend, Josiah Hart, who came from Northfield, Vermont, in the early spring of 1856. These two formed a tireless evangelistic duo.

Josiah Hart witnessed to Ivory Colcord, the teacher of the first school in the Genesee Grove area, in the home of William Wick. Ivory's son, G. W. Colcord, and his wife were baptized by James White there in 1858. G. W. Colcord became an educator, founding Milton Academy in Oregon, the forerunner of Walla Walla College and later opened the first school in the south at Graysville, Tennessee, the parent of Southern College. In January of 1858 Hart held meetings in Freeport, convincing two German families of the Sabbath truth. These conversions laid the groundwork for John Matheson in 1871 to open the foreign work in Illinois and Wisconsin.

Both Hart and Everts worked themselves into early graves. Hart passed away Aug. 17, 1858. Joseph Bates conducted the funeral and wrote in the *Review*, "We have just returned from the silent grave, leaving him beside Brother Everts" (12:16, Sept. 2, 1858).

J. N. Loughborough first came to Illinois in June 1853 after getting on a steamer at Grand Haven, Michigan, thinking it was headed for Wisconsin. By 1856 he had dropped out of the work and moved to Waukon, Iowa, where he was later revived by James and Ellen White's trip from Round Grove in the snow and across the frozen Mississippi. The horses and sleigh were driven by Josiah Hart and Elon Everts. Loughborough returned with them and began a series of meetings the next night in the Hittleston schoolhouse three miles (five kilometers) north of Round Grove.

In March 1857 at a meeting in Round Grove it was voted to purchase a tent for evangelism. Hart and Everts were on the committee, and Loughborough was the first to preach in it. On Aug. 14 it was pitched in Lyndon for 30 lectures. Earlier in the year Loughborough began the first Sabbath school and Bible class for new believers in Round Grove. Other evangelists, such as Isaac Sanborn and W. S. Ingraham, braved opposition and persecution. Both later became president of the conference, then Illinois-Wisconsin Conference.

Between 1856 and 1861 Round Grove was often the home of the Whites, who made at least six trips there to foster the work. Their Western tour brought them to Round Grove on Nov. 21, 1856. James had just published his wife's testimony to the church, no. 5, "Testimony to the Laodicean Church." On the twenty-fourth he preached on the "Seven Churches." The cry was "Be zealous and repent." It was just the needed boost to revive the work in Illinois. Several weeks later, in the midst of snowstorms, a conference was held at the Hittleston School with the Whites leading out. It was attended by John Byington, a former Methodist minister from Buck's Bridge, New York. Later he became the first General

Conference president. By 1862 the railroad had moved on, as did the pioneers. (Today there are but a few buildings and gently rolling farmland silently witnessing the history-making efforts of many people.) Late in September 1868 the second camp meeting ever held by Seventh-day Adventists was convened at Clyde, Illinois.

At the request of the General Conference, Daniel Thompson went to Chicago in February 1883 and began the work of distributing literature in the rapidly growing metropolis. In that same year, as recommended by the General Conference, a mission was opened on Madison Street. It provided food and shelter for the needy and served as a training school in city mission work for young people from the college in Battle Creek, Michigan, and for others who desired experience in this type of work. Ten years later the Life Boat Mission was launched.

In 1895 Dr. J. H. Kellogg established the American Medical Missionary College on South Wabash Avenue. Fifteen years later the college was merged with the University of Illinois, but while it was under SDA auspices, about 200 physicians received their medical training. This college was a forerunner of the College of Medical Evangelists (*see* [Loma Linda University](#)). In 1904 Drs. David and Mary Paulson organized the Hinsdale Sanitarium and Benevolent Association, and opened a sanitarium at Hinsdale, near Chicago, the next year. The Hinsdale church was accepted into the Northern Illinois Conference on Feb. 6, 1908.

Conference Organization. On Sept. 27, 1862, at a meeting held at Avon, Wisconsin, the Illinois and Wisconsin State Conference was formed. In a division of territory in 1870 the Illinois Conference was formed (*Review and Herald* 36:31, July 12, 1870), which became a part of the Lake Union Conference in 1901, when the union was organized. In 1902 the state was divided between the Northern Illinois Conference, with offices in Chicago, and the Southern Illinois Conference, with offices first in Stewardson and later in Springfield. Late in 1918 there was another reorganization, and the Illinois Conference was reestablished, including the whole state except the counties of Cook, DuPage, Will, Lake, McHenry, Kane, Kendall, Grundy, and Kankakee; these were assigned to a new Chicago Conference (which included also Lake County, Indiana). However, in 1931 the entire state was reunited into one conference (in November, Lake County, Indiana, was returned to the Indiana Conference). Offices for the reorganized Illinois Conference were first on Wacker Drive in Chicago, then after May 1932 in a building in Brookfield owned by the Pacific Press, and since March 1954 in a new office building in Brookfield.

Expansion of the Work. One of the earliest Seventh-day Adventist churches in Illinois was at Aledo, in the western part of the state. Robert F. Andrews, at that time president of the Illinois Conference, held meetings there in the early part of 1871, and in the same year organized a church of 30 members. A church building was erected at a cost of \$1,365 and was dedicated on Oct. 12, 1884. The first church school teacher, Elizabeth Longacre, had an enrollment of five pupils in 1896.

In the southern part of the state, in the summer of 1878, G. H. Colcord and C. H. Bliss held tent meetings in Du Quoin, and 20 persons began keeping the Sabbath. On June 14, 1879, the Du Quoin church was organized.

Several institutions operated in the area of the conference for a time. The Tri-City Sanitarium in Moline, which opened in March of 1902, won fame for pioneering the treatment of such illnesses as poliomyelitis and rheumatism. It served the area until about

1924, when it was felt that the health program could be carried on adequately at the Hinsdale Sanitarium. The Moline church was organized on Feb. 27, 1904.

In 1900 the Sheridan Industrial Academy, later known as the Fox River Academy, was established, and in 1926 the Chicago Conference Academy. For a time academies were also operated at Hinsdale and at Du Quoin. The Fox River and Chicago academies were closed in 1933 and consolidated with the school at Broadview, which at that time was an academy and junior college. In 1934 the Broadview school became an academy only, and has been the academy for Illinois since that time. The school was moved in 1958 to Lafox. Broadview College and Theological Seminary, originally the Broadview Swedish Seminary, was the forerunner of Broadview Academy. A branch of the Pacific Press Publishing Association operated at Brookfield for many years.

A work for foreign-speaking peoples in Chicago was begun early. Beginning in 1863, a young Danish Baptist preacher, John G. Matteson, who had accepted the SDA doctrines, spent some time in Illinois, preaching to Scandinavian Americans. In 1871 he organized a church among a group of Norwegian people, who built, on Erie Street, the first Seventh-day Adventist church building in Chicago. In 1890 J. M. Erickson, A. J. Stone, and Carl Norlin conducted meetings for Swedish-speaking people, and in 1892 a Swedish SDA church was organized. Work was also conducted among the Chinese. J. N. Loughborough reported at the Plano camp meeting on Aug. 23, 1894: "The Chinese work in Chicago, although conducted under difficulties, is not without interesting results. Though we are not able to point to souls who have fully identified themselves with the truth, yet there are scores who are interested in the study of the Bible and are being drawn toward the Lord and His people" (*Illinois Recorder*, Oct. 22, 1894).

A Chinese school was conducted each Sunday evening, with some 26 students who learned to read and write English; the more advanced studied the Bible. Having 17 teachers, the pupils received a high degree of individual attention. The German work was established in 1909 as a result of meetings held by Henry Schulz. Rosario Calderone opened the work among the Italians of Chicago in 1912. One of the first two converts was Anthony Catalano, who later became the pastor of the Italian church and worked with his people for 50 years. At present the Chicago area has numerous foreign-language churches.

In 1983 the Hinsdale Filipino-American church was formed, and their new sanctuary was dedicated in 1991. For the past 10 years the Hispanic work has grown to where the Hispanic population is now 17 percent of the total Illinois Conference membership.

The first Hungarian congregation in the Greater Chicago area was organized in the fall of 1918 to proclaim the everlasting gospel and the three angels' messages to the Hungarian population. The Korean church now includes six congregations. Work continues among the Polish people, and the Romanian church, as well, is growing significantly. The work among Yugoslavians has grown, and they dedicated their new facility in 1991.

The first Black SDA church in the Chicago area was opened in 1910 with the help of a special offering given by the churches of the Lake Union Conference. In 1944 the Black constituency of the Lake Union organized its own conference, the Lake Region Conference, which began to function Jan. 1, 1945.

Recent Developments. The Illinois Conference has recently reported progress in several areas. Whereas in 1910 the largest total of Ingathering solicited by one person was \$47, for years the Illinois Conference has averaged \$25 or more per capita for the entire conference

membership. This increase has been attributed in part to the extensive welfare program carried on by the conference.

The now worldwide group organizations of local Dorcas societies began in Illinois, with the Dorcas Federation idea being initiated and developed by Mrs. Herman Kleist, with the cooperation of E. R. Potter and C. S. Joyce, conference and union home missionary secretaries. The first Dorcas Federation was organized officially at a meeting in the Chicago South Side church, and the first regular meeting was held in April 1934 in the Hinsdale church. In June 1935 the federation was accepted as part of the conference program.

From 1958 to 1986 Little Grassy Lake Camp, in southern Illinois, near Carbondale, has provided a delightful and rugged atmosphere for junior camps, teenage camps, senior camps, and family camps. Prior to that, from 1931 junior camps were held at various rented areas, then at Camp Reynoldswood, at Dixon, for several years.

Presidents-Illinois and Wisconsin Conference: W. S. Ingraham, 1862—1863; Isaac Sanborn, 1863—1867; R. F. Andrews, 1867—1870.

Illinois Conference: R. F. Andrews, 1870—1875, 1879—1885; R. M. Kilgore, 1885—1891;

J. N. Loughborough, 1891—1895; S. H. Lane, 1895—1899; N. W. Kauble, 1899—1901; Allen Moon, 1901—1902.

Northern Illinois Conference: Allen Moon, 1902—1904?; N. W. Kauble, 1904?-1905; L. H. Christian, 1905—1906; William Covert, 1906—1912; G. E. Langdon, 1912—1916; W. A. Westworth, 1916—1917; J. H. Schilling, 1917—1919.

Southern Illinois Conference: S. H. Lane, 1902—1903; J. M. Rees, 1903—1906; W. D. Parkhurst, 1906—1908; S. E. Wight, 1908—1910; E. A. Bristol, 1910—1914; A. J. Clark, 1914—1917; E. F. Petersen, 1917—1919.

Chicago Conference: A. J. Clark, 1919—1923; J. W. Christian, 1923—1930; R. E. Harter, 1930.

Illinois Conference: W. H. Holden, 1919—1923; W. A. Westworth, 1923—1927; S. N. Rittenhouse, 1927—1931.

Illinois Conference (reunited): R. E. Harter, 1931—1934; M. A. Hollister, 1934—1937; M. V. Campbell, 1937—1942; L. E. Lenheim, 1942—1947; Theodore Carcich, 1947—1951; J. L. McConaughey, 1951—1955; Wayne B. Hill, 1955—1960; W. A. Nelson, 1960—1971; John L. Hayward, 1971—1980; Everett Cumbo, 1980—1988; Bjarne Christensen, 1988—1993; James L. Brauer, 1993— .

Illinois-Wisconsin Conference

ILLINOIS-WISCONSIN CONFERENCE. *See* [Illinois Conference](#); [Wisconsin Conference](#).

Ilocano Junior Middle School

ILOCANO JUNIOR MIDDLE SCHOOL. *See* [Northern Luzon Academy](#).

Image of Daniel 2

IMAGE OF DANIEL 2. *See* [Daniel, Interpretation of](#).

Image to the Beast

IMAGE TO THE BEAST. *See* [Revelation, Interpretation of](#).

Immersion

IMMERSION. *See* [Baptism](#).

Immortality

IMMORTALITY. The state or quality of not being subject to death; from the Gr. *athanasia*, “deathlessness,” and *aphtharsia*, “incorruptibility.” Seventh-day Adventists believe that human beings are mortal, that is, that they are subject to death, and that death is a state of complete unconsciousness (see [Death](#)). “Immortality” occurs five times in the KJV and the RSV. “Immortal” (Gr. *aphthartos*) occurs once in the KJV and twice in the RSV. The Scriptures ascribe immortality to God alone ([1 Tim. 6:16](#)). He alone is declared to be immortal ([Rom. 1:23](#), RSV; [1 Tim. 1:17](#)). The Christian seeks immortality ([Rom. 2:7](#)), which Christ brought to light “through the gospel” ([2 Tim. 1:10](#)), and which the believer is to “put on” at the “last trump” ([1 Cor. 15:52–54](#)). The Scriptures nowhere describe immortality as a quality or state that a man or woman—or his or her “soul” or “spirit”—possesses inherently. The terms usually rendered “soul” and “spirit” (Heb. *nephesh* and *rûach*; Gr. *psuchē* and *pneuma*) in the Bible occur more than 1,600 times, but never in association with the words “immortal” or “immortality.”

The doctrine that immortality is dependent upon acceptance of salvation by faith in Christ is called conditional immortality, and the belief in that doctrine is sometimes called “conditionalism.” Many Christians throughout the centuries have held this view (see [SB](#), Nos. 850—856).

The idea that a person has an immortal soul, or spirit, was introduced into the Christian church by pagan philosophy, especially Platonic philosophy. As Greek philosophy infiltrated the early church, belief in the immortality of the soul became the prevailing view in Christendom and continues to be the predominant view today.

The vast majority of the followers of William Miller held the common belief that man by nature has an immortal soul. However, through the influence of George Storrs, a prominent Millerite preacher, a significant minority accepted conditionalism along with the belief that a person is unconscious between death and the resurrection, and these beliefs became a prominent feature of the SDA bodies after 1844. Many of them reasoned that if human beings went to their reward at death, there would be no need for a second coming, a resurrection, or a final judgment. See [Death](#); [Eternal Life](#).

Imprimerie Adventiste

IMPRIMERIE ADVENTISTE. *See* [Adventist Printing House \(Madagascar\)](#).

Imprimerie Adventiste “Ima”

IMPRIMERIE ADVENTISTE “IMA.” *See* [Central African Publishing House](#).

Imprimerie “Les Signes des Temps”

IMPRIMERIE “LES SIGNES DES TEMPS.” *See* [Maison d’Edition Vie et Sante.](#)

Imprimerie Polyglotte

IMPRIMERIE POLYGLOTTE. *See* [Maison d'Édition Vie et Santé](#).

Inca Union Academy

INCA UNION ACADEMY. *See* [Union Adventist Educational Complex](#).

Inca Union Mission

INCA UNION MISSION. *See* [Bolivia](#); [Ecuador](#); [Peru](#); [South American Division](#).

Inca Union Training School

INCA UNION TRAINING SCHOOL. *See* [Inca Union University](#).

Inca Union University

INCA UNION UNIVERSITY. *See* [Union Adventist Educational Complex](#).

Incarnation

INCARNATION. *See* [Christology](#).

India

INDIA. A federal republic in southeastern Asia situated on the Indian peninsula. It is bordered by Pakistan on the west, China, Nepal, and Bhutan on the north, and Myanmar on the east. Its eastern part surrounds Bangladesh on three sides. India is the world's second most populous country, with a population (1994) of about 920 million. In area, 1.2 million square miles (3.2 million square kilometers), it is the seventh-largest country in the world and is about one third of the area of the 50 states of the United States.

India is divided topographically into three regions. Along its northern border are the Himalayan Mountains, the highest in the world; immediately south of them lies the great plain formed by the valleys of the Indus, the Ganges, and the Brahmaputra rivers; and to the south of this plain lies the great Indian peninsula, a low plateau surrounded by coastal mountain ranges. The climate of India is characterized by extremes. For the greater part of India there are only three seasons: a cool winter, from October to February; an intensely hot season, from March to June; a rainy season, from June to September. There are also dry and wet parts of the country: while the arid desert of Rajasthan in the west may have only a trace of precipitation, totaling less than five inches (13 centimeters) in a year, at Cherrapunji, in Assam (the easternmost state), the average rainfall is more than 35 feet (11 meters) a year. The northern areas have frost in the winter, but the temperature there may reach 120F (48C) of heat in the summer, when high humidity is also prevalent throughout most of the country.

The ethnic composition of the people is extremely complex and is reflected in the many languages of the country. There are many national scripts in India, and some languages can be written in two or three different scripts. At the present time English is widely used for official and business purposes.

Historical Background

Historical Background. India, one of the world's oldest inhabited countries, had a well-advanced civilization at the time the better-known Sumerian and Egyptian societies flourished. It is uncertain who were the earliest inhabitants of India or whence they came. Dravidians occupied the peninsula of India before the earliest recorded invasions of the Aryan people.

It seems fairly certain that when the Indo-Aryans penetrated the valleys along the Indus and Ganges, the Deccan Plateau was not affected by their movements. The Dravidians there developed their distinct form of civilization.

The time of the Aryan invasion is not known but is thought to have been about the middle of the second millennium B.C. The first accurate historical date in the history of India is the invasion of Alexander the Great in 327—326 B.C. There followed other invasions by fair-skinned people. From the eighth century A.D. and continuing to the sixteenth century, Muslims invaded the land. Afghans, Persians, Turks, and Mongols also penetrated into the plains of Hindustan. The Mongol invaders of the sixteenth century established a powerful

Mogul empire under their ruler Akbar, a contemporary of Queen Elizabeth I. Akbar tried to create a united India, even attempting to unite the two great religions of Hinduism and Islam.

In 1498 Vasco de Gama, a Portuguese navigator, reached the southwestern coast of India. During the next 200 years all great European powers struggled for the trade of India, until in the mid-nineteenth century Britain had assumed control of most of the area. After World War II the independence movement reached its peak and the British withdrew in 1947, leaving behind them two new states: India (largely Hindu) and Pakistan (largely Muslim). In 1962 India incorporated Goa, Daman, and Diu, former Portuguese possessions on the western side of the Indian peninsula.

Religions of India. Religion has played an important role in the formation of Indian culture and today still controls every activity of the people. About 740 million of the population are Hindus. Hinduism, a religious philosophy resulting from the amalgamation of concepts held by the Indo-Aryan invaders and the Dravidians, dates from the sixth or seventh century B.C. The sacred books of the Hindus, the Vedas, were produced more than 1,000 years before Christ. The most prominent characteristics of this philosophy are (1) the doctrine of transmigration of souls, (2) division of people into castes (Brahmans-scholars and priests; Kshatriyas-warriors and rulers; Vaisyas-traders and artisans; and Sudras-farmers and laborers; and below these the outcastes, "the untouchables," who performed the most menial tasks), and (3) the obligation of all to do their duty in the state in which they were born. These doctrines account largely for the inherent religious conservatism in India and the reluctance to accept new teachings.

Other religious groups represented in India are Muslims, of whom there are about 100 million; Sikhs, a group holding a reformed Hinduistic philosophy, numbering about 20 million adherents; Jains, with about 3.5 million followers; Buddhists, whose religion began in India six centuries B.C., now numbering 5 million; Zoroastrians, about 120,000; and Christians, about 20 million adherents, three quarters of whom are Roman Catholic.

Early Christian Missions. There is a tradition that the apostle Thomas preached the gospel to the peoples of India and established the Nestorian Christian church in the south. There is historical evidence that national Christians existed in India since the fourth century. Upon the arrival of the Portuguese in the sixteenth century, the Roman Catholic missionaries began work in southern India. In the seventeenth century the Danes acquired Tranquebar as a trading post in southern India, and there the first Protestant missionaries went soon after. Some years later, in 1706, two missionaries from Germany, named Ziegenbalg and Plutschau, landed at Tranquebar, and having mastered the Tamil language in spite of many difficulties, they established schools and preached in the villages. Before Ziegenbalg died in 1719 he translated into Tamil the whole of the New Testament and the Old Testament up to the book of Ruth. It seems that this was the first translation of any Scriptures into an Indian language.

During the eighteenth century the great figure in missionary history of South India was Christian Frederick Schwartz. He lived among the people, going from village to village, preaching to all classes. He went to the Hindu temple cities of Trichinopoly, Madurai, and Tinnevely with the gospel, and as a result of his work they became strongholds of Christianity.

William Carey, born in England in 1761, did for the north of India what Schwartz had done for the south in the cause of missionary endeavor.

In 1793 Carey and a physician named Thomas were appointed to India as missionaries of the "Baptist Society for Propagating the Gospel Among the Heathen." Since at that time the East India Company, which controlled India, did not favor missionary activities, Carey eventually settled in Serampore, a Danish possession, and began work.

During the next 34 years Carey and his colleagues translated or published the Scriptures in 40 languages and dialects. They also established a printing house so that the printed page could reach the many parts of India that were not accessible to direct missionary activity. After an 1833 act of Parliament opened all British India to missionaries of any nationality, the Protestant missionary endeavors in India began on a large scale. By 1900 there were at work in various parts of India 73 denominations or missionary societies, with a combined Protestant membership of nearly 1 million. In the twentieth century several Protestant denominations (Anglican, Methodist, Presbyterian, Dutch Reformed, and Congregationalist) joined together to form the Church of South India.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of India, which constitutes the major part of the Southern Asia Division, is divided into four unions: the Central India Union Section, which is divided into three sections and three regions; the Northeast India Union Section, which is divided into one conference, two sections, and one region; the Northern India Union Section, which is divided into four sections; the South India Union, which is divided into five sections; and one attached field. Statistics (1992) for *India*: churches, 894; members, 184,397; ordained ministers, 430.

Statistics for the unions and missions—*Central India Union Section*: churches, 242; members, 69,234; ordained ministers, 48. Headquarters: Post Box 1413, Marketyard P.O., Pune. *Gujarat Region*: churches, 10; members, 1,237. Headquarters: Gujarat. *Maharashtra Section*: churches, 46; members, 9,411. Headquarters: Bombay. *North Andhra Section*: churches, 86; members, 25,601. Headquarters: Hyderabad. *Orissa Region*: churches, 11; members, 1,215. Headquarters: Orissa. *South Andhra Section*: churches, 78; members, 22,024. Headquarters: Vijayawada. *Zaheerabad Region*: churches, 11; members, 9,746. Headquarters: Zaheerabad.

Northeast India Union Section: churches, 108; members, 18,624. Headquarters: "Santana," Laitumkhrach, Shillong, Meghalaya. *Assam Region*: churches, 14; members, 2,379. Headquarters: Guwahati. *Manipur/Nagaland Section*: churches, 30; members, 5,006. Headquarters: Imphal. *Meghalaya Section*: churches, 25; members, 4,902. Headquarters: Shillong. *Mizo Conference*: churches, 39; members, 6,337. Headquarters: Aizawl.

Northern India Union Section: churches, 132; members, 21,060. Headquarters: 11 Hailey Road, New Delhi. *East India Section*: churches, 64; members, 8,668. Headquarters: Ranchi. *Madhya Bharat Section*: churches, 21; members, 1,848. Headquarters: Jaipur. *North India Section*: churches, 21; members, 7,558. Headquarters: Jalandhar. *Upper Ganges Section*: churches, 25; members, 2,880. Headquarters: Hapur.

South India Union Section: churches, 409; members, 75,352. Headquarters: 38/1 Coles Road, Fraser Town, Bangalore. *Karnataka Section*: churches, 66; members, 22,581. Head-

quarters: Bangalore. *North Kerala Section*: churches, 40; members, 7,237. Headquarters: Trichur. *North Tamil Section*: churches, 66; members, 13,849. Headquarters: Tiruchirapalli. *South Kerala Section*: churches, 145; members, 16,083. Headquarters: Trivandrum. *South Tamil Section*: churches, 92; members, 15,602. Headquarters: Madurai.

Attached fields—Andaman and Nicobar Island Region: churches, 1; members, 106. Headquarters: Post Box 638, Haddo, Port Blair, Andaman and Nicobar Islands.

Himalayan Region: churches, 3; members, 273. Headquarters: Kathmandu, Nepal.

Institutions

Institutions. *Educational*-Adventist Training School; Bangalore Seventh-day Adventist Higher Secondary School; M. C. Dhamanwala English High School of Seventh-day Adventists; Flaiz Memorial Higher Secondary School of Seventh-day Adventists; James Memorial Higher Secondary School; Lowry Memorial Junior College; Manipur Boarding School; Raymond Memorial High School; Seventh-day Adventist High School (Khunti); Seventh-day Adventist High School (Khurda); Seventh-day Adventist High School (Madurai); Seventh-day Adventist High School (Roorkee); Seventh-day Adventist High School (Tiruchirapalli); Seventh-day Adventist Higher Secondary School (Kottarakara); Seventh-day Adventist Higher Secondary School (Madras); Seventh-day Adventist Higher Secondary School (Lasalgaon); Seventh-day Adventist Higher Secondary School (Thiruvella); Spicer Memorial College; Spicer Memorial College Higher Secondary School; E. D. Thomas Memorial Higher Secondary School.

Medical-Giffard Memorial Hospital; Milton Mattison Memorial Hospital; Ottapalam Seventh-day Adventist Hospital; Pune Adventist Hospital; Ranchi Hospital; Ruby Nelson Memorial Hospital; Seventh-day Adventist Hospital; Simla Sanitarium and Hospital; Surat Hospital.

Retirement Homes and Orphanages-Elim Adventist Home; Sunshine Children's Home.

Publishing-Oriental Watchman Publishing House.

Seventh-day Adventist Work

Seventh-day Adventist Work. *First Contacts, 1890—1895.* It is not known precisely when SDA teachings were first introduced into India, or when evangelism began. It is known that in 1890 S. N. Haskell and P. T. Magan crossed India from Calcutta to Bombay on their mission survey journey around the world. Traditionally the beginning of Seventh-day Adventist work in India has been dated from 1893, when William Lenker and A. T. Stroup (or Strop, as Lenker refers to him in his accounts), two colporteurs from America, landed in Madras and began canvassing for SDA subscription books among the English-speaking inhabitants of the major cities of India, traveling the length and breadth of the country in the course of two succeeding years. However, in his first report, written on his way to India, Lenker stated that “while in London, my heart was made to rejoice to learn that the truth has gone before to India, and that good work has begun with encouraging omens” (*Review and Herald* 70:686, Oct. 31, 1893). A year later he reported in the *Review and Herald* that “shortly before our arrival at Madras [November 1893], sister Anna P. Gordon, who had been in Bombay for nearly a year,” died. He identified her in his communication as

a “faithful worker” and a teacher of Seventh-day Adventist doctrines in India (72:5, Jan. 1, 1895).

If she was the “Miss G” to whom D. A. Robinson referred, writing from London (*ibid.* 70:5, Jan. 3, 1893), she had begun to observe the Sabbath in London in 1892 through contact with SDAs while she was en route from the United States to India to work in that country as a self-supporting missionary.

In the same report Lenker mentioned that in the autumn of 1894 there were five workers in India, presumably colporteurs (one each at Madras, Mysore, and Hyderabad, and two at Calcutta), three of whom came from Australia. In his *Origin and Progress of Seventh-day Adventists* (p. 517) M. E. Olsen mentions only two from Australia, a retired British India Army captain by the name of Masters, who returned with his wife to India after they had become SDAs. However, in her recollections, Georgia Burrus Burgess identified them as coming from New Zealand (*Eastern Tidings* 36:2, May 8, 1941).

The early colporteur work met with outstanding success, the people welcoming SDA publications and at times buying duplicate copies and also volunteering to sell to their friends. Lenker reported that his first year’s sales amounted to \$4,000, and that other colporteurs had met with similar success. Very early the people asked that the books be translated into the local languages, one man volunteering to translate them into Tamil (*Review and Herald* 71:84, Feb. 6, 1894). A pamphlet containing Bible readings on the life of Christ, prepared by S. N. Haskell, was translated and published by an independent Protestant mission at Poona in 1894 (*ibid.* 72:5, Jan. 1, 1895).

In an article entitled “A Comprehensive Survey of the Early Work [in India],” L. G. Mookerjee, writing in 1941, mentions another early development: “We are told that before any Seventh-day Adventist work was opened in India, Dr. J. H. Kellogg of Battle Creek, Michigan, U.S.A., was supporting a Bengali Christian, B. N. Mitter by name, who was connected with the American Baptist Mission. When D. A. Robinson came to India, arrangements were made, and the Seventh-day Adventist Mission took over B. N. Mitter and family in their work at the orphanage in Calcutta” (*Eastern Tidings* 36:7, May 8, 1941).

Opening the Mission. The first regular SDA worker to reach India under appointment by the Mission Board was Georgia Burrus (later Georgia Burgess), a young Bible instructor from California, who arrived in Calcutta on Jan. 23, 1895.

It had been planned that she would accompany D. A. Robinson, the leader of the projected mission to India, but when he was delayed in England, Georgia Burrus proceeded alone, aiming to work as a self-supporting worker until the regular mission could be established, the Mission Board paying only her fare. Captain Masters and his wife met her at the dock and helped her establish herself in a strange land.

Georgia Burrus found lodgings during her first year in Calcutta at the YWCA home, where her vegetarian diet called forth much favorable comment and brought her a reduction in the charge made for meals. Engrossed in the study of the Bengali language, she found little time to work for her support, and consequently was soon short of funds. On learning this, her teacher volunteered to continue instructing her without a fee, but at that time she received a letter from someone in Africa whom she did not even know, promising her financial support for one year.

On Nov. 8, 1895, Dores A. Robinson and another Bible instructor, Martha May Taylor, arrived in Calcutta, and opened a regular Seventh-day Adventist mission in a house on Bow Bazar Street, rented and prepared for them by Georgia Burrus.

In March 1896 a school for Hindu girls was opened on the first floor of the mission house under the supervision of Georgia Burrus and May Taylor, with a well-educated Bengali woman as a teacher. The schoolwork helped the young women to master the language and provided the opportunity to visit the homes of the students, where they could teach Christianity to the women secluded in the zenanas (women's quarters) of large families. It was while visiting the zenanas in the neighborhood of the school that Georgia Burrus met Nanibala Biswas, who later became the first Seventh-day Adventist convert from Hinduism and adopted Burrus as her last name, after the one who acquainted her with Christianity.

Then about the beginning of December 1896 Robinson began conducting regular Sunday night meetings in the mission hall on the topic "The Christianity of Jesus Christ: What It Is and What It Is Not," and held several temperance meetings as well. From the beginning the meetings were intended for the English-speaking Indians rather than for the Europeans, though both groups were present. As the meetings progressed the attendance increased. When the mission house was closed for repairs after an earthquake, a theater was secured, and from July through the next winter the meetings were held there, the audience contributing enough to cover the expenses.

Also in 1896 SDA publishing work began in India in Calcutta. In that year the International Tract Society, which gave its address as 154 Bow Bazar Street, issued the first brochure of the International Series, a four-page tract entitled "Can All Be Saved?" Later in that year, an article by Ellen White, "The Coming of Christ," was published as a tract in the Bengali language. The printing on these first publishing ventures was done by the commercial presses in Calcutta. The publishing work was aided by the local converts. One of them, A. C. Mookerjee, translated and printed SDA tracts into Bengali at his own expense.

In 1896 three nurses-Samantha Whiteis, Margaret Green, and G. P. Edwards-with Edwards' wife arrived. A month later O. G. Place, M.D., came and opened treatment rooms for the middle-class Hindus on the first floor of the mission house. Soon he also had a number of Indian young men and women in training as assistants and nurses. Meanwhile, as the schoolwork expanded, a second school was opened (Mar. 3) at the request of parents in the neighborhood, taught by Kheroda Bose, a young Christian widow recommended by Baptist missionaries. Shortly afterward she became the first Indian convert. In the spring the schools had about 70 students, but in the autumn, about 200 girl pupils, ranging in age from almost babyhood to about 10 years, the age when girls customarily left the school to be married.

In July of that year an orphanage called the Home for Destitute Indian Children was opened with about 30 youngsters, most of them boys, in a house adjoining the mission compound on Bow Bazar Street.

Soon several European and Indian families joined the Seventh-day Adventists, among them the Belchambers, the Meyers, and the Mookerjees, according to an account given by L. G. Mookerjee (*Eastern Tidings* 36:7, May 8, 1941). These various accessions occurred in 1896, although the first mention of these converts in the Review and Herald appeared only

some two years later, in May 1898 (75:334, May 24, 1898), by which time Robinson could report four European families and four or five Bengali families among the new members.

In mid-March of 1898 William A. Spicer, who had been connected with the publishing work in England for a few years, arrived at Calcutta. Almost immediately he set out to establish and edit the *Oriental Watchman*, an evangelistic magazine of the Indian Mission. The first issue of 1,500 copies, published in May, was distributed free. Soon colporteurs from overseas arrived to sell it, notably Ellery Robinson from England (*Eastern Tidings* 36:4, May 8, 1941), who worked in Bengal and Bombay; R. W. Yeoman, who worked in southern India and on Ceylon; I. D. Richardson, who went into the northwest and into Kashmir; W. W. Quantock, who traveled through East Bengal and the Central Provinces; and Herbert B. Meyers, a recent convert, who took the magazine to Burma and the Malay States. Their work swelled its paid circulation to 4,000 copies monthly (at an annual subscription rate of Rs. 1-8-0).

About the time that Spicer arrived (he recalled later), the mission published tracts in English, Bengali, and Hindi, which they distributed with the help of coolies who went to different sections of the town, leaving at every home the tracts in appropriate languages with a small handwritten note, "I think these will interest you." Among the large books sold by the colporteurs in the early days were *The Great Controversy*, *The Desire of Ages*, and *Patriarchs and Prophets*, by Ellen White; *Daniel and the Revelation*, by Uriah Smith; *From Eden to Eden*, by J. H. Waggoner; *Prophetic Lights*, by E. J. Waggoner; and *Home Handbook of Domestic Hygiene*, *Man the Masterpiece*, and *Ladies' Guide*, by Dr. J. H. Kellogg.

Entering New Areas. During late 1898 or early 1899 the first SDA mission station in the Indian countryside was opened at Karmatar, about 170 miles (270 kilometers) northwest of Calcutta. The work began as a medical dispensary, but in the winter of 1899—1900 the orphanage was moved to a farm at Karmatar and was renamed the Orphanage Industrial School. In charge of the school were D. A. Robinson and F. W. Brown, the latter a former missionary of another denomination, who arrived in 1899.

During the summer of 1899 Robinson held a series of evangelistic meetings in a town hall at Darjeeling, then the site of the government offices during summer months, situated in the foothills of the Himalayas north of Calcutta. In the autumn of that year reports came from northwest India that Sabbathkeepers had sprung up there as the result of the work of colporteurs.

When an epidemic of smallpox broke out among the children soon after the transfer of the orphanage, SDA work in India suffered its first casualties in the deaths of Robinson and Brown. Thereafter the medical work at Karmatar was discontinued, and instead the workers were concentrated at Calcutta, where a sanitarium was developing.

In 1899 the first church school for the English-speaking children was opened in the mission building at Calcutta under the supervision of May Taylor and Mrs. Brown; however, it appears that the school functioned only one year and then was discontinued for a while.

Expansion of the Work. Between 1900 and 1910 the Seventh-day Adventist work spread throughout India, developing in the east, reaching the west, becoming established in the south, and extending to the northwest, where the headquarters were established to bring them nearer to new fields. After the death of Robinson, the leadership of the work fell to Spicer, the only ordained Seventh-day Adventist minister in India. In 1901 Spicer was

recalled to the General Conference and was succeeded by J. L. Shaw, former president of the Claremont Union College, in South Africa. Soon after his arrival he reported the organization of the first Seventh-day Adventist church in India, at Calcutta.

Throughout the decade the number of workers increased. New mission stations were opened, new medical enterprises were begun, the educational structure was strengthened, the foundations for many of the present institutions were laid, and the number of SDA publications was enlarged. In 1902 the workers in India, who had come from different backgrounds and had had little opportunity for association with one another since their arrival, gathered for their first training and refresher institute at Calcutta in order to exchange experiences and to strengthen the evangelistic work. The proportion of women medical and colporteur workers during that early decade in India was perhaps greater than that in any other Seventh-day Adventist mission field. The names of Georgia Burrus (later Mrs. Burgess), Anna Orr, Anna Knight (a Black American teacher, colporteur, and nurse), Thekla Black, Grace Kellogg, and some others recur again and again in the missionary accounts from India. Interest in the work in India was demonstrated also by the women of the Southwestern Union Conference in America, who endeavored to create a fund for the support of zenana workers.

In 1904 the first general meeting of workers in Southern Asia was held at Calcutta. At that time there were 130 SDAs in the area. At first the work was conducted in English and Bengali, but by 1907 the Hindi, Santali, Urdu, and Tamil languages had been added. In 1909 there were 230 SDAs in the territory of the Indian Mission (including Ceylon).

The young people's work also received attention, and in 1909 the MV Standard of Attainment course in Bible doctrines and denominational history was introduced to the Young People's Societies.

New Missions: East. In 1900 the second SDA station in India was opened at Simultala, some 30 or 40 miles (48 or 64 kilometers) west of Karmatar, where W. A. Barlow, a former missionary for another Protestant body who became an SDA in 1900, opened an industrial school for the Santali people. At first Barlow assumed financial responsibility for the work there, but in 1903 the station became a part of the regular mission program of the church. In 1904 the first three Santali converts were baptized. In 1905 Barlow sent one of his students to teach in a school at Babumohal, a village some distance away where Barlow built a chapel and a school building.

In 1902 an attempt was made to establish a station at Chandernagore, some 30 miles (50 kilometers) north of Calcutta. A clinic was opened; however, after a short time the supervising nurse was moved elsewhere. In 1909 the first meeting of the Bengali church members was held at Gopalganj, now in Bangladesh, which had been opened in 1906 by L. G. Mookerjee.

New Missions: West. According to L. G. Mookerjee (*Eastern Tidings* 36:8, Sept. 1, 1941), among the early resident SDA workers in western India were a physician, Lucinda Marsh, who practiced at Bombay in 1906 (the available records do not relate what was the result of her work), and C. A. Hansen, who began preaching in Bombay in 1905, but who was forced to leave India the next year because of ill health. About two years later, in 1908, George F. Enoch came to the area. Mookerjee related that after learning the Marathi language Enoch selected Panvel, near Kalyan, to the northeast of Bombay, as the site of his station. There in 1911 he operated a girls' school with 43 students, half of them from Jewish

homes. At the same time he translated tracts into the local language, and in 1910 translated *Steps to Christ*, by Ellen White, into Marathi. In 1913 he published a “fairly large” book of Bible readings.

In 1911, when other workers joined Enoch in West India, a Sabbath school was conducted at Lonavla (Lonauli), some 35 miles (60 kilometers) northwest of Poona.

New Missions: South. Seventh-day Adventist work in the south of India began after certain Sabbathkeeping Tamil merchants, who had met an SDA evangelist in Colombo, Ceylon, in 1904, invited SDA ministers to visit them. In 1906 J. S. James was assigned to that field and in 1907 went to Bangalore to study the language. In December 1907 Shaw, Enoch, and James went to the Tinnevely (Tirunelveli) district, near the southern tip of India on their first visit to the Tamil Sabbathkeepers. While the missionaries were there, the leaders of this Sabbathkeeping community asked the church to open a school and a mission among them. James settled there in March 1908, living for a while in a schoolhouse in the middle of the village.

In order to help the many sick in that area James and his wife opened a dispensary on the veranda of their house. During their first year an epidemic of cholera broke out, and the missionaries spent most of their time working for the sick. In 1908 Belle Shryock, a nurse, joined the workers. On two acres (.8 hectare) of land outside the village, given by the people, a brick-and-mortar residence was erected in 1909, the first mission bungalow built in India with SDA mission funds.

From the beginning of the work in the south, a number of national young people were trained to help the missionaries in medical, educational, and evangelistic work. One of these, E. D. Thomas, a well-educated youth whose father was connected with the Church of England training school at the nearby village of Nazareth, became James’s helper and interpreter. On Apr. 2, 1910, James baptized the first converts from this area, 14 men and 6 women, Thomas among them. From then on the work continued to grow rapidly.

New Missions: Northwest. In the second half of the first decade of the twentieth century, SDA work extended into the northwestern areas of the country. In 1906 L. J. Burgess and his wife (the former Georgia Burrus) pioneered evangelistic work in the Hindi language in Almora, a town northeast of Delhi, not far from the Nepal border, and near Naini Tal, the summer center of many Protestant missions, where evangelistic work in English had been conducted by Brown some years previously. There they translated Seventh-day Adventist tracts into Hindi and Urdu. The next year they moved to Dehra Dun, farther to the northwest, and three years later, in 1910, opened an industrial school for Garwahli youth in that vicinity. S. N. Haskell told the readers of the *Review and Herald* that the Burgesses chose to conduct their pioneering work without charge to the Indian mission budget, and financed their expenditures by the sale of subscriptions to the Bible Training School magazine while on furlough in America.

In 1907 a property was purchased in Mussoorie, in the foothills of the Himalayas above Dehra Dun, about 120 miles (192 kilometers) north of Delhi, for a school (*see* [Vincent Hill School](#)), a sanitarium, and a place where the workers could go for a rest from the hot and humid climate of coastal cities and the torrid heat of the interior. Late in 1907 the work of the Calcutta Sanitarium was transferred there.

In 1909 Lucknow became the site of the printing house and of the mission headquarters, and early in 1909 the first organized Hindustani SDA church in the mission was established there.

Medical Work, 1900—1910. Medical work continued to develop throughout the decade. In 1900 the treatment rooms in Calcutta, operated for some time on Wellesley Street by Drs. R. S. and Olive Ingersoll, were moved to a larger place at 51 Park Street, and there came to be called the Medical and Surgical Sanitarium. In the next year the institution was moved to still larger quarters at 50 Park Street, and there became known as the Calcutta Sanitarium. The vacated quarters were occupied by the newly established Sanitarium Health Food Company, which continued the preparation of health foods begun in a small way by D. A. Robinson early in the history of the medical work in India. In 1901 the Karmatar dispensary, which had suspended operations after Brown's death, was reopened with May Quantock (the former May Taylor) in charge. She was succeeded by Thekla Black. Dr. R. S. Ingersoll came twice a month to take care of the more complicated cases. In 1902 a medical station was opened at Chandernagore, some 30 miles (50 kilometers) north of Calcutta, where Samantha Whiteis and Grace Kellogg, a newly arrived worker, administered simple treatments.

In January 1903 the Calcutta Sanitarium became self-supporting. At that time it was reported that a nursing class was being taught. In 1907 the Calcutta Sanitarium was reduced to treatment rooms, and the main medical work in India shifted to the more healthful climate of Mussoorie, where Dr. H. C. Menkel opened the Mussoorie Sanitarium in 1908 and operated it until 1910. In 1906 Dr. Lucinda Marsh conducted medical work in the city of Bombay, but she became ill after a few months and left the area. In 1908 treatment rooms were opened in Lucknow.

As a rule medical work was conducted at all Seventh-day Adventist missions and even where the missionaries were not medically trained. The demand for medical assistance was so great that simple treatments were given everywhere.

Educational Work, 1900—1910. Seventh-day Adventist education in India during the first decade of the twentieth century expanded from one school at Karmatar, the Orphanage Industrial School, to at least five in various areas of the country. In 1900 Barlow opened a school at Simultala, where about a score of Santali young men were trained in various trades and in better methods of farming as well as in evangelistic and teaching methods. In 1902 a boarding school was opened for the English-speaking students at Karmatar, under the supervision of Thekla Black. Anna Orr was the teacher of the first group of 12 students. It appears from the records that it was an elementary school and that after two or three years it was moved to Calcutta, where it met for a time in the home of one of the workers. There does not seem to be any mention of this school between 1905 and 1910. The 1905 *Statistical Report* lists one elementary and one intermediate school in the India Mission, with a total enrollment of 25. In 1904 one of the first Santali converts, a young man trained in Barlow's school, went to teach at the newly established Babumohal mission school some distance from the Simultala mission.

The beginning of schoolwork in southern India dates from 1909, when according to the *Outline of Mission Fields* (page 119), a school, staffed at first with non-Adventist teachers, was opened under the supervision of James at Nazareth near the community of Sabbathkeeping Tamil Christians.

In 1910 an industrial school was opened by L. J. Burgess and his wife in the vicinity of Dehra Dun, in northern India. This was listed in the Yearbook until 1926, first under the name of Garhwal Industrial School, and later as “Open View” Mission School.

Publishing Work, 1900—1910. SDAs began their publishing work almost as soon as the mission was established. For a number of years they conducted it under the name International Tract Society. The first printing press owned by the church in India was set up in 1903, when the Watchman Press was established at 38 Free School Street in Calcutta. Its largest project was to print the *Oriental Watchman*, the circulation of which reached 5,000 copies a month in 1902. At the first general meeting of workers held at Calcutta in December 1904 it was decided to move the printshop to Karmatar, where it remained until 1909, when it was moved to Lucknow in northern India.

After the press was established, the quantity of literature available for the Indian readers steadily increased. In 1901 the Mission Board reported nine tracts available in the national languages of India. Many of these were translated by the converts and printed at their own expense. In 1903 Barlow reported that the new mission press had printed 2,000 copies each of the three tracts that he had translated into Santali, and that three more were ready for the press. Sometime in 1904 an Indian in the southern part of the country translated SDA tracts and articles from the *Oriental Watchman* into Kanarese and had them printed at his own expense, without having met an SDA. In 1902 the English language health magazine printed in England (whether there was a special Indian edition is not quite certain) was introduced and its circulation grew rapidly among the vegetarian Hindus, who welcomed it and were intrigued by the health principles that it advocated. In 1904 the *Review and Herald* reported that Steps to Christ, by Ellen White, was available in Bengali. In 1910 Dr. Menkel founded the Herald of Health.

The church organ *Eastern Tidings* (now *Southern Asia Tidings*) was founded in 1902. At first it was mimeographed, but after 1903 it was printed. In 1909 the first SDA evangelistic magazine in an Indian language, Yuga Lakshan, in Bengali, was founded at Calcutta, with L. G. Mookerjee as editor.

Organization of the India Union Mission and Subsequent Growth. Until 1909 the work in India, Pakistan, Burma, and Ceylon was administered directly as a detached mission by the General Conference. Then for a brief period, it was administered by the Asiatic Division, but by 1910, when the work had spread throughout these countries, it was thought best to decentralize the administration. In a reorganization the Indian work was divided into four missions: the Bengali Mission, comprising the Bengali, Oriya, Santali, and Assamese language areas; the North India Mission, comprising the Hindi (Hindustani, Bihari, Rajasthani, Punjabi, and Sindhi) language areas; the South India Mission, comprising the Tamil, Telegu, Kanarese, Malayalam, and Singhalese language areas and the Western India Mission, comprising the Marathi and Gujarati language areas. These, together with the Burma Mission and Ceylon (then a part of the South India Mission), were formed into the India Union Mission. J. L. Shaw, superintendent of the work in India since 1901, became the first union superintendent.

After the reorganization the work advanced in ever-increasing tempo. In 1914 the total number of SDAs in the India Union Mission was about 450. Five years later, in 1919, when the India Union Mission (which between 1915 and 1918 had been a part of the Asiatic Division) was reorganized into the Southern Asia Division, there were 978 members.

Progress in South India. Progress was especially rapid in the south, where Christianity had made its greatest impact, and where consequently, the people were better prepared to accept the SDA doctrine. A number of strong national workers developed there. For example, after a Tamil language magazine, whose title is translated “Present Truth,” began publication in 1912, a group of nine Tamil colporteurs was trained and sent out to present SDA publications to their fellow citizens. One of them, Suvisasha Muthu, pioneered in what is now the state of Kerala. An entire village where he had worked was later converted and a church was established there; thereupon the village changed its name to Adventpuram, “the place of Adventists,” and later became the center for the work in that area. In the spring of 1917 the first national Seventh-day Adventist minister in India, E. D. Thomas, who had worked with James and Lowry from the beginning in southern India, was ordained.

To help train men several schools were established in the course of years. In 1915 Gentry G. Lowry established a high school at Coimbatore for the Tamil young people, which, after several changes in location, developed into Spicer Memorial College and Lowry Memorial High School. A school at Narsapur, on the east coast of southern India on the Godavari River delta, was opened in 1921 by

T. R. Flaiz. Five or six years later H. G. Woodward (a former worker for another denomination who had joined the SDAs in India) opened the Malayalam mission in south-western India, a school was opened at Kottarakara in 1925. In the same year the Tamil school at Prakasapuram offered high school courses for the first time. Besides, there were many village elementary schools staffed by national teachers.

Also in 1925 two hospitals were established in South India: one at Nuzvid, Andhra Pradesh, near Vijayawada, in the delta of the Krishna River (*see Giffard Memorial Hospital*), and another at Narsapur. In the early 1930s a third hospital was opened at Bobbili, southwestern Orissa, about 60 miles (96 kilometers) north of Vishakhapatnam in Andhra Pradesh, near the eastern coast. After World War II only the Giffard Memorial Hospital was still in operation, but later, about 1950, a clinic was conducted for several years at the city of Tiruchirappalli (Trichinopoli) on the Coleroon River (called Nalwazhi Clinic).

In 1940 the church members in southern India received their own church organ, the *Southern India Observer*. In 1948 *Marga Darsi* (“Pathfinder”), a health journal in the Telegu language, was founded, and in 1950 another health journal, *Kerala Deepam* (“Light of Kerala”), was begun in the Malayalam language.

In 1941 the predecessor of the Bangalore Seventh-day Adventist High School was founded, and in 1953 the E. D. Thomas Memorial High School was formed out of the high school division of the James Boarding School and established on its own campus at Kudikadu, near Thanjavur. The growth of the educational work was shown in the enrollment figures of the schools appearing in the *Statistical Report*. The 1925 *Report* listed a total of 30 schools in the South India Union Mission, with an enrollment of 819. Five years later, in 1930, there were 25 schools, with 1,033 students. Ten years later, in 1935, there were 24 schools, with 900 students. In 1940 there were 24 schools, with 1,063 students; in 1950 there were 29 elementary schools, with an enrollment of 1,111, and four secondary schools, with a total of 370 students; in 1963 there were 33 elementary schools, with 998 pupils, and seven secondary schools, with 1,199 students. In 1970 there were 22 elementary schools, with 4,331 students, and five secondary schools, with 729 students; in 1981 there were 88 elementary schools, with 30,318 students, and five secondary schools, with 1,367 students;

and in 1992 there were 129 elementary schools, with 59,158 students, and six secondary schools, with 3,474 students.

Church membership in South India also grew. In 1911 the total for the South India Union was 124. At the end of 1931 the membership was 1,408. Another 20 years later it was 5,207; in 1974 it was 31,578; and in 1992 it was 80,484.

Progress in Western India. After the organization of the India Union more workers arrived to develop the work in western India. Among them were M. D. Wood, a former missionary for another denomination, who opened a school at Kalyan, near Bombay, while his wife, a medical missionary, operated a dispensary there, beginning about 1912. She also taught nursing at the Marathi Training School for Nurses (which was established about 1915 at Kalyan but apparently closed shortly afterward). In the same year G. W. Pettit came to conduct evangelism among the English-speaking people in Bombay, assisted the next year by F. H. Loasby. In 1914 a church was organized in Bombay. In 1915 Roland E. Loasby began village evangelism in the vicinity of Lasalgaon, a town 150 miles (240 kilometers) northeast of Bombay. In 1921 the Kalyan school, relocated at Lasalgaon, became a training institution for the Western India Union.

Also in 1921 the headquarters of the Southern Asia Division were moved to the Salisbury Park compound (named in memory of H. R. Salisbury, second superintendent of the India Union, who lost his life while returning to India during World War I) in Poona, Maharashtra, a city in the hills about 75 miles (120 kilometers) southeast of Bombay. Three years later, in 1924, the Oriental Watchman Publishing House was moved there also.

In 1936 medical work was begun in Surat, a city near the western coast, 160 miles (260 kilometers) north of Bombay, by George A. Nelson. He opened a small clinic which later, in 1942, by popular request and with financial assistance from local sources, became the Surat Hospital.

In the course of World War II the college section of the Spicer Junior College was moved from Bangalore to its present campus at Kirkee, near Poona (*see Spicer Memorial College*). The progress of educational work in western India is shown by the figures that appeared in the *Statistical Report*. In 1911, a year after the organization of the India Union, western India had two church schools with 68 pupils; by 1936 there were seven church schools, with an enrollment of 134; in 1963 there were 16 elementary schools, with 486 students, two secondary schools, with 177 students, and one senior college, with 291 students; and in 1970 there were 13 elementary schools, with 1,095 students, one secondary school, with 300 students, and one senior college, with 769 students.

Church membership in the area, which in 1911 was 20, was 517 in 1936, 1,843 in 1963, and 3,074 in 1970. In 1955 the union paper, Gateway Messenger, the organ of the Western India Union, was begun. This union is distinctive in that it was the first in India to elect a national as its president (M. D. Moses, 1962).

Progress in Northern India. Evangelistic work in northern India began in the upper valley of the Ganges about the time the India Union headquarters were transferred to Lucknow in north-central India in 1909. After 1910 S. A. Wellman, M. M. Mattison, I. F. Blue, and others promoted the development of Seventh-day Adventist work. About 1911 Vera Chilton began work among the Hindu women at Lucknow, and soon thereafter a residence for Christian women was constructed so that those who were driven out by their relatives for accepting Christianity could have a place to live. About the same time an Urdu language

school was conducted at Dehra Dun by Alice O'Connor, a resident of India, a convert who had an excellent knowledge of Urdu. Later she joined with two nurses, Misses Kurtz and Shryock, in the operation of a school and dispensary at Najibabad, near Dehra Dun. In 1914 treatment rooms were opened at Simla, a summer resort in the foothills of the Himalayas, by H. C. Menkel, a physician, who operated treatment rooms at Simla, in the mountains, during the summers and at Delhi, on the plains, during the winters.

In 1915 one of the earliest training schools for Indian workers was established at Lucknow under the name of Indian Christian Training School (*see* [Seventh-day Adventist High School \[Roorkee\]](#) for its successors). In 1919 M. M. Mattison opened a girls' school at Lucknow (*see* [Hapur Elementary School](#)). At first the work centered on the headquarters at Lucknow, but later a secondary center developed at Hapur, about 30 miles (48 kilometers) east of Delhi, where a North India Boys' School was established in 1917, which later became a training school for the Northwest India Union (*see* [Seventh-day Adventist High School \[Roorkee\]](#)). In 1911 an English language school was opened at Mussoorie; many of the children of the overseas workers in Southern Asia received their secondary education and for a time some college education there. *See* [Vincent Hill School](#).

The work was not carried on without opposition or persecution. In 1911 a national, John Last, an earnest evangelist, was beaten to death by a mob in a city of Patiala in Punjab.

Progress in Northeast. The work in the province of Bihar was begun with the orphanage at Karmatar in 1899 and was later carried to Ranchi, where the North East India Union Training School was situated from about 1920 until the 1930s. In 1917 the first Bengali worker, L. G. Mookerjee, was ordained to the ministry. The work continued to develop in the 1920s when R. J. Borrowdale and W. B. Votaw conducted village evangelism throughout the area. About 1930 a hospital was opened at the Karmatar station under the supervision of H. G. Hebard, which, however, was soon closed. An elementary school opened in 1936 at Khunti, about 20 miles (32 kilometers) south of Ranchi, had initial difficulties, but became a strong factor in the work in the northeastern part of India. After medical work in the area had been carried on largely in several dispensaries, R. V. Shearer in 1949 opened a small hospital at Ranchi, which since then has grown to 85-bed capacity.

In 1927 E. R. Osmunson went to Cuttack, in the delta of the Mahanadi River, and began the study of the Oryia language preparatory to opening a mission station at Khurda. Because of primitive conditions, the missionaries lived in a tent for almost a year before their home was ready.

The work east of the Brahmaputra River was pioneered by Burgess and his wife. Planning to retire in India, they settled near Shillong, in Assam (now in Meghalaya), and there aroused an interest. Later, in 1941, a training school was established in that part of India. In 1949 W. G. Lowry, a second-generation worker in India, entered the area of the Lushai Hills in Assam, on the southeastern border with Burma, and in 1950 established an industrial boarding school at Aijal.

The official organ of the church in northeast India was the *Northeast Broadcast*. In 1951 the name was changed to *Northeast Union Visitor*.

Publishing Work. As noted earlier, the publishing work in India began soon after a mission was established there, with tracts and a monthly magazine in English, the *Oriental Watchman*. Later were issued a number of tracts on religious themes, developed gradually after the formation of the India Union Mission, by which time there was also a monthly

health journal, *Herald of Health*, and a Bengali evangelistic quarterly *Juga Lakshan* (“Signs of the Times”). In 1912 an evangelistic quarterly magazine called the *Present Truth* was begun for the Tamil readers. The 1915 *Yearbook* listed also Hindi and Urdu *Signs of the Times*. During World War I the publication of English-language magazines was suspended. By 1920 there were eight periodicals in the national languages of India issued by the SDA publishing house at Lucknow: *Juga Lakshan*, a Bengali bimonthly; *Pralai Kalana Chinha*, a Gujarati quarterly; *Kalyug ke Chinha*, a Hindi bimonthly; *Pralai Kalachi Chinha*, a Marathi quarterly; *Nikalkala Sattium*, a Tamil quarterly; *Nishinati-i-Quiyamat*, an Urdu bimonthly; and quarterly issues of *Present Truth* in Malayalam, Telegu, and Kanarese (the latter not listed as published by the house).

The largest SDA book in the national languages at that time was *Bible Readings*. In the early 1920s, experienced colporteurs were brought from overseas to sell large English-language subscription books, such as *The Great Controversy*, by Ellen White, *Daniel and the Revelation*, by Uriah Smith, and *Heralds of the Morning*, by Asa O. Tait, and in 1924 the first subscription book designed for sale by Indian colporteurs, *Health and Longevity*, by Dr. A. C. Selmon. Colporteurs soon thereafter were selling health books in all the principal dialects, but the sales of religious books were small. *Our Day in the Light of Prophecy*, by W. A. Spicer, was among the first religious books published (the late 1920s or in the early 1930s). Before 1945 one Hindi and four English printings of a book by R. B. Thurber, *Toward a Better Day*, were sold, and also two printings of an abridgment of *The Ministry of Healing*, by Ellen White, which was published under the title *Health and Healing*. Since then sales of religious publications have been increasing, as colporteurs have gained experience. In 1962 *Counsels for the Church* (an abridgment of *Testimonies for the Church*, by Ellen White) was published in Hindi. According to a report in the *Review and Herald* (142:14, Oct. 21, 1965), in 1964 SDAs were printing in 24 of the languages of India, Pakistan, Ceylon, and Burma.

Later Progress. In 1950 the church began to use another avenue of communication-radio evangelism, which was begun with several weekly broadcasts over Radio Ceylon. Even though at the beginning the Bible correspondence school could not be announced, the public was made aware of it through the newspapers. Within a decade and a half the Voice of Prophecy School enrolled 2.4 million who were studying their lessons in 15 languages. Although Radio Ceylon later was closed to purely religious broadcasts, The Radio Doctor, a program of health evangelism, was continued.

After Goa was incorporated into India in 1962, N. G. Mookerjee began work there by giving Bible studies.

In 1964 India's Spicer Memorial College was the site of a division-wide youth congress. Almost 1,000 delegates were in attendance. Later in the year India's first course in the Five-Day Plan to Stop Smoking was conducted at Bangalore.

In the Voice of Prophecy work India has benefited from the fact that in 1971 broadcasts over Radio Sri Lanka again began after a silence of 10 years. As a result seven language broadcasts plus an English broadcast reach out to a potential audience of more than 1 billion people.

In 1974 Sikkim, on India's northern border, was entered and a small medical clinic set up.

In 1989 the Southern Asia division headquarters was moved to Tamil Nadu.

India Union Mission

INDIA UNION MISSION. *See* [Southern Asia Division](#).

Indian Christian Training School

INDIAN CHRISTIAN TRAINING SCHOOL. *See* [Spicer Memorial College](#).

Indian Ocean Publishing House

INDIAN OCEAN PUBLISHING HOUSE. *See* [Adventist Printing House \(Madagascar\)](#).

Indian Ocean Union Mission

INDIAN OCEAN UNION MISSION. *See* [Africa-Indian Ocean Division](#); [Comoros](#); [Madagascar](#); [Mauritius](#); [Réunion](#); [Seychelles](#).

Indian Ocean Union Training School

INDIAN OCEAN UNION TRAINING SCHOOL. *See* [Soamanandrany Adventist Secondary School](#).

Indian Publishing House

INDIAN PUBLISHING HOUSE. *See* [Oriental Watchman Publishing House](#).

Indiana

INDIANA. *See* [Indiana Conference](#); [Lake Region Conference](#).

Indiana Academy

INDIANA ACADEMY. A coeducational boarding school on the senior high school level, operated at Cicero, Indiana, by the Indiana Conference. The academy is fully accredited by the Seventh-day Adventist Board of Regents, its most current certification having been issued in 1990. It was also granted “Continuous Commission” accreditation by the Department of Public Instruction of the state of Indiana in April of 1989.

Indiana Academy originated in 1902 as Boggstown Manual Training Academy (changed to Beechwood Manual Training Academy in 1905), at Boggstown, Indiana, on four acres (1.6 hectares) of land donated by William Applegate. Its first class graduated in 1908, with 11 members.

Eventually it was felt that a more centrally located site with adequate room for expansion and with better communication facilities should be found. After extended investigation the present property, a farm of 95 acres (40 hectares) near Cicero, was selected. In later years, the following properties were purchased: the Johnson farm, the Barnhiser farm, the Bowser farm, the Crumm farm, and the Miller farm. Additional property was purchased in 1974 and in the 1980s, making a present total of approximately 420 acres (170 hectares).

On Aug. 17, 1919, ground was broken for the girls’ dormitory, and during that school year the academy was moved and was renamed Indiana Academy. The class of 1923 was the first class to have spent all four years at Indiana Academy. Roscoe Moore, later president of the New York Conference, was president of the class; Lowell Edwards, vice president; Thelma Chew, valedictorian; and Josephine Cunnington, class poet. The first annual, *The Ciceronian*, was published that year, with Josephine Cunnington as editor in chief.

After some difficult years serious consideration was given to closing the school in 1934, but it survived and resumed a natural order of progress.

The academy has been blessed with many opportunities for the students to earn tuition dollars while they learn academically. It has been served by such companies as Harris Pine Mills (1960), Hoosier Plastics and Packaging (1969), American Color (1980), American Leisure-Little Lakes (1983), and currently has Zee Medical on the campus.

The most current construction includes two mini-dorms built in 1974. These small dorms have 30 students each and help to lend a more homestyle atmosphere to the boarding school campus. A new girls’ dorm was built in 1981. It houses approximately 48—50 girls comfortably. In 1985—1986 the Indiana Conference undertook the renovation of the gymnasium, which is utilized by the school for physical education, gymnastics, and recreation. It is also used by the conference for a camp meeting site. Approximately \$450,000 was spent in the upgrading to provide a beautiful and comfortable facility. At present a new music/chapel complex is nearing completion.

Principals: B. F. Machlan, 1902—1907; C. L. Stone, 1907—1908; C. L. Taylor, 1908—1911; W. L. Avery, 1911—1913; E. A. von Pohle, 1913—1916; J. G. Lamson, 1916—1919; Charles W. Marsh, 1919—1925; Louis P. Thorpe, 1925—1930; J. W. Craig, 1930—1933; V. P. Lovell, 1933—1937; W. A. Nelson, 1937—1941; E. E. Bietz,

1941—1945; V. C. Hoffman, 1945—1948; C. M. Willison, 1948—1955; Dyre Dyresen, 1955—1959; V. L. Bartlett, 1959—1968; C. L. Newkirk, 1968—1970; James R. Nash, 1970—1977; Alan Bohman, 1977—1982; W. G. Nelson, 1983—1985; Harold Grosboll, 1985—1992; Nick E. Minder, 1992—1994; Steven Aust, 1994— .

Indiana Conference

INDIANA CONFERENCE. A unit of church organization comprising the state of Indiana. (*See also Lake Region Conference.*) Statistics (1993): churches, 71; members, 5,600; church schools, 15; ordained ministers, 38; licensed ministers, 9; church school teachers, 27. Headquarters: Meridian Street, Carmel, Indiana. The conference forms part of the Lake Union Conference.

Institutions

Institutions. Indiana Academy.

Local churches: Alexandria, Anderson, Angola, Bedford, Bloomfield, Bloomington, Brownsburg, Chapel Hills, Cicero, Columbus, Connersville, Crown Point (Northwest), East Chicago (Spanish), Elkhart, Evansville, Fort Wayne, Frankfort, Greencastle, Greenfield, Greenwood Fellowship, Hammond, Hartford City, Huntingburg, Indianapolis (Chapel West, Glendale, Hispanic, Irvington, Northwest, South Side), Jeffersonville, Knox, Kokomo, Lafayette, La Porte, Lewis, Logansport, Madison, Marion, Markle (Chapel Hill), Martinsville, Michigan City, Monticello, Muncie, New Albany, New Castle, New Harmony, Noblesville, North Vernon, Paoli, Plymouth, Richmond, Rochester, Scottsburg, Seymour, Shelbyville, South Bend, Spencer, Tell City, Terre Haute, Valparaiso, Vincennes, Wabash, Warsaw, Washington, Wolf Lake.

History

History. *Beginning of the Work in the Area.* Joseph Bates, from Fairhaven, Massachusetts, was undoubtedly the first Seventh-day Adventist scout and missionary to enter Indiana on behalf of the Adventist faith, in July 1849. However, the earliest evangelistic teams heralding the Adventist message to former Millerites, and eventually to the populace at large, came the next year, 1850. Bates, with Abraham A. Dodge, of Battle Creek, Michigan, visited and preached in July; and Samuel W. Rhodes, from Oswego, New York, with John C. Bowles, of Jackson, Michigan, came in September and stopped long enough at Kingsbury, near La Porte, to convince Joseph and Jemima Catlin.

There is some evidence that in the autumn of 1851 John N. Andrews, of Poland, Maine, may have visited the state. During 1853 the far-ranging Bates came as far south as Lawrenceburg and Sullivan to confirm William Gould and Richard Moran in the faith, and John N. Loughborough, of Rochester, New York, and Merritt E. Cornell, of Michigan, won adherents-prominently, Joel and Lydia Locke-with meetings at Salem Center and Kingsbury.

An early group emerged around the Daniel Carpenter family at North Liberty from 1855 to 1858, when George Smith of Ohio, an artisan, came to work and witness near La Porte. Two of his converts-Peter Palmbad, from Sweden, and a man named Swartz, from Wittenberg, Germany-had been Adventists of a sort about 1844. These three teamed with

Loughborough and won James and Addie Harvey, a man named Rupert, and others at North Liberty.

During the Civil War, when progress was slow, the converts pleaded with denominational leaders at Battle Creek for “preaching brethren.” Accordingly, well-recognized ministers of the period (Joseph Bates, Moses Hull, J. H. Waggoner, J. N. Loughborough, John Byington, W. S. Ingraham, D. M. Canright,

R. J. Lawrence) appeared on tours almost yearly to preach and stabilize, principally in the northern counties.

In October 1861 Salem Center organized the first church. Near South Bend in August 1864 the first series of tent meetings, by Waggoner and Ingraham, was conducted. The North Liberty congregation in 1868 erected the first meetinghouse. For the time being these churches were accepted into the Michigan Conference. By 1870 “bands” had coalesced also at Sullivan, Russiaville, Cicero, Tipton, Spencer, Patricksburg, Fairfield, Erwin, Lancaster, Bowling Green, and Sulphur Springs.

A new, better-planned era opened when two brothers, Elbert B. and Sands H. Lane, from near Battle Creek, came to conduct “lectures” as fledgling ministers in 1869. The first state camp meetings, held near Tipton and Fairfield in 1870 and 1871, strengthened the idea of organizing a conference.

Organization. Final impetus for organization developed when a windstorm in June 1872 ruined the (Michigan) tent and cut short an evangelistic series by Waggoner and E. B. Lane, at Gosport. In order to have a tent of their own for camp meeting, stalwarts in the churches (W. R. Carpenter, J. Harvey, Jacob Styles, D. F. Randolph, Charles Seaward, W. Covert, Isaac Zirkle, Noah Carahoo, Anson Worster) gathered money, bought a new tent, set up camp meeting west of Kokomo, and there on Sept. 20 convened a business meeting.

With General Conference president G. I. Butler in the chair, Harvey successfully moved to form the Indiana Conference. To keep the Lanes preaching, however, the organizers chose only local men as officers: president, William Covert; secretary, James Harvey; treasurer, Isaac Zirkle. Constituent churches were Alto, Erwin, North Liberty, Patricksburg, and Salem Center.

Progress to 1900. For the remainder of the century the dominant purpose of organized Adventism in Indiana was statewide evangelism, and preaching was carried on in more than 300 recorded places. To captain this vast undertaking, reliance was put chiefly upon three able presidents—Covert, S. H. Lane, and Starr—and upon dedicated evangelistic workers, such as Arthur W. Bartlett, William and John Covert, J. P. Henderson, William Hill,

N. W. Kauble, David H. Oberholtzer, Joseph M. Rees, F. M. Roberts, J. S. Shrock, Victor and Luzerne Thompson, and W. A. Young. These men worked long in building young churches in their state.

Many of these early churches do not now exist, because of mergers, deaths, removals, and lukewarmness, yet a surprising number do (some disbanded and later reestablished). They are listed here in order of initial dates: Marion, 1876; Lafayette, 1877; Alexandria, Noblesville, Bloomington (as Smithville to 1871, then as Unionville to 1916), and Wolf Lake, 1878; Hartford City, Kokomo, and Northfield, 1883; Middletown, 1884; Plymouth, 1885; Sullivan (as Dugger to 1892, then as Salem to 1937), 1886; Boggstown, Rockford (as Barber’s Mill to 1932), Rochester, and Wabash, 1887; Indianapolis, 1888; Angola, 1889; Terre Haute, 1892; Knox, 1893; Elnora, 1895; Monon (as Honey Creek to 1929), 1896; Fort

Wayne, Tell City (as Mount Zion to 1917), 1897; Anderson, 1898; Connersville, Muncie, and South Bend, 1900.

It was arduous work to establish scores of churches with few workers and a scanty budget. Thus J. M. Rees, in bringing out a church in Terre Haute, borrowed \$600 and reported, "I am almost broken down under it [the weight of the work]." E. E. Marvin, N. W. Kauble, and "Willie" Gray were stoned three times while holding meetings at Kempton, and also P. G. Stanley, S. S. Davis, and R. H. Sparks were threatened at Connersville. Nevertheless, these men established churches. Sands Lane was well along in a series at Wolf Lake when someone broke into the church and stole his charts from the wall in order to show that the law had been abolished. When his audience learned of the loss they raised money to buy new ones. A church emerged there.

In 1877 Bartlett's crowded meetings at Deedsville had to be moved from a church to a school, then to a barn, which became so packed that he had to enter through a window. A congregation was organized there. When Lane and Bartlett were holding meetings at Thorntown a windstorm ripped and flattened their tent, but community friends showered them with money to repair and reraise it. A church resulted there.

When Lane and W. W. Sharpe entered Sevastopol in 1879 to gather a church, they attracted so many from that farming hamlet to Sabbath services that "it made quite a change in the village—a merchant left his store, the shoemaker, harness maker, and the undertaker closed shop. Men came from the country with work, but were told they could not get it done till the next day" (*Review and Herald* 54:102, Sept. 18, 1879). A church resulted there.

Resourceful evangelists utilized their special skills. As early as 1888 John Covert conducted afternoon children's meetings at Rigdon, which attracted overflow audiences of adults to the evening services. In 1893 and 1894 at Priam and Farmersburg, Stanley prefaced his meetings with cooking demonstrations that brought out the curious to view this masculine and educational oddity. Converts were won in these places.

Often a series of meetings was conducted in a church of another denomination; this frequently resulted in opposition and eventually in locked buildings. Thereupon the SDA minister usually turned to house-to-house visiting.

On many occasions opposers demanded debates. Bartlett had five of these encounters at Wabash. Probably the most spectacular was the one that lasted four days between Lane and a Disciples' pastor at Farmersburg in the midsummer of 1883. This brought out 1,000 town and countryside listeners. Churches were begun in this vicinity.

Work in Indianapolis was started when Bartlett, as yet a teacher, formed a small Sabbath school in the spring of 1876. Finally in 1883 the conference, awaking to the strategic position of the city, authorized further endeavors. Various members, ministers, Bible instructors, colporteurs, and artisans played parts in this campaign, led by Bartlett and William Covert. At the outset, a "city mission" and lecture room were opened at 32 Cherry Street (1885); later a church was erected on Central Avenue (1887) and a church body was organized (1888). Early the next year Ellen White and A. T. Jones came and, with spiritual sermons, sparked the drive for converts. In 1888, 1892, 1893, and 1894 camp meetings were held on the north side of the city. By 1901 the membership approached 200.

The denomination thrived comparatively well in Indiana during the first half century of its history. By the end of the 1870s membership had increased from 150 to 522 and churches from 5 to 24. In 1890 there were 1,179 members in 50 churches; and by 1900 there were

2,226 in 69 churches. In sum, this forthright, earnest, horse-and-buggy generation of SDAs doubled its numbers every 10 years—a rate of growth not matched until the 1930s.

Since 1900. Indiana's membership from 1900 to 1930 remained close to 2,000. These decades were difficult ones for the conference. At the outset the "holy flesh" doctrine of 1900—1901 caused a stir that resulted in the resignation of the entire Indiana Conference committee, and consequent unrest that was calmed only by the ministrations of Ellen White, A. G. Daniells, O. S. Hadley, A. W. Bartlett, and a later conference president, W. J. Stone (1903—1909).

When the Lake Union Conference was organized in 1901, Indiana became a constituent member. A large percentage of the membership in the state is concentrated north of the Shelbyville moraine.

During the early period the conference consistently put a great deal into nurturing its own young people. As early as 1892 the youth of the Indianapolis church organized a "young people's society," and other churches followed the precedent. In 1897 two churches began church schools—Farmersburg (with Maude Atherton as teacher) and Salem (with Mattie Pease). By 1930 about 20 of these schools existed. The conference operated a secondary school near Boggstown known as Beechwood Academy (1903—1919), which was continued near Cicero as Indiana Academy of Seventh-day Adventists. Grants were made to Emmanuel Missionary College, which was the Lake Union college at Berrien Springs, Michigan. Moreover, the Wabash Valley Sanitarium at Lafayette (established 1906) also helped train young people.

In 1917 the northern tier of seven counties was transferred to the West Michigan Conference. At the end of 1918 the westernmost part of the Lake County was given to the newly formed Chicago Conference and in 1931 became briefly a part of the reunited Illinois Conference. When at the end of 1931 it and the other northern counties came "home" again, they contained sizable churches not there before—that is, Hammond, Michigan City, and Gary.

Through the years as some old churches disbanded, new ones were established, some of which endure to the present—two prior to 1910, Elkhart and Logansport; three in the next decade, Cicero, Indianapolis South Side, and Vincennes; eight during the twenties, Bedford, Evansville, Frankfort, New Albany, New Castle, New Harmony, North Vernon, and Shelbyville.

The years of the Depression and of World War II and its aftermath were soul-searching ones for Seventh-day Adventists in Indiana. Between 1930 and 1950 churches increased from 47 to 68 (though six Black churches were transferred in 1945 to the newly formed Lake Region Conference), and membership doubled to more than 4,000. This advance was planned by conference administrators and spearheaded by evangelists, but the ranks were well bolstered with active laymen. The operational base was broadened by the addition of more churches: Bloomfield, Columbus, Converse, Elizabeth, Glezen, Huntington, Jeffersonville, Livonia, Martinsville, Rensselaer, Seymour, Valparaiso, and Versailles.

An example of the strategic methods is furnished by Indianapolis. At the depth of the Depression, in 1932, the members rallied to operate a penny-a-dish cafeteria for humanity's sake (611 were served on Thanksgiving), then girded themselves to help their ministers win converts. In doing this they expanded the membership in their churches to one seventh of the conference total, and set a pattern of progress. Many-faceted evangelism included

preaching crusades, radio programs, Bible study classes, and Vacation Bible Schools. (The older use of camp meetings for evangelistic purposes in unworked areas had ended around 1920, and in 1949 a permanent camp meeting site and facilities were established on the Indiana Academy premises.) Thus through a period of hard times and war conditions, the two, then the four, metropolitan churches climbed in membership from 350 to 735.

The decade of the 1950s was one of only moderate gains. Membership in the 72 churches advanced to 5,000. This increase was obtained by adhering to the “Indianapolis pattern” in the larger cities, especially the holding of vigorous evangelistic series. Youthful churches of this decade were Brownsburg, East Chicago (Spanish), Indianapolis, Irvington, Monticello, Portland, Scottsburg, Warsaw, and Washington.

By 1960, therefore, in the 26 large-city churches were concentrated half of the SDAs in the state. South Bend was the largest, with nearly 400 members. In earlier years this congregation had included personnel of the Review and Herald branch office and warehouse (1908—1937) and of the Lake Union Conference office (1903—1915). After 1945 and repeated evangelistic campaigns, it rapidly expanded to first place.

However, since 1885, because of its central location, Indianapolis has usually been the headquarters of the conference. (Before this, conference officers conducted business from their own home, as some did even afterward.) Some 10 changes were made (it was at Cicero from 1923 to 1930), but in October 1955 it was moved from near the center of Indianapolis to 1405 Broad Ripple Avenue, near the suburbs, where it occupied a contemporary-style office building. In 1975 it was moved to 15250 North Meridian Street, Carmel.

Indiana’s latest undertaking was the purchase (1961), development, and operation of Timber Ridge Camp on 207 acres (84 hectares) of woodland and lake near Spencer. Youth camps, which do much to stabilize young people in the faith, had been conducted since 1931 on rented properties.

More and more the old landmarks, such as churches of wood, are being replaced with brick or Indiana-limestone edifices; more adequate budgets are possible (the conference debt, unpaid since 1900, was liquidated in 1942).

Presidents: William Covert, 1872—1874; James Harvey, 1874—1877; Sands H. Lane, 1877—1884; William Covert, 1884—1888; F. D. Starr, 1888—1894; J. W. Watt, 1894—1897;

W. B. White, 1897—1898; R. S. Donnell, 1898—1901; I. J. Hankins, 1901—1903; W. J. Stone, 1903—1909; Morris Lukens, 1909—1911;

O. Montgomery, 1911—1913; E. A. Bristol, 1913—1916; W. A. Westworth, 1916—1918;

C. S. Wiest, 1919—1926; F. A. Wright, 1926—1931; M. A. Hollister, 1931—1934; S. E. Wight, 1934—1940; F. O. Sanders, 1940—1943; S. E. Wight, 1943—1947; C. M. Bunker, 1947—1954; Arthur Kiesz, 1954—1960; T. E. Unruh, 1960—1963; R. S. Joyce, 1963—1969; R. L. Dale, 1969—1975; G. W. Morgan, 1975—1981; Robert Thompson, 1981—1985; John Loor, 1985—1992; David Wolkwitz, 1992— .

Indians, American

INDIANS, AMERICAN. *See* [Native Americans](#).

Indonesia

INDONESIA. A republic in Southeast Asia occupying most of the islands between the mainland of Asia and Australia, including Sumatra, Java, Sulawesi (Celebes), the southern part of Borneo, called Kalimantan, the western half of New Guinea, called Irian Jaya (incorporated in 1963), and East Timor, a former Portuguese colony that was integrated into Indonesia on July 17, 1979. Indonesia has some 17,000 islands, of which 6,000 are named and 1,000 are permanently settled. It stretches from 95° to 135° east longitude, a distance of about 3,125 miles (5,000 kilometers) from east to west, and from about 6° north of the equator to about 11° south of the equator, a distance of about 1,250 miles (2,000 kilometers). The republic has a total area of 735,268 square miles (1.9 million square kilometers) and is inhabited (1994) by 200 million people. Two thirds of them live on Java; thus this island is one of the most densely populated areas in the world. Ethnically, Indonesians belong to the Malay race and are related to the indigenous peoples of the neighboring areas of Asia and Polynesia; there are also significant groups of Chinese and other continental Asians.

The great majority of the people of Indonesia are Muslims, but there are Hindus, Christians, and pagans, and among the Chinese, Buddhists and Confucianists. The constitution of the country guarantees religious freedom to all. The official language of Indonesia is Bahasa Indonesia, developed quite recently from the Malay and local dialects, with words from Dutch, English, Arabic, and Sanskrit. English, which has become the second language of the republic, is taught in all high schools. For more than three and a half centuries the Dutch controlled the territory of Indonesia, first through the medium of the United East Indies Company and later directly through government administration. However, after World War II nationalists gained control of the country and proclaimed independence in 1945. In 1949 Indonesian independence was formally recognized by the Netherlands. In 1976 the eastern part of Timor was integrated to the territory of Indonesia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Indonesia forms the East and West Indonesia union missions in the Far Eastern Division. For the respective territories of the unions and the missions, *see* [Far Eastern Division](#).

Statistics (1992) for *Indonesia*: churches, 945; members, 135,647; ordained ministers, 335; licensed ministers, 158; Bible instructors, 12; church or elementary schools, 235; teachers, 1,300.

Statistics (1992) for the unions and missions:

1. *East Indonesia Union Mission*: churches, 474; members, 66,548; ordained ministers, 152; licensed ministers, 59; Bible instructors, 3; church or elementary schools, 103; teachers, 628. Headquarters: Jalan B. W. Lopian 38, Manado, Sulawesi Utara. *Central Sulawesi Mission*: churches, 36; members, 3,853; ordained ministers, 10; licensed ministers, 4; church or elementary schools, 12; teachers, 30. Headquarters: Palu. *Irian Jaya Mission*: churches,

40; members, 8,281; ordained ministers, 21; licensed ministers, 21; church or elementary schools, 12; teachers, 36. Headquarters: Jayapura. *Maluku Mission*: churches, 28; members, 3,075; ordained ministers, 10; licensed ministers, 6; church or elementary schools, 2; teachers, 17. Headquarters: Ambon. *North Minahasa Mission*: churches, 113; members, 18,191; ordained ministers, 37; licensed ministers, 14; church or elementary schools, 34; teachers, 321. Headquarters: Manado. *Sangihe and Talaud Island Mission*: churches, 44; members, 3,190; ordained ministers, 6; licensed ministers, 3; church schools, 2; teachers, 12. Headquarters: Tahuna. *South Minahasa Mission*: churches, 179; members, 27,290; ordained ministers, 28; licensed ministers, 6; church or elementary schools, 37; teachers, 184. Headquarters: Tomohon. *South Sulawesi Mission*: churches, 34; members, 2,668; ordained ministers, 20; licensed ministers, 3; church or elementary schools, 4; teachers, 28. Headquarters: Ujung Pandang.

2. *West Indonesia Union Mission*: churches, 471; members, 69,099; church or elementary schools, 132; ordained ministers, 183; licensed ministers, 99; teachers, 672. Headquarters: Jalan M. T. Haryono Blok A, Kav. 4, 5, Jakarta, Java. *Central Sumatra Mission*: churches, 50; members, 4,773; church or elementary schools, 5; ordained ministers, 10; licensed ministers, 10; teachers, 44. Headquarters: Sibolga. *East Java Conference*: churches, 60; members, 10,605; church or elementary schools, 13; ordained ministers, 29; licensed ministers, 5; teachers, 69. Headquarters: Surabaya. *Jakarta Conference*: churches, 62; members, 11,620; church or elementary schools, 22; ordained ministers, 44; licensed ministers, 16; teachers, 75. Headquarters: Jakarta. *Kalimantan Mission*: churches, 30; members, 4,521; church or elementary schools, 6; ordained ministers, 13; licensed ministers, 19; teachers, 30. Headquarters: Balikpapan. *North Sumatra Mission*: churches, 147; members, 18,140; church or elementary schools, 56; ordained ministers, 21; licensed ministers, 11; teachers, 271. Headquarters: Pematang Siantar. *Nusa Tenggara Mission*: churches, 48; members, 6,565; church or elementary schools, 5; ordained ministers, 9; licensed ministers, 6; teachers, 43. Headquarters: Kupang. *South Sumatra Mission*: churches, 41; members, 4,796; church or elementary schools, 5; ordained ministers, 9; licensed ministers, 6; teachers, 43. Headquarters: Palembang. *West Java Mission*: churches, 33; members, 4,733; church or elementary schools, 19; ordained ministers, 22; licensed ministers, 2; teachers, 92. Headquarters: Bandung.

The official organ of the East and West Indonesian union missions is *Warta Advent*.

Institutions

Institutions. Bandung Academy; Bandung Adventist Hospital; Cimindi Academy; East Java Academy; Indonesia Publishing House; Indonesia Union College; Irian Jaya Academy; Klabat Academy; Maluku Academy; Medan Academy; Medan Adventist Hospital; Mount Klabat College; North Sulawesi Academy; North Sumatra Academy and Indonesia Union College Extension; Nusa Tenggara Academy; Pematang Siantar Academy; South Sumatra Academy; Toraja View Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist to visit Indonesia may possibly have been Abram La Rue, who is reported to have

been in Java sometime between 1888 and 1903. SDA work in Indonesia began in 1900, when R. W. Munson, formerly a missionary for another denomination at Singapore, and well acquainted with the language of the people, opened a mission at Padang, on the west coast of Sumatra. One of his first converts was Tay Hong Siang, a Christian preacher, a Chinese who as an orphan had been in Munson's orphanage in Singapore a number of years previously.

Three years later, in 1903, the East Indian archipelago was made a mission field of the Australasian Union Conference. In 1905 Immanuel Siregar, a Christian from Batakland, accepted the SDA faith after Bible studies with R. W. Munson. He then returned to the uplands of North Sumatra, land of the cannibal Bataks, taking the doctrine to his own people. Other early missionaries were G. A. Wantzlick and his family in Sumatra; G. A. Teasdale and his family, Petra Tunheim, and Anna Nordstrom in Surabaya, East Java. Sim Gee Nio, who came from Singapore, proved a great help as a translator.

A workers' council for Java was held on Oct. 22, 1908, with J. E. Fulton, from Singapore, presiding. Publishing work was begun in Sukabumi, West Java, with printing equipment that had been brought over from Singapore in February 1910, and the publication of a quarterly periodical, *Utusan Kebenaran Melayu* ("Malay Messenger of Truth"), was begun. In 1911 the press was moved to Jakarta. This led to developing a church in that city. This church, organized in 1912 by G. F. Jones, the intrepid ship captain-missionary of the Pacific islands, was the first SDA church to be established on Java. Five souls were baptized in the first baptism in Java, which took place Mar. 29, 1911, at Sukabumi. One of the first to be baptized by R. W. Munson was Samuel Rantung, who pioneered the work in North Celebes.

Malaysian Union Mission. At a workers' meeting about the beginning of 1913, held at Sumber Wekas, a small hill station about 40 miles (65 kilometers) south of Surabaya, the missions in the East Indies field were organized as a union mission field, with F. A. Detamore as superintendent of the field. Three of the local missions included in it were the Sumatra, East Java, and West Java missions.

At a meeting of the Malaysian Mission workers at Sumber Wekas, Feb. 15—20, 1917, it was reported that there were two missions in Sumatra and two in Java—the East and the West. There were small companies in Kediri, Jogjakarta, and Semarang. In that year the Malaysian Union Conference was organized, including these missions in Indonesia. Melvin Munson, son of R. W. Munson, arrived in Java to be editor of the press. Instead of the former quarterly, the monthly *Pertandaan Zaman* ("Signs of the Times") was published. Literature was printed in Siamese, Batak, Nias, and Arabic Malay.

Workers from Europe began arriving in Indonesia during 1921. In that year A. H. Zimmerman and his wife came from Europe in September, and Peter Drinhaus and Friedrich Dittmar and their families in October. P. J. Raubenheimer and his wife came from South Africa.

Samuel Rantung, a Jakarta convert who had gone to Singapore to attend the training school and who later served as a teacher in that school, returned to his home in Ratahan, Menado, North Celebes, on a leave of absence in October 1920. His parents and relatives accepted his faith, and 22 people were baptized on Dec. 30, 1921, by F. A. Detamore. The next day the first church on the Celebes was organized with 25 members. Samuel Rantung and M. E. Diredja remained in the Celebes to foster the new interests.

In his report to the General Conference session in 1922, F. A. Detamore gave the following statistics for the Malaysian Union Mission: From a membership of 337 in 1917, four years later the number had almost doubled, increasing to 660.

In 1924, after a three-month series of evangelistic meetings in the city of Medan, northern Sumatra, by I. C. Schmidt, 32 baptized members were reported. These were chiefly from the Ambonese, Bataks, and Chinese. Colporteur work was the only means of evangelism outside the city of Medan. A Sabbath school was organized in Kutaradja, Atjeh, and another on the island of Sabang, off the northern tip of Sumatra. The latter had 35 members of whom 12 had been baptized.

Public evangelistic meetings in Java, held by J. S. Yates in a tent in Jakarta late in 1923 in 3 languages—Malay, Dutch, and Chinese—resulted in 20 baptisms.

The West Java Mission held its first mission session in Jakarta in December 1923. Delegates were present from five churches, representing a combined membership of more than 250. The church building there had been erected from funds collected locally. A mission school was in operation with two teachers and 60 students. At a mission session six years later, reports showed a membership of 530, and seven schools, all self-supporting, with 626 students enrolled. The mission operated 18 outstations.

East Java held a mission session in January 1929 and reported a membership of 385 in six churches and companies. At that time a Dutch-Chinese school with 170 students enrolled at Surabaya, and a Javanese school with 62 students was reported. In Samarang a Dutch-Chinese school with 200 students was directed by I. C. Schmidt.

At the end of 1924 Albert Munson (brother of Melvin) reported more than 500 believers in the Celebes, of whom 188 had been baptized. Early in 1925 P. Pietersz and a colporteur, J. Liklikwatil, went to Ambon. They met bitter opposition, but on Oct. 3 Albert Munson came from Menado and baptized 22 persons, the first SDA baptism in Ambon. In 1926 Samuel Rantung found 53 converts on the island of Saparua. During 1927 more than 100 persons had been baptized in Ambon, and the island of Banda was entered. Early in 1926 permission was given to SDAs to work in North Celebes.

Netherlands East Indies Union Mission Organized. In 1929 the territory of Indonesia was organized as the Netherlands East Indies Union Mission (since 1947 the Indonesia Union Mission), and transferred from the Far Eastern to the Central European Division. It was first reported as divided into six missions (Batakland Mission, North Sumatra Mission, South Sumatra Mission, West Java Mission, East Java Mission, and North Celebes Mission) and the Ambon and Padang districts (all eight listed as missions by the end of the year). There were then 48 churches and companies in Indonesia, with 1,736 members, and 13 schools, with 1,309 students. The officers of this new union mission were B. Ohme, superintendent, and H.E.R. Schell, secretary-treasurer.

Batakland Mission. Having been appointed to take charge of the Batakland field at the annual meeting in Singapore, Mar. 2—12, 1920, and being unable to conduct evangelistic work, D. S. Kime opened an English school at Sipogu. This school became an entering wedge into Batakland. Its students, who had come from all parts of the country, took the SDA message back to their own people. Eight were baptized in the first public baptism in Batakland, conducted by G. B. Youngberg on Mar. 23, 1929.

In January 1930 Kime called Karel Tambunan from Medan to work for 800 emigrant families from northern Batakland who had settled at Sajur Matinggi, in the Angkola and

Sipirok district. In April 1931 S. Ritonga was sent there to open a mission school. G. A. Wood succeeded Kime as director, and on July 2, 1931, dedicated a church and school building. At that time there were 35 baptized members there.

In November 1932 permission was given to SDAs to work in all of Batakland. Immediately public evangelism was launched in different places. In spite of opposition 50 persons joined the church at Balige and 17 at Porsea.

At the 1936 session of the Batakland Mission, 13 churches were reported and 10 new churches were received into church fellowship at the session. The membership had grown to 443 by the end of 1935, and more than 1,000 persons were attending Sabbath schools.

In 1937 this mission was merged with the North Sumatra Mission.

South Sumatra Mission. A small company had been organized at Palembang when F. Dittmar went there early in 1929. Medical missionary work was begun by Maria Muster, a midwife from Germany. In December 1933 there were six national evangelists and four colporteurs in the field. By the end of 1940 the membership had reached 336.

West Java Mission. At the annual meeting in 1932 the West Java churches sent 54 delegates; at that time the Chinese church in Jakarta was accepted into fellowship. The mission then had a membership of 489. By 1935 there were 702 members. The West Java Training School gave diplomas to its first three graduates in 1936 (see [Indonesia Union College](#)).

East Java Mission. At the end of 1930 the East Java Mission had 12 churches and companies, 14 Sabbath schools, and three mission schools, with 585 students. In 1934 two more churches were accepted into fellowship.

Sangihe and Talaud Island Mission. Alex Lengkoan was born to Lutheran parents in Kakas, Tondano, July 4, 1900. Graduating from the nursing school, he worked as a nurse in Manado from 1922—1926. In Manado he met another nurse, Marie Lumabaeng. They studied SDA doctrines and were baptized and got married in 1926. Alex left nursing to become a colporteur. In 1928 a group of believers were worshiping in the village of Salurang, which was Marie's hometown. This became the first SDA church in the Sangihe and Talaud Island Mission. Alex later became a Bible teacher and then an ordained minister. From Salurang the work expanded to Tamako, Minanga, Tagulandang, and throughout the mission.

North Celebes Mission. When Ambon and South Celebes were made a separate district under the supervision of the union mission in 1929, this left the North Celebes Mission with a membership of only 477. However, by the end of 1930 its membership had increased to 600 in 13 churches, eight new churches having been accepted into the mission in 1930. Two of their most successful colporteurs were sent to New Guinea to work among "the Papuans and other inhabitants" of the island.

By July 1934 there were 42 churches, and the membership had grown to 1,155. The church at Manado was dedicated at the annual meeting of the North Celebes Mission in 1935, and 18 persons were baptized. A colporteur,

J. Moroisa, pioneered the work on Morotai. A Missionary Volunteer convention, held at Langowan, Manado, on June 6, 1937, was attended by more than 1,100 young people from the North Celebes. At the end of that year there were 54 churches in that mission.

Ambon Mission. Three colporteurs entered Ambon in 1922, and scattered many books and periodicals throughout the islands. Permission to do missionary work was finally granted in December 1928, and soon a church in Ambon was organized. The next March 41 were

baptized there, among them four from Banda and nine from Saparua. The church at Ambon dedicated its newly erected church building on Nov. 6, 1935.

By the end of 1937 permission had not as yet been received to do missionary work on the Tanimbar Islands, although SDAs had visited these islands.

South Celebes. In February 1929 South Celebes was made a separate district under the direct supervision of the union mission at Bandung. Samuel Rantung was sent to Ujung Pandang, and on Apr. 4, 1930, the first baptism was held and a church was organized.

From Torajaland, about 180 miles (290 kilometers) north of Makassar (now Ujung Pandang), four persons came to Makassar on Mar. 29, 1935, in order to receive baptism.

From 1937 Through World War II

From 1937 Through World War II. At the close of 1937 the following statistics were given for the union: membership, 4,554 (an increase of 2,818 in nine years); churches and companies, 130; Sabbath schools, 134; membership, 5,497. MV Societies, 60; membership, 1,496; a training school with 15 students; other schools, 18 with 1,166 students; colporteurs, 62. There was no work as yet in the Lesser Sunda Islands, Borneo, and West New Guinea (now Irian Jaya).

Because conditions with the approach of World War II made it difficult for the Central European Division to administer the work in Indonesia, the Netherlands East Indies Union Mission was transferred back to the Far Eastern Division on Jan. 1, 1938. However, the general form of the union mission organization was maintained. The work continued to grow. By the second quarter of 1939 the North Celebes Mission had 1,926 members and Ambon had 267, and converts were found on many of the neighboring islands. The number of ordained ministers in the union had grown to eight, and national leaders were gradually assuming leadership of the work.

South Celebes was organized into a local mission during the session held at Bandung in 1939. In the Celebes, A. Londa baptized five candidates at Gorontalo in August of that year.

When the Nazis invaded the Netherlands during World War II, the Dutch interned all the German missionaries in Indonesia. In 1941 K. Tilstra was appointed union mission superintendent, but at the time of the occupation by the Japanese he was interned. In spite of the war the work of God went forward.

Postwar Developments

Postwar Developments. Reorganization, 1947. At the first union mission session after the war, held in Jakarta from Mar. 22 to 26, 1947, union mission appointments were made as follows: K. Tilstra, president (D. S. Kime acting as president while Tilstra was on furlough to the United States); secretary, Leo Hogendorp; acting treasurer, W. U. Hutapea. Changes were also made in the administration of local missions. Administrators were appointed as follows: D. S. Kime, West Java; M. Kauntul, East Java; A. Londa, North Celebes; A. Pasuhuk, South Celebes; R. O. Walean, Ambon; and S. H. Pandjaitan, Central Java, being stationed at Samarang.

At this first postwar union mission session, six nationals were ordained; thus the total number of national ordained ministers was increased to 20.

Irian Jaya (West New Guinea). In 1928 Albert Munson and V. L. Beecham made a short visit to the northwest coastal area of New Guinea. In 1941 two Indonesian colporteurs, A. Kadir and I. Tuamulia, were sent in; they reported one convert, a Chinese. After the interruption of World War II, D. A. Dompas was sent to Sorong in 1948, and later D. van Waardenburg went to Manokwari. In 1951 the Indonesia Union Mission sent E. H. Vijsma to organize the West New Guinea Mission. After independence for Indonesia came, many SDA members from Indonesia, mainly Dutch citizens, moved to New Guinea, and churches were organized in Sorong, Manokwari, and Hollandia (later renamed Kotabaru, still later Sukarnapura, and now Jayapura), where the first SDA church was built in 1954.

In 1953 the West New Guinea Mission was placed under the direct supervision of the Far Eastern Division, with Klaas Tilstra as president. In March 1955 the mission had 96 members.

In 1957 the first church composed entirely of indigenous members was organized in the coastal village of Mambui. In the same year SDA medical work was begun by Mrs. K. Tilstra, a registered nurse, and a training school was opened at Dojo Baru on Dec. 2, 1957, with L. E. Keizer in charge. Early in 1961 Dr. N. Twijnstra opened a dental clinic, which because of political conditions was closed in 1963. In 1963 the first Irian minister, J. Bindosano, was ordained.

Work among the primitive tribes of the Tor River area, near Sarmi, was begun in 1958, after a visit there by Dr. G. Oosterwal, an SDA missionary-anthropologist. Village schools were opened, and in 1962 the first convert from these primitive tribes was baptized.

Publishing Work. The first SDA missionary to Indonesia, R. W. Munson, was also the first to translate SDA publications into the Malay language. He translated a series of small tracts and a collection of hymns. A 30-page booklet, *Second Advent of Christ*, was published, and parts of Ellen White's Great Controversy were translated and prepared for printing in Arabic characters.

With the establishment of the Indonesia Publishing House (1949), production of much-needed publications was increased, opening the way for a large group of colporteurs to spread the SDA message in printed form rapidly throughout the many islands.

Among the Spirit of Prophecy books that have been printed are *Counsels to the Church* (four volumes), *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, and *Messages to Young People*.

Radio and Television. The Voice of Prophecy correspondence courses were introduced by Mrs. H.E.R. Schell in Cimindi in 1948. In 1950 the headquarters were moved to Bandung. In 1954 Bible correspondence courses were available for Voice of Prophecy students in Indonesian, Chinese, Dutch, and English. During the first nine years of operation 214,358 applicants requested lessons and 10,152 completed the courses. Baptisms reported as a result of these studies totaled 3,260.

A monthly TV program on a Jakarta station was introduced on Jan. 24, 1963, produced by J. T. Manullang, radio-TV secretary of the Indonesia Union Mission. It was the first live regularly scheduled SDA television broadcast in the Far Eastern Division.

Muslim Evangelism. At the 1926 General Conference session it was reported that 100 converts with a Muslim background had been won in Indonesia. For the nine-year period 1954—1962, the number of baptisms from among Muslims totaled 844. These baptisms

were the result of Voice of Prophecy lessons, personal evangelism, and public evangelistic meetings.

Recent Growth. The Indonesia Union Mission passed the 10,000 membership mark during the year 1952. Although it took a half century to gain the first 10,000 converts, the second 10,000 required less than a decade.

As the Lord's work grew in the 1960s in Indonesia, it became necessary to reorganize the union. By the end of 1972, 15 local missions spread along the equator for more than 3,000 miles (5,000 kilometers). Thus it was that in January of 1964 the Indonesia Union Mission was divided into two unions. The East Indonesia Union Mission included Maluku, Sangihe, Talaud, and Sulawesi; and the West Indonesia Union Mission included Sumatra; South Borneo (now Kalimantan); Java; Madura; Bali, Lombok, and the Nusa Tenggara group (now Lesser Sunda Islands); Timor; and West Irian (West New Guinea). In 1972 West New Guinea, now known as Irian Jaya, became a part of the East Indonesia Union Mission.

Shortly after this reorganization a number of new missions were organized. In the East Indonesia Union the Sangihe-Talaud Mission was organized in 1964, and the Central Sulawesi Mission in 1965. The former included the Sangihe and Talaud islands, and the latter Buol Toli-Toli, Donggala, Luwuk-Banggai, and Posso. As the work grew in the North Celebes (or Sulawesi) Mission it became necessary to reorganize the mission. Thus, in 1971 two missions were formed from the former North Celebes Mission and became the North and South Minahasa missions. The North Minahasa Mission included Ternate, Morotai, and North Minahasa, while the South Minahasa Mission was comprised of Bolaang Mongondow, Gorontalo, and South Minahasa.

Later the West Indonesia Union Mission reorganized several missions within its territory. In December 1971 the West Kalimantan (Borneo) Mission became a district of the West Java Mission. In 1972 the island of Kalimantan (Borneo) was reorganized and became one mission, the Kalimantan Mission, its territory being the Indonesia section of the island of Borneo, with mission headquarters in Balikpapan.

In 1971 the North Sumatra Mission was also divided into two missions. Early in 1972 the Central Sumatra Mission was organized with the following territory: part of North Sumatra province from Sipintu-pintu to the south, West Sumatra province, and Riau province. The North Sumatra Mission then had part of the North Sumatra province from Sipintu-pintu to the north and Aceh province. In 1973 the two missions in Java were reorganized to form three missions, East Java, Central Java, and West Java. The West Java Mission was also to include Purwakarta Bogor, Cianjur, and Sukabumi. In the early 1980s the West Java Mission took over the territory of the Central Java Mission, and the Jakarta Mission was formed from the territory that had previously been the West Java Mission. In 1994 the East Java and Jakarta missions became conferences.

In 1992 total membership for the West Indonesia Union Mission was 69,099, with 66,548 in the East Indonesia Union Mission; or a total of 135,647 members and 157,733 Sabbath school members. Headquarters for the union were moved to a new strategic location in 1991.

The educational work has advanced rapidly, with two colleges and 13 senior academies in Indonesia. Of the latter, seven are boarding academies. The church school program has also been doing well.

With the arrival of two mission planes in Indonesia, based in Irian Jaya (western New Guinea), the prospects in this area are bright for rapid growth.

The Health Department of the East Indonesia Union Mission began a rural health program in 1988. Dr. Kathleen Kuntaraf, FED health director, conducted a training program for rural health student missionaries (RHSM) for the union. Since that time 14 RHSMs have been sent to various missions in the union territory. The effort was blessed with 57 baptisms, including the establishment of a company in the Maluku Mission.

Indonesia Publishing House

INDONESIA PUBLISHING HOUSE (Percetakan Advent Indonesia). A publishing house with printing plant operated at Bandung, Java, Indonesia, by the West and East Indonesia union missions as an interunion institution, through a board of directors representing both unions. No commercial printing is accepted. Publications are issued in the Indonesian language.

As early as February 1910 the Australasian Union Conference had established a small printing plant at Sukabumi, Java, called the Java Mission Press. It was under the supervision of R. W. Munson, who had served in Sumatra earlier and had also been employed at the Avondale Press, Australia, for some time. He was assisted at the Java Mission Press by

E. K. Hungerford and a man from Singapore named Lee; later by Immanuel Siregar, who had been his first Indonesian convert while working in Sumatra, and Samuel Rantung, one of the first converts to the Seventh-day Adventist Church in Jakarta, Java.

The Java Mission Press issued a quarterly Malay periodical called *Utusan Kebenaran Melayu* ("Messenger of Truth"); several Malay tracts ("[Daniel 7](#)," "About Opium Smoking," "Cigarettes," "The Lord's Sabbath," "The End of the World"); two Sundanese tracts ("The Love of God"-the first chapter of *Steps to Christ*, by Ellen White-and "Creation," by

J. E. Fulton); and *Christ Our Saviour*, by Ellen White, all of which had been translated by

R. W. Munson and formerly printed at the Avondale Press in Australia. Another book was also prepared by R. W. Munson containing a series of Bible studies, and it was called *Pelajaran Kitab Alkudus, later Saksi Kebenaran*. It was a translation of a book on doctrines by G. B. Starr.

After the Dutch government refused to grant permission for Seventh-day Adventists to do missionary work in Sukabumi, the press was moved to Jakarta in April 1911. It was later sold and a larger printing plant erected in Singapore, which was dedicated on Mar. 10, 1920.

Because it was less expensive and more convenient to print in Indonesia, the editorial staff was transferred to Bandung, Java, in March 1929 and located at Naripan 72; there was a publishing house board, a manager, and a book depot that distributed the publications through the Adventist Book Centers, but the printing was done by commercial firms.

After years of operation in this manner, a new building for offices and factory was constructed in Cimindi, a western suburb of Bandung, in 1954. The publishing house staff moved in during January 1955, and the plant was dedicated Feb. 18. The building was substantially enlarged in 1967, and again in 1974. An auditorium was added in 1978.

The one-story brick-and-concrete building faces the main east-west highway through Bandung. The various departments function in separate rooms; an assembly hall seats more than 100; a small English-Indonesian library is available; and a conference room was recently developed. One truck is used for delivery and pickup.

The pressroom operates one Heidelberg SORD, and two Heidelberg KORDs; and one Heidelberg cylinder press-all one color. New equipment has also been purchased for use in

the composition room, offset section, and the bindery. These include a Roland Patva 2C (one color) in 1976; a Hamada (one color) in 1990; a Mueller (two colors), eight computers, a camera, and gang stitching machine in 1991.

The house served approximately 1,000 literature evangelists in 1992 and more than 120,000 church members. Subscription literature includes a monthly health journal, *Rumah Tangga dan Kesehatan*, and a list of 72 titles including *Kebahagiaan Sejati* (“Steps to Christ”); *Kerinduan Segala Zaman* (“Desire of Ages”); *Narkotik*; *Menu Sehat* (“Vegetarian Cookbook”); *Penjaga Kesehatan* (medical book); *Sahabat Anakanak* (“My Bible Friends”). Also included are stop-smoking, AIDS, and family planning materials; *The Great Controversy*; *Bible Readings*; and *Maranatha*.

The house attempts to meet the needs of the constituency of both Indonesian unions by providing Sabbath school lesson quarterlies, mission quarterlies, visual aids, church songbooks, and departmental supplies as well as the monthly church paper.

Managers: W. Köster, 1929—1937; H.E.R. Schell, 1938; A. I. Krautschick, 1939; I. E. Gillis, 1940—1941; H.E.R. Schell, 1942, 1945—1946; E. van Alphen, 1947—1948; H.E.R. Schell, 1949—1952; E. A. Pender, 1953—1958; L. E. Barber, 1959—1965; J. H. Lesiasel, 1965—1973; B. T. Styadi, 1973—1978; Nootje Sasela, 1979; Kaleb Onsoe, 1980—1984; Lambok Silitonga, 1985—1988; Djinan Sinaga, 1989— .

Indonesia Union College

INDONESIA UNION COLLEGE (Universitas Advent Indonesia). A coeducational boarding school on the senior college level, operated by the West Indonesia Union Mission on an estate of about 52 acres (20 hectares), 12 miles (20 kilometers) north of Bandung, Java. In 1993 the school had an enrollment of 910 and a staff of 90 (50 of them teachers). The students are mostly Indonesians, with some students from Malaysia. More than 80 percent are from Seventh-day Adventist homes; the rest are non-Christians or from other Christian groups.

History

History. *Training School.* The first SDA school for the training of workers in Indonesia was opened in 1929 at Tjimindi, near Bandung, Java. It was named the Opleidingsschool der Advent-Zending (listed in the *Yearbook* as Tjimindi Training School; after 1939, as Netherlands East Indies Training School). Earlier, when the Netherlands East Indies (now Indonesia) was a part of the Malayan Union Mission, with headquarters in Singapore, all Indonesian workers were trained in Singapore.

When the school opened (under the direction of H. Eelsing, with L.M.D. Wortman and K. Mandias as teachers), only a two-year ministerial training course was offered. At the first graduation, held in the fall of 1931, seven of the original 16 students received diplomas.

From 1929 to 1942 the school had an average enrollment of fewer than 30 students. When in 1936 an orphanage, which had been opened in Bandung the preceding year, was moved to Tjimindi and operated in connection with the school, it became evident that the Tjimindi property was not large enough for future development. Consequently a larger tract of land was purchased at Gadobangkong, a village a short distance west of Bandung. Buildings were erected, and the school was moved to the new campus in 1938. The orphanage remained at Tjimindi and was later closed. The new facilities enabled the school to accept more students. World War II forced it to close in 1942. Several of the teachers were placed in concentration camps, where two of them, L.M.D. Wortman and M. van Emmerick, subsequently died.

When peace returned, the buildings were quickly rehabilitated. In 1948 the school reopened under a new name, Indonesia Union Seminary. Under the instruction of Isaac C. Schmidt, a two-year ministerial course was again offered. The student body numbered 45, of whom four were young women.

Junior College. Up until this time the main aim of the school had been to train ministerial workers. In 1949 the entire educational system was revised in order to provide an education for all SDA young people. To accomplish this, a four-year secondary school was opened, which later expanded to a six-year program in harmony with the Indonesian government's educational system. Also in 1949 the ministerial training program was incorporated into a regular junior college curriculum. The college department also offered a normal course under the leadership of Lloyd W. Mauldin.

With the enlarged curriculum, the annual enrollment increased rapidly. Two factors contributed to this: a growing appreciation for Christian education and a steadily increasing church membership. However, the five-acre (two-hectare) tract of land at Gadobangkong was not large enough to provide for the needed expansion, so in 1953 the present school site of 57 acres (22.7 hectares) of fertile soil was purchased, about 12 miles (20 kilometers) north of Bandung near the village of Cisarua. Some abandoned dairy barns near the site were rented for use as temporary dormitories, classrooms, and teachers' homes, and in January 1954 the school opened. As the students watched the new buildings being erected across the valley from their barn homes, they called the new site the Promised Land, and longed for their "exodus from Egypt." By the spring of 1957 the last of the students had moved out of the cow barns.

Senior College. After that there was growth both in physical plant and in enrollment. A fourth year in the ministerial course was authorized, and in 1964 the school was recognized by the General Conference as a four-year senior college, with majors in theology, education, and accounting, and minors in the same subjects, and also a two-year curriculum in secretarial science, elementary education, and home economics. The Indonesian government approved the status of the college and the university in 1982.

Most of the younger denominational workers and leaders in Indonesia are graduates of this college. Graduates are serving overseas also.

Principals/Presidents: H. Eelsing, 1929—1931; L.M.D. Wortman, 1931—1943; I. C. Schmidt, 1948—1949; A. M. Bartlett, 1949—1953; B. A. Aaen, 1953—1955; L. A. Benzinger, 1955—1957; B. A. Aaen, 1957—1962; Percy Paul, 1962—1963; Bryce Newell, 1963—1965;

G. H. Fisher, 1965—1970; A. Simorangkir, 1970—1974; R. H. Tauran (acting), 1974; D. R. Halenz, 1975; R. A. Nainggolan, 1976—1978; U. Aritonang, 1979—1980; R. A. Hutagaol, 1981—1990; T. L. Tobing, 1990—1992; R. A. Hutagaol, 1992— .

Industrial Institute

INDUSTRIAL INSTITUTE. *See* [Union Adventist Educational Complex](#).

Industrias Covac Sa

INDUSTRIAS COVAC SA. *See* [Inter-American Health Food Company, Costa Rica Branch.](#)

Infant Dedication

INFANT DEDICATION. *See* [Child Dedication](#).

Informant

INFORMANT. See *North American Regional Voice*.

Ingathering

INGATHERING (known formerly as Harvest Ingathering; also called in various parts of the world by other names). An annual worldwide denominational appeal to, and gathering in of funds from, the general public. The campaign serves a double purpose: (1) it provides funds to aid a world program that includes medical, educational, welfare, and evangelistic projects, which bring relief and uplift to humanity and a living Christ to the world, and (2) it is a means of making contacts in millions of homes, whose occupants are presented with a special issue of a magazine that describes the worldwide work of Seventh-day Adventists and that offers the opportunity of enrolling in a Bible correspondence course. This solicitation has been conducted every year since 1903 and has been extended to all countries where there is SDA work, where permitted by the government. Solicitors are unpaid volunteers from among the church members in all walks of life.

The Seventh-day Adventist humanitarian program of welfare, medical, educational, and evangelistic projects is the church's attempt to follow the example of Jesus Christ, who went about doing good, healing the sick, teaching the people, and preaching the gospel. In North America increasingly larger amounts of the Ingathering funds are being used each year for Community Services that extend emergency relief irrespective of race, creed, or color.

Funds sent to overseas countries provide for many projects, such as clinics, dispensaries, leper colonies, mission schools—often the only facilities available to large populations. At the same time, about one third of the total funds collected in the Ingathering campaigns is contributed by donors in overseas countries. In many of these countries, significant projects have been carried out with such funds. For example, in China several hospitals were established with funds raised locally.

The funds gathered in this campaign comprise only about 10 percent of the total annual budget of the General Conference, the major source of funding being the tithes and offerings of SDA members.

Origin. The idea of giving away magazines and asking, in return, for contributions for the mission program originated with Jasper Wayne, a traveling salesperson of nursery stock, who lived in Sac City, Iowa. As he related the experience in 1903, he ordered 50 copies of a special issue of the Signs of the Times.

Receiving them at the post office, he unwrapped them and began to hand them out to people standing in the lobby, saying that any money received would go to the cause of foreign missions. To his surprise he disposed of them immediately and received more than \$4 for missions.

About 10 days later another package of 50 papers arrived, sent by mistake. He took these papers with him in his buggy to use as occasion offered. The first man he approached gave 15 cents and the next 18 cents, and then a woman gave 25 cents. This gave him courage to suggest 25 cents thereafter; some gave larger sums. Receiving about \$26 by distributing these 50 papers and realizing the possibilities in this plan of securing money for missions,

he at once ordered 400 copies more to carry with him. In about a year he had raised about \$100 with them and had greatly enjoyed explaining the work of the church.

In 1904, at a camp meeting held at Omaha, Nebraska, he interested the president of the Nebraska Conference in his plan. Though reluctant to speak before a large audience, he mustered his courage and explained his method at one of the meetings. Also, he had a talk with Ellen White, who was present at the camp meeting. She manifested a deep interest and gave the plan her endorsement (Christian Service, pp. 167—177).

In 1908 the General Conference recommended the Ingathering plan to all churches, approving the use of a special Thanksgiving number of the Review and Herald for informing the public of SDA work, and in gathering Thanksgiving gifts for missions.

Objectives and Goals. The Ingathering program, promoted by the GC Church Ministries Department, with financial aspects managed by the GC Treasury Department. The program has five objectives: (1) 100 percent membership participation, (2) total coverage of territory, (3) searching for persons interested in the gospel, (4) increased offerings, and (5) a thorough follow-up of interests.

During the early years of Ingathering no specific financial objectives were set. In 1915 members were encouraged to set for themselves voluntary individual goals as to the total amount raised. The principle of an individual goal was recommended to all divisions of the world field, and in 1934 it was recommended that conferences assign Ingathering goals for each church. In 1935 the Autumn Council recommended the Minute Man goal, representing appropriations from North America to maintain the work overseas for one minute. Beginning in 1948, the Bible correspondence school advertisement and coupon became a regular feature in the Ingathering magazines. In 1959 the Minute Man goal was replaced by the individual Silver Vanguard objective of \$25.

Methods. The campaign, officially limited to a maximum of six weeks, is conducted by various methods—street solicitation, visits to places of business and to homes, singing bands, Christmas caroling, and correspondence.

Results. Through 1992, \$509,380,626 had been gathered in the countries of the world. The sum of \$67,247,599 was raised in the five-year period 1988—1992.

Ingersoll, Olive Grace (Perry)

INGERSOLL, OLIVE GRACE (PERRY) (1873—1955). Medical missionary to India; wife of Dr. Robert S. Ingersoll. At the age of 10 she was baptized by the Free Will Baptists, but her parents shortly afterward accepted the Seventh-day Adventist faith, and she was rebaptized in 1886. In 1892 she began work as corresponding secretary of the Michigan Tract Society, and in 1893 worked at the Battle Creek Sanitarium. The next year she enrolled in the medical course at the University of Michigan, from which she graduated in 1898. That same year she married Robert S. Ingersoll, a fellow graduate, went with him to India, and there shared his work. Upon their return to the United States she joined the staff of the Washington Sanitarium, then helped her husband operate a private sanitarium and later practiced privately with him and their son.

Ingersoll, Robert Stephenson

INGERSOLL, ROBERT STEPHENSON (1874—1955). Medical missionary to India. His parents became Seventh-day Adventists shortly after his birth, and he joined the church at the age of 14. In 1898 he graduated from the medical course at the University of Michigan, married a fellow graduate, Olive Perry, and sailed to India, where the two doctors joined the pioneer SDA medical missionary O. G. Place in Calcutta. After Place returned to the United States, the Ingersolls carried on the work of the Calcutta Sanitarium and helped to expand SDA medical work in India. Returning about 1909, Dr. Robert Ingersoll became superintendent of the Washington Sanitarium. Later, after briefly operating a private sanitarium, he headed the Florida Sanitarium at Orlando. From 1918 to 1930 he was superintendent of the Madison, Wisconsin, Sanitarium, after which he practiced privately in Wisconsin.

Ings, William

INGS, WILLIAM (d. 1897). Publishing house worker, minister. He was born in Hampshire County, England, but grew up in the United States. As a young man he entered the employ of the Review and Herald publishing house in Battle Creek. In 1877 he was sent to Switzerland to assist J. N. Andrews in equipping and organizing the new publishing house in Basel. On May 23, 1878, he went to England, the land of his birth, for a short vacation in Southampton. Before returning to Basel two weeks later he had won two converts to the Seventh-day Adventist faith. When Andrews heard the result of this brief visit, he arranged for Ings to return to England to establish the work there in that country.

Back in Southampton, Ings began distributing SDA publications and holding meetings. After 16 weeks he reported 10 people keeping the Sabbath. In answer to his earnest appeals for an experienced man to help him the General Conference sent J. N. Loughborough in December 1878 to take charge of the work in the British Isles. After this Ings left most of the preaching to Loughborough while he devoted most of his time to the circulation of SDA publications. The first baptism took place on Feb. 8, 1880.

In 1882 Ings returned to the United States and entered the work in the California Conference, where he was ordained in 1884. In 1886 he was called back to England to help establish a publishing house in London. In 1889 he returned to his post in California and remained there until his death in 1897.

Inisha Community Medical Centre

INISHA COMMUNITY MEDICAL CENTRE. A 46-bed medical institution that has grown out of the missionary activities of Ile-Ife Hospital (*see* [Seventh-day Adventist Hospital Ile-Ife](#)) in Nigeria. It is owned by the Inisha community, but the church operates the institution.

The clinic became a hospital in the early seventies when Dr. Gulleng was the medical director. The facilities (January 1993) include two wards, an Outpatient Department, one X-ray building, a medical laboratory, stores, kitchens, and two resident houses for medical doctors. In 1993 Inisha had 30,000 patients, 200 prenatal visits, and 300 deliveries.

Medical Directors: J. Sodeko, 1985—1991; J. O. Dare, 1992—1994; E. O. Aremu, 1994— .

Inside Report, The

INSIDE REPORT, THE (1983—). An illustrated two-color monthly magazine. Its circulation is 35,000, and it is free upon request. The *Inside Report* is sent automatically to anyone who donates \$5 or more to Amazing Facts. The magazine contains articles of inspiration, poems, evangelism and radio/TV schedules, and news about Amazing Facts. It is published by Amazing Facts, P.O. Box 680, Frederick, Maryland. Managing editor, Debra J. Hicks.

Insight

INSIGHT (1970— ; weekly [except June-August 1974, 1975]; RH, 1994 circulation, 20,000; file in RH). A 16-page paper for readers ages 14 through 19.

Publication of *The Youth's Instructor* ceased in April 1970 under Editor Walter T. Crandall. A new youth magazine, *Insight*, began publication in May 1970. *Insight* developed from a special committee set up by the General Conference when it became apparent that the church needed to update its senior youth magazine.

The emphasis of *Insight* is the mission of Jesus Christ and its implications for young Christians. It offers practical ways of understanding Scripture and living the Christlike life. Helping young people live successfully through the trials and confusion of the last days is a prime objective.

Insight encourages reader involvement and builds Christian commitment and a sense of community for Seventh-day Adventist teens through a blend of feature articles, short stories, poetry, question-and-answer columns, youth testimonials, Bible explanation, youth service reports, and how-to articles. Articles are approximately 50 percent assigned and 50 percent freelance.

Editors: Donald Yost, 1970—1971; Roland Hegstad (acting), 1971—1972; Michael Jones, 1972—1975; Donald John, 1975—1981; Dan Fahrback, 1982—1985; Christopher Blake, 1986—1993; Lori Tripp Peckham, 1993— .

Insight/Out

INSIGHT/OUT (1988— ; monthly; RH; file in RH). A 16-page outreach paper for readers ages 14 through 19.

Insight/Out is a monthly edition of the weekly *Insight* subscription. It focuses on Christian life-changing themes while avoiding SDA jargon. *Insight* subscribers are encouraged to share this edition with non-SDA relatives, neighbors, classmates, workmates, and acquaintances and to order subscriptions for outreach to nonbelieving teens.

Inspiration of Scripture

INSPIRATION OF SCRIPTURE. In their statement of fundamental beliefs Seventh-day Adventists set forth their position on the inspiration of Scripture as follows: “The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12)” (*Church Manual* [1990], p. 23).

SDAs do not believe in verbal inspiration, according to the usual meaning of the term, but in what may properly be called thought inspiration. The SDA point of view on this matter has best been set forth by Ellen White: “The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God’s penmen, not His pen. Look at the different writers.

“It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man’s words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God” (ISM 21).

“The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us’ (John 1:14).

“Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

“As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but

a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life” (GC vi).

The original autographs of Scripture have, of course, long since been lost, and the sacred documents have passed through the hands of countless copyists, redactors, and translators. Naturally, there have been certain modifications but, almost without exception, these have been of relatively minor importance. The Bible has been transmitted to us with vastly greater accuracy and reliability than any other similar ancient document. Of textual changes such as these, Ellen White wrote: “I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err” (EW 220, 221).

“Some look to us gravely and say, ‘Don’t you think there might have been some mistake in the copyist or in the translators?’ This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth” (MS 16, 1888; *The Testimony of Jesus*, pp. 12, 13).

We should not “lament that these difficulties exist, but accept them as permitted by the wisdom of God.” The Bible “is plain on every point essential to the salvation of the soul” (5T 706).

Despite the finite limitations of human language, and of the human writers, and of those through whose hands the sacred documents have since passed, the Scriptures as we have them today are sufficient to convey a knowledge of God’s infinite purpose for humanity and to lead all to salvation in Jesus Christ. Essential truth, perhaps obscure in one passage, shines forth with clear luster elsewhere. In their present state, and taken as a whole, the Scriptures are altogether adequate, for all practical purposes, to fulfill the purpose for which they were intended by their divine Author.

Institut Adventiste de Lukanga

INSTITUT ADVENTISTE DE LUKANGA. *See* [Lukanga Adventist Institute](#).

Institut Adventiste du Salève

INSTITUT ADVENTISTE DU SALÈVE. *See* [Salève Adventist Institute](#).

Institut de Rwamiko

INSTITUT DE RWAMIKO. *See* [Rwamiko Institute](#).

Institut de Songa

INSTITUT DE SONGA. *See* [Songa Institute](#).

Institut Sanitaire

INSTITUT SANITAIRE. *See* [Lake Geneva Sanitarium](#).

Institut Technique de Lukanga

INSTITUT TECHNIQUE DE LUKANGA. *See* [Lukanga Adventist Institute](#).

Institute of Art and Graphic Printing

INSTITUTE OF ART AND GRAPHIC PRINTING. *See* [Romania](#).

Institute of Church Ministry

INSTITUTE OF CHURCH MINISTRY. An official department of the Seventh-day Adventist Theological Seminary at Andrews University, founded in 1979 as the Institute of Church Ministry by Desmond Cummings, Jr. The purpose of this new institute was to share the expertise and resources of Andrews University with the SDA Church in North America, thus aiding denominational decision-makers and facilitating the larger church in the accomplishment of its goals. As such, ICM serves as the North American Division strategic resource center, with a sustaining grant from the division. In 1993 ICM became the home of the Center for Latino Research on Religion and Society, also sponsored by the North American Division. In addition to its ongoing relationship with NAD, ICM provides services on a fee basis for other denominational entities. It lists the General Conference, local conferences and churches, and SDA journals among its clients.

The work of ICM is based on the belief that the tools of social science can join with biblical and theological insights in advancing the objectives of the church. Its mission is conducted through field-based research, preparing marketing reports based on census data, publications, preparation of various materials, information processing, and consultation. Some of the areas in which ICM has been active are a 10-year longitudinal study of the retention of youth in the SDA Church, lay member involvement in local congregations, the most effective training for pastoral ministry, SDA Church growth factors, SDA ministerial morale, human relations, youth drug usage, church giving patterns, preferences of readers of the *Adventist Review*, SDA women in leadership, SDA Hispanics, and attitudes of SDA members in a variety of areas. The information gained has been shared with the church through published books, manuals, pamphlets, journal articles, and research reports. Some findings have been shared with the wider world through publications in scholarly journals. Institute personnel also make presentations at church conventions, ministers' meetings, teachers' meetings, camp meetings, and in local congregations.

In addition to full-time staff, ICM employs students to assist in the various tasks. These include seminary students in training for ministry, who gain valuable practical experience relevant to their future vocation. ICM also consults with other Andrews University faculty members in departments such as marketing, communications, and behavioral science when their expertise can prove beneficial in meeting a challenge. Desmond Cummings, Jr., served as director of the institute from 1979 to 1984. Roger L. Dudley has served as director from 1984.

Institute of World Mission

INSTITUTE OF WORLD MISSION. An entity of the Seventh-day Adventist Church that came into existence by Annual Council action in 1956. Because the missionary situation was radically changing at the time, it was felt that missionaries needed better training to cope with the new and ever-changing challenges of cross-cultural missions. It was voted that all newly appointed missionaries, missionaries on furlough, and national workers returning to their home fields would receive an intensive missionary training of six weeks' duration in such areas as missionary anthropology, the Adventist message in a changing world, health and hygiene, principles of Adventist mission work, and specific area studies.

The Annual Council action of 1956 was first implemented in the summer of 1966, when Myrl O. Manley and Gottfried Oosterwal led out in a four-week intensive training institute. It was conducted on the campus of Andrews University and attended by 21 newly appointed and furloughing missionaries.

From that year on, intensive training sessions on Adventist world mission have been conducted every summer. They became known as the Summer Institute of World Mission. At first they were of four weeks' duration. In 1971 an extra week was added, and the next year the Annual Council action of 1956 was fully implemented when another week was added to the program. In that same year the name Summer Institute of World Mission was dropped and the name Institute of World Mission adopted. Soon after the first training began, mission administrators in the field saw the great difference this new missionary training made in the life and work of the missionaries. They insisted that all missionaries should attend these institutes before departing for their fields of labor. In 1972 another institute was added, conducted in the winter. As the number of missionaries grew in this heyday of Adventist overseas missions, a third was added in 1975. From that year until the present three intensive missionary training programs have been conducted every year in North America: one in the summer, one in the fall, and one in the spring.

The effectiveness of such missionary training showed itself in many different ways: a sharp decline in the number of missionaries returning prematurely, an increase in the number of those who stayed longer than one term of service, less suffering from culture shock, and greater effectiveness in missionaries' work, including language learning.

As North America was not the only home base of missionaries at the time, areas such as Europe and Australia also showed an interest in offering better training for their missionaries. First in 1972, then in 1975, and again in 1978, Gottfried Oosterwal, who in 1969 had been appointed the director of the Institute of World Mission, led out in missionary training institutes in Europe. The first two were held on the campus of Newbold College, England, and the last one at the seminary at Collonges, France. Three years later these institutes led to the establishment of the European Institute of World Mission under the direction of Borge Schantz. In the same way, the Institute of World Mission spawned the Australian Institute of World Mission. Dr. Oosterwal first led out in a special missionary training program at Avondale College in 1981, and then every year from 1983 on. In 1993 the Australian

Institute of World Mission was established with its own director, John Gate, and its own board.

At first the Institute of World Mission was organizationally linked to the newly established Department of World Mission at the SDA Theological Seminary, of which Gottfried Oosterwal was the founder and first chair (1969). As the institutes continued to grow in size and in number, and as new functions were added to their operation, a separate organization was needed for a more efficient operation. This happened in 1981 when what is now known as the Seventh-day Adventist Institute of World Mission was established, with its own board (chaired by the secretary of the General Conference), its own budgets, its own staff, and its own building. Dr. Oosterwal was called to lead out in this new and expanded venture of the institute. Besides the training of missionaries around the world, other functions given to the Institute of World Mission included research and publications on missions, missionary consultations in the field, and the promotion of missions in the SDA Church, worldwide.

As the institute grew in size, tasks, and functions, more staff were added. In 1971 Russell Staples joined Gottfried Oosterwal as a staff member of the Institute and the Department of World Mission. Four years later Werner Vyhmeister was called to join the staff, and in 1980 Nancy Vyhmeister was invited to join. After the separation of the Institute of World Mission from the Department of World Mission at the SDA Theological Seminary, Gottfried Oosterwal and Werner Vyhmeister stayed with the institute, while Russell Staples and Nancy Vyhmeister remained with the department.

In 1987 the institute ventured out into a new endeavor: the training of nonchurch workers for their assignment in cultures other than their own. This included business leaders, health personnel, educators, and people in technical aid and development. To accomplish this new venture, a separate organization was called into existence: the Center for Intercultural Relations. Structurally, this center is part of Andrews University. Gottfried Oosterwal is its director.

As of January 1993 the staff of the institute consisted of Gottfried Oosterwal, director; Jon Dybdahl, associate director; Reinder Bruinsma, staff member; and Mrs. Pam Swanson, administrative assistant. The institute is located in the Sutherland House on the campus of Andrews University, Berrien Springs, Michigan.

Institutes of Scientific Studies for the Prevention of Alcoholism

INSTITUTES OF SCIENTIFIC STUDIES FOR THE PREVENTION OF ALCOHOLISM. Organizations set up in various parts of the world to carry on research work and provide training in all phases of the alcohol problem. Sponsored by the National Committees for the Prevention of Alcoholism in the respective countries, these institutes carry on educational programs for the prevention of alcoholism through publications, films, forums, and radio and television programs.

Educationally, the institute conducts sessions at which instruction is given on the graduate level. The institute course of study is not designed primarily for the layman, though many civic-minded laymen attend the courses; it is intended for people on the professional level, such as teachers, educators, law-enforcement officials, public and mental health leaders, physicians, editors, social and welfare workers, and religious leaders.

Each session consists of lectures, discussion periods, seminars, forums, workshops, and field trips. Nationally and internationally known authorities lecture in their special fields. The scientific facts and basic information gained qualify the graduates of the sessions to work more effectively toward the prevention of alcoholism. In some of the sessions the students receive graduate university credit for their study. Selected lectures are transcribed and made available for permanent reference, and basic materials are published in reprint form for professional use.

The first Institute of Scientific Studies was established in 1950 at Loma Linda, California, at the Loma Linda University medical school. Since that time more than 1,000 students have pursued the annual course of study offered by that institute. In 1961 this institute began to offer a unique annual service to professional groups, the first Medical Seminar on Alcoholism being conducted that year in Los Angeles and in the same year the first in-service training workshop for public school teachers.

The second institute, established at American University in Washington, D.C., in 1956, became known as the Washington Institute of Scientific Studies.

The All-European Institute, sponsored by the European Bloc of the International Commission in cooperation with the International Bureau Against Alcoholism, was launched in 1955. Its first four sessions were held in Geneva, with subsequent sessions being held in various cities, including Vienna, Paris, Lausanne, Warsaw, London, Amsterdam, and Oslo. This organization is now called the International Council on Alcohol and Alcohol Addicts. The ICPA, apart from this cooperation, conducts seminars in the European area.

The All-Asian Institute, sponsored by the Southern Asia Bloc of the International Commission, was launched in 1956, and was conducted on the Wilson College campus in Bombay, India. Many prominent Indian leaders serve on the institute committee and take part in seminars.

The Australian Institute, plans for the launching of which were laid at the organizational meeting of the Australian National Committee on Oct. 13, 1958, conducted its first session on the medical college campus of the University of Sydney, Jan. 18—29, 1960.

The South African National Committee was organized on Sept. 14, 1959. Its first session was conducted on the campus of the Witwatersrand University, Jan. 2—13, 1961.

The first session of the Philippine Institute, conducted under the auspices of the Philippine National Committee, was conducted on the campus of the University of the Philippines, Apr. 10—21, 1961. This committee has continued to hold annual institutes and seminars throughout the Philippines with great success.

Other national institutes and seminars as a part of the ICPA program have been held in Mauritius, Cameroon, Kenya, Tanzania, Malagasy, Turkey, Korea, Japan, Sri Lanka, Israel, Iran, Zambia, Central African Republic, Togo, Brazil, and Yugoslavia. The First World Congress of the ICPA was held in Afghanistan in 1972.

Institution Medicale “Vie et Sante”

INSTITUTION MEDICALE “VIE ET SANTE.” *See* [Life and Health Medical Institution.](#)

Institutional Consulting Service

INSTITUTIONAL CONSULTING SERVICE. See [Philanthropic Service for Institutions](#).

Institutional Research

INSTITUTIONAL RESEARCH. An activity that collects and analyzes data to provide information for administrative decision-making. Currently serving the Board of Higher Education, this service was begun in 1972 with the formation of the Board of Higher Education and since 1988 has been directed by Dallas Kindopp.

Institutional Services/ESDA

INSTITUTIONAL SERVICES/ESDA. The former purchasing agency of the General Conference designed to serve the denomination's institutions and its workers in the United States and overseas. It was administered by a general manager, assistant managers (East and West Coasts, U.S.A.), and treasurers, and had ordering, sales, automobile, export, and shipping departments. The sales department also distributed supplies, books, and syllabuses sponsored by the Educational, Health, Ministerial, Publishing, and Youth departments of the General Conference.

ESDA History

ESDA History. ESDA was a trade name, the significance of which is no longer known, but is believed to be the acronym for Seventh-day Adventist prefixed with an E, either for euphony or standing for "East," since there was an East Coast as well as a West Coast branch of the organization. The agency originated in 1920 as the Purchasing Bureau composed of H. H. Cobban, J. J. Ireland, L. A. Hansen, C. W. Irwin, H. H. Hall, and a member each from the Review and Herald, Pacific Press, and Southern Publishing associations.

Previous to this a small store had been operated for a time in the basement of the General Conference office primarily for the handling of packaged foodstuffs for the office workers.

L. A. Hansen, of the General Conference Medical Department, sensing that the overseas institutions, particularly sanitariums, needed help with their purchases, had made contact with various firms for discount purchasing. Later, schools and conference offices and institutions in foreign countries also were invited to channel their purchasing through the bureau, thus enabling all to receive lower prices.

In 1946 the name of Bureau was changed to Department of Purchase & Supply. In February 1947 the department was moved from two rooms in the basement of the General Conference building to what was then called the Northwestern Building (later renamed ESDA Building, at 107 Carroll Street, Takoma Park, Maryland).

During the early postwar years, when many articles were scarce, an unusually large amount of purchasing was carried on by ESDA for both overseas and North American organizations. As materials and products became more plentiful after the war years, the sales reached a level of approximately \$2 million per year.

In 1950 the trade name of ESDA Sales & Service was adopted. Operation continued in the Northwestern Building until March of 1969 when the building was torn down to make way for the new General Conference office building, called the North Building. The administrative offices were moved to what had formerly been Dr. Queen's house at 7112 Willow Avenue. The rooms were remodeled and offices set up for the manager, export, and treasury sections. The store section was moved to the end of the warehouse building so as to continue to serve the local area on a limited basis. In June 1972, after the completion of the North Building, the administrative offices were moved to its fifth floor, with N. W. Litchfield, manager.

Institutional Services History

Institutional Services History. In 1956 John Knipschild, then superintendent of schools for the Southern California Conference, approached his conference president, R. R. Bietz, about experimenting in a new way of purchasing so as to save SDA schools and other SDA institutions purchasing funds by pooling the buying strength. Upon approval in the summer of 1956, bids were placed with leading manufacturers and distributors to supply for the school year 1956—1957, sanitary supplies, classroom paper supplies, sporting and playground equipment. As a result of the initial bid, more than \$8,000 was saved over the preceding average five years of yearly purchasing. This was the beginning of developing a concept of buying to save metropolitan, urban and rural, large and small SDA institutions in their purchasing needs of all types of hardware and software supplies. This procedure was expanded and refined during the years that John Knipschild was superintendent of schools in the Southern California and Northern California conferences.

In 1968 the Pacific Union Conference invited Knipschild to join the Pacific Union as a full-time coordinating purchaser for the schools, churches, hospitals, rest homes, camps, and administrative office in its territory. At the same time, the North Pacific and Southwest unions requested to be a part of these pioneering services. The North Pacific employed James Costa to promote and clear orders for its union to Institutional Services/SDA—its first official name.

IS/ESDA History

IS/ESDA History. During the summer of 1973 John Knipschild was invited by the General Conference to take over the management of ESDA and reorganize the denominational purchasing procedures so as to incorporate buying and distribution procedures for the whole world field. In August 1973 the ESDA nomenclature was expanded to its current official title of Institutional Services/ESDA (abbreviated IS/ESDA), which merged the two organizations into one facility to provide expanded services to the world field through its headquarters office located in the General Conference North Building. IS/ESDA eventually became Adventist World Purchasing Service, which continued purchasing for the world field for a number of years. AWPS was closed in 1992 after the General Conference determined that each division and institution could handle its own purchasing.

Purchasing Agents and Managers of ESDA: F. B. Knight, 1945—1950; J. McCartney, 1950—1956; O. A. Blake, 1956—1970; N. W. Litchfield, 1970—1973.

Purchasing Agents and Managers of IS/ESDA: J. F. Knipschild, 1973—1977; Erwin H. Mack, 1977—1982; John M. Stephenson, 1982—1992.

Instituto Adventista Agro-Industrial

INSTITUTO ADVENTISTA AGRO-INDUSTRIAL. *See* [Adventist Agricultural-Industrial Academy](#).

Instituto Adventista Brasil Central

INSTITUTO ADVENTISTA BRASIL CENTRAL. *See* [Central Brazil Academy](#).

Instituto Adventista Cruzeiro do Sul

INSTITUTO ADVENTISTA CRUZEIRO DO SUL. *See* [Cruzeiro do Sul Adventist Academy](#).

Instituto Adventista de Balcarce

INSTITUTO ADVENTISTA DE BALCARCE. *See* [Balcarce Adventist Academy](#).

Instituto Adventista de Ensino

INSTITUTO ADVENTISTA DE ENSINO. *See* [Brazil College](#).

Instituto Adventista de Ensino de Minas Gerais

INSTITUTO ADVENTISTA DE ENSINO DE MINAS GERAIS. *See* [Minas Gerais Adventist Academy](#).

Instituto Adventista de Ensino do Nordeste

INSTITUTO ADVENTISTA DE ENSINO DO NORDESTE. *See* [Northeast Brazil College](#).

Instituto Adventista de Los Andes

INSTITUTO ADVENTISTA DE LOS ANDES. *See* [Andes Adventist Academy](#).

Instituto Adventista de Manaus

INSTITUTO ADVENTISTA DE MANAUS. *See* [Manaus Adventist Academy](#).

Instituto Adventista de Morón

INSTITUTO ADVENTISTA DE MORÓN. *See* [Morón Adventist Academy](#).

Instituto Adventista de Resistencia

INSTITUTO ADVENTISTA DE RESISTENCIA. *See* [Resistencia Adventist Academy](#).

Instituto Adventista de Santa Fe

INSTITUTO ADVENTISTA DE SANTA FE. *See* [Santa Fe Adventist Academy](#).

Instituto Adventista del Uruguay

INSTITUTO ADVENTISTA DEL URUGUAY. *See* [Uruguay Adventist Academy](#).

Instituto Adventista Florida

INSTITUTO ADVENTISTA FLORIDA. *See* [Buenos Aires Adventist Academy](#).

Instituto Adventista Grão Pará

INSTITUTO ADVENTISTA GRÃO PARÁ. *See* [Grão Pará Adventist Academy](#).

Instituto Adventista Juan Bautista Alberdi

INSTITUTO ADVENTISTA JUAN BAUTISTA ALBERDI. *See* [Northeast Argentine Academy](#).

Instituto Adventista Los Polvorines

INSTITUTO ADVENTISTA LOS POLVORINES. *See* [Los Polvorines Adventist Academy](#).

Instituto Adventista Panameño

INSTITUTO ADVENTISTA PANAMEÑO. *See* [Panama Adventist Institute](#).

Instituto Adventista Paranaense

INSTITUTO ADVENTISTA PARANAENSE. *See* [Paraná Adventist Academy](#).

Instituto Adventista São Paulo

INSTITUTO ADVENTISTA SÃO PAULO. *See* [São Paulo Adventist Academy](#).

Instituto Adventista Transamazonico Agro-Industrial

INSTITUTO ADVENTISTA TRANSAMAZONICO AGRO-INDUSTRIAL. *See*
[Agro-Industrial Adventist Trans-Amazon Academy.](#)

Instituto Adventista Velez Sarsfield

INSTITUTO ADVENTISTA VELEZ SARSFIELD. *See* [Velez Sarsfield Adventist Academy](#).

Instituto Adventista Victor Ampuero Matta

INSTITUTO ADVENTISTA VICTOR AMPUERO MATA. *See* [Victor Ampuero Matta Adventist Academy](#).

Instituto Biblico

INSTITUTO BIBLICO. *See* [Mexico](#); [Universidad de Montemorelos](#).

Instituto Colombo-Venezolano

INSTITUTO COLOMBO-VENEZOLANO. *See* [Colombia Adventist University](#).

Instituto Comercial Prosperidad

INSTITUTO COMERCIAL PROSPERIDAD. *See* [Mexico](#).

Instituto Cruzeiro do Sul

INSTITUTO CRUZEIRO DO SUL. *See* [Cruzeiro do Sul Adventist Academy](#).

Instituto de Estudios Por Correspondencia

INSTITUTO DE ESTUDIOS POR CORRESPONDENCIA. *See* [River Plate Adventist University](#).

Instituto Educacional e Agrícola Petrópolis

INSTITUTO EDUCACIONAL E AGRÍCOLA PETRÓPOLIS. *See* [Petrópolis Adventist Academy](#).

Instituto Industrial (Peru)

INSTITUTO INDUSTRIAL (Peru). *See* [Union Adventist Educational Complex](#).

Instituto Industrial Boliviano Adventista

INSTITUTO INDUSTRIAL BOLIVIANO ADVENTISTA. *See* [Bolivia Adventist Educational Complex](#).

Instituto Juan Bautista Alberdi

INSTITUTO JUAN BAUTISTA ALBERDI. *See* [Northeast Argentina Academy](#).

Instituto Médico Adventista

INSTITUTO MÉDICO ADVENTISTA. *See* [Chile](#).

Instituto Petrópolitano Adventista de Ensino

INSTITUTO PETRÓPOLITANO ADVENTISTA DE ENSINO. *See* [Petrópolis Adventist Academy](#).

Instituto Rural Adventista do Nordeste

INSTITUTO RURAL ADVENTISTA DO NORDESTE. *See* [Northeast Brazil Academy](#).

Instituto Teológico Adventista

INSTITUTO TEOLÓGICO ADVENTISTA. *See* [Petrópolis Adventist Academy](#).

Instituto Universitario Eclesiástico Adventista

INSTITUTO UNIVERSITARIO ECLESIAÍSTICO ADVENTISTA. See [Venezue-
lan Adventist Ecclesiastical University](#).

Instituto Vicente Suarez

INSTITUTO VICENTE SUAREZ. *See* [Vicente Suarez Institute](#).

Instituto Vocacional Adventista del Llano

INSTITUTO VOCACIONAL ADVENTISTA DEL LLANO. *See* [El Llano Adventist Vocational Institute](#).

Instituto Vocacional de Venezuela

INSTITUTO VOCACIONAL DE VENEZUELA. *See* [Venezuela](#); [Venezuelan Adventist Ecclesiastical University](#).

Institutul Theologic Adventist

INSTITUTUL THEOLOGIC ADVENTIST. *See* [Romanian Adventist Theological Institute](#).

Insurance, Property

INSURANCE, PROPERTY. *See* [Risk and Insurance Management](#).

Insurance Service of the General Conference

INSURANCE SERVICE OF THE GENERAL CONFERENCE. *See* [Risk and Insurance Management](#).

Inter-American Division

INTER-AMERICAN DIVISION. A large unit of church organization to which is allotted the following territory: Anguilla, Antigua and Barbuda, Aruba, Bahamas, Barbados, Belize, British Virgin Islands, Cayman Islands, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, El Salvador, French Guiana, Grenada, Guadeloupe, Guatemala, Guyana, Haiti, Honduras, Jamaica, Martinique, Mexico, Montserrat, Netherlands Antilles, Nicaragua, Panama, Puerto Rico, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, Trinidad and Tobago, Turks and Caicos Islands, United States Virgin Islands, and Venezuela.

Statistics (1992): churches, 4,617; members, 1,385,517; primary schools, 688; ordained ministers, 1,133; licensed ministers, 830; teachers, 3,274. Headquarters. 760 Ponce de Leon Boulevard, Coral Gables, Florida. Official organ: *Inter-American NewsFlashes* (in three languages).

In the territory that now comprises the Inter-American Division, various groups of church organizations have existed—such as the West Indian Union Conference, the Northern Spanish American Missions, the Northern Latin American Missions (unorganized), and the North Latin-American Group—with various changes in names and territories. The Inter-American Division was formed in 1922 by combining the former North Latin-American Group, the Mexican and Central American missions, and certain unattached conferences, among them the Jamaica, South Caribbean, and West Caribbean conferences. At the time of formation the new division embraced the Caribbean Union Mission and the Central American Mission.

The division was organized in 1922 with 221 churches and 8,146 members.

Constituent Organizations

Constituent Organizations. The Inter-American Division comprises 11 union missions and conferences.

1. *Caribbean Union Conference* (organized 1926; reorganized 1945, 1966, 1975, 1983, 1986). Territory: Anguilla, Antigua and Barbuda, Barbados, British Virgin Islands, Dominica, Grenada, Guyana, Montserrat, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, Trinidad and Tobago, United States Virgin Islands, Saba, St. Eustatius, and St. Maarten (Dutch section) in the Netherlands Antilles. *Statistics* (1992): churches, 415; members, 127,036; primary schools, 38; ordained ministers, 128; licensed ministers, 91; teachers, 316. Headquarters: 7 Rookery Nook, Maraval, Trinidad, West Indies. Official organ: *Caribbean Union Gleanings*.

Constituent organizations and their territories—*East Caribbean Conference* (organized 1926; reorganized 1945, 1960, 1975): Barbados, Dominica, St. Lucia, and St. Vincent and the Grenadines; *Grenada Mission* (organized 1983): Carriacou, Grenada, and Petit Martinique; *Guyana Conference* (organized 1926; reorganized 1945): Guyana; *North Caribbean Conference* (organized 1975): Anguilla, Antigua and Barbuda, British Virgin

Islands, Montserrat, St. Kitts and Nevis, United States Virgin Islands, and the islands of Saba, St. Eustatius, and St. Maarten (Dutch Section) in the Netherlands Antilles; *South Caribbean Conference* (organized 1903; reorganized 1945, 1950, 1975): Trinidad and Tobago; *Suriname Mission* (organized 1945): Suriname.

2. *Central American Union Mission* (organized 1926). Territory: Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama. Statistics (1992): churches, 775; members, 237,089; primary schools, 77; ordained ministers, 139; licensed ministers, 85; teachers, 425. Headquarters: Costado Norte del Estadio de Alajuela, Urbanización Montenegro, Etapa no. 3, Alajuela, Costa Rica.

Constituent organizations and their territories-*Bay Islands Mission* (organized 1988): Honduras Bay Islands and the department of Gracias a Dios on the mainland; *Belize Mission* (organized 1929; reorganized 1937): Belize; *Costa Rica Mission* (organized 1927): Costa Rica; *East Panama Conference* (organized 1906; reorganized 1990): Cocle, Colón, Comarca de San Blas, Darien, Herrera, Los Santos, and Panama provinces of Panama; *El Salvador Conference* (organized 1915; reorganized 1927): El Salvador; *Guatemala Mission* (organized 1913; reorganized 1927): Guatemala; *Honduras Mission* (organized 1918; reorganized 1937): Honduras, except for the department of Gracias a Dios and the Bay Islands; *Nicaragua Mission* (organized 1928): Nicaragua; *West Panama Mission* (organized 1990): Bocas del Toro, Chiriquí, and Veraguas provinces of Panama.

3. *Colombian Union Conference* (organized 1927; reorganized 1989). Territory: Colombia. Statistics (1992): churches, 455; members, 116,758; primary schools, 74; ordained ministers, 113; licensed ministers, 73; teachers, 361. Headquarters: Carrera 84, no. 33B-69, Medellín, Colombia.

Constituent organizations and their territories-*Atlantic Colombia Mission* (organized 1925): the Colombian provinces of Atlántico, Antioquía (north of latitude 7), Bolívar, Cesar, Choco (north of latitude 7), Córdoba, La Goajira, Magdalena, and Sucre; *Colombian Islands Mission* (organized 1955): Colombian islands of Providencia, San Andrés, and Santa Catalina; *East Colombia Conference* (organized 1985: the Colombian provinces of Arauca, Boyaca (northeast section), Casanare (east section), Norte de Santander, Santander, and Vichada; *Pacific Colombia Conference* (organized 1941; reorganized 1978): the Colombian provinces of Antioquia (south of latitude 7), Caldas, Cauca, Choco (south of latitude 7), Narino, Putumayo, Quindio, Risaralda, and Valle; *Upper Magdalena Conference* (organized 1926; reorganized 1930): the Colombian provinces of Amazonas, Boyaca (except northeast section), Caqueta, Casanare (except east section), Cundinamarca, Guaviare, Huila, Meta, Putumayo, Tolima and Vaupes.

4. *Cuban Union Conference* (established 1905; reorganized 1941, 1968, 1979, 1989). Territory: Cuba. Statistics (1992): churches, 112; members, 11,235; ordained ministers, 48; licensed ministers, 35. Headquarters: Calle 168, no. 31504, Reparto Lutgardita, Rancho Boyeros, Santiago de las Vegas, Havana, Cuba.

Constituent organizations and their territories-*Central Delegation* (organized 1989): Camaguey, Ciego de Avila, Cienfuegos, Sancti Spiritus, and Villa Clara; *East Delegation* (organized 1989): Granma, Guantanamo, Holguin, Las Tunas, and Santiago de Cuba; *West Delegation* (organized 1989): Condad Habana, La Habana, Mantanzas, Pinar del Rio, and Municipio Especial Isla de la Juventud.

5. *Dominican Union Mission*. (organized 1994). Territory: Dominican Republic. Statistics (1992): churches, 295; members, 80,870; primary schools, 41; ordained ministers, 43; licensed ministers, 99; teachers, 412. Headquarters: Respaldo Fantino Falco 1-A, Ensanche Plantini, Santo Domingo, Dominican Republic.

Constituent organizations and their territories-*Central Dominican Conference* (organized 1924; reorganized 1963, 1972): National District and Peravia province, east to the Nizao River, of the Dominican Republic; *East Dominican Mission* (organized 1990): east region of the Dominican Republic; *North Dominican Conference* (organized 1972): north and northeast regions of the Dominican Republic; *South Dominican Mission* (organized 1986): southwest region of the Dominican Republic.

6. *French Antilles-Guiana Union Mission* (organized 1989). Territory: French Guiana, Guadeloupe and dependencies (including St. Barthélemy and St.-Martin [French Section], and Martinique. Statistics (1992): churches, 102; members, 22,124; primary schools, 10; ordained ministers, 33; licensed ministers, 23; teachers, 58. Headquarters: 46 Rue Emile Zola, Terres Sainville, Fort-de-France, Martinique, French West Indies.

Constituent organizations and their territories-*French Guiana Mission* (organized 1945; reorganized 1959): French Guiana; *Guadeloupe Conference* (organized 1965; reorganized 1977): Guadeloupe and dependencies (including Desirade, Les Saintes, Marie-Galante, St. Barthélemy, and St.-Martin [French Section]); *Martinique Conference* (organized 1974): Martinique.

7. *Haitian Union Mission* (organized 1989). Territory: Haiti. Statistics (1992): churches, 239; members, 158,726; ordained ministers, 49; licensed ministers, 49; teachers, 640; primary schools, 162. Headquarters: Ruelle Ganot 78, Port-au-Prince, Haiti.

Constituent organizations and their territories-*North Haiti Mission* (organized 1905; reorganized 1959): departments of North, Northeast, and Northwest; *South Haiti Mission* (organized 1905; reorganized 1959): departments of Artibonite, Centre, Gran d'Anse, South, South East, and West.

8. *North Mexican Union Conference* (organized 1923; reorganized 1977, 1985). Territory: the states of Aguascalientes, Baja California Norte, Baja California Sur, Chihuahua, Coahuila, Colima, Durango, Guanajuato Jalisco, México, Michoacán, Nayarit, Nuevo León, Queretaro, San Luis Potosí, Sinaloa, Sonora, Tamaulipas, and Zacatecas, and the Federal District. Statistics (1992): churches, 336; members, 83,016; primary schools, 67; ordained ministers, 99; licensed ministers, 85; teachers, 271. Headquarters: Aparto 280, Montemorelos, Nuevo Leon, Mexico.

Constituent organizations and their territories-*Baja California Conference* (organized 1988): the states of Baja California Norte and Baja California Sur, and the northern section of Sonora; *Central Mexican Conference* (organized 1924; reorganized 1975): Federal District and the state of Mexico; *North Mexican Mission* (organized 1988): the states of Chihuahua and Durango, and the Lake region; *Northeast Mexican Conference* (organized 1924; reorganized 1977, 1988): the states of Coahuila, Nuevo Leon, San Luis Potosí, and Tamaulipas; *Northwest Mexican Conference* (organized 1924; reorganized 1977): the states of Sinaloa and Sonora; *West Mexican Mission* (organized 1975): the states of Aguascalientes, Colima, Guanajuato, Jalisco, Michoacán, Nayarit, Queretaro, and Zacatecas.

9. *Puerto Rican Union Conference* (organized 1994). Territory: Puerto Rico. Statistics (1992): churches, 252; members, 28,747; primary schools, 17; ordained ministers, 80;

licensed ministers, 42; teachers, 194. Headquarters: 1188 Verona Street, Villa Capri, Rio Piedras, Puerto Rico.

Constituent organizations and their territories-*East Puerto Rico Conference* (organized 1909; reorganized 1948, 1969): Puerto Rico (east of Highway no. 149) and the islands of Culebra and Vieques; *West Puerto Rico Conference* (organized 1909; reorganized 1948, 1969): Puerto Rico (west of Highway no. 149).

10. *South Mexican Union Conference* (organized 1985). Territory: the states of Campeche, Chiapas, Guerrero, Hidalgo, Morelos, Oaxaca, Puebla, Quintana Roo, Tabasco, Tlaxcala, Veracruz, and Yucatán. Statistics (1992): churches, 844; members, 294,331; primary schools, 110; ordained ministers, 118; licensed ministers, 176; teachers, 333. Headquarters: Uxmal 431, Colonia Narvarte, México.

Constituent organizations and their territories-*Central Chiapas Conference* (organized 1989): central part of the state of Chiapas; *Hidalgo Veracruz Conference* (organized 1989): the states of Hidalgo and Veracruz (except the south); *Mayab Mission* (organized 1948; reorganized 1985): the states of Campeche, Quintana Roo, and Yucatán; *North Chiapas Conference* (organized 1989): northern part of the state of Chiapas; *Oaxaca Mission* (organized 1988): the state of Oaxaca; *Soconusco Mission* (organized 1983): southern part of the state of Chiapas; *South Pacific Conference* (organized 1989): the states of Guerrero, Morelos, Puebla, and Tlaxcala; *South Veracruz Conference* (organized 1988): southern part of the state of Veracruz; *Tabasco Conference* (organized 1948; reorganized 1975, 1981, 1985): the state of Tabasco.

11. *Venezuela-Antilles Union Mission* (organized 1927; reorganized 1989). Territory: Aruba, Venezuela, and the islands of Bonaire and Curaçao in the Netherlands Antilles. Statistics (1992): churches, 241; members, 58,653; primary schools, 31; ordained ministers, 85; licensed ministers, 48; teachers, 248. Headquarters: Calle Casiquiare, Qta. U.V.A., El Marques, Distrito Sucre, Estado Miranda, Venezuela.

Constituent organizations and their territories-*Central Venezuela Conference* (organized 1989): the states of Aragua, Guarico, and Miranda, San Fernando in the state of Apure, Federal District, and the federal territory of Amazonas; *East Venezuela Mission* (organized 1989): the states of Anzoategui, Bolivar, Delta Amacuro, Monangas, Nueva Esparta, and Sucre; *Netherlands Antilles Conference* (organized 1934): Aruba and the islands of Bonaire and Curacao in the Netherlands Antilles; *West Central Venezuela Conference* (organized 1992): the states of Barinas, Carabobo, Cojedes, Lara, Portuguesa, Yaracuy, and the central part of the state of Apure, after the dividing line bordering the towns of El Samon de Apure, Yaguai, Medano Alto, Santa Rosa, and Puerto Paez and the border towns of Palmarito, La Trinidad, and Elurza, and up to the south of the stream of the Arauca River; *West Venezuela Mission* (organized 1992): the states of Falcón, Mérida, Tachira, Trujillo, and Zulia, the western part of the state of Apure, and the federal dependencies.

12. *West Indies Union Conference* (organized 1944). Territory: Bahamas, Cayman Islands, Jamaica, and Turks and Caicos Islands. Statistics (1992): churches, 550; members, 166,836; primary schools, 67; ordained ministers, 121; licensed ministers, 62; teachers, 119. Headquarters: Mandeville, Jamaica, West Indies.

Constituent organizations and their territories-*Bahamas Conference* (organized 1909): Bahamas; *Cayman Islands Mission* (organized 1944; reorganized 1954): the islands of Cayman Brac, Grand Cayman, and Little Cayman; *Central Jamaica Conference* (organized

1962): Clarendon, Manchester, St. Ann, St. Catherine, and St. Mary; *East Jamaica Conference* (organized 1903; reorganized 1944, 1962): East St. Mary, Kingston, Portland, St. Andrew, and St. Thomas; *Turks and Caicos Islands Mission* (organized 1965; reorganized 1988): Turks and Caicos Islands; *West Jamaica Conference* (organized 1903; reorganized 1944, 1962): Hanover, St. Elizabeth, St. James, Trelawny, and Westmoreland.*

Institutions

Institutions. The following institutions operate in the Inter-American Division:

Educational Institutions: Adventist Atlantic Secondary School (Colombia); Adventist Educational Center (Honduras); Adventist Training School of El Salvador (El Salvador); Adventist Vocational School of Nicaragua (Nicaragua); Andrews High School (Trinidad); Antigua Seventh-day Adventist School (Antigua); Antilles Guyane Adventist Secondary School (Martinique); Antillian Adventist University (Puerto Rico); Bahamas Academy (Bahamas); Barbados Seventh-day Adventist Secondary School (Barbados); Bates Memorial High School (Trinidad); Belize Adventist College (Belize); Bequia Seventh-day Adventist Secondary School (Bequia); Cap-Haitien Adventist Academy (Haiti); Caribbean Union College (Trinidad); CEA Adventist Secondary School (Dominican Republic); Central Adventist Academy (Puerto Rico); Central American Adventist University (Costa Rica); Colombia Adventist University (Colombia); Colombian Islands Mission Secondary School (Colombia); Costa Rica Secondary School (Limón) (Costa Rica); Costa Rica Secondary School (San José) (Costa Rica); Cuba Adventist Seminary (Cuba); Dominica Seventh-day Adventist Secondary School (Dominica); Dominican Adventist University (Dominican Republic); East Adventist Academy (Puerto Rico); Edmer School (Grand Cayman); El Llano Adventist Vocational Institute (Colombia); Emmanuel Adventist Secondary School (Colombia); Enriquillo Adventist Secondary School (Dominican Republic); Grenada Seventh-day Adventist Comprehensive Secondary School (Grenada); Haitian Adventist College (Haiti); Harmon High School (Tobago); Harrison Memorial High School (Jamaica); Health and Knowledge Secondary School (Mexico); Ignacio Manuel Altamirano Educational Center (Mexico); Juan Pablo Duarte School (Barahona) (Dominican Republic); Juan Pablo Duarte School (San Juan de la Maguana) (Dominican Republic); Juan Pablo Duarte Secondary School (San Pedro de Macoris) (Dominican Republic); Kingsway High School (Jamaica); Liberty Secondary School (Colombia); Linda Vista Academy (Mexico); Maranatha Adventist Secondary School (Dominican Republic); María Trinidad Sánchez Secondary School (Dominican Republic); Metropolitan Adventist Academy (Dominican Republic); Metropolitan Adventist Academy (Puerto Rico); Model Central Secondary School (El Salvador); Montemorelos University (Mexico); Mountain View Adventist Academy (St. Vincent); Nicanor González Mendoza Secondary School (Mexico); North Adventist Academy (Puerto Rico); Northwestern Adventist Academy (Puerto Rico); Ozama Adventist Secondary School (Dominican Republic); Pacific Academy (Mexico); Pacific Adventist Secondary School (Colombia); Panama Adventist Institute (Panama); Perseverance Boissard School (Guadeloupe); Port Maria High School (Jamaica); Portland High School (Jamaica); Progreso Adventist Coeducational School (Guatemala); Richard Greenidge Academy (Venezuela);

*[2]Institutions.

St. Ann's Bay High School (Jamaica); St. Croix Seventh-day Adventist Secondary School (St. Croix); St. Lucia Seventh-day Adventist Academy (St. Lucia); St. Thomas-St. John Seventh-day Adventist Secondary School (St. Thomas); San Cristóbal Adventist Secondary School (Dominican Republic); Savanna-La-Mar High School (Jamaica); Southern Academy (Trinidad); Venezuela Vocational Institute (Venezuela); Vicente Suárez Institute (Mexico); West Adventist Academy (Puerto Rico); West Indies College (Jamaica); Willowdene High School (Jamaica).

Food Companies: Inter-American Health Food Company.

Hospitals and Sanitariums: Adventist Hospital of Haitai (Haiti); Andrews Memorial Hospital (Jamaica); Antillean Adventist Hospital (Netherlands Antilles); Barquisimeto Adventist Clinic (Venezuela); Bella Vista Hospital (Puerto Rico); Buena Vista Clinic (Mexico); Cave Memorial Clinic and Nursing Home (Barbados); Davis Memorial Clinic and Hospital (Guyana); Montemorelos University Hospital (Mexico); Port-of-Spain Adventist Hospital (Trinidad); Southeast Hospital (Mexico); Valley of the Angels Hospital (Honduras).

Retirement Homes and Orphanages: Las Palmas Children's Home (Dominican Republic); Linda Vista Retirement Home (Puerto Rico); Los Pinos Children's Home (Guatemala).

Publishing Houses: Inter-American Publishing Association.

History

History. For the history of the work in the Inter-American Division, see specific names of countries and islands in the area of the division.

Presidents: E. E. Andross, 1922—1936; G. A. Roberts, 1936—1941; Glenn Calkins, 1941—1947; E. F. Hackman, 1947—1950; Glenn Calkins, 1951—1954; A. H. Roth, 1954—1962; C. L. Powers, 1962—1970; B. L. Archbold, 1970—1980; G. W. Brown, 1980—1994; Israel Leito, 1994— .

Inter-American Health Food Company

INTER-AMERICAN HEALTH FOOD COMPANY. The management company for the church health food industries in the Inter-American Division. Owned and operated by the Inter-American Division, its purpose is to promote the manufacture and sale of health foods in the division territory, to provide employment and training for students in the colleges and schools of the division, to support the Seventh-day Adventist health message, and to emphasize and support educational and benevolent institutions of the church. The companies associated with the Inter-American Health Food Company produce bread and bread products, breakfast cereals, protein foods, textured soy proteins, soy milk, and assorted spreads. The company also operates one restaurant and three printing presses, and manages farms in Mexico, Jamaica, and Colombia.

In 1992 there were 14 branches of the company operating in seven countries, with group turnover in excess of US\$9 million. More than 400 students were employed division-wide, along with 290 full-time employees. There are five branches operating in Mexico, four in Colombia, and one each in Costa Rica, Trinidad and Tobago, Puerto Rico, Haiti, and Jamaica. More than 340 products are manufactured in the associated factories.

History

History. The Inter-American Health Food Company was established in 1977 in order to become the coordinating and management organization for the newly emerging food factories that were then beginning to be established as separate institutions on the campuses of the Adventist senior colleges and universities in the Inter-American Division. The company headquarters were located at the division office in Miami, Florida.

Factories located in Navojoa, Mexico (Alimentos Colpac), Costa Rica (Fundacion CETEBEDI) and Jamaica (Westico Foods) were the first to join the Inter-American Health Food Company, presenting their first balance sheets in 1977. The Medellin Branch in Colombia joined in 1978. Montemorelos (Panificadora la Carlota) was established in 1980, and the Monterrey Restaurant opened its doors in 1985. The year 1987 saw the opening of the Trinidad Branch and the incorporation of the old Pacific Press printing plant into the operations of the company. The Mexico Sales Branch was organized in 1989. The Puerto Rico Branch was also established in 1989. The food work in Colombia expanded with the opening of the Cali (Viva Mejor) Branch in 1989, the starting up of the Bucaramanga (Viva Mejor) Branch in 1991, and the establishment of a farm and rice processing factory in Los Llanos in 1993.

Managing Directors: Alejo Pizarro, 1977—1984; Emilio Wandersleben, 1984—1985; Sidney Cole, 1985— .

Inter-American Health Food Company, Alinsa (Mexico Sales Branch)

INTER-AMERICAN HEALTH FOOD COMPANY, ALINSA (Mexico Sales Branch). A distributor of health foods that has operated in the Mexican territory since 1986. Alinsa stands for Alimentos Integronaturales (“wholesome natural foods”). It was created by the Inter-American Division for the purpose of distributing health foods to Mexico and improving service to clients of the Navojoa, Sonora, and Montemorelos, Nuevo León, factories. At first its territories were divided into the western zone, with headquarters situated in Guadalajara; and the central zone, with headquarters in Mexico City. In 1989 the company extended its activity to cover the rest of the country of Mexico, and set up five more distribution centers in the cities of Tijuana, Chihuahua, Pichucalco, Monterrey, and Torreon. As a result of this expansion, Alinsa is able to serve more than 500 health stores as well as many of the supermarket chains spread throughout Mexico. Annual sales are approximately US\$1.8 million.

Managers: Cesar Campos, 1986—1988; Juan Martin Meza, 1989—

Inter-American Health Food Company, Colombia Branch

INTER-AMERICAN HEALTH FOOD COMPANY, COLOMBIA BRANCH (Productos Icolpan). A bakery started in Colombia in 1978 that was incorporated into the Inter-American Division Health Food Company in 1979. *See* [Inter-American Division Health Food Company](#).

Inter-American Health Food Company, Costa Rica Branch

INTER-AMERICAN HEALTH FOOD COMPANY, COSTA RICA BRANCH (Fundacion CETEBEDI). The Costa Rica food factory of the Inter-American Health Food Company and the philanthropic foundation (Fundacion CETEBEDI) that owns and operates it.

In 1954, under the leadership of Manuel Carvajal and the manager, Francisco Arroyo, the Vocational College of Central America, located in La Ceiba, City of Alajuela, Costa Rica, began a bakery with the purpose of creating a source of assistance for students with low incomes. The first bakery was so small that only one person was needed to distribute the bread on a bicycle with baskets attached to it, front and back

In 1960 Israel González was inspired by Miguel Drachenberg, who on his arrival began to promote the production of protein products. Drachenberg had established similar factories in Jamaica and Mexico.

Between 1974 and 1975 Kenneth Fleck brought about a more industrious and competitive tone to the operation of the bakery. Equipment was purchased in the United States, and managers were contracted to train the personnel working in the factory.

In 1980 the factory began to produce soy milk and other products based on soybeans, with the assistance of machinery that was imported from Mexico. These products were well accepted by the people in Costa Rica. Even high-ranking government officials became interested in how the soybean could be turned into milk and other useful healthy products.

In July 1980 a new building was constructed for the bakery and for the manufacture of soy proteins under the industry name Industrias Covac SA. In October 1987 the name was changed to Fundacion CETEBEDI, which implies objectives of education and the use of resources in the training of students. The new name better fitted the purpose for which the industry was started. Fundacion CETEBEDI also operates a printing press that serves the Central American Union as well as the needs of Costa Rica. Many of the workers in the Central American Union have been able to complete their studies because of the benefits provided by the bakery and the press.

Inter-American Health Food Company, Haiti Branch

INTER-AMERICAN HEALTH FOOD COMPANY, HAITI BRANCH. A food company located on the grounds of the Haitian Adventist College campus in Carrefour, Port-au-Prince, Haiti.

Planning for its installation commenced early in the 1980s. In 1986 commercial baking equipment was donated by ADRA/Holland through VIWOS. Political unrest caused a long delay, but after a break of several years, construction of the factory building commenced in 1991. ADRA/Canada provided substantial assistance toward the cost of this construction. The first manager, Lawrence Fowler, came from Australia in 1991 and completed the building equipment and installation.

Production commenced in July 1993. Initial products included a range of breads plus bottled potable water.

Boulangerie Adventiste is operated by the Inter-American Division and the Haitian Union for the benefit of the youth studying at Haiti Adventist College.

Manager: Lawrence W Fowler, 1991— .

Inter-American Health Food Company, Mexico-Montemorelos Branch

INTER-AMERICAN HEALTH FOOD COMPANY, MEXICO-MONTEMORELOS BRANCH (Panificadora la Carlota). A health food industry that is an active member of the Inter-American Health Food Company, with headquarters in Miami, Florida. It is situated in the heart of the citrus zone of Mexico, Montemorelos, in the state of Nuevo León, about 45 minutes from the northern city of Monterrey, on the campus of the Montemorelos University.

The factory area is approximately 15,000 square feet (1,400 square meters) including warehouses, work area, workshop, and offices. There are five principal lines of products: breakfast cereal products, cookies and bread, canned products, packaged products, and texturized products.

The history of Panificadora la Carlota is divided into two major stages—the period before it became a member of the Inter-American Division Health Food Company, and the time since it joined the Inter-American Division Health Food Company in 1979.

Before 1979 the bakery was a local industry serving only the community of Montemorelos and the students of the then Vocational and Professional College of Montemorelos, which later became Montemorelos University. Despite its local nature, the industry was always noted for its good bread.

When the Inter-American Health Food Company took over the management of the industry, it became an industry of influence both in the local and regional areas, and during the period 1979—1985 supplied a large portion of the bread for Montemorelos and Monterrey.

In 1985 Panificadora la Carlota began to diversify its production and became an industry selling its products throughout the country of Mexico. Breakfast cereals and whole-grain cookies and crackers were developed. Health food products were packaged and canned meat substitutes were made, and finally, with the gift of an extruder from the food company in Australia, the factory began to attend to the growing need for texturized soy protein in Mexico.

Panificadora la Carlota has specialized in employing students. Yearly it employs an average of 60 students studying at the University of Montemorelos, fulfilling the SDA ideal of combining study and work programs.

Managers: Meliquiades Sosa, 1979—1982; Emilo Wandersleben, 1982—1986; Cesar Campos, 1986—1987; Raul Pairo, 1987—1988; Juan Martin Mendoza, 1988—1990; Adolfo Ruiz, 1990— .

Inter-American Health Food Company, Mexico-Navojoa Branch

INTER-AMERICAN HEALTH FOOD COMPANY, MEXICO-NAVOJOA BRANCH (Alimentos Colpac). A health food factory working principally with health foods based on soybeans. It is located at Pacific Academy (Colegio del Pacifico), in Navojoa, Sonora, in northwest Mexico. Alimentos Colpac operates on an irrigated farm of 700 acres (285 hectares). Forty acres (15 hectares) are set aside for citrus crops and another plot for vegetables. There is also a manufacturing plant.

Alimentos Colpac originated in 1968 when Paul Allred commenced work with foods based on gluten and texturized soy protein. At its beginning the factory was administered by Pacific Academy, but for financial reasons the Colpac became part of the Inter-American Division Food Company on July 2, 1975.

This date marked the beginning of the second stage of development of Alimentos Colpac, during which its installations and equipment have been greatly improved. Its products are based on texturized soy protein, with variations in flavors, shapes, and sizes. Colpac also manufactures soy milk, breakfast cereals, and a wide variety of cookies, crackers, and whole-wheat products.

The production capacity of the factory can yield seven tons (6.5 metric tons) of texturized soy protein per day and up to 30,000 whole-grain cookies. Annual sales are in excess of \$1 million.

The founder of the factory was Paul Allred; Pedro Midguet Sanchez helped in the area of production.

Managers: Jesus E. Ferreyra, 1975—1978; Filiberto Verduzco, 1979—1984; Juan M. Meza, 1984—1987; Adaias Rivas, 1988—1989; Manuel Rubio, 1990— .

Inter-American Health Food Company, Trinidad Branch

INTER-AMERICAN HEALTH FOOD COMPANY, TRINIDAD BRANCH (College Health Foods). A food factory on the campus of Caribbean Union College. Nestled in a beautiful valley, at just about the middle of the northern range, it was set up because exchange control restrictions made it difficult to import vegetarian foods.

This industry began operations in August 1987. It is owned by the Inter-American Division and the Caribbean Union Conference. The college is a recipient of the profits and benefits from industrial rents and student labor.

The products, which are well accepted by the islands of the Caribbean and the home base, consist of bakery items, granola, oats, bran, wheat germ, peanut butter, fruit mixes, nut mixes, dried soy products, frozen soy products, and nut meat.

A large portion (65—70 percent) of the workforce comes from student labor. The full-time staff range between 22 and 25 persons through the year.

The industry's first manager, Isaac Mohamed, is still at the helm, providing the leadership that gives stability, and is responsible for the steady growth rate of this potential giant.

Inter-American Messenger

INTER-AMERICAN MESSENGER (Mensajero Interamericano). (1927—1973; monthly, then quarterly; Spanish). Organ of the Inter-American Division for its Spanish-speaking members until 1974, when it was replaced by the Spanish edition of the world Review and Herald, *La Revista Adventista*, in a special monthly edition for the Inter-American Division. The Spanish-speaking members of the division also receive the monthly, four-page *Chispazos de Interamerica*.

The *Mensajero Interamericano* was nearly a duplicate of the English *Inter-American Messenger*, as seemed advisable. Beginning with the February 1937 issue, the *Mensajero* adopted the same volume and number as that of the *Messenger*.

The translating and printing of the *Mensajero* were done at the Pacific Press Branch in the Canal Zone until 1948, when the printing was given to the press at Antillian Junior College. The *Mensajero* was then edited and translated in the Inter-American Division office in Miami, Florida, and printed at the Montemorelos Vocational and Professional College in Montemorelos, Mexico, until it ceased to be published at the close of 1973. It had a circulation of 21,000 and was sent free to Spanish-speaking members.

Inter-American News Flashes

INTER-AMERICAN NEWS FLASHES (1924— ; 1927—1962 as Inter-American Division Messenger; monthly until 1970; quarterly since then, supplemented by the fortnightly, two-page *Inter-American Messenger Flashes*; file in GC). Official organ of the Inter-American Division. The first issue, a 12-page magazine bearing the date April 1924, was published to be a “channel of inspiration and blessing to the workers” of the newly organized Inter-American Division.

The *Inter-American Messenger* reported the activities, growth, and plans for future development of the work of the Seventh-day Adventist Church in the territory of the Inter-American Division and carried articles of an inspirational and instructional nature. The magazine was sent to church members in the English-speaking areas of the division and to a few readers in other divisions who have ties with Inter-America.

The *Messenger* was printed first at the Pacific Press Branch in the Canal Zone, from 1948 to 1953, at the Antillian Junior College in Cuba, then at the Caribbean Union College in Port of Spain, Trinidad. The periodical is edited at the Inter-American Division headquarters, which are situated in Miami, Florida.

A Spanish edition, *Mensajero Inter-Americano*, was issued monthly, and then quarterly, for Spanish-speaking members until replaced by the Spanish edition of the world *Review and Herald*, and a French edition, *Messenger de la Division Inter-Americaine*, at the same frequency for French-speaking members. *The Inter-American News Flashes* appears in Spanish (*Chispazos de Interamerica*) and French (*Eclair d'Inter-Amerique*).

Inter-American Publishing Association

INTER-AMERICAN PUBLISHING ASSOCIATION (Asociación Publicadora Interamericana). A publishing association with editorial and administration staff that coordinates the publishing of books and periodicals in the Inter-American Division. It has no printing facilities. A warehouse stores books printed by other denominational publishers or contracted printing companies.

The publishing house was established in January 1983, when Pacific Press Publishing Association, because of monetary restrictions among the countries of the Inter-American Division, passed on this responsibility to the IAD administration. This publishing association serves the three main languages of the IAD: Spanish, English, and French. The headquarters are located in Miami, Florida, and the editorial staff is located in Mexico. The printing work is done in Mexico, Colombia, Argentina, Spain, the United States, and the United Kingdom.

The publishing association markets on a worldwide basis. Finished goods are purchased from other publishers, or the plant negotiates the publishing rights of other books and magazines to be printed locally whenever the quality and the printing costs suit the needs.

In the beginning the administrative offices were located in one of the offices of the IAD headquarters in Miami, Florida. Later they were moved to a rented premises, and since 1991 the plant has had its own building at 1890 NW. 95th Avenue, Miami, Florida. It contains 19,000 square feet (1,770 square meters), of which 3,000 square feet (280 square meters) are dedicated to office space and 16,000 square feet (1,500 square meters) are for warehouse purposes.

The Inter-American Publishing Association serves its 950,000 Spanish-speaking members with trade books, missionary magazines, and subscription books for 4,000 regular and student colporteurs. It also provides subscription books for 550 French-speaking and 576 English-speaking regular and student colporteurs. Ninety percent of the English trade books are channeled by the publishing association from books printed by Pacific Press, Review and Herald, and other denominational publishers. The French constituency of the IAD is supplied for the most part with trade books printed at the Life and Health Publishing House in France. The entire division's sales operations for 1992 exceeded \$6 million.

Because this is a division organization, the IAD president is the president of the board. The members are the division administrators, all the union presidents, and two division departmental directors. Day-to-day operations are overseen by a general manager and three associates.

Manager: Juan C. de Armas, 1983— .

Intermediate State

INTERMEDIATE STATE. *See* [Death](#).

Inter-Mountain Conference

INTER-MOUNTAIN CONFERENCE. A former unit of church organization existing from 1916 to 1932. It comprised the former territory of the Utah and Western Colorado conferences (the state of Utah, Colorado west of the Continental Divide, and San Juan County, New Mexico). It was a part of the Pacific Union Conference through 1919, when it was transferred to the Central Union Conference, its Utah territory reduced to the counties of Daggett, Uinta, Duchesne, Carbon, Emery, Grand, and San Juan. In 1932 it was dissolved, its Utah counties were transferred to the Nevada-Utah Conference, in the Pacific Union Conference; and western Colorado and San Juan County, New Mexico, were made part of the Colorado Conference, under the Central Union Conference.

Presidents: E. A. Curtis, 1916; H. E. Lysinger, 1917—1920; N. T. Sutton, 1920—1922; B. H. Shaw, 1922—1924; J. W. Turner, 1924—1930; B. M. Grandy, 1930—1932.

Intern, Ministerial

INTERN, MINISTERIAL. *See* [Minister](#).

Internationaal Advent Zendingsgenootschap

INTERNATIONAAL ADVENT ZENDINGSGENOOTSCHAP. *See* [Boekenhuis](#)
“Veritas.”

International Association of Adventist Editors

INTERNATIONAL ASSOCIATION OF ADVENTIST EDITORS. *See* [Adventist Editors International](#).

International Audio-Visual Service (AVS)

INTERNATIONAL AUDIO-VISUAL SERVICE (AVS). A service developed in 1972 by the General Conference of Seventh-day Adventists as one of the four components in what was then the Adventist Radio, Television, and Film Center. *See* [Adventist Media Center](#).

International Board of Education

INTERNATIONAL BOARD OF EDUCATION. *See* [Education, Department of](#).

International Commission for the Prevention of Alcoholism

INTERNATIONAL COMMISSION FOR THE PREVENTION OF ALCOHOLISM. An organization established in 1950 to help unite the efforts of leading citizens of various nations interested in solving the problems arising from beverage alcohol. In harmony with the trend of modern medicine, the emphasis of the commission is toward prevention rather than cure. Though the organization, whose program is exclusively of an educational nature, is recognized as nonsectarian and nonpolitical, Seventh-day Adventists took a leading part in launching the organization.

The commission consists of approximately 250 members chosen from every country on the basis of its respective population. Thomas R. Neslund now serves as ICPA executive director; Lincoln Steed is associate director.

The immediate objective of the commission is the setting up of affiliated National Committees in all major countries. W. A. Scharffenberg, instigator of the ICPA, along with Dr. Andrew C. Ivy and Dr. Haven Emerson, established the first National Committee in the United States in 1952. The major objective of each National Committee is to set up an Institute of Scientific Studies in strategic areas that will provide scientific training and conduct research work in all phases of the alcohol problem. Many such institutes have been established.

The commission also prepares and publishes authoritative materials for teachers and professional temperance workers, and for use in general educational work, and fosters a worldwide program for the prevention of alcoholism through films, forums, and radio and television programs. A book, *Toward Prevention*, has been published, featuring the best lectures during a 10-year period, and a series of basic scientific articles has been prepared in brochure form for distribution among professional groups. The organization sponsors a newsletter known as the ICPA Reporter, designed to keep members of the commission informed on the latest methods being used to check the rise and spread of alcoholism.

The commission endeavors to put the spotlight of science on alcohol in order to show alcohol's effects on the individual and the nation, and to encourage and publicize the educational, legislative, and social measures that have been effectively used against alcohol in various parts of the world.

International Educational Recording Organization

INTERNATIONAL EDUCATIONAL RECORDING ORGANIZATION. *See*
[Campbell, Alexander John.](#)

International Health and Temperance Association

INTERNATIONAL HEALTH AND TEMPERANCE ASSOCIATION. The organization set up by the General Conference to launch, foster, and coordinate the church's temperance program conducted throughout the world, both within the church and outside the church. Its constitution was adopted by General Conference action at the Autumn Council of 1947, at which time representatives from the world divisions were present.

The principal objectives of the International Health and Temperance Association are to enlighten the peoples of the various countries of the world concerning the effects of the use of alcoholic beverages, tobacco, and narcotics, to enlist the active participation of all church members and other interested persons in temperance endeavor, and to encourage the habits of better living.

The Executive Committee of the General Conference, and the presidents and executive secretaries of the various division and national societies affiliated with the International Health and Temperance Association, comprise the board of governors, which meets annually in connection with the Annual Council and quinquennially at the time of the General Conference session.

Membership in the International Health and Temperance Association consists of such division or national societies as may be sponsored by Seventh-day Adventist conference organizations throughout the world. Each division is encouraged to organize a society within its area, which in turn organizes and fosters a national society in each country in the division territory.

Members of the division committee and the presidents and executive secretaries of all the national societies affiliated with the division society serve as the board of governors for the division society.

Financial support for the International Health and Temperance Association comes from offerings and special contributions; 10 percent of the funds received through the annual Health and Temperance Offering is remitted to the association international headquarters for support of the worldwide work.

The International Health and Temperance Association uses its resources in educational and promotional programs of the world church, including Global Mission projects, Adventist Youth to Youth programs, and various training seminars.

Annually, the International Health and Temperance Association promotes the World Health and Temperance Day, at which time the basic health and temperance beliefs of the church are emphasized for church members, and the challenge of the church's temperance program for the church and the public is presented.

11 Presidents: 10 J. L. McElhany, 1948—1950; W. H. Branson, 1950—1954; A. V. Olson, 1954—1958; H. L. Rudy, 1958—1960; M. V. Campbell, 1960—1962; R. S. Watts, 1962—1970; M. S. Nigri, 1970—1975; F. W. Wernick, 1975—1980; M. G. Hardinge, 1980—1983; F. W. Wernick, 1983—1985; W. O. Coe, 1985—1989; R. J. Kloosterhuis, 1989—1990; L. S. Ranzolin, 1990— .

Executive Directors: W. A. Scharffenberg, 1948—1964; E. J. Folkenberg, 1964—1968; E.H.J. Steed, 1968—1982; Albert S. Whiting, 1983—1985; DeWitt S. Williams, 1985—1987; Thomas R. Neslund, 1987— .

International Health Association Limited

INTERNATIONAL HEALTH ASSOCIATION LIMITED. *See* [Granose Foods Limited](#).

International Health Food Association

INTERNATIONAL HEALTH FOOD ASSOCIATION. A General Conference service organization made up of Seventh-day Adventist Church-owned food companies from around the world. The director coordinates the various phases of denominational food production and marketing activities throughout the world field. (For a brief history of Seventh-day Adventist food manufacture, *see* [Food Companies](#).) The association received its current name in 1987 when the food companies, meeting in Brazil, recommended the adoption of a name that better described the aims and objectives of the church's food companies, which up to that time had been coordinated in their activities by the General Conference World Foods Service, which was established in 1968 by vote of the General Conference Autumn Council.

The association is a service of the General Conference for church-owned food companies that have separate institutional status. The officers of the association are appointed by the General Conference. The purpose of the association is to coordinate manufacturing and sales activities, to promote interchange of ideas and information among members, and to help establish standards for the types of foods produced and the manner in which food company business is run.

The association promotes the manufacture and distribution of health foods and supports SDA health principles as a way to better health. It also encourages the extension of church-operated food companies to new areas by encouraging members to contribute annually to a development fund, which is used to assist in the establishment of new industries. The association also provides technical assistance to church-owned industries that do not yet qualify for separate institutional status.

In 1992 there were 49 food factories affiliated with the International Health Food Association. These factories operated in 25 countries and had a combined annual turnover in excess of \$285 million. They employed a total of 708 students and had 3,800 full-time employees.

For a list of the companies now operating under church institutional management, *see* [Food Companies](#).

Secretaries: E. W. Howse, 1969—1974.

Directors: E. W. Howse, 1969—1980; Lance Butler, 1980—1983; Eric Fehlberg, 1983—1992; Sidney Cole, 1992—1994; Eugene Grosser, 1994— .

International Medical Missionary and Benevolent Association

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION. A legal corporation founded in 1893 under the name Seventh-day Adventist Medical Missionary and Benevolent Association (renamed International Medical Missionary and Benevolent Association in 1896). It was dissolved in 1904. The association aimed to promote the medical activities of the denomination and to hold the properties of the church's medical and charitable enterprises. The objectives of the association, specifically, were "to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick poor and others, the same to be either self-supporting or supported in whole or in part by funds secured for the purpose; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses' work, Christian Help work; to educate missionary physicians and nurses; to provide for the needy poor; to promulgate the principles of health and temperance and to do good in a variety of ways" (*Yearbook of the International Medical Missionary and Benevolent Association*, 1896, pp. 58, 59).

Although the association was intended to be a holding corporation for the several Seventh-day Adventist sanitariums and other enterprises, in practice it became a consultative body with a constituency composed of the General Conference Committee, presidents of local conferences, several men appointed for two-year terms by the General Conference in session, all donors of \$1,000 or more to its treasury, and delegates from the various sanitariums and subsidiary organizations. On the administrative side, it became the employing agency for the Seventh-day Adventist medical missionaries. Dr. J. H. Kellogg was its prime mover and president. The activities of the association were taken over largely by the Medical Department (now Health and Temperance Department) of the General Conference that was created in 1905.

International Publishing Association

INTERNATIONAL PUBLISHING ASSOCIATION. *See* [Pacific Press](#).

International Religious Liberty Association

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION. An organization founded to disseminate the principles of religious liberty throughout the world, and to defend the right of all men to worship (or not to worship) as their consciences shall dictate; and incorporated to hold title to property or to receive bequests to be used to achieve the objectives of this corporation.

The association was formally incorporated Aug. 16, 1946, in the District of Columbia by

S. A. Wellman, E. W. Dunbar, and H. H. Votaw.

The IRLA board of trustees is elected at biennial sessions. Provision is made in the bylaws for an unlimited number of members, including Seventh-day Adventists and others interested in the aims of the organization. The board elects a president, vice presidents, a secretary-general, associate secretaries, and a treasurer. This association developed out of an earlier International Religious Liberty Association, organized in 1893, which in turn was a development of the National Religious Liberty Association organized in 1889. The offices were in New York City until, in March 1898, the office was moved to Chicago, Illinois, where it remained until the transfer of denominational headquarters to Washington, D.C., in 1904.

Affiliated religious liberty associations have also been organized in a number of countries, most recently in India, Romania, Russia, Poland, Hungary, and Croatia.

The International Association for the Defense of Religious Liberty, located in Bern, Switzerland, is a sister organization with which the IRLA closely cooperates. The latter is in consultative status with the United Nations Economic and Social Council.

The most visible activity of the IRLA has been the organization of world congresses in Amsterdam (1977), Rome (1984), and London (1989); and regional congresses in New Delhi (1986), Nairobi (1991), and Suva, Fiji (1993). It has also cosponsored religious liberty conferences in Parma (1988), Budapest (1992), and Moscow (1993). The first international conference regarding human rights to be held in Albania after atheistic rule was cosponsored by the IRLA and the University of Tirane in 1992.

il Presidents: i0 L. K. Dickson, 1952—1958; H. L. Rudy, 1958—1959; M. V. Campbell, 1960—1969; W. J. Hackett, 1969—1970; N. C. Wilson, 1971—1976; W. J. Hackett, 1976—1980; N. C. Wilson, 1980—1985; W. O. Coe, 1985—1988; C. Mau, 1988—1990; D. Lotz, 1990—1992; L. S. Ranzolin, 1992— .

International Sabbath School Association

INTERNATIONAL SABBATH SCHOOL ASSOCIATION. *See* [Sabbath School Department](#).

International Service Commission

INTERNATIONAL SERVICE COMMISSION. *See* [National Service Organization](#).

International Teacher Service (ITS)

INTERNATIONAL TEACHER SERVICE (ITS). A special department of the General Conference whose function is to recruit and train people to teach English abroad, and to establish English language schools in countries where it is feasible to do so.

It was established in November 1990 under the direction of M. T. Bascom and Treva Burgess. Mrs. Burgess and her husband, Robert, were the first individuals officially invited by the Chinese government to direct ADRA projects and teach in a government university.

Since its inception, ITS has placed teachers in China, the Commonwealth of Independent States, Turkey, and Poland. The objectives of ITS are to share the gospel as Jesus did by contacting people, making friends with them, gaining their confidence, and then sharing with them the good news.

International Tract and Missionary Society

INTERNATIONAL TRACT AND MISSIONARY SOCIETY. *See* [Tract and Missionary Societies](#).

Internship, Ministerial

INTERNSHIP, MINISTERIAL. *See* [Minister](#).

Investigative Judgment

INVESTIGATIVE JUDGMENT. A Seventh-day Adventist term for the preliminary phase of the great final judgment by which God intervenes in human affairs to bring the reign of sin to a close and to inaugurate Christ's eternal reign of righteousness (*see* [Dan. 7:9, 10, 13, 14](#)). This opening phase is called an investigative judgment because it consists of an examination of the life records of all who have ever professed to accept salvation in Christ and whose names are therefore inscribed in "the Lamb's book of life." Its purpose is to verify their eligibility for citizenship in God's eternal kingdom. At the close of the investigative judgment the sins of those who have endured to the end are "blotted out" from the books of record and the names of all others are stricken from the book of life ([Ex. 32:32, 33](#); [Rev. 3:5](#); [20:12, 15](#); [22:19](#)). Seventh-day Adventists teach that in view of the fact that at His second coming Christ rewards "every man according as his work shall be" ([Rev. 22:12](#); cf. [Rom. 2:5—11](#)), it is evident that this investigation of the life record takes place *before* He returns to earth to gather the elect. The divine proclamation "Fear God, and give glory to him; for the hour of his judgment is come," is specifically presented as preceding the Advent ([Rev. 14:7](#); cf. [v. 14](#)).

To be sure, God does not need to investigate the records in order to learn or to determine who is eligible to be saved. It is for the benefit of all created beings that the facts with respect to each person's fate should be known, as an assurance to all that justice has been done and as a guarantee of the eternal stability of the divine government. The Bible writers speak of "books" in which God keeps a record of character-of good and evil deeds as measured by a person's knowledge of, and voluntary relationship to, divine grace and God's revealed will ([Ex. 32:32](#); [Mark 16:16](#); [Phil. 4:3](#); [James 4:17](#); [Rev. 20:12, 13](#); [22:11, 12](#)).

The doctrine of the investigative judgment is an integral part of the sanctuary doctrine, and relates especially to the fulfillment in antitype of the ancient Day of Atonement service. In brief, the Day of Atonement consisted, in figure, of a review of the individual records of God's people-of their personal relationship to God through the sanctuary ministrations. At the close of the special service of the day a final disposal of all sins that had been confessed, forgiven, and transferred in figure to the sanctuary during the preceding year was made; the sanctuary was "cleansed" of the record of these sins removed (*see* [Lev. 16](#)).

Persons whose sins were included in this work of cleansing were released from further responsibility for their past record of sin, and their status under the covenant relationship was revalidated. Those no longer eligible to continue in the covenant relationship were to be "cut off" from Israel. The ancient Day of Atonement was thus a day on which the eligibility of each individual Israelite to continue under the covenant relationship was reviewed, and it was therefore a day of judgment (*see* [SB, Nos. 111—118](#); [SDADic, "Atonement, Day of"](#)).

Development of Seventh-day Adventist View. William Miller based his 1843/1844 message chiefly on the text ([Dan. 8:14](#)) "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," holding that the period of time here specified terminated in that year (*see* [Sanctuary](#); [Twenty-three Hundred Days](#)). He understood this cleansing of the

sanctuary to involve a work of judgment and to consist in the purification of this earth by the fires of the last day, at the second coming of Christ in power and glory. When, after the disappointment of 1844, those who later became Seventh-day Adventists reviewed Miller's interpretation of [Dan. 8:14](#), they became convinced of the validity of Miller's exposition of the time period, but concluded that the sanctuary here referred to is the sanctuary in heaven, mentioned in the book of Hebrews, where Christ now ministers as our great high priest. Inasmuch as the earthly sanctuary and its services were types of the heavenly sanctuary ([Heb. 8:2, 5; 9:6—9, 23](#); cf. [Ex. 25:8, 9](#)), as the earthly sanctuary was cleansed on the ancient Day of Atonement ([Lev. 16](#)), and as the earthly sanctuary ceased to exist in A.D. 70, early SDAs concluded that the cleansing of the sanctuary foretold in [Dan 8:14](#) must refer to a counterpart of the ancient Day of Atonement to be conducted in the heavenly sanctuary. The SDA understanding of a cleansing of the heavenly sanctuary, of a great antitypical day of atonement, and of an investigative judgment is based on this analogy drawn in the book of Hebrews between the earthly and heavenly sanctuaries.

The view that the sanctuary to be cleansed in 1844 is the one in heaven was first written out by Owen R. L. Crosier, in the *Day-Dawn* in 1845 and in the *Day-Star Extra* of Feb. 7, 1846. Crosier emphasized two aspects of the antitypical cleansing—the blotting out of sins and the disposal of sins by placing them, in figure, on the head of the scapegoat. This he based on Acts 3:19: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

Crosier connected this blotting out of sins with the cleansing of the sanctuary from the sins of the people on the ancient Day of Atonement. “A little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st, They are imparted to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th day of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness. This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman” (*ibid.* 43).

About the time Crosier was first writing his view concerning the heavenly sanctuary William Miller wrote a letter (Mar. 20, 1845) in which he applied the judgment-hour message to the closing ministry of Christ in the heavenly sanctuary: “That the prophetic numbers did close in 1844, I can have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, ‘The hour of his Judgment is come.’ I ask, is there any thing in the scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last Judicial character deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming or the angels may know whom to gather when they are sent to gather together the elect, whom God has in this hour of his Judgment justified? [Rom. 8:33](#). . . . It also seems by John's description of this event, [Rev. 19:1, 2, 11](#), that the scene of the Judgment begins in heaven, and the first thing mortals on earth will see will be the messenger of God, [Rev. 20:1](#), who is Jesus Christ, descending from God, to execute the Judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. . . . If this is true, who can say God is not already

justifying his Sanctuary, and will yet justify us in preaching the time?" (*Day-Star* 5:31, Apr. 8, 1845).

Judging by their writings, Adventists who later formed the Seventh-day Adventist Church did not notice William Miller's suggestion relating the judgment of [Rev. 14:6, 7](#) to the cleansing of the sanctuary mentioned in [Dan. 8:14](#).

In his initial explanation of the October 1844 disappointment, Hiram Edson had spoken of Christ's having "a work to perform" in the heavenly sanctuary after the end of the 2300 days and before His return, but he gave no further explanation. Crosier's expanded discussion of the sanctuary in his 1846 article did not connect the cleansing of the sanctuary with the judgment. The nearest approach to the idea was an allusion to "the breast-plate of judgment" worn over the heart of the high priest when he went into the Holy of Holies on the Day of Atonement, "that he may bear their judgment" (*Day-Star* 9:40, *Extra*, Feb. 7, 1846).

He may or may not have derived this from Enoch Jacobs, who in November 1844 spoke of the names of the children of Israel on the "breast-plate of judgment" as typifying the people whose sins are put away before Christ personally returns, and suggested the possibility that on the antitypical Day of Atonement, the tenth day of the seventh month, Jesus had begun to sit in judgment and was on His way to execute the judgment in person (*Western Midnight Cry* 4:19, Nov. 29, 1844).

Neither is it clear whether Jacobs derived this idea of the final putting away of sins from a letter he had received from William Miller (dated Nov. 22) in which Miller, replying to an inquiry, wrote that Christ would come as judge, to bear our sins away; "that our sins cannot be blotted out until Christ comes to judge His people is evident from . . . [Rom. 14:10](#); [2 Cor. 5:10](#); [Rom. 2:6](#)" (*ibid.* 4:26, Dec. 21, 1844).

Nor is it possible to find a connection between the SDA view and the earlier reference by Josiah Litch (*Prophetic Expositions* [1842], vol. 1, pp. 49—54) to a preliminary phase of the judgment—the examination, or trial, of every person preceding the resurrection, and the execution of the judgment at the Second Advent. The various elements—the blotting out of sins, the putting away of sins, the examination of the books, the cleansing of the sanctuary from the sins—were all present in Millerite thinking, but the synthesis cannot be traced exactly.

By 1849, when the early Seventh-day Adventist group had well established its identity, Ellen White wrote: "I saw that Jesus would not leave the Most Holy Place until every case was decided either for salvation or destruction" (*Present Truth* 1:22, August 1849; reprinted in [EW 36](#)), yet she did not call it the judgment.

In the same year David Arnold (*Present Truth* 1:43—45, December 1849) and the next year Joseph Bates (*Review and Herald* 1:22, December 1850) echoed the phrase "breast-plate of judgment," and carried the idea further, to equate the coming of the Bridegroom to the wedding with the entrance of the high priest into the Holy of Holies on the Day of Atonement, blotting out the sins of those whose names are on the breastplate (in the antitype, the Israel of God), but neither mentions the judgment. James White did not mention the breastplate of judgment in his article in *Present Truth* 1:75—79, May 1850; and in another discussion of the sanctuary doctrine (*Review and Herald* 1:29, January 1851), he mentioned only the removal of sins by placing them on the head of the scapegoat. In 1853 J. N. Andrews wrote a series of articles on the sanctuary. When he came to the cleansing on the

Day of Atonement, he mentioned only the blotting out of sins and the transfer of sins to the scapegoat (*Review and Herald* 3:147, 148, Feb. 3, 1853).

However, in 1854 J. N. Loughborough, like William Miller in 1845, connected the cleansing of the sanctuary as a work of judgment with the message of the first angel of [Rev. 14](#): “The hour of his judgment is come.” He asked: “What was that work of cleansing? Is the work of cleansing the Sanctuary fitly heralded by the first angel’s message? in other words, Is it a work of judgment? For light on this subject, we shall be obliged to go to the type. Let us look at the type. See the high priest preparing himself to cleanse the Sanctuary; almost the first thing he did was to gird upon him the breast plate of judgment. For what does he put that on? It certainly looks as though he was going to do a judgment work. . . .

“Now read [1 Pet. iv. Verse 5](#) declares that Christ is ready to judge the quick and the dead. [Verse 7](#). ‘But the end of all things is at hand.’ [Verse 11](#). ‘If any man speak let him speak as the oracles of God.’ (Oracles ten commandments. See [Acts vii, 38](#).) Why speak as the oracles of God? Because the oracles are the duty brought out by the third angel’s message. [Verse 17](#). ‘The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God.’ [Verse 19](#). Commit the keeping of your souls to God. [1 Tim. v, 24](#). ‘Some men’s sins are open before-hand going before to judgment.’ We see by this what the judgment is that the first angel of *Rev. xiv* refers to” (*ibid.* 4:30, Feb. 14, 1854).

The next year Uriah Smith formally developed the idea of judgment, building also on the connection between the cleansing of the sanctuary and the judgment-hour message: “The work of cleansing the earthly sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breast-plate of judgment, and on that breast-plate the names of the twelve children of Israel, to make an atonement for the holy sanctuary, and for all the people of the congregation. [Lev. xvi, 33](#). This prefigured a solemn fact; namely, that in the great plan of salvation, a time of decision was coming for the human race; a work of atonement, which being accomplished, God’s people, the true Israel, should stand acquitted, and cleansed from all sin. . . . We read in [Dan. vii, 10](#), that the *judgment* was set, and the *books* were opened. Again in [Rev. xx, 12](#), the books were opened, and the dead were judged out of those things written in the books, *according to their works*. From this we learn that a record is kept of the acts of all men; and from that record, their reward is given them according to their deserts. There is no judgment in this sense of the term, independent of these books of record; but we read [[1 Pet. iv, 17](#)] that there is a time when judgment must begin at the house of God; when some men’s sins are open beforehand, going before to judgment; [[1 Tim. v, 24](#)]; and if, says Peter, it first begin at us what shall the end be of them that obey not the gospel of God. This must be a judgment of the same nature and can refer to no other work than the closing up of the ministration of the heavenly Sanctuary, hence that work must embrace the examination of individual character; and we conclude that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb’s book of life, will during this time pass in final review before that great tribunal. We see, therefore, how in this respect, the work of the type is infinitely surpassed by that of the antitype. . . .

“The first angel proclaimed, Fear God and give glory to him; for the hour of his Judgment is come. At the end of the 2300 days, when that message closed, had that time come? If the judgment scene which takes place in the second apartment of the Sanctuary, to which this

proclamation doubtless refers, did not then commence, it had not come; and the first angel with his message, was too fast. But we believe that work did there commence; that there was the time when judgment began at the house of God, and the time came when Daniel, and all the righteous in the person of their Advocate should stand in their lot” (*ibid.* 7:52—54, Oct. 2, 1855).

Finally, in 1857, James White rounded out the doctrine, using “investigative judgment”: “The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? [1 Pet. iv, 17, 18.](#)

“This text we must regard as prophetic. That it applies to the last period of the church of Christ seems evident from verses [5—7, 12, 13](#). In the judgment of the race of man, but two great classes are recognized—the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order.

“Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of [Rev. xx](#), and they will be raised at the close of that period.

“It is said of all the just, ‘Blessed and holy is he that hath part in the first resurrection,’ therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked. [Rev. xx, 4; 1 Cor. vi, 2, 3.](#) The saints will not only participate in the judgment of the world, but in judging fallen angels. See [Jude 6.](#)

‘Some men’s sins [the righteous] are open before hand, going before to judgment, and some men [the wicked] they follow after.’ [1 Tim. v, 24.](#) That is, some men lay open, or confess their sins, and they go to judgment while Jesus’ blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

“That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ seems evident from the testimony of Peter. ‘Who shall give account to him that is ready to judge the quick [living] and the dead.’ . . . [1 Pet. iv, 5—7.](#)

“It appears that the saints are judged while some are living and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first resurrection. But the fact that all who have part in that resurrection are ‘blessed and holy,’ shows that decision is passed on all the saints before the second coming of Christ. . . .

“When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation” (“The Judgment,” *ibid.* 9:100, Jan. 29, 1857).

Summary of Seventh-day Adventist View. The best presentation of the investigative judgment in current SDA literature is the chapter entitled “The Investigative Judgment,” in

The Great Controversy, by Ellen White, from which the following summarizing sentences are taken:

“The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord” (p. 485).

“He comes to the Ancient of days in heaven . . . at the termination of the 2300 days in 1844. . . . Our great High Priest enters the Holy of Holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man-to perform the work of investigative judgment” (p. 480).

“Jesus will appear as their [His people’s] advocate, to plead in their behalf before God” (p. 482).

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross” (p. 489).

“In the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God” (p. 480).

“Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living” (p. 483).

“Every man’s work passes in review before God, and is registered for faithfulness or unfaithfulness” (p. 482).

“The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment” (p. 480).

“The law of God is the standard by which the characters and the lives of men will be tested in the judgment” (p. 482).

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life” (p. 483).

“When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance” (p. 483).

“When the work of the investigative judgment closes, the destiny of all will have been decided for life or death” (p. 490).

“When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be” (p. 485).

Investment Fund

INVESTMENT FUND. *See* [Sabbath School Offerings](#).

Inyazura Mission School

INYAZURA MISSION SCHOOL. *See* [Nyazura Adventist Secondary School](#).

Iowa.

IOWA. *See* [Central States Conference](#); [Iowa Conference](#); [Iowa-Missouri Conference](#).

Iowa Conference

IOWA CONFERENCE. A unit of church organization that existed from 1863 to 1980. The Iowa Conference was a part of the Northern Union Conference in 1980. In that year the Iowa Conference merged with the Missouri Conference. These are the statistics reported in early 1980: churches, 60; members, 4,473; church schools, 18; church school teachers, 31; ordained ministers, 16; licensed ministers, 9.

Local churches

Local churches at the time of the merger in 1980 were Albia, Ames, Atlantic, Audubon, Bedford, Bloomfield, Boone, Burlington, Cedar Rapids, Centerville, Charles City, Cherokee, Clinton, Council Bluffs, Creston, Davenport, Delphos, Des Moines, Dubuque, Estherville, Exira, Fairfield, Forest City, Fort Madison, Glenwood, Greenfield, Grinnell, Guthrie Center, Hampton, Harlan, Hawarden, Hawkeye, Humboldt, Indianola, Iowa City, Keokuk, Knoxville, Lake City, Marshalltown, Mason City, Missouri Valley, Muscatine, Nevada, Newton, Onawa, Osceola, Oskaloosa, Ottumwa, Ruthven, Sioux City, Spencer, Spirit Lake, Toledo, Ute, Village Creek, Washington, Waterloo, Waukon, and Winterset.

Early History.

Early History. Early contact with Iowa is indicated in a letter to the *Review and Herald* (editorial office dated Feb. 17, 1856), in which Alvarez Pierce of Hardin County, Iowa, stated that although he was isolated, he was a faithful member and appreciated receiving the *Review*. Probably the first evangelistic sermons in Iowa were delivered by Joseph Bates in response to an invitation from W. and H. Bates, who had recently moved to Iowa from Illinois. Beginning Apr. 24, 1856, he gave a course of lectures at a schoolhouse in Pony Hollow, Clayton County, and also preached at a number of other places.

On May 1 Bates went to Waukon, in Allamakee County, and was welcomed by a group of about 30 Seventh-day Adventists who had moved there recently from New England and New York, including the families of Andrews, Butler, Stevens, and Loughborough. Some of these families had felt hurt over the removal of the place of publication of the *Review and Herald* from the East to Battle Creek, and J. N. Andrews and J. N. Loughborough, ministers among the group, were discouraged.

In December 1856 James and Ellen White drove through snow and ice across the Mississippi River to Waukon to encourage Andrews and Loughborough to enter the field again. This resulted in a revival at Waukon and the return of the two ministers to the work.

The preceding summer Jesse Dorcas had made a lecture tour through the southern part of the state. In the latter part of 1857 Moses Hull conducted the first sustained evangelistic campaign in Iowa. The members at Decatur City were so well pleased with his services that they rented a home for him and presented him with a horse and buggy.

E. B. Saunders, in April 1858, eager to spread the Word of God in Iowa, appealed to the leading brethren of the denomination to send an evangelistic tent, guaranteeing transportation expenses and offering to spend at least half of his time working as a tent hand. In response to this appeal Vermont sent its tent (there were only three in the denomination at this time), and thus the Adventist believers held their first Iowa tent meetings in Lisbon that summer. J. H. Waggoner, who led in these meetings, reported that preachers were busy circulating falsehoods against Adventists and stirring up bitter prejudice, but that the people were listening gladly. The tent was moved to Iowa City later that summer, where James White came and preached.

On Feb. 15, 1859, Hiram Westover of Afton, Iowa, sent an appeal for a minister and wrote that W. H. Brinkerhoff, a lawyer by training, was preaching. He told of hard times and of his gratitude for the *Review* even though he was unable to pay for it. Westover, who owned two farms, was willing to sell one in order to secure the services of Moses Hull, but he could not find a buyer, nor could he find any money to borrow. Under the leadership of Jesse Dorcas, representatives of several companies organized the southern Iowa tent committee and made pledges for the purchase of a tent for Iowa.

With this tent, in the summer of 1859, M. E. Cornell and Moses Hull held a series of meetings at Knoxville. Widespread rumors that the ministers were Mormon polygamists only served to arouse an interest; attendance averaged 600 to 800. A church of 50 was organized, which by April of the next year reported a membership of about 100. When James and Ellen White visited there in March 1860, opponents accused them of being Mormons and threatened to tar and feather them. After a few meetings, however, the ill feelings melted and the crowds grew to such a size that it was necessary to take the windows out of the courthouse, where the meetings were held, in order for those outside to hear. It was here, at a time when the Sabbath school idea was new among Adventists, that the first Sabbath school in Iowa was organized with 70 members. Knoxville thus became the stronghold of Adventism in Iowa.

A hindrance to growth was found in the difficulty of separating the orthodox from the extremist, since no organization had been provided for by the leaders at Battle Creek—not even a name. The church at Fairfield, Iowa, organized with 48 members in June 1860, called themselves “The Church of the Living God”; and the Marion brethren, numbering 50, organized in July as the “Church of Jesus Christ.” The first company to organize with the name Seventh-day Adventists was the one at Richmond with 31 members.

Organization of the Iowa Conference. When Brinkerhoff, now a minister, proposed organizing two conferences in Iowa, James White endorsed the idea, and Brinkerhoff called the meeting to organize the Southern Iowa Conference at Knoxville, on Mar. 16, 1862. Thirteen delegates, representing seven churches, chose H. C. Whitney president and R. S. Patterson secretary. A line from Council Bluffs to Des Moines and thence to the Mississippi River was the territorial boundary for the Northern and Southern Iowa conferences. The Northern Iowa Conference was organized at Marion on May 10, 1862, with nine delegates from six churches. They elected J. T. Mitchell president and M. B. Smith secretary.

Before a year had rolled around, however, the two-conference setup was dissolved, and at a meeting at Fairview on Jan. 25, 1863, delegates from nine churches (Waterloo, West Union, Waukon, Marion, Lisbon, Millersburg, Knoxville, Dayton, and Fairview) organized themselves into the Iowa State Conference of Seventh-day Adventists, with J. T. Mitchell

as chair and M. B. Smith as secretary. Another meeting was called for autumn. In May the General Conference was organized, and on September 20, when the Iowa delegates met again at Pilot Grove, they adopted the constitution recommended by the General Conference and elected B. F. Snook as the first conference president and W. H. Brinkerhoff as secretary-treasurer.

Subsequent History. The year 1865 saw a division in Iowa. Snook and Brinkerhoff returned from the General Conference session in the spring of that year with a critical attitude toward James and Ellen White and other leaders, and began to spread their disaffection among the churches. At the Iowa Conference session later in the year efforts of the Whites to conciliate them seemed to succeed, yet shortly afterward the old objections loomed large once more. One of their criticisms was that the counsels of Mrs. White during the Civil War had not given them the help needed in a time of crisis but dealt with less important matters. Their real objections seem to have been their loss of confidence in the leaders and an unwillingness to support the Whites. A change of leadership in Iowa was needed and the Iowa Conference elected as president George I. Butler, then still a layman, elder of the Waukon church. An open revolt resulted, with about half the Marion church following the dissidents into a new movement with headquarters at Marion. H. E. Carver, elected conference secretary, soon joined the Marion Party. Finally the Marion group was disfellowshipped in 1866. After this severe blow to the youthful conference, the General Conference sent seasoned workers, A. C. and D. T. Bourdeau and W. S. Ingraham, who brought prosperity out of chaos in Iowa.

In 1868, only a few weeks after the first Seventh-day Adventist camp meeting at Wright, Michigan, the first Iowa camp meeting was held at Pilot Grove in Washington County. On the last day of the meeting J. N. Andrews baptized 32.

Congregations increased rapidly in the seventies. Osceola, Ruthven, Cherokee, Union, Davis City, Fremont, Bentonsport, and Buffalo Grove joined the sisterhood of churches. Of the 13 companies of Scandinavians scattered in various parts of Iowa, 12 organized their own churches.

The group of adherents at Nevada, which was destined to play a prominent part in Iowa Conference history, was gathered again at this time. (Some Adventists who had looked for the Lord in 1844 and had welcomed Moses Hull when he held tent meetings there in 1858, had formed a company of Seventh-day Adventists then.) On Oct. 15, 1876, R. M. Kilgore organized the present church, with a charter membership of 15.

During the eighties churches were established in numerous places, including Forest City, Webster City, Algona, Fontanelle, Grinnell, Castana, Montezuma, Boonesborough, Council Bluffs, Exira, Alexander, Walnut City, Delphos, Atalissa, Milton Junction, Logan, Harlan, and Audubon. A church was founded in Des Moines in 1885. In the fall of that year A. G. Daniells and a group of young workers started a city mission in that city for the purpose of using it as a training facility. The next year the Iowa Conference purchased a building in Des Moines that served as the mission home, the conference headquarters, and the church. In 1899 a home for unwed mothers was established, and in the same year, the Iowa Sanitarium (later moved to the town of Nevada) and a health food factory. The year 1928 saw a noteworthy advance in Des Moines. As a result of a campaign by F. W. Johnson and his Bible instructor 126 persons were baptized. In the same year a new church school, called the Norman Wiles School, after the South Seas missionary, was dedicated.

The 1890s saw churches established at Cedar Rapids, Urbana, Milford, Sheldon, Muscatine, Davenport, and Dubuque.

In 1902 Iowa became a member of the newly formed Central Union Conference. However, in 1907 it was transferred to the Northern Union.

The worldwide Ingathering program originated from the 1903 project of Jasper Wayne, a nurseryman of Sac City, who traveled about the county selling nursery stock and who conceived the idea of giving away papers and asking for mission offerings.

In 1903 Iowa Industrial Academy, later called Stuart Academy, was established in Stuart. It was moved in 1911 to Nevada, Iowa, and renamed Oak Park Academy.

In the early part of the twentieth century, the Iowa Conference, at the suggestion of the General Conference, shared some of her experienced workers with weaker conferences and overseas areas, continuing to pay their salary for some years.

Later Developments. In the 1940s churches in the following places were organized: Newton, Washington, Ames, Spencer, Greenfield, Estherville, and Toledo. During the same decade two evangelistic campaigns in Des Moines resulted in the adding of 301 new members. In 1948 the Black church of Des Moines was transferred to the Central States Mission (now the Central States Conference) when that mission was expanded to include the territory of Iowa. During the later 1960s and early 1970s the church of Delphos was reestablished and organized again, which had started back in the 1880s, and a church was established in Bedford.

The Iowa Conference office was first located in Des Moines. However, from 1909 to 1940 it was in Nevada. In 1944 it was moved back to Des Moines and located at 504 42nd Street until 1969. At that time the clubhouse for the Des Moines Golf and Country Club became available, and a generous donation made it possible to purchase it in 1970. This provided adequate facilities for a new office.

On July 20, 1980, the Iowa constituency voted to merge with the Missouri Conference.

Presidents-Southern Iowa Conference: H. C. Whitney (chair), 1862.

Northern Iowa Conference: J. T. Mitchell (acting), 1862.

Iowa Conference: J. T. Mitchell, 1863; B. F. Snook, 1863—1865; G. I. Butler, 1865—1871.

Iowa and Nebraska Conference: G. I. Butler, 1871—1872; H. Nicola, 1872—1876; G. I. Butler, 1876—1877; E. W. Farnsworth, 1877—1878.

Iowa Conference: L. McCoy, 1878—1879; E. W. Farnsworth (acting), 1879; G. I. Butler, 1879—1882; H. Nicola, 1882—1883; E. W. Farnsworth, 1883—1884; O. A. Olsen, 1884—1885; G. I. Butler, 1885—1886; J. H. Morrison, 1886—1892; C. A. Washburn, 1892—1893; E. G. Olsen, 1893—1896; Clarence Santee, 1896—1900; E. E. Gardner (vice president), 1900—1901; L. F. Starr, 1901—1907; M. N. Campbell, 1907—1912; A. R. Ogden, 1912—1920; W. H. Clark, 1920—1923; H. H. Hicks, 1923—1928;

C. F. McVagh, 1928—1932; R. S. Fries, 1932—1935; D. S. Osgood, 1935—1941; D. N. Wall, 1941—1942; J. D. Smith, 1942—1946; W. A. Dessain, 1946—1951; D. C. Butherus, 1951—1959; M. D. Howard, 1959—1963; Kimber Johnson, 1963—1969; E. L. Marley, 1969—1976; Don Holland, 1976—1980.

Iowa Industrial Academy

IOWA INDUSTRIAL ACADEMY. *See* [Oak Park Academy](#).

Iowa-Missouri Conference

IOWA-MISSOURI CONFERENCE. A unit of church organization comprising the states of Iowa and Missouri. Statistics (1993): churches, 114; members, 10,040; church schools, 27; pastoral staff, 50; Bible instructors, 1; church school teachers, 39. Headquarters: 1005 Grand Avenue, West Des Moines, Iowa. The conference is part of the Mid-America Union.

Institutions

Institutions. Sunnydale Academy.

The states of Iowa and Missouri each had its own conference until the summer of 1980 when the two conferences merged. The Missouri Conference office in Kansas City closed when this merger occurred, and the office in Des Moines now serves as headquarters for the new two-state conference. Information on the history and development of both the Iowa and the Missouri conferences is presented in separate articles under each name.

Both states had their own academies until the spring of 1980 when circumstances made it necessary to close the Iowa school, Oak Park Academy. Later that summer when the Iowa and Missouri conferences merged, Missouri's Sunnydale Academy in Centralia, Missouri, began to provide high school education for the church members in both states. Information on both of these schools is provided in separate articles under Oak Park Academy and Sunnydale Academy.

Through the decade of the 1970s both the Iowa and the Missouri conferences had their share of financial difficulties. Early in 1980 both conferences reviewed these needs at various conference meetings. A committee was set up to study which locations would be best for administrative offices, the academies, and the youth camp. The leaders from both conferences discussed their options and felt it would be a benefit to the Lord's work to merge the two conferences.

On June 1 the Missouri Conference voted that they were favorable to a merger with Iowa. On June 29 the Iowa Conference voted that they also were favorable. On July 20 at a special joint session, delegates from the Iowa and the Missouri conferences met in Des Moines to finalize a merger. The officers chosen to lead the new two-state conference were Ralph Watts, Jr., president; Robert Peck, secretary; and John Amick, treasurer. Watts and Amick served for only one year. Don Gilbert became treasurer in August 1981, and W. D. Wampler became president in November 1981.

Not long after the merger the leadership discovered they had some tremendous financial challenges. The faithful constituency of both Iowa and Missouri arose to the need, and after a decade this indebtedness has been paid off. During this same time significant improvements of costing more than \$1 million have been made to Sunnydale Academy and Camp Heritage without incurring additional indebtedness. At the same time a strong evangelism program has been carried out, funded by a strong conference budget program as well as a newly instituted annual evangelism offering.

Ten churches were added since the merger in 1980: Bolivar, Chillicothe, Kansas City Southland, Kansas City Central (Spanish), Marshall, Richville, St. Louis Northwest, St. Louis West County, and Troy, Missouri, and Fort Dodge, Iowa.

Presidents: R. S. Watts, Jr., 1980—1981; William D. Wampler, 1981— .

Iowa Sanitarium

IOWA SANITARIUM. A medical institution formerly operated by the Iowa Conference, established first at 603 East 12th Street, Des Moines, in 1899. In connection with it, a health food plant was opened the first year, and shortly thereafter a nurse's training program was set up. By 1905 the institution was in difficulty, apparently because of a lack of outstanding medical leadership, a decline in patronage, and the difficulty of collecting accounts. Although the patient capacity was 50, by 1908 patronage had declined to 304 for the year.

The "sanitarium plan" at that time called for the patient to stay at the institution for some time, relax, take walks amid nature, and learn new health habits. Since the city location, amid sundry noises, was not ideal, a tract of land a mile (1.6 kilometers) south of Nevada, Iowa, was purchased, and \$47,118 pledged by the members toward an anticipated cost of \$60,000. In August 1909 the building was dedicated. The nurse's training program was moved with the sanitarium, and the program was operated until 1929 with from 20 to 30 student nurses each year. Once again the institution began to run behind financially. It has been suggested that failure to change from sanitarium to hospital method, and failure to change to an open staff of local doctors, spelled its downfall. When on Jan. 30, 1943, the institution burned to the ground, with the loss of one life, no attempt was made to rebuild the sanitarium.

Iran.

IRAN. An Islamic republic in the Middle East, bounded by Turkey and Iraq on the west, the republics of Armenia, Azerbaijan, and Turkmenistan on the north, Afghanistan and Pakistan on the east, and the Persian Gulf on the south. It comprises 636,293 square miles (1.6 million square kilometers), and has an estimated population (1994) of 66 million.

Most of the population is of Aryan descent, speaking the Farsi language; about one fifth is of Turkish origin. There are also groups of Arabs, Armenians, and Assyrians. Almost 99 percent of the people adhere to Shiism. Zoroastrian, Jewish, and Christian minorities are also found in Iran.

Iran, known formerly as Persia, has had a long history. The empire of the Medes and Persians, founded in the sixth century B.C. by Cyrus the Great, extended at its height from the river Indus to the Aegean Sea. Persia appears in biblical history as the land of Cyrus, Darius, and Artaxerxes, who helped the Jews reestablish themselves after the Babylonian exile, and as the land of Esther and Ahasuerus. It was also the cradle of Zoroastrianism and its derivative Mithraism—the sun worship that competed with early Christianity in the Roman Empire. Despite numerous invasions by foreign armies throughout its history, Persia always maintained its identity.

During the period of Arab conquest Persia accepted Islam, but retained its own language. In modern Persia reaction to British and Russian influence resulted in nationalism and a constitutional government, which began a program of modernization. The country is still mainly agricultural, but has rich oil deposits. Since 1935 it has been known as Iran, its ancient Iranian name.

Seventh-day Adventist Statistics.

Seventh-day Adventist Statistics. The territory of Iran constitutes the Iran Field, part of the Middle East Union, which is an attached field under the General Conference. Statistics (1992) for *Iran*: churches, 3; members, 52. The Iran Field headquarters are in Tehran, Iran.

Development of Seventh-day Adventist Work.

Development of Seventh-day Adventist Work. Iran was entered by the SDAs in 1911, when F. F. Oster and Henry Dirksen (both Americans) went there from Germany and settled at Rezā'iyeh (Urmia) in northwestern Iran near the Turkish border and worked among the many Christians (Armenians and Nestorian Assyrians) living in the area. In 1913 Dirksen left. In the same year Oster married, and with his wife moved to Magheh, where there were no other Protestant missionaries. Sometime about 1914 the first converts, a Russian musician and his wife, were baptized. Shortly after World War I broke out, Oster made a preaching tour of the region.

During the war, when all Christians in the area had to flee from the marauding Kurdish tribesmen, the Osters retired to Tabriz. By the time they left on furlough in 1919, there

were two Sabbathkeeping families in Iran. Three years later, when the Osters returned to Tabriz, their teachings attracted much attention and led to the first baptism of nationals in Iran, on May 26, 1923. On the same date the first Seventh-day Adventist church in Iran was organized with 22 charter members. The Sabbath school, organized earlier in the year, had an average attendance of 130, and a Young People's Missionary Volunteer Society had about 70 members. The next winter two church schools were opened, one for the Assyrian and one for the Armenian children. Early in 1926 Oster reported that the enrollment in the school at Tabriz was about 120, and that there were six other schools in the country (*Review and Herald* 103:24, Apr. 22, 1926). At the time there were about 150 members in the northwestern part of Iran. In 1925 Dr. H. E. Hargreaves arrived from England to begin medical missionary work. During 1926 Dr. Arsen Arzoo, a Loma Linda graduate, began medical work at Julfa and later in Isfahan, in central Iran, and O. Olson came and took charge of the educational work that was growing rapidly, the enrollment having increased to about 500 students, mostly orphans and children of the refugees. At present the denomination operates no educational institutions in Iran, as both the academy and elementary schools were appropriated by the government.

There was a great need for Seventh-day Adventist publications in the national languages of the people. In Armenian there were only a few tracts, a collection of the Bible readings, and Ellen White's *Steps to Christ*; in Assyrian there were a few tracts, but reports mention no publications in Farsi, the language of the majority. In 1928 Dr. Arzoo moved to Sultanabad (now Arāk), a predominantly Farsi-speaking community, and opened a dispensary (later supervised by Dr. Hargreaves, it appears). The coming of SDAs was welcomed there, and at the request of the leaders of the Muslim community a school was opened in December 1929 with 35 students. By the close of the school year there were 50, and in 1931 there were 126, coming mostly from the Muslim families. In the 1930s, when the educational laws of the country were changed, the mission schools closed. The schools in Iran had served the double role of educating the young people and of creating a reservoir of teachers who could be called upon as national evangelists, of whom there were six in 1928.

As time went on, the work in Iran was carried on in many languages among its many national groups (for example, a station at Resht, opened in 1932, required someone familiar with Syriac, Farsi, Turkish, and Russian); yet, it was for many years largely limited to minority groups, such as Armenians, Russians, and Assyrians. But with the introduction of the Voice of Prophecy Bible Correspondence School in 1948, all the people of Iran came for the first time within the scope of SDA work.

In 1946 the Iran Training School, later called the Iran Adventist Academy, was opened. In 1963 it offered a full high school curriculum authorized by the Ministry of Education. On Mar. 4, 1962, the SDA physical therapy clinic (Tehran Physiotherapy Clinic) was officially opened in Tehran.

A new elementary school was built and dedicated in 1969, and under the principalship of Anoosh Keshishzadeh, grew to a full eight-grade school, with plans to expand to intermediate grades before it was nationalized by the government. Work was begun in Shiraz in 1965 and continued for about five years.

In 1967 the organization in Iran began to change its approach to meet the needs of the non-Christian peoples there. Temperance work was used successfully in the conducting of Five-Day Plans, film projections in schools, and television appearances. In 1971 the

provinces of southern Iran were declared unentered territory and set aside for experimental evangelism for Muslims.

Organization.

Organization. Seventh-day Adventist work in Iran was first organized as a mission of the European Division. For a time after World War I it was part of the Levant Union and then was returned to the European Division. In 1928 it was assigned to the Central European Division, and was later a part of its Section II. In 1932 it was divided into the East and West Persian missions, then in 1935 reunited to form the Iran Mission with headquarters at Tehran. Later the Iran Mission became a part of the Middle East Union, and, still later, of the Middle East Division upon its organization in 1951. In the reorganization of 1970 it became the Iran Field, again under the Middle East Union, and part of the Afro-Mideast Division.

At present the Middle East Union operates as an attached field to the General Conference.

Iran Adventist Academy

IRAN ADVENTIST ACADEMY. A boarding school for boys on the secondary level, formerly operated by the Iran Mission on a seven-acre (three-hectare) piece of choice property about eight miles (13 kilometers) north of Tehran, Iran, in the foothills of the Alborz Mountains. The curriculum was that prescribed by the Iran Ministry of Education, with the exception of religion.

The school was founded by Paul C. Boynton in Darband in 1946 under the name of Iran Training School, as a coeducational high school, unlicensed by the government. After two years of operation at Darband, high rental costs, among other factors, forced the school to move to the mission building in Tehran. During the furlough of P. C. Boynton, the Iran Mission officers took over responsibilities of running the school until the arrival of C. L. Gemmell, who carried on under extremely adverse political conditions until the school was forced to close down. Thereupon the principal and a few students as well as the budget were transferred to Middle East College in Beirut, Lebanon.

The Iran school was revived under the principalship of M. E. Adams in October 1955 as a vocational junior high school with government recognition.

The Thirteenth Sabbath Offering overflow for the first quarters of 1955 and 1957 provided sufficient funds for the purchase of property and the construction of two buildings for a permanent home. During the first three years the school acquired a boys' dormitory, a teacher's cottage, a 230-foot (70-meter) well, and an elevated water-storage tank. On Nov. 27, 1958, R. R. Figuhr, president of the General Conference, preached at the dedication of the new administration building. In 1959 M. H. Morovati was elected as the first national principal of the school. Thereafter several additions were made to the physical plant, among them a chapel and a teachers' duplex. A notable milestone was passed when on Apr. 14, 1962, the minister of education signed the official permit to operate the school as a full-scale high school under its new name, Iran Adventist Academy. The first twelfth-grade class graduated in 1965. The academy was later appropriated by the government.

Principals: P. C. Boynton, 1946—1950; C. L. Gemmell, 1951—1952; M. E. Adams, 1955—1958; Kenneth Oster, 1958—1959; M. H. Morovati, 1959—1965; Vigen Marcarian, 1965—1966; M. H. Morovati, 1966—1970; Johnny Manassian, 1970—1977; Daniel Manassian, 1977—1990.

Iran Field

IRAN FIELD. *See* [Iran](#); [Middle East Union Mission](#).

Iran Literature Society

IRAN LITERATURE SOCIETY. *See* [Middle East Press](#).

Iraq.

IRAQ. A republic in the Middle East, centering in the Tigris and Euphrates River valleys (Mesopotamia), and bounded by Iran on the east, the Persian Gulf and Kuwait on the south, Saudi Arabia on the southwest, Jordan on the west, Syria on the northwest, and Turkey on the north. It has a territory of 173,259 square miles (448,740 square kilometers) and a population (1994) of 20 million.

The Arabs predominate in the population, but there is a significant minority of Kurds in the north. There are also groups of Turkomans, Assyrians (Nestorian Christians), and Armenians; the Jews, who before the founding of the State of Israel numbered about 100,000, have almost all left the country. More than 90 percent of the people are Muslims, belonging either to the Sunni or the Shia sect. The latter has its international headquarters in Iraq. There are about 300,000 Christians and about 40,000 Yezidis (those of a sect worshipping an angel believed to have been formerly the author of evil). Christians are found in all of the main towns, but are concentrated chiefly in the Mosul district. There are the ancient Nestorian, Gregorian, Armenian Orthodox, and Jacobite churches, as well as some Eastern rite groups in union with the Roman Catholic Church, and a few Protestants.

The official language of Iraq is Arabic, but the minority groups have their own languages, and English is widely used for business purposes. The territory of Iraq has been called the cradle of civilization, for it was the land of Sumer, Babylon, and Assyria. It was the home of Abraham, the land of the exile of Israel and Judah, the scene of the long career of Daniel under the kings of Babylon and under Cyrus after the Persian conquest of Babylonia. During the Hellenistic period, in the priestly schools of Mesopotamia, Babylonian and Greek learning fused to produce scientific astronomy-and also astrology, with its planetary week and day of the sun. In the seventh century A.D. the land was conquered by the Arabs, who developed centers of learning and culture in the city of Baghdad before they were overrun by the Mongols in the thirteenth century.

From the sixteenth century until the end of World War I the area was a part of the Ottoman Empire; then after a brief period of British administration it became an independent kingdom in 1932. In 1958 it became a republic.

Seventh-day Adventist Statistics.

Seventh-day Adventist Statistics. The Iraq Field is under the Middle East Union, which is in turn an attached union under the General Conference. Statistics (1993) for *Iraq*: churches, 4; members, 152; ordained ministers, 1; licensed ministers, 2. The Iraq Field headquarters are at Baghdad.

Development of Seventh-day Adventist Work.

Development of Seventh-day Adventist Work. SDA beliefs were introduced into Iraq by a native of Mosul, Bashir Hasso, who was baptized in 1911 in Beirut, having read Uriah

Smith's *Daniel and the Revelation* while he was a student at the American University there, and having been instructed further by W. K. Ising, the SDA missionary in Beirut. Although isolated from contact with the church during World War I, he had seven persons ready for baptism when Ising visited Iraq (then called Mesopotamia) in 1923.

During Ising's visit, the Mosul church was organized (Mar. 17, 1923). In 1924 James McGeachy went to Mosul, and three years later reported 19 church members. A. L. Barr came to Mosul in 1927. By 1931 a church school had been opened. Secondary school classes were added in 1945, so that by 1958 the enrollment reached 125. Early in 1955 a Mosul church and school building containing eight classrooms and an auditorium seating 250 was dedicated. Mosul was the first church in Iraq to have its own building, but during the political instability of the early 1960s in northern Iraq most of the church members left and the school (Iraq Training School) was closed. A small company was revived there by Fuad Ashkar in 1967.

The commercial contacts of the first Iraqi Seventh-day Adventists in Baghdad led to the development of a group of SDAs there by 1929. In 1946 the Dar es-Salaam Hospital was opened at Baghdad, and soon it earned a reputation as providing the best medical service in the country. (In June 1959 the hospital was nationalized, and was reopened in July as a government-managed hospital.) In 1947 a school was opened in Baghdad, which with the later addition of secondary school classes became one of the major SDA schools in the Middle East. The school was nationalized in 1974, but SDA teachers staff it and have Sabbath privileges. In the late fifties two churches were established in Baghdad. A major portion of the cost of their construction was raised locally.

Seventh-day Adventist groups were established also at Basra and Kirkuk. In 1936 Sabel Baghdassarian began a Sabbath school at Basra, and in 1948 Rose Haddad opened an elementary school there, which was closed a few years later when no suitable building was available. In 1959 land was purchased and plans were made for the erection of a church (completed 1965) and school building there. At Kirkuk a school was opened in temporary quarters in 1954. Later the school building was purchased and remodeled, providing a chapel seating 80 persons. That same year the Kirkuk school had an enrollment of 230.

Ingathering campaigns have been held since 1952, with Iraq leading the Middle East Division for several years in the amount of funds raised. The first camp meeting in Iraq was held in the summer of 1954 at Behbad. In 1955 the Dar es-Salaam Association, a welfare society, was organized and officially recognized. The same year the first summer camps for juniors were conducted. A Book and Periodical House was established in 1956. Between 1951 and 1960 membership grew from 127 to 163.

Organization. SDA work in Iraq was organized in 1923 as the Mesopotamian Mission of the European Division. In 1928 the mission became part of the Central European Division. Later it was a part of the Arabic Union, then of the Middle East Union of the General Conference Missions Division, and was placed in the Middle East Division in 1951. In 1970 it became the Iraq Field under the Middle East Union. It is the only self-supporting field in the Middle East.

The first Iraqi to direct the church, Behnam Arshat, elected president in 1957, administered the work during the 1958 national revolution, and in 1959 was able to secure official recognition of the church as a national religious organization, the Seventh-day Adventist Church of Iraq.

The work was directed for many years by Ghanem Fargo, a lay businessman in the Baghdad church. In 1992 Basim Aziz was elected president although he is residing in Amman, Jordan.

Iraq Field

IRAQ FIELD. *See* [Middle East Union](#); [Iraq](#).

Iraq Training School

IRAQ TRAINING SCHOOL. *See* [Iraq](#).

Ireland.

IRELAND. A republic comprising the southern portion of the island called Ireland, situated in the northern Atlantic Ocean and separated from England by the Irish Sea. It has an area of 26,600 square miles (68,900 square kilometers), and a population (1994) of 3.5 million, of whom more than 90 percent are Roman Catholic. Agriculture is the main industry of the republic.

Until some time after the English Reformation, the religion of Ireland was Roman Catholic. During the seventeenth century, as a result of the British sending in settlers, the counties of Northern Ireland became predominantly Protestant. The southern counties, which remained Roman Catholic, became increasingly dissatisfied with British rule, and Irish patriots made many efforts to break the alien yoke. However, all attempts to gain political independence failed until the twentieth century. In 1922 the 26 southern counties were constituted as the Irish Free State with dominion status. In 1937, under a new constitution, this territory became known as Ireland (Eire in the Irish language), and in 1948 it proclaimed itself a republic and withdrew from the Commonwealth. It was accepted into the United Nations, and in 1973 into membership in the European Economic Community. The capital city is Dublin, with a population of more than 500,000; Cork, the next city in size, has a population of 136,000, and only three other cities have a population of more than 20,000.

Seventh-day Adventist Statistics.

Seventh-day Adventist Statistics. The territory of Ireland is part of the Irish Mission (which also includes the six counties of Northern Ireland), which is part of the British Union Conference, which in turn is part of the Trans-European Division. Statistics (1993) for *Ireland*: churches, 2; companies, 2; members, 77; ordained ministers, 1. Irish Mission headquarters are at 9 Newry Road, Banbridge, Co. Down, Northern Ireland.

Development of Seventh-day Adventist Work.

Development of Seventh-day Adventist Work. Beginnings. In 1861 the *Review and Herald* published letters from Ireland reporting that five persons had begun keeping the seventh-day Sabbath as a result of receiving books and papers from relatives in the United States. Late in 1885 R. F. Andrews, a native-born Irishman who had gone to the United States and returned on a visit to relatives and friends, preached in Clones and other places, winning one convert. The following year he and S. H. Lane spent four weeks in Ireland preaching in various places including Clones. In 1888 S. N. Haskell, on a visit to that country, reported finding interested persons in Dublin. That same year J. H. Durland came to Ireland, where he spent a month. With Andrews he went to Clones for five days, and baptized a husband and wife.

In 1898 M. A. Altman began work in Dublin, where seven were baptized and organized into a company. During 1902 and 1903 William Hutchinson entered Limerick and Cork. One person accepted the SDA message in Limerick, and remained faithful.

In 1902 the Irish Mission was formed under the presidency of Hutchinson. By 1908 there were 21 members in southern Ireland, 20 of whom were in Dublin. In 1913, the Dublin church, with an organized membership of 15, was received into the fellowship of the Irish churches in Ulster.

Although the civil war of 1916 to 1922 restricted evangelistic activity, growth was steady. In 1928, when the membership stood at 33, the first church building was purchased.

Irian Jaya

IRIAN JAYA. *See* [Indonesia](#).

Irian Jaya Academy

IRIAN JAYA ACADEMY (formerly West New Guinea Mission Training School). A coeducational senior boarding academy offering six years of high school (grades 7—12), operated by the Irian Jaya Mission and situated at Doyo Baru, 28 miles (45 kilometers) inland from Jayapura (formerly Hollandia). The school had a 1993 enrollment of 245 students. In addition to the accredited curriculum, the academy has 100 acres (40 hectares) of vegetables, coconuts, and cash crops; offers vocational training in mechanics, carpentry, and farming; is headquarters for training lay evangelists to primitive areas; and operates a two-teacher church school (grades 1—6) of 40 students.

Land for a training school was purchased in January 1954, and in March six young men from the Waropen coast enrolled, although there were neither buildings nor faculty. However, the mission personnel, K. Tilstra, E. H. Vijsma, and their wives, held classes in the back of the unfinished church building in Hollandia. Later two more enrolled. When the school year closed, six received certificates, and several of them entered denominational employment in 1956. One, Jacobus Bindosan, was sent to his own village to do evangelistic work. Others were sent out later to open schools in the interior among the primitive people.

When a flood damaged the original land, a new property, in a large grove, was purchased in February 1956. There were still no regular teachers. In November 1957 Leslie E. Keizer arrived with his family from Indonesia and opened the school six days later with eight students. Soon 60 were enrolled (in grades 4—6). In 1959 a church school was added for grades 1—3, taught by Gloria E. Keizer. In 1963 the European staff was replaced by Indonesians and Filipinos, with D. Kawai becoming the first Irian teacher. A 1965 Thirteenth Sabbath Offering overflow made possible the construction of the first permanent building, a boys' dormitory. From 1967 to 1969 two cement-block staff houses and a cafeteria were added. The school was granted full senior academy status in 1971. An overseas pilot's home, hangar, and airstrip were developed in 1972, making the academy base for the mission's aviation program. The S. Amprimo family returned to Australia in 1973 with the longest record of service to the school (12 years). In the late 1970s a permanent 10-classroom and administration building was constructed.

In 1993 the academy had an enrollment of 89 and a faculty and staff of 10.

Principals: K. Tilstra, 1956—1962;

G. Oosterwal, 1962—1963; Chris Dompas, 1963—1967; Chris Mangowal, 1967—1969;

Y. S. Maramis, 1969—1970; H. Pasuhuk, 1970—1972; A. Wahongan, 1973—1977;

F. Kairupan, 1977—1978; J. Jakob, 1979—1981; J. S. Dimara, 1982—1986; Max Mantiri, 1987; C. Yoafifi, 1988—1989; H. Karubaba, 1990— .

Irian Jaya Mission

IRIAN JAYA MISSION. *See* [Far Eastern Division; Indonesia.](#)

Irish Mission

IRISH MISSION. *See* [Great Britain and Northern Ireland](#); [Ireland](#); [Trans-European Division](#).

Irving, Edward

IRVING, EDWARD (1792—1834). Scottish minister in London, a popular and eloquent preacher on the prophecies. A Presbyterian, he was expelled from his pulpit in 1832 for his unorthodox teachings and founded the “Holy Catholic Apostolic Church.” However, this church soon went to extremes that brought him discredit, though he was always respected personally as a devout Christian. He participated in the interdenominational Albury Conferences (1826—1830) and Powerscourt Conferences (1830 and later), for the study of prophecy, out of which grew the modern futurist type of premillennialism. Between 1826 and 1832 he preached in both England and Scotland, and drew large crowds to hear his sermons on the Second Advent. Although his views on the events connected with the Second Advent were vastly different from those of the Seventh-day Adventists, he is regarded as one of those who in the first half of the nineteenth century proclaimed the nearness of the Second Advent.

Irwin, Charles Walter

IRWIN, CHARLES WALTER (1868—1934). Educator; son of George A. Irwin. He received his A.B. from Battle Creek College (1891), his M.A. from the University of Nebraska (1927). After teaching Greek and Latin at Union College (1891—1898), he became principal of the Southern Industrial School in Graysville, Tennessee (1898—1900). From 1903 to 1908 he served in Australia as principal of the school that became Avondale College. This was the pioneer Seventh-day Adventist school in the Southern Hemisphere, and Irwin contributed much to its development.

Returning to the United States, he served as the first president of Pacific Union College (1909—1921), then as associate secretary, and later head (1930—1933) of the Education Department of the General Conference.

Irwin, George A.

IRWIN, GEORGE A. (1844—1913). Administrator. While imprisoned in Andersonville during the Civil War, he read Baxter's *Saint's Everlasting Rest*, which led to his conversion. He later joined the Congregational and then the Methodist Church. In the winter of 1884—1885 he accepted the Seventh-day Adventist faith. Shortly thereafter he entered denominational employment and served successively as district director, treasurer of the Ohio Conference, and president of the Ohio Conference (1889—1895). In 1895 he was appointed president of District no. 2 and in 1897 he was elected president of the General Conference. In 1901 he was chair at the opening of the General Conference when far-reaching changes were made in the organization of the church. After serving as president of the Australasian Union Conference (1901—1905), he served as vice president for North America (1909—1911) and head of the North American Foreign Department. He was president of the Pacific Union Conference (1910—1912), and then served as president of the board of directors of the College of Medical Evangelists (now Loma Linda University's School of Medicine) and as vice president of the Pacific Union Conference.

Isaac, Daniel

ISAAC, DANIEL (1871—1956). Minister, administrator. He was educated at Union College, and began preaching in July 1897, in the South Dakota Conference. The following summer he and his wife went to Battle Creek, where they spent two years taking a nurse's course. In January 1901 he resumed his work in the South Dakota Conference and remained there four years, during which time he was ordained.

In the autumn of 1904 Isaac was called to Europe, where for one year he engaged in evangelistic work in Germany. Then he was sent to Russia, where he served as a conference president from October 1905 until June 1921. After a year of furlough to recuperate his health he entered the employ of the Wisconsin Conference and remained until September 1927, when he transferred to the Oklahoma Conference. Because of sickness he was forced to retire in 1929.

Isaac, Frank R.

ISAAC, FRANK R. (1880—1962). Minister, administrator. He was born at Parker, South Dakota, and received his B.A. degree from Union College in 1915. Later he did postgraduate work in the Colorado University.

From 1904 to 1912 he worked in the South Dakota Conference, first as a teacher, then as conference treasurer, and later as principal of Elk Point Academy (later Plainview Academy). From 1912 to 1914 he was dean of men at Union College. One year, 1915—1916, he was president of Southwestern Junior College, at Keene, Texas. From there he was called to the presidency of Clinton Theological Seminary at Clinton, Missouri, where he remained until 1923. He was educational and Missionary Volunteer secretary of the Southeastern Union Conference (1923—1930), and of the Lake Union Conference (1930—1937). The next two years he served as president of Oshawa Missionary College at Oshawa, Ontario, Canada. From 1939 to 1950 he was chaplain, pastor, and teacher at the Boulder Sanitarium in Boulder, Colorado. At the age of 70 he retired to California.

Isaac, John

ISAAC, JOHN (1873—1956). Minister, administrator, teacher. He attended Union College in Nebraska, where he was converted to the Seventh-day Adventist faith. He immediately prepared for the ministry and began preaching in South Dakota in June 1897, and remained there until 1901 when he was called to Wisconsin. From May 1902 to August 1905 he worked in the Ontario Conference in Canada. From August 1905 to April 1906 he worked in Germany. The next seven years he taught German at Walla Walla College. From July 1913 to September 1918 he served as president of the Oklahoma Conference, after which he spent two years teaching in the Clinton Theological Seminary in Missouri. From June 1920 to August 1922 he worked in the West Oregon Conference. In 1922 he was called to Europe, where he served as president of the Polish Union Conference until April 1931. Returning to the homeland after nine years of taxing labor, he soon found it necessary to retire from active service.

Ishaka Adventist Hospital

ISHAKA ADVENTIST HOSPITAL. An 85-bed general hospital situated about 40 miles (65 kilometers) from Mbarara on the Fort Portal road in western Uganda. It is owned and operated by the East African Union. The present plant consists of two general wards, a simple maternity ward, two simple private wards, a semiprivate ward plus outpatient and operating blocks, and suitable housing for the staff. There is also a beautiful church building on the hospital grounds.

The current work of the hospital consists of general medical, surgical, pediatrics, obstetrics, and gynecology. Ishaka Adventist Hospital is the emergency and referral medical center of the Bushenyi district. Its community work consists of primary health care, including immunization, family planning services, and counseling, as well as antenatal and other maternal and child health services. AIDS care and counseling are available.

A deliberate spiritual outreach ministry is undertaken in conjunction with the local Adventist church. A primary school and a secondary school are located on the hospital campus. A nurse training program, which was initiated in 1976 but halted in 1977 because of oppressive political conditions, was vigorously revived in 1987, and government accreditation is now being sought for it.

Ishaka Adventist Hospital was located in western Uganda because of the medical needs of the then Ankole district. The omugabe (king) of Ankole made a grant of land for this purpose to the Uganda Field in the late 1940s.

Construction was begun in 1948 by S. Musa, a Kikuyu Seventh-day Adventist, assisted by another African, D. Senyonga, who, being a mechanic, was able to give valuable help, especially in transporting materials. R. J. Wieland, president of the Uganda Field, gave general supervision until 1949, when Dr. D. L. Stilson, under appointment for Ankole, made frequent journeys from Kampala to oversee the construction. A ministerial worker already on the scene began evangelistic work in a temporary chapel.

Medical work was opened in 1950 with only half of the plant complete. However, within a year the second half was opened and occupied. Else Brandt, of Denmark, served as matron. Dr. D. L. Stilson was assisted by his wife, Dr. Mildred Stilson, and during the years he served as medical director the hospital attained a high reputation throughout Uganda. Constant improvement of the physical plant was made as funds became available.

Medical Directors: D. L. Stilson, 1950—1961; W. H. Taylor, 1961—1964; R. M. Buckley, 1964—1967; A. S. Whiting, 1967—1968; E. C. Kraft, 1969—1971; E. J. Shidler, 1971—1972; S. I. Biraro, 1972—1977; hospital under oppressive regime of Idi Amin from September 1977 until April 1979; Sam I. Biraro, 1979—1980; R. Guerrero (hospital administrator), 1980—1982; E. K. Mpora, 1982—1985; A. Rocero, 1986—1987; Sam I. Biraro, 1987—1991; T. Fesaha, 1991—1992; J. M. Omwega, 1993— .

Ising, Walter Konrad Wilhelm

ISING, WALTER KONRAD WILHELM (1881—1950). Missionary to the Middle East, administrator. He was born in Danzig, Germany, accepted the Seventh-day Adventist faith in tent meetings held in Friedensau, Germany, in 1903, and was baptized by E. Frauchiger in Berlin the next year. In 1904 he was drafted into military service, court-martialed and imprisoned for refusing to serve on the Sabbath. In January 1905, after being discharged from the army, he became secretary of the German Union Conference and editor of the *Zions Wächter*. From 1909 to 1920 he was leader of the Syrian-Egyptian Mission, with headquarters in Beirut, Lebanon, although during World War I he was interned on the Isle of Malta for 61 months, during which his health suffered.

From July 1920 to December 1928 Ising was secretary of the old European Division, and from then until 1936 he was superintendent of the Arabic Union Mission. He opened SDA work in Iraq. In 1937 he became secretary of the General Conference branch office in Basel. The next year he was associate secretary of the General Conference Sabbath School Department in Washington. From 1946 until his retirement in 1950 he was a general field secretary. He spent much time and effort finding homes and occupations for European refugees displaced by World War II, and visiting German-speaking members in the United States and Canada. He translated George McCready Price's book *Q.E. D.* and wrote *Among the Arabs in Bible Lands*.

Islamic Studies

ISLAMIC STUDIES. *See* [Seventh-day Adventist Global Centre for Islamic Studies](#).

Isle of Man

ISLE OF MAN. *See* [Great Britain and Northern Ireland](#).

Isle of Wight

ISLE OF WIGHT. *See* [Great Britain and Northern Ireland](#).

Isolated Members

ISOLATED MEMBERS. *See* [Conference Church](#).

Israel

ISRAEL. A republic in the Middle East bounded on the north by Lebanon, on the east by Syria and Jordan, on the south by the Gulf of Aqaba, on the southwest by the Arab Republic, and on the west by the Mediterranean Sea. The country is 265 miles (425 kilometers) long, 70 miles (110 kilometers) wide at its widest point, and 12 miles (20 kilometers) at its narrowest point. Its population (1994) is about 5 million. In 1993 there were approximately 120,000 Christians and 36,000 Druzes. These minorities are largely of Arabic origin. Most Christians are Greek Orthodox or Catholic. Since 1948 between 3 and 4 million Jews have immigrated to Israel.

In addition to the areas known as Galilee, the Valley of Jezreel, the coastal plains of Sharon and Philistia, Judea, and the Negev, at the time of the Israeli-Arab war of June 1967, Israel occupied the Syrian Heights of Golan, Samaria (also known as the West Bank), the Gaza strip, and the Desert of Sinai.

On Mar. 26, 1979, a peace treaty between Israel and Egypt was signed, and on Sept. 13, 1993, Israel and the Palestine Liberation Army agreed on recognition of each nation, bringing autonomy for the Gaza Strip and Jericho.

The territory was the home of the Hebrews from the period of the gradual conquest of the land following the exodus from Egypt in mid-second millennium B.C.; and after the brief united kingdom under David and Solomon (about 1000 B.C.) was divided into the kingdoms of Israel in the north and Judah in the south. It was lost to Assyria and Babylon (eighth to sixth centuries B.C.) then reoccupied under the overlordship of the Persians, the Ptolemies, and the Seleucids. In the second century B.C. it was the seat of an independent Jewish state ruled by the Hasmonaean priest-kings; then it came under the power of Rome shortly before New Testament times.

Palestine remained the homeland of the Jews until the final dispersion under the Roman emperors of the first and second centuries. The area was taken over by the Arabs in the seventh century, and Jerusalem became one of the centers of Islam. Groups of Jews remained in the country through the centuries under Muslim rule (on the same basis as the Christian minorities), but there was no large-scale immigration of Jews until modern times. In the Middle Ages, for several centuries, the Crusaders struggled for control over the country, but eventually the land came under the rule of the Turks. The Turkish Empire held it until World War I, after which Palestine was made a mandate of Great Britain. In the course of that war the British government issued the Balfour declaration recommending "the establishment in Palestine of a national home for the Jewish people." This declaration encouraged the Zionist dream of an independent Jewish state in Palestine, and spurred large-scale immigration of Jewish settlers into the area. When the British mandate lapsed, and the United Nations voted for the partition of Palestine, the ensuing Jewish-Arab war resulted in the present boundary, drawn as an armistice line, between Israel and Jordan. Thus the history of the present-day state of Israel dates from 1948 when Great Britain surrendered its mandate over Palestine and an independent Israeli state was proclaimed.

The official languages of Israel are Hebrew (developed from biblical Hebrew and enriched by a modern technical and cultural vocabulary borrowed partly from Western European sources) and Arabic. Most of the people, speaking the various languages of the countries from which they came, had to learn Hebrew almost as a foreign tongue. Although Israel is a Jewish state, religious freedom is accorded by law. Many Christian monks and pilgrims throng the monasteries established to preserve various traditional sites of the Holy Land.

Seventh-day Adventist Statistics.

Seventh-day Adventist Statistics. The territory of Israel constitutes the Israel Mission, which is an attached field of the Trans-European Division. Statistics (1993) for *Israel*: churches, 5; members, 128; ordained ministers, 1; licensed ministers, 2. Headquarters: Advent House, 4 Rehov Abraham Lincoln, Jerusalem, Israel.

Seventh-day Adventist Work.

Seventh-day Adventist Work.

Beginnings

Beginnings. The first Seventh-day Adventist to come to Israel (which was then Palestine) was Clorinda S. Minor, who came from the United States in 1849. She lived with some other SDAs working at rehabilitating the land, planting groves, and helping people, especially Jews, who were among the first returning to the land of their forefathers. She firmly believed that this was part of God's plan in the return of Jesus in glory.

According to extant records, another of the first SDAs to visit Palestine was G. C. Tenney, in 1892 (*Review and Herald* 70:106, Feb. 14, 1893). However, no work was begun at that time. Abram La Rue, the pioneer SDA lay missionary in the Far East, visited Jerusalem sometime between 1890 and 1897, but there is no record of any missionary work conducted there by him. SDA work in Palestine, in the area of Israel, began with the visit of Henry P. Holser, the superintendent of the European Mission, to Haifa, Jaffa, Sarona (near Jaffa), and Jerusalem early in 1898. He made the acquaintance of some of the German colonists settled near these cities, distributed literature among them, and took subscriptions to an SDA health journal. On his return to Europe he made an appeal at a general meeting held in Hamburg for volunteers to work in Palestine. J. H. Krum, a German SDA from the United States, responded, and with his wife went to Jaffa (biblical Joppa) in the same year and conducted colporteur work among the German colonists. Toward the end of 1899 F. Hörner, a male nursing graduate of the Basel Sanitarium, went to Jaffa and opened treatment rooms there. A few months afterward Miss Hausmann, a nurse, who later married Hörner, joined him in the medical work. According to a report that appeared in the *Review and Herald* of Nov. 26, 1901 (78:771), in the preceding 12 months these nurses had given 1,260 treatments. By 1901 Krum had moved to Jerusalem and had begun medical work there in the old city, joined by S. Jespersion and his wife, from Basel.

While on a visit to Palestine in 1904 L. R. Conradi, then director of the European work of the church, baptized three converts in Jaffa about the end of February and organized the

Jaffa-Jerusalem church (*Review and Herald* 81:12, July 21, 1904), composed largely of workers' families and German converts. Four years later the total membership was about 20.

In 1908 the medical institution in Jerusalem reported that Europeans, Arabs, and Jews were seeking remedial treatments there.

In 1911 a tent meeting was held in a German colony that had established itself on Mount Carmel.

Interruption by World War I. In 1914, at the outbreak of World War I, several German missionaries (among them W. K. Ising) in Syria and Palestine were either interned, or forced to leave the field. Henry Erzberger, superintendent of the Syrian Mission from 1913 to 1917, who was a Swiss citizen, continued to live for a time in Jerusalem.

Reestablishment of the Work. Little is known about the development of the work from 1918 until 1929, when Ising returned to Beirut (in Lebanon) and took charge of the work in Palestine. In 1929 the medical institution in Jerusalem, confiscated by the Turks in the course of World War I, was reestablished by Bror Färnström and his wife, both physical therapists trained in the Skodsborg Sanitarium in Denmark. They found, left over from the pre-1914 institution, a sign "Wasserbehandlungen" (water treatments), a small faradic apparatus, and a book of statistics. They opened in rented quarters in a house outside the Damascus Gate, in what is now Israel. They remodeled the interior of the house to fit it for use, but the facilities were meager. The housing and facilities were not so good as before, but the situation improved considerably when in 1934 the treatment rooms were moved into a building erected by the mission on a site acquired in 1930 near the YMCA building, west of the walled city, and hence also in what is now Israel. The building, containing apartments, a meeting hall, and a basement for treatment rooms, was officially dedicated on Apr. 19, 1935. A workers' meeting was held on that occasion, attended by 35 missionaries and other workers from the Middle East countries.

About 1934 the headquarters of the Arabic Union Mission, which had been in Beirut, Lebanon, were transferred to Haifa. At Haifa another institute for massage, hydrotherapy, and electric treatments was established, and operated by two nurses, Alfred Piorr and his wife. Along with the medical work, Erich Schubert conducted evangelistic campaigns.

In 1935 the first thorough house-to-house canvassing with SDA books was conducted by a colporteur named Hamed Abeid, a national of the country who had accepted the SDA faith while in Cuba and had returned to Palestine. In the course of the 10 weeks that it took him to cover Jerusalem he sold 700 books in different languages, one third of them religious. He sold many copies of the book *Health and Longevity*, by Dr. A. C. Selmon.

In 1936 an interesting reference to Seventh-day Adventists in Jerusalem was made in a meeting of a standing committee of the British House of Commons. In the official report of the proceedings of Mar. 24, 1936, it is stated that "in Jerusalem they are well established and well known for their works of charity, and are held in deservedly high repute."

World War II and After. When World War II broke out the situation in the Middle East became most difficult for the SDA Church. Afterward, when the British mandate lapsed and Israel became an independent state in 1948, the church lost all its Arab members, who found refuge in the Arab countries. A few of Jewish origin remained. For the next several years the number of SDAs in Israel increased gradually, mostly through the immigration of SDA refugees of Jewish origin from Bulgaria and some from Shanghai. All through this

period the Färnströms remained in charge, and when they left in 1952 for the SDA hospital in Karachi, Pakistan, there were about 12 members in Israel.

In 1950, on the occasion of a visit by an SDA minister of Jewish origin from Europe, a general meeting of all members was convened in Jerusalem for the purpose of reorganizing the church and celebrating the Lord's Supper. Many of the members could not understand each other, having come from various countries, so that it was necessary to use interpreters during services. On the occasion of a visit by

E. E. Roenfelt in 1951, the translations were made into the Russian, Bulgarian, German, and Hebrew languages.

This territory was a part of the Central European Division until its subdivision into Sections I and II in 1935, when it was assigned to Section II, with headquarters in Basel, Switzerland. In 1937 the headquarters were moved to Washington, D.C. In 1938 the mission was placed directly under the administration of the General Conference, where it remained until the organization of the Middle East Division in 1951.

Because of restrictions on travel to and from the Arab countries, a change became necessary, and in 1955 the Israel Field became a part of the Euro-Africa Division. Since the Israeli-Arab War (1967), the Arab East Center in Jerusalem has been attached to the field. As a result of further realignment of territories at the time of the 1985 General Conference session, the Israel Field became part of the territory of the Trans-European Division, in 1986. At this time the Arab East Center in Jerusalem was remodeled and is now the much-appreciated Jerusalem Study Center, operated by Andrews University.

Israel, Mendel Crocker

ISRAEL, MENDEL CROCKER (1834—1921). Evangelist, missionary. Born in Nova Scotia, he moved in his early 20s to New England, and in 1858 to Oregon. In 1874, while in Massachusetts doing carpentry work with his brother, John, an ardent Seventh-day Adventist, he accepted the SDA faith. The next year he attended a biblical institute in San Francisco conducted by James White, Uriah Smith, and J. H. Waggoner, and was encouraged to enter evangelistic work. He was ordained in 1878 and spent many years in evangelism in the California Conference.

In 1885, 10 years after Ellen White had urged the establishing of a mission in Australia, Israel went with the first group of SDA workers and conducted vigorous evangelistic campaigns in Melbourne, Adelaide, and other cities. After a conference was established in 1888, he did pioneering work in Tasmania, went to New Zealand in 1889, and later was president of the conference for several years. In 1896 he returned to evangelistic work in California and retired in 1905.

Israel Field

ISRAEL FIELD. *See* [Israel](#); [Trans-European Division](#).

Israel, Prophecies Concerning

ISRAEL, PROPHECIES CONCERNING. OT predictions concerning the role of ancient Israel under the covenant relationship, here considered especially with respect to Israel's witness to the true God, to the coming of Messiah, and to the establishment of the Messianic kingdom. Seventh-day Adventists regard these predictions as a declaration of the divine purpose with respect to Israel as the covenant people and as conditional upon their cooperation with God's purpose for them as a nation.

Origin of the Seventh-day Adventist View

Origin of the Seventh-day Adventist View. *Millerite Interpretation.* William Miller and his associates firmly rejected the then popular millennial belief (of Literalist premillennialism) that the prophecies of the Bible predicted the last-day "return of the Jews, as such, either before, at, or after the Advent of Christ, to Palestine, to possess that land a thousand years" (Josiah Litch, in *Advent Shield* 1:47, 48, May 1844). All of them shared the conviction that Christ's return to this earth was imminent and that His coming would end human probation and that He would purify the earth by fire and set up His eternal kingdom.

J. V. Himes is quoted as saying in 1850 that the Millerites had always battled against the prevailing "Judaizing notions" in regard to the age to come, because "Judaism and Adventism are two different things" (Isaac C. Wellcome, *History of the Second Advent Message*, p. 592). By "Judaism" and "Judaizing notions" he was referring to the belief that the coming age would see the Jews restored not only to Palestine but also as God's chosen nation, ruling over mortal nations in a millennial kingdom on earth, in which sin and death would continue. That opposition to this was a distinctive point of Adventist doctrine from the first is seen from the recommendation of the twelfth Millerite Second Advent Conference (in 1842) that "all persons who reject the doctrines of temporal millennium and the restoration of the Jews to Palestine, either before or after the Second Advent, and who believe the Second Advent of Christ and the *first* resurrection to be the next great events of prophetic history, be invited to enroll their names as member[s] of this conference" (The Signs of the Times 3:69, June 1, 1842; see [SB, no. 1083](#)).

It is also affirmed: "No portion of the New Testament scriptures [gives] the most indirect intimation of the literal restoration of the Jews to old Jerusalem; we believe that the arguments drawn from the Old Testament prophecies are based on a mistaken view of those prophecies" (*ibid.*).

Branding the millennial view a "vain supposition," William Miller declared: "There is not a text, promise or prophecy, written or given of God" to support the application of OT prophecies concerning a future restoration of the Jews (Views of . . . William Miller, ed. 1842 by J. V. Himes [Second Advent Library, no. 1], p. 233).

Early Seventh-day Adventist writers differed from the Millerites in expecting the renewal of the earth, not at the Second Advent, but at the end of the millennium, but with them held

that the Second Advent and the first resurrection will end human probation and usher in the reign of the glorified saints—all the redeemed, both Jew and Gentile—and that this allows no place for a post-Advent kingdom of restored Jews in the mortal state. Not much appears in SDA publications on the subject until the “Age to Come” disaffection of the early 1850s brought the topic into discussion. Probably the first major treatment of the subject was part of a series of articles by J. H. Waggoner in early 1856 (*see Review and Herald* 7:177, Mar. 6; 7:185, Mar. 13; etc.).

Reasons Given in SDA Writings. Reasons given by Miller and early SDA writers for rejecting the millennial view as unscriptural may be summarized as follows:

1. The OT prophecies were a declaration of God’s *purpose* for literal Israel, and their fulfillment to literal Israel was strictly conditional upon Israel’s cooperation with the divine purpose.

“All of God’s purposes of grace to man are conditional, [and] as the blessings set before them [the Jews] were conditional, they could *claim* them only on the fulfillment of the conditions. . . . We consider that this was a conditional prophecy, the promises of which have been forfeited” (J. H. Waggoner, *The Kingdom of God* [1859], pp. 87—109).

“This [the old] covenant was made at Horeb, and was conditional, as recorded in [Ex. xix](#). The Lord said to them, ‘If ye will obey my voice indeed, and keep my covenant, *then ye shall be a peculiar treasure unto me above all people*’ (J. H. Waggoner, in *Review and Herald* 9:77, Jan. 8, 1857).

“The promise to Abraham and to his seed of the possession of the literal land of Canaan was conditional [[Deut. 4:1, 2; 5:32, 33; 6:1—3; 8:1](#) cited in proof]” (A. S. Hutchins, in *Review and Herald* 9:197, Apr. 23, 1857).

On this point of conditionality, Ellen White comments: “Through the Jewish nation it was God’s purpose to impart rich blessings to all peoples” ([COL 286](#)).

“[But] the glorious possibilities set before Israel could be realized only through obedience to God’s commandments” (*ibid.* 305; cf. [PP 118, 368, 369](#)).

“These promises were conditional on obedience” ([PK 704](#)).

“As they would obey the divine laws, they would receive the divine blessing” (in [SDACom 2:998](#)).

“The promises and the threatenings of God are alike conditional” ([Ev 695](#)).

2. The promises to literal Israel were based on the old covenant relationship, and because of the nation’s failure to comply with the conditions God attached to the promises, the Jewish people forfeited their right to those promises.

“Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant [either now or in the future]? We affirm that they do not, and appeal to the testimony of God’s word” (J. H. Waggoner, *The Kingdom of God* [1859], p. 88). “The promises of the kingdom . . . were forfeited under the old covenant” (*ibid.*, p. 101).

“They could *claim* them only on the fulfillment of the conditions. . . . Therefore it must be admitted that they can receive nothing in the future for any consideration in the past” (*ibid.*, p. 87).

At Sinai, Israel “entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority” ([PP 303](#)).

“God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God” (*ibid.* 314).

They were thus to “stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry” (*ibid.*).

“All who . . . turned from idolatry to the worship of the true God were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world” (COL 290).

“If Jerusalem . . . had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms. . . . She might through Him have been . . . the mighty metropolis of the earth” (DA 577).

“Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God” (GC 19).

“Had Israel remained true to God, this glorious building [the Temple] would have stood forever, a perpetual sign of God’s especial favor to His chosen people” (PK 46).

“Christ would have averted the doom of the Jewish nation if the people had received Him. . . . [But] they rejected the Light of the world, and henceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation” (*ibid.*, p. 712).

“A nation’s sin and a nation’s ruin were due to the religious leaders” (DA 738).

“When Christ should hang upon the cross . . . , Israel’s day as a nation favored and blessed of God would be ended” (GC 21).

3. The restoration promises were made prior to, or in connection with, the return from Babylonian captivity, and applied to the restoration period.

“There is not a text, promise or prophecy written or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled” (William Miller, *Views*, p. 233).

“Had Israel been true to God, He could have accomplished His purpose through their honor and exaltation” (DA 28).

“The captivity would not have been necessary” (PK 564).

The covenant promises might “have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity” (*ibid.* 703, 704).

4. The Jews are now entitled to salvation on the same basis as the people of every other nation, and OT promises not already fulfilled to them belong now in principle to the church, the spiritual seed of Abraham from all nations, in so far as they are applicable to the new historical situation. The Boston Second Advent Conference went on record to the effect that “the Old Testament prophecies . . . have been fulfilled in what the gospel has already done, or remain to be fulfilled in the gathering all the spiritual seed of Abraham into the New Jerusalem” (*The Signs of the Times* 3:69, June 1, 1842; see SB, no. 1083).

“There are other [OT] prophecies that cannot apply in the first dispensation, but to a state more glorious than the present, where death and mortality cannot enter” (F. M. Bragg, in *Review and Herald* 9:11, Nov. 13, 1856).

The Israelite people “forfeited their blessings as His chosen people.” Nevertheless “the glorious purposes which He had undertaken to accomplish through Israel were to be fulfilled. All who, through Christ, should become the children of faith were to be counted as Abraham’s seed: they were inheritors of the covenant-promises” (PP 476).

“That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today” (PK 713, 714).

The prophecies of the OT concerning Israel’s Messianic role “are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth” (*ibid.* 375).

5. For a valid application of OT prophecies in the new NT historical situation to the Christian church, we must look to the inspired writers of the NT for guidance. The Boston Second Advent Conference of 1842, as has been noted, based its rejection of a literal application of the OT prophecies to a future kingdom of the Jews in Palestine for a thousand years on the fact “that no portion of the New Testament scriptures” contains even an “indirect intimation of the literal restoration of the Jews to old Jerusalem.”

The same point is made in an early SDA book: “All of *our views* of the Old Testament promises and prophecies must bow to the expositions in the New Testament” (Waggoner, *The Kingdom of God* [1859], p. 97).

Biblical Basis of Seventh-day Adventist View.

Biblical Basis of Seventh-day Adventist View. *Promises to Israel Based on the Covenant.* All of God’s dealings with the Israelites in OT times were based on the covenant that had originally been ratified between God and Abraham (Gen. 12:1—3; 15:18; 17:2—7). At Mount Sinai, more than four centuries later, Israel took an oath of allegiance to God, accepting Him as their sovereign and becoming in a special sense subjects of His authority (Ex. 19:5—8; 24:3—8; Deut. 7:6—14). This covenant continued in force until the leaders of the nation formally rejected Jesus as the Messiah and declared before Pilate their allegiance to “no king but Caesar” (Matt. 21:43—45; 23:36—38).

Under the covenant relationship the people of Israel pledged themselves to obey God (Ex. 19:1—8; 24:3—8), and He, on His part, promised to give them the land of Palestine as their inheritance (Gen. 15:18; Deut. 1:7, 8) and to endow them with unique physical, intellectual, and material blessings designed to render them the greatest nation upon the face of the earth. Among these covenant blessings were health, vigor, and immunity to sickness and disease (Ex. 15:26; Deut. 7:12—15); superior mental acuity and sound judgment (Deut. 4:6); skill in the cultivation of the soil that would gradually restore their land to the fertility and beauty of Eden, and bring prosperity to their flocks and herds (Deut. 7:13; 28:3—5, 8, 12; Isa. 51:3; Mal. 3:10, 11). As a result of obedience Israel would enjoy unparalleled prosperity and reach the highest standard of living of any nation (Deut. 8:18; 28:11—13), and become the greatest nation on the face of the earth (Deut. 4:6—8; 7:14; 28:1, 2, 10, 13; Jer. 33:9; Mal. 3:12). All of these blessings were predicated on Israel’s wholehearted cooperation with the revealed will of God, and to their best effort He would add Heaven’s rich blessing (Deut. 4:9; 28:1, 13, 14; 30:9, 10). Israel was thus to be a living example and a witness to the world of the infinite superiority of the worship and service of the true God (Deut. 4:6—9; 7:12—15; 28:1—13; Isa. 49:3, 6; 61:9; 62:1, 2), and one by one the nations

would unite with Israel in serving Him (Isa. 2:2, 3; 11:10; 14:1; 19:18—22; 45:14; 55:5; 56:6, 7; 60:1—12; Jer. 3:17; 16:19; 33:9; Zech. 2:11; 8:20—23).

But as a result of apostasy, Israel forfeited possession of the land of Canaan, which was theirs only by virtue of the covenant relationship, and spent 70 years as captives in Babylon (2 Chron. 36:14—17; Isa. 5:1—7; Jer. 25:5—7; 29:18, 19; 32:21—23; Eze. 7:2—9; 12:3—28; 20:28, 35—38; 21:25—32; 36:18—23; Micah 2:10; cf. Hosea 9:3, 15), where they were to learn in adversity the lessons they had failed to learn during times of prosperity (Jer. 25:5—7; 46:28; Eze. 20:35—38).

Restoration After the Exile. After the Captivity, God renewed His covenant with Israel, restored them to their own land, and promised that all the covenant promises might yet come to pass if they would be loyal to Him (Jer. 31:3—38; 33:3—26; Eze. 36:8—11, 21—38; 43:10, 11; Micah 4:8—12; Zech. 1:17; 2:12; 6:15; 10:6). It is significant that all OT promises looking forward to a time of restoration for the Jews as the covenant people *anticipated their return from Babylonian captivity* (Isa. 14:1—7; 27:12, 13; Jer. 16:14—16; 23:3—8; 25:11; 29:10—14; 30:3—12; 32:37—44; Eze. 34:11—16; 37; Amos 9; Micah 2:12, 13). A probationary period of 490 years was allotted to Israel in which to measure up to God's purpose for them as a nation (Dan. 9:24—27; cf. Jer. 12:14—17). This period of time was to culminate with the coming of Messiah and the establishment of His kingdom.

The Kingdom Forfeited in the Rejection of the Messiah. At the time appointed Messiah came, but His own people “received him not” (John 1:11). Three days prior to the crucifixion Christ pronounced Heaven's verdict upon the Jewish nation: “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”; “your house is left unto you desolate” (Matt. 21:43; 23:38).

The Babylonian captivity did not mark “a full end” of Israel's role as the covenant people (Jer. 4:27; 5:18; 46:28), but when the Jews rejected their Messiah there was no assurance of reinstatement; this rejection was permanent and irrevocable (cf. Jer. 12:14—17).

The Kingdom Transferred. With the irrevocable rejection of Israel as the covenant people at the cross, the rights, privileges, promises, and blessings of the covenant relationship passed to the Christian church as God's chosen representative on earth (Matt. 28:19, 20; 2 Cor. 5:18—20; Acts 10:34, 35; Gal. 3:9, 27—29; 1 Peter 2:9, 10; Rom. 9:24—26, 30, 31; 10:12, 13). Like everyone else, individual Jews could still find salvation, but they must do so as believers in Christ and not as descendants of Abraham (Rom. 9:6; 11:1, 2, 11, 15, 22—26). NT writers often reinterpret OT prophecies originally addressed to literal Israel, in terms of the new historical situation, applying them to the church (Acts 2:17—21; 15:15—17; Rom. 9:25—29; 1 Cor. 9:9, 10; Gal. 3:11, 16; 4:22—31; Heb. 4:1—10; 8:8—12; 1 Peter 2:9, 10. Many OT prophecies—such as those affirming Israel's worldwide mission and the ingathering of the Gentiles, and those pointing forward to the eternal rest in Canaan—never were, and now never can be, fulfilled to Israel as a nation.

The concept that the covenant promises must be fulfilled to literal Israel is based on a misconception of the conditional nature of prophecy. Since the Jews forfeited their special status as the covenant people, there is no valid scriptural basis for relating the present-day return of the Jews to Palestine, and the modern state of Israel, to the OT covenant promises.

Fulfillment Under the New Testament. After the transfer of the covenant relationship to the church, many OT promises not already fulfilled to literal Israel would never be fulfilled because they were strictly conditional upon Israel's retaining its status as the covenant

people. Others would be fulfilled to the Christian church, as spiritual Israel, *in principle-but* not necessarily in detail, because of the fact that many details of the prophecies were made with respect to Israel as a literal nation situated in the land of Palestine, whereas the Christian church is a spiritual “nation” scattered all over the world. Obviously, such details cannot apply to the church, at least in a literal sense.

Inasmuch as all the OT promises originally applied to literal Israel, it is only when a later inspired writer applies them to the new historical situation, in which the church is God’s chosen instrument, that we can be positive of the validity of this application. Details that depended upon the Jews continuing as God’s chosen people in the land of Palestine have lapsed by default. To lift selected passages out of their literary and historical context in the OT and to apply them arbitrarily to our day is not valid exegesis.

In summary, the OT prophecies concerning Israel constitute a declaration of God’s *purpose* with respect to the Jews as the covenant people; these prophecies were strictly *conditional* upon their cooperation; by rejecting Jesus as the Messiah the Jewish nation withdrew from the covenant relationship and forfeited its special relationship to God under the covenant; the covenant promises and privileges were permanently transferred to the Christian church as the new covenant people, to be fulfilled to the extent that they are applicable under the new historical situation; details dependent on literal Israel retaining its status as the covenant people, resident in Palestine, have lapsed by default; we are dependent upon later inspired writers for a valid application of these OT predictions to the church.

Israel, Restoration of

ISRAEL, RESTORATION OF. *See* [Israel, Prophecies Concerning](#).

Israel, “Spiritual”

ISRAEL, “SPIRITUAL.” *See* [Israel, Prophecies Concerning](#).

Israelite

ISRAELITE. See [Shabbat Shalom](#).

Israelite Heritage Institute

ISRAELITE HERITAGE INSTITUTE. An organization to which was assigned, by action of the General Conference Committee, the work of fostering Seventh-day Adventist work among the Jewish people through Bible correspondence lessons, radio programs, a quarterly periodical, and also evangelistic work-either by public meetings, where advisable, and/or personal activities, such as house-to-house visitation.

Hebrew Scripture Association. The forerunner of the Israelite Heritage Institute, the Hebrew Scripture Association, was formed in 1955 with W. E. Read as its president. The work of the association was, in the main, initiatory and advisory, for its activities were carried on largely through the regular channels of the union and local conferences. The association was composed of 19 members, but its routine work was cared for by an executive committee of seven, operating from the denominational headquarters on budgets voted by the annual Autumn Council of the General Conference.

Earlier efforts to win Jewish converts had been included in the program of the Bureau of Home Missions (organized in 1905 as a department of the General Conference to promote gospel work among the foreign language population of the United States and Canada), because large numbers of the Jews in these countries at that time spoke Yiddish. About 1911 F. C. Gilbert, an English-born Jew converted to Christianity in America, who had become an SDA minister, was appointed to supervise the Jewish work. Gilbert for some time had been an editor of evangelistic publications for Jews, and under his supervision the development of SDA publications and fieldwork on behalf of the Jews had been begun.

Later S. Kaplan, his successor, also a convert from Judaism, became concerned about the need for literature for the Jewish people and initiated a quarterly journal named *The Sabbath Exponent* (now *Shabbat Shalom*). Other Jewish workers helped in caring for the work in different parts of the field.

The approach to Jewish people has been varied according to circumstances, and practically all who have been won have come in through personal ministry. There has never been any mass evangelism of the Jews. In recent years reports have come from all parts of the world regarding Jews accepting Jesus as the Messiah.

The Times Square Center, 410 W. 45th Street, New York City, was opened as an evangelistic center for Jewish work in 1959. Lectures on healthful living given by Jay Hoffman, an SDA minister of Jewish ancestry, attracted as many as 400 Jewish persons at one time.

The Spirit of Prophecy states that many Jews will be converted in the last days.

**Istituto Avventista Villa Aurora Scuola Media e Liceo Scientifico
Seminario di Teologia**

ISTITUTO AVVENTISTA VILLA AURORA SCUOLA MEDIA E LICEO SCIENTIFICO SEMINARIO DI TEOLOGIA. *See [Italian Junior College](#).*

It Is Written

IT IS WRITTEN. A plan of global evangelism that centers on 30-minute videotapes (films until 1969) produced in color for television release. It combines mass communication with public evangelism and personal contacts made by laypeople.

The plan was developed in 1955 when George Vandeman, an associate secretary of the Ministerial Association (later a general field secretary of the General Conference), was asked to explore the possibilities of a new approach to city evangelism.

With an initial appropriation from the 1955 Autumn Council, the first films were made in California. Production moved to the East Coast in the fall of 1956. Two laymen, Dr. J. W. Field and Don Loveridge, contributed heavily to the new project. The General Conference was headquarters for production until the end of 1971 when *It Is Written* moved to Thousand Oaks, California, where the Seventh-day Adventist Media Center is now located.

During the early years *It Is Written* (IIW) operated with an extremely small staff. Marjorie Lewis Lloyd assisted with both scripts and production through 1971. At that time David L. Jones assumed production responsibilities. In 1993 the staff included 15 persons serving in production, field services, public relations, and prayer ministries.

Until 1992 the telecast featured George Vandeman as speaker, with a unique semidocumentary format. The series was supplemented by a blend of doctrinal, health, and felt-needs telecast messages designed to appeal to a broad secular audience. With an inventory of more than 550 Scripture-based programs, *It Is Written* produces each year approximately 36 additional telecasts to assure that material remains as up-to-date as possible.

Viewers are invited to telephone or write for free books or other materials. Interested individuals are guided through a Bible course by local conference laypeople or pastors. With careful follow-up, the program is a continuing source of baptisms.

Mark Finley became the speaker/director of IIW in September 1992. Ministerial secretary for the Trans-European Division from 1985—1990, Finley founded the North American Division Evangelism Institute in 1979. Vandeman continued with the ministry as speaker emeritus and consultant.

It Is Written has the distinction of producing the first religious telecast regularly broadcast in color. It has been aired at various times throughout Australia and Europe. A French *It Is Written* telecast, with George Hermans as speaker, covered eastern Canada from 1974—1990. In 1992 the *It Is Written* Foundation in Canada merged with the *Destiny* telecast and began producing programs for Canada exclusively, using Mark Finley as speaker and Henry Feyerabend as associate speaker.

After the collapse of Communism in the former Soviet Union, IIW blanketed the Commonwealth of Independent States with programs dubbed into Russian. During that same time a group of laypersons in Brazil funded the production of the Vandeman programs dubbed into Portuguese and using Brazilian musicians taped on the IIW set. In 1992, IIW was rated as the top religious program in Brazil. Nielsen ratings in the United States reflect

favorable response to the programs throughout the country. The programs have garnered 17 Angel awards from Excellence in Media since 1978.

Italian Junior College

ITALIAN JUNIOR COLLEGE (Istituto Avventista Villa Aurora Scuola Media e Liceo Scientifico Seminario di Teologia). A coeducational boarding school on the junior college level operated by the Italian Union of Churches, serving a constituency numbering 5,236 (1993). The school is situated on a 50-acre (20-hectare) estate on the outskirts of Florence.

The school was opened in 1940 when World War II prevented the Italian students from attending the French seminary at Collonges. It was then housed in the building occupied by the Italian Union Mission and Publishing House in Florence. In the summer of 1947 the school was transferred to newly acquired property at Via del Pergolino 12. Alongside the central building, which is a large villa dating from the sixteenth century, a new dormitory for boys has been erected.

Courses offered are middle school, three years, recognized by the Italian educational authorities; secondary school, five years, officially recognized; the fifth year, introduced in 1975—1976; theology, three years, the remaining portion being completed at the French Adventist seminary at Collonges-sous-Salève. Bible subjects are also taken by resident students who are at the same time enrolled in the University of Florence.

Principals: G. Cupertino, 1940—1952; B. B. Beach, 1952—1958; S. Agnello, 1958—1963; Franco Santini, 1963—1964; Henri Long, 1964—1968; Michele Buonfiglio, 1968—1970; Alfredo Romano, 1970—1972; Francesco Santini, 1972—1980; Pierre Winandy, 1980—1985; Raul Posse, 1985—1990; Vittorio Fantoni, 1990— .

Italian Mission

ITALIAN MISSION. *See* [Italy](#); [Malta](#); [San Marino](#).

Italian Publishing House

ITALIAN PUBLISHING HOUSE (Edizioni A.D.V. L'Araldo della Verita). A publishing house operated at Florence, Italy. Although the Seventh-day Adventist message first came to Italy in 1864, many years elapsed before a solid work could be established. Impressed that publications in Italy would help to stabilize the work, J. N. Andrews and other pioneer workers in Europe took a keen interest in the preparation of literature in Italian. As early as 1884 a 16-page Italian quarterly, *L'Ultimo Messaggio* ("The Last Message"), appeared in Basel, Switzerland, the center at that time. Later the paper was printed in Genoa, Italy, and from 1909 to 1914 in Florence.

In 1921 a book depository was opened in Florence at the Italian Mission headquarters. A new monthly paper appeared entitled *L'Araldo della Verità* ("The Herald of Truth").

With the help of funds from Big Week, a building lot was bought in 1925 in Florence, and in 1926 a building was erected, which housed the Italian Publishing House (without printing plant) and the Italian Mission, with three second-floor apartments. At that time there were four employees: the manager (who was also the secretary-treasurer of the mission), the editor, one assistant, and the man in charge of the stockroom. Besides *L'Araldo della Verità* (which was published regularly until 1943, when it was discontinued because of World War II restrictions), a church paper, *Messaggero Avventista* ("Adventist Messenger"), was published.

In 1949, when conditions had improved, the offices of the Italian Union Mission were transferred to Rome, thus giving the publishing house full use of the building in Florence. In 1951 a bindery was set up, and in 1952 the Publishing Rehabilitation Fund of the General Conference equipped the press. Gradually new modern machines have been added, including, in 1956, an Intertype C-4 typesetting machine.

Expansion of the plant became necessary in 1966, but because of legal limitations only an underground and ground floor could be built for paper storage and bindery. In 1970 the first offset press was introduced, and in 1972, a second one. During 1974 an automatic assembler and a three-knife trimming stitcher were purchased for periodicals and tracts.

The Italian Publishing House produces various books and tracts, and three monthly papers: *Messaggero Avventista* ("Adventist Messenger") for the church; *Segni dei Tempi* ("Signs of the Times") since 1946—in place of *L'Araldo della Verità*, and *Vita e Salute* ("Life and Health").

At the present time (1993), the Italian Publishing House has 15 employees. The sales in 1993 amounted to L921,038,211.

Managers: L. Mair, 1926—1928; Giovanni Fenz, 1929—1954; Giuseppe Ferraro, 1954—1958; Silvano Cortesi, 1958—1962; Silo Agnello, 1962—1964; Ismaele Rimoldi, 1964—1982; Giuseppe De Meo, 1982—1986; Gaetano Pispisa, 1985—1990; Franco Evangelisti, 1990— .

Italian Union of Churches

ITALIAN UNION OF CHURCHES. *See* [Euro-Africa Division](#); [Italy](#); [Malta](#); [San Marino](#).

Italy.

ITALY. A republic in Southern Europe occupying principally the boot-shaped peninsula extending southeastward into the mid-Mediterranean Sea, and bounded on land by France, Switzerland, Austria, and Slovenia. It includes the islands of Sicily to the south and Sardinia to the west, and other small islands. Within Italy, but independent of it, are the sovereign states of San Marino and Vatican City. The total area is 116,303 square miles (301,225 square kilometers); the population (1994) is 5.8 million.

The terrain and climate of Italy are diversified, varying from the frigid heights of the Alps in the northwest to the semitropical southern tip. The peninsula has the typical Mediterranean climate of rainy winters and dry summers. Ninety percent of the area is farmland or forest. Principal agricultural products are cereals, garden produce, wines, and olives. In industry, textiles are the most important. Industrial requirements for fuel and minerals cannot be met without imports, but hydroelectric power is plentiful and well developed.

The Italian people are a blend of the ancient Umbrians, Ligurians, Latins, Etruscans, Greeks, Spaniards, and others from Roman times, and the later Goths, Lombards, and even Saracens, with a German-speaking minority group in the Tyrol region. The vast majority speak Italian. They are 99 percent Catholic; the largest Protestant groups being the Waldensians, the Pentecostals, and the Baptists.

Once the proud homeland of the Roman Empire that ruled the Mediterranean world, Italy was overrun by successive barbarian invaders and remained dismembered through the Middle Ages, ruled in various areas by foreign kings, emperors, popes, and powerful nobles, later by princes of modern European states—Spain, Austria, France—and by princes of Italian principalities. Finally in the mid-nineteenth century arose a nationalist movement for liberation and unification that resulted in 1870 in the creation of modern Italy as a constitutional monarchy under the House of Savoy.

The incorporation of the Papal States and the city of Rome into the new nation left the pope without territory and at odds with the Italian government until the reconciliation of 1929. The Lateran treaty of 1929 made the pope a ruler again over Vatican City.

In World War I Italy sided with the Allies, and in World War II, under the rule of Mussolini, with Germany. In 1946, after the Italian people voted against the monarchy, Italy became a republic. In the constitution of 1948 all religions were declared equal, and freedom of worship was guaranteed.

Seventh-day Adventist Statistics.

Seventh-day Adventist Statistics. The territory of Italy, plus the two enclaves (unentered) of San Marino and Vatican City, and the island of Malta, constitutes the Italian Union of Churches, which is part of the Euro-Africa Division. Statistics (1993) for *Italy*: churches, 89; members, 5,236; ordained ministers, 41; credentialed commissioned ministers, 8; credentialed missionaries, 25. Headquarters for the Italian Union are at Lungotevere

Michelangelo 7, Rome. The national territory is divided into four fields: North Field, Central Field, South Field, and Sicilian Field.

Institutions.

Institutions. Forli Old People's Home; Italian Junior College; Italian Publishing House.

Development of Seventh-day Adventist Work.

Development of Seventh-day Adventist Work. *Beginnings.* Italy occupies a unique place in denominational history in that it was the first country in Europe in which SDA doctrines were preached. The herald was M. B. Czechowski, a Polish ex-Catholic priest who had been baptized in Findlay, Ohio, by M. E. Cornell in the summer of 1857, and had later worked with D. T. Bourdeau among French-speaking people in America, but had failed to persuade the Seventh-day Adventists to send him to Europe. Going under the sponsorship of another Adventist denomination, but not regarded by them as one of their regular missionaries, he arrived in Torre Pellice, in the Waldensian valleys of Piedmont, northern Italy, in 1864. He rented a hall, preached, and carried on religious discussions on the Bible. He also extended his activities to Turin, Milan, Bergamo, Venice, and Brescia. In some of these cities he may have won some converts. He taught the Sabbath, and his first converts in Torre Pellice and in Switzerland later became connected with the SDA Church. Catherine Revel and J. D. Geymet were the first to accept the Sabbath. Geymet became the first SDA colporteur in Europe, and worked in Italy, Switzerland, and France from 1864 to 1921. The Torre Pellice church provided a number of SDA workers, such as Alfred Vaucher (grandson of Catherine Revel), who for many years was the Bible teacher in the French college at Collonges-sous-Salève; Elie Bertalot, minister in Italy from 1910 to 1945; and Albert Long, missionary in Madagascar from 1928 to 1948.

In 1877 J. N. Andrews, the first missionary sent by Seventh-day Adventists to Europe, came from Switzerland to Naples and baptized H. P. Ribton, M.D., and his wife and daughter in the Bay of Naples near Pozzuoli (biblical Puteoli). Dr. Ribton held meetings in Naples and soon reported five converts; by 1878 there were 22 converts there. Ribton translated several tracts into Italian. Dr. Ribton came in contact with Ercole Volpi, a former minister of the Italian Free Church, who had become a pastor of the Baptist Church in Bari. This minister accepted the Sabbath truth and baptized a number of people into the SDA message. Volpi had lengthy correspondence with J. N. Andrews in Basel.

Beginning sometime in 1877, the Italian SDAs in Naples sent the French paper *Signes des Temps* to their acquaintances among the Italians in Alexandria, Egypt, and corresponded with them about SDA doctrines. In the spring of 1878 Romualdo Bertola, an Italian commercial traveler and self-supporting missionary, visited Alexandria on business and formed a group there, baptizing seven persons. He also visited other Mediterranean countries, including Turkey, Greece, and Malta, where he found others interested in the message. Italy was then the center of an extensive missionary movement in the Mediterranean area. A tract, *IlGiorno del Signore* ("The Day of the Lord"), was published in Naples in 1884 as a reply to the tract *Il Sabato Cristiano* ("The Christian Sabbath"), written by Daniel Wilson against the Sabbath.

In 1884 D. T. Bourdeau visited Italy and organized a church in Naples (10 members). He secured the help of A. Biglia and held meetings in Barletta and Bari. In 1885 A. C. Bourdeau settled in Torre Pellice, where there were a few adherents. Ellen White visited Torre Pellice in 1885. *L'Ultimo Messaggio* ("The Last Message") was the first SDA Italian periodical. It was printed in Basel, Switzerland, about 1884 and was circulated by A. Biglia. In 1895 H. P. Holser visited Naples, Turin, Torre Pellice, and Genoa and mentions that a Swiss SDA, J. Leuzinger, was doing missionary work in Genoa and on the ships.

As early as 1900 there were a "few Sabbathkeepers" in Rome, but no SDA worker had been sent there. In 1902 C. T. Everson and his wife and Mrs. J. R. Schell were sent from California to take up work in Italy, and settled in Rome. The first convert, named Lattoni, held meetings in Italian in 1904 in Rome, the first public SDA evangelism in the "Eternal City." A. Fant and D. Gaeta, baptized by C. T. Everson during his stay in Rome, assisted in the propagation of the faith in Italy before 1910. Another convert in Rome, Miss L. Chiellini, a member of the Waldensian aristocracy, later assisted in the translation of SDA publications into Italian, in particular Ellen White's book *Steps to Christ*.

In 1909 Everson was replaced as director of the Italian Mission Field by L. Zecchetto from America. Settling in Genoa, Zecchetto arranged for the periodical *L'Ultimo Messaggio* to be printed in Florence. Maria Cambiaso, a lay member found in Genoa by D. Gaeta while canvassing and baptized in 1910, was instrumental in winning converts in Genoa, Montaldo Bormida, and elsewhere. At the time of the 1909 General Conference session, there were 52 members in Italy.

Work in Florence was begun in 1910 and in Pisa in 1912 by G. L. Lippolis. At this time two members of the Gravina church, where P. Creanza had come in 1908, entered the work-G. Sabatino in Florence and N. Cupertino in Naples.

By December 1918 there were seven churches and 110 members in Italy. In 1920, members are mentioned in Torre Pellice, Bolzano, Montaldo Bormida, Genoa, Pisa, Bari, Gravina, and Firmo. Since Italy was a mission of the European Division, workers were sent from Austria, Germany, and Switzerland.

In 1922 the first general meeting and first colporteur institute were held. In 1923

V. Speranza came from the United States as publishing secretary. The publishing house "L'Araldo della Verità" was established in Florence in 1926 (*see [Italian Publishing House](#)*).

In 1928 the Italian Union Mission was established, with headquarters at Florence. It comprised the North, Central, and South Italian missions, with 19 churches and 410 members. G. L. Lippolis was elected president and served until 1934.

The Italian armed forces, who were in control in Addis Ababa in 1936, had as their objective the elimination of Protestant missions and the control of Catholic missions by Italians. In 1938 Giuseppe Cupertino took charge of the Ethiopian Mission, which was then part of the Italian Union Mission.

During World War II, Italy was separated from the division office in Berne. Quite a few of the Italian workers were on their own because war had interrupted communications within the country. Luigi Beer, president of the Italian Union Mission from 1934 to 1959, tried to keep in touch with the workers. In the Piedmont area, Riccardo Bongini prepared and mimeographed his own Sabbath school quarterlies. In the north some ministers had to be paid directly by the local church treasurers. In spite of difficulties, the publishing work

steadily increased. The membership grew from 845 members in 1939 to 1,213 in December 1945. No other church in Italy grew so rapidly during the war years.

In 1959 Giuseppe Cavalcante became president of the Italian Union Mission, followed in 1964 by Silo Agnello. He held this position until 1971 when the Italian Union Mission was incorporated as a mission in the Southern European Union Mission.

Sicily. Sicily was entered in 1916 with the return of sisters M. and D. Infranco from the United States. In September 1920 R. Calderone came and baptized six people. In May 1921 the first church in Sicily was organized at Montevago. In September 1921 G. L. Lippolis had two discussions with G. Raimondo, professor of sacred eloquence in the Seminary of Palermo. As a result of these discussions Catholics published a tract entitled “Brevi risposte agli Avventisti del Settimo Giorno” (“A Brief Answer to the Seventh-day Adventists”), by G. Amodeo, to which G. L. Lippolis replied with the tract: “La luce dirada le tenebre” (“The Light Dispels the Darkness”). R. Valerio, converted in the United States, became an evangelist and established a church in Palermo in 1928, and companies in Catania, Piazza Armerina, and San Michele di Ganzaria.

By 1940 it became necessary to have an Italian training school to accommodate the young people who had been attending the Séminaire Adventiste in Collonges, France, since 1925. Thus a training school was established, first housed in the union and publishing headquarters in Via Trieste, Florence, but later transferred to Villa Aurora (*see* [Italian Junior College](#)). A recently purchased Methodist chapel became the temporary headquarters of the union. Later, property was purchased in Rome for the offices of the Italian Union, where they were transferred in 1949.

The Bible correspondence course, organized in 1947, had by 1973 served a total of 119,304 registered students, of whom 7,634 had finished the course and 995 had been baptized. Radio programs were broadcast in Italian over the local radio Bologna for nearly three years, from 1947 to 1950, and over radio Montecarlo from 1950 to 1957; also over radio Cagliari (Sardinia) from 1947 to 1952. It has not been possible to broadcast over the national network.

Religious Freedom. There is more freedom today than in the past, when religious authorities seriously opposed the work. The Italian government has recognized SDA ministers and, by decree, has granted them permission to celebrate marriages as state functionaries. It gives Sabbath free to those in military service, and to pupils in public schools and also releases them from attendance at Catholic religion classes. However, because of the difficulty of finding work with the Sabbath free, many people are hindered from accepting the SDA message.

The work is carried on by meetings in regular places of worship and by Bible studies in the homes of interested people. Colporteur work, the entering wedge in the early days, is still highly effective.

From April 27 to May 1, 1989, a national congress took place at Rimini celebrating 60 years of the Italian Union. Starting in 1990 the Seventh-day Adventist Church is included on 30 million income tax returns as part of the 8 percent campaign. In cooperation with ADRA International, the Adventist Church has carried out four promotional campaigns, with ads on radio, television, and in magazines, that have exposed the church to 55 million Italian citizens. The Public Affairs and Religious Liberty Department had the responsibility for this activity.

Ivory Coast

IVORY COAST. *See* Côte d' Ivoire.

Ivory Coast Secondary School

IVORY COAST SECONDARY SCHOOL. *See* [Bouaké Adventist Secondary School](#).

Izdavastvo Adventistickog Teoloskog Fakulteta Marusevec

**IZDAVASTVO ADVENTISTICKOG TEOLOSKOG FAKULTETA MARU-
SEVEC** (Adventist College of Theology Publishing). *See* [Croatian-Slovenian Publishing House](#); [Yugoslavian Publishing House](#).

J

Jackson, Samuel Ellis

JACKSON, SAMUEL ELLIS (1873—1930). Missionary in the Philippines, conference administrator and teacher. Orphaned before the age of 7, he went to live with a Seventh-day Adventist family and soon accepted their beliefs. He attended Battle Creek College, canvassed, and taught school before he entered evangelistic work in the Minnesota Conference in 1902. Five years later, in 1907, he was ordained to the gospel ministry and soon after was elected president of the Minnesota Conference. In 1906 and again in 1912 he taught Bible at Maplewood Academy. He was president of the North Dakota Conference (1913—1918) and after that went to the Philippine Islands to be superintendent of the Philippine Union Mission. In 1929, his health failing, he returned to the United States and retired.

Jacobs, Enoch

JACOBS, ENOCH (fl. 1845). A non-Sabbatarian Adventist, a one-time Methodist Protestant minister, editor of the *Day-Star* at Cincinnati. After the passing of Oct. 22, 1844, when the major Millerite papers, such as the *Advent Herald*, abandoned that date as marking the end of the 2300 days of [Dan. 8:14](#), Jacobs held that the prophetic period had indeed ended at that time (perhaps with Christ sitting in judgment before His return), although he opposed the contention of the “spiritualizers” that the Second Advent had taken place and that it was not personal but spiritual, and invisible except to the eye of faith (see [Spiritualism \[1\]](#)).

Because Jacobs’ paper supported the validity of the 1844 movement, a number of the Adventists who later formed the nucleus of the Seventh-day Adventist Church wrote in its columns in 1845 and early 1846 (see [Day-Star](#)).

However, in 1846 Jacobs adopted the “spiritualist” view that he had formerly opposed. This view was rejected emphatically by Ellen Harmon (see [EW 77](#)) and James White and their group. Before long Jacobs moved his family to a Shaker village, and he and his wife joined the Shakers. The *Day-Star* became a Shaker journal in 1847.

Jacob's Trouble, Time of

JACOB'S TROUBLE, TIME OF. In Seventh-day Adventist terminology a brief period of extreme tribulation through which the church is to pass immediately prior to the Second Advent. The expression is based on Jacob's experience at the brook Jabbok upon his return to Palestine after 20 years of exile in Haran, as recorded in [Gen. 32:22—30](#), and on Jeremiah's application of the term to ancient Israel's experience in Babylonian captivity prior to their liberation and restoration to their own land ([Jer. 30:3, 7—9, 11](#)).

When Jacob was returning with his wives, children, flocks, and herds, he learned that his brother Esau was coming to meet him with 400 armed men, evidently bent on murder. Greatly alarmed, Jacob spent the night in prayer at the Jabbok, wrestling with an unknown assailant whom at first he probably thought to be one of Esau's retainers but who proved to be a celestial being ([Gen. 32:6—30](#)). Jacob emerged from this crisis with a new name-Israel, meaning "God contends"-and with divine assurance of protection. The meeting with Esau proved to be a cordial reunion ([Gen. 33:1—4](#)).

Jeremiah's use of the expression "the time of Jacob's trouble" occurs in [Gen. 30:7](#), following his prediction that the Captivity was to continue for 70 years ([Gen. 29:10](#)), and that at its close the people would be restored to their homeland ([Gen. 30:1—3](#)). However, in the land of their captivity Israel's prospect of restoration would appear hopeless ([vs. 5—7](#))-as a similar restoration had to Jacob at the Jabbok. It is in this setting that Jeremiah declares: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" ([Gen. 30:7](#)).

With these OT experiences in mind, Seventh-day Adventists have applied the expression "the time of Jacob's trouble" to the future experience of the church during the eschatological "time of trouble" referred to in [Dan. 12:1](#)-after the close of human probation, while the seven last plagues are falling ([LS 117](#))-immediately preceding the deliverance of the saints at Christ's second coming. In SDA eschatological thinking the setting of this experience is described as follows: "As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. . . . They afflict their souls before God, pointing to their past repentance of their many sins. . . . Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is, 'I will not let thee go, except thou bless me.'

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not

have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance” (GC 618—620).

Deliverance follows the scenes of affliction and distress: “At that time thy people shall be delivered, every one that shall be found written in the book” (Dan. 12:1).

Jakarta Conference

JAKARTA CONFERENCE. *See* [Far Eastern Division](#); [Indonesia](#).

Jalirpar Secondary Boarding School

JALIRPAR SECONDARY BOARDING SCHOOL. *See* [Kellogg-Mookerjee High School](#).

Jamaica

JAMAICA. An English-speaking island nation in the Caribbean. It is 90 miles (145 kilometers) south of Cuba and has an area of 4,411 square miles (11,400 square kilometers) and a population (1994) of 2.6 million. The island was discovered by Columbus in 1494 and remained in the possession of the Spaniards until it was taken in 1655 by the English, who controlled it until 1962.

The population, according to the latest statistics, is 76 percent pure African (Blacks were first imported into Jamaica in 1517, and until slavery was finally abolished in 1838 the island was one of the greatest slave markets in the world), 15 percent Afro-European, and the remaining 9 percent numerous racial mixtures, hence the motto on the coat of arms: "Out of many one people."

Agriculture is the basic industry. Nearly every tropical product can be grown there, though the chief economic crops are sugar, bananas, citrus, cocoa, coconuts, ginger, tubers and pimento (allspice). Cattle raising is extensive. The country is rich in minerals, and is among the world's largest exporter of bauxite. Gypsum and marble, and deposits of copper, zinc, lead, and manganese are found in fairly large quantities. The discovery of bauxite and the swift growth of the tourist industry have greatly strengthened the economy of the island.

Jamaica has a high standard of education. The University of the West Indies, founded in 1946, is situated on Jamaica, and medicine, the arts, education, and the natural and social sciences are taught. There are several private and government-subsidized colleges and high schools providing education to the level of the General Certificate of Education and Caribbean Examination Council Examinations. These schools are open to all.

Religion

Religion. There is no established church on the island, although the Seventh-day Adventist Church constitutes the largest single denomination. The Roman Catholic Church came with the Spaniards. Protestant denominations include the Church of England, introduced in 1662; the Moravians, whose missionaries arrived in 1754 and became the first to teach Christianity to the slaves; the Baptists, who founded their mission in 1782; the Methodists, who came in 1789; the Presbyterians, organized in 1819; the Congregationalists, formed in 1876; the Seventh-day Adventists, who began work about 1890; and many other less numerous Protestant bodies.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Jamaica constitutes a large part of the West Indies Union Conference, which is in the Inter-American Division. Statistics (1992) for *Jamaica*: churches, 503; members, 153,341; church or elementary schools, 19; ordained ministers, 100; licensed ministers, 58; Bible instructors, 19; teachers, 284. Headquarters for

the West Indies Union Conference are in Mandeville, Jamaica. Official organ for this union: *West Indies Union Visitor*.

Statistics (1992) for the conferences-*Central Jamaica Conference*: churches, 206; members, 57,680; church or elementary schools, 6; ordained ministers, 29; licensed ministers, 23; Bible instructors, 8; teachers, 45. Headquarters: 58 Brunswick Avenue, Spanish Town, Jamaica. *East Jamaica Conference*: churches, 116; members, 53,941; church or elementary schools, 5; ordained ministers, 29; licensed ministers, 16; Bible instructors, 5; teachers, 38. Headquarters: 74 Constant Spring Road, Kingston 10, Jamaica. *West Jamaica Conference*: churches, 181; members, 41,683; church or elementary schools, 8; ordained ministers, 26; licensed ministers, 17; Bible instructors, 11; teachers, 43. Headquarters: Catherine Hall, Montego Bay, Jamaica.

Institutions

Institutions. Andrews Memorial Hospital; Harrison Memorial High School; Kingsway High School; Port Maria High School; Portland High School; St. Ann's Bay High School; Savanna-La-mar High School; West Indies College; Willowdene High School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Interest was aroused by the introduction of SDA publications. About 1889 or 1890 William Arnold, a colporteur, went to the West Indies, and on the Island of Antigua sold a book to a man who sent it to his son, James Palmer, in Kingston, Jamaica. James Palmer wrote to the International Tract Society for more publications, which, when they arrived, he distributed in the city. Some of the tracts he had received he gave to a doctor at a public hospital, who, not being interested, gave them (including the tract *Elihu on the Sabbath*) to Mrs. Margaret Harrison, an Englishwoman who devoted much of her time to visiting the sick and helping the unfortunate. Although she became convinced through her reading that the seventh day was the Sabbath, she decided to put away the thought of keeping it. However, while attending church one Sunday, at which the Ten Commandments were being read, the fourth commandment arrested her attention. Impressed by the plain teaching of the divine command, she decided that she would keep God's holy day. She also began correspondence with the International Tract Society. Meanwhile the Palmers had interested four or five other families in Seventh-day Adventist teachings. When Mrs. Harrison learned of these people, she opened her home for their meetings. This group constituted the first company of Sabbathkeepers on Jamaica.

In 1892 L. C. Chadwick from the International Tract Society visited the group, and James Patterson and B. B. Newman began work as colporteurs in Jamaica, and eventually placed hundreds of books and magazines in the homes of the people. In 1893 Mrs. Harrison went to Battle Creek for treatment. While there she attended the General Conference session and appealed for a missionary for Jamaica. In response to her plea, A. J. Haysmer and his family were sent to establish a mission from funds raised through the Sabbath school offering, which in 1892 had been allocated to the West Indies. Landing in Kingston in May 1893, they found six adherents waiting to welcome them. Haysmer conducted public evangelistic meetings, and in March 1894 organized the first Seventh-day Adventist church

on the island, with 37 members. Several months later a church building was acquired in Blue Mountain Valley.

In March 1895 another minister, F. I. Richardson, joined Haysmer on Jamaica. In midyear the *Review and Herald* reported a membership on the island of 102. Several factors contributed to rapid growth in membership. The church members, active in circulating SDA publications throughout the island, lent or gave away large numbers of *Signs of the Times*, tracts, and pamphlets. Many of the young men and women who joined the church trained as colporteurs and sold Seventh-day Adventist books in every parish. As a result of this aggressive promotion of the SDA teaching the membership increased to 300 in 1896. Among the converts were ministers of other denominations who in many instances led some of their congregations with them. These ministers in turn helped to spread Seventh-day Adventist beliefs, and attracted persons who later became prominent workers in the church.

Organization and Growth

Organization and Growth. In November 1897 the first general meeting of workers for the West Indies was held in Kingston, and the West Indian Mission was organized with its headquarters in Jamaica. In 1903, during the visit of W. A. Spicer, then secretary of the Foreign Mission Board, the 1,200 Jamaican adherents were organized into the Jamaica Conference under J. B. Beckner, the first conference in the West Indies to be organized. The next year Jamaican churches sent out their first missionary, a young man, Nathan Moulton, directing him to go to Puerto Rico. Later others were sent out, opening the work in the Turks and Caicos Islands, and the Cayman Islands.

In 1906 the West Indian Union Conference was organized, with headquarters at Kingston, Jamaica. In 1907 the first union conference meeting was held at Kingston with more than 400 delegates from the Caribbean field. This meeting was in session when an earthquake destroyed the city, but no one in the building was injured. The next year the union headquarters were moved to Colón, Canal Zone, but they were returned to Jamaica in 1911. In 1908 the first national Seventh-day Adventist ministers, A. N. Durrfant, Hubert Fletcher, M. Jones, W. H. Randle, and Linton Rashford, were ordained.

In 1919 there were 2,200 members in 50 churches in Jamaica. In 1923, the year in which the Jamaica Conference (including Cayman Islands Missions) became a part of the newly organized Antillian Union Mission, its membership was 2,216 in 56 churches. By the end of 1943 the membership had grown to 9,255 in 150 churches. With this increase in membership, the Jamaica Conference was divided into two missions, which in 1944 were organized into conferences. At the same time a new union was organized, the British West Indies Union Mission, comprising Jamaica, the Bahama Islands, the Cayman Islands, Turks and Caicos Islands, and British Honduras, with headquarters in Jamaica. In 1952 Allan C. Stockhausen, a Jamaican, was the first national to become president of this union. The union's name was changed in 1959. In January 1962 the two Jamaican conferences were reorganized into the present three conferences: the Central, East, and West Jamaica conferences. At the time the total membership was 31,309.

The membership at the end of 1992 was 153,314 in 503 churches. If a cross were laid down the full length of the island, with the crossbeam at the widest part and the churches were strung out on these two lines, these churches would be less than a half mile (.8 kilometer)

apart. The North Street church in Kingston is one of the largest SDA congregations in the world. Each Sabbath day in 1992 more than 190,000 persons met in the islands Sabbath schools, which meant that there was one Sabbathkeeper for every 15 persons in Jamaica.

Institutions and Departmental Activities

Institutions and Departmental Activities. Seventh-day Adventist medical work in Jamaica began in 1913, when D. E. Wellman opened treatment rooms in Kingston with four nurses (one man and three women). For lack of funds, this work was discontinued in 1918. After that, classes in home nursing were conducted from time to time at the West Indies College. In 1944 property was purchased in an attractive suburb of Kingston, and the next year medical work was reestablished when Andrews Memorial Hospital opened its doors. West Indies College, in conjunction with Andrews Memorial Hospital, operates a nursing program offering the bachelor's degree.

The West Indian Training School, offering courses on the secondary level for the whole Caribbean area, was opened at Riversdale, Jamaica, in 1907 with C. B. Hughes in charge. To help finance the institution, the General Conference Committee donated 3,000 copies of Ellen White's book *Christ's Object Lessons*, which were to be sold and the proceeds given to the school. In 1913 the school was closed. In 1919 a new school, also named West Indies Training School, was opened at Mandeville. This later became a junior and still later a senior college.

In 1947 the Voice of Prophecy programs were put on the air and a Bible correspondence school was opened, marking the beginning of radio work on the island. In the first 15 years of the correspondence school's operation, 144,000 persons enrolled for study and 3,000 had joined the SDA Church through baptism. The program still continues to play an important role in the union evangelism program. Over the past 10 years some 40,000 persons enrolled and 1,654 joined the church through baptism.

Literature evangelism, as the bedrock on which the work started in this union, continues to grow and expand. Between 1960 and 1990 more than 1,000 souls have been baptized as a direct result of the work of colporteurs. During this period approximately US\$20 million worth of books have been sold by colporteurs and the Adventist Book Centers.

Lay evangelism had held an important place in SDA work in Jamaica. Having been encouraged to share their faith with their neighbors, the church members have brought into being most of the churches on the island. The ministers each usually hold two to three evangelistic campaigns a year, and in 1992 there were 29 ministers, each of whom baptized 100 or more; one baptized more than 300, and four more than 200.

The combined church ministries activities for 1992 were as follows: Bible studies, 40,712; units of Seventh-day Adventist publications distributed, 43,273; value of articles given away, \$1,483,728.96.

Jamaica Food Factory

JAMAICA FOOD FACTORY. *See* [Inter-American Health Food Company](#).

James, George

JAMES, GEORGE (c. 1860—1894). First Seventh-day Adventist missionary to the indigenous people of Africa. As a young violinist in London, playing for concerts and in places of amusement but not satisfied with his future prospects, James decided to emigrate to the United States in the 1880s. Not long after his arrival he attended a series of evangelistic meetings and was baptized into the Seventh-day Adventist Church. In order to gain a more thorough knowledge of the Bible that he might share his faith more effectively, he attended Battle Creek College.

While at the college James became interested in foreign missions. Only a few years before, the first group of SDA workers had gone to Australia and the islands of the Pacific. James decided that he too wanted to work among people not reached by the gospel, and that he would follow in the footsteps of Judson, Moffat, and Livingstone. When a foreign mission band was formed at the college, he joined, and in time became its leader. In 1890 he asked the Foreign Mission Board to send him to Africa. The board replied that funds were limited, and they did not feel that the time had come to open up work among the pagans in Africa. Determined to follow his convictions, James sold all he had except his violin to pay his own way to Africa.

Arriving at Cape Town by January 1893, he set out for Nyasaland (now Malawi). He went by steamer to Durban and Chinde, at a mouth of the Zambezi River; by whaleboat, with a crew of 10 Africans, up the Zambezi and Shire rivers for 18 days; then by hammock 28 miles (45 kilometers) to Blantyre. Near there, at the nonsectarian mission of a Mr. Booth (apparently Joseph Booth, later at Malamulo), James introduced Sabbathkeeping and spent some time teaching the Seventh-day Adventist message.

Little is known of the activities of the young missionary during the next two years. He passed from village to village, mingling freely with the African people, preaching the gospel and treating the sick. Once he went to the assistance of a tribe in danger of being enslaved. Wherever he went, he carried with him the “box that could sing,” as the Africans called his violin. He loved the people, and they loved him. Many years later W. H. Anderson met some Nyasaland Africans who described the very features of George James. They told about his violin, and about his keeping “the right day” as his day of rest.

In 1894 James was thrilled to hear of the mission station being opened for the indigenous people in Matabeleland, near Bulawayo. Feeling that he could accomplish more by linking up with other workers, he bade farewell to his weeping converts, promising to return soon with other missionaries, and took a river steamer bound for the coast. On the way he was stricken with malaria and died. The steamer stopped briefly for a hasty burial in a lonely unmarked spot.

James, Judson S.

JAMES, JUDSON S. (1879—1965). Pioneer missionary, departmental secretary, publishing house manager, editor. He was born in Iowa and entered denominational work as a colporteur. He became field secretary, serving in Illinois, West Virginia, and the Northern Union. In 1906 he and his family went to India, where they opened up the work among the Tamil Sabbathkeepers. In 1917 and 1918 he was vice president of the China Division and after this served as home missionary secretary for the Central Union and associate Sabbath school secretary of the General Conference. In 1926 he became manager of the publishing house at Poona, India, and editor of the *Oriental Watchman*. He served as president of the West India Union in 1930. The James Memorial High School in Prakasapuram, South India, is named in his honor.

He returned to the United States in 1936 and for five years edited the *Southern Tidings*.

James Memorial Higher Secondary School

JAMES MEMORIAL HIGHER SECONDARY SCHOOL. A coeducational boarding school operated at Prakasapuram, Tamil Nadu, India, by the South Tamil Section of the South India Union in the Southern Asia Division. It is named for J. S. James, who with his wife pioneered in the area among a group of Tamil Sabbathkeepers in 1908. A small day school was opened in 1909, in the charge of a Mrs. Joseph. In 1912 the school, then called Tamil Day and Boarding School, and taught by E. D. Thomas, had 92 students, including 12 boarders. It served as a middle school for several terms, being known in 1921 as the Tamil Mission School and later as the Tamil Intermediate School. Beginning in 1925, high school work was offered for about 18 years, under several names: first, Tamil High School, the Prakasapuram High School, later Prakasapuram Secondary Boarding School, and still later James Secondary Boarding School. In 1953 overcrowding of the campus caused the transfer of the high school grades to Kudikadu, where E. D. Thomas Memorial High School was established.

It continued as an elementary school for several years, and now it has become James Memorial Higher Secondary School, with an enrollment of 342 students and 21 staff members. Plans have been laid for several new classrooms, a dining hall, and an adequate kitchen.

Principals: Monickam Dhasan, 1957—1958; D. P. Thomas, 1958—1959; Y. G. Thomas, 1959—1962; D. P. Thomas, 1962—1964; V. Joseph, 1964—1965; J. Monickam, 1965—1966; V. Joseph, 1966—1968; C. P. Jonahs, 1968—1970; H. Theodore (acting), 1970—1971; Y. R. Samraj, 1971—1973; K. I. Varghese, 1973—1976; M. E. Joseph, 1976—1977; T. J. Lazarus, 1977—1985; Ebenezer Samuel, 1985; K. Arthur Immanuel, 1985—1987; S. Sundaram, 1987—1990; V. K. Baby, 1990—1993; R. John, 1993— .

James White Memorial Homes

JAMES WHITE MEMORIAL HOMES. *See* [Retirement Homes and Orphanages](#).

Japan

JAPAN. A nation with a democratic form of government that occupies a chain of islands lying off the eastern edge of the continent of Asia and consists of four main islands, Hokkaido, Honshu, Kyushu, Shikoku, plus the Ryukyu islands. On its total land area of 143,574 square miles (371,857 square kilometers) (slightly smaller than the state of California) live 125.1 million people (1994). The nation was formerly a kingdom with an emperor, but at the close of World War II the emperor became a symbol or figurehead, and his position results from the agreement of the people who hold the sovereign power. The population is largely homogenous, of a decidedly Mongoloid type, though there are indigenous Ainu peoples living on the island of Hokkaido who have some Caucasian features, which distinguish them from the Japanese, and there are also significant immigrant communities of Koreans and Chinese.

The authentic history of Japan dates from the fourth century A.D., when the Japanese came under the influence of the Chinese civilization and religion. The culture of Japan has been characterized through the centuries by its capacity to assimilate foreign influences. The Chinese provided a foundation for its development, supplying Japan with the literary language, and with Buddhism and Confucianism, but the Japanese built upon these contributions their own literary and religious systems; for example, by the end of the sixteenth century there was in Japan a specific brand of Buddhism. During the period when the national state was formed, religion was subordinated to the needs of the state and gradually developed into Shintoism, which became the state religion in the latter part of the nineteenth century. After World War II the support of religion by the state was discontinued. Buddhism and Shintoism are still predominant, and the ethics of Confucianism still permeate the social structure, but an interest in Christianity has developed.

The first Christian missionary to enter Japan was the Jesuit Francis Xavier, who arrived in 1549. His work and that of his successors met with remarkable success. It is estimated that at the end of 30 years there were 150,000 converts in 200 churches. However, political unrest and a growing mistrust of the real objectives of the missionaries led to the loss of official favor, to opposition, and to persecution, and thousands suffered martyrdom. Finally, all priests were expelled, the Christian faith was banned, and in 1624 Japan virtually closed its doors to the outside world. Jesuit records intimate that before the opposition was aroused there were a half million converts.

The isolation lasted for 230 years. The end of the period was marked by the arrival in the Bay of Yedo on July 8, 1853, of four American ships of war under the command of Commodore Matthew Calbraith Perry. Perry presented a letter from the president of the United States, and on a second visit a treaty was signed at Yokohama on Mar. 31, 1854, opening two ports to American ships. This opened the way for relations with other nations. Before long the island kingdom was reopened both to foreign trade and to missionary activity.

Government edicts against Christianity were removed from public bulletin boards in 1873, though laws restricting Christianity were not immediately repealed. In 1889 the emperor Meiji granted his people a constitution containing a religious liberty clause. That clause soon became a dead letter, because the militarists took control of the government and persecution of the Christians returned.

The new postwar constitution enacted in 1947 guarantees religious freedom for all and stipulates that the state “is to refrain from religious education or any other religious activity.” Japan now enjoys as much religious liberty as almost any other country, and Christianity has taken its place as one of Japan’s religions, with about 1 million members, 56 percent of them Protestants (1992).

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Japan constitutes the Japan Union Conference, part of the Far Eastern Division. Statistics (1993) for *Japan*: churches, 108; members, 13,557; ordained ministers, 88; licensed ministers, 29; Bible instructors, 9; teachers of high school and college, 67. Headquarters for the Japan Union Conference: 846 Kamikawai-cho, Asahi-ku Yokohama 241, Japan. Official organ of the union: *Adobenchisto Raifu* (“Adventist Life”).

At the twenty-eighth session of the Japan Union Mission, held in December 1974, the union was reorganized into sections with administrative supervision and management at the union level rather than in local missions. The sections were as follows: Hokkaido, Tohoku, Kanto, Chubu-Kansai, Nishi Nippon, and Okinawa.

At the thirtieth session of the union mission in 1983, an action was voted to organize into two conferences and one mission. In the next year, at the extraordinary session of the Japan Union Mission, it was voted to organize a union conference, the second in the Far Eastern Division. From then on, the Japan Union Conference has had as its substructure the East Japan Conference, West Japan Conference, and the Okinawa Mission.

Statistics (1993) for the conferences and mission-*East Japan Conference*: churches, 55; members, 7,087; ordained ministers, 33; licensed ministers, 12. Headquarters are at Tokyo. *Okinawa Mission*: churches, 16; members, 1,840; ordained ministers, 9; licensed ministers, 4. Headquarters are at Okinawa. *West Japan Conference*: churches, 37; members, 4,630; ordained ministers, 24; licensed ministers, 8. Headquarters are at Osaka.

Institutions

Institutions. Adventist Medical Center; Hiroshima Saniku Gakuin; Japan Food Factory; Japan Missionary College; Japan Publishing House; Kobe Adventist Hospital; Shalom Nursing Home (Higasheturme); Shalom Nursing Home (Yokosuka); Tokyo Adventist Hospital.

Seventh-day Adventist Work

Seventh-day Adventist Work. Beginnings. As early as the spring of 1889, not long after reaching Hong Kong, Abram La Rue, the pioneer self-supporting missionary to the China coast, made a number of trips to Japan and distributed SDA publications in Yokohama

and Kobe. S. N. Haskell visited Japan in 1890. Writing from Hong Kong July 16, he reported, "We baptized one man in Japan. There are others there who are interested; and we learned that the Sabbath question has been discussed among the Japanese, and that there are some of them keeping the Sabbath" (*Review and Herald* 67:518, Aug. 26, 1890).

The first Seventh-day Adventist missionaries sent to Japan were W. C. Grainger, of California, former president of Healdsburg College, and T. H. Okohira, a native of Japan, a former Healdsburg student. They reached Tokyo on Nov. 19, 1896, and began work by conducting the Shiba Bible School, which soon had an attendance of 60 young men. One of these young men was Hide Kuniya, who was in the first group of four Japanese to be baptized in Japan, and who later became one of the first two Japanese ordained SDA ministers, the other being Okohira. Until his death in 1962, this veteran worker was instrumental in bringing large numbers of converts into the church. He had been brought to the Bible school by a friend, a fellow soldier-an army doctor, M. Kawasaki, who entered practice in Tokyo and helped Kuniya take his training for the ministry. Dr. Kawasaki set out to learn SDA methods of treatment in order to become a medical missionary.

In November 1897 Grainger's wife and younger daughter joined him. Other workers soon followed-B. O. Wade and his wife, W. D. Burden and his wife (a daughter of the Graingers), and S. Hasekawa, a Japanese who had attended Healdsburg College. In January 1899 a second Bible school was opened in Tokyo.

The first SDA church was organized in Tokyo, June 4, 1899, with a membership of 13. In July a monthly church paper, *Owari no Fukuin* ("The Gospel for the Last Days"), was launched and paid for by profits from the sale of health foods to foreigners. It was renamed *Toki no Shirushi* ("Signs of the Times") in June 1917.

Grainger died Oct. 31, 1899. Late in 1901 F. W. Field, of Mount Vernon, Ohio, was sent with his family to be superintendent of the mission. At that time the Tokyo church had about 25 members, and there were several awaiting baptism at Wakamatsu and Nagasaki. One book had been printed in Japanese and two had been translated and were awaiting publication.

A sanitarium was opened in Kobe on June 1, 1903, with Dr. S. A. Lockwood in charge, assisted by Dr. Kumashiro (later Mrs. Noma) and later by Dr. Kawasaki, both Japanese physicians. Kobe Sanitarium operated until the end of February 1909. In 1908 other Japanese doctors under the leadership of Dr. Kiku Noma opened a privately owned sanitarium that carried on SDA medical work in Kobe for many years.

The first SDA tent meeting in Japan was held in Tokyo in 1905. That same year two churches were organized, one in Tokyo and the other in Kobe. In 1906 there were 126 adherents in Japan. The first general meeting for workers was held in January 1907, in the Kobe church, and was presided over by W. W. Prescott of the General Conference. In 1908 Hakodate, the chief city on the northern island of Hokkaido, was entered, and by the end of 1909 there were five churches and about 168 members. In 1911 the first evangelistic campaign on the island of Shikoku was undertaken.

A training school was opened in Tokyo in 1908, headed by Harry F. Benson, who had arrived in Japan in 1906. In 1913 J. N. Herboltzheimer and his wife, both nurses, who had worked with the Japanese doctors at their sanitarium in Kobe for a time, opened treatment rooms in Yokohama.

With the arrival of more missionaries in 1912 (B. P. Hoffman, A. N. Anderson, and

P. A. Webber, and their wives) the emphasis was placed upon the necessity of acquiring a good knowledge of the Japanese language. In 1914 a publishing house was established and the first mission headquarters building was erected in the western part of Tokyo. Members then numbered 243.

In 1915 Japan reported work in three new places and a new church organized at Nagoya. The first church school, under tentative permission, was opened at the mission headquarters early in September 1915. It was later closed by the authorities, and there were no church schools in Japan until April 1949, when one was opened at Ogikubo in Tokyo.

Organization. In 1917 the work in Japan was organized into the Japan Conference, with B. P. Hoffman, who had superintended the work, as president.

The spring council of the Asiatic Division Committee held in Shanghai in 1919 recommended further reorganization of the Japan field. Accordingly, at a conference session held the next August at Gotemba, near the foot of Mount Fuji, the Japan Union Mission was formed, comprising six local missions: Hokkaido, Tohoku, Kanto, Kansai, Chugoku, and Kyushu. B. P. Hoffman became the first union mission president. At that time there were 14 churches and 305 members.

Beginning in 1923 the following large denominational books were published in Japanese—Ellen White's *Patriarchs and Prophets*, *The Great Controversy*, and *Christ's Object Lessons*, and Uriah Smith's *Thoughts on Daniel and Thoughts on the Revelation*. Under the leadership of E. J. Kraft, union mission publishing secretary, the colporteur work in Japan grew rapidly.

In 1926 the training school was moved from the congested Tokyo compound to 35 rural acres (14 hectares) at Naraha in the province of Chiba and was reorganized. Students and teachers did all the work of building, farming, and running the school plant. The program of mental, physical, and spiritual education, alternating earnest study with practical work, attracted the favorable attention of the public and the national and provincial leaders.

With the arrival of Dr. E. E. Getzlaff and his wife in Japan on Dec. 1, 1927, a 20-bed hospital was built on the union mission compound in Tokyo, and was opened on May 1, 1929.

Seventh-day Adventists in Wartime Japan. After the "Shanghai incident" of July 1937, which was a harbinger of war, the government control over the lives of the people tightened. Detectives continually visited Christian churches in Japan, keeping watch over the movements of ministers and laity alike. It was not long until foreign missionaries were unwanted in the country, and by 1941 the General Conference had withdrawn all overseas SDA workers.

Because of their earlier close contacts with the West, the national workers and believers came to feel more and more the suspicion thrown on Christians by the officials and people. In 1943 the Seventh-day Adventist Church was dissolved because of its emphasis on the doctrine of the second coming of Christ, which clashed with the current national policy of extending the reign of the imperial house throughout the world.

On Sept. 20, 1943, the Japanese government in one day imprisoned 36 leaders and six laypersons. Church buildings, the publishing house, the school, and the hospital were ordered to be sold. It seemed that a deathblow had been dealt SDA work in Japan.

Seventh-day Adventists in Postwar Japan. With the surrender of the Japanese forces and the occupation of Japan by the Allied Powers in the fall of 1945, old restrictions were removed and new liberties given, which meant the beginning of a new era for SDAs. One of

the first actions of Gen. Douglas MacArthur as supreme commander of the Allied Powers, was the release of political prisoners, which included SDA workers. Subsequently he issued a directive that properties wrongfully transferred be returned, under which three former missionaries, who returned to Japan immediately after the surrender, were able to get SDA properties returned. E. J. Kraft arrived in September 1945, and F. R. Millard and A. N. Nelson came in October. Millard was appointed first postwar president of the Japan Union Mission on Nov. 18, 1945.

With a new constitution, after the war Japan became a democratic nation. Church members reunited and missionary activities began. The General Conference allocated rehabilitation funds for Japan and sent over many workers. Churches were rebuilt, the college was reopened, and the work began to prosper more than before.

At the fifteenth session of the Japan Union Mission held in May 1948 the union mission, which since the war had operated as a single mission, was divided into the North and South Japan missions. President and secretary-treasurer of the North Japan Mission were P. H. Eldridge and Tsuruji Hasegawa, respectively. For the South Japan Mission the leading officers were V. E. Kelstrom and Kensaku Yasui. Three years later, in 1951, Okinawa was organized as a regular mission in the Japan Union Mission, with E. E. Jensen as president. In December 1965 the Hokkaido Mission was organized with five churches under the leadership of W. I. Hilliard, president. In December 1966 the Japan Union Mission office building was moved from Tokyo to Yokohama.

The Japanese Voice of Prophecy Bible Correspondence School, set up in Tokyo late in 1947, operated for some years before the first radio program was put on the air (on Aug. 2, 1952). In 1963 Japanese broadcasts were put on the air not only in Japan but also in Okinawa, Hawaii, the United States, and South America. During the 46 years of operation, the Voice of Prophecy Bible correspondence school recorded a total of 809,413 applications, 224,682 enrollments, and 93,812 graduates, which resulted in 8,751 baptisms.

Whereas cottage meetings were all that could be attempted before 1941, the postwar interest in Christianity brought people flocking to evangelistic meetings. In a 20-night series of meetings held in Tokyo during 1947 the average attendance was more than 600, even though the meeting hall was on the sixth floor of an unheated building that had no elevator and the time was the dead of winter.

Toward the end of 1950 the Japan Publishing House was moved to a new location on the outskirts of Yokohama. Sixteen books by Ellen White, newly translated into the Japanese language, have been published since the war. The work of literature evangelism has prospered. Every summer more than 100 students from the college are out selling publications to earn part- or full-time scholarships. As of 1992 there were 27 full-time literature evangelists and 272 working part time.

In 1952 an evangelistic center was opened in Tokyo, comprising the Tokyo Central church, North Japan Mission office Voice of Prophecy offices, and a clinic operated by the Tokyo Adventist Hospital. When the Japan Union Mission moved to its present location, the Voice of Prophecy also relocated on the union compound. The clinic was relocated on the compound of the Tokyo Adventist Hospital in 1973.

In 1959 an evangelistic center was dedicated in Osaka, with Leo Van Dolson serving as its first director. The main-floor auditorium had a seating capacity of 250 and was well furnished with musical and visual-aid equipment. On the second floor, space was provided

for a clinic and a dental office. On the third floor were classrooms. There was a round-the-calendar program of evangelism. In this center an English language school program was started, taught by a group of student missionaries and AVSC volunteers. (The center was relocated to another site in Osaka in 1990.) As of 1992 English language schools were operated in Osaka, Kobe, Himeji, Hiroshima, Kagoshima, Tokyo, and Chiba, with a total enrollment of almost 1,000 students for the year.

As for educational institutions, Japan Union Conference has five kindergartens, 10 elementary church schools, three junior high schools, one senior high school, and one college (1992). Japan Missionary College (Saniku Gakuin College) offers five courses—theology, Christian studies, education, English, and nursing education. The college choir is well known for its beautiful performance of sacred music, and the Choral Arts Society made a concert tour of the United States in 1966. There are three medical institutions, with a total of 326 beds—Tokyo Adventist Hospital, Kobe Adventist Hospital, and Adventist Medical Center in Okinawa—operated by the Japan Union Conference. These institutions offer such community services as stop-smoking plans and welfare services that are much appreciated by the community.

Health food production is one of the unique activities in Japan. Saniku Foods for a long time was a part of the Work Education Department of Japan Missionary College, but in 1970 the management was transferred from the college to the Japan Union Mission, and Saniku Foods became a union institution. Sales in 1992 amounted to approximately \$1 million. Soy milk, vegetable protein, whole-wheat bread, and cookies are the main products, many of which are exported to other countries.

Two nursing homes for the aged were established, one in 1984 and the other in 1992. The first, Shalom Nursing Home (Yokosuka), was established with 50 beds for the aged with disabilities and 50 beds for the aged with dementia. It is also used as a day-care center for those who are living in the nearby districts and have needs to be cared for. The second, Shalom Nursing Home (Higashikurume), is located in Tokyo. It has 50 beds for those with disabilities and 30 beds for those with dementia. It is also used as a day-care center. These nursing homes are managed in a Christian manner and are appreciated by those in need of their services.

Japan Food Factory

JAPAN FOOD FACTORY (San-iku Foods). Food industry of the Japan Union Conference. An institution begun as the Health Food Department of Japan Missionary College. After several years of expanding production, it was set up as a separate institution of the Japan Union Conference and given the present name. In 1993 it was situated in Sodegaura City. The factory has five departments. In 1992 there were 76 employees. Factory equipment was valued at US\$5.2 million, and total assets listed as US\$10.4 million. Control of this institution is vested in a board of directors that is elected by the Japan Union Conference committee. The board of management, consisting of the conference officers, plus several key members of San-iku Foods, handles the regular activities of the food program.

The Sanitarium Health Food Company in Australia has contributed greatly to the expansion of the health food program in Japan. Besides financial loans, L. A. Piper was sent from Australia to put the program on a commercial basis. Dr. H. W. Miller also contributed to the production of Soyalac, which is an important product of San-iku Foods.

Managers: M. Yoshimura, 1949—1959; H. Imura, 1959—1962; N. Nemoto, 1962—1969; A. Cree, 1969—1972; M. Uruma, 1973—1992; S. Kudo, 1992— .

Japan Missionary College

JAPAN MISSIONARY COLLEGE (Saniku Gakuin College). A coeducational boarding school on a senior college level, operated by the Japan Union Conference, near Naraha, 50 miles (80 kilometers) from Tokyo, across the bay from Yokohama.

Seventh-day Adventist educational work in Japan began on Jan. 1, 1898, with the opening in Tokyo of a Japanese-English Bible school, with some 80 students, by William C. Grainger, a former president of Healdsburg College, California. His interpreter was Teruhiko H. Okohira, a Japanese-born convert who had been a Healdsburg student. The two had arrived in Japan more than a year earlier. Okohira later became one of the first Seventh-day Adventist ordained Japanese ministers. Grainger's enthusiasm for the Bible made such an indelible impression on his Tokyo students that only a few months later, on Apr. 30, 1898, a baptism was conducted in the Meguro River, the first SDA baptismal service in Japan. Among those baptized was a young man, Hide Kuniya, who later became the first Seventh-day Adventist convert in Japan to be ordained to the ministry.

The work of the school progressed steadily, but on Oct. 31, 1899, after having been in Japan only two years and eleven months, Grainger died. His work was continued by William D. Burden, and two years later by Frank W. Field, director of the Japan Mission, who also fostered the work of training young people for service. In 1910 he was succeeded by F. H. DeVinney.

From 1908 to 1913 Harry F. Benson directed a training course for workers, including Bible, history, biology, English, and other subjects. During these years the school was operated at the mission headquarters in the Sendagaya district of Tokyo. In 1914, when the headquarters of the Japan Mission were moved from Sendagaya to Amanuma, on the outskirts of Tokyo, the school was moved to the same site and was called the Nihon Dendo Gakko (Japan School of Evangelism). It was primarily a workers' training institute, offering courses in Bible, history, language, and music.

The school operated until the spring of 1917. On Oct. 1, 1919, it was reorganized as Amanuma Gakuin, with an initial student body of 32, under the direction of Perry A. Webber as president and Andrew N. Nelson as manager. Within a short time the institution included an elementary school of six years, a secondary school of five years, and a junior college of three years.

There came a growing conviction that, in harmony with the SDA philosophy of education, the school should be situated away from the city in a place where students could engage in agriculture, building, and other practical arts. After careful search, 35 acres (14 hectares) (later increased to 44 acres [18 hectares]) of woodland and farmland were secured at Naraha, in Chiba Prefecture, on the eastern side of Tokyo Bay, some 50 miles (80 kilometers) from Tokyo. On May 2, 1926, the first group of teachers and students (boys only) arrived at the school site and began erecting buildings and cultivating the fields. The students and teachers were responsible for most of the work done in building the school.

On Oct. 14, 1926, opening ceremonies were held, with Frederick Griggs from the Far Eastern Division as speaker. The school, for boys only, was called in Japanese, Nihon San-iku Gakuin (“Japan Threefold Educational School,” with reference to the mental, physical, and spiritual aspects of true education). At the same time a similar school for girls was started in Tokyo.

The school at Naraha offered a six-year secondary course and a two-year junior college course. The president of the new school, Andrew N. Nelson, organized several strong work departments—carpentry, health food manufacture, commercial art, house painting, and agriculture. All teachers and students engaged in this work program, which also included landscaping the grounds and running the various service industries. During the difficult prewar years, while Francis R. Millard was in charge, the school successfully withstood government demands that conflicted with SDA principles.

During World War II, Christianity was restricted and the Seventh-day Adventist Church suppressed. The school was closed by a Chiba Prefectural order in December 1943. When the war ended, plans to reopen the school were made, and on Jan. 23, 1947, students were again admitted. To begin with, a sequence of subjects in training for evangelism on the high school level was offered. The girls’ school at Tokyo was moved to Naraha and merged with the boys’ school in one of Japan’s early successful coeducational experiments. As life

returned to normal in Japan, the school resumed its prewar curriculum, then expanded both program and facilities. On July 1, 1953, the college was recognized by the General Conference as a full senior college. Since that time, course work leading to the Bachelor of Arts degree has been offered.

As requirements of accreditation in Japan are difficult to meet, there was a feeling of real accomplishment when the college received government recognition for both the junior and senior high school on Aug. 31, 1948; for the primary school on June 14, 1950; for the school of theology on Dec. 22, 1950; and more recently for the junior college department of English on Jan. 27, 1971.

Relocation of the college sector took place in August 1978. It was moved south of the old campus to Otaki-machi in Chiba Prefecture, about 80 miles (130 hectares) southeast of Tokyo. In 1987, when the Nursing Department received government accreditation as a junior college with a three-year program, the college was reorganized as a junior college with two departments (English and nursing), and a senior college with two departments (theology and education). Since 1988 the Theology Department has offered a five-year B.Th. degree program. During the 1992 school year the enrollment reached an all-time high of 350.

Principals/Presidents: A. N. Nelson, 1926—1935; F. R. Millard, 1936—1937; P. A. Webber, 1937—1939; F. R. Millard, 1939—1940; H. Yamamoto, 1940—1942; K. Otsuki, 1942—1943; closed, 1943—1947; W. W. Konzack, 1947—1950; F. R. Millard, 1950—1951; R. S. Moore, 1951—1956; T. Yamagata, 1956—1969; R. E. Klimes, 1969—1973; G. Hirokawa, 1973—1974; S. Arakaki, 1974—1976; S. Nagakubo, 1976—1994; S. Tabuchi, 1994— .

Japan Publishing House

JAPAN PUBLISHING HOUSE (Fukuinsha). A publishing organization with its own printing plant operated by the Japan Union Conference at Yokohama. It issues books and the following periodicals: *Sainzu obu za Taimuzu* (“Signs of the Times”), *Ansokunichi Gakko Shotoka Kyoka* (“Primary Sabbath School Lesson Quarterly”), *Ansokunichi Gakko Chuto Kyoka* (“Junior Sabbath School Lesson Quarterly”), *Ansokunichi Gakko Kyoka* (“Sabbath School Lesson Quarterly”).

In 1899, when the first church was organized in Japan, a publishing house, called Owari no Fukuinsha (literally, “Gospel for the Last Days Publishing House”), was established, though it did not have its own presses. Teruhiko Okohira and two of the first four men baptized, Mokutaro Kawasaki and Hide Kuniya, did the editorial work on the first paper published, *Owari no Fukuin* (“Gospel for the Last Days”), which later became *Jicho* (*Sainzu obu za Taimuzu*), the Japanese Signs. Steps to Christ, by Ellen White, was the first denominational book published in Japan (1901 or 1902).

In 1907 or 1908 W. D. Burden placed a hand press in the basement of his residence and began to print magazines and tracts. In 1914 a publishing house was built near the mission headquarters in the western part of Tokyo. To existing equipment were added in 1916 a new press, oil engine, and paper cutter. In 1922 the brick building was remodeled, a second story added, and a heating plant installed, making it, according to H. H. Hall, “the best plant we have in the Orient.” Subsequently a number of books were published, including abridged editions of Ellen White’s *Gospel Workers* (1920) and *Patriarchs and Prophets* (1922). A book on the Sabbath was published in 1923.

In the great earthquake of Sept. 21, 1923, the two-story publishing house was partially destroyed. The presses continued to operate in the old building until a new plant was ready early in 1924. The typesets were put into the Amanuma church building, and typesetting was carried on there for a few months.

When the Seventh-day Adventist work was suppressed in 1943, the publishing house was taken over by a secular publisher.

In 1946 the Fukuinsha (Gospel Press), as the publishing house has since been known, came back into denominational operation, but difficulties were experienced in securing adequate supplies of paper, ink, and other materials. Furthermore, the printing equipment was in very poor condition, and in 1947 there was only one worker with previous experience. In view of the situation, the three publishing houses in North America and the General Conference Publishing Rehabilitation Committee made appropriations for equipment over a period of years totaling \$56,500, and the Far Eastern Division provided \$25,000 for a new factory building. In later years appropriations were made through the budget committee, so that by the end of 1953 this committee had voted a total of \$61,000 for building and operating funds. The new plant was built at Asahi-ku, near Yokohama, to which the publishing work was moved in 1948. To increase production, a large offset press and platemaking equipment were purchased in 1955.

After the war it was necessary to retranslate and reprint all denominational books in order to meet government requirements for simplifying written Japanese, but despite this delay the work has gone forward. At the first postwar union mission colporteur institute the colporteurs had only one small book, *So Little Time*, and the journal *Signs of the Times* for single sales.

By 1974 the house had published 16 of Ellen White's books in Japanese: *Education*, in 1953; *The Story of Redemption*, in 1955; *Counsels on Sabbath School Work*, in 1956; *The Ministry of Healing*, *Messages to Young People*, and *Your Home and Health*, in 1957; *The Impending Conflict*, in 1961; *Steps to Christ*, in 1962; *The Desire of Ages* and *Thoughts From the Mount of Blessing*, in 1963; *The Adventist Home* and *Colporteur Ministry*, in 1965; *Christ's Object Lessons*, in 1967; *Christian Service*, in 1970; *Patriarchs and Prophets*, in 1971; and *The Great Controversy*, in 1974.

It has also published 84 other books by various authors, ranging from children's books to introductory books to Christianity which are designed to acquaint the non-Christian Japanese readers with the basics of Christianity.

The funds that came from the sale of a portion of the press property to the Highway Authority in 1972 and 1973 helped the house to upgrade with a new two-color offset press, a small offset press, a perfect binder, a camera set, a cutter, and other items.

Heads of the Editorial Department since World War II: T. Yamagata, 1946—1948;

Y. Seino, 1948—1950; K. Kuniya, 1950—1958; T. Saito, 1958—1968; Minoru Inada, 1968—1974; Minoru Hirota, 1975—1984; Yonezo Okafuji, 1985—1991; Kenji Soneda, 1992— .

Managers (approximate dates for early years): W. D. Burden, 1908—1911; C. N. Lake, 1911—1912; W. D. Burden, 1913; Clarence C. Hall, 1914—1915; Albert B. Cole, 1916—1931; a committee of V. T. Armstrong, H. J. Perkins, and Shokei Miyake, 1931—1933; Harvin P. Evens, 1933—1940; W. E. Guthrie, 1940—1941; Vinston E. Adams, 1947—1950; Kenneth W. Tilghman, 1950—1956; Martin C. Bird, 1956—1964; Robert Pohle, 1965—1972; H. F. Meyer, 1972—1974; H. Yasukochi, 1974—1988; Yonezo Okafuji, 1989—1992; Kenji Soneda, 1993— .

Japan Sanitarium

JAPAN SANITARIUM. *See* [Kobe Adventist Hospital](#).

Japan School of Evangelism

JAPAN SCHOOL OF EVANGELISM. *See* [Japan Missionary College](#).

Japan Union Conference

JAPAN UNION CONFERENCE. *See* [Far Eastern Division](#); [Japan](#).

Japas, Salim

JAPAS, SALIM (1921—1992). Evangelist, educator, author. Born in Argentina, he accepted Christ at age 16 and was baptized into the Seventh-day Adventist Church. He was the only Adventist in his family, but this only fixed in him a strong faith and love for the truth. After graduating from River Plate College, he entered denominational service in the South American Division in 1946, where he served as pastor, departmental director, and evangelist until 1966. After a brief tenure in the North American Division, he went to the Middle East Division as an evangelist, serving from 1967 to 1970.

Japas arrived in the Inter-American Division in 1970 and served as professor and head of the Theology Department at Antillian College in Puerto Rico until 1985, when he became ministerial secretary and evangelist for the division. He retired in 1990 after 44 years of service to the church.

Japas authored six books and many magazine articles, all of which spoke of hope, trust, and security.

Jaro Middle School

JARO MIDDLE SCHOOL. *See* [West Visayan Academy](#).

Java

JAVA. *See* [Indonesia](#).

Java Mission Press

JAVA MISSION PRESS. *See* [Indonesia Publishing House](#).

Jay Memorial Adventist Hospital

JAY MEMORIAL ADVENTIST HOSPITAL. A former 30-bed hospital situated in Jay, Oklahoma, operated under lease by the Oklahoma Conference.

The Jay community erected the building and in addition raised more than \$20,000 to launch the hospital. On June 20, 1965, the hospital, fully equipped, was opened to the public. L.E.C. Joers, M.D., was the medical director and surgeon. On Aug. 11, 1965, Ethel M. Walker-Heras, M.D., joined the staff as a second physician, with offices in the hospital.

In 1970 an addition known as the East Wing was made to the hospital at a cost of approximately \$84,000. This section housed the doctors' offices and clinic. From 1980 to 1985 Jay Memorial Adventist Hospital was operated by the Adventist Health System/Sunbelt.

Administrators/Presidents: L.E.C. Joers, 1965—1973; W. C. McConnell, 1973—1977; Billie Beesley, 1977—1980; Douglas Langley, 1980—1984; Robert E. Trimble, 1984—1985.

Jefferson Adventist Academy

JEFFERSON ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level, situated on 18 acres (seven hectares) of land in the “Pines” of eastern Texas, a short distance off Highway 49, five miles (eight kilometers) northwest of Jefferson, Texas, in Marion County. It is operated by the Jefferson Seventh-day Adventist Church. Students come from other parts of Texas and the States of Arkansas and Louisiana, and some from a much greater distance.

Jefferson Academy grew out of the Jefferson Intermediate School established in 1914, with James H. Ball as the first principal. The first annual calendar, announcing 10 grades, tells of the origin of the school thus: In 1913 the Progressive Club of Jefferson approached the Southwestern Union and North Texas conferences, seeking the establishment of a Seventh-day Adventist colony and school in that section. W. A. McCutchen, president of the North Texas Conference, made arrangements for the purchase of an 1,800-acre (750-hectare) plantation to provide land for the school and land for subdivision into tracts of 10 to 100 acres (four to 40 hectares) for SDA families. The original school building was paid for by a gift of \$2,000 from the citizens of Jefferson. The school appears as Berea Intermediate Academy in the 1919 *Statistical Report* and as Berea Intermediate School in the *Yearbook* from 1920 to 1928. It underwent varied experiences of growth over a period of years, operated under various names (Berea Junior Academy, Jefferson Junior Academy, Jefferson Rural Academy), and offered at different times 10 grades, 11 grades, and 12 grades, then in the 1950s returned to 10 grades.

In 1960 the school was reactivated as a 12-grade boarding academy. The original school building was enlarged to provide office space for the administrative functions of the school. A house, which was moved to vacate space for a new church building, was converted into a girls' dormitory, and barracks from an army installation were converted into a boys' dormitory. A new industrial arts building was completed in 1961, a food services building was put into service in 1962, and a new elementary school was completed in 1963. New dormitories and a gymnasium were erected in 1965. With these increased facilities, the enrollment was expected to increase to 100 boarding students plus another 25 to 40 day students.

In 1972 the local community church members reassumed the operation of Jefferson Academy.

Jefferson Academy offers courses in both college preparatory and vocational fields. Instruction is given in Bible, English, mathematics, science, home arts, commercial subjects, and other one-year courses.

Publications of the school are the *Whispering Pines* (eight issues per year) and the school annual, the *Pine Cone*.

Principals: J. W. Hiser, 1960—1962; M. W. Perkins, 1962—1963; Earl Adams, 1963—1966; Floyd Eccles, 1966—1968; Stuart Crook, 1968—1970; Leroy Steck, 1970—1972; Richard Claridad, 1972—1973; Kenneth Jameson, 1973—1974; Duane Lemon, 1974—

1975; Harvey Byram, 1975—1976; Paul Tooley, 1976—1977; Robert Warren, 1977—1979; John Baker, 1979—1980; Vernon Kaiser, 1980—1981; George Smith, 1981—1984; George Parry, 1984—1985; G. Charles Dart, Jr., 1985—1988; Ron Adams, 1988—1991; Michael Furr, 1991—1992; Gaston Wallace, 1993—1994; Jerry Austin, 1994— .

Jeffes, Norman Fisher

JEFFES, NORMAN FISHER (1896—1963). Businessperson, school board member, and chair. A native of Australia, he accepted the Seventh-day Adventist message at the age of 11 and later attended Australian Missionary College. He was known for his industry in developing plants for the manufacture of Weetbix breakfast cereal. After developing three such plants in Australia and New Zealand, which were sold to the Sanitarium Health Food Company, he went to South Africa and established a similar industry.

He served as a church elder in both Australia and South Africa for more than 40 years and was a member of the Helderberg College board and the Cape Conference executive committee for 25 years. He played a leading role in developing Hillcrest Secondary School in Mowbray, Cape, South Africa, and also led out in the erection of the Plumstead church.

Jellico Community Hospital

JELICO COMMUNITY HOSPITAL. A 54-bed acute care hospital located in Jellico, Tennessee, operated by Adventist Health System/Sunbelt Health Care Corporation since 1974. A medical staff of three in 1974 grew to 15 by 1993. The hospital employs about 250 persons. It serves 20,000 patient visits per year, of which 18,000 are outpatient visits. Approximately 300 babies are born at Jellico Community Hospital every year.

The hospital expanded services in 1983 to include an intensive care unit. In 1984 the hospital was accredited by the Joint Commission on Accreditation of Health Care Organizations. A home health care agency was established in 1985.

Ground was broken in 1993 for a \$3.8 million expansion project to include a new emergency center, expanded surgery suites and recovery room, expanded laboratory and diagnostic imaging facilities, gift shop, modern obstetrics unit, chapel, and new waiting rooms and lobby.

Administrators/Presidents: H. D. Sanderford, 1974—1978; P. B. Mitchell, 1979; James Thompson, 1979—1981; Keith Hausman, 1982—1991; Kenneth Mattison, 1991— .

Jeløy Bad Og Diettkursted

JELØY BAD OG DIETTKURSTED (Jeløy Clinic). A former institution opened in 1938 by Skodsborg graduate physiotherapists Einar and Ellen Fahlberg, who operated it until the Seventh-day Adventist Church took over on Jan. 1, 1971. The bed capacity was then 34. This was increased to 68.

The institution accepted patients who were in need of hydrotherapy and physiotherapy. Even though most of the clients were not Seventh-day Adventists, the institution, with its vegetarian food, was a popular place for rehabilitation. Two physicians, one with a specialty in rheumatology, were connected with the various departments.

Jeløy is an island in the Oslo Fjord, and it is part of the town of Moss, located about 40 miles (65 kilometers) south of Oslo. The institution was located in a park of approximately two acres (one hectare). A nature park with forest and seashore borders the property.

An extension of the institution in several stages was completed. This included treatment rooms, patient rooms, and administrative offices.

The Norwegian Union sold Jeløy in 1994 because of the considerable financial commitment it took to maintain the hospital's first-class accreditation.

Administrators: Frithjof Asheim, 1971—1991; Erling G. Olsen, 1991—1994.

Jengre Seventh-day Adventist Hospital

JENGRE SEVENTH-DAY ADVENTIST HOSPITAL. A 103-bed general acute hospital situated at Jengre, a village north of Jos, northern Nigeria, owned and operated initially by the North Nigerian Mission but transferred to the West African Union Mission in 1959. In 1973 the hospital was staffed by one doctor, two midwives, one nurse, and one technician, all from overseas; three national midwives, five national nurses, and two laboratory technicians. Twenty-nine thousand patients attended the clinics, and 405 surgeries were done, mostly hernia and hydrocele. Formerly the hospital specialized in leprosy treatment.

J. J. Hyde and his wife began work in northern Nigeria in 1931. At the time there was an epidemic of jiggers (chiggers) in the country, and Mrs. Hyde, a nurse trained at The Stanboroughs, in England, opened a dispensary. In 1947 their son, Dr. J. Ashford Hyde, who had been with them as a boy in northern Nigeria, was appointed to enlarge the medical work and to establish a hospital. Capital investment in 1947 was \$300. In 1948 a ward was established with a grant of \$2,500 by the West African Union Mission, and the next year the hospital was completed with funds from a Thirteenth Sabbath Offering overflow. In 1971 a new ward with theater and maternity unit was in use.

The hospital was taken over by the Plateau state government in 1976; but it was handed back to the church with full compensation in 1980.

Medical Directors: J. Ashford Hyde, 1947—1955; H. Lamp, 1955—1957; R. E. Davenport, 1957—1958; D. I. Peterson, 1959—1960; A. M. Owens, 1960—1961; P. Genstler, 1961—1963; A. M. Owens, 1963—1967; K. L. Kellin, 1967—1971; F. R. Bland, 1971—1972; D. E. Courser, 1972—1974; G. Wedon, 1974—1976; Under governmental control, 1976—1980; E. Olewe, 1980—1983; H. Oladini, 1983—1984; A. Obisanya, 1984—1985; A. Saguan, 1986—1987; M. A. Jibrin, 1987—1989; A. Obisanya, 1989—1991; E. O. Eke, 1991—1994;

A. Obisanya, 1994— .

Jespersson, Sven

JESPERSSON, SVEN (1864—1927). Medical missionary in Palestine and Algeria. As a young man he went to Germany from his native Sweden and there in 1891 became a Seventh-day Adventist. He immediately began ship missionary work in Hamburg harbor and about a year later was sent by the mission to Battle Creek Sanitarium to take the nursing course. From there he went to Switzerland to help establish the Institut Sanitaire, later returned to Sweden, where he was associated with the training school, and then returned to Switzerland. After marrying Lydia Roumajon in 1901, he and his wife went to Jerusalem to serve as medical missionaries in the treatment rooms established by J. H. Krum. Because of a serious attack of malaria he returned to Switzerland four years later. There he taught at the newly opened Latin Union school at Gland for a year and then went to Algeria to begin Seventh-day Adventist medical missionary work there. Plagued by persistent malarial attacks, he gave up his mission work in 1909 and went to the United States, where he studied medicine. Upon completing his course, he was associated with Battle Creek Sanitarium for about 10 years, after which he practiced in the city of Battle Creek, Michigan.

Jesus Christ

JESUS CHRIST. *See* [Atonement](#); [Christology](#); [Sanctuary](#); [Virgin Birth](#).

Jewell, Frederick Burton

JEWELL, FREDERICK BURTON (1875—1967). Nurse and missionary. A native of Ithaca, New York, he was converted to the Seventh-day Adventist faith at 21 years of age and trained as a nurse at the old Battle Creek Sanitarium. In 1902 he told his wife, the former Elnora Van Horn, that he was offering his services to Africa. So began 43 years of service to the people of that continent. The Jewells settled first at Inyazura, then spent a short time in Zambia, but Solusi was to be their home. Here Jewell was in charge of the clinic, which soon drew patients from long distances. His particular interest was the maternity ward, and he studied constantly to improve his knowledge of safe methods of delivery. He set himself a goal of being able to cope with any complication so as to save the lives of the mothers and babies who were so precious to him. He delivered more than 1,350 babies and cycled thousands of miles through the veld to visit patients in their homes.

The Jewells returned to the United States only once during their 43 years of service in Africa. He passed to his rest at Bulawayo, Rhodesia, on May 16 and was buried at Solusi Mission.

Jewelry

JEWELRY. *See* [Dress](#).

Jews, Evangelism of

JEWS, EVANGELISM OF. *See* [Israelite Heritage Institute; North American Division Multilingual Ministries](#).

Jews, Restoration of

JEWS, RESTORATION OF. *See* [Israel, Prophecies Concerning](#).

Johanson, J. M.

JOHANSON, J. M. (1860—1928). Danish-born conference administrator, publishing house manager, colporteur leader, and college president. He was living in Tasmania when he began reading Seventh-day Adventist publications, as a result of which he began observing the Sabbath in 1891. Soon thereafter he met SDAs for the first time, left his cabinetmaking business, and together with his wife began canvassing. Eventually he became the canvassing leader of the Australasian Union Conference. After several years in this post he became associated with the Echo (later Signs) Publishing Company as sales manager, director, and later, general manager. In 1913 he was ordained and in 1915 was called to the presidency of the Australasian Missionary College. He left after two years to take charge of Seventh-day Adventist missions in Japan, Korea, and Manchuria. In 1919 he

returned to the Signs Publishing Company in Australia and while managing it helped to establish a branch of the Sanitarium Health Food Company at Warburton. In 1926 he was elected general manager of the Australasian Conference Association.

John, Adelbert Allen

JOHN, ADELBERT ALLEN (1856—1921). One of the pioneer Seventh-day Adventist workers in England, medical missionary to Mexico. Converted at the age of 17, he entered SDA ministerial work about 1877 in his native Illinois and in 1882 was sent by the Mission Board to England four years after the Loughboroughs first went to that country. He worked in England and Wales for about eight years, and was elected secretary of the first “European Council.” Upon his return to the United States he worked in Iowa for a time, but having become interested in medical missionary work, he enrolled in 1894 in the medical course at the University of Michigan and graduated from Northwestern University in 1898. While at Chicago he was active in the work of the city mission there. After graduation and postgraduate work, he was sent to Mexico as medical superintendent of Guadalajara Sanitarium. After a year he took up private practice in Mexico. In 1912 he returned to Illinois and established a private sanitarium.

John G. Matteson Institute of Evangelism

JOHN G. MATTESON INSTITUTE OF EVANGELISM (Mattesonskolen). Established September 1986 at the Norwegian Publishing House, Oslo, on the initiative of Gunnar A. Gustavsen and Willy Hugstmyr, publishing directors in the West Nordic Union. The institute is situated in Mysen, about 50 miles (80 kilometers) southeast of Oslo.

The institute is not a school, but rather an activity or a training program that is run by the Church Ministries Department in the union. It has an advisory committee that helps plan the activities and recommends the operating budget. The program has only one salaried employee, the director of the program. The Matteson Institute owns no property or facilities, and its operation is financially based on regular and special appropriations made by the union and the local conferences. It is also supported by “Granheim-stiftelsen,” an independent, nonprofit corporation.

The program of the Matteson Institute of Evangelism is designed to train young volunteer workers so that they may be of help to the local pastors in their evangelistic outreach programs in the different local conferences in the union.

The training program includes field experience in the literature ministry for four or six weeks in the summer. The regular training program begins at the end of August with a five-week seminar, with special emphasis on the prophecies in Daniel and the Revelation. The fieldwork experience, which lasts from October through May, is interrupted by four 10-day seminars on topics related to personal evangelism. One of the highlights of the program is the New Year rally, which lasts for six days. As many as 150 young people have been assembled at these gatherings where the Advent message and its implications for “present time” have been studied. Such gatherings are planned and conducted by the young people connected with the program.

Director: Gunnar A. Gustavsen.

John Loughborough School

JOHN LOUGHBOROUGH SCHOOL. A secondary institution established in 1980 on Holcombe Road in London. In 1993 there were 169 students and a staff of 27.

Principals: Orville Woolford, 1984—1985; Keith Davidson, 1985—1993; Clinton A. Valley, 1994— .

Johns, Alger Francis

JOHNS, ALGER FRANCIS (1918—1972). Teacher and author. A native of Missouri, he took his secondary education at Maplewood Academy in Minnesota. He received his Bachelor of Arts degree from Pacific Union College and his master's degree from the Seventh-day Adventist Theological Seminary. In 1959 he earned his Ph.D. degree from Johns Hopkins University. He taught in three denominational colleges and served on the staff of the SDA Theological Seminary from 1955 to the time of his death.

His published writings include contributions to *The SDA Bible Commentary* and the *SDA Bible Dictionary* and *A Short Grammar of Biblical Aramaic*.

Johnson, Lewis

JOHNSON, LEWIS (1851—1940). Minister, administrator. He was born at Nyborre, on the island of Moen, Denmark, and came to the United States in 1869, settling in Boone County, Iowa. As a young man he was converted and joined the Methodist Church. Soon thereafter he was granted a license and sent out to preach. In 1875 he attended several lectures by the Seventh-day Adventist evangelist J. F. Hanson. As a result, he accepted the SDA faith, was baptized, and became the elder of a newly organized church.

At a camp meeting held in Marshalltown, Iowa, in June 1876, he was granted a ministerial license and began to preach. The rest of that year and the next he worked in Iowa and in the Dakotas, and in 1878 and 1879 in Illinois, mostly in Chicago. During a camp meeting held in Bloomington, Illinois, in August 1878, he was ordained by George I. Butler.

At the invitation of the General Conference, Johnson left the United States Jan. 1, 1889, for Christiania (Oslo), Norway, to replace O. A. Olsen, who had been elected president of the General Conference. For 10 years he remained in Scandinavia, serving as president of three conferences, most of the time simultaneously (10 years of Norway, seven years of Sweden, and nine years of Denmark). During this period the membership more than doubled, increasing from 900 to 2,100.

When Johnson returned to the United States in September 1899, he was given charge of the Danish-Norwegian work in North America, with his home and office in College View, Nebraska. In 1912 he was elected president of the Washington Conference, a post he held for four years. Finishing his term as president, he continued working in this conference until the time of his retirement in 1927 at the age of 76.

Johnson, O. A.

JOHNSON, O. A. (1851—1923). Educator, administrator. Born in Ottawa, Illinois. In 1854 his family moved to Jefferson County, Wisconsin, where they joined several other Norwegian families, including that of O. A. Olsen, in the observance of the Sabbath. In the spring of 1860 this company was organized into a church, the first Norwegian church in the denomination. Johnson was baptized at the age of 13, and when 19 attended the Seventh Day Baptist College at Milton, Wisconsin, for one year. Then for four years he attended Battle Creek College. He established his first church in 1874 and was ordained in 1876.

Johnson preached in Wisconsin till 1882, when he was transferred to Nebraska to work among the Scandinavians. In 1888 he was transferred to Montana to open the work in that state, and in a short time organized a church in Livingston. Later that year he joined J. G. Matteson in conducting a training school in Chicago. In the fall of 1891 he went to Union College to take charge of the newly opened Scandinavian Department.

In 1894 Johnson was elected president of the Wisconsin Conference and served two years. He was then invited by the General Conference to attend camp meetings and other important gatherings in the Northern and the Central Union conferences. In the autumn of 1897 he was called again to head the Scandinavian Department of Union College. After three years in this post he was called to Europe to serve as president of the Norway Conference. During the school year of 1904—1905 he conducted a training school for workers in Christiania.

In 1908 Johnson accepted a call to head the Bible Department at Walla Walla College, where he remained until 1922. Because of failing health he resigned, but continued to attend camp meetings and to perform other duties as his strength permitted.

Johnson, Olaf

JOHNSON, OLAF (1843—1919). Evangelist, administrator. He was born in Vittensten, Vermland, Sweden. At the age of 33 he was baptized and joined the Baptist Church. About two years later he heard of, and accepted, the Seventh-day Adventist faith in Oslo, Norway, as a result of the work of J. G. Matteson, who had been sent to Europe in June 1877 to open the work in the Scandinavian countries. Shortly after becoming a Seventh-day Adventist, Johnson returned to Sweden to share his newfound faith with the people of his homeland. In the early years of his ministry the pioneer workers shared in common. He received no salary, and had to depend on the sale of books and papers and the meager earnings of his wife for the support of himself and family. He was ordained at the conference session in June 1883, and was soon regarded as the leading preacher in Sweden.

From 1889 to 1893 Johnson served as president of the Swedish Conference. In July 1892 he accepted the invitation to pioneer the work in Finland. During the years he spent there he laid a solid foundation for SDA work in that country. On his return to Sweden in 1901, he was again elected president of the Swedish Conference. In 1907 he undertook to pioneer the work in northern Sweden.

Jones, Alonzo T.

JONES, ALONZO T. (1850—1923). Minister, editor, author. He was born in Ohio. At the age of 20 he enlisted in the Army and for three years served his country. While most of his comrades spent their free time finding various pleasures he was in the barracks poring over his books—large historical works, Seventh-day Adventist publications that had fallen into his hands, and the Bible. Thus he was laying a strong foundation of knowledge for his later work as a preacher and a writer. After his discharge in 1873, he was baptized and began preaching on the West Coast for the SDAs. In May 1885 he became assistant editor of the *Signs of the Times*, and a few months later he and E. J. Waggoner became editors. This position he held until 1889.

These two men in 1888 stirred the General Conference session in Minneapolis with their preaching on righteousness by faith, and for several years afterward were sent by the General Conference Committee to preach on that subject from coast to coast at camp meetings and other large gatherings, in workers' meetings, in ministerial institutes, and in SDA institutions. Ellen White accompanied them to many of these places until she left for Australia in December 1891. Also for a number of years the two were principal speakers at the biennial sessions of the General Conference.

In 1897 Jones became a member of the General Conference Committee. From 1897 to 1901 he was editor in chief of the *Review and Herald*, with Uriah Smith as associate editor.

In 1889 Jones, with J. O. Corliss, spoke before a committee in Washington to oppose the Breckinridge Bill, intended to compel Sunday observance in the District of Columbia. The bill was defeated, and Jones soon became recognized as the denomination's most prominent speaker for religious freedom. At the time he was serving as editor of the *American Sentinel* (see *Sentinel of Christian Liberty*), the forerunner of *Liberty*. He also wrote voluminously for other Seventh-day Adventist papers and authored a number of books.

Feeling out of harmony with certain administrative policies, he resigned late in 1899 as a member of the General Conference Committee, but at the 1901 session he accepted membership again. While president of the California Conference (1901—1903), he accepted an invitation from Dr. J. H. Kellogg, who was then actively seeking to separate the Battle Creek Sanitarium from denominational control, to join his staff. Against the counsel of Ellen White he accepted the invitation.

Shortly after the removal of the General Conference headquarters from Battle Creek to Washington, D.C., in August 1903, Jones was invited to join the General Conference staff to work in the area of religious liberty and in other areas for which he was fitted. He accepted, but soon returned to Battle Creek, apparently for the purpose of helping Dr. Kellogg see the error of his way. However, he became sympathetic with the doctor in his warfare against the General Conference. This resulted in separation from denominational employment and, finally, in loss of church membership.

At the 1909 General Conference session, a supreme effort was made to bring him back. Three afternoons in succession he met with a large committee of leaders. At the last of the

meetings, after an extended appeal for reconciliation, A. G. Daniells, the president of the General Conference, reaching his hand across the table, pleaded with Jones, saying, "Come, Brother Jones, come." Evidently moved, Jones arose, slowly extended his hand toward the outstretched one, then suddenly pulled it back and declared, "No, never," as he sat down.

Jones remained a Sabbath observer and was loyal to most of the other fundamental doctrines of the church. He died without a following.

Jones, Charles Harriman

JONES, CHARLES HARRIMAN (1850—1936). Publishing house manager. Previous to joining the Review and Herald at Battle Creek, Michigan, in 1871 and running the first power press operated by the Seventh-day Adventist denomination, he had worked as state printer in Manchester, New Hampshire. In 1879 he became an assistant in the Pacific Publishing plant in Oakland, California, and later, manager, and held that position except for a brief period of retirement until 1933. He directed the removal of the press to Mountain View, California, in 1904, retired briefly from the institution, but when the building burned to the ground in 1906 he returned as manager at the urgent request of Ellen White and the press leaders. In addition to his administrative work, he led in establishing publishing work in England and Canada.

Jones also took a leading part in the development of Sabbath school work and, with the exception of a few months, was president of the International Sabbath School Association from 1887 to 1898. He was also prominent in building the ship *Pitcairn*.

Jones, Dan T.

JONES, DAN T. (1855—1901). Minister, conference administrator, and leader of the first group of Seventh-day Adventist missionaries to Mexico. He joined the SDA Church in 1876. In 1881 he received a license to preach and was elected secretary of the Missouri Conference, and in 1882 became its president. In 1888 he left Missouri to become secretary of the General Conference and early the next year served on the committee that prepared the constitution of the National Religious Liberty Association. But the climate of Battle Creek and the heavy responsibilities were too burdensome for his health. In 1891 he went West to take charge of the Pacific Coast District (Number 6). In 1893, advised to seek a more southerly climate, he led the first group of Seventh-day Adventist teachers and medical missionaries into Mexico, where he established a mission school and the medical work that became Guadalajara Sanitarium.

Jones, Griffiths Francis

JONES, GRIFFITHS FRANCIS (1864—1940). Master mariner, missionary. Born at Hamefyl, Wales, early in life he took to seafaring, and subsequently qualified as a Master of the Mercantile Marine. Shortly after he accepted the Seventh-day Adventist faith, in 1893, he was associated with the Doctors Kress in medical missionary work in England. In 1900 he went to the United States and entered Keene Academy, where he graduated from the Bible Instructors' course. Then he went to the Society Islands, and began a period of devoted mission service in the Far East and throughout the South Pacific.

In 1904 he pioneered the work in Singapore, and subsequently in Java, Sumatra, Borneo, and the Malay States. He entered the Western Solomon Islands in 1914 and won many of the heathen inhabitants. He worked on many islands, such as New Caledonia, New Guinea, and Lord Howe Island. Because of a remarkable facility with foreign languages he was able to work in many different lands. Later in life he engaged for a time in city mission work in London, then went abroad again and worked in Algiers, Spain, Gibraltar, and South Africa.

In all, he and his wife worked in 38 different countries and islands, representing some 34 languages.

Jones Missionary College

JONES MISSIONARY COLLEGE. *See* [Kambubu Adventist High School](#).

Jones, Robert Llewellyn

JONES, ROBERT LLEWELLYN (1903—1940). Missionary in Cameroon and the Congo. He was educated at Pacific Union College, Walla Walla College, and Washington Missionary College (B.A., 1927), and while a student he worked as an X-ray technician at the Walla Walla Hospital and the Washington Sanitarium. In 1925 he married Charlotte Boyd Jewell. In January 1927 he and his wife sailed for missionary service in Equatorial Africa, stopping en route for a year in Europe to learn the French language. In 1928 he opened Seventh-day Adventist work in Cameroon, settling at the Nanga-Eboco station, selected previously by the pioneer missionary W. H. Anderson.

In 1929, when the work in Cameroon was transferred from the African Division to the Southern European Division, Jones went to the Congo, where he took charge of the Songa, Kirundu, and Gitwe missions, and directed the Gitwe Training School. He was ordained in 1934. While on furlough he received an M.A. degree from the University of Southern California in 1935. Late in 1940 he went to the Bikobo Hill Mission and while there was attacked and mauled by a wild buffalo and died from the complications that set in.

Jones, William Mead

JONES, WILLIAM MEAD (1818—1895). Prominent Seventh Day Baptist minister and scholar; editor of the *Sabbath Memorial* (London, England). He was the pastor of the historic Mill Yard church in London at the time Seventh-day Adventists began their work in Europe. J. N. Andrews and other early missionaries in Europe maintained cordial relationships with him.

Jordan

JORDAN. A constitutional monarchy in the Middle East, officially called the Hashemite Kingdom of Jordan (before 1947, the Emirate of Transjordan), situated in the northwestern part of the Arabian Peninsula east of the Jordan River. Until the six-day Arab-Israeli war in June 1967, it also included Jerusalem and the West Bank of Palestine. The area is 37,500 square miles (97,100 square kilometers). The population is mostly Arab. Most of the citizens are Sunni Muslims.

The present country of Jordan includes various regions described in the Bible-lands traversed by Abraham in his wanderings, inhabited at the time of the Exodus by the Ammonites, Moabites, Edomites, Canaanites, and Amorites, and occupied in large part by the Israelites at the height of their power. Jordan's capital, Amman, is the site of ancient Rabbath-Ammon, taken by David about 1000 B.C.

The land was overrun by the Assyrians and the Babylonians in the eighth and sixth centuries B.C., and the Hebrews taken into exile. The western part was resettled by the Samaritans, and after the Babylonian captivity by the returning Jews. Thereafter the land was ruled successively by the Persian, Macedonian, and Roman empires, and the south and east were part of a flourishing Semitic Nabataean kingdom.

Jordan embraces parts of what in New Testament times was called Perea and Decapolis.

The area of what is now Jordan and the West Bank became largely Christianized in the early centuries. After the Muslim Arabs defeated the Byzantine emperor Heraclius at the Yarmuk River in the seventh century, the country became overwhelmingly Muslim. The Crusader kingdom that occupied a large part of the country in the twelfth century did not change the basic Arab and Muslim character of the country. Later came centuries of Turkish overlordship, until 1917. After World War I the area came under British control, the western portion a part of the mandate of Palestine and Transjordan as a constitutional state (an emirate) under British tutelage. After World War II the latter became an independent monarchy and Emir Abdullah its king. In the partition of Palestine in 1948, Transjordan took over the Arab remainder of Palestine and the country was renamed Jordan.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Jordan is part of the territory of the East Mediterranean Field, which is a part of the Middle East Union, an attached field reporting directly to the General Conference. Statistics (1992) for Jordan: churches, 5; members, 150; church or elementary schools, 2; ordained ministers, 2; licensed ministers, 2; teachers, 7. East Mediterranean Field headquarters are in Jdeidet El Matn, Lebanon.

Institutions

Institutions. Amman Adventist Secondary School; Amman Care Home.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings, in Palestine.* Until the partition of Palestine in 1948, the work of Seventh-day Adventists on both sides of the Jordan River was directed from Jerusalem, headquarters of the Palestine-Transjordan Mission. However, the armistice line divided the city, and the mission headquarters with its book depot and hydrotherapy and electrotherapy clinic were included in the Zionist-occupied sector. Afterward new headquarters were established at Amman. The same missionaries worked in various places in what are now Jordan, Israel, Lebanon, and Syria; and sometimes the records are difficult to separate geographically.

Seventh-day Adventist work in Jerusalem dates from the beginning of the century when J. H. Krum, originally from America, who had come from Germany to Jaffa in 1898, moved to Jerusalem and opened treatment rooms about the beginning of 1901. He was joined in November 1901 by S. Jespersson and his wife, from Basel, Switzerland. Apparently this establishment was inside the walled city. In 1904 a Jerusalem-Jaffa church was organized, composed largely of workers' families and German converts. Jespersson had many opportunities to talk on medical and hygienic subjects to the foreign settlers at Jerusalem, and also to preach to small groups. But the work was not without sacrifice. In 1904 Krum left because of ill health, and that summer J. G. Teschner, a nurse from Germany, died of fever only a few months after his arrival at Jerusalem to replace the Jesperssons, who had to leave because of fever.

By 1908 the health institution, patronized by people of many nationalities, was almost self-supporting, and in 1910 it was moved to a better location, where it was carried on until 1916, when it was closed by the Turkish government.

In 1910 Marie Meyer, a German colonist, was baptized by W. K. Ising in a stream traditionally identified with the Brook Cherith, where Elijah was fed while hiding from Ahab. Frederich Gregorius worked among the villages north of Jerusalem. The town fathers of one of these, Et-Taiyibeh (possibly to be identified with ancient Ophrah), presented in 1911 a petition for a school, but for many years his request could not be granted because no workers were available. However, from Et-Taiyibeh came the first Arab convert in Palestine, a woman teacher, baptized in 1930. In 1931 G. W. Schubert baptized three Arabs in the Jordan, in the same general area where John the Baptist administered the rite. Two of these were young people from Et-Taiyibeh and the third a woman, the first convert from Bethlehem. Other Arab converts were won at Ram Allah, 10 miles (16 kilometers) north of Jerusalem, and at Beit Jala, near Bethlehem, where evangelism and branch Sabbath school work were reported by 1946.

East of the Jordan. In 1912 Tigran Zacharian (Brother Zachary), an Armenian colporteur who was working around Jerusalem, made a trip beyond the Jordan, and among other places left publications at Es-Salt. The next year Ibrahim el-Khalil (who later married Marie Meyer) held evangelistic meetings there but had to leave because of the war. However, as a result of his work Michael Hilal el-Haddad began to keep the Sabbath and pay tithe. Contact was reestablished in 1922. On Apr. 2, 1926, George Keough baptized 12 persons in the nearby river Jabbok and organized a church. A church building was erected later, but it was sold in 1954 after the members had moved to Amman.

Schools. By 1931 a school was operating in El-Husn, and from 1932 to 1939 Ibrahim el-Khalil pioneered the work. The school was closed in 1948 for lack of a worker but was reopened by Najeeb Azar in 1951. A school building and church auditorium was constructed in 1956, but it closed in 1963. Another school was operated at Es-Salt from 1934 till 1938. In 1942 a girls' school was opened at Amman by Ruby Williams and Farid Srour. Hana Jubran was named principal of this school in 1948, and classes were gradually added until in 1959 the first class of girls finished the secondary school (twelfth grade).

Additional classrooms were built in 1958, and a large auditorium was added in 1964. Mousa Azar attempted to operate a boys' school at Amman in 1948 and Ibrahim Ayoub in 1952, but these were not long continued. Later land was purchased and a school for boys again planned. Najeeb Azar opened a school in El-Karak in 1955 after the baptism there of Isbir Midinatt, a man who had observed the Sabbath since 1927, but who until 1954 had been unknown to Seventh-day Adventists. This school closed in 1962. Today the Amman Adventist Secondary School is in full operation.

Sabbath Schools and Evangelism. In the 1950s active Sabbath schools were established not only in the churches and schools at Amman, El-Husn, and El-Karak, but also in the homes of members at Amman Station and Ram Allah, and in small chapels, used also for evangelistic meetings, rented at Zerqa, Irbid, Sareeh, Khanzira, Beit Jala, Bethlehem, Jerusalem, Abboud, and Et-Taiyibeh. By 1955 Sabbath school membership was reported at 500, four times the church membership. Church membership also climbed steeply from 50 in 1950 to 164 in 1957.

In recent times literature evangelism has been carried on by the students working in the summer. There has been no medical work in the country since the operation of a massage clinic in the city of Amman for a few months in 1939.

At present a Bible correspondence school is being operated in Amman.

Notable Events. Noteworthy in the development of the work in Jordan were the printing of Sabbath school lesson quarterlies at Jerusalem in 1925 and 1926, the first printed in Arabic; the establishment of the Seventh-day Adventist Church as a legal association in Trans-jordan in 1936 with its own religious court (this was reaffirmed in 1961 when the church was recognized as a national denomination); the first MV junior camps in the Middle East Division, directed by Anees Haddad (1954); the ordination of the first Jordanian minister, Moussa Azar (1954); the first Arab president of the Jordan church, Chafic Srour (1957); the purchase of land in Jerusalem for the erection of a church auditorium (1960); the first decoration of the Christmas tree at Manger Square in Bethlehem (1960); the establishment of a Bible correspondence school in Amman (1963); the Jordan Welfare Society organized (1964); the first stop-smoking plans in the Middle East conducted by A. A. Haddad and H. C. Lamp (1965). The headquarters of the Jordan Section were moved to Jerusalem in 1966, but were moved back to Amman after the war in 1967.

A new orphanage was built and opened in Amman in 1969; but before it could begin operation, legal problems forced its closing. Efforts to reopen it were successful in 1974, and Kameel Haddad was appointed as the director.

Jost, Hulda

JOST, HULDA (1887—1938). Welfare worker and leader in Germany. From her childhood she was interested in helping the unfortunate. At the age of 16 she entered a School of Nursing and later worked in the medical service of the German Navy at Wilhelmshaven. After World War I she was a social worker in the Ruhr area. In 1926 she joined the Seventh-day Adventist Church and, beginning in 1926, led in the welfare work, first in the West German Union, and from 1929 in the Central European Division.

Journal of Adventist Education, The

JOURNAL OF ADVENTIST EDUCATION, THE (February 1939— ; bimonthly, October through June; GC Department of Education, printed by Southwestern Color Graphics; 1993 basic circulation, 7,400; file in the department library). A professional educational journal published primarily for teachers and other educational personnel in the Seventh-day Adventist school system worldwide. It contains general articles on educational philosophy and practice, and specialized articles written specifically for teachers of all levels. It is a member of the Educational Press Association of America.

Editors: W. Homer Teesdale, 1939—1946; Keld J. Reynolds, 1947—1955; Richard Hammill, 1955—1963; T. S. Geraty, 1963—1970; Garland J. Millet, 1970—1978; Victor S. Griffiths, 1978—1990; Beverly J. Rumble, 1991— .

Journal of the Adventist Theological Society. (1990— ; published twice yearly by the Adventist Theological Society). A journal that serves as a vehicle for publishing the papers presented at the meetings of the Adventist Theological Society. In 1994 the circulation was 10,000.

Editors: Leo Van Dolson, 1990—1992; Frank Holbrook, 1993— .

Jowai Secondary Boarding School

JOWAI SECONDARY BOARDING SCHOOL. *See* [Adventist Training School](#).

“Joy of Serenity and Salvation, The”

“JOY OF SERENITY AND SALVATION, THE.” *See* [Celebrations of Recovery](#).

Juan Pablo Duarte School (Barahona)

JUAN PABLO DUARTE SCHOOL (Barahona). A 12-grade educational institution located in Barahona in the southern region of the Dominican Republic.

The school was founded in the year 1922 by James Phipps. Even though its beginnings were rather slow because the school was located in an area of poor economic resources, it has been greatly blessed.

The secondary level (grades 9—12) is accredited by the Education Commission of the Inter-American Division. It has 200 students on the secondary level, with nine teachers.

Some of the school directors have been Norma Familia, Magdalena Lizardo, Migdalia Lizardo, Maritza Manzanillo, Rosario Poueriet, Andrés Molina, Juan Reynaldo Rodríguez, and Elisa Mejía. The present director is Ariel de la Cruz.

Juan Pablo Duarte School (San Juan de la Maguana)

JUAN PABLO DUARTE SCHOOL (San Juan de la Maguana). A secondary school belonging to the South Dominican Mission. It is accredited by the country's Education Department. In 1993 it had 127 students and a faculty of seven.

The school had its beginnings in the year 1957 and is still at its original location on General Cabral Street. The first facility was a small room owned by the local Seventh-day Adventist church. The one teacher, Elida Amparo, had 50 students in first and second grades. By 1967 there were eight grades and 250 students.

In 1981 the school began offering secondary school grade 9. Grade 10 was offered in 1982, and 11 and 12 were offered by 1984.

The school building has eight classrooms on the first floor and two on the second. The church, situated across from the school building, is used for general meetings.

Principals of the school have included German Lorenzo, María Celeste Reyes, Esther-dreda Arrindell, Rafael Solís, Guillermo Rosario, and Juan Acevedo.

Juan Pablo Duarte Secondary School (San Pedro de Macorís)

JUAN PABLO DUARTE SECONDARY SCHOOL. A 12-grade educational institution located in San Pedro de Macorís, Dominican Republic. The school had its beginnings in the year 1923 and obtained government recognition in 1925. Its first teacher was Juan Rivera.

The school is community-oriented, conducting patriotic and antidrug marches, conferences, concerts, and other activities.

In 1966, under the leadership of Arístides González, the school's first building was constructed. In 1993 the school had 830 students in both the primary and secondary levels, and 20 teachers along with seven nonteaching staff.

Recent Principals: Aurora Mateo de Rosario, 1966; Dorothy Young, 1967—1972; Rocío Frías, 1973—1984; Antonia Alcántara, 1985—1987; Carmen Baptista 1988—1990; Salvador Oviedo, 1991— .

Judgment

JUDGMENT. The eschatological process by which God intervenes in human history to reward “every man according as his work shall be,” to eradicate sin and its results from the universe, and to establish the righteous, universal, eternal reign of Christ. Seventh-day Adventists understand that the great final judgment involves three steps: (1) an investigative judgment, by which those eligible to eternal life are separated from those who are not eligible in a pre-Advent investigation; (2) an examination of the individual cases of the wicked by the righteous, during the millennium, to assure the latter that justice is being done in each case and to determine the sentence to be meted out in each case; and (3) the executive judgment, which takes place at the close of the millennium, when sentence is executed in the fires of hell.

In Millerite preaching, emphasis was placed on Christ’s coming to execute judgment upon sin and sinners, at His appearing. A strong emphasis in the 1844 message was the pronouncement that “the hour of his judgment is come” ([Rev. 14:7](#)). But as early as 1841 the idea of a two-phase judgment began to be taught. Josiah Litch in that year published an *Address to . . . the Clergy*, in which he spoke of “the judicial scene of judgment” preceding the resurrection (p. 39) and of the execution of the judgment following it (p. 38). The next year he explained at length the distinction between the two: “1. It [the verb judge] is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court. The term is used in this sense in [Luke xix. 22](#). . .

“2. It signifies a penal judgment; or the execution of judgment; and is so used, [Acts vii. 7](#). . . The terms are both used in reference to the judgment of the human race. 1. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined and their everlasting states will be determined by the evidence produced from God’s books, including the book of life. . . . No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

“But the resurrection is the *retribution or execution of judgment*, for ‘they that have done good shall come forth to the resurrection of life’ (Josiah Litch, *Prophetic Expositions*, vol. 1, pp. 49, 50).

“God, ‘The Ancient of Days,’ Will Preside in the Trial.

“1. [Daniel vii. 9, 10](#), presents the Ancient of days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of man, spoken of in the 13th verse, when he comes to the Ancient of days.

“The Son of Man Will Execute the Judgment.

“Thus the Saviour declares, [John v. 27](#): ‘And hath given him authority to *execute judgment* also, because he is the Son of man’ (*ibid.*, p. 52).

Of the phase of the judgment that takes place during the millennium Ellen White wrote that Christ and the saints “judge the wicked, comparing their acts with the statute-book, the Bible, and deciding every case according to the deeds done in the body. Then the portion

which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death” (GC661; see [1 Cor. 6:2, 3](#)).

Concerning the executive phase of the judgment the Scriptures declare, “Fire came down from God out of heaven, and devoured them” ([Rev. 20:9](#)). Commenting on the effects of this fire, Ellen White declares: “Some are destroyed as in a moment, while others suffer many days. All are punished ‘according to their deeds.’ . . . His [Satan’s] punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch” ([GC 673](#)).

“This was the *execution of the judgment*” (E. G. White, in *Present Truth* 1:86, November 1850).

An early Bible description of the great final judgment is that of [Joel 3](#). Here, God delivers His people and sits in judgment on the nations that have oppressed them, and annihilates them ([Joel 3:1, 2, 11—17, 19—21](#)). Daniel develops the idea further in his description of “the Ancient of days” sitting in judgment upon the little horn. “The judgment was set, and the books were opened.” As a result, the “fourth beast, dreadful and terrible,” was “slain, . . . destroyed, and given to the burning flame. The Ancient of days then awards the dominion of this earth to the “Son of man,” that “all people, nations, and languages, should serve him; his dominion is an everlasting dominion,” and “to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” ([Dan. 7:9—14, 26, 27](#)). John describes a similar scene at the close of the millennium, with the wicked dead of all ages raised to life and arraigned before the bar of divine justice to receive sentence and to be “cast into the lake of fire” ([Rev. 20:7—15](#)).

The apostle Paul declares that God has appointed a day in which He will judge the world, and that all human beings, living and dead, must appear before the judgment seat of Christ, to be rewarded for what they have done in the flesh ([Acts 17:30—31](#); [Rom. 14:10](#); [2 Cor. 5:10](#); [2 Tim. 4:1](#); cf. [1 Peter 4:6](#)). The judgment is closely associated, in point of time, with Christ’s second appearing and the establishment of His kingdom ([2 Tim. 4:1](#); cf. [Dan. 7:9, 10, 13, 14](#); [Jude 14](#)). In the judgment every deed will be considered ([Eccl. 12:13, 14](#); [Rev. 20:12](#)). God’s moral law is the standard of judgment ([James 2:10—12](#)). The books of record in heaven include the book of life and the records of individual lives ([Dan. 7:10](#); [12:1](#); [Mal. 3:16](#); [Rev. 20:12](#)). God the Father and Christ the Son participate in the work of judgment ([John 5:26, 27](#); [Rom. 2:16](#); [2 Tim. 4:8](#); [Jude 14, 15](#)). The premillennial phase of the judgment of the wicked is described in [Rev. 14:14—20](#) and [19:11—21](#). Prior to the executive judgment, at the close of the millennium, the unjust of all ages will be raised to life to hear sentence pronounced ([Rev. 20:12—15](#)). The earth is then purified of sin and sinners and created anew to be the eternal abode of the righteous ([2 Peter 3:7—12](#); [Rev. 20:14, 15](#); [21:1—5](#); [22:5](#)).

Christ represented the judgment in the parables of the dragnet (separation of the righteous from the wicked), [Matt. 13:47—50](#); of the talents (rewards), [Matt. 25:14—30](#); and of the sheep and the goats (separation), [Matt. 25:31—46](#); and of the man without a wedding garment (investigation of the guests, separation of the just and the unjust, and execution of the sentence), [Matt. 22:2—14](#).

Juliaca Adventist Clinic

JULIACA ADVENTIST CLINIC (Clínica Adventista de Juliaca). A 21-bed general hospital owned and operated by the Inca Union Mission in Juliaca, department of Puno, in southeastern Peru. This was the first medical institution operated by Seventh-day Adventists in the Inca Union.

Seventh-day Adventist medical work in the highlands of Peru and Bolivia was started by F. H. Stahl, a missionary nurse, who went to this region in 1911 and worked there for many years. In 1922 Dr. S. Theron Johnston made his headquarters at the Platería Mission, and was the first SDA physician to enter the Lake Titicaca area. On Mar. 21, 1923, he rented a house in Juliaca, a more accessible center than the mission, and opened a small hospital. At that time the Southern Railway, one of Peru's two principal railway systems, made a contract with him to be its company doctor. Later the Social Security Service took over professional attention for all the workers' organizations in the area, including the railways, and amplified their contract with the hospital, signifying a considerable increase in the clinic's work. Fifty percent of operations performed are for patients affiliated with this state organization.

In 1927 the Inca Union Mission purchased, with money from the Missions Extension Fund, property on Loreto Street in Juliaca, one block from the central square; and under the direction of Dr. M. Bernard Graybill, a Loma Linda graduate, a one-story 20-bed hospital was constructed of adobe bricks. However, despite repeated attempts, Dr. Graybill was unsuccessful in obtaining a license from the government to practice medicine in Peru, and in 1928 the clinic was closed to White Peruvian clientele, with the exception of railroad and mine employees, with whom it had contracts, and cases specifically referred to it by recognized Peruvian physicians. However, within two weeks the local authorities requested that the clinic be reopened to the general public, and Dr. Graybill was guaranteed the necessary authorization to carry on his work. The original hospital building was modified and enlarged through the years and in 1961 was replaced by the present structure.

The clinic's area of influence extends not only to the approximately 100,000 inhabitants living in the surrounding area. In 1974 it became the center of the Juliaca Medical Association. At the initiative of Dr. Hugo Velarde, a specialized library, which renders invaluable service to all medical workers of that area, was founded. The clinic has established a nurse's aide program in connection with the Lake Titicaca Training School.

Medical Directors: S. Theron Johnston, 1923—1925; M. Bernard Graybill, 1925—1930; R. R. Reed, 1930—1935; R. O. Ingham, 1936; H. L. Dixon, 1937; Clayton R. Potts, 1939—1944; Elmer E. Bottsford, 1944—1948; David P. Duffie, 1948—1953; Howard C. Smith, 1953—1957; Erwin O. Beskow, 1957—1961; Eleodoro Alayza, 1961—1963; Rodolfo Alfaro, 1964; Gunnar Wensell, 1964—1966; Carlos Balarezo, 1967—1969; Werner Leibold, 1970—1972; Felix Galdos, 1973; Percy Cuba, 1974—1975; Juan Barrientos, 1975—1977; Victor Ramos, 1978—1982; Walter Campuzano, 1982—1983; Daniel Ludi, 1983—1984; Donavon Schwisow, 1984—1986; Daniel Ludi, 1986—1987;

Francisco Condori, 1987—1989; Jose Medina, 1989—1990; Humberto Perales, 1990—1992; Francisco Condori, 1992— .

Junior Camp

JUNIOR CAMP. *See* [Camping](#).

Junior Guide

JUNIOR GUIDE. See [Guide](#).

Junior Missionary Volunteers

JUNIOR MISSIONARY VOLUNTEERS. *See* [Adventist Youth Societies](#); [MV Societies](#).

Justification

JUSTIFICATION. Justification is the divine act of acquittal, of declaring a repentant sinner released from the guilt of sin and restored to divine favor. In the NT the term occurs only in [Rom. 4:25](#) and [5:16, 18](#), where justification is said to have been made possible by Christ's vicarious death on the cross and His resurrection. It is the atonement that makes justification possible. Justification involves grace on the part of God and faith on the part of humanity. The verb *dikaiō*, "to justify," "to acquit," "to reckon," occurs some 40 times in the NT, the majority of these being in the Epistles of Paul. This fact implies that the doctrine of justification is basically a Pauline theme. It is the foundation upon which depend our relationship to God in this life and our hope for eternal life.

In the NT "to justify" means to pronounce or to declare a person to be right, or just, as, for example, in [Luke 7:29](#), the publicans "justified God"; and in [Rom. 3:4](#), where Paul says, "That thou mightest be justified in thy sayings." The term also means "to acquit" those of charges brought against them, as, for example, in [Acts 13:39](#), "justified from all things, from which ye could not be justified by the law of Moses." In the case of God justifying sinners, He does so by virtue of His favorable disposition toward them and His gracious purpose with respect to them.

Justification does not impart to the recipients, in their own right, the moral quality of being right, nor does it vest them with that quality. It simply vindicates them of the claims of the moral law against them because of their unlawful acts. It grants them the legal status of being considered as if they had never committed unlawful acts. Their new status is one they enjoy only by virtue of their new relationship to Jesus Christ, and can retain only by maintaining that relationship. But justification comprehends more than pardon alone. It not only declares a sinner righteous, but entitles him or her to all the rewards and benefits that properly belong to the righteous.

The Jew of Paul's day commonly thought of righteousness objectively, as a legalistic and meticulous observance of the requirements of the law of Moses. The apostle presents the matter subjectively, as an inward disposition of heart and mind that leads to right action in harmony with "the law" as magnified by Jesus Christ and exemplified by His life on earth. When a person accepts Jesus Christ as his or her Saviour, he or she stands accepted before God, and enters into a new status, that of righteousness. But to begin with, this righteousness is more *ideal than it is actual*. It does not, as yet, consist of perfect fulfillment of the divine will, but primarily the individual has been accorded the right to an acceptable standing before God.

From first to last, this right status depends upon faith, not simply an intellectual faith (which even devils have; [James 2:19](#)), nor even merely trust (which is so often a mere passive dependence upon a superior power), but an ardent, vitalizing grasp of an intimate, personal relation to a personal Saviour. Often the apostle designates the relationship with God through Christ of one who has been justified by the expression "in Christ," meaning a personal relationship with Christ ([Rom. 8:1](#); etc.). Thus, believers are sons of God by virtue

of their faith ([Gal. 3:26](#)). They live, metaphorically, within Christ, and literally within the orbit of His will. Justification is never attained by presumed works of merit, whether those prescribed by the law of Moses or by ecclesiastical legislation or by personal choice. “A man is not justified by the works of the law, but by the faith of Jesus Christ” ([Gal. 2:16](#); cf. [Gal. 3:11](#)). Justification is not an objective relation to a legal system of ethics, with the expectation of thereby meriting and obtaining divine approval and award (*see* [Rom. 4:6—8](#); [5:17—19](#)). The one who stands justified shall be eternally saved from wrath at Christ’s second coming ([Rom. 5:9, 10](#)). God credits us with the life of perfect obedience our Lord lived on earth.

Justification carries with it the gift of peace with God ([Rom. 5:1](#)); it prepares the way for sanctification and glorification. Justification is ever a means to an end, not an end in itself. Paul sometimes uses the word “reconciled” to signify an experience similar to that of being “justified” ([Rom. 5:10, 11](#)). Unless God did something to change our status, He would be obliged to treat us as enemies.

The Seventh-day Adventist view of justification was set forth by James White in a *Review and Herald* editorial in 1869, in which he wrote: “How shall man be just with God? Or to speak still more definitely, how shall a sinner become just in God’s sight? There is but one answer that can be returned to this. His is clearly the case of that class who are justified by faith without works. But how shall the man who is thus justified maintain his justification before God? By faith which produces good works. His justification is therefore, maintained as James insists, by faith and works” (34:16, July 6, 1869).

To one who misunderstood the Seventh-day Adventist position Uriah Smith replied: “Who claims that we are to be justified by the deeds of the law? We certainly do not. Justification by faith is our sole dependence, and ever has been. . . . Do you believe you have liberty now to commit any of the sins forbidden by the ten commandments? You do not; neither do we. Do you expect to be justified by faith while living in the commission of those sins? You would not. Neither do we. This is the real question in this matter; and in this we are agreed” (*ibid.* 37:140, Apr. 18, 1871).

Of the relationship between justification and obedience D. M. Canright wrote: “The Gospel is not given to succeed the law, but to save men from their sins, the violations of the law. Hence faith in Christ and obedience to the commandments of God should always go together. . . . Be it understood, then, that we are not seeking to be justified by the law, but by faith, as was Abraham, [Rom. 4:1—4](#); and yet we keep God’s law as did Abraham the father of the faithful” (*ibid.* 43:106, Mar. 17, 1874).

Ellen White has described justification in these words: “If you give yourself to Him [Christ], and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous, Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned” ([SC 62](#)).

“The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven” ([MYP 35](#)).

“When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness” ([ISM 367](#)).

Seventh-day Adventists believe in justification by faith alone, but also that those who have been justified by faith will aspire to make the perfection of Christ as reflected in the moral law their own pattern of life and conduct-not as a means to justification but as a result of it, out of dedicated appreciation for His infinite gift of love ([John 15:10](#)). *See also* [Faith and Works](#); [Law](#); [Law and Grace](#); [New Birth](#); [Righteousness by Faith](#); [Sanctification](#).

K

Kabiufa Adventist High School (Papua New Guinea)

KABIUFA ADVENTIST HIGH SCHOOL (Papua New Guinea). A coeducational boarding secondary school situated on 250 acres (100 hectares) of fertile soil at Kabiufa, about seven miles (12 kilometers) from the town of Goroka on the Highlands Highway, at an elevation of 5,480 feet (1,670 meters). The students come mostly from mainland New Guinea.

Land for the mission station at Kabiufa was purchased by L. I. Howell and H. W. Nolan in 1947. This was the first attempt by Seventh-day Adventists to open up mission work in the area, and it became the site for the Eastern Highlands Training School. After union mission boundary adjustments it became, in 1953, the Coral Sea Union Mission College. The Coral Sea Union College was first established at Kambubu on the island of New Britain in 1950. In 1953 that became the location for the college (subsequently renamed Jones Missionary College) for the newly formed Bismarck Solomons Union Mission, and Kabiufa became the location of the college for the Coral Sea Union Mission.

Early in the history of Kabiufa, a sawmill had been established, and this became a valuable asset to the new college. A joinery industry and maintenance department gave practical instruction to many of the senior students. Courses offered included ministerial training, teacher training, and building construction. In 1968 the training courses were discontinued at Kabiufa and combined with those at Kambubu. Kabiufa then became, and still is, Kabiufa Adventist High School.

Through the years Kabiufa has established a reputation for the production of vegetables in the school gardens. A significant contribution to better production methods was made by J. K. Mittleider in the mid-1960s. This work was carried on by A. L. Voigt. The gardens provide excellent food for the school, for local demands, and for distribution within Papua New Guinea.

Principals: L. R. Thrift, 1949—1952; K. J. Gray, 1953—1955; A. G. Chapman, 1956—1957; J. R. Lee, 1958—1964; M. P. Cozens, 1965—1969; I. B. Rankin, 1970—1972; J. L. Wilson, 1973—1976; A. Steel, 1977—1981; G. Webster, 1982; L. Meintjes, 1983—1984; W.D.T. Potter, 1985—1986; R. M. Ferguson, 1987—1989; S. Kuku, 1990—1993; J. Barrons, 1993—1994; S. A. Barons, 1994—.

Kaine, James

KAINE, JAMES (1933—1989). Preacher, administrator. Born in Costa Rica, he became a Seventh-day Adventist in 1942. He was married to Olga Palmer.

In 1958 he began working as a minister in Siquirres, Costa Rica, and was ordained in 1961. In 1965 he became treasurer of the British Honduras Mission (now Belize Mission), of which he later became president. He was transferred to Honduras and later returned to Costa Rica to further his education. He was then called to labor as a pastor in the Bay Islands of Honduras and later went to Honduras as manager of the Valley of the Angels Hospital.

He served the church for more than 30 years.

Ka Jung Koa Ku Kang

KA JUNG KOA KU KANG. See [Home and Health](#).

Kalaka, David

KALAKA, DAVID (c. 1844—1904). Pioneer preacher, colporteur, translator, the first African Seventh-day Adventist in Basutoland, South Africa. Educated in a French Evangelical mission school, he worked for 15 years in a printing plant and assisted in translating the Bible into the Sesuto language.

In 1895, while serving as guide and interpreter for S. N. Haskell, who spent several weeks visiting Basutoland, Kalaka became interested in the seventh-day Sabbath, and after many discussions he decided to keep it. After the trip was over, Haskell arranged for Kalaka to translate Ellen White's book *Steps to Christ* into the Sesuto language (this was one of the earliest translations of this book into a pagan tongue) and to attend a general SDA meeting in Kimberley. There Kalaka was baptized. He then returned to his own country to tell others of his newly found faith.

When J. M. Freeman entered Basutoland in 1899 as the first appointed Seventh-day Adventist missionary, Kalaka became his assistant and worked under him for five years. In 1902 Kalaka took a supply of *Steps to Christ* in Sesuto and traveled far back into the mountains, where in three weeks he visited 20 villages and sold many copies of the book. He later went on similar trips to various places. When he died at about the age of 60, he left a son who was teaching in a mission school and who became an SDA minister.

Kalimantan Academy

KALIMANTAN ACADEMY (Perguruan Advent Kalimantan). A day school operated by the Seventh-day Adventist Church under the control of Kalimantan Mission. The school, which is located in east Kalimantan, Indonesia, was started in 1964 with elementary and junior high classes. The senior high school was added in 1982. The government's accreditation granted in 1985 for junior and senior high school was recognized as the registered status.

Kalimantan Academy particularly serves three churches in the Balikpapan district; however, some of the students come from Manado, Ujungpandang, and several other cities within the Kalimantan Mission territory.

Principals: Hany Sualang, 1989— .

Kalimantan Mission

KALIMANTAN MISSION. *See* [Far Eastern Division; Indonesia.](#)

Kamagambo High School and Teachers' College

KAMAGAMBO HIGH SCHOOL AND TEACHERS' COLLEGE. A coeducational boarding school on the senior high school level, operated by the East African Union, 14 miles (22 kilometers) south of the town of Kisii, the administrative headquarters of the South Nyanza district in Kenya, East Africa. It is situated on 60 acres (25 hectares) of land lying one-half mile (.8 kilometer) from the main road to Tanzania, and has an elevation of 5,000 feet (1,525 meters) and an annual rainfall of about 60 inches (150 centimeters). Swahili, the lingua franca of East Africa, is used with English in the classrooms. The school serves a constituency of 314,739 church members in Kenya, and the majority of the students are adherents of the Seventh-day Adventist Church. In 1993 the teaching staff was all African with an enrollment of 548 teachers-in-training, 38 ministerial students, and 134 in the secondary school.

History

History. The predecessor of the training school was a mission school opened on a site given by the chief and his elders in 1913 to A. A. Carscallen and Petro Oyier, an African mission worker. This tract, covered with bush and trees, was a kind of buffer zone between two tribes and had been used by them as a battleground. The government hoped that by getting this particular piece of land for the missionaries peace might be preserved between the two tribes. D. E. Delhove spent a few months in 1913 helping Carscallen get the school started. Evangelistic work conducted in connection with the school resulted in the baptism of six persons in 1918. Illiterate adult converts were taught to read and write.

In 1921 E. R. Warland began teaching additional subjects, and in 1922 Grace Clarke began a boarding school for girls. The first girls were so timid that they had to be induced to attend by promises of clothing. In 1928 a teacher training course was begun, which the government agreed to recognize. In 1933 a boarding school was opened for boys. In 1965, the elementary classes of the boys' school were moved to another site in order to make room for the addition of the first two years of high school work. In 1962 the eleventh year of work was added, and in 1963 the twelfth year. At present the school offers full secondary education for both boys and girls. A two-year primary teacher training course is offered after the twelfth year of schooling. A two-year ministerial course is also offered.

The buildings are permanent brick and stone structures, and there is a good water supply, which is piped into all the houses. Lights are supplied by a generating plant. There is a church, for the use of the school only, which seats 1,000 people. A modern cafeteria, elementary school block, and office quarters add to the efficiency of the school plant.

Principals: E. R. Warland, 1928—1936; S. W. Beardsell, 1936—1947; V. E. Robinson, 1948—1953; R. G. Pearson, 1954—1956; F. E. Schlehner, 1957—1958; W. W. Oakes, 1959—1960; R. A. Marx, 1961—1965; Timothy Gorle, 1965—1967; F. N. Chase, 1967—1973; J. N. Kyale, 1973—1982; G. Y. Mgeni, 1982—1986; L. M. Dull, 1986—1987; G. O. Angienda, 1987—1991; E. E. Njagi, 1991— .

Kambubu Adventist High School (Papua New Guinea)

KAMBUBU ADVENTIST HIGH SCHOOL (Papua New Guinea). A coeducational boarding secondary school situated on nearly 5,000 acres (2,000 hectares) of land on the south coast of the island of New Britain approximately 35 miles (55 kilometers) southeast of Rabaul. In 1993 a faculty and staff of 22 served the students.

The students come from the islands of the Bismarck Archipelago and Bougainville. The school caters for the first four years of secondary education, and a number of young men are trained in building construction. Food for the students is grown on the school property, the gardens being cared for by the students during the afternoon work period. The staple crops are *kau kau* (sweet potato), manioc, and a variety of taro.

The school operates a joinery shop where some of the students learn skills in handling tools and making furniture for sale in Rabaul. Transportation between the school and Rabaul is by the school launch, M.V. *Kambubu*. There is access by road, but an unbridged river, which is crossed by canoe, is a handicap.

Land for the school was purchased in 1936, £4,000 being provided by the Sanitarium Health Food Company. A school known as the Put Put Training School was begun, and A. R. Hiscox was the headmaster. Others who helped in developmental work were G. Peacock, H. R. Steed, A. J. Campbell, L. M. Maxwell, H. White, A. Gallagher, R.R.D. Marks, A. Harrison (builder), and E. Cherry (sawmiller).

When Japan entered World War II and penetrated southward, Hiscox was evacuated to Australia and the school was discontinued. The school site was occupied by the Japanese during the war, and all the buildings were destroyed.

The work of rebuilding began in 1946, and in 1947 the school was reopened as the Kambubu Training School, the name derived from a small river flowing through the property. In 1950 it was decided that the Kambubu Training School should become the college for the Coral Sea Union Mission. In 1953, when the Coral Sea Union was divided into two unions, it became the college for the Bismarck-Solomons Union Mission and was renamed the Adventist Union College. When this name proved generally unacceptable, it became in 1954 the Jones Missionary College, named after G. F. Jones, a pioneer SDA missionary to the South Pacific Islands. Training courses for ministers and teachers continued until 1968 when Sonoma Adventist College was established. Jones Missionary College then became Kambubu Adventist High School, the name it now bears.

Principals: E. Tonkin, 1946—1949; J. K. Aitken, 1950; L. N. Lock, 1951—1957; I. R. Harvey, 1958—1960; R. W. Richter, 1961; D. C. Sutcliffe, 1962—1965; K. J. Bullock, 1966—1969; K. E. Satchell, 1970—1972; D. A. Caldwell, 1973—1978; R. Wilkinson, 1979—1981; G. Dawkins, 1982; A. Hay, 1983; B. Bidmead, 1984—1986; D. Edgeworth, 1987; S. Kuku, 1988—1989; S. Panda, 1990—1992; J. Ponduk, 1993—1994; Noah Pune, 1994— .

Kandana Seventh-day Adventist High School

KANDANA SEVENTH-DAY ADVENTIST HIGH SCHOOL. A coeducational day school on the elementary and secondary level, operated by the Sri Lanka Union of Churches of the Far Eastern Division. It is located in Kandana, Gampaha district, about nine miles (15 kilometers) north of Colombo beside Airport Road. It offers classes from preschool to grade 10 in the Sinhala language. English is taught as a second language. At the elementary level Tamil is also taught. When students complete grade 4 level, they sit for the government scholarship selection examination. Many pass the examination and are selected for prestigious schools in Colombo. At the end of grade 10, students sit for the GCE (O/L) examination, which is conducted by the Department of Examinations, Sri Lanka. Apart from the regular curriculum, special English classes are conducted in the afternoon for students who are interested in learning more English.

The main school campus is located on a one-acre (.5-hectare) site. Presently there is one two-story building with 11 classrooms, a library, and office space. A three-story building is in progress for another 11 classrooms and a science laboratory. In addition to this, there are classroom facilities at the premises of Kandana and Ja-Ela Seventh-day Adventist churches. In January 1993 the total enrollment was a little more than 1,000 students.

In 1961 Mrs. D. M. Fernando started a preschool, with an enrollment of six children, in the Voice of Hope Auditorium at 52, Negombo Road, Kandana. It was under the direction of D. M. Fernando, who was the pastor of the Enderamulla church and in charge of the work in Kandana. In 1963 Mrs. J. D. Peter was the teacher. The school has continued to grow, and many improvements have been added. Mr. H.G.M. Fernando was elected principal in 1987. Since then there have been more improvements, including the completion of the second floor with six classrooms, the library, and a staff room. Additional land was purchased and other physical improvements were made, including a miniscience lab. In 1988 the school received approval to present examinations conducted by the Department of Examinations, Sri Lanka.

Principals: Donald M. Fernando, 1961—1962; J. D. Peter, 1963; Marcia Abeywardana, 1964—1965; Irene Kulasekera, 1966—1968; Tudor Perera, 1969—1970; Mary Perera, 1971—1973; Luxmi Dissanayake, 1974—1979; Peter Munasinghe, 1980—1983; Gratian Perera, 1983—1984; Sepalika de Silva, 1984—1987; H.G.M. Fernando 1987— .

Kansas

KANSAS. *See* [Central States Conference](#); [Kansas Conference](#); [Kansas-Nebraska Conference](#).

Kansas Conference

KANSAS CONFERENCE. A former unit of church organization that included the state of Kansas. (See also [Central States Conference](#).) Statistics in 1980 at the time of the merger with the Nebraska Conference: churches, 57; members, 4,697; church schools, 11; ordained ministers, 23; licensed ministers, 5; church school teachers, 22.

The conference formed part of the Central Union Conference.

Institutions that operated in the Kansas Conference included Enterprise Academy and Shawnee Mission Medical Center, located in Shawnee Mission, Kansas.

History

History. *Beginnings of the Work in the Area.* As early as the 1860s there were scattered groups of Seventh-day Adventists, immigrants from Eastern states, in Kansas. In 1866 several of these isolated pioneers, who often numbered no more than two or three in one place, wrote to the Review and Herald expressing their desire for other Seventh-day Adventists to join them and for ministerial help. In answer to these requests, other conferences sent workers to hold meetings, stimulate interest, and organize churches. These hardy preachers, holding meetings in tents or schoolhouses, worked under difficulties and often against opposition and prejudice.

The first tent meetings in Kansas appear to have been held by John Matteson during the fall of 1869. In October he preached in the area south of Mound City in Linn County, where there were already four members. Three were baptized, among the first in the state.

The following spring and summer found Matteson again in Linn County, holding meetings in Mapleton, Centerville, and Farlinville. In July 1870 he reported J. H. Cook's ordination as an elder of the Mound City church, and a three-day grove meeting at Farlinville.

Other outstanding early leaders in Kansas were D. J. Rousseau, Joseph Lamont, George Kennedy, J. N. Ayers (first Kansas Conference president), L. D. Santee, N. W. Vincent, D. T. Bourdeau, Smith Sharp, John Gibbs, R. G. Ranton, George W. Page, R. J. Lawrence, and George I. Butler.

Missouri-Kansas Conference. At the first camp meeting held in Kansas, at Pleasanton, in October 1870 (at which James and Ellen White were present), the Missouri-Kansas Conference was organized, with R. J. Lawrence as president. Two Kansas churches were taken into the new conference—Mound City and Centerville. Only a few of the widely separated members attended this camp meeting, but of those who did, some came amazing distances, leaving their sod houses and making the journey in covered wagons. One Kansan drove his team 270 miles (430 kilometers), and a wagonload of Missourians traveled six days. From a small beginning in 1870, including only five fully organized churches in both states, the membership increased to 22 churches by 1874.

The Kansas Conference Organized. At the Missouri-Kansas camp meeting held at Mound City, Kansas, in September 1875 the conference was divided into the Missouri

Conference and the Kansas Conference, each having more than a dozen churches and about 300 members. The Kansas camp meeting held at Melvern in 1876 was described by James White as almost a miracle, considering the youth of the conference in the new state and the poverty of the people as a result of the drought and the grasshopper scourge. That year there were 235 members. By 1888, after active evangelism and the influx of many Adventists from the older Western states—Wisconsin, Illinois, and especially Iowa—the Kansas Conference was the second largest in the denomination, with a membership of 2,000. Although there was an exodus of settlers to Oklahoma and other states during the early nineties, by 1896 there were 85 churches and 3,000 members. During 1893 alone 148 were baptized at the four Kansas camp meetings.

Progress was not constant, however. Although the churches grew rapidly, there was occasional apostasy. George I. Butler in 1873 expressed concern for the spiritual condition of the cause in Kansas, fearing that some of the brethren were becoming too much involved in land speculation and profit. Then drought, distance, and discouragement plagued the pioneers. The dry weather of the late eighties and early nineties compelled many of the settlers to mortgage their farms, and many returned to the East. Whole sections of western Kansas were depopulated.

In general, the work in the early period was confined to small towns and rural school-houses, but prior to 1900 three now prominent city churches were founded: Topeka (12 members, 1882), Wichita (20 members, 1887), Kansas City (1890).

The German language work had a most phenomenal growth in western Kansas. In Rush County, where there was a large settlement of German people of various faiths, the work of L. R. Conradi and S. S. Shrock resulted in the Otis church (organized about 1883). From this German church families moved west and formed other churches at Shaffer and Nekoma in Rush County, and Bazine in Ness County, also at Garden City and Great Bend. In the winter of 1884, Conradi and Shrock established a church at Hillsboro, which by May of 1885 had 123 members.

About this time work began among the Black population (*see* [Central States Conference](#)).

During the late eighties the need for a denominational school was expressed. A preparatory school was opened at Ottawa late in 1888. Courses included “the common branches,” bookkeeping, and Bible, and students paid \$2 a week for board and room with SDA families. L. J. Rousseau and his wife were the first teachers in this conference-operated school. A German school had operated at Lehigh and had closed by 1889, and one was opened at Otis in 1894.

To fill the needs of this frontier territory during the middle and late nineties, short-term workers’ institutes trained colporteurs and others desiring to engage immediately in some branch of evangelistic work. One such session held in 1894 at Ottawa, in the eastern part of the state, had about 60 in attendance. In 1896 a five-week school was held at El Dorado, offering three general lines of study besides preaching services each night for the benefit of the general public. No tuition was charged. To those already in the work, and those who planned to enter the work for at least six months, room, heating stove, and fuel were free, while meals were given at cost. Those who could not attend were urged to send a young man or woman; such were boarded for \$6 for the five weeks. During the session an urgent appeal was made for donations or for the loan of horses and rigs for use by the young women canvassers.

Kansas became one of the leaders in the canvassing work. Shortly after the introduction of subscription-book sales, Kansas colporteurs were organized in each county into a band of five or six members, including a leader to encourage them, order their books, assist them in deliveries, and meet with them each Sabbath and Sunday. The June 1887 report states that about 100 working canvassers in the state had sold 7,000 books in two or three months.

During the severe drought of 1888, when the farmers had little money, canvassers suffered severely. Hardships notwithstanding, some 60,000 families were visited during that year.

Subsequent History. Statistics in 1902 showed 2,559 members, 100 churches, and 11 schools, with a total enrollment of 242. By the end of 1909 Kansas had 87 churches. Tithes in 1909 amounted to nearly \$40,000, with offerings of about \$18,000. Book sales during 1908 totaled \$12,304.27.

In 1902 treatment rooms were opened at Wichita, which later became known as the Kansas Sanitarium. The sanitarium prospered for a time but by 1928 had accumulated a debt of more than \$100,000 and was closed that year. In 1907 and 1908 Kansas had 20 church schools, but had no provision for education beyond the eighth grade. Because graduates could not all be accommodated at Union College, it seemed imperative to open a conference school. In 1908 an intermediate school at Oswego was made an academy (later, 1919, moved and renamed Enterprise Academy).

Another intermediate school opened between Downs and Portis in western Kansas on Nov. 15, 1910. It was named Hill Agricultural Academy. Z. M. Hill and his wife donated the 40-acre (15-hectare) site.

East and West Kansas Conferences. In 1910 Kansas was divided into two conferences, with L. W. Terry as president of the East Kansas Conference and N. T. Sutton as president of the West Kansas Conference. The two were reunited in 1914 as the Kansas Conference, and headquarters were established at Wichita.

Later Developments. The conference membership decreased from 2,863 in 1902 to 2,205 members 20 years later, with 67 churches, nine ordained ministers, and 18 church schools. After a fluctuating upward trend during the twenties and early thirties, the membership by 1935 had reached 3,012 (64 churches, 10 ordained ministers, and 12 church schools). For 15 years the figures remained almost constant. The 1951 statistical report showed 3,507 members (with 62 churches, 18 ordained ministers, and 10 church schools) and a peak of 3,720 in 1955 (with 15 ordained ministers and 11 elementary schools, though fewer churches).

Disaster struck twice during the fifties. In 1951 five churches were damaged by high water, and in 1956 (and again in 1961) the boys' dormitory at Enterprise Academy was extensively damaged by fire. By the early sixties the school had a new plant.

On Jan. 1, 1981, the Kansas Conference merged with the Nebraska Conference to become the Kansas-Nebraska Conference.

Conference Presidents—Missouri-Kansas Conference: R. J. Lawrence, 1870—1873; J. H. Rogers, 1873—1875; *Kansas Conference:* J. N. Ayers, 1875—1879; Smith Sharp, 1879—1882; J. H. Cook, 1882—1887; A. G. Miller, 1887—1888; C. Hall, 1888—1893; C. McReynolds, 1893—1896; W. S. Hyatt, 1896—1897; J. W. Westphal, 1897—1901; E. T. Russell, 1901—1902; C. McReynolds, 1902—1905; I. Crane, 1906; R. C. Porter, 1906—1907; Charles Thompson, 1907—1909; W. Thurston, 1909—1910; *East Kansas:*

L. W. Terry, 1910—1911; W. F. Kennedy, 1911—1913; W. H. Clark, 1913—1914; *West Kansas*: N. T. Sutton, 1910—1914; *Kansas*: W. D. MacLay, 1914—1917; W. H. Clark (acting), 1917; Morris Lukens, 1917—1918; F. W. Stray, 1918—1920; B. G. Wilkinson, 1920—1922; C. G. Bellah, 1922—1924; M. A. Hollister, 1924—1926; C. S. Wiest, 1926—1933; A. H. Rulkoetter, 1933—1935; O. T. Garner, 1935—1937; T. B. Westbrook, 1937—1938; J. H. Roth, 1938—1948; D. R. Rees, 1948—1954; F. O. Sanders, 1954—1962; H. C. Klement, 1962—1966; S. S. Will, 1966—1977; A. C. McClure, 1977—1978; J. O. Tompkins, 1978—1980.

Kansas Sanitarium

KANSAS SANITARIUM. A former medical institution opened at Wichita, Kansas, in 1902, when the Nebraska Sanitarium, at Lincoln, sent two nurses, L. C. Christofferson and his wife, to open treatment rooms in Wichita. The Kansas Conference adopted the project, and in 1903 Dr. G. A. Droll joined the undertaking. A nurse's training class was opened in 1905. Later a 20-acre (eight-hectare) plot two miles (three kilometers) west of the heart of the city was purchased, and a four-story brick-veneer structure with a capacity of 30 patients was constructed. Toward this the citizens of Wichita raised \$10,000 to match a similar amount from the conference, and on June 14, 1905, the new institution was opened. A 1909 report states that the patronage was good, that the financial condition of the institution was in good order, and that 22 nurses were in training. In 1911 as many as 50 patients were crowded into the institution. In 1923 the name was changed to Kansas Sanitarium and Hospital, and four years later, in 1927, to Wichita Sanitarium.

After the peak year, 1917, when 1,000 patients were treated, the average ran about 700 a year, until in the middle twenties patronage began to decline. This was attributed to a constant changing of medical superintendents, together with the failure to change to modern hospital organization with an open staff. To save the institution when a debt of more than \$100,000 had accumulated, the Central Union Conference took over in 1927; but it was too late. On Oct. 16, 1928, it was voted to close the institution. The plant was later sold to the county for \$60,000.

Kansas-Nebraska Conference

KANSAS-NEBRASKA CONFERENCE. A unit of church organization comprising the states of Kansas and Nebraska. (See also [Central States Conference](#).) *Statistics* (1992): churches, 104; members, 10,945; church schools, 18; ordained ministers, 53; licensed ministers, 6; teachers, 46. *Youth Camps*: Broken Arrow Ranch, Olsburg, Kansas; and Camp Arrowhead, Lexington, Nebraska. The conference forms a part of the Mid-America Union Conference.

Institutions

Institutions. College View Academy, Enterprise Academy, Platte Valley Academy, Shawnee Mission Medical Center, Union College.

Local churches—*Kansas*: Abilene, Arkansas City, Atchison, Bazine, Belleville, Chanute, Coffeyville, Dodge City, Downs, El Dorado, Emporia, Enterprise, Eureka, Fort Scott, Fredonia, Galena, Garden City, Goodland, Great Bend, Harper, Hepler, Hutchinson, Independence (Independence, South 18th), Iola, Junction City, Kansas City (Chapel Oaks, Maranatha), Kingman, LaCrosse, Larned, Lawrence, Leavenworth (Shiloh, Zion), Liberal, McPherson, Manhattan, Marysville, Newton, Norton, Oberlin, Olathe, Oswego, Otis, Ottawa, Overland Park, Paola, Parsons, Pittsburg, Pleasanton, Pratt, Salina, Sedan, Shawnee Mission, Thayer, Topeka, Troy, Wellington, Wichita (South, Spanish, Three Angels). *Nebraska*: Albion, Alliance, Aurora, Beatrice, Beaver City, Benkelman, Bridgeport, Broken Bow, Chadron, Columbus, Crawford, Curtis, Elm Creek, Fairbury, Falls City, Fremont, Gordon, Gothenburg, Grand Island, Hastings, Hay Springs, Heartwell, Hemingford, Holdrege, Holland, Hyannis, Kearney, Lexington, Lincoln (Capital View, College View, Northside, Piedmont Park, Spanish), Lynch, McCook, Nebraska City, Neligh, Nelson, Norfolk, North Platte, Ogallala, Omaha (Bethesda, Golden Hills, Omaha Memorial, Sharon), Oshkosh, Scottsbluff (English, Spanish), Seward, Shelton, Sidney, Springview, Tekamah, Valentine, York.

History

History. See [Kansas Conference](#); also [Nebraska Conference](#). In the fall of 1980 the Kansas Conference and the Nebraska Conference merged to become the Kansas-Nebraska Conference, effective Jan. 1, 1981. The combined membership was 10,736 with 113 churches. There were 47 ordained ministers, 17 licensed ministers, and 51 teachers.

Presidents: J. O. Tompkins, 1981—1983; L. S. Gifford, 1983—1986; Gordon Retzer, 1986—1989; Jim Hoehn, 1989—.

Kanye Hospital

KANYE HOSPITAL. A 167-bed medical institution situated in Kanye, Botswana. It is operated by the Zambesi Union, with financial aid from the Botswana government.

Kanye was the first Seventh-day Adventist hospital started for Africans and the first mission hospital to be established in Botswana. It is one of the oldest Seventh-day Adventist institutions in this part of Africa. It was opened in 1921 by Dr. A. H. Kretchmar, who received permission to do medical work at Kanye on condition that no preaching be done. Through the popularity, tact, and influence of Dr. Kretchmar, permission was obtained to hold religious meetings, which opened the way for evangelistic work among the Botswanas, near the area where Livingstone started his first mission station, Kolobeng (about 25 miles [40 kilometers] from Kanye). W. H. Anderson was the first missionary-evangelist to be stationed at Kanye, and he helped to establish the mission program.

In 1947 a nurses' training school was opened. Throughout the years more than several hundred nurses have completed their training. These trainees are serving at Kanye Hospital and at other institutions in Botswana. Two courses of training—a two-year enrolled nurses' course, and a four-year state registered nurses' course—are offered, both recognized by the Botswana government and the Nursing Council of Botswana, Lesotho, and Swaziland.

The hospital is responsible for the greater part of the health-care delivery in the southern district of Botswana, and a large portion of the Kalahari district. Monthly air trips, lasting three to five days, are undertaken in the mission plane, the *Quiet Hour*. When airfields (mainly dry salt lakes) are waterlogged, trips at six-week intervals are undertaken by truck. These trips last six to eight days and 500 to 1,100 patients are seen in the desert. Roads are primitive, often consisting of only two deep ruts in the desert sand.

In 1963 a new two-story 100-bed wing was completed. The daily census, including newborns, ran just under 150 for the first eight months of 1974, compared with 15 in 1950 and about 100 in 1961.

During 1974 a new dispensary with 10 maternity beds was erected at Moshupa, a village 16 miles (25 kilometers) from Kanye. This facility was staffed by five national workers. Another dispensary at Tshane in the Kalahari Desert was staffed by two national workers.

Two permanent church buildings have been built and companies organized in the Kalahari Desert, at Lehututu and Hukuntsi, as a result of the medical work in this area.

Medical Directors: Arthur Kretchmar, 1921—1925; H. A. Erickson, 1928; A. Huse, 1930—1932; Archie Tonge, 1933; J. Janzen, 1934—1935; D. H. Abbott, 1936—1937; E. G. Marcus, 1938—1941; C. P. Bringle, 1943—1947; R. W. Royer, 1948—1949; J. A. Hay, 1950—1960; C. J. Birkenstock, 1961—1965; K. Seligmann, 1966—1968; F. J. Innocencio, 1969—1970; C. L. Wical, 1971—1973; K. Seligmann, 1973—1979; M. Westermeyer, 1979—1980; R. F. Snide, 1980—1982; Russell H. Hanson, 1982—1983; Anthony A. Rockwell, 1984—1986; Francis D. Solivio, 1986—1988; Antonio do Couto, 1988—1989; D. A. Brueske, 1989—1992; A. Lasta, 1992—.

Karachi Adventist Hospital

KARACHI ADVENTIST HOSPITAL. A modern general hospital in Karachi, Pakistan, with a capacity of 158 beds controlled and operated by the Pakistan Union as part of the Trans-European Division. The hospital operates a dental clinic, a School of Nursing, a School of Midwifery, as needed a School of Medical Technology, a School of Physiotherapy, and a School of X-ray Technology. It has a Community Outreach Department affiliated with ADRA, currently running an ADRA-Rural Health and Education project and a portable water project.

Forerunner of the hospital was a clinic opened in 1949 by Dr. Genevieve Joy Ubbink and her husband, Richard Ubbink, who later served as the business manager of the hospital.

The clinic had two doctors' offices, a laboratory, a pharmacy, a surgery unit, and a small maternity ward. R. H. Dunn, M.D., took charge of the clinic in October 1950. Later, Beverly Bunnell came as the nursing superintendent. Other members of the early staff were G. Branganza and Miss Maher, nurses; Lal Baz, pharmacist; and Cecil Stout, laboratory technologist.

The great need for medical service in Pakistan influenced the mission to establish a fully equipped hospital. The main building was erected in 1951, and the hospital, with an 80-bed capacity, was officially opened in October of that year (four years after construction had begun), with George A. Nelson as the first medical director. A new wing added in 1961 increased the hospital capacity to 120 beds. Partial remodeling in 1989 increased the bed capacity to 138.

The hospital in 1993, 42 years after its establishment, had 30 private/semiprivate rooms, 14 general wards, three labor rooms, an ICU, major and minor operating rooms, a delivery room, and support services, including laboratory, X-ray, physiotherapy, and respiratory therapy.

In 1992 an average of 173 outpatients visited the hospital, and there were 102 inpatients. Overseas staff included one medical doctor, one dentist, and eight support staff. National workers included 40 full- and part-time physicians, 68 staff nurses, midwives, and 286 support staff. Approximately 23 percent of outpatients and 35 percent of admissions were given charity.

Karachi Seventh-day Adventist Hospital had the distinction in 1963 of having the first heart surgeries performed when a team from Loma Linda, having been invited by the government of Pakistan and supported by USAID, spent five weeks doing 41 heart surgeries.

The School of Nursing opened in 1956 and held its first graduation in 1961. Since its inception 555 students have been enrolled. A School of Midwifery was established in 1962 with a total of 195 students to date having been enrolled. Giebal Hall, a four-story Nursing School and dormitory for 90 residents, was completed in 1977. A modern dental clinic staffed by the expatriate dentist is part of the hospital complex.

The overall plan calls for replacing the existing 42-year-old structure in four phases with a new modern facility as funds are available.

Medical Directors: Robert H. Dunn, 1950—1951; G. A. Nelson, 1951—1955; J. C. Johannes, 1955—1956; S. L. Wilkinson, 1956—1959; K. W. Saunders, 1959—1960; R. I. McFadden, 1960—1966; Heath Rowsell, 1966—1967; W. R. Chapman, 1967—1970; Harald G. Giebel, 1970—1980; Peter Tung, 1980—1988; Robert H. Dunn, 1989—1990; Walter Ordelheide, 1991—1992; Edgar Archbold, 1993— .

Administrators: Clarence H. Hamel, 1977—1980 (associate); Eric J. Johanson, 1980—1983; Les K. Bone, 1983—1986; Allen Fowler, 1986—1990; Helge A. Andvik, 1990—1994; Edgar Archbold, 1994— .

Karen School

KAREN SCHOOL. *See* [Myanmar](#).

Karlman, Alf Marcus

KARLMAN, ALF MARCUS (1903—1965). Treasurer of various fields. He was a native of Sweden and accepted the Seventh-day Adventist message when he was 21. He immediately enrolled in the Nyhytten School, which in those days was the training center for Swedish workers. Upon completion of his course in 1927 he entered the organized work as treasurer of the publishing house in Stockholm. He remained there until 1937, when he was appointed treasurer of what was then the East Nordic Union Conference, where he served until 1947. At this time he was appointed treasurer of the provisionally reorganized Northern European Division, with headquarters in Stockholm, Sweden. In a further reorganization in 1951 he became assistant treasurer of the division, which position he held until 1958, when he became treasurer. He was ordained in late 1963 and the following year requested release from his work because of failing health.

Karmatar Middle English School

KARMATAR MIDDLE ENGLISH SCHOOL. *See* [Raymond Memorial High School](#).

Karmatar Mission Press

KARMATAR MISSION PRESS. *See* [Oriental Watchman Publishing House](#).

Karnataka Section

KARNATAKA SECTION. *See* [India](#); [Southern Asia Division](#).

Kasai Training School

KASAI TRAINING SCHOOL. *See* [Institute Adventiste de Songa](#).

Kastiorita Hospital

KASTIORITA HOSPITAL. A 12-bed medical institution operated at Inus, Bougainville, Papua New Guinea. It was established in 1966. In the early 1970s the director was R. D. Donaldson; later A. R. Craig became director, with one nurse, Pepi Jonah, assisting. At this time it operated only as a small clinic and was subsequently funded by the government, thereby ceasing operations as an institution of the church in 1978.

Kata Rangoso

KATA RANGOSO. *See* [Rangoso, Kata](#).

Katanga Training School

KATANGA TRAINING SCHOOL. *See* [Gitwe Adventist Secondary School](#).

Kauble, Nelson Walker

KAUBLE, NELSON WALKER (1857—1927). Educator, editor, administrator. He began to teach school at the age of 19, and while teaching studied to prepare himself for ministry in the United Brethren Church. His studies led him to the conviction that the seventh day of the week was the true Sabbath. Joining the Seventh-day Adventist Church, he began preaching in Indiana in 1885. About 1890 he went to South Dakota in ministerial and religious liberty work. Afterward he was president of the Colorado Conference (1894—1896), of Union College (1897—1898), and of the Illinois Conference (1899—1901); helped to found Fox River Academy and for a while served as principal of it (1901—1904); was president of Emmanuel Missionary College (1904—1908); edited the *Advocate of Christian Education* (1904—1905); was principal of Strode Industrial Academy (1908—1911). In 1912 he became head of the Bible Department at Lodi Academy. Later he served the Northern California Conference as a minister and as religious liberty secretary until his death.

Kauma Adventist High School

KAUMA ADVENTIST HIGH SCHOOL. A 7- to 11-grade coeducational boarding and day school, situated on the Kauma estate, a tract of some 35 acres (14 hectares) on the northern strip of Abemama Island in the island nation of Kiribati. This school has a staff of 13 teachers and an enrollment of 207 students. Although difficult to operate because of the problem of growing food and the lack of opportunity for earning income, the school has nevertheless been worthwhile as an evangelizing agency.

The school, consisting originally of primer classes, was established in 1949 on the site of the original mission headquarters. It was opened by Mrs. J. T. Howse and her daughter, Joan, assisted by Samuel, a native of the Ellice group, who had been educated in the training school in Samoa. It grew steadily, with the addition of further classes, until in 1952 the school was relocated on its present site, on which buildings of native materials were erected. During 1953 and 1954 Forms I and II were added and a boarding department was operated.

Form III was added to the secondary section in 1970. This allowed for further preparation before the students attend Fulton College.

W. M. Dawson, who became principal in 1955, was successful in having the school registered with the government. In 1957 the boarding department was enlarged; in 1959 a concrete and brick classroom and office block was erected, and a permanent boys' dormitory in 1960. The development of the estate was continued by further planting of coconuts and such other food crops as can survive in the poor atoll soil and the droughts, which are frequent.

Valuable service has been rendered to the school by national headmasters from various Pacific territories, namely Tavita Niu from Samoa, Henry Moala from Tonga, and Marika Tuivawa from Fiji, as well as by a number of local assistant teachers.

From the school, numbers have gone on for further training to Fulton College in Fiji, while others have been baptized as a result of their school experience.

More permanent buildings were begun in 1974 with the construction of two new classrooms, a store, and a new home for the principal.

More recently new dormitories, a chapel, and a dining hall, all in concrete block, have been added, as well as permanent staff homes.

Principals: Mrs. J. T. Howse, 1949—1952; F. W. Gifford, 1953—1954; W. M. Dawson, 1955—1956; A. J. Sonter, 1957—1961; R. N. Sutcliffe, 1962—1968; A. W. Clover, 1969—1971; R. L. Cole, 1972—1974; W. Lawson, 1975—1980; D. Potter, 1981—1983; T. Ribabaiti, 1984—1985; C. Viva, 1986—1988; T. Ribabaiti, 1989— .

Kazakhstan

KAZAKHSTAN. An Asian country bordered by Russia, China, Uzbekistan, Kyrgyzstan, Turkmenistan, and the Caspian Sea. It occupies an area of 1,049,200 square miles (2,700,000 square kilometers) and has a population (1994) of 17.3 million.

The region came under the Mongols in the thirteenth century and gradually came under Russian rule during the years 1730—1853. It was admitted to the USSR as a constituent republic in 1936. Kazakhstan declared independence on Dec. 16, 1991, and became an independent state when the Soviet Union dissolved on Dec. 26, 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Kazakhstan comprises the Kazakhstan Conference and part of the Southern Conference, which are part of the Southern Union conference of the Euro-Asia Division. In 1992 there were 36 local churches and 142 companies in Kazakhstan, where the membership is 2,096. Many church buildings were constructed during the 1980s, but many members migrated to Germany, which hampered the progress of the work.

Seventh-day Adventist Work

Seventh-day Adventist Work. Andrei Lubchenko, a participant in World War I, was the first to spread the Seventh-day Adventist message in northern Kazakhstan after his return from the war. Soon his fellow villager, N. I. Krikun, from the village of Chernigovka (Kustanai region), accepted the message. After the revolution some Kustanai ministers visited them and conducted several home church services. These visits resulted in the conversion of the Bedenko, Velgosha, and two Pavelko families. A Bible worker, Fjodor Cherkassky, was appointed minister of the local church. This church took as their example the first apostolic church and united into one agricultural cooperation, but because of crop failure in 1921 it was disbanded.

In 1922 Adolf Rebein moved to Kustanai but was murdered the same year while visiting the remote villages. I. I. Stieben and A. Paal worked in this field after him. In 1924 at the Seventh-day Adventist Congress in the village of Annovka, Elders Kurilko and A. D. Kalashnikow were elected ministers.

Samson Ratnikov worked as a pastor in Kustanai in 1928. Under his leadership, the local church grew and a choir was organized. But a lot of people left the place when the repression started. Ratnikov moved to Altai, where he was repressed in 1937—1939 and died in prison, as did many other brethren. Many widows and children were left. Holding worship services was prohibited, and if two families gathered together they were severely punished.

Some revival of the preaching activity started in the 1950s. The first was in the Kushmurun station under the leadership of I. I. Koner, who was later ordained.

Michael Kulakov, at the age of 26 years, was discharged from prison and exiled to Kazakhstan. He gave great support to the restoration and development of the SDA message in the country. After Stalin's death he was freed from exile, and in 1955 he moved to Alma-Ata. He managed to reorganize the church there in a very short time. Kulakov gathered together the members of the formerly repressed and separated SDA families (Pronevich, Chizhov, Pavelko, Frolov, Lebsok, Rybalko, Butenko, etc.) and some Povolzhsky (down the Volga River) Germans and others who had accepted Jesus Christ. Kulakov worked under the leadership of an experienced minister, Kzimir A. Korolenko, who was responsible for the work in Central Asia and Kazakhstan.

At the time of Khrushchev's repressions local churches were dispersed, so the members met in small groups. Korolenko was arrested and taken to prison. Kulakov moved to Uzbekistan and lived in the city of Kokand, where there were no SDAs.

During the mid-1960s the repression was stopped, and Seventh-day Adventist missionary work was immediately activated. People started to build and purchase church buildings, new congregations were established, and different contacts were developed. At the end of 1968 Alf Lohne, from the General Conference, visited this region. Later on, Kulakov had an invitation from his relatives to visit the United States, and while on this visit he established friendships with Robert Pierson and Alf Lohne. These men received an invitation to visit the USSR. Lohne visited Alma-Ata several times the same year.

The state has adopted the law of religious liberty by which any denomination has equal rights and the citizens may choose any religion or none at all.

Kazakhstan Conference

KAZAKHSTAN CONFERENCE. *See* [Euro-Asia Division](#); [Kazakhstan](#).

Keem Law

KEEM LAW. *See* [Law Keem](#).

Keene Industrial Academy

KEENE INDUSTRIAL ACADEMY. *See* [Southwestern Adventist College](#).

Keene Sanitarium

KEENE SANITARIUM. A small medical institution formerly operated by the Texas Conference at Keene, Texas, a Seventh-day Adventist community built around Keene Academy (now Southwestern Adventist College). The sanitarium began in 1901 under the supervision of D. Edson Garvin, M.D., but apparently was not fully operative until late in 1902, when Dr. Pliny F. Haskell and his wife took charge.

Other physicians connected with the institution in later years were D. C. Ross and Thomas J. Leach. The sanitarium ceased operations sometime in 1907 and its building was taken over by the school. For several years the sanitarium was known as the Lone Star Sanitarium.

Keh Nga Pit

KEH NGA PIT (fl. 1904—1928). First ordained Chinese Seventh-day Adventist minister. Member of a Chinese Christian family living in the vicinity of Amoy, Fukien, southern China, he was educated (reportedly on a collegiate level) in the English Presbyterian schools in that city and became principal of the Presbyterian Theological Seminary there. In 1904 he met Timothy Tay, a young Seventh-day Adventist worker, who had gone to Amoy to perfect his knowledge of the local dialect. Seeking to correct Tay, he studied the Bible with him and as a result became an SDA. In the spring of 1906 he was ordained to the ministry by J. N. Anderson (*Review and Herald* 83:16, Aug. 23, 1906). He wrote several pamphlets and expositions of prophecies in Chinese and devoted much of his time to propagating the gospel among his own people and among the different ethnic groups in the Fukien province. In the *SDA Yearbook* his name appears for the last time in 1928.

Keller, Florence Armstrong

KELLER, FLORENCE ARMSTRONG (1875—1974). Physician and missionary. Keller was born in Missouri and as a young child lived with her family in Arkansas. When Keller was 10 the family moved by covered wagon to the state of Washington, where she grew up among the Indian children.

Later they moved to Walla Walla, where Keller was a member of the first class to matriculate there at the new college. From Walla Walla she went to Battle Creek to study nursing. She worked for Dr. J. H. Kellogg, who encouraged her to study medicine.

Keller graduated from the American Medical Missionary College, precursor of the College of Medical Evangelists. She had the distinction of being the first woman physician to be sent overseas by the church. In Australia she was married to her college sweetheart, Dr. Peter Martin Keller. Shortly after marriage they went to New Zealand, where they served for 19 years. During this time Dr. Keller was physician to the Maori royal family and became the first woman and first physician to be elected to the board of management of all hospitals in Auckland, although she was not a citizen of the country.

Upon returning to her homeland, Dr. Keller joined the faculty of the new College of Medical Evangelists. She spearheaded a campaign to raise funds to build the White Memorial Medical Center, which was officially opened in 1918. Many honors came to her during her 67 years as a physician and surgeon. At the age of 92, she was still doing surgery and seeing patients six days a week. She retired from active practice in 1967.

Kellogg, John Harvey

KELLOGG, JOHN HARVEY (1852—1943). Surgeon, inventor of surgical instruments, pioneer in physiotherapy and nutrition. He was born on a farm in Tyrone township in Livingston County, Michigan, one of 16 children. When he was young the family moved to Jackson, Michigan, and two years later to Battle Creek, Michigan, where the father established a broom factory. At 10 John worked in the broom factory, and at 12 he learned the printing business; at 14 he was proofreader, and at 16 a public school teacher. When he was 17 he attended high school one year and graduated. Early in life he exhibited boundless energy for work and for obtaining knowledge. From his boyhood he burned midnight oil. In 1873, encouraged by James and Ellen White to take a medical course, he enrolled as a student in Bellevue Hospital Medical College in New York. In his determination to acquire all the knowledge possible, he arranged with leading professors to give him private lessons in subjects not covered in the regular courses. It is said he spent more money for tutors than for tuition. In addition to his overcharged study program, he served as editor of the *Health Reformer* (later Good Health), a position he held throughout his life.

In 1876, shortly after having finished his two-year medical course, he was appointed superintendent of the Western Health Reform Institute in Battle Creek. This institution had been opened 10 years before in answer to a call from Ellen White that Seventh-day Adventists should provide “a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness.”

The institution, although small at first, had already attracted considerable attention. Under the skillful management and the abounding enthusiasm of a young doctor it entered upon a new era of prosperity and expansion. In order to accommodate the rapidly growing list of patients, it soon became necessary to erect a large, modern well-equipped sanitarium and hospital building that sprouted wings and additional buildings as needed. When the institution burned to the ground in 1902, Kellogg immediately set about to erect a larger, more modern, and better-equipped sanitarium building. A School of Nursing was established and a large staff of qualified doctors was built up. Later he had a leading part in organizing the American Medical Missionary College, which began to function in 1895 and in which many SDA young people received their medical training. He himself made several trips to Europe to study surgery under the world’s most famous surgeons in London, Paris, Berlin, and Vienna. It was not long before he became known in the United States and across the seas as one of the ablest surgeons of his time. Rich and poor, high and low, including royalty, came from far and near to be treated by him. However, it was not surgery alone that gave the Battle Creek Sanitarium its universal favorable reputation; it was also adherence to principles set forth by Ellen White for its operation—proper diet, natural remedies, and simple treatments, with faithful, loving care. Dr. Kellogg did much in the development of therapeutic principles and methods.

Dr. Kellogg was a confirmed vegetarian and an enthusiastic advocate of the principles of health and temperance. It was he who invented the cornflakes and other dry cereal breakfast

foods now available the world over. He also invented Protose and other meat substitutes. Furthermore, he was the inventor of the electric cabinet, numerous other electric appliances, and machines for the treatment of various ailments. Many of these instruments are now in use in hospitals around the world. He was fully as interested in preventive medicine as in the healing art. In teaching healthful living, he freely paid tribute to the principles set forth in the writings of Ellen White, principles that were being confirmed by the findings of scientific research.

In addition to being an able physician and a famous surgeon, he was also a great writer. He wrote more than 50 books, most of them large scientific works, and numerous articles for medical journals, besides serving as editor of *Good Health*. He was also an interesting and instructive lecturer on health and temperance and a good preacher. He was always in demand at camp meetings and other large gatherings.

Shortly after the turn of the century Dr. Kellogg came into conflict with the leaders of the General Conference over his attempt to get control of all SDA medical institutions with which he had been associated. He finally did succeed in getting control of the Battle Creek Sanitarium, the Battle Creek Food Company, and the health institution in Mexico. He also began teaching strange doctrines. His book *The Living Temple* was permeated with the principles of pantheism.

Everything was done to help him see his error. Ellen White worked with him personally and sent him many messages, but in vain. In 1907 he lost his membership in the church. Only a few intimate friends followed him.

In 1927, some years after the break and against the instruction he had received, he and his associates built a mammoth addition to the Battle Creek Sanitarium and in so doing involved the institution in an indebtedness running into millions of dollars.

The depression that broke upon the United States in 1929 threw the institution into great financial perplexity, resulting ultimately in bankruptcy. When the United States became involved in World War II, an opportunity came in 1942 to the receivers to sell the institution to the government for an amount sufficient to meet all obligations and leave to the sanitarium corporation a surplus of funds.

The sanitarium business was moved across the street into smaller buildings that the corporation held. Conflicts soon arose over the true ownership of the surplus funds received from the sale of the large building. The conflict climaxed in a lawsuit, instigated by the doctor against the Seventh-day Adventist Church and its leaders, which was ultimately settled by a division of certain assets between the sanitarium corporation and the General Conference corporation. This resulted in about \$650,000 being reverted to the church.

Dr. Kellogg took a great interest in the welfare of children and young people. He and his wife had no children of their own, but they provided the funds for the education of many young people, virtually rearing 40 boys and girls, and adopting many of them.

From his earliest connection with the organized work of the church, Dr. Kellogg manifested a deep interest in starting and developing new health institutions and treatment rooms in different parts of America and across the seas. On at least two occasions he was sent to Europe to help the leaders there establish medical institutions in their fields.

During his connection with the church Dr. Kellogg doubtless did as much as any man in the denomination, if not more, to bring the name and work of Seventh-day Adventists favorably before the world. Had he remained loyal, he could have continued as a mighty

tower of strength. Many hoped and prayed that he would return. At times he seemed friendly. At his invitation the General Conference Executive Committee held its Autumn Councils in the Battle Creek Sanitarium in the years 1926, 1932, 1933, 1934, 1937, and 1941. He passed away in his Battle Creek home, Dec. 14, 1943, without having returned to the church.

Kellogg, John Preston

KELLOGG, JOHN PRESTON (1807—1881). Cofounder of institutions. The father of Dr. Merritt Kellogg; Dr. John Harvey Kellogg; Will K. Kellogg, the cornflake king; and 13 other children. At the age of 29 he settled on a farm in a pioneer settlement in Tyrone township, Livingston County, Michigan. Being religiously inclined, he took the lead in arranging with his neighbors for calling a minister and establishing a place of meeting.

In 1852, while Kellogg was raking hay, a neighbor, M. E. Cornell, a young Adventist minister, who had just learned about the seventh-day Sabbath from Joseph Bates, leaped over the fence, and poured out the joyful news to him. Going to hear Bates, Kellogg became fully convinced and gladly accepted the Adventist message. From that moment he always manifested a deep interest in the progress of the Adventist movement. He became a strong pillar in the young movement and a liberal contributor to its many growing needs.

In 1855 Kellogg together with Henry Lyon, Dan Palmer, and Cyrenius Smith provided a fund of \$1,200 for the purchase of ground and the erection of a building to house the Review and Herald publishing work, which they proposed should be moved from its rented quarters in Rochester, New York, to Battle Creek, Michigan. This proposal was gladly accepted by James White and his associates. It was the first step toward anchoring the headquarters of the denomination in the city of Battle Creek.

At a conference held in Battle Creek May 20, 1856, Kellogg was appointed a member of a committee of five, of which he was made treasurer, to manage the tent operations in the state of Michigan. At the same gathering he was made a member of a committee of three to manage the affairs of the newly established publishing house. In this capacity he served until May 1861, when he became one of the incorporators of the Seventh-day Adventist Publishing Association and served on the board of trustees till 1863.

In 1867 Kellogg joined nine others in signing articles of incorporation for the Health Reform Institute (later known as the Battle Creek Sanitarium), which had been opened in September 1866. He headed the list with the largest subscription—\$500—to its capital stock. He was elected a member of the board of directors and served in that capacity until 1869.

Because of increasing infirmity, the later years of Kellogg's life were spent in comparative retirement. To the end, which came May 10, 1881, he maintained a sustaining trust in God and an abiding confidence in the faith he had espoused nearly 30 years before.

Kellogg, Merritt Gardner

KELLOGG, MERRITT GARDNER (1832—1922). Physician, missionary. He was the oldest son of John P. Kellogg. Accepting the Adventist faith at the age of 20, he became active in the organization of the Battle Creek Sabbath school and was elected its first superintendent. In 1859 he moved to California, being probably the first Seventh-day Adventist in the state. In 1861 he gave a course of lectures in San Francisco and baptized 14 converts. In 1867 he returned to the East and took a short medical course at Troll's Hygieo-Therapeutic College in New Jersey. At the General Conference session in May 1868 he made a stirring appeal for workers to be sent to California. In response, J. N. Loughborough and D. T. Bourdeau were sent. The doctor joined these two men in their evangelistic campaigns, speaking especially on health subjects. It was with considerable satisfaction that he was able to report to the General Conference that the work in California was self-supporting.

In 1870, when he and Loughborough were conducting evangelistic meetings in Bloomfield, California, an epidemic of smallpox broke out. They immediately closed their meetings and went to work caring for the sick, using water treatments and diet. Kellogg lost only one patient, an infant, out of 11 cases, while another doctor using drugs lost four out of five. This experience gave the doctor and his drugless treatments a high standing in California. His work for the next six years was largely evangelistic. In 1877 and 1878 he helped to establish the Rural Health Retreat, later St. Helena Sanitarium, near St. Helena, California. As soon as doctors with more advanced training were available he withdrew in their favor.

In 1893 the General Conference sent Kellogg out to the South Sea Islands as a medical missionary. He sailed on the mission ship *Pitcairn* on her second trip and worked on several of the islands in the Tonga group. Later he was in Australia, where he designed and superintended the building of the Sydney Sanitarium.

Returning to America from Australia in 1903, he made his home in Healdsburg, California, and resided there the rest of his days. Because of failing sight and hearing, most of the last 19 years of his life were spent in retirement.

Kellogg, Will Keith

KELLOGG, WILL KEITH (1860—1951). Cornflakes manufacturer. He was born in Battle Creek, Michigan, the seventh son of John P. Kellogg, and brother of Drs. M. G. and J. H. Kellogg. From his boyhood he worked in his father's broom factory, and at 14 was traveling salesperson for the company. At 19 he was asked by James White to go to Texas to manage a broom factory that White and George King had set up in Dallas.

In 1879 Kellogg returned to Battle Creek. In 1880 he finished a business course in Kalamazoo, Michigan, married, and entered the employ of the Battle Creek Sanitarium, of which his brother, Dr. J. H. Kellogg, was the medical superintendent. For the next 25 years Will was connected with this institution, filling various positions, from janitor to business manager. This was the time during which the doctor invented and developed numerous health foods, including cornflakes. The original idea came from the doctor, but it fell to the lot of Will Kellogg to carry on the research and the experiments required to perfect a food that would be palatable and wholesome. The production of these foods was carried on as a department of the sanitarium, and was primarily for the patients, with no thought of developing it into a commercial enterprise. But as former patients sent in orders for the health foods, the business grew to such proportions that the erection of a factory became a necessity. When the sanitarium board refused to launch out in the heavy expense involved, Dr. J. H. Kellogg decided to go into business for himself and established the Sanitas Food Company. The sanitarium continued to handle the old line of foods and retained the profits from them, while the doctor received the profits accruing from his new venture.

To the many duties already carried by Will Kellogg was now added the work of business manager of the Sanitas Food Company. In lieu of salary, he was granted 25 percent of the profits from the new enterprise. In 1899, when the Sanitas Food Company was incorporated, Will was given a written contract confirming the arrangement.

However, the two brothers began to differ radically regarding the operation of the food business. There were frequent serious misunderstandings, until at the age of 46 Will Kellogg decided to part company with his older brother. He bought from him the patent right to manufacture and sell cornflakes, and on Feb. 19, 1906, the Battle Creek Toasted Corn Flake Company was incorporated. Funds being scarce, the new enterprise started operation in a "shanty" on Bartlett Street. But with hard work, wise management, and liberal advertising the business grew rapidly into a large, prosperous affair. With two expanding businesses operating virtually side by side, the two brothers soon found themselves in conflict with each other. Each instituted court proceedings against the other. Legal battles dragged on for years, and the courts finally decided in favor of Will. On the proposal of John, Will agreed to waive all claims for damages, whereas the doctor paid all the legal expenses for both sides, which amounted to \$225,000.

Under the driving energy and the wise management of Will Kellogg, his cornflake business grew to fabulous proportions. In addition to the enormous plant in Battle Creek and three other factories in the United States, the company established plants in Canada,

Australia, England, South Africa, and Mexico, with branches in other lands. Will Kellogg became a multimillionaire.

Instead of leaving all his wealth to his heirs, Will Kellogg in 1930 set up a foundation, the main purpose of which was “the promotion of the health, education, and welfare of mankind, but principally of children and youth.” Commenting on this humanitarian act, *Time* magazine in its issue of Dec. 8, 1930, said: “Will Keith Kellogg . . . again belied the general impression that he is a dour moneymaker. He created the W. K. Kellogg Foundation, gave it \$1,000,000 for immediate use and promised for it a total of \$50,000,000 if and when needed.” In 1956 it was reported that this foundation had assisted more than 1,500 projects on three continents with a total expenditure of nearly \$50 million. The annual grants at that time approximated \$4 million.

In his youth Will Kellogg had become a member of the Seventh-day Adventist church in Battle Creek, but soon after his marriage he discontinued church attendance. When he finally was dropped from the membership list, he said the church could hardly do otherwise, seeing that he had not attended services in his own or any other church for 27 years. Although he did not frequent the church, he remained loyal to its principles of health and temperance. Although the food company, of which he was the principal stockholder, operated on the Sabbath, he claimed he personally kept the Sabbath. In his home the household servants were urged to have all preparations made before the setting of the sun Friday evening. He believed in God and had no sympathy with the atheists and pantheists of his time.

In his declining years, especially after he lost his sight in 1941, he spent much time on his expansive estate near Pomona, California, but the last few months of his long life were spent in his beloved hometown, Battle Creek, where his ashes were buried in Oak Hill Cemetery.

Kellogg-Mookerjee Memorial Seminary

KELLOGG-MOOKERJEE MEMORIAL SEMINARY. A coeducational boarding school on the junior high school level, at Jalirpar, a village on the Lower Ganges in Bangladesh, operated by the South Bangladesh Mission. The school is situated on a 22.5-acre (nine-hectare) tract, much of which is used for agricultural purposes.

The school is named in honor of Grace Kellogg Mookerjee, an early American teacher at the school, and her husband, L. G. Mookerjee, the pioneer worker in Bengal. The present enrollment of the Kellogg-Mookerjee Memorial Seminary is 475. The faculty consists of 22 members.

This school is a successor to the Gopalganj Boys' School opened in 1920 at Gopalganj, the first Seventh-day Adventist mission in Bangladesh, in a town situated on the Madhumati River in Faridpur District, East Bengal (Bangladesh), by Mookerjee, the superintendent of the field. In 1929 Dr. C. F. Schilling, who came to Gopalganj to open medical work, took charge of the school. Soon thereafter, when a Bengali girls' school was transferred from Hooghly, near Calcutta, to Gopalganj, the school became coeducational.

In 1931 the school was made a full high school under the direction of LeRoy Hunter.

H. H. Mattison came in 1938, and the next year the school was transferred from Gopalganj to Jalirpar, 18 miles (30 kilometers) away on the Madaripur-Madhupati Canal, exchanging places with a hospital that had been established there in 1931 (*see* [Gopalganj Hospital](#)). The vacated Jalirpar Hospital building provided school and dormitory accommodation. On its new campus it was known first as Jalirpar Secondary Boarding School; then, since 1946, as the Kellogg-Mookerjee Memorial Seminary.

A building program begun in 1957 provided a boys' dormitory, a girls' dormitory, a chapel, kitchen, press building, industrial building, and four duplex homes for teachers. All the buildings are of brick construction.

In recent years capital developments have taken place. A new chapel building has been built, a three-story boys' dormitory was constructed, and a two-story orphanage center was built. It is presently accommodating 118 orphans.

A bakery has also been added along with a storage building and staff quarters. In addition, two shallow pumps were installed for school drinking water and for irrigation.

Principals: L. G. Mookerjee, 1920—1923; Mrs. L. G. Mookerjee, 1923—1926; C. A. Larsen, 1926—1927; Mrs. A. G. Youngberg, 1927—1928; Mrs. C. F. Schilling, 1929—1930; Mrs. L. G. Mookerjee, 1930—1931; LeRoy Hunter, 1931—1937; H. H. Mattison, 1937—1940; LeRoy Hunter, 1940—1942; P. C. Gayen, 1942—1944; S. K. Haldar, 1944—1945; P. C. Gayen, 1945—1947; N. G. Mookerjee, 1947—1948; R. N. Dass, 1948—1950; P. K. Gayen, 1950—1951; S. K. Haldar, 1951; P. C. Gayen, 1952; I. R. Thomas, 1953—1955; B. J. Jacques, 1955—1959; M. W. Shultz, 1959—1963; N. K. Baroi (acting), 1963; K. S. Brown, 1964; P. Durichek, 1965—1968; N. C. Dewri, 1969—1972; S. K. Bairagee, 1973—1974; Sukrit K. Dass, 1975—1980; Byron B. Bol, 1981—1987; Swapon Halder, 1988—1992; Simson Biswas, 1993—.

Kelowna Intermediate School

KELOWNA INTERMEDIATE SCHOOL. *See* [Okanagan Academy](#).

Kendu Adventist Hospital

KENDU ADVENTIST HOSPITAL. A 164-bed general hospital situated three miles (five kilometers) from Kendu Bay on Lake Victoria, in Kenya. Owned and operated by the East African Union, it ministers to the medical needs of the Luo and Kisii peoples, who live principally in the thickly populated South Nyanza district of Kenya.

In 1974 the staff consisted of three doctors and five to seven European nurses, besides the following Africans: eight medical assistants, one laboratory technician, four midwives, one accountant, and one African business manager. Medical, surgical, and obstetrical services are provided, with X-ray, laboratory, and some physiotherapy facilities.

In 1993 the staff consisted of four doctors, 50 enrolled nurses, eight registered nurses, 23 medical assistants, two laboratory assistants, two technicians, two technician assistants, two accountants, one X-ray technician, and two physiotherapists.

The hospital provides general medical, surgical, pediatric, and obstetrical services. Outreach programs include maternal child care and immunization, family planning, and AIDS prevention education. Evangelistic activities are carried on through the chaplain's office.

In 1948 a medical assistants' course was started. This course has been changed to a nursing course. From 1984 the school has been training enrolled community nurses recognized by the Kenya's Nurses and Midwives Council. The present enrollment is about 16 students a year. In addition, the hospital has entered into affiliation with the University of Eastern Africa Baraton to provide a clinical facility for the B.S.N. of the University. It is hoped that this association will be expanded and upgraded.

Kendu Adventist Hospital School of Nursing graduates serve in many parts of the country and even in other countries of East and Central Africa. The hospital in the past has operated several dispensaries, but these are now managed under Seventh-day Adventist Rural Health Services.

Kendu Hospital was planned when G.A.S. Madgwick, of England, arrived at Gendia Station to pioneer the medical work in 1921. Pending the erection of suitable buildings at Gendia, he went to Kanyadoto Station for two years. By the time Dr. Madgwick returned from furlough in 1925, the builder, F. Solway, had made good progress and the hospital opened shortly as the Kenya Hospital. (The name was changed a few years later to Kendu Hospital.) The first nurses, Karen Nielsen and Carentze Olsen, both from Skodsborg Sanitarium in Denmark, arrived in December 1925. Both gave more than 25 years of service to Kendu Hospital and other medical centers in East Africa.

The most common medical problems at Kendu Hospital are malaria, bilharzia, gastroenteritis, and other parasitic infestations, as well as malnutrition. Tuberculosis, tetanus, and meningitis are still common, and measles is endemic. Because the old superstitions and African medicines have lost much of their grip on the people, modern medical care is generally accepted and appreciated. A small leprosarium was operated for a number of years but was closed for lack of space.

Most of the time there has been one doctor, but since 1966 there have been generally at least two doctors, and at times three, on the staff. With the arrival of a doctor couple in 1971, it has been possible to have three full-time doctors serving the hospital. Much credit must be given to the Africans who have served at the Kendu Hospital. An ordained African chaplain provides for the spiritual needs of the patients.

Kendu Adventist Hospital has added to its compound a hospital airstrip, a 30-bed maternity ward, female and private wards, administrative offices, a new laboratory, and a large warehouse or store for medicines and supplies. The old maternity ward was renovated into a new school and library. Many patients are served through the outpatient clinic, which operates every day except Sabbath. Prenatal, well-baby, and family planning clinics are held every week.

Medical Directors: G.A.S. Madgwick, 1925—1940; L. Ermshar, 1941—1942; L. P. Foster, 1943—1944; D. H. Abbott, 1944—1951; B. E. Ammundsen, 1950—1953; M. W. Fowler, 1953—1954; B. E. Ammundsen, 1954—1956; S. A. Kotz, 1956—1960; W. W. Oliphant, 1961—1962; E. A. Calkins, 1962—1963; A. W. Perepelitza, 1963—1966; K. H. Sturdevant, 1966—1969; R. M. Buckley, 1969—1970; D. W. Harrison (acting), 1970—1971; E. C. Kraft, 1971—1979; P. Llaguno, 1979—1980; A. Osorio, 1981—1983; E. C. Kraft, 1984—1986; A. Rocero, 1986—1989; E. C. Kraft, 1989—1990; E. Odira, 1990— .

Kennebec Manor

KENNEBEC MANOR. A 70-bed nursing home operated in Canada by the Maritime Conference. The institution opened in May 1980. Ben Hort was the administrator in 1994.

Kentucky

KENTUCKY. *See* [Kentucky-Tennessee Conference](#); [South Central Conference](#).

Kentucky Conference

KENTUCKY CONFERENCE. *See* [Kentucky-Tennessee Conference](#).

Kentucky-Tennessee Conference

KENTUCKY-TENNESSEE CONFERENCE. A unit of church organization comprising the state of Kentucky and approximately the western half of Tennessee, to the eastern boundaries of the counties of Cannon, Clay, Coffee, De Kalb, Franklin, Jackson, and Smith. (For the Black churches, *see* [South Central Conference](#).) Statistics (1992): churches, 79; members, 10,681; church schools, 23; ordained ministers, 40; licensed ministers, 7; church school teachers, 53. Headquarters: 850 Conference Drive, Goodlettsville, Tennessee. The conference forms part of the Southern Union Conference.

Institutions

Institutions. Highland Academy; Madison Academy; Memorial Hospital; Tennessee Christian Medical Center—Nashville (formerly Madison Hospital); Tennessee Christian Medical Center-Portland (formerly Highland Hospital).

Local churches—*Kentucky*: Ashland, Beaverdam (Ohio County), Belcher, Bowling Green, Bowling Green (Sand Hill), Columbia, Covington, Cynthiana, Drakesboro (Powderly), Elizabethtown, Franklin, Glasgow, Gratz, Harlan, Henderson, Hopkinsville, Jamestown, Kings Mountain (Grove), Lawrenceburg (Frankfort/Lawrenceburg), Leitchfield, Lexington, London, Louisville (First, South), Madisonville, Manchester, Mayfield, Middleton (St. Matthews), Morehead, Murray, Owensboro, Paducah, Pewee Valley, Prestonsburg, Richmond, Stearns, West Somerset (Somerset), Williamsburg, Winchester; *Tennessee*: Adamsville (Overbrook), Ashland City, Cedar Grove (Leach), Centerville, Clarksville, Columbia, Columbia (Covington), Cross Plains, Dechard, Dickson, Dyersburg, Franklin (Kingfield), Gallatin, Hendersonville, Jackson, Lawrenceburg, Lobelville, Madison (Boulevard, Campus), Memphis (First, Raleigh), Murfreesboro, Nashville (Bordeaux, First, Korean), Obion (Lane), Paris, Parsons, Portland (Portland, Highland), Pulaski, Ridgetop, Savannah, Smithville, Somerville, South Fulton, Tullahoma, White House, Woodbury.

Companies—*Kentucky*: Burkesville, Campton (Breathitt), Louisville (Korean), Middleboro, Shelbyville. *Tennessee*: Cave Springs, Chestnut Hill, Hohenwald, Madison (Spanish), Waynesboro.

History

History. *Beginnings of the Work in the Area.* Apparently the first Seventh-day Adventist minister to preach in what is now the Southern Union Conference was Elbert B. Lane, who was sent in March 1871 to Edgefield Junction, Tennessee, a few miles north of Nashville, to visit and baptize a small group of converts won through reading SDA publications. His reports in the *Review and Herald* (May 2, 1871, and later) tell how he held public meetings in the railroad station, the White listeners occupying one room and the Black another; as the crowd grew they used the freight room and the platform.

Before leaving the state in May, Lane had baptized five and had others interested. By autumn a letter from R. K. McCune describes the group as consisting of four White families and one Black preacher (a Baptist, convinced by reading after Lane's departure). Two years later Lane returned for a short time, baptized seven, and organized a church of 13 in May 1873. (It was at Edgefield Junction in the 1880s that the first Black Seventh-day Adventist church was organized. See [South Central Conference](#).)

The earliest recorded evangelistic meetings in Kentucky began also in 1871, with the visit of Squier Osborn, who later became the first president of the Kentucky and Tennessee Conference. Osborn, a native Kentuckian living in Iowa, and not yet ordained, held meetings in his home county of Greenup, at Springville, Kentucky, across the river from Portsmouth, Ohio. About the beginning of 1872 he was joined for a month by J. Hare (both were commissioned by the Iowa Conference). Osborn left 11 converts by April 1. (The Springville, Kentucky, church was organized in 1874.) D. T. Bourdeau, sent by the General Conference at the same time, visited Hardin County, Kentucky, south of Louisville, where contacts had been made by J. B. Brown of California. Bourdeau's frequent reports from Nolin and Locust Grove tell of his 65 lectures in three places, from January through May 1872; of his visits in the homes; of his debate with an opposing preacher; and of the little Sabbath school begun at Locust Grove. A year later Osborn held meetings at Locust Grove, baptized seven, and organized the first Seventh-day Adventist church in Kentucky (1873).

Kentucky and Tennessee Conference (1876—1879). The first conference organization, set up in 1876 with S. Osborn as president, was the Kentucky and Tennessee Conference, which lasted only three years.

Kentucky Conference and Tennessee Conference (1879—1889). The two-state combination was divided in 1879 into two conferences, with Osborn as president in Kentucky and G. K. Owen in Tennessee. However, Owen moved to Michigan soon after. Until his successor, Samuel Fulton, came in 1882, Osborn visited the Tennessee Conference occasionally and acted as president pro tem.

On one of these Tennessee trips, in 1881, Osborn reports visiting the Cross Plains, Edgefield Junction, Ridge, and Springville churches. This Springville, Tennessee, church, which had been organized as a result of Owen's evangelistic meetings in 1878 (and which was later moved to nearby Mount Vista, then to Parvo, and in 1935 to Paris), was soon to receive widespread attention in the press. Beginning in 1885, an intermittent series of prosecutions of SDAs, under the state Sunday law, during the eighties and nineties involved nearly every man in the Springville church. A number of these men were convicted and sentenced to fines or imprisonment, and in some instances to road labor on the chain gang. Several of these Springville cases, and notably that of R. M. King in another county, resulted in winning public sympathy for the accused. The obvious prejudice of the complainants, the character of the defendants, and the reputation of several of the attorneys who defended them combined to draw nationwide attention to the principles of religious liberty and church-state separation. From this Springville-Paris church came three foreign missionaries.

In 1882 Kentucky had two ordained ministers, two licensed ministers, and five churches, with 84 members; Tennessee had one ordained minister, three licensed ministers, and five churches, with 54 members.

In those days an evangelist sometimes faced not only legal but physical opposition. For example, when S. Fulton, president of the Tennessee Conference, held meetings in 1883

in the Leach community, a rural area 25 miles (40 kilometers) east of Jackson, Tennessee, opposers burned down his tent and threatened him with bodily harm. Undaunted, he continued preaching in the open air. Friends came with a volunteer guard of 12 armed men, gave offerings for a new tent, and built a log church. Two months later he held the Tennessee camp meeting there in the new tent, and organized a church. From this organization came one of the early conference presidents, W. R. Burrow.

In 1887 churches were organized in Bowling Green, Kentucky, and in Lane, Tennessee, where a church school was opened in 1891.

Tennessee River Conference and Cumberland (Mission and) Conference (1889—1908). The Tennessee River Conference, organized in 1889 with E. E. Marvin as its first president, included, roughly, the western half of both Kentucky and Tennessee. The eastern half of both states became the Cumberland Mission, administered by the Southern District of the General Conference. In 1891 the Tennessee River Conference had two ministers, seven scattered churches, and 172 members, while the Cumberland Mission had two ordained ministers, one licentiate, and two churches, with 37 members. In 1900 this mission became the Cumberland Conference, and in 1901 these two conferences became members of the new Southern Union Conference. In 1900 the Tennessee River Conference reported two ordained and four licensed ministers, 13 churches, and 400 members, while the Cumberland Conference reported a similar staff, with six churches and 400 members. The boundary between them was the western line of the Kentucky counties of Bullitt, Nelson, LaRue, Green, Metcalfe, and Monroe, and the Tennessee counties of Clay, Jackson, Putnam, White, Warren, Grundy, and Marion.

The Tennessee River Conference organized churches during this period at Trezevant (1889), Memphis (1895), Nashville (1895), Madison (1906), and Jackson (1906) in Tennessee, and at Sand Hill in Kentucky (1897). Between 1897 and 1908 churches were reported as being organized in Lexington (1901 or after), Louisville (1905); the Grove church was organized (1907), seven miles (11 kilometers) from Kings Mountain, Kentucky, in the Cumberland Conference.

Nashville, Tennessee, where there were Seventh-day Adventists as early as 1881, was destined to become an institutional center. About the turn of the century J. E. White made it the headquarters for his river steamer *Morning Star* and his Southern Missionary Society, through which he conducted work among Blacks, also for his Gospel Herald Publishing Company, which was soon to become part of the nucleus of the Southern Publishing Association. Near Nashville, under Ellen White's personal direction, E. A. Sutherland and P. T. Magan in 1906 founded the educational and medical institutions that became Madison Sanitarium and Madison College. Near Nashville also later was founded the Riverside Sanitarium and Hospital, an all-Black hospital.

Kentucky Conference and Tennessee River Conference (1908—1932). In 1908 another change in conferences took place. To form the Kentucky Conference, western Kentucky (except eight counties in the southwest) was taken from the Tennessee River Conference, and eastern Kentucky from the Cumberland Conference. (Then the Cumberland Conference, reduced to east Tennessee alone, became part of the Southeastern Union Conference, which was separated from the Southern Union from that year until 1932; see [Georgia-Cumberland Conference](#).)

The Tennessee River Conference was left with 15 churches and 408 members. The new Kentucky Conference, organized in February 1908, with A. O. Burrill as president, had 14 churches and 263 members, with the conference office in Louisville. One small change came in 1909 when three Tennessee counties (De Kalb, Smith, and Macon) were transferred to the Cumberland Conference, thus leaving the eastern boundary of the Tennessee River Conference at the eastern line of Sumner, Trousdale, Wilson, Cannon, Coffee, and Franklin counties. Another change, in 1922, added six Kentucky counties (Trigg, Christian, Todd, Logan, Simpson, and Allen) to the Tennessee River Conference.

Churches organized in the Kentucky Conference during this period (1908—1932) included those of Sewellton (1915), which became in 1962 the Jamestown church; Belcher (1919); Covington (1919); Hill Top (about 1912), later disbanded and organized as the Stearns church (1922); Pewee Valley (1925), meeting in the Pewee Valley Sanitarium; and Ashland (1925). Churches organized in this period by the Tennessee River Conference included, in Kentucky: Paducah (1915); in Tennessee: Fountain Head (1907, now Highland, in connection with what are now Highland Hospital and Highland Academy); Lawrenceburg (1912); Bordeaux (1919); Murfreesboro (1923); and Dyersburg (1929).

Kentucky-Tennessee Conference. In 1932—the year in which the Southeastern and Southern Union conferences were reunited—the Kentucky Conference and the Tennessee River Conference were combined to form the Kentucky-Tennessee Conference, with headquarters at Nashville and C. L. Butterfield as the first president. This conference, including all of Kentucky and the western portion of Tennessee, began with 2,562 members, 43 churches, 10 ordained ministers, and four licensed ministers. In 10 years, by 1942, the membership grew to 4,326 (a yearly average increase of 168), with 54 churches (five composed of Black members, totaling 645) and 18 ordained ministers (four of whom served the Black Department). The tithe for 1932 was \$41,262; the yearly tithe doubled in five years, and by 1943 was \$196,064.

The conference lost about 600 members in 1946 in connection with the formation, in most of the union conferences of North America, of self-administered conferences composed of the Black congregations. The five Black churches in the Kentucky-Tennessee Conference joined the new South Central Conference, one of two such “regional” conferences covering the territory of the Southern Union.

This left the Kentucky-Tennessee Conference with 46 churches, 3,808 members, and 18 ordained ministers at the close of 1946. Ten years later it had 71 churches, 34 ordained ministers, 15 licensed ministers, 46 church school teachers, 21 colporteurs, and a membership of 5,338. The tithe for 1956 was \$547,470. The year 1962 closed with these statistics: tithe, \$738,851; 77 churches; 6,333 members; 32 ordained ministers; seven licensed ministers; 38 teachers; and 16 full-time colporteurs. At the end of 1992 these statistics were reported: tithe, \$6,867,484.93; 79 churches; 10,681 members; 40 ordained ministers; seven licensed ministers; 53 teachers; and 10 full-time literature evangelists.

Later Developments. In 1945 the conference office in Nashville was moved from the corner of 24th Avenue, North, and Seifried Street to 3208 West End Avenue, and in 1959 to three and a half miles north of Madison, Tennessee.

Also in 1959 the conference bought 34.5 acres (14 hectares) for a youth camp on Center Hill Lake, about six miles (10 kilometers) northwest of Smithville, Tennessee, in De Kalb County (which, with several other border counties, was transferred to the Kentucky-

Tennessee Conference territory; see beginning paragraph of this article for the boundaries). Four permanent camp buildings were finished by 1963. During the following 10 years 24 permanent buildings were added, which include a chapel, gymnasium, and a home for the camp ranger.

In 1967 the Adventist Book Center erected a new building on the campus near Madison Academy and Madison Hospital.

In 1979 the conference office moved from Gallatin Road in Madison to its present location in Goodlettsville, Tennessee. Twenty-nine new church buildings have been built since 1974, and the youth camp has been provided with a home for the camp director, with guest rooms on the lower level, a cafeteria with additional guest rooms, laundry, and staff lounge, and a swimming pool.

The Adventist Book Center moved its location next door to the conference office.

Presidents—Kentucky and Tennessee Conference: S. Osborn, 1876—1879; *Kentucky Conference:* S. Osborn, 1879—1884; G. G. Rupert, 1884—1886; J. H. Cook, 1886—1888; *Tennessee Conference:* G. K. Owen, 1879—1881; S. Fulton, 1882—1886; J. M. Rees, 1886—1888; William Covert, 1888—1889; *Tennessee River Conference:* E. E. Marvin, 1889—1890; C. L. Boyd, 1891—1896; F. D. Starr, 1896—1898; C. P. Bollman, 1898—1899; W. J. Stone, 1899—1903; N. W. Allee, 1903—1906; W. R. Burrow, 1906—1911; C. P. Bollman, 1911—1912; E. L. Maxwell, 1912—1913; J. W. Norwood, 1913—1914; W. R. Elliott, 1914—1919; I. M. Martin, 1919—1920; M. A. Hollister, 1920—1925; H. E. Lysinger, 1925—1932; *Cumberland Conference:* Smith Sharp, 1900—1903; O. C. Godsmark, 1903—1905; W. W. Williams, 1905—1907; J. F. Pogue, 1907—1908 (*see Georgia-Cumberland Conference*); *Kentucky Conference:* A. O. Burrill, 1908—1911; B. W. Brown, 1911—1916; R. I. Keate, 1916—1921; C. W. Curtis, 1921—1926; F. G. Ashbaugh, 1926—1930; J. A. Leland, 1930—1932; *Kentucky-Tennessee Conference:* C. L. Butterfield, 1932—1934; V. G. Anderson, 1934—1937; C. V. Anderson, 1937—1943; T. L. Oswald, 1943—1946; W. E. Strickland, 1946—1954; R. H. Pierson, 1954—1956; E. L. Marley, 1956—1969; K. D. Johnson, 1969—1977; E. S. Reile, 1978; A. C. McClure, 1978—1980; C. R. Farwell, 1980—1984; C. L. Shankel, 1985—1992; R. R. Hallock, 1992— .

Kenya

KENYA. An East African republic, formerly a British protectorate and colony but independent since December 1963. The country is bounded on the north by Ethiopia and Sudan, on the east by Somalia and the Indian Ocean, on the south by Tanzania, and on the west by Uganda. The equator crosses it, yet the 17,000-foot (5,180-meter) Mount Kenya, lying a few miles south of the equator, is covered with perpetual ice and snow. It has an area of 224,960 square miles (582,650 square kilometers), and a population (1994) of 28.2 million, the majority of whom are Christians.

Agriculture is the principal occupation of Kenya's people, the principal domestic crops being maize and beans. Large quantities of tea, coffee, sisal, pyrethrum, and cashew nuts are exported annually.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Kenya constitutes part of the East African Union, which in turn forms a part of the territory of the Eastern Africa Division. Statistics (1993) for *Kenya*: churches, 1,344; members, 314,739; ordained ministers, 161; licensed ministers, 183; teachers, 49. Headquarters: Milimani Road, Nairobi, Kenya, East Africa. For the territories of the unions and fields, *see* [Eastern Africa Division](#).

Statistics (1992) for the fields—*Central Kenya Conference*: churches, 203; members, 27,308. Headquarters: Nairobi. *Kenya Coast Field*: churches, 42; members, 4,117. Headquarters: Mombasa. *Kenya Lake Field*: churches, 215; members, 60,201. Headquarters: Kendu Bay. *North Nyanza Field*: churches, 86; members, 17,588. Headquarters: Kisumu. *Ranen Field*: churches, 223; members, 61,210. Headquarters: Ranen. *South Kenya Conference*: churches, 384; members, 106,791. Headquarters: Kisii. *Western Kenya Field*: churches, 173; members, 29,005. Headquarters: Eldoret.

Institutions

Institutions. Africa Herald Publishing House; Kamagambo High School and Teachers' College; Kendu Adventist Hospital; Maxwell Adventist Academy; Seventh-day Adventist Health Services; University of Eastern Africa Baraton.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first Seventh-day Adventist missionary to Kenya was Canadian-born A. A. Carscallen, who arrived from Britain in 1906. With the assistance of E. C. Enns, a German missionary from Pare in Tanzania, he chose as the site for the first mission station a five-acre (two-hectare) plot at Gendia Hill, about two miles (three kilometers) inland from Kendu Bay of Lake Victoria. This site was among the Luo people in what is now South Nyanza.

Working with Carscallen was Peter Nyambo, a Seventh-day Adventist worker originally from Malawi who had come with him from England. Within 14 months Carscallen reported that he had erected the basic mission buildings and had learned the Luo language, which had never before been reduced to writing. Later, he made a Luo translation of the Gospel of Matthew, which was accepted for publication in 1913 by the British and Foreign Bible Society of London.

In 1907 Carscallen was joined by J. D. Baker and his wife, who in 1909 opened a new station about 15 miles (25 kilometers) from Gendia. On May 21, 1911, the first 10 Luo believers were baptized. In 1912 four new stations were opened. At Nyanchwa Mission I. R. Evanson began work among the Kisii people. Records indicate that the work was difficult and no real impact had been made by the time World War I closed the station. After the war L.E.A. Lane, assisted by a Luo worker, Yakobo Olwa, reopened the station and built a school. Not until 1922 were the first two Kisii baptized. Later, the work in Kisii expanded rapidly. Paulo Nyamweya, one of the early converts, became the first African worker in Kenya to become a mission station director.

The Karungu Mission Station was opened by E. B. Phillips of England at a former government administrative post on Lake Victoria. Because the climate of the region was unhealthful and the population was decreasing, the station was soon closed, the buildings dismantled, and the materials used to build the Kanyadoto Mission, from which the work in the Karungu area was then cared for.

Work began at Kanyadoto in 1912 when a layman, J. H. Sparks, camped and preached under a large fig tree until land could be secured and temporary buildings erected. Mariko Otieno, a Luo worker, assisted in the early years at Kanyadoto, and in 1914 A. A. Matter and his wife, and Swiss workers, came to take charge. A. Watson opened work on the island of Rusinga in Lake Victoria. In 1913 Carscallen moved some 40 miles (65 kilometers) inland, southeast of Gendia, and opened the Kamagambo Station and was assisted for a short time by D. E. Delhove.

When the Germans invaded South Nyanza during World War I, the missionaries were evacuated to a camp near the Kaimosi Station of the Society of Friends, not far from Kisumu. None of the missionaries except Matter and Carscallen got back to their stations before 1916. When they did, they found the stations had been thoroughly looted and the buildings badly damaged. The large house at Gendia had caught fire while occupied by the military. The missionaries, many with furloughs long overdue, set about the uphill task of rebuilding and of recovering their scattered flocks.

Chaotic conditions following the end of the war prevented sending out replacements before 1920. In that year a large group of fresh recruits were sent from Britain to relieve the tired veterans. There were 10 in the first group, led by W. T. Bartlett. Of them Bartlett and W. H. Matthews stayed at Gendia, which served as headquarters; E. A. Beavon went to Nyanchwa Mission; W. W. Armstrong to Kanyadoto; S. G. Maxwell to Kamagambo; T. G. Belton to Wire Hill Station. All were faced with an urgent rebuilding program. Before leaving Kenya, Carscallen handed over to Bartlett detailed maps showing the location of the various missions in Kenya and Western Tanzania.

Another group of new missionaries arrived in 1921, among them Dr. G.A.S. Madgwick, who in 1925 opened the Kendu Hospital about two miles (three kilometers) from Gendia Mission. E. R. Warland went first to Kanyadoto, later to Kamagambo. Also in this second

group were Mrs. Bartlett and her daughter, Margery, who taught at Gendia, and Grace Clarke, who went first to Wire Hill, then to Kamagambo to build a girls' school. Miss Clarke developed a proficiency in Luo and Swahili that enabled her later to make a valuable contribution as a translator.

Prior to 1930 little had been done outside an area around Lake Victoria, but in 1933 the Karura Station was opened near Nairobi, with W. W. Armstrong as the first director. This became a base for work among the two principal tribes of Central Kenya, the Kikuyu and the Kamba. In 1934 W.C.S. Raitt, sent to begin work on the coast of Kenya, opened the Changamwe Station, near Mombasa, close to the main Mombasa-Nairobi road two and a half miles (four kilometers) from the center of the city. Work in this predominantly Muslim area developed slowly, as it did among the Kikuyu and Kamba peoples, but a number of churches and companies were established.

During 1930 to 1935 a number of new workers went to Kenya, among them C.T.J. Hyde, who worked first at Kendu Hospital, later at the Kamagambo school; and Jean Schuil, who gave nearly 20 years to the work of training teachers at Kamagambo.

Education. From the first, Seventh-day Adventist missionaries in Kenya, as elsewhere in Southern Africa, sought to build a strong school system, believing that literacy was necessary to develop strong church members and trained workers to care for them. The central stations developed schools offering up to five or six years' education, which were fed by numerous two- or three-grade "bush" schools. During the late 1920s Kamagambo Training School (now Kamagambo High School and Teachers' College) was made the teacher training center for SDA work in Kenya. This training program received government recognition, its graduates sitting for government examinations before being sent out as teacher-evangelists. Schools for girls were established at Kamagambo, Nyanchwa, and Karura.

Hundreds of teachers went out to establish village schools, most of which clustered around the principal missions, which were concentrated in South Nyanza, bordering the lake. The typical schoolhouse was the place of worship on the Sabbath day for the village church, and the teacher of the school usually served as the leader of the company.

In 1947 the European constituency in East Africa, whose children were attending public schools, requested a church school to be established in Nairobi. The school (since 1962 called the Maxwell Preparatory School) was opened in 1949 with a hostel for boarders. Currently it is divided into Maxwell Adventist Preparatory School (elementary) and Maxwell Adventist Academy.

Problem of Government Aid. Government grants-in-aid were offered to managers of these SDA schools in the district of South Nyanza. These funds came from the annual tax levied on every male, for the government operated no schools, finding it more economical to make cash gifts to the missions that provided education for the indigenous inhabitants. This was a common practice of the British in various parts of the empire.

The grants-in-aid were of two kinds: (1) capital, available to directors of the larger missions for providing buildings and other educational facilities; and (2) recurring, made on behalf of all certificated teachers working in mission schools in Kenya, European and African alike.

The system eventually created problems. As the government wage scale rose rapidly, particularly after World War II, it became difficult to explain why a young man just out of

school should receive considerably more than the mission could pay an experienced pastor. Probably more serious was the result that many of the teachers, in view of the source of their salaries, came to regard themselves as government rather than mission employees.

The pros and cons of accepting government aid were debated in Kenya church committees for more than two decades. The problem was also considered by the Southern African Division committee, which finally decided that no SDA organization should accept further government financial assistance for educational purposes after 1956 (this did not exclude grants made for medical work).

The results were far-reaching. SDA missions in Kenya entered upon an extremely difficult time. The East African Union did not have funds to operate the schools that had been receiving the grant. Many of them were either turned over to other mission societies or operated as independent African schools, the teachers continuing to receive salaries from the local government. Some of the teachers remained faithful to the church; others did not.

More recently the church members in the South Nyanza, Kisii, Migori, and Nyamira districts (which comprises a majority of the Kenya Seventh-day Adventist constituency) advocated a return to the practice of receiving government grants for educational work. After careful consultation with higher authorities, the union voted its approval as from 1962. This, however, did not apply to schools on central Kenya mission stations.

Organization and Growth. Originally the mission stations in Kenya, in what was then British East Africa, were under the sponsorship of the British Union Conference. From 1909 to 1912 the Yearbook lists the British East African Mission as “under the direction of the General Conference Committee in Europe,” from 1912 to 1918 as part of the European Division, from 1918 to 1923 as part of the British Union.

In 1921 Kenya became part of the East African Combined Mission, with headquarters at Gendia Mission Station, Kenya. In 1924 Kenya is listed in the East African Union Mission, which after the formation of the Northern European Division in 1928 became a part of that. In the 1934 *Yearbook* four Kenya missions are listed; in 1938 there were five missions composing the Kenya Union Mission, with S. G. Maxwell as president; thereafter headquarters were in Nairobi.

Since World War II made it difficult for the Northern European Division to administer the East Africa missions, these were transferred in 1941 to the Southern African Division. In 1943 a new East African Union emerged, which included Kenya, with H. M. Sparrow as president. Headquarters were in Kisumu, a town central to SDA work in Kenya, then from 1950 in Nairobi.

With the continued growth of membership it was decided in 1953 to set up once more field organizations within Kenya much as it had been when Kenya was a union. These were South Kenya (Kisii, Masai), Kenya Lake (Luo), and Central Kenya (areas outside of Nyanza province); in 1961 another field was formed known as the Ranen Field, also in Luo, Kuria, and Abasuba country.

Today African workers are carrying most of the work and also holding executive positions. In November 1972 D. K. Bazarra was appointed the first national president of the East African Union. Now all of the Kenya fields are administered by African presidents.

In 1981 the Western Kenya Field was organized, serving the Luhyas and Kalenjins of the Western Province of Kenya. In 1981 the South Kenya Field was organized into the South Kenya Conference. In 1986 the Kenya Coast Field was organized to serve the tribes of the

Coast and North Eastern provinces. In 1989 the Central Kenya Field was organized into Central Kenya Conference. In 1990 the North Nyanza Field was organized to serve the Luo people.

Kenya Coast Field

KENYA COAST FIELD. *See* [Eastern Africa Division](#); [Kenya](#).

Kenya Hospital

KENYA HOSPITAL. *See* [Kendu Adventist Hospital](#).

Kenya Lake Field

KENYA LAKE FIELD. *See* [Eastern Africa Division](#); [Kenya](#).

Kenya Training School

KENYA TRAINING SCHOOL. *See* [Kamagambo High School and Teachers' College](#).

Keough, G. Arthur

KEOUGH, G. ARTHUR (1909—1989). Educator, administrator, missionary. Born in Cairo, Egypt, he served the church for 57 years on four continents. He founded Middle East College and later served as its president. He was the author of four books, several adult Sabbath school lesson quarterlies, and numerous articles.

In 1981 he was awarded the Citation of Excellence from the General Conference, one of the highest honors given to any Seventh-day Adventist educator. In his last position he served in the Religion Department of Columbia Union College. Upon retirement, he was named professor emeritus.

Keough, George D.

KEOUGH, GEORGE D. (1882—1971). Missionary and educator. A native of Crieff, Scotland, he entered the ministry in South England in 1905. Three years later he answered a call to mission service in Egypt. He mastered the Arabic language, and for the next 21 years he worked for the Muslims. In 1929 the Keoughs returned to England, where he taught Bible at Newbold College until 1937, when he was sent again to work another five years among the Arabic-speaking people.

When plans were laid for the preparation of missionaries for Islam, he was called to the Theological Seminary in Washington, where he taught Arabic and Bible from 1942 to 1946. At this time he returned once more to the Middle East to care for the newly established Voice of Prophecy organization in Beirut, Lebanon. Retiring in 1955, he returned to Britain and again taught at Newbold, continuing until 1965.

Kerlys

KERLYS. *See* [Martinique](#).

Kern, Milton Earl

KERN, MILTON EARL (1875—1961). Educator and youth leader. He was educated at Union College, Lincoln, Nebraska, and in 1900 married Florence Pierce.

For four years, from 1900 to 1904, Kern was head of the Bible and history departments at Union College, and because of his promotion of student missionary activities he was appointed secretary of the young people's department of the Central Union Conference in 1904, the first young people's secretary in the denomination. He had previously organized a "Young People's Society of Christian Service" in response to appeals from Ellen White to provide missionary opportunities for the youth of the church (1893).

At a General Conference Council held in Switzerland in 1907, when the Young People's Department of the General Conference was set up, Kern became the first chair, with Matilda Erickson as secretary. Later in the year at Mount Vernon, Ohio, the new organization was named the Young People's Missionary Volunteer Department, and Kern became its first secretary.

From 1910 to 1914 Kern was also president of the Foreign Mission Seminary (now Columbia Union College) at Washington. During the 1920s he spent most of his time overseas building the Missionary Volunteer Societies. In 1922, when the Home Commission was established by the General Conference Kern became chair. He was elected associate secretary (1930), then secretary (1933), of the General Conference.

In 1933 he entered another phase of his lifework when he was made dean of the Advanced Bible School. When in 1936 this school became the Seventh-day Adventist Theological Seminary (later a part of Andrews University), he became its first president. In 1943 he became field secretary of the General Conference and president of the board of trustees of the Ellen White Publications. He retired in 1950, remembered as the pioneer head of the youth movement in the Seventh-day Adventist Church.

Ketring, Herman Feaster

KETRING, HERMAN FEASTER (1873—1913). Pioneer missionary on the west coast of South America. His parents became Seventh-day Adventists when he was a boy, and he was baptized at the age of 14. At the age of 18 he began canvassing in Arkansas and Kansas. Later, he studied for the ministry, first at Union College (1892—1894), and then at the General Conference Bible School (1894—1895). Between 1894 and 1901 he worked as an evangelist in Kansas and Wyoming. He was ordained in 1899 by G. A. Irwin. In 1901 he volunteered for service in South America and was sent to Chile. While there, he edited *Señales de los Tiempos* and for a time was superintendent of the West Coast Mission. Returning to the United States in 1905, he preached in Kansas, then became president of the Central New England Conference (1906—1909). Shortly after this he contracted tuberculosis, from which he never recovered. About 1910 he went to Denver, Colorado, and for a time was pastor of a church. Later he sought to recover his health in California.

Kettering College of Medical Arts

KETTERING COLLEGE OF MEDICAL ARTS. *See* [Kettering Medical Center](#).

Kettering Medical Center

KETTERING MEDICAL CENTER. A complex of service, education, and research institutions including Charles F. Kettering Memorial Hospital, Sycamore Hospital, Kettering College of Medical Arts, and Sycamore Glen Retirement Community. The medical center is an integral part of the health-care mission of the Seventh-day Adventist Church and is dedicated in perpetuity to serving the Greater Dayton, Ohio, community. There are 673 patient beds in total-482 at the Charles F. Kettering Memorial Hospital and 191 at Sycamore Hospital. Seven hundred and twenty-five college students, 79 medical residents, and a staff of research scientists complement the 3,700 employees that make up KMC on the campuses situated in Kettering and Miamisburg, south of Dayton, Ohio.

Its beginning dates back to 1958, when Eugene W. Kettering and his wife, Virginia, announced plans for building a 100-bed hospital on the family estate as a memorial to Eugene's father, Charles F. Kettering, renowned inventor, scientist, and humanitarian. The Ketterings agreed to underwrite 100 additional beds if the community would provide funds for a matching number. In a short time a team of interested community leaders raised approximately \$2 million. With the matching Kettering funds, the capacity was thus tripled.

Impressed by previous contacts with the Hinsdale Sanitarium and Hospital, the Ketterings selected the Seventh-day Adventist Church to build and operate the new hospital. The Columbia Union on Nov. 13, 1959, took action establishing the charter and organization of the new hospital, and appointed George B. Nelson as executive officer. On Dec. 21, 1959, a nonprofit corporation was formed, and the church agreed to provide funds for construction of a school of nursing and for initial operating costs.

Construction began after a groundbreaking ceremony on July 7, 1961. In December 1963 the family of O. Lee Harrison, longtime personal friend and professional associate of Charles F. Kettering, presented a gift of \$800,000 to the hospital. This was immediately supplemented by another \$1 million from the Ketterings for the purpose of adding a fifth floor. This floor, containing 100 beds for medical-surgical patients, was completed in 1965, bringing the hospital's bed capacity to more than 400. Medical, surgical, and pediatric services began on Mar. 3, 1964, and the Obstetrical Department was opened early in 1965. A broad complement of ancillary services, including a large Rehabilitative Medicine Department, is provided for both inpatients and outpatients. In 1993 there were 3,761 employees and a medical staff of 767 and 650 volunteers. The hospital and college represent a total investment of \$30 million.

College Established. The educational programs of the medical center were developed between 1964 and 1967 under the direction of George Nelson, Anna May Vaughan, and Dr. William C. Sandborn.

Late in 1965 the board approved the funds and plans for the correlation of all the educational activities of the hospital into the academic structure of an associate degree college with special emphasis on health careers. In 1966 it was officially named Kettering College of Medical Arts. It enrolled its first students in 1967 in five allied health curriculums:

nursing, radiology, respiratory therapy, environmental management, and medical record technology. In 1993 the college offered associate degrees in nursing, biomedical electronics technology, physician assistant, audiological sciences and imaging, general diagnostic radiologic technology, diagnostic special procedures technology, medical sonography-abdominal/obstetrics gynecologic, cardiovascular-nuclear medicine technology, respiratory care, preprofessional, and general education. Four additional curriculums were added in succeeding years: clinical dietetic technology, biomedical equipment technology, medical office assisting, and physician's assisting.

Campus Church. In December 1963, as the staff of the hospital was being assembled, a church was organized with 141 charter members. It first met in the hospital auditorium but soon moved to the gymnasium. In 1971 the congregation moved into a new church building constructed on land donated by Mr. and Mrs. Kettering. The congregation has grown to 1,010 members as of 1993. The growth of the churches in Dayton has been significant since the establishment of the medical center, growing to 16.5 percent of the conference membership.

Governance. As an Ohio nonprofit corporation and an integral part of the health-care mission of the Seventh-day Adventist Church, Kettering Medical Center is dedicated to serving the Greater Dayton, Ohio, community.

Governance of the institution is directly effected through the board of trustees, which is composed of 18 individuals, six ex officio representing union, conference and medical center administration, six community trustees who are members of the Seventh-day Adventist Church, and six community trustees who are not members of the church.

Presidents of the Medical Center: George B. Nelson, 1959—1968; Marlowe H. Schaffner, 1968—1979; Robert L. Willett, 1979—1994; Frank J. Perez, 1994— .

Kettle Falls Academy

KETTLE FALLS ACADEMY. *See* [Upper Columbia Conference](#).

Khalil, Ibrahim

KHALIL, IBRAHIM (c. 1870—1946). One of the first national Seventh-day Adventists in Lebanon; evangelist and minister. He was a Kurd from north Syria brought up as a Muslim, but came into contact with Christianity and accepted it. Fearing for his life, he changed his name to Ibrahim el-Khalil (or al Khalil) and fled to a village in the mountains of Lebanon. There W. K. Ising found him and studied the Bible with him. As a result Khalil became an Adventist in 1911. Afterward he preached in Egypt (he is listed first in the 1912 *Yearbook*), Lebanon, and Jordan (both Palestine and Transjordan), pioneering Adventist work in some places. He was ordained to the ministry about 1935. In 1924 he married Marie Meyer, one of the earliest SDA members in Palestine. He taught Arabic in the school that later became the present secondary school in Egypt. He retired about 1940 and was last listed in the 1946 *Yearbook*.

Khmer Republic

KHMER REPUBLIC. *See* [Cambodia](#).

Khunti Adventist High School

KHUNTI ADVENTIST HIGH SCHOOL. See [Seventh-day Adventist High School \(Khunti\)](#).

Khurda Adventist High School

KHURDA ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist High School \(Khurda\)](#).

Kidder, Florence M.

KIDDER, FLORENCE M. (1885—1967). Educator. A native of Canada, she lost her mother at an early age and grew up in a foster family in Massachusetts. She graduated from South Lancaster Academy in 1903, and from that time on taught elementary school for 65 consecutive years. During this time she took her bachelor's degree from Emmanuel Missionary College. Her last post of service was the school at Pittsfield, Massachusetts. She passed away in her sleep on Dec. 21, just after closing school for the Christmas vacation.

Kien Khuong Maternity Home

KIEN KHUONG MATERNITY HOME. A medical institution operated from 1940 to 1961, part of the time by the Vietnam Mission. It was situated for about a year in Phnom Penh, French Indochina (now the capital of Cambodia), thereafter for 20 years in Cholon, a suburb of Saigon, Vietnam. It was opened in Phnom Penh under the direction of Mrs. Robert Bentz and Mrs. Chen Keng Huy, with 20 beds and 15 workers, including three midwives and three students. It carried its name over the entrance in four languages—French, Cambodian, Vietnamese, and Chinese.

The maternity clinic averaged 100 deliveries a month until war broke out in Southeast Asia and the Bentzes were forced to leave Phnom Penh for Saigon. In the fall of 1941 the clinic was reestablished in Cholon, Vietnam. During the war years when all outside income was cut off, the operating gains of the maternity clinic provided subsidies for the continued operation of the mission.

After Mrs. Bentz returned to France following World War II, Mrs. Chen carried on with the help of local midwives until 1955, when Wong Mo Sun was called from Hong Kong. She stayed until 1959. Because of decreasing patronage and the danger of incurring heavy indebtedness, the maternity home was sold in September 1961.

Kilgore, Robert Mead

KILGORE, ROBERT MEAD (1839—1912). Evangelist, administrator. Returning home from an army captaincy in 1865, he found his parents observing the seventh-day Sabbath, and soon joined them. Three years later he joined the evangelistic team of G. I. Butler and M. E. Cornell as tentmaster. Shortly afterward James White ordained him.

After working in the Eastern states for a time, he was sent by the General Conference in 1877 to Texas. A year or two later A. G. Daniells worked with him as his tentmaster. Within two years 200 persons had been won, and in 1878 Kilgore became the first president of the Texas Conference.

He was at different times president of the Illinois Conference, superintendent of General Conference District no. 2 and District no. 5; for one year he was president of the Southern Union Conference, and for four years its vice president. While holding these offices, he continued to engage actively in evangelism.

Kilgore, Rochelle Philmon

KILGORE, ROCHELLE PHILMON (1887—1993). Educator. Born on a cotton plantation in Georgia, she began teaching at age 17 for \$15 a week. She graduated from Graysville Academy (forerunner of Southern College) in 1904 and received her master's degree from the University of Georgia in 1924. In 1929 she married Charles Kilgore and moved to South Lancaster, Massachusetts, where she worked on her doctorate at Boston University. In 1936 she was hired as a "temporary" teacher by Atlantic Union College, where she stayed for 25 years. She was known as a mentor of students, and more than 90 made their temporary homes with her. During World War II she was deeply committed to helping Seventh-day Adventist servicemembers, and corresponded with hundreds of them, encouraging them to finish college. She attended 25 consecutive retreats for servicemembers at Berchtesgaden, Germany. Retiring in 1960, she continued to teach part-time and was active in alumni affairs. She retired from alumni work just prior to her one hundredth birthday. Atlantic Union College bestowed upon her its first honorary doctorate in 1977. Dr. Kilgore devoted 75 years to SDA education, 50 of which were at Atlantic Union College.

King, George Albert

KING, GEORGE ALBERT (1847—1906). Pioneer canvasser who developed the idea of subscription sale of Seventh-day Adventist books. A native of Canada, he came to the United States as a young man in search of fortune. Having accepted SDA beliefs, he desired to preach, but was discouraged by James White, who did not regard him a promising candidate. Eventually a Seventh-day Adventist layperson, “Uncle Richard” Godsmark, advised him to try selling SDA tracts and magazines. This he did with much success in both the United States and Canada. In 1878 and 1879 he was selling books and subscriptions to *Good Health* and *Signs of the Times in Ontario* (*Review and Herald* 53:54, Feb. 13, 1879). According to the recollection of C. F. Wilcox, another pioneer colporteur, King and he sold J. H. Kellogg’s *Home Hand-Book of Domestic Hygiene and Rational Medicine*, a substantial book of more than 1,600 pages, in 1880, and thus gained experience in selling large books to the public.

At the 1881 General Conference session King urged those assembled to carry out the counsel given by Ellen White in 1879 that Seventh-day Adventist books should be sold widely among the public, and forcefully argued that two small books written by Uriah Smith, *Thoughts on Daniel* and *Thoughts on the Revelation*, could be published together in an attractive form for sale by canvassers to the public. As a result of his appeal, these were reprinted together, with new illustrations, by the *Review and Herald* early in 1882. D. W. Reavis relates that by way of demonstration King sold him the first copy of this edition of *Thoughts on the Book of Daniel and the Revelation* the very morning it was off the press Apr. 3, 1882. The book had good sale and was followed by other subscription books.

There is some uncertainty among SDA historians about the dating of this edition. M. E. Olsen (*Origin and Progress of Seventh-day Adventists*, p. 427) and Spalding (*Captains of the Host*, p. 416) give the date of the General Conference session as 1880, while J. N. Loughborough (in the *Rise and Progress of Seventh-day Adventists*, pp. 330, 331, and in a letter to W. W. Eastman in the *Review and Herald* 97:8, July 15, 1920), Matilda E. Andross (*Story of the Advent Message*, p. 124), and King’s obituary (*Review and Herald* 83:19, Dec. 6, 1906) place this event at the 1881 session. The 1881 date appears more likely because there was a General Conference resolution on canvassing in that session, Dec. 12, 1881. Therefore this special subscription edition does not seem to be the first time that *Thoughts on Daniel* and *Thoughts on the Revelation* were offered to the public in a single binding, for at King’s request, trial copies of the combined books had been made before the end of 1881 by putting together into one binding the already printed sheets of the two separately paged books plus a newly printed index. (See *Review and Herald* 96:332, Mar. 13, 1919; cf. *Review and Herald* 59:32, Jan. 10, 1882; General Conference proceedings, Dec. 12, 1881, in *Review and Herald* 59:10, Jan. 3, 1882, col. 2.)

In 1887 King visited British Guiana in South America, where there was no permanent SDA work at that time, and sold about \$900 worth of books. After that he canvassed in the

city of New York for about 19 years until his death in 1906. Throughout his life he was an enthusiastic recruiter and instructor of other canvassers.

King, George Donald

KING, GEORGE DONALD (1903—1966). Evangelist, departmental secretary, administrator. A native of England, King graduated from Stanborough Missionary College in 1923 and became publishing department secretary of the North England Conference. In 1924 he and his wife went to West Africa for two years, followed by six years of evangelism in Scotland and North England. He was asked to serve as president of the Welsh Mission in 1932, and in 1936 he became publishing department secretary of the British Union. In the years that followed he served in administrative and secretarial capacities in the South England Conference, British Union Conference, and Northern European Division. In 1962 he suffered a stroke that left him unable to serve the church longer in an active way. In spite of this, he maintained a lively interest in the work of the denomination.

King, R. M.

KING, R. M. (1856—1891). Tennessee farmer whose prosecution for plowing his field on Sunday attracted wide attention. He accepted the Seventh-day Adventist faith in 1884, one of the first in his community. In 1889 he was charged with violating Sunday laws, convicted, and imprisoned. His case was appealed to the Tennessee Supreme Court and to the United States district court. It was hoped to make his a test case in the United States Supreme Court on the constitutional principle relating to the establishment of religion by law, but his untimely death ended the proceedings.

Kingdom of God

KINGDOM OF GOD. In the Bible this phrase refers primarily to the kingly rule or sovereignty of God, which according to the NT, He exercises through Jesus Christ. The dominant theme in the teachings of Jesus as set forth in the Synoptic Gospels—His early preaching (Matt. 4:17; Luke 4:43), in the Sermon on the Mount (Matt. 5—7), in the early parables (Matt. 13), and at the Last Supper (Luke 22:29—30)—is the kingdom of God.

The actual phrase does not occur in the OT, though “kingdom” in relation to God is found referring almost always to His authority or kingly rule (Ps. 22:28; 45:6; 103:19; 145:11, 13; Dan. 4:34; 6:26; etc.). In the Gospels, “kingdom of God” is used 15 times in Mark, 33 times in Luke, two times in John, and five times in Matthew. The phrase “kingdom of heaven” occurs 29 times in Matthew and once in some of the manuscripts of John 3:5. The two phrases are used synonymously. Matthew reflects the Jewish practice of substituting a reverent periphrasis, “heaven,” for the sacred name, to avoid using the latter unnecessarily. The two phrases are used interchangeably in Matt. 19:23, 24. “Kingdom of God” is found seven times in Acts, nine times in Paul’s writings, and once in the book of Revelation. In addition, such equivalent expressions as “thy kingdom,” “his kingdom,” “the kingdom,” “my Father’s kingdom,” and “the kingdom of their Father” occur in the Synoptics. The kingdom of God is also the kingdom of Christ (Matt. 13:41; 16:28; Luke 22:30; John 18:36; Col. 1:13; 2 Peter 1:11; Rev. 11:15; 12:10).

The basic meaning of the Hebrew and Greek words for kingdom (513*malkûth* and *basileia*) is kingly authority or sovereignty rather than the realm, or sphere, in which this authority operates. This primary meaning is reflected, for example, in Jesus’ parable of the nobleman who went into a far country to receive a kingdom; that is, to receive regal power and authority (Luke 19:11, 12). The kingdom of God, then, is God’s kingship, His sovereignty, His rule, His authority. When one seeks the kingdom (Matt. 6:33), or receives the kingdom (Mark 10:15), that kingdom has reference to God’s sovereign rule over his or her life. God’s kingdom is to be found where He is recognized as king.

There is a sense, of course, in which God is always and everywhere king (Ps. 47:2; 103:19; 145:13; Dan. 4:25). But His reign has not yet become a reality in history. Our world is in revolt against God, and Satan has usurped the rulership. However, God has not relinquished His sovereignty.

Jesus Christ entered earthly history to restore God’s rulership on this earth (Dan. 2:44; 7:14; 1 Cor. 15:24, 25). This new manifestation of power and sovereignty is now the kingdom of God. God has taken the initiative in defeating Satan and in restoring mankind to willing subjection to His authority. Jesus came to our world as the head of this great kingdom, which is freeing men and women from bondage to Satan and making them citizens of a heavenly commonwealth (Phil. 3:20, 21).

This kingdom has two phases—“the kingdom of grace” and “the kingdom of glory.” Although these terms are not used in the Bible, the Scriptures do speak of “the throne of grace” (Heb. 4:16) and “the throne of glory” (Matt. 25:31, 32), and thrones represent

kingdoms. The throne of grace implies the existence of a kingdom of grace, and the throne of glory represents the future kingdom of glory.

The kingdom of grace, the soteriological phase, was present in the days of Jesus ([Mark 1:15](#); [Luke 16:16](#); [17:20, 21](#); [Matt. 21:31](#); [Col. 1:13^f](#)), and was manifested in Him as the Messiah. Individuals can enter this realm of grace here and now by acknowledging Him as ruler of their lives. This is the great spiritual kingdom of God's grace and righteousness. The controlling principles in this kingdom are not power and force, but justice, mercy, and love. Jesus' healings were part of the work of bringing this kingdom to humanity ([Luke 11:20](#)). Christ fully established this phase of the kingdom by His death. Where Satan had set his throne, Christ raised up His cross. Individuals enter the kingdom of divine grace by repenting, believing, and accepting the new birth ([Matt. 18:3](#); [John 3:5](#)), and by submitting voluntarily to Christ's rule. This kingdom is established "by the implanting of Christ's nature in humanity through the work of the Holy Spirit" ([DA 509](#)). The ethical principles for citizens of the kingdom are set forth in the Sermon on the Mount. They are to make the kingdom supreme in their affections and devotions ([Matt. 6:33](#)).

But the kingdom is also future and eschatological. God's will and reign will never be perfectly realized in this age. They will not be fully realized until our Lord steps again into human history, asserts His universal rule, and puts an end to rebellion ([Matt. 13:41—43](#)). "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne" ([Matt. 25:31](#), RSV). As there are two advents of Christ, so there are two manifestations of His kingdom. It was for this second phase of the kingdom that Jesus taught the disciples to pray ([Matt. 6:10](#)). This kingdom is to be set up at the Second Advent and the resurrection of the just. Since this is a glorious, incorruptible, and everlasting kingdom, humans in their present state cannot enter it. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption" ([1 Cor. 15:50](#)). Hence the nature of the living and of those who are resurrected is changed from corruptibility and mortality to incorruptibility and immortality. To those who experience this change the King of glory will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" ([Matt. 25:34](#)).

^ffollowing page

Kingdom Prophecies

KINGDOM PROPHECIES. *See* [Israel, Prophecies Concerning](#).

Kingsway College

KINGSWAY COLLEGE (formerly Oshawa Missionary College). A coeducational boarding high school, operated by the Seventh-day Adventist Church in Canada on a tract of land at Oshawa, Ontario, 30 miles (50 kilometers) east of Toronto.

The high school is accredited by the Department of Education of the province of Ontario and by the Seventh-day Adventist Board of Regents (1992). The 1992—1993 enrollment was 217; the faculty numbered 19, and the total staff, 40.

The school was originally (1903) called Lornedale Academy, later Buena Vista Academy, Eastern Canadian Missionary Seminary, Oshawa Missionary College, and Kingsway College. Motivation for the establishment of the school was the fact that many of the Canadian SDA young people who were attending Battle Creek College, in Michigan, were not returning to Canada. (Until 1899, when the SDA churches of the province of Ontario were organized as the Ontario Conference, the area had been a mission field of the Michigan Conference.) The school was established on a 50-acre (20-hectare) farm at Lorne Park, about 15 miles (25 kilometers) from Toronto, with Eugene Leland and his wife as the first teachers. For the first few years the school was operated like a large family enterprise, with the farm as the only industry, producing chiefly fruit and offering seasonal employment. The buildings consisted of a large stone house, a smaller house, and a large barn. In 1906 an addition to the old farmhouse provided a chapel, offices, and additional student rooms. The academy prospered as equipment was donated piece by piece. Appeals for cash and needed articles brought ready response. Those who had time but not money to give took their families to Lornedale and donated labor in the construction of the 1906 annex. The rooms were furnished at \$25 each through individual pledges. The school had no electricity, no steam heat, no plumbing. The water supply was a local well.

In 1906 there were approximately 25 students, most of them from Ontario. Grades 1—11 were offered by 1908, and grade 12 was added in 1910. School expenses amounted to only \$2.50 per week, and each student was required to work at least one hour a day. Under a scholarship plan a student could pay for a year's schooling by selling \$150 worth of Ellen White's Christ's Object Lessons.

Early teachers included Walter Hancock, Mabel Patterson, Blanche Walker, and L. A. Jacobs. Although the school was called an industrial school, the influence of the classical schools of the day was strong. Hira T. Curtis, who came from Keene, Texas, as principal in 1908, taught Latin, German, mathematics, and history. M. E. Kern's New Testament History was used, as well as G. H. Bell's English texts.

Because the work provided by the fruit farm was seasonal, the Lornedale property was sold and the school was moved in the summer of 1912 to its present location at Oshawa, on a farm of 128 acres (50 hectares). The total acreage became 240 (100 hectares), when C. D. Terwillegar, the first SDA in Oshawa, offered his property to the school. The school was appropriately named Buena Vista Academy for its beautiful view of the surrounding countryside and Lake Ontario.

The first new structure was a small building, which for two years housed the classrooms, the printing press, and the business office. Later the school laundry and bakery operated in this building. The original farm building housed some of the students. Other students temporarily lived in tents.

A new multipurpose building was completed in 1914, toward the cost of which \$4,000 was contributed at the 1912 Ontario camp meeting. This building was large and housed the assembly hall, classrooms, the business office, and living quarters for the staff and students.

Upon the advice of the General Conference, the school was turned over in May 1914 to the Eastern Canadian Union Conference. The following year Buena Vista Academy was chosen as the training center for French-speaking workers in North America, and the French Department of South Lancaster Academy was moved to Oshawa.

Herminie L. Roth had charge of this French Department for the first two years. She was followed by Jean Vuilleumier until 1920, when Joseph Curdy, of France, came to head the department. Subjects taught in French were grammar, rhetoric, literature, Old and New Testament history, Bible doctrines, and general history. Later E. A. Curdy joined the staff (see *Review and Herald* 97:30, Nov. 25, 1920). During this time Sabbath services were conducted in French for the French-speaking students. However, a steadily declining attendance of French-speaking students during the depression of the 1930s brought an end to the plan.

To identify the school with its purpose of training denominational workers, the name Buena Vista Academy was changed to Eastern Canadian Missionary Seminary in 1916. In 1919 an administration building was erected, providing space for carpentry rooms, offices, classrooms, a chapel, and piano rooms. During the 1920s the school, incorporated under the name of Oshawa Missionary College (1920), strengthened its academic program. Courses were offered in Bible, history, languages, sciences, commerce, music, and teacher training on the junior college level. Vocational training included, at different times, agriculture, carpentry, domestic science, hydrotherapy, nursing, and sewing.

The early years of the college followed the typical SDA pattern of industry combined with education. The woodwork industry, established in September 1921, has been, and is, the backbone of the industrial program.

After a lull in expansion caused by the economic problems of the early 1930s and by the Second World War, a college auditorium was built in 1949, which served as a church for the college and the community until 1960, when the new \$350,000 College Park church, seating 1,200, was built.

In 1958 the college entered a new phase of expansion. The women's dormitory and the administration building were completely remodeled. The secretarial department was improved by the addition of new equipment and new classrooms. Additional music facilities were provided in a new building and the Home Economics Department expanded its quarters and equipment.

In 1958 the enrollment reached 200. In 1960 the first year of a three-year nursing course was offered, in affiliation with the newly established North York Branson Hospital in Toronto. The first class of nurses was graduated in 1963. Greater opportunities for student employment were provided by the completion of a 40,000-square-foot (3,750-square-meter) college woodwork factory. In 1965 a 14-room science and class room building was completed.

In 1973 a new women's dormitory complex was built, including a cafeteria and dining room, and a student chapel with a seating capacity of 350. The former elementary school building was remodeled in 1974 to provide a Family Studies Department and a fine arts ceramics workshop. An industrial education building, also housing plant services, was added in 1980.

A new administration building was completed in 1988, and in 1989 the A. E. King Memorial Physical Fitness Complex was opened. This facility includes a large gymnasium, kitchen, seminar room, shower and change areas, weight room, squash and racquet ball courts, and serves both the school and the local community.

The school name was changed once again in 1966 to Kingsway College to reflect the total academic program offered by the institution. In the late 1970s the college section of the school was transferred to Canadian Union College in Alberta, the nursing program was phased out because of changing government regulations, and Ontario grade 13 was added to the academic program. In 1989 the Ontario Department of Education replaced grade 13 with courses designated as Ontario Academic Credits. Kingsway College graduates currently receive the Ontario Secondary School Diploma.

Throughout its history the school has served the constituency of eastern Canada, although, especially since the late 1950s, it has drawn its students from all of Canada and many parts of the world. Its alumni have given outstanding service to the church and community in many lands.

Presidents: Eugene Leland, 1903—1906; W. E. Hancock, 1906—1907; Eugene Leland, 1907—1908; H. T. Curtis, 1908—1910; W. J. Blake, 1910—1914; T. D. Rowe, 1914—1916; F. A. Spangler, 1916—1917; A. J. Olson, 1917—1921; K. L. Gant, 1921—1925; L. N. Holm, 1925—1930; C. W. Degering, 1930—1937; F. R. Isaac, 1937—1939; C. W. Shankel, 1939—1947; C. H. Casey, 1947—1948; Todd Murdoch, 1948; C. L. Smith, 1949—1950; W. A. Sowers, 1950—1958; P. W. Manuel, 1958—1968; Percy Paul, 1968—1971; W. F. Easterbrook, 1971—1975; A. N. White, 1976—1977; Malcolm Graham, 1977; Leroy Kuhn, 1978—1983; Ralph Janes, 1983— .

Kingsway High School

KINGSWAY HIGH SCHOOL. A coeducational day school on the senior high school level, operated by the East Jamaica Conference at 10—12 Osbourne Road, Kingston 10, Jamaica, West Indies. It was established in 1943 under the direction of W. F. Atkin, then president of the Jamaica Conference. The first principal was Vernon E. Berry, who was on loan from the Antillian Union, where he served as educational secretary. The school has an enrollment of 540 and a teaching staff of 23. The course of instruction is approved by the Jamaican government.

The school was known as New Hope College until 1946, when its present name was adopted. Construction of a new school building was begun in 1954 and completed in 1957. The need for more classroom space led to the acquisition of neighboring property in 1961. In 1974 a new building to accommodate 250 pupils was completed for the preparatory department of the school. In 1989 a new wing housing the kindergarten and grade 6 classrooms was constructed and a plan was drawn for the construction of an upper floor, which was completed in 1991, consisting of a science laboratory, a staff room, and two extra classrooms.

Graduates from this school are now working in the three conferences in which Jamaica is divided.

Principals: V. E. Berry, 1943; E. E. Parchment, 1943; Stanley Bull, 1944—1946; J. I. Crawford, 1946—1948; W. A. Holgate, 1948—1951; V. H. Percy, 1951—1956; O. S. Rugless, 1956—1957; H. A. Mills, 1957—1958; V. H. Percy, 1958—1970; S. G. Campbell, 1970—1972; E. C. Pryce, 1972—1974; Mrs. A. White (acting), 1974—1976; H. Maynard-Reid, 1976—1977; L. Roo McKenzie, 1977—1979; D. A. Bignall (acting), 1979—1980; F. M. Davis, 1980—1983; E. H. Thomas (acting), 1983—1984; Mrs. L. Wright, 1984—1989; Ms. V. Ferguson, 1989— .

Kingsway Publishing Association

KINGSWAY PUBLISHING ASSOCIATION. *See* [Pacific Publishing Association](#).

Kinney (Kinny), Charles M.

KINNEY (KINNY), CHARLES M. (1855—1951). Evangelist. As a youth he worked his way to Reno, Nevada. While there he attended evangelistic services conducted by J. N. Loughborough, accepted the Seventh-day Adventist faith, and became the first Black member of the Reno, Nevada, church. After two years' attendance at Healdsburg College (1883—1885) he entered the colporteur work in Kansas. He was assigned by the General Conference in 1889 to work in Louisville, Kentucky, and was ordained the same year, being apparently the first Black SDA to be ordained. His wife's invalidism eventually made it impossible for him to carry on full ministerial work. He retired in 1911. It was his privilege to see the Black membership of the Seventh-day Adventist Church in North America swell to 26,500.

Kinsaung Publishing House

KINSAUNG PUBLISHING HOUSE. A publishing house, with printing plant, operated by the Burma (now Myanmar) Union in Dagon until 1969 and then moved to Kanbe, about four miles (six kilometers) away from the mission headquarters.

After World War II the Kinsaung Publishing House was established. A substantial two-story brick building was erected at 72 U Wisara Road, Dagon, and printing work began May 28, 1950. With help from the Review and Herald Publishing Association and from the General Conference Publishing Rehabilitation Fund the plant acquired a Babcock no. 5 cylinder press, a smaller cylinder speed press, two Chandler and Price presses, a folder, a cutter, and suitable type and equipment.

The first manager was J. O. Wilson, who had been closely connected with the prewar publishing work. Later, supervisors trained at the Oriental Watchman Publishing House in Poona began carrying this responsibility. U Saw U, a member of Bamar's earliest Seventh-day Adventist family, led out during both prewar and postwar periods in editing and translating. From 10 to 13 workers are employed. Publications are issued in Bamar, Chin, English, Pwo Kayin, and Sgaw Kayin.

Managers: J. O. Wilson, 1950—1953; Pein Gyi, 1953—1957; C. B. Guild, 1957—1962; W. L. Murrill, 1962—1965; Doe Doe Shin, 1965—1980; BaKhin, 1981—1983; Kyaw Balay, 1984; Kyaw Sein Pe, 1985—1989; Cyrus Brown, 1990— .

Kirghizia

KIRGHIZIA *See* [Kyrgyzstan](#).

Kiribati

KIRIBATI. An island country in the Micronesian Island group that encompasses 266 square miles (690 square kilometers), slightly smaller than New York City. The population (1994) is nearly 80,000. The citizens speak Gilbertese and English, which is the official language. Kiribati's nearest neighbors are Nauru, Tuvalu, and Tokelau. The economy is based on the exportation of copra and phosphates.

Christianity first came to this area around 1840, and at the present time the population is almost equally divided between Roman Catholics and Protestants.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Kiribati, along with Nauru, comprises the Kiribati Mission, which is a part of the Western Pacific Union Mission, which is in turn a part of the South Pacific Division. Statistics (1993) for the Kiribati Mission: churches, 6; members, 1,116. Headquarters: Bairiki, Tarawa, Kiribati.

Institutions

Institutions. Kauma Adventist High School.

Seventh-day Adventist Work

Seventh-day Adventist Work. Seventh-day Adventist work in the Gilbert and Ellice Islands, of which Kiribati was a part, began in 1947. On May 31 of that year John T. Howse, an SDA pastor from Fiji, arrived at Funafuti in the Ellice Islands on the mission ship *M.V. Fetu Ao* ("Morning Star" in Samoan). He was met by Tavita Niu, a Samoan, who had arrived a few months earlier to begin work in the Ellice group. Persecution later made it necessary for Tavita to transfer to Abemama in the Gilberts, where he joined the staff of the Gilbert and Ellice Islands Missionary School.

After some time on the Ellice Islands, Howse proceeded to the Gilberts and secured a lease on Abemama, where he settled with his family, Oct. 6, 1947.

The first Sabbath school was organized on July 10, 1948, with a membership of 26. The first baptism was conducted at Abemama on Jan. 29, 1949, when five people were accepted into the mission church. SDA work spread from island to island, and qualified converts were placed in charge of the work.

The work of translating began soon after the missionaries arrived, the first project being the translation of the Voice of Prophecy Bible correspondence lessons.

In later years teachers from Fiji staffed church schools on the Gilbert Islands, while ministers from Samoa have been the district directors on the Ellice Islands.

Kiribati Mission

KIRIBATI MISSION. *See* [Kiribati](#); [South Pacific Division](#).

Kirjatoimi

KIRJATOIMI. *See* [Finland Publishing House](#).

Kirundu Station

KIRUNDU STATION. *See* [Zaire](#).

Kivoga Secondary School

KIVOGA SECONDARY SCHOOL (Lycée Maranatha de Kivoga). A coeducational boarding institution established in 1964 with 36 students and three teachers. Situated about 10 miles (16 kilometers) from Bujumbura, the capital of the republic of Burundi, on 126 acres (50 hectares) of freehold property. In September 1993 the school began offering high school level courses. There is also a primary school. Enrollment (1993): 321 primary, 618 secondary. Staff: 32 secondary and 12 primary. For 12 years the school was taken over by the government, but was given back in 1992.

Principal: U. Habingabwa, 1992— .

Kivu Adventist College

KIVU ADVENTIST COLLEGE. *See* [Lukanga Adventist Institute](#).

Klabat Academy

KLABAT ACADEMY (SMA Advent Klabat). A senior academy located in Manado, Indonesia, to accommodate graduates from four Seventh-day Adventist junior academies in this city. It began operation in 1981. There were 110 students enrolled in two courses: social studies and sciences, in five classes taught by four full-time teachers and three part-time instructors. The school operated in the afternoon and made use of the renovated Tikala's Elementary and Junior Academy School building.

In 1982 a new temporary school building was built at Pall II (next to the mission office), and the school was operated in the morning. Later, in 1986, the school moved to Tikala Baru (the present site) in a permanent building. At present there are 160 students enrolled in three courses: social studies, science, and mathematics, in seven classes taught by nine full-time teachers.

Principals: F. Kairupan, 1981—1986; J. A. Raranta, 1986—1989; H. G. Neman, 1989— .

Klein, Jacob

KLEIN, JACOB (fl. 1890). Pioneer Seventh-day Adventist minister in Russia. Few details of his life have been preserved. It is known that he was born in a German settlement on the Volga River in eastern Russia and that he emigrated to the United States, where he became a Seventh-day Adventist. He is listed in the 1888 *Yearbook* as a missionary worker in Nebraska. In 1889 he went to Hamburg, Germany (reportedly from Kansas, where lived many of the earliest German-American converts to Seventh-day Adventist beliefs), together with J. T. Boettcher and L. R. Conradi. There, after a short training at the newly established missionary school, he was ordained to the ministry and proceeded to his native area on the Volga River.

There he began missionary work, apparently not only among the German settlers but also among their Russian neighbors, for he was promptly arrested on the accusation of proselyting the members of the state church. After a detention of several weeks he was confined to the settlements and their immediate vicinity. During two years of his enforced stay in the area he established a group of strong adherents to the SDA faith. Later he served congregations, baptized new members, and organized churches in the Caucasus region, along the river Don, in the Crimea, and in the Mennonite colonies on the north shore of the Black Sea. In 1893 he attended a general meeting of the workers in Hamburg in company with H. J. Loeb sack, who was probably one of his converts from the Volga, and who later led the SDA work in Russia for many years.

In 1895 Klein and his wife visited their aged parents in Kansas, but returned to Russia the same year. After his return he was listed in 1898 as president of the Sabbath School Association for the Russian field. Thereafter his name disappeared from the *Yearbook*.

Kleuser, Louise Caroline

KLEUSER, LOUISE CAROLINE (1890—1976). A native of Germany, she came with her parents to the United States at the age of 9. Ten years later she united with the Seventh-day Adventist Church. Her work for the church includes service as a Bible instructor, pastor of several churches, departmental secretary, teacher, writer, second lieutenant in the SDA Medical Cadet Corps (she was the first woman to complete this training course), and finally, associate secretary of the General Conference Ministerial Association, a post she held for 16 years, until her retirement in 1958.

She was the author of *The Bible Instructor*, a book used in teaching the art of personal soul winning.

Klingbeil, Reinhold Gustav

KLINGBEIL, REINHOLD GUSTAV (1868—1928). Evangelist, pastor, and administrator. Brought as a child from his native Germany to the United States, he accepted Seventh-day Adventist beliefs at an early age and attended Union College. In 1893 he was sent by the General Conference to Europe, where he worked as an evangelist, first in Germany, then about 1893 in the Netherlands.

Klingbeil was ordained in Hamburg in 1896. In the course of the next 30 years he helped to establish the Seventh-day Adventist Church organization in the Netherlands and among the Flemish people of Belgium, serving as an evangelist, conference president, and for a time editor of the Dutch-language paper *Zions-Wachter*. During World War I he remained with his family in Brussels, where one of his daughters fell victim to wartime privations. Upon his return to the United States in 1926 he held the pastorate of a church in Michigan until his death.

Kneeland, Warren George

KNEELAND, WARREN GEORGE (1867—1943). Missionary to Central America. Born into a pioneer Seventh-day Adventist family in Michigan, he attended Battle Creek College and was given a license to preach in 1890. In 1892 he married Mary E. Benton. The next year he was ordained to the ministry and went to British Guiana to organize SDA work there. Three years later an illness in the family forced their return to the United States, where he worked two or three years in the Dakota Conference. In 1901 he went to Trinidad as superintendent of the field and pioneered the work in Tobago and Grenada. From 1907 to 1909 he was president of the Jamaica Conference. Returning to the United States, he preached in Michigan, West Virginia, and New Jersey. In 1914 he was called to the presidency of the West Caribbean Conference, and during his term of service there he led in the pioneering of Seventh-day Adventist work in Colombia. Another illness sent him home, where he assumed the pastorate of churches in the Lake Union Conference. In 1921 he went to Bahama Islands, where he stayed three years. Back in the homeland, he pastored churches in Florida, Tennessee, and Georgia until his retirement in 1941.

Knight, Anna

KNIGHT, ANNA (1874—1972). Educator, missionary nurse, Bible and departmental worker, author. As a child in Mississippi, Anna found educational opportunities for a Black child to be almost nonexistent. On Sundays she would play with some White neighbor children, and by listening to them read and spell she soon learned the basic skills. Having no paper or pencil, she practiced her writing by scratching the earth with a stick. By the time she was in her teens she had completed the common branches taught in the country schools of the time, though she had never been inside a schoolhouse.

After writing to a New England newspaper requesting that reading materials be sent to her, she received the *Signs of the Times* from a reader of that paper and was converted to the Seventh-day Adventist faith. Through the help of a conference worker in Tennessee, Anna was able to attend Mount Vernon Academy in 1894. In 1898 she graduated from Battle Creek College as a missionary nurse and returned to her home state to operate a self-supporting school in Jasper County for Black children.

In 1901 she was appointed a missionary to India, where she served six years. In 1909 she was called by the Southeastern Union to work in Atlanta. Her duties included nursing, teaching, and Bible work. When the Southeastern Conference and Southern Conference merged she served in the Educational Department until regional conferences were formed, at which time she retired.

She was the author of *Mississippi Girl*, the story of her life. At 98 years of age she was serving as president of the National Colored Teachers' Association. A few months before her death she was awarded the Medallion of Merit Award for extraordinary meritorious service to Seventh-day Adventist education.

Knowlton Sanitarium

KNOWLTON SANITARIUM. A medical institution formerly operated at Knowlton, Quebec, some 75 miles (120 kilometers) east of Montreal, with a capacity of 20 patients. It was operated by the Quebec Conference between 1903 and 1908. Connected with it was the first Seventh-day Adventist nursing school in Canada, which graduated its first class of six students in 1905. Dr. W. H. White served as its first superintendent, from 1903 to 1906; then it was directed by a non-SDA physician, R. M. McDonald, and was eventually closed because there was no physician available who could qualify for provincial certification.

Knox, Walter Tingley

KNOX, WALTER TINGLEY (1858—1931). Administrator, General Conference treasurer. He was born in Pittsburgh, Pennsylvania. At the age of 21 he was converted and joined the Methodist Church. He became a Seventh-day Adventist in 1889 in California and almost immediately entered denominational employment. As early as 1894 he is listed as an ordained minister. From 1897 to 1900 he was president of the California Conference. At the 1901 General Conference session he was elected president of the newly organized Pacific Union Conference when it comprised all California, Nevada, Utah, Alaska, the Hawaiian Islands, and Mexico, which position he held until 1904. In 1905 and 1906 he served as president again of the California Conference (called the California-Nevada Conference in the 1905 and 1906 Yearbooks).

Being a keen businessperson and an able administrator, in 1909 Knox was elected to serve as treasurer of the General Conference. In this position there fell to him the responsibility of working out the details of a financial program that would provide a steady flow of means into the mission treasury for the support of a rapidly expanding work.

In 1922 his request for release from his position to undertake less strenuous work was granted. He returned to his home in Mountain View, California, and for a number of years served as chair of the board of the College of Medical Evangelists. He also was a member of the board of the Pacific Press Publishing Association.

Kobe Adventist Hospital

KOBE ADVENTIST HOSPITAL (Kobe Adobenchisuto Byoin). A 116-bed medical institution situated on a four-acre (1.6-hectare) plot of land in the northern suburbs of Kobe, a thriving port city of central Japan.

Medical work began in Kobe in 1903 when a small sanitarium was operated there for six years. Shortly before World War II, a small Seventh-day Adventist hospital opened for a brief period. These modest beginnings were the forerunners of a clinic begun by E. H. Krick, M.D., in downtown Kobe in 1967 as a branch of the Tokyo Sanitarium and Hospital. This clinic has now become the Kobe Adventist Hospital and has been transferred to a more ideal location. Dedicated on Oct. 30, 1973, the hospital has made continuous growth.

In 1988 the first major building plan was completed, bringing the number of patient beds to 116. Doctors' offices, laboratory facilities, a physical therapy unit, and a patients' business office were also added.

In 1992 a second major renovation and expansion provided more space for diagnostic radiology, dietary service, and administrative offices, as well as space for the hospice service, which began on June 1, 1992.

Another unique program is a health promotion center building that provides space for various programs that promote the Seventh-day Adventist lifestyle. The building was completed in 1983, and accreditation was given as a health center from the Labor Department on Apr. 1, 1992.

Medical Directors: C. D. Johnson, 1973—1974; J. Henmi, 1974— .

Koelling, Wilhelm John

KOELLING, WILHELM JOHN (1888—1963). Missionary in East Africa and in Indonesia. He was born and brought up in Hamburg, Germany, baptized in 1903 or 1904, and studied at Friedensau Missionary Seminary (1904—1907). In 1907 he worked as Bible instructor at Cassel (in the West German Union Conference) and in 1908 went to German East Africa (now Tanzania) as a missionary. He returned in 1914 and worked as a minister in Germany until 1920, when he went as a missionary to Ethiopia. In 1929 he was assigned to the Netherlands East Indies (now Indonesia), where he was in charge successively of several missions. During World War II he was interned in Sumatra and in India and afterward retired in the United States.

Koforidua Day-Teacher Training College

KOFORIDUA DAY-TEACHER TRAINING COLLEGE. *See* [Ghana](#); [Asokore Seventh-day Adventist Teacher Training College](#).

Koilpillai, V. D.

KOILPILLAI, V. D. (1899—1957). Teacher, evangelist, and administrator. He was born into a family that belonged to a community of Sabbathkeeping Hindu Christians in the Tinnevely district in southern India. His father was one of the prominent leaders of the group. When in 1907 these Sabbathkeepers heard of Seventh-day Adventist missionaries in India, they invited them to visit and to work among them. Since the Hindu Christian church did not offer schooling in the English language, Koilpillai's father arranged private tuition for a group of children in the community, but when the accommodations became too small, the SDA Mission took charge of the school and moved it to a larger building. Koilpillai attended this school, then the first SDA boarding school in India, and after that the South India Training School, from which he graduated in 1917. In that year he entered denominational work as a teacher in the Prakasapuram school and from then on occupied several important positions, such as headmaster, circle leader, principal of Prakasapuram school; president of the Tamil and Malayalam fields; union Sabbath school and home missionary secretary; and South India Union field secretary. He died while in an evangelistic campaign in Tanjore.

Konigmacher, Samuel M.

KONIGMACHER, SAMUEL M. (1877—1952). He was born at Ephrata, Pennsylvania, of Seventh Day Baptist parents who, while Samuel was a child, joined the Seventh-day Adventist Church. After two years at South Lancaster Academy he went to Battle Creek, where he took the nurse's course. Returning to Massachusetts, he worked as a nurse at the New England Sanitarium. Here he met and married Ruth Mason, who was likewise a nurse. Together they went to Battle Creek Sanitarium, then on to St. Helena Sanitarium, where they worked until called to Africa in 1907.

Konigmacher's first field was Nyasaland (now Malawi), where for a time he worked in the Malamulo Mission. Then he and his wife were sent to pioneer the work at Matandani Mission up in the Neno Hills, some 70 miles (110 kilometers) west of Blantyre. Here they worked for about five years. During that time they lost two infant sons, James and Martin, both stricken by malaria.

From Nyasaland the Konigmachers were called to Northern Rhodesia (now Zambia), and this remained their field of labor for 25 years. After a year at Rusangu during the absence on furlough of W. H. Anderson (c. 1917), they pioneered the work at Musofu Mission, near the Congo border. Here they buried their third son. During this period Konigmacher was ordained to the ministry (c. 1921).

Early in the 1920s the Konigmachers were asked to pioneer yet a third station far up the Zambezi River in Barotseland, Zambia. To reach this mission they proceeded up the river for two weeks by riverboat. For the next 18 years Barotseland was their home. At times, particularly when the river was in flood, they found it extremely difficult to secure essential supplies. The sandy nature of the country made it necessary to walk nearly everywhere. A number of outschools were established and a firm foundation was laid for the strong work that is now conducted in Barotseland.

Failing health compelled the Konigmachers to return to America, but their one living son, Arthur, remained in Africa. Accustomed to the warmth of Africa, Konigmacher sought a mild climate, and this he found in the Hawaiian Islands, where he died.

Konola Academy

KONOLA ACADEMY. A coeducational boarding school on the senior high school level, formerly operated at Konola, 14 miles (22 kilometers) from Kakata, Liberia. The 75-acre (30-hectare) site, granted by the government, is in the heart of the rubber-growing area of Liberia and on the main road leading into the interior. It was one of four schools above the primary level operated by the Liberia Mission. The student body included Muslims, Catholics, and members of several Protestant churches, besides Seventh-day Adventists.

Konola Academy offered (on the American pattern) a four-year college preparatory course requiring 24 units to graduate. By special arrangement students who were unable to complete the basic academic subjects could take a course in trades-apprenticeship worked out on an individual basis. This gave young Africans an opportunity to learn a trade in the atmosphere of a Christian institution. Most of the school land was under cultivation, producing rice, vegetables, citrus fruits, bananas, and oil palms.

Established in 1937 by German missionaries as a primary training school for mission workers, Konola grew into an accredited high school recognized by the denomination and the Liberian government. The first classes were held in a mud building that served as school, dormitory, dining room, and church. At first only boys were accepted. In 1948 the first cement-block structure was erected, which provided classrooms, dormitory, and dining room. In 1951 girls were admitted for the first time, and a new dormitory was erected for boys.

In 1954 a new classroom block was completed, and in 1955 a new boys' dormitory constructed, giving room for the girls in the building vacated by the boys. Boarding was introduced in 1962.

A poultry farm and livestock were added to the farm in 1964. In 1965 an electric pump and water tower were installed and a woodwork shop was built.

In 1971 the building of a new cafeteria was begun, under Principal Fred Webb. It was used for the first time in March 1974, after extensive equipment was secured through K. Lethbridge.

A permanent and impressive church was built mainly under the initiative of J. King. It was dedicated in 1974.

Through a Swedish relief organization, funds were made available for the building of a primary school on the campus in 1974 under the supervision of S. Larsson. Also in 1974 a new staff house was added to the school. The same year 1,500 books were donated to the library, negotiated for by Miss E. Eckerman.

The academic program in Konola was greatly strengthened since 1972 through student missionaries and Volunteer Service Corps workers. The Konola Academy Choir gained national recognition for its excellent performances in 1973—1974 under the leadership of Roseclaire Musson.

In 1974 Principal T. Jarry opened a rice farm for Konola Academy near the Kavalla River. A rice milling machine was installed through D. Harrison. It served both school and public, thus providing a source of income to the institution.

For years the school taught grades 1—8, but in the 1949 *Statistical Report* Konola Mission School is listed among the training schools, with nine grades; in 1951 with 10 grades. Konola Academy as a full senior academy had its first high school graduation in 1958. The first senior class to register for the national examination was that of 1961.

The following buildings were constructed after the year 1961: four new additional staff houses for overseas and African workers, including a clinic, were completed in the early 1980s under the initiative of Principal B. A. Roberts, and a modern library was erected by Principal R. D. Gibbon. The library was dedicated in January 1990.

Because of civil unrest, the school is not able to function at the present time.

Principals: K. Noltze, 1937—1941; T. N. Ketola, 1941—1942; I. W. Harding, 1942—1946; P. E. Giddings, 1946—1954; T. W. Cantrell, 1955—1958; J. D. Johnson, 1958—1962; L. C. Nielsen, 1962—1965; L. H. Berlin, 1965—1967; Fred L. Webb, 1968—1971; T. Kudar Jarry, 1972—1975; B. A. Roberts, 1976—1979; M. I. Harding, 1980—1981; Carl Jonsson, 1982—1983; R. D. Gibbon, 1984—1988; Francis Chase, 1989—1990.

Konstrukcja

KONSTRUKCJA. *See* [Poland](#).

Korea

KOREA. A peninsula of the Asian continent, lying between the Yellow Sea and the Sea of Japan, that is divided into two political entities, the Democratic People's Republic of Korea (North Korea) and the Republic of Korea (South Korea). Numerous small adjacent islands are part of these countries. Korea's continental boundaries, which run along the Yalu and Tumen rivers, separate it from China to the northwest and Russia to the northeast. It has an area of 85,286 square miles (220,900 square kilometers), and a population of about 66 million. The people are of the Mongolian race. The Korean language belongs to the Ural-Altaic group and is similar to Japanese in its grammar, but has a distinct vocabulary. It uses a phonetic alphabet consisting of 10 vowels and 14 consonants, but employs along with its alphabet Chinese ideographs. Their religions are animism, Buddhism, Confucianism, Christianity, and Chondokyo (a mixture of the other four).

The economy of South Korea is essentially agricultural, but since 1963 the country has made tremendous industrial growth. Modern highways, industrial complexes, and modern buildings have been constructed. The standard of living has been raised considerably.

Historical Background

Historical Background. *National Development.* The recorded history of Korea (Chosen) dates from the first century B.C., when its people were organized into three kingdoms. The Mongols invaded the country in A.D. 1231, but withdrew a century and a third later. In the mid-seventeenth century the Chinese placed Korea into a tributary relation, but Korea did not really lose its independence until it was annexed by Japan in 1910.

During most of its history Korea was under the Chinese cultural influence and could boast of a high state of learning. Some 50 years before the invention of printing in Europe, the Koreans used movable type to print Chinese characters, and by the middle of the fifteenth century an indigenous phonetic alphabet was developed. Their contacts with the West began in the middle of the seventeenth century, but they resisted all approaches of foreigners until Japan began foreign diplomatic relations in 1876.

The United States was the first Western nation to conclude a treaty with Korea (1882). In the early years of the present century, Japan acquired control of the country, and between 1910 and 1945 Korea was a part of the Japanese Empire. During this period Japanese was the official language, and the use of Korean was discouraged. The annexation had some beneficial results in the expansion of the educational system and in the industrialization of the country.

After World War II Korea was divided along the 38th parallel into two zones of occupation, the United States occupying the south and the USSR the north. The southern and northern parts have since developed their own governments, which are mutually hostile. The Korean War, fought between 1950 and 1953, devastated the country, but failed to reunite the northern and southern parts of Korea.

Entrance of Christianity. Christian books circulated in Korea in the seventeenth century. In the eighteenth century, Korean ambassadors and merchants came in direct contact with Christianity (Catholic) in Beijing, China. Thereafter tracts on the Catholic religion were circulated and the doctrine spread rapidly. However, the social leaders resented Christianity, and in 1789 an edict of suppression was promulgated, which was enforced for three years. Thousands of Christians were tortured and killed, but the faith was not destroyed. The last great persecution came as late as 1866.

In 1832 Dr. K.F.A. Gutzlaff, a Protestant translator of the Bible into several Asian languages, visited Korean schools while serving as a surgeon and an interpreter on an English trading vessel, and distributed Chinese Bibles. In 1866 Robert J. Thomas, representing the American Bible Society in China, arrived on the American schooner *General Sherman* and tossed portions of the Chinese Scriptures and some tracts to the Koreans on the bank of the river below Pyongyang. Infuriated, the people attacked the ship, killing the crew, Thomas among them. But the Bibles he had thrown ashore were taken and read, and thus the knowledge of the gospel came to many in that area. When Korea opened her doors to the West by making treaties with the United States in 1882 and with Britain and Germany in 1883, embassies were opened in Seoul. Dr. H. N. Allen, a Presbyterian minister in China, who came in 1884 as a doctor for the embassies and for the royal court, became the first resident missionary in Korea.

In 1885 H. G. Underwood, a Presbyterian, and H. G. Appenzeller, a Methodist, from America, arrived in Korea, the first of a large number of Protestant missionaries who since that time have rendered service there. The New Testament in the Korean language had preceded them. In 1863 John Ross, a Scottish Presbyterian missionary in Mukden, Manchuria, China, had become so interested in the Korean people that he learned the Korean language, and he made the first translation of the New Testament into the Korean script. In 1882, 3,000 copies of the Gospel of Luke and 3,000 of the Gospel of John were published in Mukden; Yun Soh Sang, the first Korean Bible colporteur, brought some of these to Korea. Later 5,000 copies of the New Testament were distributed. As a result of this work, when Protestant missionaries came to northern Korea they found whole communities professing Christianity, even though they had never met a Protestant missionary.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Korea constitutes the Korean Union Conference, which constitutes a part of the territory of the Far Eastern Division and is divided into five conferences and one mission. Statistics (1992) for *Korea*: churches, 537; members, 111,673; church or elementary schools, 10; ordained ministers, 304; credentialed missionaries, 153; licensed ministers, 231; teachers, 412. Headquarters for the Korean Union Conference: 66 Hoegi-dong Dongdaemun-ku, Seoul, Korea. For the territories of the missions, [see Far Eastern Division](#).

Statistics (1992) for the conferences—*East Central Korean Conference*: churches, 115; members, 38,268; church or elementary schools, 4; ordained ministers, 70; licensed ministers, 54; teachers, 158. Headquarters: 232-1 Chungryang-ri-Tongdaimoon-ku, Seoul, Korea. *Middlewest Korean Conference*: churches, 106; members, 13,169; church or elementary schools, 2; ordained ministers, 42; licensed ministers, 29; teachers, 55. Headquarters: 47-8

Mok Dong, Jung-ku, Taljeon, Korea. *Southeast Korean Conference*: churches, 101; members, 15,524; church or elementary schools, 2; ordained ministers, 39; licensed ministers, 28; teachers, 35. Headquarters: 59-2 Dae Myung-dong, Nam-ku, Taegu, Korea. *Southwest Korean Conference*: churches, 69; members, 11,476; church or elementary schools, 1; ordained ministers, 29; licensed ministers, 21; teachers, 27. Headquarters: 317-38 Juwoldong, Seo-ku, Kwangju, Korea. *West Central Korean Conference*: churches, 120; members, 32,370; church or elementary schools, 1; ordained ministers, 62; licensed ministers, 71; teachers, 55. Headquarters: 74-2 Gyunji-dong, Jongro-gu, Seoul, Korea.

Estimated figures for the North Korean Mission: churches, 26; members, 866.

Institutions

Institutions. Donghae Academy; Hahnkook Academy; Honam Academy; Korean Publishing House; Korean Sahmyook Food; Korean Sahmyook University; Korean vocational Training Institute; Kwangchun Academy; Pusan Adventist Hospital; Seoul Academy; Seoul Adventist Hospital; Taejeon Middle School; Wonju Academy; Yungnam Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. The Seventh-day Adventist message was introduced into Korea shortly after the turn of the century. At this time many Koreans were emigrating to Siberia, Manchuria, Hawaii, and Mexico. One day in May 1904 a Korean, waiting for his ship to Hawaii, was walking along a street in Kobe, Japan. He was attracted by a signboard that read in Chinese characters (Korean, Japanese, and Chinese use common ideographs), "The Seventh-day Sabbath Jesus Second Coming Church."

Being a Protestant, he became interested in this new church. He met Hide Kuniya, the evangelist, and a conversation began by means of writing the Bible texts in Chinese characters. Thus they studied the Seventh-day Adventist message. The next day the Korean brought a fellow Korean to study these new doctrines. These two men soon became convinced that the SDA teachings were biblical, and the evening before the first Korean, Lee Eung Hyun, was to leave for Hawaii, the two men requested baptism. It was past midnight when the two Korean converts, escorted by a group of Japanese believers, went up to the pool below Nunobiki Falls, were baptized, and became the first Seventh-day Adventists from among the Korean people.

Lee Eung Hyun left for Hawaii, but the second man, Son Heung Cho, returned to Korea. On shipboard he met Im Ki Pan, a Korean returning from Hawaii, and imparted to him the knowledge he had gained from Hide Kuniya. Im Ki Pan accepted these truths and proposed to give them to his people. Son Heung Cho went down to Pusan, and there he began to spread the new message. Soon about 35 persons were keeping the Sabbath. Meanwhile, Im Ki Pan continued up the west coast of Korea to the port of Chinnampo, where he created a great interest among the Christian Koreans. An urgent plea, signed by 36 persons, was sent to Hide Kuniya asking him to come over to teach them the Bible more fully.

In answer to this call, Hide Kuniya arrived in Korea on Aug. 10, 1904. He soon called for F. W. Field, of Japan, to help him organize churches. They visited many interested people,

baptized 71 persons, and organized four churches, at Sondol, Kangdemuro, Yongdong, and Pamegi. They discovered in all some 140 Sabbathkeepers. Four charter members at Sondol—Kim Kyu Hyuk, Kim Ye Choon, Lee Keun Ok, and Kim Suk Yung—later developed into strong church workers. In September 1904 the work in Korea was put in the charge of Im Ki Pan.

Early Mission Work. To fill the need for a resident missionary who could speak Korean, W. R. Smith from the United States arrived late in 1905, and spent that winter in Seoul studying the Korean language. In the spring of 1906 he moved to Chinnampo to be near the Seventh-day Adventist churches. In the summer he moved to Sunan, where a new group of 22 baptized church members lived.

In January 1907 Mimi Scharffenberg, another SDA missionary from the United States, arrived in Sunan. During that summer a schoolhouse was built, and in the fall Smith and Mimi Scharffenberg opened a church school for boys and also began a workers' training course in which eight men and five women enrolled. Responding to calls for a doctor and other workers, Dr. Riley Russell and his wife, C. L. Butterfield and his family, and Helen May Scott, a qualified teacher, arrived in Sunan in 1908. Dr. Russell set up his clinic in one section of the schoolhouse. Later he also took charge of the boys' school.

In the fall of 1908 I. H. Evans, of the General Conference, and F. W. Field, of Japan, visited Korea. At a council held at that time the Korean Mission was organized, with Butterfield as superintendent and Smith as secretary-treasurer. A committee was appointed to find a site for the mission headquarters, a publishing house, and a sanitarium. There were then five churches with 105 baptized members in Korea.

At first, SDA publications in Korean were printed in Japan. In 1909 an old proof press was set up in the schoolhouse in Sunan, and in that year 18,000 tracts and also some of G. H. Bell's Bible lessons and Sabbath school lessons were printed. During the summer the first colporteur went out to sell these publications to a much interested public. Also in 1909 a girls' school was opened at Chinnampo under the supervision of Mimi Scharffenberg.

In September of 1909 Butterfield and Mimi Scharffenberg moved to Seoul, where for a time the work was carried on in rented quarters outside West Gate. Several Korean workers were also moved to Seoul to assist in the publishing and evangelistic work. A Sabbath school was organized in Seoul in 1909, and later, in January 1911, a church with 31 members.

R. C. Wangerin and his wife (sister of Mimi Scharffenberg) came to Korea in October 1909, and H. A. Oberg and his wife arrived a month later. Oberg served as secretary-treasurer and publishing secretary. Howard M. Lee and his wife (sister of May Scott) arrived in Sunan, Apr. 5, 1910, to take charge of the educational work.

In August 1910 I. H. Evans, president of the Asiatic Division of the General Conference, and F. W. Field, of Japan, met with the missionaries and Korean workers for study and counsel. The group laid plans to print a missionary paper at once, of which Mimi Scharffenberg was to be editor. Also at this meeting Dr. Riley Russell was ordained, and two Koreans, Lee Keun Ok and Kim Sung Won, were added to the mission committee.

The name chosen for the monthly magazine was *Gospel for the Last Days*. When government authorities objected to this name (Korea having been annexed to Japan in August 1910), the title *Three Angels' Message* was chosen. In January 1911 all missionaries, workers, and students joined in a sales campaign that extended from Busan to Wiju, and

sold more than 36,000 copies. In addition, 30,000 pages of leaflets were given away. In January 1917 the name of the magazine was changed to *Shi Jo* ("Signs of the Times").

In 1911 an acre (.4 hectare) of land was purchased at Kyung San, a county seat some 10 miles (16 kilometers) south of Taegu, on which a 28-foot-square (six-meter-square) tent was pitched. Wangerin and his family lived in one part of the tent while the other half was used for evangelistic meetings conducted by Butterfield, Wangerin, and Kim Kyu Hyuk. The next May a church of 30 members was organized there. During the summer of 1911 a camp meeting was held in Chinnampo.

After much searching in the environs of Seoul, a suitable place to locate the mission headquarters was found three miles (five kilometers) outside the East Gate. At this place three mission homes, a church, the publishing house, and mission offices were erected in the summer of 1912. While the buildings were under construction, the families connected with the mission work lived there in tents. On the first Sabbath in February 1913 the mission compound was dedicated. Present was H. R. Salisbury, representing the General Conference. During the summer of 1913 new school buildings and a dispensary were erected in Sunan.

In 1915 A. G. Daniells, president of the General Conference, attended the general meeting of the mission held at Sunan, at which two Korean workers, Lee Keun Ok and Chung Mun Kuk, were ordained to the ministry. This greatly encouraged the Korean members. That same year Oberg and Wangerin were ordained at the Asiatic Division meeting in Shanghai, China.

Organization of the Conference. At the 1917 meeting of the mission, at which A. G. Daniells was present, the Chosen Conference was organized, with C. L. Butterfield as president and B. R. Owen as secretary-treasurer. Another Korean worker, Kim Kyu Hyuk, was ordained at the time of this meeting.

After Wangerin died in 1917, his wife became the secretary of the Sabbath School and Missionary Volunteer departments, and later she served as editor of the Signs of the Times for nearly 20 years, also of the church paper Kyo Hoi Chi Nam.

In 1919 the Chosen Conference became a union mission with three local units: West Chosen Conference, Central Chosen Mission, and South Chosen Mission.

A food factory was opened at the school at Sunan in 1927, with L. I. Bowers in charge. A small clinic was opened in Seoul in 1931 and plans were laid to establish a hospital there. The present Seoul Sanitarium opened its doors early in 1936 (*Review and Herald* 113:21, Sept. 24, 1936), under the direction of Dr. G. H. Rue, who came to Korea in 1929, and gave almost continuous medical missionary service at that institution until his return to the United States in 1967.

World War II. As World War II approached the Far East, the United States Government advised all American missionaries to leave Korea. In response, the missionaries left in the spring of 1941, but not before organizing the Korean workers to carry on the work. In February 1943 the leaders of the church, Choi Tai Hyun (or Chae Tae Hyun), Oh Yung Sup, Kim Sang Chil, Lee Sung Eui, Pak Chang Uk, and Kim Nae Chun were arrested by the Japanese police and held in prison until the end of the year. Choi Tai Hyun died as a result of torture inflicted in prison. Two of the others, Kim Nae Chun and Lee Sung Eui, were released from prison but, their health broken, they died soon after. Lee Myung Choon died also. In all, some 40 Seventh-day Adventists were imprisoned for their faith.

Because of suppression and persecution many of the workers and members fled to the mountains. There Kim Myung Kil shepherded many of these refugees and baptized 153. Cho Kyung Chul was another stalwart shepherd. One group went into the mountain ranges of central Korea, maintaining themselves by cutting wood and selling charcoal. The Bible and the books of Ellen White that had been translated into Korean were of great comfort to them at that time.

At the close of the war, Aug. 15, 1945, the members came out of their hiding places. In October 1945 Seventh-day Adventists from all parts of Korea gathered in Seoul for a 10-day general meeting. Here they shared the joy of reunion and expressed gratitude for God's protection. They also elected temporary officers for the union mission: Im Sung Won, president; Oh Syuk Yung, secretary-treasurer; Lee Ryu Sik, departmental secretary. Afterward they set out to recover the mission properties.

The first postwar missionaries, Ralph S. Watts, who returned as president of the union mission, and his wife, came in January 1947; in April Dr. G. H. Rue, James M. Lee, and Leland Mitchell were permitted to return to aid in the restoration of the medical and educational work.

In June 1947 the South Korean and the Central Korean missions were organized and staffed with Korean workers. Im Sung Won had already been appointed director of the North Korean Mission (north of the 38th parallel) in the spring of 1946.

In 1947 Mrs. Theodora Wangerin returned to resume the editorial work; Irene Robson arrived to be the director of nurses in the Seoul Sanitarium; R. C. Mills to be secretary-treasurer of the union mission; later Dr. R. W. Pearson came to work at the Seoul Sanitarium and Hospital.

Korean War. The work was developing rapidly when on June 25, 1950, the North Koreans invaded South Korea, and the missionaries were evacuated to Japan. During the war the Christians suffered greatly. Although less than 50 Seventh-day Adventists lost their lives, many others lost all their possessions, and many churches were destroyed.

Many members who had lived in North Korea came south during the winter of 1950, thus adding to the church membership in South Korea.

Meanwhile, the missionaries who had been evacuated to Japan began active evangelism in Osaka, where there was a large Korean population, with James M. Lee and George Munson conducting evangelistic campaigns. These resulted in many baptisms, and a church building was erected in Osaka for the Korean converts. The first baptism among these Koreans took place in Kobe at the foot of Nunobiki Falls, where the first two Korean converts had been baptized in 1904.

At the Far Eastern Division Council held in February 1951, Pak Chang Uk was appointed secretary-treasurer of the union mission. In the fall of that year Clinton W. Lee returned to Korea as president of the union mission and led in the restoration of the work that had been severely disrupted by war.

Postwar Growth. In 1951 a period of rapid growth in membership began in Korea. Although there were few overseas missionaries, at times only three, and there were neither offices nor secretarial staff, the average membership gains for those years was almost 25 percent a year. With more baptisms each year and thousands of new converts joining the Sabbath schools, C. H. Davis, who in 1958 came to Korea as president of the union mission, and the Korean leaders found it impossible to provide the funds needed to build churches to

house the growing congregations. Many groups met in private homes, makeshift shelters, army tents, on the open hillsides, and under trees. Humble halls were built for worship in some farming areas where the people pooled their meager resources. Congregations more than doubled in a few months. Consecrated laymen left the larger cities to carry the message to unentered areas, pagan islands, and mountain villages. Colporteurs carrying publications into every office, factory, and home surpassed previous sales records year after year.

Thousands of young men and women spent their summer and winter vacations holding evangelistic meetings and conducting Vacation Bible Schools. Ten young overseas missionaries with their families joined the Korean workers and laypersons in the effort to print more books and magazines, organize more schools, guide more young people into mission service, enlarge the medical program, broadcast more radio programs, and reach out into new fields of evangelism.

In commemoration of the seventieth anniversary of the Korean Union Mission the Korean Publishing House (Shi Jo Sa) in 1974 printed 42,000 copies of *The Great Controversy* in a one-volume paperback edition. There were approximately 100 literature evangelists selling Spirit of Prophecy books, the Signs of the Times, and a Korean vegetarian cookbook.

When the Voice of Prophecy Bible correspondence school started in 1948, one series of Bible lessons was offered. In 1974 five different courses were available, including a braille Bible course. Approximately 500 enrolled in the different sets of lessons each month. Since 1948, 103,488 have graduated and 11,422 have been baptized. In 1957, radiobroadcasts were begun once a week. By 1974 the Voice of Prophecy was broadcasting over 22 stations each week.

The first Koreans to serve in other fields were two nurses, Oh Hei Cha and Cho Chung Cha, who were sent to Benghazi, Libya, in 1968. In December 1968 a Korean pastor, Shin Byung Hoon, was sent to São Paulo, Brazil, to serve the São Paulo Korean Seventh-day Adventist Church. Up to March 1993 another nurse and 23 more pastors were sent overseas to serve in foreign countries. In 1982 Kim Tong Choon was elected as the secretary of the Far Eastern Division. In 1992 Chun Pyung Duk was elected as president of the division. As many as 14 Korean pastors are serving in such countries as Germany, Paraguay, Russia, Saipan, Kazakhstan, Argentina, Philippines, Singapore, Japan, and China.

Active lay workers in the Central Korean Mission and the Southwest Korean Mission have formed layperson's associations for the purpose of raising money to help lay workers become established as self-supporting lay pastors in various areas where no regular worker is located. Approximately 1 million won (US\$2,500) was contributed for this each year by these groups.

English language school evangelism opened in Korea in the fall of 1969. Dean Hubbard, then ministerial secretary, led out in the opening of this new school, patterned after the one in Osaka, Japan, which was reinstated in 1966 by M. T. Bascom.

A section of a new building near the union mission headquarters in Seoul was leased and a laboratory constructed along with a number of classrooms. This school became the largest English school in the Far Eastern Division, with nearly 1,400 students enrolled. Teachers for this school were student missionaries from colleges in North America.

By 1992 a total of 15 institutes were opened in the major cities of Korea, making a total enrollment in 1992 of 64,388 students, taught by a staff of 113 volunteers. Language institutes have proved to be a great evangelistic outreach. Not only are English, Japanese,

and Russian classes offered, but also Bible classes. Continuous evangelistic meetings harvest the interests created by the work of the volunteers.

In March 1978 the Central Korean Mission was divided into two missions—East Central Korean Mission and West Central Korean Mission. This accelerated the church growth. As a result, all of the five South Korean missions became conferences in 1983.

The English language schools have proved to be a great evangelistic outreach. Not only are English classes offered but also Bible classes. Continuous evangelistic meetings in the language-school chapels harvest the interests created by the work of the student missionaries.

Korean College Academy

KOREAN COLLEGE ACADEMY. *See* [Hahnkook Academy](#).

Korean Industrial School

KOREAN INDUSTRIAL SCHOOL. *See* [Korean Sahmyook University](#).

Korean Publishing House

KOREAN PUBLISHING HOUSE (Sijosa) (Signs of the Times Publishing House; in 1965 it was renamed Korean Publishing House). A publishing organization with its own printing facilities, operated by the Korean Union Mission at Seoul, Korea. It issues Seventh-day Adventist books and the following periodicals: *Shi Jo* (“Signs of the Times”); *Kyo Hoi Chi Nam* (“Church Compass”); *Home and Health*; senior, earliteen, and primary Sabbath school lesson quarterlies; and *Sabbath School Helper*.

The publishing house was established in the spring of 1909, when a printshop was set up in one of the rooms of the three-room schoolhouse in Soonan. Its printing equipment included a George Washington handpress and a small font of type, a gift from the Japan Mission. The first publications produced there were the Sabbath school lesson quarterly and 18,000 copies of three tracts that had been translated into Korean. They were followed by G. H. Bell’s *Bible Lessons*, Nos. 1 and 2 (1,000 copies of each), “Helps to Bible Study,” and other Sabbath school materials. Mimi Scharffenberg was the first editor.

In the summer of 1909 the publishing house and the mission office were moved to Seoul, the capital of Korea. For a time the work was conducted there in rented quarters outside the West Gate.

Late in 1912 a permanent location for SDA institutions was found at Hoi Ki Dong, near the East Gate of Seoul. There the buildings were erected, and in January 1913 the first printing was done in the new plant. On Jan. 24, 1930, that building was burned to the ground.

A new building 63’ x 81’ (19 m. x 25 m.) was erected. It was occupied in April 1931 and is still in use. In this building there are six offices, two storage rooms, vault, bindery room, and the factory in which are four presses, a typesetter, and other small equipment. On Sept. 11, 1963, a new German Heidelberg giant automatic cylinder press was dedicated.

A new two-story addition to the main building was occupied in May 1966, housing offices, library, chapel, and an enlarged printing plant. New German Original Heidelberg automatic one-color offset presses were added in 1965 and 1969. In 1974 a Japanese Sha-Ken photocomposing press was installed.

The printing done is a combination of Korean script and Chinese characters. Printing is also done in English.

Quite early in the publishing work it was decided to print an eight-page monthly missionary journal. This later became known as the *Shi Jo* (“Signs of the Times”). The church paper, the *Church Compass*, was begun about 1916. More than 22 of Ellen White’s books have been translated, as well as evangelistic books, church hymnals, and the *Church Manual*. In 1994 the Korean Publishing House also was printing *Home and Health* magazine, the Sabbath school lesson quarterlies, and the *Sabbath School Helper*.

In 1973 the Korean Publishing House received a certificate from the Ministry of Culture and Information of Korea in honor of *Shi Jo*, the *Signs of the Times*, the oldest continuously published magazine in Korea, in both the religious and secular field. In 1974 the Korean

Publishing House published more than 40,000 copies of *The Great Controversy* in a special paperback edition.

Managers: C.L. Butterfield, 1909—1910; Kim Seung Won, 1910—1912; Frank Mills, 1912—1914; Brownie R. Owen, 1915—1917; L. I. Bowers, 1917—1923; Earl L. Woods, 1923—1927; W. E. Gillis, 1927—1928; H. A. Anderson, 1928—1929; Pak Chang Uk, 1929—1930; W. E. Gillis, 1930—1940; James M. Lee, 1940; Pak Chang Uk, 1940—1941; Kim Chang Chip, 1941—1943; dissolution; G. W. Munson, 1947—1950; Donald S. Lee, 1950; Korean War; C. A. Williams, 1952—1954; V. E. Adams, 1954—1958; Chung Tae Hyuk (acting), 1958—1959; R. L. Sheldon, 1959—1966; H. R. Kehney, 1966—1970; C. C. Lee, 1970—1971; P. W. Im (acting), 1972—1973; Han Ki Cho, 1973—1978; Chung Pyung Duk, 1978—1982; Lee Bo Duk, 1082—1992; Kim Tong Choon, 1992— .

Korean Sahmyook Food

KOREAN SAHMYOOK FOOD. A health food factory located at Panjeong-ri, Jiksan-myun, Chunan-gun, Choongchungnam-do, 50 miles (80 kilometers) from Seoul, Korea. It is operated by the administrative board of the Korean Union Conference, under the supervision of the Far Eastern Division.

Sahmyook Food Company was established in 1978, when it began producing gluten foods developed by a team at Sahmyook University Industry. This food company, as a profitable company of the legal association of Sahmyook Hakwon, has as its purpose giving financial support to the education work and providing employment for Seventh-day Adventist youth.

In 1985 other products such as soy milk, Soyalac, and Soycool were added to the industry. In late October 1992 research was completed for the Sahmyook Melon Juice that is prepared with melon juice and soy milk. In 1985 the factory developed a soy milk drink with the help of Japan Food Factory and started to sell it in the market. This made the factory grow fast, and allowed them to extend their factory building and install many different types of modern machines. The following comparative figures indicate the factory's rapid expansion between 1981 and 1993: the number of employees increased from seven to 192, and buildings from one small structure to several, including a machine shop, a boiler house, and storage rooms. In 1992 the factory produced more than 26.8 million tons (24.3 million metric tons) of soy milk, and the total sales stood at US\$21.8 million. One half of all profit was used to support the Korean Union Conference.

A second factory has been added and is located in the Southwest Korean Conference. This factory will produce mainly a health ion drink. A third factory located in the Southeast Korean Conference will produce a type of instant noodles (*ramyun*) and breakfast cereals.

The union executive committee appointed Lee Bo Duk as the first manager. He devoted himself to buying land for the food factory building site in 1978. Yoon Choong Yuh, a full-time business administration director of the Korean Sahmyook University, was appointed general manager in 1981. Mr. Yoon erected a factory building and installed the various machines needed, and started to provide and sell gluten foods such as vegeburger and vegemeat. On Mar. 19, 1990, Mr. Yoon received an award from the South Korean prime minister for supporting enterprise.

General Managers: Lee Bo Duk, 1978—1981; Yoon Chung Yuk, 1981— .

Korean Sahmyook University

KOREAN SAHMYOOK UNIVERSITY (Sahmyook Taehakkyo). A coeducational boarding institution featuring college and graduate levels, operated by the Korean Union Conference, and situated on a 200-acre (80-hectare) site on the northeastern boundary of Seoul. In 1993 university enrollment was approximately 2,700, with a full-time faculty of more than 80. More than 400 elementary and 1,300 secondary pupils attend school on the same campus.

Early History

Early History. In September 1917 a two-year ministerial course for older students was introduced to provide qualified workers for the newly established Chosen Conference. Classes in theology were taught by C. L. Butterfield, conference president, at the Chosen Industrial School in Soonan-immediately north of P'ongyang in North Korea-which in 1911 replaced a boys' and a girls' school established in 1907 and 1909, respectively.

After the formation of the Chosen Union Mission in 1919, with headquarters in Seoul, the Chosen Industrial School became the Chosen Union Training School. During several years in the next decade, some course work was offered beyond the twelfth-grade level, but in general the school operated on the secondary level. In the fall of 1928 Clinton W. Lee joined the faculty and developed a curriculum.

In the spring of 1931 the ministerial school was separated from the Chosen Union Training School (which appears in the *Statistical Reports* through 1936; then is replaced by the Soonan Academy in 1937, 1938), and was moved to the union mission headquarters in Seoul. Because of financial problems, however, it did not operate from the summer of 1932 until May 1937. During this interim the students and some of the workers studied correspondence courses conducted by Clinton W. Lee. The reopened school was called the Chosen Union Workers' Training Institute. The faculty was increased, and Clinton W. Lee served as principal.

When World War II forced the overseas personnel to leave Korea in 1941, the work at the training institute was carried on for a year by Principal Lee Sung Eui and other nationals. However, under pressure from the Japanese police, it closed in May 1942. Up to this point, the school had produced more than 100 graduates, many of whom became pillars of the work in Korea.

Post-World War II Period

Post-World War II Period. The school, listed in the *Yearbook* as Korean Union Seminary, reopened in September 1947, with 42 students. Ralph S. Watts, Sr., was principal and Lee Ryu Sik dean. Teachers included James M. Lee, Pak Chang Uk, Leland Mitchell and his wife, Betty (née Rue).

In November 1949 the school was moved from the city to its present site, about 12 miles (20 kilometers) from downtown Seoul. When the Korean War broke out in 1950, students were scattered and many of the buildings under construction were damaged or destroyed. In November 1951 the school, called Korean Union Training School, opened with about 40 students. Because of the damage to the buildings, some classes were conducted in the open air. Students bathed and washed their clothes in a creek that flowed through the school property. Secondary work, which had been offered by the Seoul Junior Training Institute—a secondary school established in the late 1930s—was now combined with seminary work on one campus.

Post-Korean War Period

Post-Korean War Period. In 1954 the school received a government permit to operate a college. During the ensuing years there was peaceful growth, and college industries prospered. Leading educators in Korea looked to the Adventist educational system as a pattern.

In February 1961 the Korean Ministry of Education gave Korean Union College a permit to operate as a four-year theological college and to grant degrees at the bachelor's level. In 1962 the government approved the addition of an industrial junior college, specializing in agriculture for young men and home economics for young women. In 1964 the General Conference Educational Department recognized the school as a four-year senior college.

In 1966 *theological* was dropped from the Korean name of the college, and it began operation as a liberal arts school, with home economics and agriculture departments added to the curriculum. Also in 1966 the junior college was closed, and from 1968 an English major was offered. In 1973 a two-year industrial school on the junior college level was begun with George Haley as principal. Courses in dairy science and food and nutrition were offered. In that same year the government granted permission for the college to begin a four-year baccalaureate nursing course, which was implemented in 1974.

In 1975 the higher educational institutions in the Korean Union Mission were united under an integrated board of management, administration, and faculty, and began to operate as a university under one school system. The Graduate School was established in 1981.

Korean Sahmyook University in 1993

Korean Sahmyook University in 1993. The university offers an Associate of Arts degree in dairy science, food technology, office automation, early childhood education, applied music, auto maintenance, and tourism English language interpretation. The senior college offers baccalaureate degrees in theology, English language and literature, business administration, music education, nutrition, chemistry, biology, horticulture, dairy farming resources, nursing, pharmacy, and rehabilitation therapy.

The Graduate School features the master's program in theology, religious education, pharmacy, and chemistry, and a doctorate (Ph.D.) in theology. The Theological Seminary, which started in 1990, offers an M.A. in theology for ministers. The School of Lifelong Learning—offering adult and continuing education courses—is a recent addition to the university curricula. The E. G. White-SDA Research Center and Northern Missionary

College, and the extension school on the Sakhalin Island (Russia) are also newly inaugurated features of the university.

The college foods industry, begun in 1955 under the direction of Lee Mitchell, for many years supplied dairy products and garden produce to the Eighth U.S. Army and the Seoul foreign community. Dairy products are delivered daily to 90 distribution points throughout the Seoul area. In addition to the university's off-campus dairy farms and rice properties, vineyards, orchards, and garden areas are features of the main campus.

Principals and Presidents: Howard M. Lee, 1917—1920; J. E. Riffel, 1920—1924; Howard M. Lee, 1924—1937; Lee Kyung Il, 1937—1938; Clinton W. Lee, 1938—1940; Lee Sung Eui, 1940—1941; Chai Tai Hyun, 1941—1942; R. S. Watts, 1947—1949; James M. Lee, 1949—1953; Chung Tong Shim, 1953—1954; Donald S. Lee, 1954—1960; Tate V. Zytoskee, 1960—1965; Rudy Klimes, 1965—1969; Kim Chong Wha, 1969—1973; Song Kwon, 1973—1974; Lee Key Ton, 1975—1976; Kim Chong Wha, 1977—1990; Kim Hong Ryang, 1990— .

Korean Union College

KOREAN UNION COLLEGE. *See* [Korean Sahmyook University](#).

Korean Union Conference

KOREAN UNION CONFERENCE. *See* [Far Eastern Division](#); [Korea](#).

Korean Union Workers' Training Institute

KOREAN UNION WORKERS' TRAINING INSTITUTE. *See* [Korean Sahmyook University](#).

Korean Vocational Training Institute

KOREAN VOCATIONAL TRAINING INSTITUTE (Sahmyook Gisul Hak-won). A coeducational boarding institution on the senior high school level, operated by the Korean Union Conference at Seoul, Korea. The institute was founded in July 1970 at Yungnam Academy at Kyongsan near Taegu, a provincial capital between Seoul and Pusan, Korea.

In 1968 the vocational training center opened in Yungnam Academy to the many students who had not gone on to college. As the program was successful, it was opened to the students of all the seven academies in Korea and had a new start as a vocational training institute under the direction of the Korean Union Conference. The Korean Vocational Training Institute was founded in 1979 with the help of \$10,000, the overflow offering of one of the Thirteenth Sabbath offerings in 1979. In 1984 the institute was moved from Kyongsan to Seoul.

Korean Vocational Training Institute welcomes all junior high school graduates. Normal graduation requires three years' attendance. A work program enables students to provide for their tuition and living expenses. The curriculum offers mechanical engineering, electrical engineering, construction, and computer programming. Students receive a national technician's license, approved by the government, and a certificate of credit that is comparable to that of a senior high school diploma.

Directors: Yoon Ok Jin, 1970—1973; Jo Sung Ki, 1974—

Kosena (Goshen) College

KOSENS (GOSHEN) COLLEGE. *See* [Samoa Adventist College](#).

Kosovo

KOSOVO. *See* [Yugoslavia](#).

Kottarakara Seventh-day Adventist High School

KOTTARAKARA SEVENTH-DAY ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Kottarakara\)](#).

Kottawa High School

KOTTAWA HIGH SCHOOL. *See* [Lakpahana Adventist College and Seminary](#).

Kotz, Siegfried Arthur

KOTZ, SIEGFRIED ARTHUR (1915—1967). Physician, medical administrator, and secretary. He was born in Africa of missionary parents and his childhood years were spent there and in Switzerland and Germany. When he was 10 the family moved to the United States, where the influence of denominational schools led him to Loma Linda University, from which he graduated as an M.D. in 1940. He was in general practice in Maryland for several years and served on the staff of the Washington Sanitarium and Hospital. Then he and his wife, the former Ethel Carr, and their children left for Africa, where he served at the Malamulo Hospital and Leprosarium at Malawi and then at Kendu Hospital at Kendu Bay, Kenya. During this time he was ordained to the ministry. In 1961 the family returned to the United States, where he earned a master's degree in public health from Yale University. In 1963 he was called as medical secretary for the Australasian Division.

Kowloon Sam Yuk Secondary School

KOWLOON SAM YUK SECONDARY SCHOOL. A coeducational day school on the senior high school level, situated in Kowloon, on the mainland across the strait from the island of Hong Kong, and operated by the Hong Kong-Macao Conference.

Kowloon Sam Yuk Secondary School began as a kindergarten and primary school in 1937 when many refugees, including numerous Seventh-day Adventists, poured into Hong Kong at the outbreak of the Sino-Japanese War. To meet the need for educating the children, a church school, sponsored by the local Mongkok church, was opened on the second floor of a rented house at 13 Fa Yuen Street, Kowloon. S. S. Ha, the first teacher, taught primary 1 to 4. By the time of the Japanese invasion of Hong Kong, December 1941, which resulted in the closing of the school, instruction had expanded to primary 6. K. C. Lo was the teacher at that time.

When a new chapel was built at 52 Boundary Street, Kowloon, in 1950 to replace the former building at Tung Choi Street, plans were laid by W. P. Chung, the pastor, and his members to restore the school. As a result of liberal contributions for furniture and equipment, school opened Feb. 12, 1951, with 76 pupils and five teachers in three classrooms. The next year enrollment grew to 182, and each succeeding year saw an increase in the number of students.

With more room in a five-story building, completed in 1956 with funds received mainly from Ingathering solicitation, the school was upgraded to the junior middle school level (seventh grade) and the enrollment rose to 542.

In 1961, by permission of the Far Eastern Division, the school was upgraded to senior middle level (tenth grade).

In 1967, to meet the need for education in English by the community, the school began to operate an Anglo-Chinese section, using English as the teaching medium. Students may choose to study in either of these two sections.

In 1978 the Hong Kong government introduced the nine-year compulsory education program, which made it necessary to buy places in local private schools. Sam Yuk participated in the program. The project to develop the north wing of the school building for the primary church school was launched. In 1983 Sam Yuk became a "Caput" school, which enabled school facilities and staff salaries to be upgraded.

A new building was completed in 1988. In 1989 the school was officially named Kowloon Sam Yuk Secondary School. Further improvements have been made. For more efficient administration the Chinese secondary section ended in September 1991. The summer of 1992 saw the opening of form 6 (twelfth grade) and in 1993 form 7 opened to prepare students for tertiary education.

In 1993 there were 191 students enrolled. A total of 20 classes were looked after by a 39-member teaching staff, 19 of whom are Seventh-day Adventists. The school always has been and remains a strong evangelizing agency for winning souls. More than 688 students have been baptized.

Principals: Lo Hing So, 1960—1981; Tang Chung Huen, 1981—1987; Liang Wai Hong, 1987—1989; Mrs. Doris Foo, 1989— .

Koza Adventist Hospital

KOZA ADVENTIST HOSPITAL (Hôpital Adventiste de Koza). A 140-bed general hospital owned and operated by the Central African Union Mission at Koza, Cameroon, near the northern tip of the republic. Nestled in the mountains, it is 680 miles (1,100 kilometers) by air from the Guinea Gulf coast, and 160 miles (260 kilometers) south of Lake Chad, in the most densely populated area.

Seventh-day Adventist mission work at Koza was begun in 1949 by R. Bergstrom, from Sweden. A Thirteenth Sabbath Offering overflow in 1950 helped to provide funds for a hospital, although construction was delayed several years. Dr. F. W. Brennwald and his wife, who arrived in August 1953, conducted their medical work under the trees for some months, and then continued it in a temporary dispensary. In the summer of 1955 they had an eight-room dispensary with operating room, obstetrical unit, and pharmacy. A. Bodenmann, a Swiss missionary-builder, did most of the permanent construction. Dr. A. R. Bergman and his wife worked on the staff from December 1955 to 1961. Nurses were drawn from France, Switzerland, Germany, and Austria. Besides the doctor there are usually two European nurses.

In 1974 a new maternity ward with 12 beds and a surgical unit was inaugurated. These very modern additions are contributing to more efficient medical care. Thanks to this institution, the work of evangelism in northern Cameroon is progressing in spite of the strong Muslim influence.

Medical Directors: F. W. Brennwald, 1955—1964; W. E. Westcott, 1965—1968; Marc Kanor, 1968—1970; A. E. Boyce, 1970—1971; Ewald Axt, 1971—1974; Kohlia Stéveny, 1972—1981; Alain Tieche, 1981—1983; Eric Davy, 1986—1987; Paul Gheorghe, 1987—1991; Sergio Maldonado, 1991—1992; Meguille Daniel, 1992—1993; Sergio Maldonado, 1993— .

Krankenhaus Waldfriede

KRANKENHAUS WALDFRIEDE. *See* [Berlin Hospital](#).

Kranz, Alfred F. John

KRANZ, ALFRED F. JOHN (1900—1993). Born in South Australia, he studied at Adelaide University, Avondale College, and the Seventh-day Adventist Theological Seminary, where he earned his master's in theology in 1948.

He taught at the Adelaide Adventist School in 1921 and spent the following year in evangelism. He returned to teaching for two years in the North New Zealand Conference, and then served as preceptor and Bible teacher in New Zealand Mission College from 1923 to 1929. He was called to Avondale College as Bible teacher from 1930—1939 and then became principal of Western Australian Missionary College for six years. After his retirement in 1965 he continued to serve at that school for a number of years in a voluntary capacity.

Kress, Daniel Hartman and Laretta (Eby)

KRESS, DANIEL HARTMAN (1862—1956) and **LAURETTA (EBY)** (1863—1955). Physicians. Kress was born in Ontario, Canada, and Laretta in Michigan. They married in 1884, took their medical training together in the University of Michigan, and graduated in 1894. They had three children and adopted and educated 11 others. Before becoming a Seventh-day Adventist (1887), Daniel Kress had been a Baptist minister in Michigan.

After a period of service at the Battle Creek Sanitarium, the Kresses went to England in 1898 to establish Seventh-day Adventist medical work there. The first year they gave lectures, began health schools, and started a magazine called *Life and Health*, which was published for nearly a year. Appointed to Australia in 1900, they laid the foundation for a strong medical work there. After working in New Zealand for a time, they returned to Australia, and in 1907 to America. Daniel Kress became the first medical superintendent of the newly established Washington Sanitarium and Hospital; his wife was staff physician.

Daniel Kress specialized in health education and internal medicine, and from the time of his conversion was an ardent crusader against tobacco. In 1947 the Kress Memorial Foundation was set up in Washington, D.C., to promote research in narcotics.

In 1939 the Kresses intended to retire, but were called into service for a time as staff physicians at the Florida Sanitarium and Hospital. They wrote an autobiography entitled *Under the Guiding Hand* (1941).

Kressville Homes for the Aged

KRESSVILLE HOMES FOR THE AGED. *See* [Adventist Retirement Village, Inc.](#)

Krieghoff, Carlos Enrique

KRIEGHOFF, CARLOS ENRIQUE (1870—1969). Pioneer worker in South America. Krieghoff was born in Switzerland and at the age of 15 emigrated to Chile with his family. After reading the book *Daniel and the Revelation*, he accepted the Seventh-day Adventist faith and was baptized in 1897. In 1902 he and his wife gave 45 acres (18 hectares) of land for the building of a school in Pua, Chile. The school began operation in 1906, and by the next year a building was erected with a capacity of 100 students. Krieghoff was the carpenter-builder, and also the first president of this training school, which eventually became Chile College.

In 1908 he was called as secretary-treasurer of the Chile Conference. After his ordination in 1912, he again served as president of the school in Pua until 1916 when he was assigned the work of secretary-treasurer for the newly formed Argentine Conference. Following this he was appointed superintendent of the Uruguay Mission and in later years he was secretary-treasurer of the Central Argentine Conference. In 1937 he retired in Argentina, in the city of Rosario, where he served as elder of the Central church for 12 years.

Krum, John Harry

KRUM, JOHN HARRY (1866—1949). Minister, pioneer Seventh-day Adventist missionary to Palestine. He was born at Reamstown, Lancaster County, Pennsylvania. He joined the Seventh-day Adventist Church in 1890, and through his efforts a sister and her husband became SDAs. The following year he became a colporteur. During 1892—1893 he attended Union College, Lincoln, Nebraska. In December 1893 he was sent to Germany, where, following one year's training at Hamburg, he conducted evangelistic meetings in Berlin and other cities. One of his converts, Leontine Hulda Michaeli, became his bride in 1897.

In 1898 he was asked to pioneer the work of Seventh-day Adventists in Palestine, as the first European SDA worker sent to the Holy Land. At first he sold publications to settlers in German colonies at Jaffa and other cities. Later, employing the medical knowledge acquired from a two-year course at Baltimore Medical College, Baltimore, Maryland, five years of experience as a pharmacist, and a special course in hydrotherapy and electrical treatments taken at the Basel Sanitarium, Switzerland, he opened medical missions in Jaffa and Jerusalem, the mission in the latter city continuing for 14 years. He worked in both Palestine and Syria (the Lebanon area).

He endeavored to carry the SDA message also to the Armenians, Greeks, and Turks of Asia Minor, where he traveled extensively, working where the apostle Paul had labored, and experiencing similar dangers and narrow escapes. Despite persecution and prejudice, he won a number of converts before his health forced him to return to America in June 1904.

Subsequently he worked as a pastor in many states, among them Pennsylvania, Oklahoma, Texas, Arkansas, Tennessee, Ohio, and Florida, where he spent the last 25 years of his long term of denominational service.

Krumm, Wilhelm

KRUMM, WILHELM (c. 1861—1932). Business leader. In 1894 his wife joined the Seventh-day Adventist Church, and a few years afterward he followed her. In 1901 he gave up a profitable business to manage the business of the Friedensau institutions (*see* [Friedensau Theological Graduate School](#)). He stayed there until the school was closed at the onset of World War I in 1914. He then assumed leadership of the SDA Hamburg food factory, Nahrungsmittelfabrik des Deutschen Vereins für Gesundheitspflege (*see* [German Health Food Factory](#)). In 1920 he returned to Friedensau and managed the affairs of one or another of its institutions until a stroke incapacitated him in 1929. He also managed an old people's home, and served as elder of the local congregation and as a member of conference and union committees.

Kucera, Louis Frank

KUCERA, LOUIS FRANK (1877—1959). The first Seventh-day Adventist Czechoslovakian colporteur in the United States through whose efforts the work among the Czechs and Slovaks of North America began. He was born in Czechoslovakia. About 1906, when in the New York area, he was given a German pamphlet entitled “Which Day and Why?” As a result of reading it he began to keep the seventh-day Sabbath. Later, he had three SDA tracts translated and printed for distribution among the Czech- and Slovak-speaking people. From 1909 to 1913 he looked after a Czechoslovak church in the New York area, then worked as a colporteur for two years and later took charge of a Czechoslovak church in Chicago. In 1919 he joined the international branch of the Pacific Press Publishing Association at Brookfield, Illinois, as a linotype operator for the Slavic languages, and continued with this work until he retired in 1948.

Kuhn, May Gilman Cole

KUHN, MAY GILMAN COLE (1882—1964). Poet, missionary, teacher. A native of Massachusetts, she graduated from South Lancaster Academy in 1903 and became principal of a nine-grade school in Brooklyn, which later developed into an academy. She later received her B.A. degree from Washington Missionary College and her M.A. from the University of Southern California. She taught at Washington Missionary College, Union College, Emmanuel Missionary College, La Sierra College, Shanghai Missionary College, and the Home Study Institute. In 1909 she became educational secretary for the Atlantic Union Conference and then taught for a time in the Bermuda Islands. After returning to the United States, she studied nursing. In 1911 she married Pastor Otto B. Kuhn, and in 1916 they went to China, where they served until 1937. After returning home, she taught for a time at Loma Linda Academy. She was the author of several books, a number of articles, and many poems.

Kuniya, Hide

KUNIYA, HIDE (1872—1962). Pioneer Japanese Seventh-day Adventist minister, first Japanese to be baptized in Japan. During the Sino-Japanese War he was with the paymaster corps of the Japanese Army in China and there met Christians. Upon his return to Japan he met Japanese Christians, and one of them invited him to read tracts published by the first Seventh-day Adventist missionaries in that country. Later he met these missionaries, attended their Bible school in Tokyo, and joined the SDA Church in 1899. Soon thereafter, he took up the colporteur work and began to preach. In 1904 he was instrumental in introducing the Seventh-day Adventist work into Korea. In 1907 he was ordained. For 61 years he served the church as colporteur, pastor, editor, or mission director. After his retirement he was largely responsible for establishing two churches in Tokyo.

Kunz, August

KUNZ, AUGUST (d. 1906). Teacher and editor. He was born in Germany and came to America about 1867. His name appears in the bulletin of Battle Creek College in 1879, and so far as is known he taught Hebrew and New Testament Greek until 1881. In this capacity, he taught Uriah Smith, C. C. Lewis, and L. R. Conradi. Later he taught German and Greek language and literature. He taught at Battle Creek until 1887 or 1888, and apparently at the same time carried on German language missionary correspondence for the General Conference, because Gerhard Perk, one of the earliest Seventh-day Adventists in Russia, reported in 1909 that he had correspondence with Kunz in 1882 and that it was Kunz who sent out German publications from the United States. His name first appeared in the *Yearbook* (listed as a licentiate) in 1883.

Late in 1887 or early in 1888 he went to Europe (the fifth European Council held in June 1888 passed a resolution that Kunz continue in the German work in Europe). Later, notations in the *Yearbooks* indicate that besides serving as a secretary of the German Department of the Central European Conference he was engaged in editorial work. He translated into German several books, such as Ellen White's *Great Controversy* and *Steps to Christ*, and Uriah Smith's *Daniel and the Revelation*. In 1892 and 1893 he is listed as a teacher at Battle Creek College. From 1892 to 1894 he was one of the editors at the Central Seventh-day Adventist Publishing Association (Review and Herald) at Battle Creek.

About 1895 he joined the faculty of Keene Academy and taught there for about seven years. From 1904 to 1906 he taught at Union College, laying down his work only in the last stages of cardiac illness.

Kurbadet

KURBADET (Oslo Health Home). A 25-bed clinic and hospital formerly operated in Oslo, Norway, by the West Nordic Union. The institution conducted a department for outpatients and employed one medical doctor who was a specialist in rheumatism, 10 physiotherapists, and 28 other workers. During 1974 Kurbadet's vegetarian restaurant was enlarged, and it served more than 200 meals a day.

Seventh-day Adventist health work in Oslo began July 4, 1898, when a clinic was opened by two graduates of Battle Creek Sanitarium, Alma Andersen and her sister, Emma Fleischer. They were followed in 1900 by O.J.O. Røst, who was trained at St. Helena Sanitarium, California, and later by managers C. M. Scott, Chr. Tobiassen, Bjarne Røst, Ola Stavadahl, and Arne Dyresen. (For a number of years the institution was listed in the Yearbook as Christiania Health Home.)

Kurbadet ceased operation in 1992.

Kuwait

KUWAIT. A small Arab state located on the northwest coast of the Persian Gulf between Iraq and Saudi Arabia, with an area of about 6,200 square miles (16,100 square kilometers) and a population (1994) of 1.8 million. Its people are Arabs, but Indians and non-Kuwaiti Arabs are employed in large numbers. The oil fields employ several thousand Europeans and Americans. The official religion is Islam, with about three fourths of the population being Sunni and the rest Shia.

In 1963 there were two Sabbath schools in Kuwait, one at Kuwait, the capital, and another at Ahmadi. A church meeting hall was rented in 1964 and work there officially opened. The first baptism in Kuwait was conducted early in 1965 at a cove near Fahahil. Three were baptized.

The work in Kuwait has been carried on principally through student literature evangelism in the selling of health books, Ingathering solicitation, and temperance work in the showing of films and conducting of stop-smoking plans. Kuwait's church was organized in 1979. In 1983 the church was attached to the Middle East Union. In 1985 Kuwait was added to the East Mediterranean Field. By 1988 the membership was 188. Most of the constituency are Indians and Filipinos, with some Middle Easterners.

In the middle of 1988 the Gulf Section was organized, and Kuwait became a part of it.

Kuyera Adventist Academy

KUYERA ADVENTIST ACADEMY. A coeducational boarding school located in Kuyera, Ethiopia. It was established in 1950 and reestablished in 1992. In 1994 there was a faculty and staff of 25.

Presidents: Jerrell Fink, 1992— .

Kwahu Hospital

KWAHU HOSPITAL. A general acute hospital of 140-bed capacity, operated by the West African Union Mission until it was nationalized by the government of Ghana on Sept. 16, 1974. It was situated near Mpraeso, Ghana, and was built with funds donated by the Ghana government, whose officials felt at that time that the Seventh-day Adventists could run a hospital efficiently and could give the nurses a moral as well as a medical training. The hospital, which was of pavilion-type construction, had separate units for male and female patients, a pediatrics ward, and a 50-bed obstetrical wing with 38 bassinets. It had facilities for medical and surgical cases, an X-ray Department, and a Department of Physiotherapy, and operated a School of Nursing and a School of Midwifery. The total capital investment in the institution was approximately \$1 million. It served a population of about 50,000.

The hospital was opened in 1955, and Dr. J. Ashford Hyde, who was transferred from the Jengre Hospital, Nigeria, became its first medical director. L. Acton-Hubbard, also from Jengre, was director of nursing services, and Amy Horder was director of the School of Nursing. In 1961 the first business manager, B. J. Powell, came from England.

The School of Nursing, which operated from the founding of the hospital, was accredited by the Nursing Council of Ghana from its inception. The School of Midwifery was accredited by the Midwives' Council of Ghana in 1962.

Medical Directors: J. Ashford Hyde, 1955—1963; John Lennox, 1963—1970; R. E. Krum, 1970—1971; C.L.O. Allen (acting), 1971—1972; R. W. Royer, 1972—1973; S. A. Nagel, Jr., 1973—1974.

Kwangchun Academy

KWANGCHUN ACADEMY (Kwangchun Sahmyook Joongkodeung Hakkyo). A coeducational boarding school on the secondary level operated by the Middlewest Korean Conference at Kwangchun, Korea.

The school was established in 1954 as a junior academy. In 1964 it became a senior academy. Buildings include an administration building, auditorium, dining hall, two dormitories, and seven faculty homes.

Principals: Son Jae Rin, 1954—1955; Kim Hyung Rak, 1955—1956; Im Kyung Bum, 1956—1959; Hong Hyun So, 1959—1961; Kim Pyung Kook, 1961—1967; Choi Myung Hwan, 1967; Kim Seung Oh, 1967—1968; Kim Yung Do, 1968—1972; Lee Sung Jin, 1972—1978; Shin Seung Uk, 1978—1984; Kim Byeong Kuk, 1984—1987; Kim Hyo Sung, 1987—1989; Lim Chun Taiki, 1989— .

Kyohoi Chinam

KYOHAI CHINAM. See [Church Compass](#).

Kyrgyzstan

KYRGYZSTAN. A republic that occupies a land area of 76,642 square miles (198,500 square kilometers). Its neighbors include China, Uzbekistan, Tajikistan, and Kazakhstan. The population (1994) is 4.7 million.

Kyrgyzstan comprises a part of the Southern Union Conference, in the Euro-Asia Division.

In 1993 there were 10 Seventh-day Adventist churches in Kyrgyzstan, with a membership of 667.

L

Labrador

LABRADOR. *See* [Seventh-day Adventist Church in Newfoundland and Labrador](#).

Lacey, Herbert Camden

LACEY, HERBERT CAMDEN (1871—1950). Educator. Born in England, he moved with his family to India, and when 11, to Tasmania, where his family accepted the Seventh-day Adventist faith in 1887.

Coming to the United States, he graduated from Healdsburg College in 1892, then finished the classical course at Battle Creek College. After marrying Lillian Yarnell in 1895, he joined the first faculty of what is now Avondale College, where he taught Bible and Greek, and engaged in summer evangelism.

Returning to Healdsburg College, he taught Bible and ancient languages (1902—1904); then he became head of the Bible and Greek departments (1904—1913), and also president (1907—1913), of Stanborough Park Missionary College, which was to become Newbold College, England.

He taught Bible and biblical languages at Union College (1913—1918) and at what is now Columbia Union College (1918—1920), and then spent 15 months assisting in holding conventions in the Far East. Later he was pastor of churches in New York City and in southern California. For a time he was also professor of biblical exegesis at what is now Loma Linda University.

Lacunza, Manuel de

LACUNZA, MANUEL DE (1731—1801). A Jesuit of Chile and Italy, writer on the prophecies. Born in Santiago, he was admitted to probation in the Jesuit Order in his youth, became celebrated locally as a preacher, and took his vows in 1766. But in 1767 he was expelled from Chile, with all other Jesuits, when the order was suppressed in the Spanish dominions. Going first to Cádiz, Spain, and then settling at Imola, near Bologna, in central Italy, he began to study the Church Fathers and then the biblical prophecies, reading all the commentaries he could find. In 1779 he devoted himself solely to the study of the Scriptures.

The fruit of 20 years' study was his *La Venida del Mesías en Gloria y Magestad* ("The Coming of the Messiah in Glory and Majesty"), written in Spanish about 1791 under the pen name of Juan Josafa Ben-Ezra, supposedly a Christian Hebrew. The book emphasized the Second Advent at the beginning of the millennium.

There were no printed editions of his treatise before his death, but it soon became popular in manuscript form and was circulated in Spain and all the way "from Havana to Cape Horn."

The book was first printed in 1810 or 1811 near Cádiz, the printing being done secretly. It was subsequently printed in Spain in 1812, in London in 1816 (at the expense of General Belgrano, of Argentina), in Mexico in 1821—1822, in Paris in 1825, and again in London in 1826. Prominent Catholic writers either attacked or defended the work. In 1824 it was placed on the Index of Prohibited Books because Lacunza had exalted Scriptures above tradition, had taught that the antichrist was not an individual, had not acceptably venerated Catholic exposition, and had invited criticism by writing in the vernacular. In 1827 Edward Irving issued a two-volume English translation in London, as a result of which the book became well known in Britain.

Lacunza helped to turn the attention of many to the second advent of Christ. In this sense, he was regarded as a forerunner of William Miller. However, his interpretations of prophecies differed from Miller's on many points, and his futurism influenced the trend of British premillennialism into modern futurist dispensationalism.

Lake Geneva Sanitarium

LAKE GENEVA SANITARIUM (Clinique La Lignière). A 98-bed medical, dietetic, and physiotherapeutic institution held by the Société Philanthropique de “La Lignière,” Inc., Gland, Vaud, Switzerland, and operated by the Euro-Africa Division. There are four full-time physicians employed by the institution, including the medical director. The total number of employees is about 84. The yearly gross income is in the neighborhood of \$6.5 million.

The institution was established in Basel in 1895 in the building vacated when the printing plant was closed because of the enforcement of Sunday laws, and was called the Institut Sanitaire (also listed as Basel Sanitarium). P. A. De Forest, M.D., a Canadian who had studied at Battle Creek, arrived with his wife and two little daughters in August 1895, and opened the institution at the beginning of 1896. Operating with the sanitarium was a school of nursing, training both men and women.

In 1904 a property of 90 acres (35 hectares) was purchased on the shores of Lake Geneva in La Lignière, Gland, Vaud, halfway between Lausanne and Geneva. Some of the buildings on the property were quickly adapted to meet immediate needs, and it was possible to move the medical institution and the school of nursing from Basel to Gland in June 1905. Dr. De Forest continued in charge, but since he was a foreigner without a Swiss diploma, a Swiss physician was legally responsible. The institution in Gland took the name Sanatorium du Léman (Lake Geneva Sanitarium). A large addition was erected in 1911 for treatment rooms. During World War I an operating room was added under the supervision of Dr. L. E. Conradi. There have been other expansions through the years. The equipment has been constantly improved in keeping with modern requirements. There is no longer a surgical section or nursing school.

A new wing was opened in 1955 and another in 1968. Reconstruction of the original building and the main entrance was completed in 1972. In 1962 a new chapel was dedicated. The nurses' home was completed two years later. During the years apartment houses have been constructed to house staff members. In 1978 the first cardiovascular rehabilitation center of French-speaking Switzerland was established. In the 1980s the building was substantially renovated.

Adjacent to the sanitarium, a horticultural unit and a farm provide flowers, vegetables, and fruit for the well-being of the patients.

Business Managers: Henri Révilly, 1895—1906; Charles Reihlen, 1906—1908; Jules Robert, 1908—1926; Vital Monnier, 1926—1935; Robert Gerber, 1935—1939; Dr. H. Müller, 1939—1949; Charles Wehrli, 1949—1955; A. G. Roth, 1955—1962; Sylvain Meyer, 1962—1974; Paul Traphagen, 1975—1980; Adolf Kinder, 1981—1989; Dr. Eric Davy, 1989— .

Medical Directors: P. A. De Forest, 1895—1924; Hermann Müller, 1924—1964; F. W. Brennwald, 1964—1973; C. P. Jaggi, 1974—1986; Marie-Therese David, 1986— .

Lake Grove Mission School

LAKE GROVE MISSION SCHOOL. *See* [Native Americans](#).

Lake Placid Medical Center

LAKE PLACID MEDICAL CENTER. *See* [Walker Memorial Medical Center](#).

Lake Region Conference

LAKE REGION CONFERENCE. A unit of church organization comprising the territory of Indiana, Illinois, Michigan, Minnesota, and Wisconsin, composed largely of the Black and Hispanic congregations of this area. Statistics (1993): churches, 83; members, 21,397; church schools, 8; ordained ministers, 43; licensed ministers, 8; Bible instructors, 4; teachers, 47. Headquarters: 8517 South State Street, Chicago, Illinois 60619. The conference forms part of the Lake Union Conference.

Institutions

Institutions. Chicago Seventh-day Adventist Academy (formerly Shiloh Academy), Peterson-Warren Academy (formerly F. L. Peterson School).

Local churches-*Illinois*: Champaign (Park Avenue), Chicago (African, Altgeld Gardens, Beacon of Joy, Bethlehem French, Hyde Park, Independence Boulevard, Logan Square, Morgan Park, New Life, Roscoe Village Spanish, Shiloh, Sion French, South Shore Spanish, Spanish Northwest, Straford Memorial), Chicago Heights (Emmanuel), Danville (Gethsemane), Decatur (Lebanon), Downers Grove (All Nations Fellowship), East St. Louis (New Jerusalem), Evanston (First, Nouvelle Jerusalem), Harrisburg (Emmanuel), Maywood (Maywood Community), Hopkins Park (Ephesus), Peoria (Mt. Sinai), Robbins, Springfield (SDA Bible Chapel), Waukegan (Shalem, Waukegan Spanish); *Indiana*: East Chicago (Bethel), Elkhart (Bethany Chapel), Evansville (Metropolitan), Fort Wayne (Body of Christ), Gary (Brunswick Heights, Mizpah), Indianapolis (Capitol City, Eastside, Haughville, Korean), Jeffersonville (Harrison Avenue), Marion (Ephesus), Michigan City (Voice of Hope), Muncie (Philadelphia), Newbergh, South Bend (Berean, Iglesia Hispana Adventista), Terre Haute (Mount of Olives); *Michigan*: Battle Creek (Berean), Belleville (Belleville Heights), Benton Harbor (Highland Avenue), Berrien Springs (All Nations), Cassopolis (Calvin Center), Detroit (Burns, City Temple, Conant Gardens, Detroit Center, Maranatha), Dowagiac (Faith), Ecorse, Flint (Fairhaven), Grand Rapids (Bethel), Idlewild, Ikster (Sharon), Jackson (Summit), Kalamazoo (Trinity Temple), Lansing (Bethel), Maybee (London), Mt. Clemens (Cornelius), Muskegon Heights (Wood Street), Niles (Philadelphia), Pontiac (Southside), Saginaw (Ephesus), Southfield, Ypsilanti; *Minnesota*: Minneapolis (Glendale), St. Paul (Sharon); *Wisconsin*: Milwaukee (Sharon, Milwaukee Spanish).

History

History. *Beginnings of the Work Among Blacks in the Area.* At the time of the Civil War most Seventh-day Adventists lived in the North and for the most part were strongly against slavery. In SDA evangelism Black converts were brought into the churches with the Whites, and separate congregations were not at first formed. In churches where the Black membership was relatively small there was no inclination to form separate congregations, but Black churches were organized in some of the large cities.

In Chicago in 1905 a group of Blacks, members of the Southside church, organized a neighborhood church, with J. R. Buster, a literature evangelist, as W. D. Forde, who was made pastor in February 1910, recalls finding the group meeting in a rented store building on State Street, near Root Street. Later the congregation, which continued to grow, purchased a building on Dearborn Street, then in 1918 moved to larger quarters on Prairie Avenue. During these years several successful tent meetings were conducted. When a new church was built in 1925 on the site of G. E. Peters' evangelistic meetings, the congregation took the name Shiloh Seventh-day Adventist Church. With a membership nearing 500, the church was the largest in the Chicago Conference. M. G. Nunez, Herbert D. Greene, O. A. Troy, Harry E. Ford, T. H. Allison, Samuel Meyers, and H. W. Kibble are some of the workers who contributed to the work in the Chicago area. The 1993 membership was 3,036. Fifteen Chicago area churches began at Shiloh.

In Detroit, Michigan, the work began with J. W. Owens, who in July 1910 systematically distributed tracts and small books, hoping to find openings for Bible studies. By Dec. 31, 1910, he had organized a group of 17. The work later developed under the leadership of such men as W. H. Green (later secretary of the North American Negro Department of the General Conference), T. B. Buckner, under whose leadership the Hartford Avenue church was constructed, U. S. Willis, J. H. Laurence, and L. H. Bland. The Hartford Avenue church became mother to at least seven churches in the Detroit area.

In Indianapolis, Indiana, in 1907, L. W. Browne held tent meetings and won about 15 converts. One of his assistants was William A. Green, who had been a worker on the *Morning Star*, J. E. White's Mississippi riverboat, which had been used in the missionary venture that developed extensive Black work in the South. The Indianapolis church purchased its first building in 1911, but in 1938 erected a new brick building on Capitol Avenue (the church is presently located on East Forty-ninth Street). E. L. Campbell, Sydney Scott, W. D. Forde,

E. A. Jarreau, and J. H. Laurence were among those who built up the cause in the Indianapolis area. By 1915 a church had been established also in Springfield, Illinois.

The various congregations that had been established opened church schools. From these large centers the work extended into the smaller cities. Membership increased as Southern SDAs joined in the great wave of Black migration from the Southern states to the Northern industrial centers during and after World War I. By the end of 1944 membership among Blacks in the Lake Union Conference area had grown to about 2,500.

Lake Region Conference Organized. The General Conference in its Spring Meeting, Apr. 10, 1944, recommended: "That in unions where the Colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, Colored conferences be organized."

The Lake Union Conference executive committee adopted the recommendation of the General Conference on July 17. Then a special meeting of the African-American constituents of the Lake Union Conference was called for Sept. 26, 1944. In this meeting, held at the Shiloh church in Chicago, the Lake Region Conference was formed. It was so named because this one conference encompassed the whole region of the Lake Union Conference. J. G. Dasent was elected president; F. N. Crowe, secretary-treasurer; Virgil Gibbons, publishing secretary;

W. J. Kisack, MV and educational secretary;

L. B. Baker, Book and Bible House manager; J. E. Johnson, Sabbath school and home missionary secretary. The Lake Region Conference began to function as such Jan. 1, 1945.

Soon after organization, the new conference purchased a tract of 120 acres (50 hectares) in Cass County, Michigan, for camp meeting purposes. The property has been constantly improved, until at the present time the total value of buildings and land is in excess of \$2 million.

Since its founding, the Lake Region Conference has continued to grow. By 1993 the conference membership increased from about 2,500 at its inception to 20,905. In 1960 a new conference office building was constructed, replacing the old building that had served since its organization. This structure is valued at \$105,000.

Presidents: J. G. Dasent, 1945—1949; T. M. Fountain, 1949—1951; H. W. Kibble, 1951—1961; C. E. Bradford, 1961—1970; J. R. Wagner, 1970—1977; C. D. Joseph, 1977—1987; L. R. Palmer, 1987—1990; R. C. Brown, Sr., 1990—1994; Norman K. Miles, 1994— .

Lake Titicaca Mission

LAKE TITICACA MISSION. *See* [Peru](#); [South American Division](#).

Lake Titicaca Training School

LAKE TITICACA TRAINING SCHOOL. *See* [Titicaca Adventist Academy](#).

Lake Union Conference

LAKE UNION CONFERENCE. The unit of church administration in North America comprising the following local conferences: Illinois, Indiana, Lake Region, Michigan, and Wisconsin, with headquarters at 8903 U.S. 31, Berrien Springs, Michigan. Official organ: *Lake Union Herald*. Statistics (1992): churches, 473; members, 66,497; ordained ministers, 253; licensed ministers, 37; Bible instructors, 5; teachers, 412 (K-12).

Institutions

Institutions. Andrews University; Battle Creek Academy; Broadview Academy; Chicago SDA Academy; Great Lakes Adventist Academy; Indiana Academy; Peterson-Warren Academy; Wisconsin Academy. Organizations in the Hinsdale Health System are: Adventist Health Resources, Inc.; Chippewa Valley Hospital and Oakview Care Center; GlenOaks Medical Center; Health Care at Home Management Corporation; Health Ventures, Inc.; Hinsdale Hospital.

When the Lake Union Conference was formed in 1901, the territory was made up of the East Michigan, Indiana, Northern Illinois, North Michigan, Ohio, Southern Illinois, West Michigan, and Wisconsin conferences, and the Superior Mission. The Ohio Conference was transferred to the Columbia Union Conference in 1907.

Presidents: A. G. Daniells, 1901—1904; Allen Moon, 1904—1914; L. H. Christian, 1914—1918; William Guthrie, 1918—1928;

W. H. Holden, 1928—1937; J. J. Nethery, 1937—1946; L. E. Lenheim, 1946—1951; M. L. Rice, 1951—1957; Jere D. Smith, 1957—1968; F. W. Wernick, 1968—1975; L. L. Bock, 1975—1980; Robert H. Carter, 1980—1994; Don C. Schneider, 1994— .

Lake Union Herald

LAKE UNION HERALD. (1908— ; monthly; files in GC). Official organ of the Lake Union Conference. It is circulated to the church members in the territory of the Lake Union Conference from funds members contribute to the church.

Lake View Academy

LAKE VIEW ACADEMY. A senior high school operated by the Northern Mindanao Conference of the Seventh-day Adventist Church at Don Carlos, Bukidnon, Philippines. It was established in 1967 at a site in the center of the town. In 1989 the school was transferred to its new campus overlooking Lake Pinamaloy. A denominationally accredited academy, it is working toward government accreditation.

Principals: Serafin Fadri, 1967—1969;

R. L. Cabaluna, 1969—1970; R. E. Guanza, 1970—1971; A. G. Tiangha, 1971—1978; G. B. Mendoza, 1978—1982; Charles Aguilar, 1982—1988; Eliezer Saberola, 1988—1991; Moises Rafanan, 1991—1992; I. F. Faigmani, 1992— .

Lake View Seminary and Training Centre

LAKE VIEW SEMINARY AND TRAINING CENTRE. A ministerial training school operated by the Malawi Union and located near Mlangeni in central Malawi, halfway between the two principal cities of Blantyre and Lilongwe. Lake View Seminary opened in 1980 under the leadership of H. H. Mattison, veteran missionary to India and Africa, with W. L. Masoka and G. R. Doss as instructors. Initially accepting students with junior secondary qualifications, Lake View now requires full secondary completion. The ministerial course takes two years and covers the ministry-related classes included in a college program. Lake View has a faculty of two regular workers and one volunteer.

Principals: H. H. Mattison, 1980—1981; B. L. Wright, 1981—1986; B. D. Wheeler, 1986—1987; G. R. Doss, 1987— .

Lakeside Adventist Hospital

LAKESIDE ADVENTIST HOSPITAL (formerly Lakeside Medical Centre). A 40-bed medical institution located at Kandy, Sri Lanka. Land was purchased in 1963 opposite the world-famous tooth temple of the Buddha. The hospital actually began as an outdoor clinic in 1964 under the direction of Dr. and Mrs. Noel Fernando. A Thirteenth Sabbath Offering overflow assisted in erecting a new building. In 1993 the hospital offered in-patient and out-patient departments, laboratory, X-ray, surgery, physiotherapy, pharmacy, and free health-education facilities. The present staff is approximately 80 percent Seventh-day Adventist.

Medical Directors Presidents: Drs. Merle and Betty Fernando, 1967—1985; Henry Wiebe, 1985—1986; Mrs. Shivanthy Kamble, 1986—1987; Mrs. M. Aballada Guerreros, 1987—1988; Rodrigo R. Caagbay, 1988—1989; Percy Dias, 1989— .

Lakeside Clinic

LAKESIDE CLINIC. *See* [Mindanao Sanitarium and Hospital](#).

Lakpahana Adventist College and Seminary

LAKPAHANA ADVENTIST COLLEGE AND SEMINARY (Light of Sri Lanka Training Institute). A coeducational boarding school on the elementary, secondary, and junior college levels, operated by the Sri Lanka Union of the Southern Asia Division at Mailapitiya, Kandy district, Sri Lanka (near the center of the island, about 85 miles [135 kilometers] from Colombo). The school's name means "Light of Sri Lanka." It offers preschool through the General Certificate of Education examinations conducted by the Education Department of the Sri Lanka government. The school owns 168 acres (68 hectares) of land. Buildings constructed with the help of the Thirteenth Sabbath Offering overflow of June 1955 include an administration building housing offices, classrooms, library, science block, and chapel; men's dormitory; women's dormitory; 18 staff residences; and various industrial buildings providing facilities for approximately 220 students.

One hundred twenty acres (50 hectares) planted to coconut provide opportunity for student labor. Additional work opportunities are provided in the poultry, carpentry, and dairy industries.

The institute had its beginning in a mission school, which was opened in Moratuwa, near Colombo, in 1923, with an enrollment of 18. After opposition from the government and from the Buddhists of the neighborhood, the school was transferred to Kottawa, Pannipitiya, 12 miles (20 kilometers) from Colombo, and under the management of Miss Goonetilleke, was operated there as a boarding school, named Sinhalese Primary School, or Ceylon Mission School. In 1926 the school was transferred to a seven-acre (2.8-hectare) coconut estate. This school in 1950 became the Ceylon Union High School, which was moved in 1952 to Mailpitiya, its present site, and was renamed the Lakpahana Training Institute. Later it was renamed Lakpahana Adventist College and Seminary.

Principals: A. F. Jessen, 1928—1942; P.A.T.C. Tobo, 1942—1944; E. L. Juriansz, 1944—1957; A. W. Robinson, 1957—1964; F. E. Schlehner, 1965—1968; T. B. Sadler, 1968—1976; R. E. Stahlnecker, 1977—1980; C. E. Ondrizek, 1981—1983; F. C. Oshiro, 1984—1986; R. G. Burton, 1987; U. D. Aloysius, 1988; D. S. Gibbs, 1988—1990; Peter Munasinghe, 1990— .

Lakpahana Publishing House of Seventh-day Adventists

LAKPAHANA PUBLISHING HOUSE OF SEVENTH-DAY ADVENTISTS. A publishing plant with printing facilities that began as a student industry at Lakpahana High School and Seminary in 1966. In 1970 it was moved to rented quarters near Colombo, Sri Lanka, and enlarged with the aid of press rehabilitation funds. In 1974 a building was constructed and additional equipment added. In recent years it has been modernized with both offset and letterhead printing facilities. Recently a Macintosh desktop publishing capability was added.

Managers: Rex Rabot, 1974—1977; Norman Jansz, 1977—1985; A. O. Peries, 1985—1988; A.B.J. de Pinto, 1988—1989; P. P. Ambikapalau, 1989—1992; R.E.A. Emerson, 1992— .

Lale, Donald

LALE, DONALD (1931—1981). Educator, missionary, martyr. Reared on the Isle of Wight, he joined the Royal Air Force and was stationed on Mauritius, where a French family studied the Bible with him. He was baptized after returning to England and attended Newbold College. Later he took further training at Stoke Rochford College. With his wife, Ann, also a teacher, who had been born and reared a Seventh-day Adventist and had graduated as a Bible instructor from Newbold College, he answered a call to Rhodesia (now Zimbabwe), where they taught at Lower Gwelo College for two years. During the years of war for independence, they moved to Anderson School for three years.

In 1980, with Zimbabwe newly independent, the Lales moved to Inyazura Secondary School to teach Bible and English. There Don and Ann were cruelly murdered by terrorists less than two months after their arrival, leaving their two sons orphaned.

La Lignière

LA LIGNIÈRE. *See* [Lake Geneva Sanitarium](#).

La Loma Foods

LA LOMA FOODS. *See* [Loma Linda Foods/La Loma Foods](#).

La Marnière

LA MARNIÈRE. *See* [Maison de Retraite \(La Marnière\)](#).

Lamb Shelters

LAMB SHELTERS. Inexpensive Sabbath school rooms constructed for the use of children. They are used extensively in the Far Eastern Division.

The first lamb shelter was dedicated on Mar. 4, 1967, at the Togop church in Sabah, Borneo. The idea originated with Mrs. Paulene Barnett, who in 1967 was serving as Sabbath school secretary of the Southeast Asia Union Mission. At a presidents' annual committee meeting in Singapore, George Munson, president of the Borneo Mission, was given \$100 for the building of the first lamb shelter. Church buildings consisting of one room in some missions of the Far Eastern Division were for adults only. Mrs. Barnett insisted that the "lamb must be fed too!"

As a direct result of the fourth quarter's Thirteenth Sabbath Offering in 1971, 161 lamb shelters were built. Forty-nine more were provided by a subsidy by the Far Eastern Division, and 92 others were built as a result of special donations received from the United States. This made a total of 302 in 1974, but many more have been built of which we have no accurate records.

All labor in building the lamb shelters is the responsibility of the members. Subsidies are granted by the mission. Each shelter is a simple building 12' x 18' (4 m. x 5 m.). Minimum standards for construction are: cement floor, zinc or aluminum roof, wood siding, door that can be locked, wire mesh screening over window areas, benches, exterior painting and creosoting of all wood framing, adequate storage for supplies. Double lamb shelters should be divided by a permanent partition and contain a minimum size for either side of 200 square feet (20 square meters).

Lamb shelters, started in the Far Eastern Division, have become popular in many other areas of the world field.

Lamson, Mary Elizabeth

LAMSON, MARY ELIZABETH (1875—1969). Educator. She was born in Michigan and received her early education in local schools. In 1895 she began teaching, a career that was to span 40 years.

In 1898 the first summer school for the training of teachers for Seventh-day Adventist schools was started. Mary borrowed the \$5 entrance fee from her brother and enrolled. That fall she lived in the home of Dr. J. H. Kellogg and taught six of his adopted children, all ninth graders.

She served for two years as preceptress of Battle Creek College. She enjoyed the work, but when the college moved to Berrien Springs she remained in Battle Creek, where she taught church school for five years.

In 1918 she was invited by newly elected president Frederick Griggs to serve as preceptress of Emmanuel Missionary College and held this position until her retirement in 1935. During this time she took graduate studies and received her B.A. degree in 1928. Lamson Hall, residence for young women at Andrews University, is named in her honor.

Lamson, Phoebe

LAMSON, PHOEBE (fl. 1860s). Physician. Born in New York, she was an alumna of the Dansville, New York, Health Reform and Hydrotherapy Center. She was one of the first physicians at the Western Health Reform Institute at Battle Creek, and knew personally John Harvey Kellogg and James and Ellen White. It was noted that she gave herself unreservedly to the care and nurture of her patients.

Lancaster Junior College

LANCASTER JUNIOR COLLEGE. *See* [Atlantic Union College](#).

Landmarks

LANDMARKS. An expression taken apparently from [Prov. 22:28](#) (“Remove not the ancient landmark, which thy fathers have set” (cf. [Prov. 23:10](#); see also [Deut. 19:14](#)) and used by Seventh-day Adventists to describe the doctrines that have made them a distinct religious group. These doctrines are commonly understood to be those relating to the sanctuary, the three angels’ messages of [Rev. 14](#), the Second Advent, the millennium, death, the seventh-day Sabbath, and the Spirit of Prophecy. Among other terms used with a meaning similar to landmarks are: “waymarks,” “special points,” “pillars of our faith,” “the foundations,” “pegs,” and “pins.” In SDA thinking, the landmarks are doctrines of such vital importance that they cannot be altered without changing the nature of the SDA Church.

Among the early Sabbathkeeping Adventists the term *landmarks* was used with reference to the ending of the 2300 days of [Dan. 8:14](#). It was later that the expression came to denote other doctrines that have made SDAs a distinct religious group.

The earliest appearance of the term *landmarks* in an SDA publication was James White’s use of it in connection with the 1844 ending of the 2300 days of [Dan. 8:14](#) (*A Word to the “Little Flock”* [1847], p. 5).

Another of the early occurrences of the expression in Seventh-day Adventist writings is a letter by Ellen White (in *The Present Truth* 1:64, March 1850) in which those who abandoned Miller’s chronology of the 2300 days and set a new date for the end of the period are said to “have removed the landmarks.”

In a statement about a year later, those who were setting new times for the ending of the 2300 days were again warned that they were removing the landmarks. “Do not think us harsh and unchristian when we, honestly and in love, tell you that this work of removing the ‘landmarks,’ and following on from one point of time to another to find the end of the 2300 days, like a man following his shadow, dishonors the Advent cause, destroys true faith, offends God, and if persisted in, will lead to certain ruin” (James White, in *Review and Herald* 1:52, March 1851).

An article entitled “Removing the Landmarks” appeared in the *Review and Herald* of June 9, 1853, written by E. R. Seaman, of Rochester, New York, deploring the fact that some who had acted a conspicuous part in giving the judgment-hour message had ranked themselves “among the number who were still removing the landmarks,” because they persisted in fixing new dates “for the termination of the days.” As SDA doctrines developed, the term came to include other distinctive Adventist teachings. In retrospect in 1889 on the ancient landmarks Ellen White wrote: “The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also]the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’ One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays

in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks" (Counsels to Writers and Editors, pp. 30, 31).

On several occasions Ellen White warned concerning attempts to remove the landmarks of the Seventh-day Adventist faith. "After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light.' Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith" (*Review and Herald* 69:769, Dec. 13, 1892).

"Spurious scientific theories [pantheism] are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. . . . The most specious temptations of the enemy are coming in on the highest, most elevating plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow" (*General Conference Bulletin*, Apr. 6, 1903, p. 87).

Lane, Elbert B.

LANE, ELBERT B. (1840—1881). Evangelist. Selling his farm, he began to preach in Michigan in 1868. In 1869 he and his brother, S. H. Lane, engaged in evangelism in Indiana, which was then a mission, but which he left a conference. In 1871 he spent some time in Tennessee near Nashville, being the first Seventh-day Adventist minister to enter the South. The church he established at Edgefield Junction was the first Seventh-day Adventist church in the South. During his illness, his wife, Ellen, took his place in the pulpit and in visiting, and from then on preached independently with marked success.

In 1872 he returned to evangelism in Michigan, and two years later entered the Seventh Day Baptist college in Milton, Wisconsin, to further his knowledge of Hebrew and Greek. He then worked in Ohio and New England, and in 1876 he and J. O. Corliss began work in Virginia, where there were no SDAs at that time. Two years later he was recalled to Michigan for evangelistic and pastoral work, and remained there until his death.

Lane, Ellen S.

LANE, ELLEN S. (1800s). Health and temperance worker, preacher. Married to Elbert B. Lane, a minister, Ellen was able to preach in his place during his illness. She was the first Seventh-day Adventist woman to receive a ministerial license. This was issued to her by the Michigan Conference. The Lanes worked together in Pennsylvania and in the Shenandoah Valley of Virginia, where they lectured around the New Market area and helped develop the New Market church. Ellen spoke mostly on health and temperance subjects and worked from house to house, holding prayer meetings in the homes. Her license was renewed in 1878. She continued working with her husband until his death in 1881, then labored alone until 1889.

Lane, Sands Harvey

LANE, SANDS HARVEY (1844—1906). Evangelist. He was employed as a youth in the printshop of the Review and Herald, but in 1869 joined his brother, E. B. Lane, in evangelistic work in Indiana. Some years later (1877) he became president of the Indiana Conference. Called to England in 1885, he engaged in evangelistic work in England and for a time in Ireland. He was president of the New York (1889—1895, 1903—1906), Illinois (1895—1899), and Southern Illinois conferences (1902—1903). He was president of the board of the Seventh-day Adventist Publishing Association (1899—1900), and also of the board of trustees of the General Conference Association (1901—1903).

Lantern

LANTERN. *See* [South African Union Lantern](#).

Laodicea

LAODICEA. *See* [Revelation, Interpretation of](#).

Laos

LAOS. A small People's Democratic Republic bordered by Thailand, China, Myanmar, Vietnam, and Cambodia, with a population (1994) of 4.7 million and an area of 91,428 square miles (236,800 square kilometers). Buddhism is the state religion and is practiced by the lowland Lao; the inland tribal people are animists. Christian missions are working in a number of areas.

The territory of Laos is a part of the Thailand Mission in the Southeast Asia Union of the Far Eastern Division. The first Seventh-day Adventist mission station was opened in 1957 by Richard C. Hall and his family at Nam Tha, the center of one of the northwestern provinces. A short time later Nai Mun Lansri and Abel Pangan and his wife joined them, and by 1961 a church with 44 members, mostly from the Maeo tribe, had been organized.

Because of war, all mission personnel were evacuated from Laos early in 1962. Shortly after their departure military forces overran Nam Tha, and the mission buildings were destroyed.

A Filipino missionary was called to reopen the work in 1967. A. G. Biton and his family arrived in the field in 1968. By 1974 two churches were organized—one at Nam Yawn, with 73 members, and the other at Vientiane, with 14 members. In 1975, because of Communist advances in Southeast Asia, all SDA contact with Laos was cut off until Laos opened her border with Thailand in 1984. At that time Rungsit Saejang was able to enter the country and survey the situation. He found two churches still active: the Laos church in the capital city of Vientiane and a Hmong church at Nam Yawn.

Because the Laotian government would not allow a Thai pastor to work there, it was not until 1991 that Pastor Houmphanh, a former refugee repatriated from France, was assigned to oversee the work. In 1993 there were 120 church members and Sabbath school attendees in Laos.

La Paz Adventist Academy

LA PAZ ADVENTIST ACADEMY. A K-12 coeducational institution located in Villa Juana, Santo Domingo, Dominican Republic, and operated under the auspices of the Central Dominican Conference.

The La Paz Adventist Academy was founded Jan. 7, 1960. Its founders were Wilson Roberts and Cami Cruz and two teachers, Sira Bastardo and Ginovio Eustaquio.

By 1963 the school had 200 students in grades 1 to 8 with Ginovio Eustaquio as its principal. In 1993 the school had 304 students and nine teachers. It has had 14 principals. In 1993 Petronila Santana was principal.

La Paz Adventist Clinic

LA PAZ ADVENTIST CLINIC (Clínica Adventista de La Paz). A service begun in 1980 in a building near the headquarters of the West Bolivia Mission offices. It began as a pharmacy and served the area where the Chulumani Hospital had operated before closing in 1970. The mission had maintained the Adventist Ambulant Clinic in answer to the needs of the community.

The La Paz Adventist Clinic was officially opened on Nov. 19, 1989. The effect has been the relief of pain and illness for many people as well as a promotion of the gospel message.

Administrators: Guido Ayala, 1989—1990; Armando Rios, 1991—1993; Roberto Catacora, 1993— .

Medical Directors: A. Carpintero, 1989—1992; J. Flores, 1993— .

La Persévérance de Boissard School

LA PERSÉVÉRANCE DE BOISSARD SCHOOL. *See* [Persévérance Boissard School](#).

Lapland Mission

LAPLAND MISSION. *See* [Finland](#); [Trans-European Division](#).

La Revista Adventista

LA REVISTA ADVENTISTA. See [Revista Adventista](#).

La Rue, Abram

LA RUE, ABRAM (1822—1903). Pioneer self-supporting lay missionary in eastern Asia. Born in New Jersey, he spent his early manhood in California and Idaho, where he amassed and lost a considerable fortune in gold mining. He spent some time in the Hawaiian Islands, returned to California, and there, while working as a shepherd, he accepted the Seventh-day Adventist faith. Immediately the new convert requested a mission appointment to China. The General Conference declined because of his advanced age and advised that he go to one of the Pacific islands. After spending a term in Healdsburg College, he worked his way to Honolulu, arriving in 1883 or 1884 with another colporteur, and sold books in the city and on the ships in port, with the result that W. M. Healey was sent in 1885 to establish Adventist work in the islands.

In 1888 La Rue went to Hong Kong. He set up a seamen's mission and for 14 years did colporteur work, mainly on the ships in Hong Kong harbor, but during that time he also made trips to Shanghai, Japan, Borneo, Java, Ceylon, Sarawak, Singapore, and once even to Palestine and Lebanon, selling books and distributing tracts wherever his ship stopped.

Although he worked in Hong Kong chiefly for Europeans, he did circulate two tracts in Chinese, translated for him by a Chinese friend, a colonial court translator. In 1902 J. N. Anderson arrived in Hong Kong and baptized seven of La Rue's converts, including six British Navy seamen.

Until the time of his death in Hong Kong, La Rue was a man of tireless energy, with a rare gift in meeting people and conveying his own religious convictions.

Lasalgaon High School

LASALGAON HIGH SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Lasalgaon\)](#).

Las Condes Adventist Academy

LAS CONDES ADVENTIST ACADEMY (Colegio Adventista de Las Condes). A coeducational institution offering the two last years of primary school and the complete secondary course. It belongs to the Central Chile Conference and is situated in Santiago, the capital city of the country. The staff is composed of three administrative workers and 17 teachers. The 1993 school year ended with 143 students in the high school section and 180 in the primary section.

In 1962, before the existence of the Chile Union, a request was submitted to the South American Division via the Austral Union to organize a day academy for the first three years of secondary classes. In 1963 the school began to function, and in 1968 authorization was requested to add the second cycle of secondary-level courses, which began in 1969.

In 1971 land was purchased in Las Condes municipal district, with an area of 81,420 square feet (7,567 square meters) providing 14,000 square feet (1,300 square meters) of construction suitable for the academy. Two years later two additional classrooms with a total area of 1,500 square feet (140 square meters) were built. In 1993 the library contained about 2,000 books.

Principals: Sergio Olivares, 1963—1964; Oscar Yáñez, 1965—1968; Graciela Carvajal, 1969—1970; Francisco Aguilera, 1971—1972; Marcelo Carvajal, 1973—1975; Abner Soto, 1976—1979; Edgard Araya, 1980—1982; Graciela Carvajal, 1983; Marcelo Carvajal, 1984—1987; Aurelio Vega, 1988; Abner Soto, 1989—1991; Luis Contreras, 1992— .

La Sierra Adventist Academy

LA SIERRA ADVENTIST ACADEMY. A coeducational day school on the senior high school level at Riverside, California. Along with an elementary school under the administration of a principal, it is operated by a board representing 15 constituent churches, La Sierra University, and the Southeastern California Conference. Both academy and elementary teachers are considered members of the college staff by virtue of their responsibility in the Department of Education as supervising instructors. The early history and circumstances of its establishment are covered in detail under La Sierra University.

La Sierra Academy was originally founded in 1922 at the site of the present college campus; in 1925 it was renamed La Sierra Academy and Normal School; in 1927 it became Southern California Junior College, and in 1939 La Sierra College. During these years of rapid growth, the grades of the secondary level were referred to as La Sierra Academy, but under the varied titles of the parent institution.

In 1940 the secondary grades, under the title of La Sierra College Preparatory School, were provided with separate classrooms in the basement floor of Hole Memorial Auditorium, and the lower chapel in the same building was used for assembly. So far as possible, the secondary students were housed apart from the college students, and the preparatory school staff had no control over the government of the dormitories.

The need for separate academy facilities was recognized by Elmer Digneo, on the academy staff since 1940 and principal from 1947 to 1953. During the administration of

G. T. Anderson, the college board purchased nine and a half acres (four hectares) next to the La Sierra College demonstration (elementary) school and the Loma Linda Food Company for the erection of new and separate facilities for the elementary and secondary grades. A single administrator, as principal and manager, was to coordinate the teacher education program with the college Department of Education and to provide for the community needs of the constituent churches, and also to handle the funds. The academy moved to the new location during Christmas vacation of the school year of 1954—1955.

In 1958—1962 a long-range development plan was made and implemented so that the elementary and secondary schools are contained entirely on the new premises. The La Sierra church sponsored a development program amounting to about \$100,000, providing a well and an irrigation-sprinkler system, a woodshop and equipment, slab and surfaced courts with fully equipped shower and locker facilities. A gymnasium-cafeteria building was completed in 1967, and a vocational building was erected in 1968. That same year a science building and an administration building were completed.

The La Sierra College Demonstration School and the La Sierra College Preparatory School combined in 1962 to become the La Sierra Academy and Elementary School. In 1987 “Adventist” was added to the school’s name. More than 3,700 students have graduated from the twelfth grade at La Sierra Adventist Academy during the 71 years of its existence.

Principals: La Sierra Academy: James I. Robison, 1922—1925. *La Sierra Academy and Normal School:* Louis C. Palmer, 1925—1927. *Southern California Junior College:*

Willis W. Ruble, 1927—1928; H. Martin Johnson, 1929—1930; Erwin E. Cossentine, 1930—1939. *La Sierra College Preparatory School*: N. L. Parker, 1940—1947; Elmer J. Digneo, 1947—1953; Max M. Williams, 1953—1956; Floyd Wood, 1956—1958; W. G. Nelson, 1958—1962. *La Sierra Academy*: W. G. Nelson, 1962—1963; Reuben L. Hilde, 1963—1970; Andrew Peters, 1969—1976; Grant Macaulay, 1976—1984; Wendel Tucker, 1984—1987. *La Sierra Adventist Academy*: Wendell Tucker, 1987—1989; Lyle Botimer, 1989—1991; Bud Moon, 1991— .

La Sierra College

LA SIERRA COLLEGE. *See* [La Sierra University](#); [Loma Linda University](#).

La Sierra University

LA SIERRA UNIVERSITY. A coeducational institution of higher learning located in Riverside, California. In 1993 approximately 1,800 students were enrolled in the university's various on- and off-campus programs; these students were served by some 250 faculty and staff. The center of the university is the College of Arts and Sciences, which offers undergraduate and graduate instruction in 17 fields. It also comprises Schools of Business and Management, Education, and Religion, each of which offers undergraduate and graduate degrees, along with a Center for Lifelong Learning, designed to meet the higher educational needs of adults.

According to the university's mission statement, its Seventh-day Adventist heritage and commitment provide "a perspective for its educational programs and projects, a motivation for its intellectual vitality and rigor, a framework for its moral values and lifestyle, and a basis for its social consciousness and public service." The integration of religious belief with academic study is fostered by the requirement that a student in almost any degree program complete a course focusing on the relationship between religion and the issues confronted in connection with the field of study. The central function of Christian faith in the life of the campus is evinced by its weekly chapel services; on-campus, student-led religious programs; and ongoing community-involvement efforts. An annual Community Service Day has drawn positive media comment since its inception in 1989, and the university is involved in a number of other projects, including: prison ministries, Adopt a Grandparent, housing repair and painting for the needy elderly and disabled, counseling services for local juvenile offenders, outreach to Mexico, and various other programs for children and churches. The Resurrection Pageant, a dramatic indoor/outdoor portrayal of the Passion of Christ, draws more than 5,000 people to the campus each year.

The Seventh-day Adventist Church's first student missionary was sent abroad from La Sierra for a full-year term in 1964. This was the beginning of a continuing program of volunteer service that soon expanded to involve numerous students in yearlong mission stints around the globe. A major form of student mission service has traditionally been teaching in mission-operated English-language schools. Since 1990 La Sierra students have also assisted with overseas service projects under the auspices of the Adventist Development and Relief Agency in such locations as Kenya, Tanzania, and Nicaragua. As of mid-1993, 261 La Sierra students had served traditional student mission assignments, and an additional 56 had worked as ADRA volunteers.

Various campus resources add to the quality of the university's educational programs and enhance its ability to contribute to the life of the church and the local community. The Brandstater Gallery regularly features work by significant contemporary artists and provides a genteel setting for university cultural programs. The World Museum of Natural History features, among other things, one of the world's largest and finest collections of mineral spheres as well as notable taxidermy displays of crocodilians, turtles, tortoises, lizards, snakes, and Southeast Asian birds (the work of world-class taxidermist and La Sierra

alumnus E. A. “Billy” Hankins III). The John Hancock Center for Youth Ministry supports the Seventh-day Adventist Church’s local and global efforts to meet the spiritual needs of its young people. And the Fernando and Ana Stahl Center offers opportunity for the university community to promote the cause of world service in a variety of ways.

The university library’s holdings include some 175,000 books, 35,000 bound journal volumes representing more than 1,500 currently received journal titles, and extensive microfilm and microfiche collections. The Heritage Room provides members of the university community and others with access to invaluable information about SDA history; a particular strength of the Heritage Room collection is its array of materials related to the origin and development of SDA education. The William M. Landeen Collection on the history of Christianity contains items significant for the study of the Protestant Reformation.

Among the university’s publications are *Adventist Heritage*, a journal of Seventh-day Adventist history; *La Sierra Today*, a magazine for alumni and friends; *Musings*, a literary and cultural journal; and various specialized newsletters. By 1993 the University Press had issued 13 volumes—among them the principal report on the Valuegenesis study, designed to aid the church in eliciting and retaining the commitment of young people to Adventism and its values. (V. Bailey Gillespie, La Sierra professor of theology and Christian personality, served as a principal Valuegenesis investigator.)

Campus diversity is a longstanding element of the university’s heritage. At the beginning of the 1990s, undergraduate students represented 34 states and 75 different countries. In 1992—1993 African-Americans and other Blacks made up 7.6 percent of the on-campus student body; Native Americans and Alaska Natives, 0.4 percent; Caucasians, 40.5 percent; Hispanics, 15 percent; persons from the Indian subcontinent, 2.8 percent; persons from the Middle East, 2 percent; and East Asians and Pacific Islanders, 31 percent. This diverse student body is served by faculty and staff members from numerous ethnic and cultural backgrounds.

University faculty contribute to progress in their disciplines and enrich their teaching by engaging in research and other professional development activities. The number of professional presentations and publications has increased strikingly in recent years, as has university funding of research grants; in 1989—1990 university faculty members made some 140 presentations related to their areas of study. Recently published books by LSU faculty have focused on such diverse areas as the relationship between faith and reason and the development of Central American railways.

History

History. 1. *La Sierra Academy.* When the Southeastern California Conference was formed (1915), it had no academy. The Southern California Conference had, since 1902, operated San Fernando Academy, at San Fernando (as Fernando College, 1901—1907; Fernando Academy, 1907—1914). By 1920 it had outgrown its antiquated buildings, which had been purchased from a Methodist school of theology. In view of this, the presidents of the Southern and Southeastern California conferences, W. M. Adams and J. J. Nethery, began looking for a suitable site for a new academy to serve both conferences. After the failure of joint efforts to find a site at reasonable cost, the Southeastern California Conference

purchased in 1922, at the cost of \$112,500, 330 acres (135 hectares) of land from the Hole estate near Riverside.

Meanwhile, in May 1922 this conference had organized the new school, named La Sierra Academy, with J. I. Robison as principal and R. F. Emerson as general manager. On July 1, 1922, Robison announced the opening on Oct. 3 of a full-fledged 12-grade school. He later described the situation: “We did not have a building. We did not have a book in our library, nor a test tube for the laboratory. We did not have a desk or a chair. We did not even have a faculty. . . . But we did have faith. . . . And so with faith and courage and loyal cooperation and united effort we stepped forward, facing every difficulty, confident that the Lord was leading, and that we would open school on October 3, as we had advertised.”

By Oct. 3, 1922, the boys’ dormitory, including classrooms on the first floor, was ready. The girls’ dormitory was only half plastered, and with the stairs not in, the girls had to climb ladders to get to their unfinished rooms. The building was completed before the end of the school year. Oil and wood stoves were used for heating, and oil lamps or candles for lighting. School opened with 84 students.

Plans were made immediately for two-year commercial and teacher-training curriculums beyond the academy level. In 1923, with the closing of San Fernando Academy, students from the Southern California Conference were encouraged to attend La Sierra Academy. The administration building was finished during the second year of the school’s existence. That year La Sierra Academy had 204 students, with 31 graduates.

From 1925 the academy was operated jointly by the Southern and Southeastern California conferences. Enrollment growth was slow because five nonboarding academies were developing in the two conferences.

The problem of adequate water for the institution was solved in the fall of 1925, when W. J. Hole, former owner of the property, gave the school one of his wells in the valley and \$5,000 with which to construct a pipeline to the institution. He later contributed two additional wells. (*See also* [La Sierra Academy](#).)

2. *Southern California Junior College.* In 1927 La Sierra Academy became Southern California Junior College, whose first president and general manager was W. W. Ruble. To provide for the needs of the enlarged institution, major additions were made in office space, laboratory equipment, heating facilities, and the library, and an elementary school was built on the north side of the campus. During the next three years other facilities and the industrial program of the college were improved.

A critical period came when, because of the economic depression and the founding of new academies in the area, the academy enrollment decreased from 250 in 1928 to 95 in 1935. At the same time the junior college enrollment grew but slowly. Yet the improvement of the scholastic program and the physical plant continued in spite of the 1930s depression. The weekly newspaper, *The College Criterion*, was published for the first time in 1929. Also, during this time an efficient program of student recruitment was organized. In 1930 a “college day” program, the first in any SDA college, was held, in which academy seniors from the two conferences visited the campus. The associated student organization was established in the winter of 1931—1932. A new science hall was constructed in 1932, the addition of which led the Northwest Association of Colleges and Secondary Schools to accredit the junior college on May 1, 1933. A swimming pool, a camp meeting auditorium, and Hole Memorial Auditorium were constructed between 1935 and 1937.

3. *La Sierra College.* La Sierra College was accredited as a three-year college in 1939 by the Northwest Association of Colleges and Secondary Schools. This three-year accreditation granted by the association was unique and was designed to strengthen the premedical curriculum. In 1939 and 1940 a new men's dormitory and a new women's dormitory were constructed on the campus; a cafeteria building was completed in 1941. The increase in enrollment to 480 by 1940 made necessary the rapid expansion of the physical plant and the staff. In that same year the preparatory school was separated from the college.

With the coming of World War II and the resultant freezing of educational programs in Seventh-day Adventist colleges, the advance of La Sierra College to full college status was delayed. The war brought other critical problems. A personal appeal by the college president prevented a camp directly in front of the campus. The Navy manifested interest in taking over the school, but fortunately did not. In 1944 the General Conference authorized La Sierra College to offer four years of work, and in 1945 the college conferred its first degrees. One year later, in 1946, the institution was accredited as a four-year college by the Northwest Association of Secondary and Higher Schools.

The postwar period was marked by rapid advancement. The college enrollment grew steadily after 1942, and in a boom period it reached 919 during the winter term of 1947—1948. New buildings erected in this period were the library-administration building (1946), the college church (1947), an industrial arts building, and a science building.

The 1950s saw continued growth of the physical plant, the increase of enrollment, and the continued strengthening of the college staff. In 1953 the college was accredited by the Western College Association. In order to protect the water supply of the college, 86 acres (35 hectares) of land to the south of the campus were acquired in 1954. By 1962 there were added a modern physical education facility, which included shower rooms, swimming pool, and tennis courts; a modern dairy; and poultry buildings.

By 1974 further major construction on the La Sierra campus included, besides additions to existing buildings, a high-rise men's residence hall housing 284 students, classroom-office buildings to house the departments of consumer-related sciences and agriculture, a gymnasium-auditorium (known as the Alumni Pavilion), and a library designed to accommodate 235,750 volumes and 550 patrons plus facilities for audiovisual services and a curriculum laboratory.

After World War II, the college saw a marked increase in cultural diversity among its students. Professors such as Edward Heppenstall encouraged creative reflection on the SDA heritage. And the growing appreciation for the serious thinking fostered at La Sierra was matched by the recognition that the college was establishing a unique link with the nearby College of Medical Evangelists (CME). SDA students began to look to La Sierra to provide them with the skills and contacts needed to make them successful applicants for admission to the church's health-science school. (The 1966 Danforth Foundation study, "Church-sponsored Higher Education in America," noted that a higher percentage of La Sierra graduates had received M.D. degrees in the years 1950—1959 than those of any other church-related institution of higher learning in the United States.) Academic programs flourished; by 1965 La Sierra College had a graduate division, and the faculty were cultivating an institutional vision that promoted postbaccalaureate studies in more than a half dozen fields.

La Sierra College's relationship with Loma Linda University, as CME was renamed in 1961, came under close scrutiny as church leaders considered options for converting Loma Linda University from a health sciences institution to a comprehensive university. Rejecting plans to create a competitive liberal arts college in Loma Linda, LLU's leaders pressed for a merger with La Sierra College, which occurred in 1967 when La Sierra became LLU's Riverside campus. Productive scholarly interchange and creative synergy resulted from the merger. However, after a 1986 meeting of the university constituency, at which concerns regarding university organization and operations surfaced, church and university administrators began to explore the possibility of consolidating all university programs in Loma Linda. But the cost of relocation together with on-campus and community support for retention of La Sierra in its current location led the trustees to abandon plans for consolidation.

Following further discussions of LLU's structure, the trustees voted to recommend a complete organizational separation between the La Sierra and Loma Linda campuses (officially effected at a meeting of the LLU constituency on Aug. 25, 1990). Fritz Guy, a 1952 graduate of La Sierra College and a former dean of the College of Arts and Sciences, was provisionally named to head the institution, identified temporarily as Loma Linda University, Riverside.

Broad-based alumni and community support led the trustees of the new university to adopt the name La Sierra University for the fledgling institution on Mar. 7, 1991. Their resolution noted that by opting to include the word "university" in La Sierra's name, they had "taken a policy position affecting, at the least, resources and governance." With this commitment clear, and with a new administration in place, La Sierra University began the task of charting a course toward the future.

Under its new name, La Sierra continued its progressive commitment to teaching, scholarship, and service and began to reestablish an independent identity. Especially important in this process was Global Village '92, a yearlong series of programs, organized in conjunction with ADRA International, that accented global service and responsibility and garnered significant attention from national and international news media.

Educational sociologist Garland Dulan, formerly of Oakwood College, assumed the newly created position of provost in 1992. Fritz Guy decided to return to the classroom at the conclusion of the 1992—1993 academic year. To succeed him the trustees named Lawrence T. Geraty, an internationally noted archaeologist who was serving at the time as president of Atlantic Union College.

In 1993 anticipated projects included a proposed science center, a major library addition, and expansion of the University Commons. The university's current property holdings included 520 acres (210 hectares) of land, of which approximately 300 were available for potential development. University policy dictates that proceeds from the development of land assets be invested to preserve the principle in perpetuity and that only a portion of the income be used to fund university operations and capital improvements. Thus, the proceeds from the development of any land will become an endowment that will provide a permanent source of income for the university.

Current Academic Programs

Current Academic Programs. *College of Arts and Sciences.* The purpose of the College of Arts and Sciences is to provide an environment for learning and personal growth that challenges and enables students to develop their intellects and their intellectual skills, to examine their values, and to mature in character and in Christian commitment. The college offers coursework in the traditional liberal arts and sciences (the humanities and fine arts, the natural sciences and mathematics, and the social and behavioral sciences) as well as in various areas of applied study (physical education, office management, and social work).

In 1993—1994, 17 departments of instruction offered 15 Bachelor of Arts degrees, seventeen Bachelor of Science degrees, a Bachelor of Music degree, a Bachelor of Social Work degree, a Bachelor of Fine Arts degree, six Associate in Arts degrees, and two Associate in Science degrees. Graduate study—leading in some cases to the master's degree—is possible in art, chemistry, English, history, modern languages, music, office management, health and physical education, and psychology. The college offers course work leading to admission to professional curricula and programs at various levels; and it cooperates with the School of Education in offering graduate programs in teaching.

School of Religion. The Department of Religion at La Sierra College was consistently an active contributor to the life of the campus. It became part of Loma Linda University's Division of Religion when La Sierra and LLU merged in 1967. Twenty years later, in 1987, the division became the School of Religion, the name change serving to highlight the diversity of the school's academic roles and the importance of religious instruction within the university. Loma Linda University's La Sierra-based religion programs and faculty became the La Sierra University School of Religion when La Sierra became an independent university in 1990; La Sierra's School of Religion also assumed responsibility for all graduate programs in religion offered by Loma Linda University at the time of La Sierra's separation from Loma Linda.

The School of Religion provides general religious studies for all students in every school of the university. It prepares undergraduate majors for the ministry and for graduate and professional study. It offers graduate education for teachers and other Christian workers. And it supports the university, the church, its institutions, and the discipline of religious studies with research and publication and various programs of interest to the church and the community.

The school offers B.A. degrees in ministerial studies (with emphases in pastoral ministry, bilingual ministry, and educational ministry) and religion, and M.A. degrees in systematic theology, Christian ethics, church history, mission studies, church and ministry, and biblical studies. It also offers continuing education classes in various parts of the Pacific Union.

School of Education. In 1968 La Sierra's Department of Education became Loma Linda University's School of Education, which was retained as part of La Sierra University when the university came into being in 1990. The school seeks to enable students to gain the knowledge, skills, and attitudes required for success in their chosen areas of study in education; to help educators build sound philosophies of education in theological, historical, and sociological contexts; and to promote useful educational research.

Curricula are offered leading to B.A., M.A., Ed.S., and Ed.D. degrees in such areas as elementary and secondary teaching, educational administration and leadership, educational

psychology and counseling, and educational foundations. Programs offered at the baccalaureate and postbaccalaureate levels qualify students for teaching credentials issued by the General Conference Department of Education and the California Commission for Teacher Preparation and Licensing.

School of Business and Management. The Business Department of the College of Arts and Sciences became the School of Business and Management in 1986. The school's purpose is to provide students with the variety of skills necessary to success in the business environment. The school offers baccalaureate

degrees with majors in business and management, accounting, management, management information systems, and marketing; and the M.B.A. in accounting, financial management, health administration, human resources and industrial relations, and marketing.

Center for Lifelong Learning. The Center for Lifelong Learning serves the educational needs of adult students 25 years of age and older. It coordinates programs leading to undergraduate degrees, with flexible requirements combining general education and career-related courses. Students at the center may receive credit not only for traditional academic achievement but also for prior experiential learning.

The center offers the Associate in Arts degree in human services; the Bachelor of Arts degree in liberal arts and business administration; the Bachelor of Science in health science; and the Bachelor of Social Work.

The university is accredited by the Western Association of Schools and Colleges and the North American Division Commission on Accreditation of the Board of Regents of the General Conference of Seventh-day Adventists. The School of Education's teacher-training curriculum is accredited by the California State Commission on Teacher Credentialing, and the School of Religion is working to secure accreditation by the Association of Theological Schools for the School of Religion. The university is a member of the American Council on Education, the Association of American Colleges, and the Association of Independent California Colleges and Universities. The program in social work is fully accredited by the Council on Social Work Education.

Principals and Presidents of La Sierra University (and its predecessors): *La Sierra Academy:* James I. Robison, 1922—1925. *La Sierra Academy and Normal School:* Louis C. Palmer, 1925—1927. *Southern California Junior College:* Willis W. Ruble, 1927—1928; H. Martin Johnson, 1929—1930; Erwin E. Cossentine, 1930—1939. *La Sierra College:* Erwin E. Cossentine, 1939—1942; Lowell E. Rasmussen, 1942—1946; Godfrey T. Anderson, 1946—1954; Norval F. Pease, 1954—1960; William M. Landeen, 1960—1962; Fabian A. Meier, 1962—1963; William M. Landeen, 1964—1965; David J. Bieber, 1965—1967. *Loma Linda University:* David J. Bieber, 1967—1974; V. Norskov Olsen, 1974—1984; Norman J. Woods, 1984—1990. *La Sierra University:* Fritz Guy, 1990—1993; Lawrence T. Geraty, 1993— .

Last Day Shepherd's Call, The

LAST DAY SHEPHERD'S CALL, THE (*Mo Shih Mu Sheng*) (1921— , with interruptions; monthly). Church paper and official organ of the South China Island Union Mission, first published for the China Division by the Signs of the Times Publishing House in Shanghai, China, in 1921. When the Pacific war broke out in 1941, the paper was discontinued for about one year. After that it was divided into two separate papers, one printed in Shanghai, China, and the other in Chungking, Szechuan, China. In 1946, when the China Division was reorganized, the two papers were again merged and published in Shanghai. After two years the political disturbances in China increased, and, as a result, the paper was discontinued.

In July 1954 the Signs of the Times Publishing Association of the South China Island Union Mission (*see* [Signs of the Times Publishing Association \[Taiwan\]](#)) began printing *The Last Day Shepherd's Call* at the Taiwan Missionary College Press, Taipei, Taiwan, until the publishing work moved to rented quarters adjacent to South China Island Union Mission office. At present the magazine is supplied to Chinese Seventh-day Adventists throughout the world.

Latin-American Adventist Theological Seminary

LATIN-AMERICAN ADVENTIST THEOLOGICAL SEMINARY (Seminario Adventista Latinoamericano de Teologia). An institution of higher learning established in 1979 in São Paulo, Brazil, in conjunction with colleges and universities in Brazil, Chile, Peru, and Argentina.

The school offers limited graduate work in its own name. It offers bachelor's and master's degrees in religion and theology and has a Bible instructor course.

Presidents: Mario Veloso, 1982—1986; Enrique Becerra, 1986—1991; Wilson H. Endruweit, 1991— .

Latin Union Conference

LATIN UNION CONFERENCE. A unit of church organization in Europe formed in 1902. It is listed in the *Yearbook* from 1904 to 1907 as the Latin Union Mission, then to 1928 as Latin Union Conference. The following countries were included in the union, at least during part of its existence: Algeria, Belgium, France, Italy, Morocco, Portugal, Spain, and Switzerland. The union formed the core of the Southern European Division, organized in 1928.

Latin Union Publishing House

LATIN UNION PUBLISHING HOUSE. *See* [Life and Health Publishing House](#).

Latin Union School

LATIN UNION SCHOOL. *See* [Salève Adventist Institute](#).

Latter Rain

LATTER RAIN. Literally the spring rains at the close of the wet season in Palestine that matured winter grain for the harvest ([Deut. 11:14](#)), in contrast with the “early,” or “former,” rain the preceding autumn ([Joel 2:23](#); [Jer. 5:24](#); [James 5:7](#)) that germinated the seed and gave the crop a start before the onset of winter; theologically, in a metaphorical sense, the outpouring of the divine Spirit upon God’s people to prepare them for the figurative harvest of the world at the end of time (cf. [Hosea 6:3](#)).

With respect to the gospel commission that Christ entrusted to His church on earth ([Matt. 28:19, 20](#); [Acts 1:8](#)), Seventh-day Adventists refer to the experience at Pentecost as the “early,” or “former,” rain, and to the divine favor that will accompany the efforts put forth by consecrated believers under the guidance of the Holy Spirit at the end of time as the “latter rain”—in other words, to the seedtime and harvest of the gospel: “The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain. . . . But near the close of earth’s harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man” ([AA 54, 55](#)).

“The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant” ([COL 121](#)).

The relationship between the two is stated thus: “As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close, for the ripening of the harvest. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said [[Acts 3:19, 20](#) quoted]” ([GC 611, 612](#)).

The early rain is also applied to a preparatory personal experience prerequisite to receiving the latter rain. As a result of the early rain experience of the individual, the heart is “emptied of every defilement, and cleansed for the indwelling of the Spirit” ([TM 507](#)). The latter rain, in turn, qualifies the church for bearing witness in the “loud cry” and to stand firm during the last great time of trouble: “The ripening of the grain [as a result of the latter rain] represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen there will be no life, the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection” (*ibid.* [506](#)).

The latter rain “revives and strengthens” God’s people “to pass through the time of trouble” and fits them for translation ([1T 353](#); [2SG 226](#)).

“The latter rain is coming-the refreshing from the presence of the Lord. Those will receive it, in the church already gathered by the third angel’s message [*see [Three Angels’ Messages](#)*], who are prepared for it; and honest ones without will, under its influence, soon be gathered in” (Roswell F. Cottrell, in *Review and Herald* 31:280, Apr. 14, 1868).

Latvia

LATVIA. A republic on the Baltic Sea whose neighbors include Estonia and Lithuania, Belarus, and Russia. It has an area of 24,900 square miles (64,491 square kilometers) and a population (1994) of 2.7 million. More than half the people are Latvians, who belong to the Baltic branch of Indo-European peoples; of the remainder, Russians, whose proportion has increased in the past 20 years, constitute the largest group. The area shows a strong imprint of German colonization, the land having been controlled by the Teutonic Knights for several centuries. About half the population is Lutheran; there is also a strong representation of Roman Catholics. Before World War II there were many Jews.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Until the separation of Latvia from the Soviet Union, the territory was a part of the West Russian Union. Afterward the Latvian Conference was organized, and in 1923 the Baltic Union Conference was formed. After the absorption of Latvia by the Soviet Union, the work there became a part of the Federation of Seventh-day Adventists in the Union of Soviet Socialist Republics. Latvia now is in the Latvian Conference, a part of the Baltic Union, which is a constituent of the Trans-European Division. Statistics (1993) for Latvia: churches, 35; members, 2,808.

Seventh-day Adventist Work

Seventh-day Adventist Work. Begin-nings. The work in Latvia began in the middle 1890s when several colporteurs and Gerhard Perk worked in the Baltic cities. In 1895 Perk went to Riga, the capital of Latvia, to begin evangelistic work. On May 14, 1896, L. R. Conradi organized a church of 12 members in that city. When the Russian Union was organized in 1907, its headquarters were established in Riga, where the largest group of Adventists in the area were congregated. Over the years Seventh-day Adventists found Latvia a most fruitful evangelistic territory. Consistently the largest Baltic membership was found there.

Evangelism in Latvia. Little is known about evangelistic work in Latvia for a period after Perk left the country in the last years of the nineteenth century. In 1908, when the Russian Union and the Baltic Conference were organized, the Baltic Conference, which also included Estonia and St. Petersburg and Pskov and their environs, had 383 members in three churches.

In 1898 the first local colporteurs, J. Schneider and H. Meyer, began to work there. In the 1900s H. J. Lebsuc began working in Riga.

The church in Liepaja was founded in 1905 (the building was built in 1912). In 1908 churches were begun in Jelgava and Ventspils. In 1909 a worker went to the city of Libau (now Liepaja), where he found 15 members. Within three years their number had increased to 93 and they were building a chapel of their own. In the same three years a group of 100

members was gathered in Mitau (Jelgava), and the Riga group doubled its membership from 150 to 300.

This growth occurred under stringent governmental regulations that allowed no meetings for the public-only the regular church services were permitted. Despite the adverse conditions, in 1910 there were 445 baptisms in the Baltic Conference outside the area of Riga, many of them in Latvia.

After Latvia became an independent republic and complete religious freedom prevailed, the church work prospered. In 1924, although Latgale, the eastern province, inhabited mostly by Catholic and Greek Orthodox farmers, was not yet entered, there were in Latvia 34 churches and 1,800 members using Latvian, German, or Russian in their services. In 1927, in the city of Riga alone, there were 800 members in five churches-Latvian, German, and Russian. The chapel completed in Riga in 1928 had two auditoriums, one seating more than 600, and another seating 250.

Evangelism took different forms. In 1927 the Baltic Union School conducted a Vacation Bible School for the children of patrons of the summer resort. The next year a Russian evangelist came to work specifically among the many Russians in the Baltic states.

Membership continued to increase, until by 1931 Riga had more than 1,000 members. In 1932 there were seven churches in that city. In 1934 the membership of the Latvian conferences reached 2,113 (its territory had been divided into two conferences some time previously). A new chapel and a conference office were built in the city of Jelgava, for which the woodwork was made by the students of the Baltic Union School.

The rapid growth of the church in Latvia resulted from active lay participation in evangelism. One church elder in a community where there was no regular minister won a total of 37 converts. These lay evangelists, including many young people, were trained with the help of two manuals published at about that time, entitled *How Shall I Give Bible Studies?* and *Gospel Sales Manual*.

But by 1935 conditions had changed: all public lectures were required to be registered beforehand and the material was to be censored. Nevertheless, church membership continued to grow.

In 1937 there were 3,199 members in 60 churches, served by 15 ministers. Then in 1940 the area was incorporated into the Soviet Union.

Publishing Work in Latvia. The circulation of publications played a prominent role in the growth of the church. In Latvia the first SDA publications to be printed in Russia were produced in 1899 when a number of Latvian and Estonian tracts were published in Riga. Books published included *Christian Temperance* (1898), *Christ and His Righteousness* (1899), *Steps to Christ* (1905), and many others. After several years the publishing enterprise of the church was suppressed, but the tracts continued to be issued by private firms organized by evangelists in their own names. About the end of the first decade of this century, there are references in church papers to the publishing house in Riga. Actually the full development of publishing work was achieved only after the country became independent of the police control and religious totalitarianism of czarist Russia. In 1910 there were only 14 regular colporteurs in Latvia, and no work could be organized because of the restrictions. Then in 1922 a publishing house was established, and the sales began to grow. In 1924 there were 40 colporteurs in the field, and their number was limited only by the small size of the country.

Among the 1.5 million people of Latvia at that time, colporteurs placed some 30,000 copies of Ellen White's *Great Controversy*, or about one copy for every 50 people.

Work for the Youth. Much of the success of the SDA message in Latvia is credited to the role that youth evangelism played in the history of the church. Although Latvia did not operate church schools, it did provide a high school for the training of evangelistic workers. This school, called the Baltic Union School, was opened in 1923 with 34 or 35 students on an estate called Suschenhof on a lake near Riga. Because most of the students were poor and the members were not wealthy enough to support the school, it was forced to operate on an almost self-supporting basis.

There were several industries—such as a dairy, a poultry farm, a soap factory, a wood-working shop, and several other enterprises—where students learned a trade and were able to earn their educational expenses. In 1927 the first graduates came out of the school; most of them were absorbed into the evangelistic force. Even during the most difficult years of the 1930s depression, the conference employed the school's graduates for evangelistic work. The school also operated a summer resort in order to use its facilities during the summer. The clientele, mostly Jewish, was highly pleased with the service.

By 1930 the first two missionaries had gone from the Baltic Conference to Africa. In 1932 the first youth congress in the union was held on the grounds of the Baltic Union School. Some 500 young people attended the four-day session and covered their travel expenses by giving a choral and instrumental public concert in the city.

In 1934 the first SDA youth paper in Latvia was published by the young people themselves, without cost to the church. It was a 24-page monthly called *Jaunatnes Vadonis* ("Youth Leader"). One evangelist organized special youth Bible classes, a choral society, and an orchestra, in which membership was conditioned on high standards of behavior. After four years of careful training, the young people were ready for participation in a countrywide evangelistic campaign. They toured the land, providing music for evangelistic services and at the same time giving public concerts that provided more than enough funds for the expenses of the trip. In 1935 another unionwide youth congress was held in Riga.

Other Activities. During the great financial depression in the thirties, the Seventh-day Adventist Church organized welfare services, providing, among other things, meals for the unemployed and a day nursery and a summer camp for the underprivileged children of Riga.

Workers. Among the prominent leaders in Latvia were Janis Sprogis, Jacob Schneider, Janis Birzinsh, Karlis Sutta, Aleksandrs Eglitis, Arturs Jurkevics, Janis Oltinsh, Ernests Klotinsh, Arvids Cholders, and many others.

The Period After World War II

The Period After World War II. The last legal Seventh-day Adventist Church congress was held in Riga in May 1944, and E. Klotinsh was elected as a leader. Later when Latvia was absorbed by the Soviet Union, no church congresses were allowed. The Union Council, which was elected in 1944, continued its work until 1949. Then began a period of repression and arrests of the leaders of the church by the government.

The Seventh-day Adventist Russian church appointed A. Cholders supervisor of the work in 1950. As a member of the Union Seventh-day Adventist Church in the USSR he was authorized to lead the work in Latvia. His assistants were J. Oltinsh and E. Pavasars.

In 1960 the Russian Seventh-day Adventist Church Center was abolished by the state powers together with its accredited post in Latvia. All further work was to be carried out only in accordance with the Religion Department Council in Latvia. The council appointed J. Oltinsh to this work in 1964. He was also elected as a local council leader in the 1970s and completed his work in 1986, when official permission to organize a Seventh-day Adventist Latvian church congress was received after a 45-year break, and Valdis Zilgalvis was elected as conference president. When the Baltic Union was formed in 1989, V. Zilgalvis was elected as president of the union and Victor Geide was elected as president of the Latvian Conference. The next Seventh-day Adventist Latvian church congress was held in 1992, and V. Geide was reelected to the post of conference president.

Church membership in Latvia dropped from 2,058 in 1965 to 1,665 in 1988. Because of freedom to evangelize again, two large evangelistic campaigns were conducted by Jack Colon in 1991 and by Kenneth Mittleider in 1992.

Latvian Conference

LATVIAN CONFERENCE. *See* [Trans-European Division](#); [Latvia](#).

Latvian Conference School

LATVIAN CONFERENCE SCHOOL (Adventes Misijas Seminars). A former training school operated by the Latvian Conference in Riga, Latvia, listed in the *Yearbook* from 1938 to 1946. It succeeded the Baltic Union School, also operated in Riga, after the Estonian Conference established its own school in 1935. World War II necessitated its closure.

Laubhan, Conrad

LAUBHAN, CONRAD (1838—1923). The earliest Seventh-day Adventist worker in Russia. He was born in a settlement of German colonists at Tscherbakovka, on the Volga River, in Russia. In 1861 he married Katherine Sophia Meier, and in 1878 they emigrated to America, settling in Kansas, where, responding to the preaching of L. R. Conradi, they joined the Seventh-day Adventist Church. Soon afterward he became an evangelist and was listed in the 1886 *Yearbook* as a licentiate with an address at Lehigh, Kansas. In May 1886 he went to Russia and began preaching among the German colonies along the Volga River. He was ordained to the ministry in July 1887 at Basel, Switzerland. Later he worked in the Caucasus, the Don region, the Crimea, and in other areas of southern Russia. For 12 years he preached under most trying circumstances. Proselyting among the Orthodox Russians was regarded as a crime, and the other Protestants were ever ready to turn him over to the authorities. His health finally failed, and he returned to the United States, where he lived first in Oklahoma and later at College View, Nebraska.

Launches, Medical and Missionary

LAUNCHES, MEDICAL AND MISSIONARY. *See* [Missionary Vessels](#).

Laurelbrook School and Sanitarium

LAURELBROOK SCHOOL AND SANITARIUM. *See* [Madison Institutions](#).

Laurelwood Adventist Academy

LAURELWOOD ADVENTIST ACADEMY. A former coeducational boarding senior high school, situated at the western foot of the Chehalem Hills, 4 miles (seven kilometers) southeast of Gaston, 25 miles (40 kilometers) southwest of Portland, Oregon, owned and operated by the Oregon Conference until 1986.

The school was located on 483 acres (200 hectares) under cultivation. There were 17 major buildings, including a 15,000-square-foot (1,400-square-meter) gymnasium and an outdoor athletic field. There was an instructional emphasis on agriculture.

History

History. In 1904 the board of the Western Oregon Conference voted to establish a secondary school for students in the 16 church schools then operating. The original 58 acres (25 hectares) were purchased Aug. 5, 1904, and construction was begun immediately. The entire neighborhood turned out to help in the work of tree clearing and erecting the first one-story building, used for a music studio, grammar school, and laundry. The second building, a two-story frame structure, later became the administration building.

At the camp meeting in 1905 money was raised for the girls' dormitory, a three-story building, with the kitchen and dining room on the lower floor. A barn was added the same summer, and a dairy begun, which supplied grade A milk for the school and for Portland Sanitarium. The water system was installed the next year, but a boys' dormitory was not built until 1921.

The school began as an intermediate school, teaching the first nine grades; the first tenth grader was graduated in 1906. At the conference session of 1909, the school, which now taught grades 7—12, was named Laurelwood Academy, after the community that residents had named Laurelwood because of the abundance of laurel in the vicinity.

In 1918 Laurelwood Academy became Laurelwood Junior College. A Normal Department was added, industries were established, and vocational training, including typing, was emphasized. Campus improvements, such as paving and electric lights, were effected. The junior college section was discontinued in 1925, since it was felt there were not enough students to supply both Laurelwood and Walla Walla College.

Extensive reconstruction plans began in 1942. Because no construction permits could be secured during the war, funds were temporarily invested in Series G war bonds. Less than a month after the war ended in 1945, construction began on an administration building and a new dormitory to accommodate 150 girls.

The school was renamed Laurelwood Adventist Academy at the time of the triennial constituency meeting held April 28, 1974. Increasing operating costs and decreasing enrollment led to the school being closed in 1985.

Principals: R. W. Airey, 1904—1909; R. W. Detamore, 1909; J. L. Kay, 1910—1921; F. S. Bunch, 1921—1925; H. E. Westermeyer, 1925—1931; F. J. Wallace, 1931—1934; H.

R. Miller, 1934—1938; G. H. Simpson, 1938—1942; C. D. Striplin, 1942—1943; T. W. Walters, 1943—1949; P. E. Limerick, 1949—1954; E. L. Gammon, 1954—1958; V. H. Fullerton, 1958—1965; A. T. Wiegardt, 1965—1969; W. W. Meske, 1969—1973; D. H. Lee, 1973—1976; Charles Hanson, 1976—1983; Hal Hampton, 1983—1985.

Lavanchy, Francis

LAVANCHY, FRANCIS (1899—1973). Evangelist, departmental secretary, administrator. He began evangelistic work in Le Havre, France, and later became a departmental secretary in France. He served as president of three European conferences: Belgian, Swiss-French, and Franco-Belgian Union, holding the latter position for 16 years.

La Voz de la Esperanza

LA VOZ DE LA ESPERANZA (“Voice of Hope”; Spanish Voice of Prophecy). A syndicated weekly Spanish broadcast with a Bible correspondence school, video production, and music and daily radio programs, all under the same name. The weekly program can be heard in most of the Spanish-speaking countries over more than 400 radio stations, including Adventist World Radio-Latin America. Its main offices are in Thousand Oaks, California, with 32 branch locations in Spanish-speaking countries. Even though it is sponsored by the General Conference as one of the components of the Adventist Media Center, its financial support comes primarily from direct contributions.

The weekly broadcast began in 1942 as a subsidiary of the Voice of Prophecy, with speaker Braulio Perez Marcio, a Spanish evangelist and writer who throughout three decades of broadcasting became one of the most outstanding, trusted, and loved preachers for both Seventh-day Adventist and non-Seventh-day Adventist listening audiences.

First to air the weekly broadcasts were the former KOWL in Santa Monica, California, and CMQ in Havana, Cuba. Beginning in 1943, the program could be heard across Latin America, primarily over the former Pan American Broadcasting Company. A former vice president of Peru called it “the father of Spanish Christian radio programs.”

Since 1971 Dr. Milton Peverini has led La Voz (first as associate speaker and later as director-speaker) into becoming a corporation independent of the Voice of Prophecy. He also has led in the producing of many new programs, videos, and books, and in assisting with evangelistic campaigns in North, Central, and South America.

The La Voz Correspondence School, through its full spectrum of courses on doctrines, family, health, and youth counseling, has graduated more than 1 million students. Since 1953 thousands of church members serving as *carteros misioneros* (“missionary mail carriers”) have been key participants, using these courses for promoting both the radio program and the gospel.

Law

LAW. Seventh-day Adventists have always distinguished the moral law, or Ten Commandments, from the ceremonial law, or the ritual requirements of the Jewish religious system. The moral law is a transcript in human language of the character and will of God, and of the principles by which His creatures are to live. Because the moral law comes from God and expresses His character, and because God's character is changeless, the principles this law sets forth are likewise eternal.

Both the OT and the NT sum up the 10 precepts of the moral law, though often worded in the form of two great commandments—love to God (the first four), and love to our fellowman (the last six; [Deut. 6:5](#); [Lev. 19:18](#); [Matt. 22:34—40](#)). In the Sermon on the Mount, Christ explained some of the principles of the moral law and made a practical explanation of them to life situations. Originally God implanted these principles in the very fiber and being of Adam and Eve, together with a natural inclination to live in harmony with them. The Creator also endowed humanity with the faculty of free choice; people might choose to acknowledge the lordship of the Creator by voluntary obedience, or they might choose to disobey. Obedience would guarantee eternal life; disobedience would incur condemnation and death. Humanity would find true liberty through obedience motivated by love. The moral law has never been against humanity; it is our guarantee of freedom in Christ.

The moral law requires righteousness and condemns unrighteousness. By His perfect life as a man, Christ met all the requirements of the law and demonstrated that it is just and good. By His vicarious death on the cross He satisfied the righteous demands of the law upon transgressors. By His grace He exchanges His own perfect righteousness for humankind's unrighteousness, and enables people to overcome every sinful tendency and to grow up, point by point, into the fullness of Christ's perfect character. All of this is accomplished by faith, apart from works of law.

In the heart of the repentant, forgiven sinner, transformed by divine grace, there will be a sincere desire, motivated by love, to live in harmony with all the divine requirements—not in order to be saved by any supposed works of merit on his or her part, but because he or she has already found salvation by faith in the infinite grace of Christ. “Do we then make void the law through faith? God forbid: yea, we establish the law” ([Rom. 3:31](#)). Forgiveness for past transgressions of the divine law does not carry with it a plenary indulgence to keep on transgressing that law. “God forbid. How shall we, that are dead to sin, live any longer therein?” ([Rom. 6:2](#)).

The principles set forth in the moral law are eternal. As we have seen, the Creator implanted these principles in the hearts of our first parents when He created them. At Mount Sinai He set forth these principles in the form of 10 explicit commands, in language suitable to the condition of humanity, fallen in sin. These commands He uttered with His own voice and inscribed with His own finger upon two tables of stone.

Subsequently He revealed to Moses the ceremonial code, whose types and symbols were designed to point forward to Christ and to help humanity understand and lay firm hold

on redemption through the infinite sacrifice of Christ. Its rites and sacrifices could neither actually take away sin nor set the conscience free, but they could lead to faith in the coming Redeemer, in whom they all met fulfillment and reality. Without faith in that one great Sacrifice, divinely provided and promised, they were meaningless ([Heb 9:8—15](#)).

The moral law is spiritual and can be kept only by those whose hearts have been renewed by the Spirit of God. Never in any age has its Author sought from humanity a mere outward response to the letter of the law. The moral law exercises its authority upon the inner person. It reveals sin as a conscious violation of the known will of God, thereby compelling sinners to acknowledge themselves as such, and thus to prepare to seek for, and receive, the mercy of God in Christ. It forbids not only outward acts of transgression, but every thought and motive that would lead to such acts. It requires submission of heart as well as life to God, and in so doing exposes sin at its source and in all its forms, and points the sinner to Christ for forgiveness. All attempts to earn righteousness by adhering scrupulously to legal requirements, even those of the moral law, are futile.

Christ's life and His teachings were altogether in harmony with the moral law. He vindicated this law, established it, confirmed it, and honored it by perfect obedience to its requirements. Those who choose to follow Christ will seek to become like Him. God's moral law will be written on their hearts and minds. All who have been truly converted and saved by grace will find their supreme joy in loving submission to the divine authority of the moral law, for in acknowledging that authority they acknowledge the authority of its Author, Jesus Christ.

The proper function of the moral law is to make a clear-cut distinction between right and wrong, to make known to humanity the standard of conduct of which God approves, to condemn all conduct that falls short of that standard, to convict those guilty of such conduct, and to convince sinners of their need for salvation by faith in the grace of Christ. But the moral law cannot justify sinners who violate it, nor can it provide either the desire or the ability to live in harmony with its precepts, nor does observance of it ingratiate a person with God. These are improper uses of the moral law and constitute what is known as legalism, which is the belief and attempt to find salvation and acceptance with God by one's own effort to keep the law, in contradistinction to salvation by grace alone. SDAs insist that there can be no salvation by works of law (*see* [Legalism](#)).

The gospel brings a change, but that change is not in the moral law. It is the transformation of believers by virtue of their new relationship to Christ. The gospel releases believers from the penalty of the law, but not from their obligation to live in harmony with its precepts.

In general, Protestants have affirmed belief in the binding force of the moral law, or Ten Commandments (*see* [SB, Nos. 970—986](#)), a position SDAs recognize as being in harmony with the teachings of Scripture. But when SDAs insisted that the fourth commandment requires observance of the seventh day of the week as the Sabbath as a logically inevitable corollary, they encountered the vigorous assaults of certain groups who insisted that such Pauline passages as [Col. 2:14—17](#) indicate the abolition of all OT law in the Christian Era, including the moral law. SDAs, in turn, called attention to the sharp distinction between the moral and the ceremonial law, as to character, function, and binding force in the Christian Era. For instance, in a book entitled *The Law of God* (1854) J. H. Waggoner called attention to the following: "Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and

one another, obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

“The other kind, called ceremonial laws, related to various outward observances which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ” (pp. 120, 121).

Elsewhere he says of these two laws: “By comparison, we find that two different laws are spoken of in the New Testament: one which is not made void through faith in Christ, which he came not to destroy; and another which he blotted out, and nailed to his cross” (*ibid.*, p. 73; cites [Matt. 5:17, 18](#) and [Col. 2:14—16](#) to illustrate this distinction).

Concerning these two laws, J. N. Andrews wrote: “The law within the ark was that which demanded atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin was that which taught men how the atonement could be made” (*The Two Laws*, p. 28).

“Surely these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual, good, royal; the other was carnal, shadowy, burdensome; and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled on account of the weakness and unprofitableness thereof. Those who rightly divide the Word of truth will never confound these essentially different codes, nor will they apply to God’s royal law the language employed respecting the handwriting of ordinances” (*ibid.*, pp. 31, 32).

See also [Faith and Works](#); [Law and Grace](#); [Legalism](#); [Justification](#); [Righteousness by Faith](#); [Sanctification](#).

For a discussion of the Hebrew and Greek terms translated “law” (*tôrah* and *nomos*) see [SDADic 641, 642](#).

Law and Grace

LAW AND GRACE. Grace is divine favor extended to those who stand guilty and condemned to die before divine law. The necessity for divine grace arises from the sinner's inability to satisfy the demands of the law, except by his or her own death. Were it possible to change or abolish the divine law, there would be no need for grace. The sinner cannot bridge the gulf that his or her transgression of the law has made; the sinner cannot restore himself or herself to favor with God.

Law and grace are not contrary to each other. They are not mutually exclusive. Grace offers salvation from the penalty of the law, through the righteousness of Christ. It preserves both the honor and the majesty of the divine law and government, while giving life to those who have violated the law and rebelled against the government of heaven. Grace is not emancipation from the law, but it is emancipation from sin and from the penalty of the law. Grace provides salvation not by canceling the requirements of the law, but by cooperating with the law. The law condemns the transgressor; grace meets the penalty and sets the sinner free. Grace honors the law by presenting the perfect obedience of Christ in place of the sinner's disobedience. Grace does not lessen the authority of the law, but recognizes and maintains its authority by satisfying its claims. Grace forgives, but it leads those who have been forgiven to serve God in newness of life, according to His righteous will. Grace delivers the sinner from the condemnation of the law in order that he or she may obey and honor the law by a new and holy life. The Christian is to "grow" within the sphere of God's grace.

Of the relationship between law and grace as determining a person's preparation for eternal life, M. B. Smith wrote: "In this life we are justified freely by His grace. . . . But in the judgment grace is not the rule by which men are justified, but they will then be judged 'according to their works, whether they be good or bad'" (*Review and Herald* 20:15, June 10, 1862).

To some who misunderstood the Seventh-day Adventist concept of law and grace, James White replied: "Those who represent Sabbathkeepers as going away from Jesus, the only source of justification, and rejecting His atoning blood, and seeking justification by the law, do it either ignorantly or wickedly. . . . One may observe the letter of all ten of them [the Ten Commandments]and, if he is not justified by faith in Jesus Christ, never have right to the tree of life. The gospel arrangement is plain. God's law convicts of sin, and shows the sinner exposed to the wrath of God, and leads him to Christ, where justification for past offenses can be found alone through faith in His blood. The law of God has no power to pardon past offenses, its attribute being justice, therefore the convicted transgressor must flee to Jesus" (*ibid.* 3:24, June 10, 1852).

While believing that the born-again Christian will obey all of God's requirements, motivated by love, SDAs have always repudiated the idea that their obedience is a means to salvation, and clearly affirm that this is by grace alone: "Let it be distinctly understood

that there is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ” (*Signs of the Times* 3:378, Dec. 20, 1877).

“You may observe all these precepts, to the best of your ability, conscientiously; but if you look no further than the law for salvation, you can never be saved. The hope of eternal salvation hangs upon Christ” (*ibid.* 379). *See also* [Faith and Works](#); [Justification](#); [Law](#); [Legalism](#); [Sanctification](#).

Law Keem

LAW KEEM (1867—1919). Pioneer medical missionary in China. He was born in Kwangtung, China, and in 1882 went to the United States to obtain an education. While there he accepted Seventh-day Adventist beliefs and subsequently attended Healdsburg College and California Medical College (1896—1900). For several years Law Keem operated a private sanitarium in California. In 1904 he married Edith Miller, a graduate nurse, and in 1905 they became the fifth family to be sent by the mission board to China. There he promoted SDA work by opening chapels and dispensaries in several places in the southern and southwestern provinces. He died at his station at Nanning, Kwangsi province.

Lawhead (Loughhead), James White

LAWHEAD (LOUGHHEAD), JAMES WHITE (1860—1937). Educator and administrator. Educated at Battle Creek College, he was teaching at his alma mater when he was chosen in 1891 to be the resident principal of the newly established Union College, whose president, W. W. Prescott, was simultaneously in charge of Battle Creek College and Union College. Lawhead served as its president from 1893 to 1896. Later he was principal of Mount Vernon Academy (1896—1904) and in 1904 became president of the newly founded Washington Training College, Takoma Park, Maryland (now Columbia Union College). Failing health led to his resignation and retirement in 1907.

Lay Activities Department

LAY ACTIVITIES DEPARTMENT (formerly Home Missionary Department, now part of Church Ministries Department). The department of the General Conference that, with its secretary, associate secretaries, and staff, fostered the activities of laity in any line of local missionary service anywhere in the world. By “missionary” service is meant personal or public evangelism or Community Services (formerly Health and Welfare Service). There were corresponding departments in the divisions, unions, and conferences. *See* [Church Ministries Department](#); [Personal Ministries](#).

Lay Evangelism

LAY EVANGELISM. The lay member's sharing of his or her faith with others, singly or in groups, by public speaking or private witness, by word or deed; especially the presentation and communication of the good news about Jesus Christ to others by way of opening to them the Word of God. The Seventh-day Adventist Church, recognizing that much of the growth of the church has been the result of lay evangelism, promotes lay evangelism by various methods, chiefly through the General Conference Church Ministries Department.

Personal Evangelism. Every committed SDA is expected to be a personal evangelist. Opportunities for missionary endeavor begin among friends, relatives, neighbors, and contacts in the workplace and include such ministry as personal house-to-house visitation, comforting the sick and mourners, helping the poor and afflicted, speaking peace to the disconsolate, and also giving Bible studies in the homes. SDAs are taught that it is the church's responsibility to carry the Word of God to every person's door. SDAs are offered training courses in the local church and shown that there are many opportunities for personal evangelism—in the home, in hotels and rooming houses, within prison walls, at the bedside of the sick, in parks, on ships, in public conveyances, in public places, in business offices, and at social gatherings.

A variety of well-tested audiovisual aids and materials are available for use by laypersons. Bible studies and evangelistic series have been prepared on filmstrips, cassette tapes, and videotapes. Several Bible courses are available. There are Picture Rolls, pictorial aids, and Bible-marking plans available. Laypersons also accept the call to lay preaching as a challenge.

In the fastest-growing divisions most of the outreach is done by laypersons trained, organized, and encouraged by pastors. Several divisions have strong programs for developing lay evangelists.

In 1979 Samuel Monnier introduced an eight-day Lay Evangelists' Training Seminar. These seminars have become annual events in many fields around the world. Training is provided in every area of lay evangelism, including on-the-job training in house-to-house visitation.

Another program, called Lay Bible Ministers, follows a curriculum that is taught on three or four weekends each year. Both programs provide the opportunity of returning for additional training after field experience.

Coordinated Evangelism. In recent years there has been a reemphasis on "coordinated evangelism"—the united efforts of laypersons and ministers conducted through the cooperation of the departments of the conference and the local church, and of the laity and pastor, in the common objective of winning souls to Christ.

A number of unions in North America and several world divisions have outlined a coordinated evangelism program and prepared booklets presenting steps to be taken by the departments, churches, and members.

Lay Training. From early times the denomination has offered training in evangelism, open to laypersons as well as workers, in the form of Bible schools and institutes.

The first division-wide lay congress was held in Grand Ledge, Michigan, Aug. 29 to Sept. 2, 1951, with delegates representing the churches in the North American Division. Training and demonstration workshops in the methods of soul winning and the first commissioning of the “120” were the highlights of this meeting. In the united lay advance that followed this congress there was a simultaneous launching of 4,237 lay evangelistic meetings on Sunday, Nov. 11, 1951.

Lay congresses overseas followed in 1953 and onward, some of the largest being held in eastern Asia in 1956 and in New Zealand and Australia in 1959. Other lay congresses offered also a decision and problem clinic and classes in the following: audiovisual aids, contemporary groups, leadership, lay preaching, and branch Sabbath schools. Beginning in 1979 in four different parts of the division, Inter-America has had large Festivals of the Laity once a quinquennium. Many lay evangelists attending consistently lead more than 100 a year to baptism. Lay congresses have trained thousands of laypersons in effective evangelistic methods, have given impetus to missionary activity, and have increased soul-winning results.

Some significant Annual Council recommendations and events influencing lay evangelism in the latter part of the twentieth century include:

1975—Publication of *Witnessing for Christ* as a joint project of the Ministerial Association and the following GC departments: Lay Activities, Sabbath School, Temperance, and Youth.

1976—The “Evangelism and Finishing the Work” document, and the recommendation “challenging every family to accept a territorial assignment.”

1980—The Prayer Offensive, encouraging each church family/member to pray daily for their neighborhood and a specific unentered territory.

1982—The recommendation to appeal to members to dedicate two or more hours a week to working for others.

1986—The challenge to develop a global strategy to fulfill our global mission.

1987—Sabbath School Action Units. From the early days of the SDA movement inspired counsel emphasized the potential of the Sabbath school, with its small groups, as an effective soul-winning instrument. This has been dramatically demonstrated in some world divisions. Since 1987 Calvin Smith, of the Church Ministries Department, developed and systematized a plan that worked in North America and then spread worldwide. In each small class there is a care coordinator and a discussion group leader who share the hour of class time.

1994—The *Adult Sabbath School Lesson Quarterly* featured lessons on personal evangelism.

Lay, Horatio S.

LAY, HORATIO S. (1828—1900). Pioneer Seventh-day Adventist physician and editor of the *Health Reformer*. He was born in the state of New York and reared in Pennsylvania, where he was apprenticed to a physician for the study of medicine. Having graduated from Western Reserve College at Cleveland and from Detroit Medical College, he began his practice at Allegan, Michigan. In 1852 he married Julia M. Barber, and about four years later joined the Seventh-day Adventist Church through the influence of M. E. Cornell. In the early 1860s he took his wife, who had become ill, to a “water-cure” institution operated by Dr. J. C. Jackson at Dansville, New York, and apparently at the same time joined its staff and acquired practical experience in what was termed “rational medicine.” Some three years later he returned to his practice, but was called in 1866 to head the newly established SDA health institution, the Western Health Reform Institute—later named Battle Creek Sanitarium—and to edit the first SDA health journal, the *Health Reformer*. He remained at the head of the institute for about four years. After that he practiced at Allegan and Petoskey, Michigan, until 1884, when he entered the ministry in the Michigan Conference. In the early 1890s he contracted tuberculosis, which resulted in his death at the age of 71.

Layman Foundation

LAYMAN FOUNDATION. *See* [Madison Institutions](#).

Leach, Clarence Victor

LEACH, CLARENCE VICTOR (1889—1965). Pastor, departmental secretary, administrator. He was converted under the preaching of W. C. Moffett. For many years he gave faithful service to the church in the following capacities: pastor and publishing secretary of the West Virginia and Columbia Union conferences, home missionary secretary of the General Conference, and president of the West Virginia, East Pennsylvania, Ohio, Chesapeake, and Minnesota conferences.

Lebanon

LEBANON. A republic in the Middle East situated on the eastern shore of the Mediterranean Sea and bounded by Syria on the north and east and by Israel on the south. Its area is 4,015 square miles (10,400 square kilometers); its population, representing nearly every nationality of the Middle East, has been estimated (1994) at 3.6 million. Seventy percent of the people of Lebanon are Muslims; the other 30 percent are Christians. Arabic is the official language, but the minorities use their own languages-French is the second language of many Christians, and English is rapidly gaining ground throughout the country.

Trade provides two thirds of the national income. Half the workers are employed in agriculture, the chief crops being apples, citrus fruits, olives, tobacco, grapes, vegetables, and cereals. Manufacturing is also rapidly developing.

There is a correspondence between modern Lebanon and ancient Phoenicia. The Phoenicians were Canaanites who were pushed northward by the Hebrew conquest of Palestine. They in turn influenced the Hebrews; for example, Hiram of Tyre furnished cedars from the Lebanon mountains and craftsmen to build Solomon's Temple at Jerusalem; Jezebel, the queen of Israel who promoted Baal worship in Israel, was a Phoenician princess; and her daughter Athaliah, queen of Judah, promoted Baal worship in Judah.

Seafaring Phoenicians, traders and colonizers in distant lands, carried the alphabet to Greece and spread Eastern culture to Europe. The Phoenician city-states were, like Israel, tributary to Egypt, Assyria, Babylon, and Persia, successively, and later formed a part of the Seleucid Empire and the Roman province of Syria. Early Christianized, Lebanon provided a mountain stronghold for Maronite Christians seeking refuge from Byzantine orthodoxy and Muslim rule. Here through the centuries several kinds of Christians and Muslims, in nearly equal numbers, have preserved an equilibrium. After many centuries of Turkish rule, Lebanon became in 1921 a mandated territory under French administration, at first as part of Syria, later as a separate area. It became an independent republic in 1941.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Lebanon is part of the East Mediterranean Field, part of the Middle East Union, an attached field of the General Conference. Statistics (1993) for the East Mediterranean Field: churches, 8; members, 1,371; ordained ministers, 2; credentialed missionaries, 26. Headquarters: Sabtieh, Jdeidet El Matn, Lebanon.

Institutions

Institutions. Armenian Adventist School; Boushrieh Adventist Secondary School; Middle East College; Middle East Press; Mouseitbeh Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Before any organized work was begun in Lebanon, Seventh-day Adventists had visited there. In 1897 H. P. Holser, of the Central European Conference, reported that Abram La Rue, pioneer missionary to the China coast, had spent a short time in Beirut and had left some publications there. In 1898 Holser visited there with a view to making plans for publishing in Arabic. About 1902 a Syrian who had lived in the United States visited his parents in Lebanon, bringing a copy of *Bible Readings*, and convinced the Presbyterian pastor in his town of the claims of the seventh-day Sabbath. The pastor, Elias Zarub, not knowing that there were SDAs in the Middle East, went to the United States and spent six months in Berrien Springs, Michigan, then in 1903 returned to Beirut as an SDA worker. With J. H. Krum, head of the mission that included Syria (with Lebanon) and Palestine, he went among his friends and won converts. However, Zarub seems to have joined another religious group in 1908.

Sabbathkeepers were reported in Beirut as early as 1904. Near the end of 1905 W. H. Wakeham, superintendent of the Egyptian Mission, visited the area and baptized Anistas Khouri, a woman who had begun to keep the Sabbath five years before, while on a visit in New York, and who was teaching a private school at Schwaifat, near Beirut; he also baptized a former Catholic priest in the village of Magdouche, near Sidon. At that time there were several adherents in Malaka, near Beirut, and Deir Mimas, near Mount Hermon, and in Beirut a German masseur named Haussman and his wife, who was a nurse from the Basel Sanitarium, were engaged in private health work. Haussman was a convert of the Krums in Jaffa. In 1908 W. K. Ising arrived from Germany, and in 1909 he became head of the Syrian-Egyptian Mission, which was then organized, with headquarters in Beirut. There were possibly seven or eight members in the city at that time. Early in 1910 a canvasser, T. Zachary, was working in Beirut, an Armenian who had come from Persia to Cairo and had there become an SDA in 1909.

Ising rented a house near what is now the American University of Beirut and gathered a group of young men, some of whom were students, for Bible lessons in his home. In 1911 he baptized five persons, including Ibrahim el-Khalil, an ex-Muslim, who later became a minister in Palestine and elsewhere; Shukri Nowfel, later the first Arab-speaking national to be ordained in the Arabic Union Mission; and Bashir Hasso, pioneer layman in Iraq.

In 1912 Ising reported some keeping the Sabbath in three places in Lebanon, one a Protestant Bible woman, who joined the church the next year. He also reported two canvassers at work. In 1913, while Ising was away in Mesopotamia for nine months, Zachary and Khalil worked in Lebanon.

Henry Erzberger, who came to Beirut from Switzerland about this time, remained throughout the period of the war, during which time the members held their Sabbath services at Bhamdoun, in the mountains and at the Erzberger home in Ras Beirut. In 1915 the Beirut church had 10 members. The 1917 Yearbook lists Erzberger for Jerusalem and does not name a worker for Beirut. No mission director was listed for the Syrian Mission until 1923, when Nils Zerme, from Berne, was named. The original membership seems to have dwindled or scattered.

Later Developments. In 1923, 10 SDA Armenian refugees from Turkey formed the beginning of the Beirut Armenian church, and Erzberger baptized Armenian converts.

The first elementary school was opened in Beirut in 1929, with Hana Jubran Nasr as headmistress. In 1953 it offered some secondary schoolwork and then was renamed the Beirut Junior Academy. Later it became a 12-grade secondary school and was again renamed Museitbeh Adventist Secondary School.

In the autumn of 1939 a training school for national workers, which later became Middle East College, was opened in Beirut.

In 1939 Neshan Hovhannessian founded a school for the Armenian Adventist children in Khalil Badawy, Beirut. This grew into a mission school, with facilities connected to the Bourj-Hammoud church, which was completed in 1965.

Sabbath school lessons in Arabic were printed in Beirut in 1928, but it was not until 1947 that the Middle East Press was established to issue SDA publications in the area. The first colporteur in the country, Zachary, who worked in Beirut about 1910, was joined later by Michael Ghafaryo. They sold SDA publications in most of the major mountain villages, especially in the popular resort towns frequented by visitors from all parts of the Middle East. Colporteurs continued to sell SDA publications in these towns, making Lebanon an important center for distribution to the other countries in the area.

By 1938 Armenian and Arabic congregations in Beirut had places of worship, but it was not long before these were overcrowded. On July 30, 1955, a new church for the Armenian believers, constructed on property adjoining the school, was dedicated. A new Arabic church was built at Museitbeh in 1959, the building including office space for the headquarters of the Lebanon Section. Hostile political conditions in the neighborhood of the Armenian church threatened the lives of worshipers and forced them to move to the other side of the Beirut River. A new church auditorium was completed in Bourj Hammoud in 1965, the largest Seventh-day Adventist church building in the Middle East.

Work was begun in southern Lebanon, at Aramoun, by a lay member, Nabeeha Nowfel Khoury. In the mid-1940s an elementary school was established there. For a time there was a worker at Marj'youn.

In 1948 W. E. Olson opened work in the el-Koura district of northern Lebanon. A school was begun that autumn at Shekka, with about 60 students, but it was shortlived. But in 1955 a church seating 125 persons was dedicated at Bishmezzine. The next year a school was opened there.

An Arabic branch Sabbath school, conducted by Edith Davis and students from Middle East College in the neighborhood of the college, grew until a small evangelistic center was opened there in 1954. When members of the branch Sabbath school were denied education privileges because of their interest in the Sabbath, it was decided to conduct an elementary school for them near Middle East College. School opened Oct. 12, 1956, as a laboratory for teacher-training students, under the auspices of the Education Department of Middle East College. It was upgraded to a high school affiliated with the college, and in 1969 was separated from the college and moved to its present location in Boushrieh.

By 1957 the branch Sabbath school had, through the efforts of Miss Davis and the college ministerial students, become a regular Sabbath school, and church services were held. In 1960 these meetings were conducted in the college chapel after the English services, and in 1965 they moved to the men's dormitory worship room, with Samir Shahine as the first pastor. Later the group moved to the Boushrieh district, and in 1970 the Boushrieh Seventh-day Adventist Church was dedicated.

An evangelistic center in Beirut was completed in 1959. It provided space for the Voice of Prophecy Bible Correspondence School, a physical therapy clinic, a large auditorium, and rooms for cooking and Bible classes. The clinic was opened in the autumn of 1960, with Leif Jensen in charge, but it closed when he left in 1968. Harry E. Robinson presented there the first series of public meetings in Arabic by an SDA missionary from the United States. A church was organized at the center on Oct. 7, 1961.

The Voice of Prophecy Bible Correspondence School was opened at Beirut in 1948. Seven years later a recording studio for preparing broadcasts was constructed on the campus of Middle East College. From 1956 to 1959, Dr. Clifford Anderson's health lectures translated into Arabic were broadcast regularly by the Lebanese national radio. The first Vacation Bible Schools in Lebanon were conducted at four places during the summer of 1957. During the summer of 1953 an MV leaders' training camp was conducted, and since then summer camps for juniors have operated annually. The first senior camp was organized in 1959. In 1963 the Lebanon Section became the first mission in the Middle East to purchase an MV campsite-mountain property forested with cedars in northern Lebanon. Government regulations, which required military training in the schools, led to the formation of Medical Cadet Corps camps in the summers of 1956 and 1957, and for a few years civil defense classes were taught throughout the school year.

Organization. During the formative period of SDA work in the Middle East, a single organization guided the work in the area, including Lebanon, Palestine, Iraq, Jordan, and Egypt, and was first known as the Syrian-Egyptian Mission, then as the Syro-Arabic Field, and later as the Egypto-Syrian Mission. After that the work in Lebanon was directed by the Syrian Mission, with headquarters in Beirut. In 1948 this was renamed the Lebanon-Syria Mission, and by 1958 was called the Lebanon-Syria Section. In 1959 this was divided into the Lebanon Section and the Syria Section. In 1970 it was reorganized as part of the East Mediterranean Field under the Middle East Union.

In 1967 the emphasis in missions began to be placed on the outreach of the church to non-Christians, and a program was inaugurated at the Beirut Adventist Center by Harley Bresee. Work was also pioneered in the mountain village of Bikfaiya by Jerald Whitehouse in 1970. In the northern Lebanon city of Tripoli an experimental evangelistic program was conducted among the non-Christians of the city by the Middle East Union TEAM.

Work in Lebanon is carried on principally by regular church evangelism programs, summer youth camps, temperance programs, and the mission schools. With the increasing shift to health evangelism approaches, an Adventist Health Education Foundation was formed in 1974.

Having survived the 16-year-long civil war in Lebanon (1975—1991), the Seventh-day Adventist Church continues to carry on its multifaceted program in this challenging area.

Lecoultre, David

LECOULTRE, DAVID (1863—1951). Pioneer evangelist in Switzerland, France, and Belgium. As a young child of 5, he lost his father, a Swiss contractor. Later his stepfather, who had become interested in Seventh-day Adventist doctrines through the preaching of James Erzberger in Orbe, Switzerland, introduced him to Seventh-day Adventism. He was baptized at the age of 15. In 1889 he married Adele Hirschy. Although he had had training in public school, he enrolled in 1893, when he was 30 years old, in one of the earliest training schools conducted by Seventh-day Adventists outside North America, which operated at Peseux, Switzerland, and there spent two years. Receiving a license as a minister, he worked as a colporteur and conducted public evangelism. He was the first SDA evangelist to preach in Paris, arriving there in 1900 during the time of the World's Exposition. Though he was never ordained, he helped to found several churches in Switzerland, among them those at Moudon, Payerne, Chateau-d'Oex, and Fleurier.

Ledgeview Memorial Home

LEDGEVIEW MEMORIAL HOME. A 79-bed nursing home formerly operated at West Paris, Maine, by the Northern New England Conference. It was the wish of Mr. and Mrs. Adelbert Bowen to have a well-equipped, up-to-date nursing home in the West Paris area. In 1967 a group of Seventh-day Adventist laypersons formed a nonprofit corporation, received a \$5,000 bank loan, and purchased a five-acre (two-hectare) tract of land. Contributions were given from the surrounding communities, and excavation began in 1969. In 1970 the project was given to the Northern New England Conference and, through the special efforts of Erland Thurlow and other workers, the nursing home opened on Sept. 13, 1971. The home was opened with a licensed capacity of 74 beds. Remodeling was done in 1973, allowing for the addition of five more beds. In 1974 a farm, which borders the nursing home property, was purchased. In 1988 the Northern New England Conference sold the nursing home to Mr. and Mrs. Lawrence A. Wilday.

Lee, Frederick

LEE, FREDERICK (1888—1988). Missionary, administrator, editor. Born in Michigan, he and his wife Minnie served as missionaries to China for nearly 30 years, where he was director of various missions, superintendent of the North China and Central Union missions, and Ministerial Association director for the China Division. He edited the Chinese *Signs of the Times* and was later associate editor of the *Review and Herald* for 19 years. After the death of his wife, he married Emma Iversen Paul. His son Milton followed in his footsteps as a long-term missionary to China.

Lee Keun Ok

LEE KEUN OK (also transliterated Ne Kun Ok, Lee Keun Uk, and either K. U. or K. O. Lee, 1881—1932). Korean minister and administrator; one of the earliest Seventh-day Adventists in Korea; one of the first two ordained Korean Seventh-day Adventist ministers. He was baptized by Hide Kuniya in 1906 and attended the SDA school at Sunan, where he later taught from 1908 to 1910. In 1910 he began evangelistic work; in 1915 he was ordained to the ministry; in 1925 he became president of the West Chosen Conference, and about 1930 he was appointed director of the Central Chosen Mission, from which office he retired, because of failing health, shortly before his death.

Lee, Leonard Crosswell

LEE, LEONARD CROSWELL (1900—1974). Minister, author, radio speaker. A native of North Dakota, he graduated from Emmanuel Missionary College in 1927. That year he married Audra Reichenbach, who served with him in Michigan, Iowa, Louisiana, Ohio, West Virginia, and New York.

During his ministry he authored seven books, one of which was published in eight languages. He also wrote hundreds of articles appearing in church publications. He conducted a weekly radio program at Des Moines, Iowa, and served as the Faith for Today Bible School director for five years before his retirement.

Leeward and Windward Islands

LEEWARD AND WINDWARD ISLANDS. A group of islands in the West Indies. The Leeward Islands group includes Anguilla, Antigua and Barbuda, the British Virgin Islands, Guadeloupe and dependencies (including Désirode, Les Saintes, Marie-Galante, St. Barthélemy, and St.-Martin [French Section]), Montserrat, St. Christopher (St. Kitts) and Nevis, and Saba, St. Eustatius, and St. Maarten (Dutch Section) in the Netherlands Antilles. The Windward Islands include Dominica, Grenada, St. Lucia, and St. Vincent and the Grenadines. The total area of the islands, which are scattered along a 450-mile-long (720-kilometer-long) northwest-southwest curve between the Atlantic Ocean and the Caribbean Sea, is about 3,000 square miles (8,000 square kilometers), and the total population is about 2 million. The official language is English, but in the southern islands French is spoken. Sugar cane is the principal economic resource of the area.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Leeward Islands group is included in the North Caribbean Conference, part of the Caribbean Union Conference, and the Guadeloupe Conference, part of the French Antilles-Guiana Union Mission, all of which are part of the Inter-American Division. Statistics (1992) for the *North Caribbean Conference*: churches, 59; members, 16,685; elementary schools, 6; ordained ministers, 26; credentialed missionaries, 29; licensed ministers, 15; licensed missionaries, 36. Headquarters: Christiansted, St. Croix. Statistics (1993) for the *Guadeloupe Conference*: churches, 44; members, 8,753; secondary schools, 1; elementary schools, 4; ordained ministers, 14; credentialed missionaries, 28; licensed ministers, 6; licensed missionaries, 18; credentialed and licensed literature evangelists, 10. Headquarters: Morne Boissard, Point-à-Pitre, Guadeloupe.

The territory of the Windward Islands group is included in the East Caribbean Conference and the Grenada Mission, which are part of the Caribbean Union Conference, which in turn are part of the Inter-American Division. Statistics (1992) for the *East Caribbean Conference*: churches, 114; members, 32,902; elementary schools, 11; ordained ministers, 29; credentialed missionaries, 84; licensed ministers, 16; licensed missionaries, 66. Headquarters: St. Michael, Barbados. Statistics (1993) for the Grenada Mission: churches, 28; members, 6,577; elementary schools, 2; ordained ministers, 9; licensed ministers, 3; teachers, 24. Headquarters: St. Andrew's, Grenada.

The percentage of SDAs on a number of the Leeward and Windward islands is quite high.

Institutions

Institutions. Antigua Seventh-day Adventist School (Antigua and Barbuda); Bequia Seventh-day Adventist Secondary School (St. Vincent and the Grenadines); Dominica Seventh-day Adventist Secondary School (Dominica); Grenada Seventh-day Adventist

Comprehensive Secondary School (Grenada); Mountain View Adventist Academy (St. Vincent and the Grenadines); Saint Lucia Seventh-day Adventist Academy (St. Lucia).

SDA Work

SDA Work. SDA work on these islands began in the 1880s. In 1888 a Mrs. A. Roskruge from the island of Antigua became an SDA, while on a visit to England. Returning the next year to her home, she interested some of her friends and neighbors in her new beliefs and with them formed a Sabbath school. About that time William Arnold, a colporteur, made a trip through the islands of the Caribbean selling SDA books. He reported selling as many as 30 books in one day and 300 in one month. From 1890 to 1892 D. A. Ball, an ordained minister, preached on the islands from St. Thomas in the north to Grenada in the south and organized a company on the island of Antigua in 1890. In 1896 two colporteurs, T. Critchlow and J. Lewis, went to Monserrat, and two others from Barbados, W. F. Cozier and R. N. Batson, went to Antigua. In 1895 E. Van Duesen, who was stationed on Barbados, preached on the neighboring islands and began work on St. Vincent.

In 1897 the work on the islands was organized into the West Indian Mission, with A. J. Haysmer as superintendent, and a year later A. Palmquist and his wife were assigned to the Lesser Antilles Islands. In 1899 J. A. Morrow began work on the island of St. Kitts. Palmquist moved northward, and in 1900 entered the Virgin Islands with SDA books, and the next year Haysmer went there.

The number of workers in the area increased rapidly after the turn of the century. In 1901 D. E. Wellman went to Antigua, S. A. Wellman was assigned to the Lesser Antilles in general, and L. E. Wellman began work on Tortola in the British Virgin Islands. In 1904 W. G. Kneeland pioneered on Grenada, and in the same year the pioneer Inter-American worker P. Giddings, from British Guiana, opened SDA work in the island of Dominica. With the work by that time having become almost self-sustaining, in 1903 the Lesser Antilles islands were organized into the East Caribbean Conference. By 1907, when the first meeting of the West Indian Union Conference was held at Kingston, Jamaica, the work had been well established on Antigua, Dominica, St. Lucia, St. Vincent, Grenada, Tortola, St. Kitts, and Nevis.

In 1910 the mission operated a motor launch in the Virgin Islands and the surrounding area, then superintended by H.C.J. Walleker. In 1911 A. N. Durrant preached in tents on the Grenadines. This is the first time this area is mentioned in the reports, which also note that on Grenada one third of the members were Indians.

In the 1920s I. G. Knight established his headquarters on the islands of St. Kitts. There is also a report that much of the work on the islands was done by lay members, especially on the predominantly Catholic island of St. Lucia.

In the early 1930s there were four ministers in the Leeward Islands, 1,427 members, 25 organized churches, 30 Sabbath schools, and 23 young people's societies. Work on the island of Anguilla is first mentioned in 1933, when C. G. Van Putten preached there. By 1937 two companies were ready to be organized into churches. In 1934 there were six churches on Antigua, two churches on Nevis, and several elsewhere on the islands. The colporteur work continued to play an important role in the advancement of the SDA work throughout the area.

Work was started in the British Virgin Island of Virgin Gorda by L. D. Brathwaite, and in 1972 I. I. Berkel began work in Saba. The first welfare center was opened in 1973 on the island of Antigua in the capital of St. John's. In Antigua there is one SDA to every 25 of population.

In 1973 St.-Martin (French Section) and St. Barthélemy were turned over to the Guadeloupe Mission (now Guadeloupe Conference) of the Franco-Haitian Union Mission (now French Antillies-Guiana Union Mission).

The Leeward Islands have been part of the North Caribbean and Guadeloupe conferences, and the Windward Islands part of the East Caribbean Conference, since the mid-1970s. In 1983 Grenada left the East Caribbean Conference and became part of the Grenada Mission.

Le Flon Old People's Home

LE FLON OLD PEOPLE'S HOME. *See* [Établissement Medico-Social Le Flon](#).

Legal Associations

LEGAL ASSOCIATIONS. *See* [Corporations](#).

Legal Service (General Conference)

LEGAL SERVICE (GENERAL CONFERENCE). *See* [Office of General Counsel \(General Conference\)](#).

Legalism

LEGALISM. The view that salvation can be achieved or merited through compliance with a legal code. NT writers, particularly Paul, staunchly oppose such a view. Especially in his Epistles to the Romans and to the Galatians, Paul seeks to prove that no one can be justified in the sight of God by the works of the law. He sees legalism as the great shortcoming of Judaism, as he knew it in his time.

“Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. Why? Because they did not pursue it through faith, but as if it were based on works” (Rom. 9:31, 32, RSV).

To Paul, legalism was impossible as a means to salvation.

In contrast with faith, which requires a positive relationship toward God, legalism represents a negative attitude. It is at this point, ultimately, that the question of whether a person is a legalist or not must be settled. Theologically a person may hold that righteousness is by faith, but if his or her way of life and attitude toward God are basically structured in terms of a mere checklist code of do's and don'ts, he or she is still a legalist-“the letter killeth, but the spirit giveth life.” Christian freedom does not mean that the Christian no longer observes God's requirements; it means that he or she does so through faith, in thankfulness for the salvation God has given. Having received salvation, the Christian obeys as an act of love and thanksgiving, out of a desire to comply with God's will. This view rules out any possible basic approach to religion in terms of a legal code.

See [Faith and Works](#); [Justification](#); [Law](#); [Law and Grace](#); [Righteousness by Faith](#); [Salvation](#); [Sanctification](#).

Leland, James Arthur

LELAND, JAMES ARTHUR (1871—1951). Missionary, administrator. Trained at Battle Creek College, he entered evangelism in Colorado in 1893, married Hattie Emma Green (1869—1950) in 1894, and was ordained several years later. In 1898 in Argentina, he and N. Z. Town established the first Seventh-day Adventist school in Argentina (now River Plate Adventist University). He served briefly in Uruguay, then in Mexico as an evangelist and as a dentist at the Guadalajara Sanitarium (1901—1904). He worked especially among Spanish-speaking people in Albuquerque, New Mexico, and in Colorado (to about 1909) and Texas (1909—1917) among both English and Spanish congregations. Between 1913 and 1922 he was president successively of the South Texas, Virginia, and East Pennsylvania conferences, and later (1928—1932) of the Chesapeake and Kentucky conferences. During another mission term he was superintendent of the Aztec (1923) and Antillian (1923—1927) unions. Later he pastored churches in Florida. His wife served as Bible instructor in Colorado; teacher in New Mexico, Texas, and Washington, D.C.; and Sabbath school and MV secretary in the Chesapeake and Kentucky-Tennessee conferences and in the Mexican and Antillian unions.

Le Môme, Rosina (Rose, Rosa)

LE MÔME, ROSINA (ROSE, ROSA) (c. 1880—1919). First Seventh-day Adventist on the island of Mauritius. From her childhood she was deeply interested in spiritual things and in works of mercy. About the time she was 26 or 27, she decided that since she could not find satisfaction for her heart's longing on the island, she would go to Europe. This she did in 1910. After traveling in England and France, she went to Lausanne, Switzerland, where someone left at her door an announcement of a series of evangelistic meetings conducted by SDAs. She attended, and soon was baptized by H. H. Dexter, then superintendent of the French-Swiss Conference. In 1912 she returned to Mauritius, where she shared her new faith with her sisters. Despite much opposition from other relatives and former friends, she traveled throughout the island to tell of the soon coming of Christ. Soon she wrote to Europe that there were 24 persons studying the Bible with her. In response to her appeals for a minister, Paul Badaut went to the island in 1914, baptized those who had accepted the SDA faith, and established an SDA church there. She and her sister used part of the funds from their inheritance to build a chapel for the congregation. She devoted the rest of her life to spreading the Bible message among the people of the island.

The story of her life was related in the *Youth's Instructor* of Apr. 22, 1958.

Le Messenger de la Division Inter-Americaine

LE MESSENGER DE LA DIVISION INTER-AMERICAINE. See [Messenger de la Division Inter-Americaine, Le.](#)

Lenker, William

LENKER, WILLIAM (1864—1945). Colporteur. When 20 years of age and attending Battle Creek College, he was invited by Uriah Smith to devote his life to the colporteur work. Subsequently he worked in England, Burma, China, and Japan, and started the colporteur work in India.

Lepra

LEPRA. *See* [Malawi](#).

Lesotho

LESOTHO (formerly Basutoland). Previously a British protectorate from 1868—1966, when it became an independent country completely surrounded by the republic of South Africa, bounded by the Orange Free State on the west and north, by Natal on the north and east, and by the Cape Province on the south. It has an area of 11,716 square miles (30,344 square kilometers). In 1994 the population was 1.9 million, almost all Sotho. The country is extremely mountainous (elevation 5,000 to 11,000 feet [1,500 to 3,300 meters]). Agriculture is the principal occupation. The exports are wool, mohair, beans, and peas. Labor forms an important export from Lesotho, 90,000 leaving each year to work in the republic of South Africa, chiefly in the mines. About 80 percent are Christian, 75 percent of these being Roman Catholic. Sesotho is the principal language, but both English and Sesotho are official. King Letsie III has since 1990 been the head of the Lesotho nation, which is governed by parliament, through a prime minister.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Lesotho constitutes the Lesotho Field, which falls under the jurisdiction of the Southern Africa Union, an attached field of the General Conference. Statistics (1993) for Lesotho: churches, 20; members, 2,580; ordained ministers, 6; church schools, 6; high schools, 1; secondary schools, 1; teachers, 31. Headquarters: Maseru.

Institutions:

Institutions: Emmanuel Mission School; Maluti Adventist Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Seventh-day Adventist work in Lesotho began in the year 1896 when a Mosotho, David Kalaka, on a visit to Kimberley, became the first Mosotho SDA convert. He learned SDA teachings while serving as a guide for S. N. Haskell on a trip to Basotoland. In 1899 J. M. Freeman, in company with David Kalaka, established the first Seventh-day Adventist Basotoland mission at Kolo. This site was personally allocated to them by Lerothli, the paramount chief of Basotoland. The second mission, Emmanuel Station, was established in 1910 by H. C. Olmstead and has continued ever since.

Lesotho Field

LESOTHO FIELD. *See* [Lesotho](#); [Southern Africa Union](#).

Levant Union Mission

LEVANT UNION MISSION. A unit of church organization in the eastern Mediterranean area listed in the *Yearbook* from 1907 to 1923 as attached to the European Division. The following countries were at some time part of the mission: Arabia, Bulgaria, Egypt, Ethiopia, Greece, Iran, Iraq, Israel, Jordan, Lebanon, Sudan, Syria, and Turkey. Before 1907 the unit had been the Oriental Union Mission. Much of its territory is now included in the Middle East Division.

Lewis, Charles Clarke

LEWIS, CHARLES CLARKE (1857—1924). Educator. He was born at Lisbon, New York. At the age of 8 he moved with his parents to a farm at Buck's Bridge, New York. He began to teach at the age of 16. In 1877 he became a Seventh-day Adventist and the same year entered Battle Creek College, from which he was graduated in 1882. During his last year in college, he taught several classes and served as secretary to Uriah Smith, the editor of the *Review and Herald*. After graduation he spent the summer canvassing and assisting two evangelists with tent meetings. Then he taught public school for one year. From 1883 to 1887, he taught in Battle Creek College, after which he was called to head the Minneapolis Conference School.

In 1890—1891 he studied at Yale University. On leaving Yale, he was invited to teach in Union College, where he remained until 1896, after which he was made principal of Keene Academy at Keene, Texas. In 1892 while serving in Union College, he was ordained. After several years at Keene, he was elected president of Walla Walla College, where he served until 1904, when he accepted the presidency of Union College, which position he occupied until 1910. During the next three years he was professor of education and philosophy at Pacific Union College. From there he was called to fill the same position in Washington Missionary College and at the same time to head the Fireside Correspondence School. This work he carried till the time of his death.

Lewis, Elizabeth Ann Wiley

LEWIS, ELIZABETH ANN WILEY (1857—1915). Educator, Sabbath school worker, editor, writer. Born in Toronto, Canada, of Scottish-Irish parents, she attended Battle Creek College. She married Charles C. Lewis, a graduate of the college, and they both taught at Sumner, Michigan. Later they returned to Battle Creek, where he taught and she was part-time preceptor. She developed the first kindergarten Sabbath school class at the Battle Creek Tabernacle and introduced the idea wherever she went.

They taught in Minneapolis and then moved on to Union College, where she started a monthly paper, *Early Education*. Later they both worked at the Keene Academy in Keene, Texas, then while he served as president of Walla Walla College, she helped establish the elementary school. Back at Union College, she again complemented her president-husband by serving as dean of women and teacher. Later they spent three years in St. Helena, California. In 1912 the General Conference asked her to edit the Home Education Department's publication *Christian Education*, the forerunner of *Journal of True Education*.

Liberia

LIBERIA. A West African republic with an area of 38,250 square miles (99,000 square kilometers) and a population (1994) of 3 million. The country is bounded on the south and west by the Atlantic Ocean, on the north by Sierre Leone and Guinea, and on the east by Côte d'Ivoire. Agriculture is the principal occupation of the people, with rubber, iron, cacao, and coffee the principal exports.

Liberia has a low coastline stretching 350 miles (550 kilometers) along the Atlantic Ocean and a hinterland extending into the interior for some 200 miles (300 kilometers). The climate is hot and humid. English is the official language, but approximately 28 different dialects are spoken. Since 1847 Liberia has been an independent Black republic.

In the early nineteenth century, when the pangs of conscience began to trouble the minds of Europeans and Americans and forceful appeals were made for the abolition of slavery, the American Colonization Society decided that the Liberian coast would make a suitable home for repatriated Blacks. Since that time hundreds of freed slaves and their descendants migrated there so that by 1925 there were about 25,000 American Liberians in the country.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Liberia constitutes the Liberia Mission in the West African Union Mission, which forms a part of the Africa-Indian Ocean Division. Statistics (1993) for Liberia: churches, 34; membership, 11,492; ordained ministers, 5; credentialed missionaries, 5. Headquarters: P.O. Box 52, 1000 Monrovia.

Institutions

Institutions. Seventh-day Adventist Cooper Memorial Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. The *GC Daily Bulletin* of Oct. 24, 1889, contains a reference to "Bro. Gaston from Liberia, who recently embraced the truth, and has gone back to his country to sow the seeds of precious truth among his kindred." Later reports reveal that he was of the Washington, D.C., church. In reporting his 1892 visit to West Africa at the January 1893 General Conference session, Lawrence C. Chadwick appealed that a missionary be sent to open a mission "at or near the home of Brother Gaston" (*GC Daily Bulletin* 5:2, Jan. 29, 1893). However, Liberia was to wait another 33 years for its first Seventh-day Adventist missionaries.

In 1926 the European Division sent R. Helbig and E. Flammer from Germany to Liberia, where, with L. F. Langford, of England (who had worked in the Gold Coast), they found a suitable site for the first SDA mission inland in Grand Bassa County, at Seahn. The next year Helbig and Flammer, making final arrangements for the piece of land, secured from

the government a grant of 100 acres (40 hectares) of land for 99 years, on which were built the first school, church, and dispensary. Early in 1927 K. Noltze arrived from Germany to assist in the work in Liberia and remained there for 15 years.

On Apr. 30, 1930, the first four SDA converts were baptized at Seahn. Among them was Willie Helbig, who later became the first Liberian ordained minister. Later D. K. Reider arrived to join the missionary families. Noltze and Reider were sent to Liiwa, in the Gbarnga district, to begin another mission station.

In 1935 K. Noltze established the Konola Mission, where in 1937 he opened a boarding school for boys, which later became an accredited boarding academy for both boys and girls (*see* [Konola Academy](#)). N. S. Durning, an African pastor from Sierra Leone, was sent to Liberia in 1937 for schoolwork at Konola, and stayed there until 1939.

In 1936 T. N. Ketola, from Finland, arrived at the Konola Station and was moved to Liiwa Station in the following year. In 1941, after Noltze returned to Germany, Ketola moved back to Konola. In 1942 he bought property for new mission headquarters at Monrovia, the capital city of Liberia, and began the work there. He prepared buildings and made contacts with leaders and with the people before going to the United States in 1943. At that time the church membership in the entire country was 303.

In the meantime, in 1933, I. W. Harding, an African, had been sent as a missionary from neighboring Sierra Leone to Lower Buchanan in Liberia. When during World War II the overseas missionaries had to leave Liberia, Harding became, in 1942, the first African president of the Liberia Mission, a post he held until 1945. Under his leadership the work was expanded into Lower Buchanan and Monrovia, the capital city. By 1940 there were three mission stations and a baptized membership of 137 in the Liberia Mission.

Late in 1945 three Black American families appointed by the General Conference arrived in Liberia. G. N. Banks became president and secretary-treasurer of the mission; P. E. Giddings, the principal of the Konola School; and C. D. Henri, evangelist and leader in the Bassa district. Since 1945 Black missionaries from the United States have held the leadership of the field.

The temperance work progressed in Liberia, with successful use of stop-smoking plans and radio and television programs.

On Dec. 24, 1989, civil unrest developed, and since then more than half the population have become refugees. Many church members and pastors have been scattered to remote areas of Liberia and to neighboring countries. During this period 11 new churches have been raised up in Liberia and in neighboring countries.

Liberia Mission

LIBERIA MISSION. *See* [Africa-Indian Ocean Division](#); [Liberia](#).

Liberty

LIBERTY (1906— ; bimonthly; 1994 circulation, 190,614; files in R&H). A magazine of religious freedom; a publication of the North American Division, sponsored by the Public Affairs and Religious Liberty Department of the General Conference. It is successor to *Sentinel of Christian Liberty* (originally the *American Sentinel*), founded and first published in January 1886 as a monthly by the Pacific Press, at that time in Oakland, California.

At first a 32-page quarterly, *Liberty* became a bimonthly with the January 1959 issue. *Liberty* was launched in 1906, two years after its predecessor, *Sentinel of Christian Liberty*, had ceased publication. It was published for the Religious Liberty Bureau of the General Conference “as a medium for disseminating the principles of Christian Liberty.” Its first issue carried the subtitle “A magazine of religious freedom, devoted to the American idea of religious liberty exemplified in the complete separation of church and state.” The current issues carry a “Declaration of Principles of the Religious Liberty Association of America,” which “was organized in 1889 by the General Conference of Seventh-day Adventists. Dedicated to the preservation of religious freedom, the association advocates no political or economic theories.”

Editors: L. A. Smith, 1906—1909; C. M. Snow, 1909—1912; W. W. Prescott, 1912—1913; C. S. Longacre, 1913—1942; H. H. Votaw, 1942—1954; F. H. Yost, 1955—1958; J. A. Buckwalter, 1959; R. R. Hegstad, 1959—1993; Clifford R. Goldstein, 1993— .

Liberty Secondary School

LIBERTY SECONDARY SCHOOL (Colegio Libertad). A coeducational secondary school located at Bucaramanga, Colombia. It was established in 1940 and became a 12-grade secondary school in the early 1980s. In 1992 there was a total enrollment of 627 and a faculty and staff of 28.

Directors: Manuel Ignacio Mejia, 1980—1981; Cecilia Reyes, 1981—1982; Nahun Rojas, 1982—1983; Eliseo Bustamante, 1983—1984; Juan Alberto Diaz, 1984—1990; Salvador Poveder, 1990—1991; Manuel Sierra, 1991—1993; Wilson Rojas, 1993— .

Librairie-Imprimerie Adventiste

LIBRAIRIE-IMPRIMERIE ADVENTISTE. *See* [Adventist Publishing House \(Madagascar\)](#).

Librairie (Imprimerie) Polyglotte

LIBRAIRIE (IMPRIMERIE) POLYGLOTTE. *See* [Life and Health Publishing House](#).

Library Program

LIBRARY PROGRAM. A plan launched in 1939 to acquaint the reading public with Adventists and their message by supplying to public, seminary, college, university, and Bible institute libraries a selected group of denominational books that set forth the fundamental tenets held by Seventh-day Adventists.

Thousands of copies have been distributed through this plan. For public libraries the cost is shared equally by the local conference and church or churches. For university and seminary libraries the cost is shared equally by the General Conference, union conference, local conference, and publishing house concerned. Introduced in North America, it is now being fostered in other divisions.

Libya

LIBYA. An Arab republic on the north coast of Africa. It borders on Egypt and Sudan to the east, on Chad and Niger to the south, and on Algeria and Tunisia on the west. Its area is 679,359 square miles (1,750,000 square kilometers) and its population (1994) of 5 million consists primarily of Arab-Berbers. Arabic is the language of the country.

Orthodox Islam is the state religion, and though freedom of conscience has been provided by law, the making of converts is proscribed. In Greek and Roman times Libya was a thriving agricultural land, but by the twentieth century it had become a desert and a part of the Turkish Empire. In 1911 Italy occupied the country. In 1951, in accordance with a United Nations resolution, Libya became independent. In 1969 it became a republic.

Seventh-day Adventist Work

Seventh-day Adventist Work. After the territory of Libya was assigned to the newly formed Southern European Division in 1928, colporteurs selling Italian publications visited Benghazi and Tripoli. When the Middle East Division was organized in 1951, Libya was assigned to the Nile Union of that division. The territory is now assigned to the Middle East Union.

After an exploratory visit early in 1952, Seventh-day Adventist representatives in 1953 were granted a permit to open medical work—the first time a Protestant organization was allowed to work in Libya—although all evangelistic activity or proselyting was proscribed. Subsequently Dr. Roy S. Cornell, from the United States, opened a hospital on May 21, 1956, at Benghazi.

From the hospital, welfare work was promoted through the distribution of food and clothing, especially during 1957, and through providing free medicines and clinical treatment. Also, temperance lectures and films were presented throughout the country during December 1957 and January 1958.

The medical work grew until in 1968 a new 65-bed hospital, financed principally by the oil companies in Libya, was opened, with

D. Clifford Ludington as the medical director. In November 1969 the hospital was nationalized by the Revolutionary Command Council of Muammar el-Qaddafi.

On Aug. 13, 1960, a church was organized at Benghazi, consisting of 17 members from the hospital staff.

A first in the work in Libya was a Vacation Bible School conducted in 1964. Another first was the junior camp held in 1969. After the nationalization of the hospital, all workers left Libya and the work closed except for the occasional visits of literature evangelists. Only a few SDAs live in Libya, all non-Libyans from North Africa and Asia. Little contact has been made since the 1970s. There is no knowledge that SDAs are meeting as groups.

Licentiate (licensed minister)

LICENTIATE (licensed minister). One who has been granted a ministerial license by the conference. He or she is authorized to preach, assist in a spiritual way in any church activities, and lead in missionary work, and especially to engage in evangelism.

He or she may be elected as a local elder of a particular church and ordained as such, provided special arrangements have been made with the conference. In such a case he or she is vested with the authority of a local elder, but no more. This ordination as local elder qualifies him or her to serve only in such churches as have elected him or her as their local elder, and then only on the advice of the conference committee or president.

Conference committees do not have the right to authorize a licensed preacher to go from church to church baptizing or performing other church rites pertaining to the functions of an ordained minister. A conference committee action cannot be substituted for church election or ministerial ordination. *See also* [Minister](#).

Liceo Adventista de Santiago

LICEO ADVENTISTA DE SANTIAGO. *See* [Las Condes Adventist Academy](#).

Liceo Adventista de Temuco

LICEO ADVENTISTA DE TEMUCO. *See* [Temuco Adventist Academy](#).

Lickey, Arthur Edwin

LICKEY, ARTHUR EDWIN (1895—1974). Educator, pastor, author. He was a native of Missouri and took his secondary education at Keene Industrial Academy in Texas. In his early ministry he labored in evangelistic and educational work in south Texas and New Mexico. Later he served as MV secretary for the Southern California Conference. He also worked in Colorado, Washington, and Oregon. He later served in a pastoral capacity in a number of large cities. He is the author of the Twentieth Century Bible Lessons and the book *God Speaks to Modern Man*.

Liechtenstein

LIECHTENSTEIN. A small independent principality (area, 62 square miles [160 square kilometers]); population (1994), 30,000. It is situated between Switzerland and Austria, united with Switzerland by monetary and customs union. The language is German and the religion about 85 percent Roman Catholic, 10 percent Protestant, 5 percent others.

The territory of Liechtenstein is assigned to the German Swiss Conference, part of the Swiss Union Conference, which in turn is part of the Euro-Africa Division.

Seventh-day Adventists have never had a church in Liechtenstein. Church members have lived there from time to time, but have moved away. In 1993 eight members lived there. Those living there generally attend church services in the nearby village of Buchs, Switzerland. The towns of Liechtenstein are visited annually for the Ingathering campaign, and by literature evangelists from time to time.

Since 1985 special evangelistic activities and efforts have been conducted. In 1993 regular home Bible studies were being conducted, with about 20 participants and interested friends.

Life and Health

LIFE AND HEALTH. See [Vibrant Life](#).

Life and Health Medical Institution

LIFE AND HEALTH MEDICAL INSTITUTION (Institution Medicale “Vie et Sante”). A former 37-bed institution, situated in South France at Labastide-Villefranche, near the thermal springs of Salies-de-Béarn, at the foot of the Pyrénées. Before World War II an effort was made to reestablish the medical work in the Franco-Belgian Union Conference. In 1967 and again in 1969 the delegates to the Franco-Belgian Union Conference sessions voted that study should be given to the opening of a sanitarium. In March 1970 a commission appointed by the union committee began its task by going to the Spirit of Prophecy for guidance in establishing a medical work. The Lord led step-by-step.

The union chose a beautiful property of about 57 acres (23 hectares) with an old mansion and a lake. After it was voted by the union committee to make the purchase of this property on Sept. 27, 1971, church members donated the necessary funds (approximately \$70,000). A young couple, Gérard and Colette Chartres (he, a civil engineer, and she, a medical doctor) were placed in charge of the new institution. Under their direction the existing building was remodeled.

In May 1971 the institution opened with 32 beds. From the start there was not enough room for those who wished to come. In July 1971 three rooms were added, providing an additional five beds. Plans were made to build a 35-bed addition, but the institution closed in 1976.

Life and Health Publishing House (France)

LIFE AND HEALTH PUBLISHING HOUSE (France) (Maison d'Édition Vie et Santé). A publishing firm at Dammarie-les-Lys, France, operated under the supervision of the Euro-Africa Division. There are 54 regular employees and one apprentice. Besides books, pamphlets, and tracts, the plant regularly prints three important periodicals: one for evangelism, *Signes des Temps* ("Signs of the Times"); a health paper, *Vie et Santé* ("Life and Health"); a church paper, *La Revue Adventiste* ("The Advent Review"); and also Sabbath school quarterlies.

Beginnings of publications in the French language can be traced to Switzerland. A French paper, *L'Évangile Éternel* ("The Everlasting Gospel"), was published monthly (with a few exceptions) from June 1866 to December 1868, together with various tracts, by M. B. Czechowski, who was the first to preach Seventh-day Adventist doctrines in Europe, even though sent there by another denomination.

When J. N. Andrews, the first Seventh-day Adventist representative, arrived in Switzerland in 1874, he immediately produced French tracts and laid plans for a periodical. With the assistance of D. T. Bourdeau he launched *Les Signes des Temps* ("The Signs of the Times") in July 1876 in Basel. It was published monthly, at first with eight pages, 12" x 16" (30 cm. x 41 cm.), changed in June 1880 to 16 pages, 8" x 13" (20 cm. x 33 cm.). This monthly periodical is still being published.

The publishing house began to operate in 1885 on Weiherweg Street, Basel, in a building erected mainly as a printing plant. For 10 years it produced many books and tracts in French and German as well as other languages, working under the name of Librairie (Imprimerie) Polyglotte ("Polyglot Bookstore"), listed in the *Yearbook as Basel Publishing House*. In addition to *Les Signes*, in 1890 a monthly health paper, *Le Vulgarisateur* ("The Popularizer"), was introduced, which became *Vie et Santé* in 1923.

When the plant had to be closed because of Sunday laws in 1895, the building was occupied by a medical institution. But the publishing office continued in Basel until 1903, though all the printing had to be done by other firms. When the printing plant was closed, the publishing house assumed the name of Société Internationale de Traités (International Tract Society), listed in the *Yearbook* as Latin Union Publishing House, and its future publications were limited to the French language. It was transferred to Geneva in 1903, and a branch office was opened in Paris, functioning there until 1905. In 1910 the publishing house was moved to Gland (Vaud), Switzerland, and a printing plant added in 1914 under the direction of L. E. Borle (manager 1910—1915). For many years the publishing house had been under the direction of Jules Robert, and he was again in charge from 1915 to 1922.

When at the close of World War I it was felt that the French language publishing house should be in France, the publishing house and printing plant were transferred from Gland in 1922 to a property acquired in the town of Dammarie-les-Lys (Seine-et-Marne), near the city of Melun and some 30 miles (50 kilometers) southeast of Paris. It then took the name of Maison d'Édition Les Signes des Temps. It is now called Maison d'Édition Vie et Santé.

Equipment: To meet increasing demands from the field, the equipment was updated from time to time, and new facilities were added, such as an electric generating plant. In 1924 additions were built on the factory and the administrative offices, and further additions were made to the printing plant in 1935 and 1954. Besides the administrative and editorial staffs (four editors, one layout artist and designer), the publishing house includes a printing plant. The photocomposition section is equipped with a monophoto with a clavier, a photo laboratory, and a mounting room. The books are no longer printed and bound in the publishing house, but the pressroom still contains an offset press for small work.

Circulation: After reduced activity during World War II, the French Publishing House revived with the reorganization of the colporteur work in France. In addition to the magazines referred to above, it publishes church and trade books, with special promotion for sets of books, *The Practical Guide to Life* (seven volumes on health and family living) and *The Spiritual Guides to Life* (the Bible and the five-volume Conflict of the Ages Series). French Publishing House publications are sold in all the French-speaking countries of the world.

Managers: G. A. Huse, 1922—1923; L. E. Borle, 1923—1925; H. L. Henriksen, 1926—1933; Ernest Meyer, 1933—1940; Georges Haberey, 1940—1948; Robert Erdmann, 1948—1952; Maxime Duploux, 1952—1954; Elisée Bénézech, 1954—1968; Eugène Vervoort, 1968—1970; André Garsin, 1970—1980; Jean Scippa, 1980—1985; Alain Menis, 1985—1993; Aldo Monet, 1993— .

Life Boat

LIFE BOAT. See [City Missions](#).

Life Boat Mission

LIFE BOAT MISSION. See [City Mission](#).

Life in Christ

LIFE IN CHRIST. *See* [Eternal Life](#); [Immortality](#).

Lifeglow

LIFEGLOW. *See* [Christian Record Services, Inc.](#)

Lifestyle Magazine

LIFESTYLE MAGAZINE. A magazine-format program launched in 1985 by Faith for Today. First known as *Christian Lifestyle Magazine*, it featured interviews and stories of people who are making a difference by doing. The name was changed to Lifestyle Magazine in 1991. Topics range from such issues as AIDS, incest, and domestic violence to nutrition and drug addiction and therapy. It also focuses on relationships-in marriage, parenting, and with God.

Dan Matthews, as host and executive producer of *Lifestyle Magazine*, serves as moderator between on-camera guests, the 200-plus studio audience, and the thousands in the weekly listening audience. Drs. Rebekah Cheng and Edwin Nebblett help make up the regular team of medical professionals, and Dr. John McDougall often fields questions about nutrition.

Lifestyle Magazine has received many media honors and reaches a potential audience of 40 million homes each week. During the February 1992 Nielsen ratings, the program tied for first place in the devotional category for numbers of households per broadcast station. In June 1993 the Nielsen ratings ranked the program number one in its time slot in metropolitan New York City-the largest market in the world. Since November 1992, 13 new radio stations have been added to the list of television stations carrying the program when an audio version was offered to the Adventist Radio Network stations. In addition to being carried over the Armed Forces Television Network, *Lifestyle Magazine* was being broadcast twice each week over Adventist World Radio-Europe in 1994 and is telecast by a station in Athens that also serves the areas of Corinth and Thessalonica.

Light

LIGHT (1951—1994; monthly; file in GC). Organ of the Northern Europe-West Africa, Northern European, and Trans-European divisions; superseded the *Advent Survey*, 1929—1941, the publication of which closed because of war conditions. From 1951 to 1970 and from 1980 to 1985 it was called *Northern Light*.

Light House Publishing Company

LIGHT HOUSE PUBLISHING COMPANY (Ekdotikos Oikos Pharos tis Ellados). A publishing enterprise, without a printing plant, conducted by the Greek Mission at Athens, Greece. The need for Seventh-day Adventist publications in the Greek language to help in evangelism was sensed by E. Hennecke, who was mission director from 1926 to 1932. Since it was difficult at that time to have SDA literature printed in Greece, he imported from America a number of books printed in Greek, whose English titles are: *The Bible Made Plain*, *Steps to Christ*, *Words of Comfort*, *His Second Coming*, and *Fighting Illness*. About the same time *World Empire* and *Pictures From Life* were printed in Greece. Young people from the SDA orphanage, formerly operated (1923—1926) at Thessaloníki, were the first colporteurs to circulate these publications in various parts of Greece.

The publishing house was formally established in 1930. N. S. Pappastamoulis, a Greek who had come from North America, supervised this department of the work for many years, during which time many books were sold.

After World War II new books were produced in Greece, mostly Greek translations of English books such as *The Ministry of Healing*, *Steps to Christ*, *His Cross and Mine*, *We and Our Children*, *God Speaks to Modern Man*, and a variety of tracts.

The publishing work was reorganized under the direction of Nick Tallios, who in 1961 took charge both of the publishing house and the colporteur work.

In the years that followed as many as 35 colporteurs worked for the Book and Bible House. When Nick Tallios left, Nick Germanis became manager. Later Eleftherios Dialektakis took over with Nick Giantzklides as leader of the colporteur work.

Although new books were published, *The Desire of Ages*, and later *Christ's Object Lessons*, the publishing work came to a virtual standstill. In 1992 Christoforos Christoforides' book *The Revelation* was published, and efforts are being made to reopen the publishing work with a bookshop in Athens.

A Light in the Way Productions

A LIGHT IN THE WAY PRODUCTIONS (Producciones “Una Luz en el Camino”). A communication center organized Apr. 19, 1972, and situated at Echeverría 1452, Florida, Buenos Aires, Argentina. The name of the institution corresponds to the radio and TV program *Una Luz en el Camino* (“A Light in the Way”), which is broadcast throughout the three countries of the Austral Union Conference (Argentina, Paraguay, and Uruguay). The radio version is a five-minute program created in 1964 and transmitted daily, free of charge, by 140 radio stations (in 1993), mostly in Argentina, but also in Paraguay and Uruguay, and in the territory of the Inca Union. The TV version begun in 1970 is 10 minutes in length, and is broadcast weekly by some 650 TV channels free of charge.

The center also produces religious music, records, and cassettes. The Bible correspondence school has thousands of active students, from this program and The Voice of Hope.

Facilities and Equipment. The two-story building has a film and recording studio, and technical control; also a reception area, storage, and several offices. Some equipment is rented according to need, and part is owned by the institution, such as recording machines, tape duplicators, control console, monitors, and scenography.

Evangelization. The institution offers its support and collaboration in all forms of evangelism, including “Una Luz en el Camino” publications, a set of books published by the Buenos Aires Publishing House.

Director. Since its beginning, Enrique Chajj has been director of the program and of the institution.

Light of Sri Lanka Training Institute

LIGHT OF SRI LANKA TRAINING INSTITUTE. *See* [Lakpahana Adventist Seminary and College](#).

Lilongwe Health Centre

LILONGWE HEALTH CENTRE. *See* [Seventh-day Adventist Health Centre \(Lilongwe\)](#).

Lilydale Adventist Academy

LILYDALE ADVENTIST ACADEMY. A coeducational boarding school on the secondary level, situated near Lilydale, at Mooroolbark, Victoria, Australia, about 30 miles (50 kilometers) from Melbourne, the capital of Victoria, and a similar distance from the Seventh-day Adventist community at Warburton. It offers courses preparatory to entry to Avondale College or any Australian university.

The estate on which the school stands comprises 40 acres (16 hectares) of good farming land and is beautifully situated on the hills overlooking the Shire of Lilydale and a portion of the Yarra Valley. In recent years an ornamental tree industry has enhanced the estate, providing income to the academy. The school opened February 1964, and among the initial 100 enrolled were representatives from all the eastern states of Australia and from Papua New Guinea. Enrollment in 1992 was 339.

The main buildings are the administrative block, dormitories, science laboratories, manual arts building, dining room, kitchen, and staff homes. A sports center was opened in 1993. The administrative section includes nine classrooms, a music studio, a library, and the office of administration.

During the first two years all students follow the same general course, and after that, certain core subjects designed to aid the development of a balanced personality are required of all. Other subjects are added according to the special abilities and objectives of the individual student.

Principals: W. J. Gilson, 1964—1965; A. C. Reye, 1966—1971; M. B. Durrant, 1972—1974; R. A. Spoor, 1975—1979; L. Bartlett, 1980—1985; R. A. Reid, 1986—1989; A. S. French, 1990— .

Lima Clinic

LIMA CLINIC. *See* [Miraflores Adventist Clinic](#).

Lima Day Academy

LIMA DAY ACADEMY. *See* [Miraflores Adventist Academy](#).

Lima Training School

LIMA TRAINING SCHOOL. *See* [Union Adventist Educational Complex](#).

Linda Vista Academy

LINDA VISTA ACADEMY (Colegio Linda Vista). A coeducational boarding school situated on a 1,200-acre (500-hectare) ranch property in Pueblo Nuevo, Solistahuacan, Chiapas, Mexico. It is owned and operated by the Asociación Civil Filantrópica y Educativa de Mexico (the Civil Association of Seventh-day Adventists in Mexico). The school is accredited by the state of Chiapas and from its beginning has had the support of the local educational authorities. Classwork is offered from the primary through the equivalent of the twelfth grade. Beginning with the 1972—1973 school year, the school has offered the first year in the theological program as an affiliate of Montemorelos University. All instruction is in the Spanish language.

The school site consists of pine and oak woodland interspersed with meadows and a few small areas suitable for cultivation. A number of springs provide water, and the annual rainfall is about 70 inches (180 centimeters). The climate is cool, with little seasonal change in temperature.

Linda Vista Academy was established in September 1957 as a training school to serve the growing constituency in southern Mexico. It is considered the successor of a primary boarding school (the Escuela Agrícola e Industrial del Sureste) in Teapa, Tabasco, which had served the constituency of the Southeast Mexican Mission since 1948.

When construction on the new school began, part of the staff and a small group of older students were invited to help in constructing the plant. Horace Kelley was called to serve as principal and to direct the building program. The school plant was built largely with materials produced on the property and with student labor under the direction of the teachers. Using the existing buildings, which consisted of a large stone house without windows and an adobe chapel, plus tents, the school opened in June 1958 with 60 students. Classes were held six days a week.

The first class graduated from the three-year secondary course in 1960, and a year later the first group of four completed the Bible instructor's training course. These four, in addition to those who later finished the Bible instructor's training course, became denominational workers in the Mexican Union. A large portion of the workers of the Mexican Union are graduates of Linda Vista or have studied there for several years.

Principals: H. K. Lucas, 1957—1960; D. S. Vargas, 1960—1961; H. K. Lukas, 1961—1963; D. S. Vargas, 1964; J. A. Fuentes, 1964—1968; D. S. Vargas, 1968—1970; Eloy Wade, 1971—1973; Edmundo Alva, 1973—1976; Felipe Presenda, 1976—1977; Filiberto Perez, 1977—1978; Ismael Castillo, 1978—1985; Gener Aviles, 1985—1990; Ezequiel Reyes, 1990— .

Lindsay, Harmon

LINDSAY, HARMON (1835—1919). Financial administrator. He was treasurer of the General Conference from 1874 to 1875 and from 1888 to 1893, and participated in the establishment and development of Battle Creek College and Oakwood College. He also served as treasurer of several other church institutions, among them the Central SDA Publishing Association (now Review and Herald Publishing Association) in the 1890s. Later in his life he left the Seventh-day Adventist Church and joined the Christian Scientists.

Lindsay, Katherine

LINDSAY, KATHERINE (1842—1923). Physician, founder of the first Seventh-day Adventist nurse's training school. After receiving some training in nursing and attending college for six years, she entered, in 1870, the University of Michigan Medical College. In 1875 she was graduated at the head of her class, with the first group of women to receive the college's degree. In early life she had been deeply influenced by reading the story of Florence Nightingale and by watching the development of nurse's training in England.

Joining the staff of the Battle Creek Sanitarium, "Dr. Kate" vigorously set about establishing there the first SDA school of nursing. Through the introduction of thorough classwork, she became known as a foremost teacher of student nurses.

In 1895 she went to South Africa. She worked in Claremont Sanitarium at Cape Town, became a leading consultant, and traveled under most difficult conditions to mission stations in the interior. En route to the United States, she traveled extensively in Europe, and in 1900 began 20 years as an active member of the medical staff and faculty of the Colorado Sanitarium in Boulder, devoting special interest to the Nursing School. She retained her unusual mental vigor until the time of her death.

Lindsey, Sarah A. Hallock

LINDSEY, SARAH A. HALLOCK (late 1800s). Preacher. She was converted to Seventh-day Adventism in 1860 and married John Lindsey, a lay preacher. Their joint ministry held the Pennsylvania and New York churches together during a difficult time of apostasy and lack of good leadership. In 1872, along with her husband, Lindsey was licensed to preach, hold evangelistic meetings, and lead out in church business and committee sessions.

Line Islands

LINE ISLANDS. A Pacific island group running south-southeast from the Hawaiian Islands to the northern part of the French Polynesian group. The islands that comprise this group are Kingman (U.S.), Palmyra (U.S.), and Jarvis (U.S.), as well as Washington, Fanning, Christmas, Malden, Starbuck, Caroline, Vostok, and Flint, which are part of Kiribati. They have a total area of 255 square miles (660 square kilometers), and the population on the following islands (1994) is Washington, 936; Fanning, 1,309; Christmas, 2,537; and Kanton, 45, for a total population of 4,827, the rest being uninhabited.

They all were uninhabited for many years, until immediately prior to World War II, when most of them were garrisoned by United States forces. Today Christmas Island is run as a copra plantation by the Kiribati government, and is under special study as a development area for deep-sea sport fishing. Flint and Caroline islands are leased to a Tahitian merchant. Malden, Starbuck, and Vostock do not support even trees.

The group, including Christmas Island, is assigned to the Kiribati Mission in the Western Pacific Union Mission, which forms part of the South Pacific Division. A Seventh-day Adventist minister serves the 98 members on Christmas Island. *See also* [Kiribati](#).

Lipa Adventist Academy

LIPA ADVENTIST ACADEMY. A boarding academy operated at Bugtong, Lipa City, Philippines, by the South-Central Luzon Mission of the North Philippine Union. In 1975 Lipa Adventist Academy opened with 98 students. The school was previously known as South-Central Luzon Academy, which began in 1969.

From 1975 to 1992, 3,984 students attended the four high school levels, and 832 seniors have graduated from the school.

Principals: J. B. Villagomez, 1969—1970; Wilfredo Loriezo, 1970—1971; A. A. Arit, 1971—1973; W. T. Martinez, 1973—1975; R. A. Budayao, 1975—1976; F. E. Yulip, 1976—1977; W. T. Martinez, 1977—1979; A. M. Salazar, 1979—1980; R. G. Evangelista, 1980—1981; A. G. Labro, 1981—1984; N. G. Castillo, 1984—1986; F. E. Yulip, 1986—1988; B. A. Bico, 1988—1991; N. S. Basit, 1991—1992; N. D. de Chavez, 1992—1994; S. T. Molina, 1994— .

Lipke, John

LIPKE, JOHN (1875—1943). Pioneer missionary in Brazil; teacher, administrator, and physician, who helped to establish Adventist publishing, educational, and medical work there. He was born in Berlin, Germany, and was named Johannes Rudolf Berthold Lipke. After studying for the ministry, he canvassed for three or four years. About 1896 he went to the United States and studied at Battle Creek Sanitarium. In 1897 he went to Brazil as a missionary teacher and taught in various centers. Recognizing the need for publications produced locally, from about 1902 to 1905 he promoted and edited a German-language magazine, naming it *Der Missionarbeiter*. In 1904 he made a trip to the United States urging the establishment of an Adventist press in Portuguese-speaking Brazil. Gifts gathered on this trip helped to establish the Brazil Publishing House. From 1905 to 1907 he taught and preached. In 1907 he was ordained and the next year took charge of the Rio Grande Mission. Three years later, in 1910, he became superintendent of the East Brazil Mission, and the same year edited a short-lived youth magazine, *Der Jugendfreund*. Beginning in 1913 or 1914, he superintended the São Paulo Mission, and while carrying this post developed and directed the Adventist Seminary at São Paulo. In 1918 he became superintendent of the North Brazil Union Mission. In 1920 he went to the United States and took the medical course at the College of Medical Evangelists. After graduation in 1925, he returned to Brazil and practiced medicine in Rio de Janeiro for 10 years, until an illness forced his retirement. He died at São Paulo.

Listen

LISTEN (subtitled “A Journal of Better Living”) (1948— ; monthly; R&H; 1994 circulation c. 40,000; file in editorial office). A temperance journal published by the Review and Herald Publishing Association, Hagerstown, Maryland. It is the largest of all temperance publications, both in size and in circulation, and is now widely quoted, not only in the United States but in some 50 other countries of the world.

Originally a quarterly (through 1957), *Listen* continued as a bimonthly through 1965, changing to a monthly with the January 1966 issue.

Listen was inaugurated (1) to help launch and foster a worldwide educational program in behalf of total abstinence; (2) to publicize facts and data from current scientific and medical research on the effects of the use of alcoholic beverages and other narcotics on the physical, mental, and moral powers of the individual, and on the social, economic, political, and religious life of the nation; (3) to counter misleading and fallacious propaganda for alcoholic beverages in the press, on the billboards, and over radio and television, by the publication of facts proved by laboratory experiments and authentic surveys and studies; (4) to cooperate with other organizations and movements working for the elimination of intemperance from personal, family, and national life; (5) to encourage alcohol education in the schools and to advocate all other reasonable means of saving young people from the danger of alcohol and other narcotics, and to influence them toward sane, wholesome, and temperate living; (6) to offer aid and inspiration to those suffering from alcoholism or who are tempted to drink, pointing them to the true Source of help in divine power; (7) to aid in the dissemination of basic health principles, since true temperance is intimately connected with the development of a “sound mind in a sound body,” thus to promote good mental health habits, a well-rounded personality, and emotional stability, along with methods of strengthening self-control, overcoming wrong habits, and developing a positive, healthy approach to life.

Editorial material in *Listen* focuses primarily on positive alternatives to an intemperate way of life, especially for young readers of high school age.

Color cover designs for *Listen* feature prominent personalities in various walks of life who have strong convictions about temperance. Among those featured have been cabinet members, governors, members of Congress, business and professional leaders, outstanding youth personalities, and well-known leaders in the world of sports and entertainment.

Listen is youth-slanted and circulated chiefly in high schools and among youth organizations. It is used by Community Crusades Against Drugs in a national program of introducing temperance materials into public school systems. It is unique in its field in being officially approved for use in the public school curriculum by about three fourths of the states through their commissioners of education. A teaching guide for classroom use is provided with each issue.

Listen magazine is the youth drug education publication of the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA), a nongovernmental

organization of both the United Nations and the World Health Organization. Through the ICPA *Listen* articles and information are circulated throughout the world.

Listen produced and sponsored the film *I Took the High Road*, a story of contemporary youth who found the solution to their drug problems in a spiritual conversion and belief in the second coming of Christ.

Another extension of *Listen's* services was added in 1972 in the form of the *Listen* Fingertip Data Service. This consists of approximately 80 reference cards a month containing carefully selected facts on alcohol, tobacco, and drugs. These are available on a regular subscription basis.

A series of books containing reprint materials from *Listen forms Listen's* Better Living Library. Among them are *Invasion Upstairs*

(alcohol); *If You Smoke, What Have You?*

(tobacco); and *To Go to Pot, or Not?* (marijuana). These books are intended primarily for reference purposes, have wide circulation in school libraries, and are used extensively for classroom study. Frequently reprints of *Listen* articles are used in local option elections and for general circulation.

Listen has been awarded the National Safety Council's Public Interest Award for exceptional service to safety.

Editors: J. A. Buckwalter, 1948—1953; Francis A. Soper, 1953—1984; Gary B. Swanson, 1984—1990; Lincoln E. Steed, 1990— .

Litch, Josiah

LITCH, JOSIAH (1809—1886). Methodist minister, the first well-known minister in New England to take his stand with William Miller, later a physician. He had a vigorous mind, a bent for investigation, and the courage to advocate what he believed to be truth. In the early days of slavery and temperance agitation, he was constantly in the forefront. He was a power in the pulpit and equally forceful with his pen, both as an editor (associate on *The Signs of the Times*) and as an author on prophecy.

Having accepted Miller's views in 1838, he wrote a 48-page synopsis of them entitled *Midnight Cry or; A Review of Mr. Miller's Lectures*. In the same year he wrote a 200-page book, *The Probability of the Second Coming of Christ About A.D. 1843*. In 1841 his Methodist Conference investigated his views, decided that he held nothing contrary to Methodism—though he went in some points beyond it—and permitted him to retire from the itinerant ministry. This allowed him to devote his time to the dissemination of the Second Advent doctrine.

Soon, however, Litch became a full-time traveling “general agent” of the Millerite Committee of Publication. He also became one of the editors of *The Signs of the Times* and of another Millerite paper in Philadelphia, the *Trumpet of Alarm*. He traveled extensively and preached on the prophecies with great effect. His prediction in 1838, based on prophetic interpretation, of a loss of Turkish power in August 1840 aroused widespread interest and spurred the study of prophecy. His Address to

... the Clergy moved many ministers to examine the Adventist doctrine candidly, persuading not a few of them.

Litch was a pioneer in several points of prophetic interpretation that later were adopted by Seventh-day Adventists: that there was to be a “judicial scene of judgment” (Address to ... the Clergy [1841], pp. 38, 39; cf. *Prophetic Expositions* [1842], vol. 1, pp. 49—54) preceding the resurrection, and separate from the execution of judgment (see [Investigative Judgment](#)); that the seven plagues were still future (*Prophetic Expositions*, vol. 1, p. 175). His expositions of the historical fulfillment of prophecy had considerable influence on Uriah Smith's interpretations.

Although Litch had earlier thought that “the door of mercy” would close some time preceding the Second Advent, he refused after the disappointment of 1844 to believe that any door was shut (see [Open and Shut Door](#)), and in consequence he abandoned the belief that the 2300 days ended in 1844. For a time he remained with that branch of the Adventists who did not accept the doctrine of conditional immortality, but in later years he left all connection with any Adventists. Wellcome says that Litch became a futurist, expecting nearly all the prophecies of Revelation after the fifth chapter to be fulfilled in the future, immediately preceding the Second Advent (Isaac C. Wellcome, *History of the Second Advent Message* [1874], p. 678 note).

Literature

LITERATURE. *See* [Periodicals](#); [Publishing Work](#).

Literature Evangelist (colporteur)

LITERATURE EVANGELIST (colporteur). A Seventh-day Adventist who regularly sells denominational books and magazines from house to house to the public. He or she is considered a gospel worker whose efforts are coordinated with those of the other evangelistic workers of the church. The work is a sacred one and partakes of that of a minister, a teacher, and a salesperson. Going directly into the homes of all classes of people, literature evangelists (LEs) tell their customers of the way of salvation and pray with them, hoping that God will impress them as the books they leave in the homes are read and studied. Many are thus led into fuller understanding, spiritual conviction, and then into church fellowship through the influence of the press. Thousands of people who become interested in the SDA teachings first, in this way, enroll in Bible correspondence schools or attend evangelistic meetings and become members of the Seventh-day Adventist Church.

Literature evangelists receive a commission on their sales and also certain financial benefits if they meet stipulated requirements set forth in denominational policies.

History of the Work of the Literature Evangelist. Probably the first book evangelists worked in Europe during the 1860s. These men, Jean David Geymet, Sigismund Hanhardt, James Erzberger, and Michael B. Czechowski, although not under the sponsorship of the General Conference in Battle Creek, nevertheless proclaimed the Advent message, including the seventh-day Sabbath. Their ministry covered portions of Italy, Switzerland, and France.

In 1879 Ellen White began urging the two publishing houses, the Review and Herald and the Pacific Press publishing associations, to sell doctrinal books to the public through house-to-house canvassers. In 1880 Dr. J. H. Kellogg wrote a large book on health, *Home Handbook* (1,600 pages), which he sold by this method in advance of publication. One of the men who sold this book was a Canadian, George A. King, who had already canvassed several years, selling tracts, small books, and subscriptions to periodicals such as *Good Health*. King's success with Kellogg's subscription book may have been what fired him with the desire for a large volume setting forth SDA beliefs, published in an attractive subscription edition for the general public.

King once had a desire to become a preacher. James White, who was skeptical of King's abilities, requested Richard Godsmark to take King out to the Godsmark farm near Battle Creek, Michigan, and let him practice preaching, and then report on him. As the story is told, King would often be heard in his room praying early in the morning. At other times he would place his charts in the living room and preach to empty seats. One day after a Sabbath school conducted in the Godsmark home, he preached his trial sermon and made a miserable failure. Godsmark informed him that he would never make a minister, but encouraged him to try selling SDA publications to the people in their homes, and offered to supply him with some tracts and pamphlets. King went out with these and sold them, thus proving that he could sell SDA publications. This incident must have occurred some time before 1878, because in 1878 King had been canvassing for periodical subscriptions and for books in Ontario (*Review and Herald* 53:54, Feb. 13; 53:78, Aug. 28, 1879, etc.).

In 1881 he came to Battle Creek again, this time not asking to preach, but asking to put into systematic operation Mrs. White's plan of evangelistic bookselling. Having found that he could sell Uriah Smith's two small books on Daniel and the Revelation, he urged the Review and Herald to print the two books as one in a subscription edition in a larger size. The publishing house finally agreed to print 5,000 copies of the combined book, *Thoughts on Daniel and the Revelation*, in improved format, if King would assume responsibility for 1,000 copies. First, they made up sample copies by binding together already existing sections of the two books. After King and others sold these successfully, the two books were reprinted together with continuous paging in a larger size, and with illustrations. On Apr. 3, 1882, King sold the first copy of this new Daniel and the Revelation to D. W. Reavis for \$2.50.

The story of the beginning of the work of the Seventh-day Adventist Church in many parts of the world is the story of literature evangelists preparing the way for the preacher.

In all the South American countries except Peru, the SDA work began either through SDA publications being sent into the countries or through the work of LEs. The first SDA LE or colporteur on South American soil was George King, who in 1887 canvassed for several months in British Guiana and sold 400 books.

In 1891 the General Conference sent three colporteurs, Elwin W. Snyder, C. A. Nowlen, and A. B. Stauffer, to open up the work in South America. Their original plan was to begin work in Montevideo, Uruguay, but after a "thorough looking over" they decided to go to Buenos Aires, Argentina (*Home Missionary* 4:46, February 1892). Stauffer went to the northern part of Argentina and worked among the Germans, and his two companions began their work in Buenos Aires. After four months, they had sold about 200 books and made a number of converts, among them Lionel Brooking, an immigrant from England. In July 1892 Brooking sold books in the Gran Chaco of Paraguay (*General Conference Bulletin*, Mar. 4, 1895, pp. 461, 462). At that time it was extremely difficult to sell books there. Early in 1893 Stauffer and Snyder returned to Uruguay to sell SDA publications. Stauffer sold *The Great Controversy* and other books and gave Bible studies to several families in the German-Swiss colonies, while Snyder worked in Montevideo. In 1896 F. H. Westphal baptized 18 converts and organized the first SDA church in Uruguay (*Review and Herald* 74:89, Feb. 9; 74:507, Aug. 10, 1897).

The first SDA to enter Ecuador was the literature evangelist Thomas Davis, who with F. W. Bishop had previously (1894) helped C. A. Nowlen initiate the work in Chile. In spite of many difficulties, great opposition, and the death of his wife, Davis canvassed for four years (1904—1908), working among the towns and villages along the railway that runs from Guayaquil to Iquitos. One year after his arrival, in 1905, the first Seventh-day Adventist preacher arrived in Ecuador. R. A. Caldwell pioneered the book work in the Philippines, as well as in Malaysia and China. He remained in the Philippines for several years, being joined by other colporteurs, first of whom was Floyd Ashbaugh.

The Chinese province of Shaanxi was entered in 1915. This province, in the interior bordering the Yellow River, is the oldest site of Chinese civilization and culture, and here, at Sianfu, was the first capital of China. A colporteur found there a town called Gospel Village, which had been built 30 years before by a company of Christians emigrating from Shantung. Here his literature was gladly received, and the SDA faith made steady progress.

At the beginning of the SDA work in Australia and New Zealand, the leader of forces was S. N. Haskell, a strong promoter of literature distribution. In his company was William Arnold, one of the earliest and most successful SDA colporteurs, who, in the face of initial difficulties, led in putting this work on a paying basis there.

The Publishing Department of the General Conference, organized in 1902, laid plans to build publishing houses in strategic areas over the world, so as to serve the different language areas; secure proper publishing leadership; and recruit literature evangelists. Today more than 23,000 literature evangelists go from door to door selling the products of 59 publishing houses. Their retail sales annually in the world field exceed \$100 million.

But the work of the literature evangelist is evangelistic. For example, these men and women annually distribute millions of pieces of free literature and pray in nearly 1 million homes. Baptisms each quinquennium as a result of contacts by literature evangelists total approximately 150,000.

Training of Literature Evangelists. Throughout the history of the Seventh-day Adventist Church the training of literature evangelists has received much attention, and many SDA educational institutions, especially outside North America, trace their beginnings to training schools for colporteurs and Bible instructors.

The current program for training literature evangelists in North America includes a short indoctrination session usually held at one of the publishing houses. Through lectures, training filmstrips, and the reading of training materials, the candidate is introduced to the elements of book production, the purposes and methods of SDA book distribution, and the principles of effective salesmanship of health and religious literature. This is usually followed by a period of individual on-the-job training by the conference publishing department secretary or one of his assistants. In many countries outside North America, literature ministry seminaries conduct three- to five-week training courses for literature evangelists, creating more professional workers.

The literature evangelist in the field is kept in touch with the developments in his line of work through periodical bulletins issued by local and union conference publishing departments and the quarterly, *Literature Evangelist*, issued by the Publishing Department of the General Conference. The LE also attends three or four district LE sales meetings a year and an annual LE institute, where additional training is given.

An increasingly important role in the training of literature evangelists is being played by the LE clubs on the campuses of SDA colleges and academies. Special student LE training classes are planned by conference publishing leaders before the students go out for their vacation-time work. Some of these students later become full-time literature evangelists or leaders in the publishing work.

Lithuania

LITHUANIA. A Baltic republic whose neighbors include Latvia, Poland, and the Russian Federation. Lithuania formally declared itself independent from the USSR on Mar. 11, 1990. It has a land area of 25,170 square miles (65,190 square kilometers), and a population (1994) of 3.8 million. The people are akin to the Latvians, and the great majority of them are ardent Roman Catholics. Their language, which retains traces of Sanskrit, is among the most ancient in Europe.

Lithuania was an important kingdom in Eastern Europe in the early Middle Ages, then for many centuries was joined to Poland, and together with Poland was divided between the Russian and the German empires, Germany holding the area of Klaipeda (Memel) to the end of World War I.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Lithuania forms the Lithuanian Field, which is part of the Baltic Union of the Trans-European Division. In 1994 there were 539 members in eight churches.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDA work within the present boundaries of Lithuania began in the city of Memel and its environs some time before World War I, while the country was a part of Prussia. Churches developed at Memel, Heydekrug, Didshen, Pogegen, and Wilkishken. In addition, there were probably a few SDAs in other areas of Lithuania as well.

After Lithuania became independent in 1919, W. Strohl, a young German-speaking native of Jelgava, Latvia, who had become an SDA in St. Petersburg, Russia, was invited by a small group of recent SDA converts at Zagare, on the Latvian border, to preach in Lithuania. Arriving there, he reported that these were the only Seventh-day Adventists in the country outside of a group in Memel. Strohl earned his living by teaching English and bookkeeping for four and a half days a week. The other two and a half days he devoted to evangelistic work. Since he could not speak Lithuanian, his sermons and Bible studies were translated from Russian by one of the local church members.

Some time after the war several SDAs native to the area returned home after their wartime absence and, together with the group already in Zagare, formed the first Seventh-day Adventist church in Lithuania outside Memel.

In 1920 the work in Lithuania was attached to the East German Union and placed under the direction of E. Enseleit. In 1921 the first general meeting of Seventh-day Adventists took place at Memel. Two years later Strohl, returning from ministerial training at the Friedensau Missionary Seminary, began work in Siauliai, the second-largest city of the country. In two years a church of 17 members was organized there. In 1923 Lithuania became a mission field in the Baltic Union Conference. About 1924 SDAs entered Kaunas, the capital, and

about two years later a church was organized there. By that time Strohl had mastered enough of the language to preach in Lithuanian. By mid-1924 there were 130 members in the mission.

In 1925 a book depository was established in Lithuania under the name of Lietuvos Knygas Leidings "Uola," under the direction of Enseleit. A periodical titled *Krisciones Namu Prietelis* ("Christian Friend of the Home") was published, which was replaced from 1930 until World War II by *Dabarties Klausimai* ("Problems of the Present Day"), under the editorship of M. Gnedinas, W. Strohl, V. Kavaliauskas, and K. Stradauskas.

A measure of religious freedom prevailed in Lithuania between the two world wars. In 1927 the 160-member church received recognition as a religious society and acquired corporate rights. Many of the SDA publications, including the monthly paper, Sabbath school quarterlies, the Ingathering pamphlet *Piuties Padeka*, and the Week of Prayer readings were printed in a government-operated printing establishment. In 1929 a hymnbook, *Kankliu Aidai*, containing some 160 hymns was issued.

Among the books printed over the years were the following: *Kekias i Kristu* ("Steps to Christ"), by Ellen White; *Pasaulio krizio isvakarene* ("On the Eve of the World's Crisis"), by C. B. Haynes; *Busimasis Pasaulio karas* ("The Coming World War"), by J. Birsin; *Kuomet ayeis geresni laikai* ("When to Expect Better Times"), also by

J. Birsin; and *Kova pries Dieva* ("The Struggle Against God"), by C. L. Taylor. About 10 colporteurs were engaged in the distribution of SDA publications throughout the country.

A number of national workers were trained at the Friedensau Missionary Seminary in Germany or in the Suschenhof school of the Baltic Union. When the foreign workers were forced to leave in the course of World War II, the work was left in the charge of two national ministers, who, it appears, could function only as elders of local churches.

Persecution following World War II caused many members of German and Latvian origin to leave Lithuania. That left only a few members of Lithuanian origin and two pastors—A. Virbitskas in Shaulyai and E. Kantauchunas in Kaunas. Most of those baptized during that period were in the 45-to-80-age bracket. In 1981 D. Ojalis took the post held until then by A. Virbitskas, and new people began to join the church.

After N. Link replaced E. Kantauchunas, who died in 1988, he worked with D. Ojalis in evangelistic campaigns in Panevejis, Shaulyai, and Ionava. Don Barnt and Ben Owing from the United States held evangelistic meetings the same year in Vilnius, organizing a church of 172 members there.

Since 1990 church literature and periodicals have been translated and published, and some of the young workers have been sent for training to the Zaoski Theological Seminary in Russia.

Lithuanian Field

LITHUANIAN FIELD. *See* [Lithuania](#); [Trans-European Division](#).

Little Creek Academy

LITTLE CREEK ACADEMY. *See* [Madison Institutions](#).

Little Horn

LITTLE HORN. *See* [Daniel, Interpretation of](#).

Little Rock Sanitarium

LITTLE ROCK SANITARIUM. *See* [Arkansas-Louisiana Conference](#).

Little Time of Trouble

LITTLE TIME OF TROUBLE. A relatively brief time of adversity and persecution immediately prior to the close of human probation. The phrase “little time of trouble” is based on an explanatory statement in the 1854 supplement to Ellen White’s first book, *A Sketch of the Christian Experience and Views of Ellen White*, first published in 1851. She had written: “At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully” (p. 17). Incorrectly identifying this “time of trouble” with that mentioned in connection with the standing up of Michael in [Dan. 12:1](#) (taken to be Christ’s standing up at the close of probation), some pointed out the futility of going forth to proclaim the Sabbath at all after probation had closed.

In the supplement Ellen White explained that “the time of trouble” to which she referred would be immediately prior to the close of probation. She wrote: “‘The commencement of that time of trouble,’ here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is still in the sanctuary” ([EW 85](#)).

This “short period,” accordingly, came to be known as “the little time of trouble,” in contrast with the “great time of trouble” spoken of by Daniel. Mrs. White wrote further: “At that time, while the work of salvation is closing . . . the nations will be . . . held in check. . . . The ‘latter rain’ . . . will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out” (*ibid.*).

For those who remain loyal to the expressed purposes of Heaven, the little time of trouble will thus be a time of intensive evangelistic endeavor. *See also* [Latter Rain](#); [Loud Cry](#); [Probation](#); [Three Angels’ Messages](#); [Time of Trouble](#).

Littlejohn, Wolcott Hackley

LITTLEJOHN, WOLCOTT HACKLEY (1834—1916). Minister, author. He was educated at Kalamazoo College and the University of Michigan, but left the latter in his sophomore year because of an infection in the eyes, which left him totally blind 15 years later. He became a Seventh-day Adventist in 1866, later entered the ministry, and was appointed pastor of Battle Creek Seventh-day Adventist Church in 1883. Shortly afterward he served as president of Battle Creek College (1883—1885). From that time on he devoted himself chiefly to writing on biblical subjects. Numerous articles for denominational papers, tracts, and pamphlets came from his pen. He was on the committee that prepared the articles (1882) that were the forerunner of a church manual. He was the author of *The Coming Conflict*, *Rome in Prophecy*, and other works. In the discussions on righteousness by faith conducted near the turn of the century, he staunchly defended the position of Uriah Smith, as opposed to that taken by E. J. Waggoner and A. T. Jones.

Littleton Hospital

LITTLETON HOSPITAL. A general, acute, 105-bed hospital operated at Littleton, Colorado, by the Mid-America Union Conference. It is accredited by the Joint Commission on Accreditation of Healthcare Organizations and has an open staff of 310 active physicians and 486 employees. The hospital features such services as obstetrics and gynecology, pediatrics, medical/surgical, radiology, cardiopulmonary, rehabilitation, and 24-hour emergency care. All of its rooms are private, billed at semiprivate rates. Its Family Life Center offers a wide variety of classes and programs, and the hospital serves the community with ASK-A-NURSE, a 24-hour free health information and physician referral service. The hospital is a member of Rocky Mountain Adventist Healthcare.

History

History. Littleton Hospital was established in 1989 by Porter Memorial Hospital to meet the needs of the rapidly growing southern corridor of metropolitan Denver. It opened an 85-bed facility on Apr. 9, 1989. In November 1990 the vacant sixth story of this facility was finished, allowing for 26 additional patient rooms, and in January 1992 the birthing center was expanded to 40 beds. The emergency center was expanded in 1991, adding five additional procedure rooms.

President: Richard Hale, 1989— .

Livingston, John Douglas

LIVINGSTON, JOHN DOUGLAS (1894—1967). Missionary, administrator, and teacher. He was born in Kansas and educated at San Fernando Academy and Pacific Union College in California. In 1915 he began more than 40 years of dedicated service to the church by teaching church school in Oakland and Mountain View. After his marriage in 1918 to Mabel Swanson, the young couple left for Cuba, where Livingston served as evangelist and mission superintendent for five years. Back in his homeland he taught at La Sierra and Phoenix academies, and then returned to Cuba as director of the Antillian school for several years. Later he was called to River Plate College in Argentina, where he headed the Theology Department from 1931 to 1948. In 1949 he received his M.A. degree at the SDA Theological Seminary and his B.D. degree from the same institution in 1950. From 1949 until his retirement he taught Bible and biblical languages at Columbia Union College and also served on the staff of what was then the Home Study Institute. After retiring he continued to teach Bible doctrines in Spanish for Home Study Institute until the day of his death.

Livraria da Igreja Adventista do Setimo Dia de Mocambique

LIVRARIA DA IGREJA ADVENTISTA DO SETIMO DIA DE MOCAMBIQUE.
See [Mozambique Publishing House](#).

Lloyd, Ernest

LLOYD, ERNEST (1880—1985). Editor. Born in Canada, he attended school at Battle Creek College and the New England Sanitarium,. After serving in various publishing positions and teaching posts, he joined Pacific Press in 1917. He became editor of *Our Little Friend* in 1924, a position he held until 1949.

Lloyd, Marjorie Lewis

LLOYD, MARJORIE LEWIS (1911—1985). Author, composer. She was born in Nebraska; her education was cut short by illness after only six weeks at Walla Walla College, but she worked with Seventh-day Adventist broadcasting from its inception in 1956 until shortly before her death. For almost 29 years she assisted in the preparation of scripts and books for the It Is Written television ministry.

Two of her major projects written for television audiences were the book *The Cry of a Lonely Planet* and *The Truth for the End-Time* Bible study series. Her personal testimony is contained in the book *If I Had a Bigger Drum*.

She was also a prolific writer of poems and songs; her grave marker bears the title of her best-known gospel song, “Jesus, Take My Hand.”

Loasby, Roland E.

LOASBY, ROLAND E. (1890—1974). Missionary, evangelist, educator. A native of England, he emigrated to the United States at 18 years of age and was a member of the 1915 graduating class of Washington Missionary College in Maryland. From 1910 to 1912 he served as a missionary in Bermuda. After his marriage in 1913 to Bernice Manuel, they went to India, where they spent 23 years in evangelistic and educational work. In 1938 he became chair of the New Testament Department of the Seventh-day Adventist Theological Seminary, a post he held for 22 years. From 1960 to 1969 he engaged in part-time teaching.

Lodi Academy

LODI ACADEMY. A coeducational day school operated by the Northern California Conference on a 38-acre (15-hectare) tract just inside the southeast corner of the city limits of Lodi, California. Students come from the two churches in Lodi, the Galt church, and three churches in Stockton. In 1992—1993 there were 19 staff members, and the enrollment in grades 9 to 12 was 136.

The school is listed by the University of California as an approved college preparatory secondary school, and it is accredited by the Seventh-day Adventist Board of Regents and the Western Association of Schools and Colleges (WASC).

Lodi Academy was established in 1908 by a stock corporation. The members of the first corporate board were Elton D. Sharpe, president; W. A. Williams, secretary; C. P. Moon, business manager; Sylvia Sharpe; and Lula Moon. The project was financed by the sale of stock to the amount of some \$8,000, by \$7,500 in donations, by heavy bank and individual loans, and by \$8,500 worth of land contributed by the Lodi Chamber of Commerce.

Originally called Western Normal Institute, the school was established to specialize in teacher education, for neither Healdsburg College nor San Fernando Academy was meeting the demand for teachers. Since Healdsburg College closed in the spring of 1908, and Pacific Union College did not open until the fall of 1909, Western Normal Institute offered some advanced college courses. Charles E. Nixon, B.A. in 1909, was apparently the only person who received a degree from Lodi. The following in teacher education was offered over the years: 1908—1910, four-year college normal course; 1910—1911, subjects in grades 11 and 12; 1911—1914, two-year teachers' course beyond the academy; 1914—1915, only the second year of the teachers' course (graduating the class that had already begun); 1916—1924, one teachers' subject in grade 11 and one in grade 12; 1924—1932, two-year teachers' course beyond the academy; 1932 to the present, no teachers' training.

The name of the institution changed as follows: 1908—1910, Western Normal Institute; 1910—1911, Lodi Normal Academy; 1911—1914, Lodi Normal Institute; 1914—1925, Lodi Academy; 1925—1932, Lodi Academy and Normal; 1932—1967, Lodi Academy; 1967—1968, Lodi Union Academy; since 1968, Lodi Academy.

The institution was controlled by the Northern California Conference from 1911 until June 1914, then came under the control of the Pacific Union Conference until 1918; from 1919 to 1929 it was under the Northern California Conference and the Central California Conference, and since 1949 under the Northern California Conference.

In 1967 and 1968 the dormitories were closed, the original buildings demolished, and a new plant built to serve day students only. The new construction consists of five units, four being of modular design, housing classrooms, library, and administrative offices; and a chapel with seating for 400, with an adjacent music department.

Other buildings are a gymnasium/auditorium seating 4,000, a warehouse, an industrial arts building, and eight homes for staff, three of which are duplexes.

The two publications are the *Gateway*, a monthly newspaper published during the school year since May 1928, and the school annual, the *Lodian Light*, published since 1950.

Principals: E. D. Sharpe, 1908—1910; I. C. Colcord, 1910—1913; J.A.L. Derby, 1913—1914; J.H. Paap, 1914—1919; R. A. Hare, 1919—1920; D. D. Lake, 1920—1922; E. E. Farnsworth, 1922—1924; C. E. Kellogg, 1924—1926; V. V. Wolfkill, 1926—1927; D. A. Ochs, 1927—1931; H. E. Westermeyer, 1931—1937;

L. R. Rasmussen, 1937—1941; E. F. Heim, 1941—1949; H. D. Schwartz, 1949—1950; L. M. Stump, 1950—1953; L. W. Roth, 1953—1956; W. T. Will, 1956—1961; V. H. Koenig, 1961—1965; H. E. Voth, 1965—1970; L. P. Weischadle, 1970—1972; G. E. Rhoads, 1972—1986; Elwood Ross, 1986—1988; Stanley Baldwin, 1988—1994; Samir Berbawy, 1994— .

Loebsack, Heinrich J.

LOEBSACK, HEINRICH J. (d. 1938). Evangelist and administrator; the first Seventh-day Adventist to be ordained as a minister in Russia (in 1894). He was born in a German colony on the Volga. He became an SDA as a young man and soon after, early in 1890, went to Hamburg, Germany, where he attended an SDA mission school for six months. On his return to Russia in August 1890 he worked as a colporteur in the German Volga colonies.

In 1895 on his way to a workers' meeting in Switzerland, Loebsack held meetings in the Crimea, then in Volhynia (near Romania), and found hundreds of interested people. After working for about six months in Germany, he visited Riga, Latvia, where work had been begun some months earlier; he baptized several people there and also in Poland. In 1897, while in the Volga colonies, he received calls from various Mennonite settlements on the border of Siberia.

By World War I Loebsack had worked in the Caucasus, Crimea, Volhynia, Poland, and the Ukraine, and had been president of the Southern Russian Conference. During the war he was president of the Little Russian Conference, which included Kiev, Poltava, and Chernigov provinces, and Poland. When O. E. Reinke died in 1921, Loebsack succeeded him as president of the Russian Union. In the early 1920s Loebsack led in reorganizing the conferences and missions. He became the first president of the All Russia Federation of Seventh-day Adventists.

When the Soviet government changed its policy on religious freedom in 1929, communications between conferences, workers, and churches were disrupted. The conference offices were closed, and many ministers and lay members in all parts of Russia were arrested, imprisoned, and exiled. By 1934 Loebsack was left alone in Moscow, because all his coworkers had been exiled. Upon applying to the government for permission to get help, he was asked to submit names with biographies. Thus permission was granted to call G. Grigoriev from Novosibirsk in Siberia. Soon after Grigoriev's arrival, Loebsack was arrested and sentenced to three years of isolated imprisonment in the city of Yaroslav, northeast of Moscow. Afterward his term was extended indefinitely. He died in prison in 1938. His wife died in 1961 in Alma Ata, Kazakhstan. His eldest daughter, Amalie Galladshev, died in exile.

He was editor of *Adventbote* ("Advent Messenger"), published in Moscow 1925 to c. 1929, and *Golos Istiny* ("Voice of Truth"), both monthly papers. He wrote a history of the early SDA work in Russia, but the unpublished manuscript, sent to the Hamburg Publishing House, was destroyed in the bombings of World War II.

Lohne, Alf

LOHNE, ALF (1915—1993). Administrator, writer. Born in Kristiansand, Norway, he studied at Onsrud Missionary College in Norway, Newbold College in England, and the Seventh-day Adventist Theological Seminary in Washington, D.C. While a student he spent summers canvassing. In 1935 he began his denominational service as a Bible worker and literature evangelist in the East Norway Conference, and then served that conference and the North Norway Conference as evangelist.

After further studies at Newbold College, he married Agnes Plata Torkelsen in 1940. In his capacity as a departmental secretary in the West Nordic Union and later in the Northern European office, he made an outstanding contribution to the church in that part of the world, particularly in the field of communications.

In 1951 he was called to serve as president of the East Norway Conference, where he had begun in the work. He held this position until 1967, when he was first secretary and then president of the Northern Europe-West Africa Division. At the General Conference session in 1975, he was elected a general vice president of the General Conference. His main responsibility was to coordinate the work of the church in the Soviet Union and other Eastern European countries. With the help of other administrators he accomplished the delicate task of bringing about a reconciliation among differing factions of the church in the Soviet Union at a time when religious worship was restricted. During those years a strong foundation was laid that bore much fruit after restrictions were removed.

A prolific and gifted writer, his articles in denominational periodicals always attracted many readers and kept local church members in touch with the progress of the message around the world, particularly in the Soviet Union. He authored several books, the most popular of which was *Tomorrow Begins Today*, which went through a number of editions and was translated into several languages. His last book, *Adventists in Russia*, has also been widely read. It gives insights into the beginnings of Seventh-day Adventist work in that important area of the world, as well as intriguing stories of his visits there.

Loma Linda Academy

LOMA LINDA ACADEMY. A coeducational K-12 day school comprised of three divisions: the elementary school, the junior high school, and the senior high school. The academy is operated by 11 constituent churches, which have a combined membership of 12,914. The 19 buildings are situated on a 28.5-acre (11.5-hectare) campus at 10656 Anderson Street, Loma Linda, California, approximately one quarter mile north of Loma Linda University.

The academy is accredited by the Seventh-day Adventist Board of Regents, and in 1962 the high school became a charter member of the Western Association of Schools and Colleges. It is on the list of approved schools of the University of California.

The total 1992—1993 enrollment was 1,511. There were 531 enrolled in grades 9—12, 208 in grades 7 and 8, and 772 in grades K-6; 55 of the staff of 116 served the elementary school, 11 served the junior high level, and 32 were members of the secondary staff. The remaining 18 comprise the K-12 support staff.

The school is descended from the original Loma Linda church school, opened in 1906 in a tent pitched on the side of the sanitarium hill. Among the six original students were F. D. Nichol, former editor of the *Review and Herald*, and his two sisters. The following year, with 12 students, the school met in the building later known as Alumni Hall, and the next year, with 46 students, it occupied a new school building at the foot of the hill on Mound Street, northeast of the sanitarium. During the principalship of James I. Robison (1910—1913), later a missionary in Africa and an associate secretary of the General Conference, the school moved to a new building situated north of the present site, across San Timoteo Creek, and became a 10-grade school.

The list of board members in those early days included the names of J. A. Burden, W. A. George, G. M. Price, and Clarence Santee.

The school year of 1920—1921, under the principalship of Elson H. Emmerson, was the first year in which 12 grades were offered by Loma Linda Academy. A class of six graduated in the spring of 1921. However, in 1922 the academy was reduced to 10 grades, and the students for the eleventh and twelfth grades commuted to the new La Sierra Academy. The school again became a 12-grade academy in the fall of 1930, at the beginning of the principalship of W. C. Flaiz.

The first building on the present site was an elementary school unit built in 1931. The next year, 1932, the old school buildings were moved and reassembled on the present academy site, and the dedication of the new plant took place at the beginning of the 1932 school year.

The high school library and chapel, built in 1946, were saved when the rest of the administration building burned in March of 1946. The structure was rebuilt in time for the opening of school that fall. Flaiz Hall, the science-mathematics building, was completed in 1965.

In February of 1969 a flood caused extensive damage to the campus of the academy. In May of 1969 the Loma Linda Academy constituency voted, in view of projected enrollment growth and the severe flood damage done to the property, to initiate a comprehensive building program consisting of four phases:

(1) gymnasium-classroom complex; (2) industrial education and academy classroom and

administration complex; (3) elementary classroom complex; (4) preschool facilities. The first phase was completed in the spring of 1971, the second in 1974. In 1988 a new elementary school plant was completed south of the original campus. The new plant includes classrooms, offices, auditorium, gymnasium, food service facility, and specialty use rooms.

The high school student association publishes a paper, *The Mirror*, and a yearbook, *The Lomasphere*. The junior high school publishes a yearbook, *Reflections*, and the elementary school publishes a yearbook, *Footprints*.

Principals: E. H. Emerson, 1920—1922; Mrs. O. J. Graf, 1922—1926 (10-grade school); W. F. Hardt, 1926—1930 (10-grade school);

W. C. Flaiz, 1930—1935; A. C. Madsen, 1935—1940; J. A. Simonson, 1940—1942; H. H. Morse, 1942—1944; P. E. Limerick, 1944—1949; P. G. Baden, 1949—1959; E. J. Digneo, 1959—1967; H. L. Jensen, 1967—1968; A. H. Johns, 1968—1970; G. E. Thompson, 1970—1977; K. R. Lorenz, 1977—1982; J. G. Kerbs, 1982—1988; G. E. Rhoads, 1988— .

Loma Linda Adventist Sanitarium

LOMA LINDA ADVENTIST SANITARIUM (Chaco Sanitarium and Hospital; Sanatorio Adventista Loma Linda). A medical institution situated 1.2 miles (two kilometers) from the city of Presidencia Roque Sáenz Peña (60,000 inhabitants), province of Chaco, Argentina.

In 1964 Mrs. Esther Leiva, who had been an inpatient at the River Plate Sanitarium and Hospital and was much impressed by the Christian assistance given by its personnel, desired that a similar sanitarium be founded in her city. She began to work among the inhabitants of Presidencia Roque Sáenz Peña, and captured the interest of Dr. Juan Carlos Moroni, who had been her doctor at River Plate Sanitarium, and of Dr. Arturo Weiss. They presented the idea to the leaders of the work.

In 1966 Drs. Weiss and Moroni were sent to establish a clinic in the city prior to the initiation of the sanitarium. A medical director and an administrator for the clinic and future sanitarium were appointed. The following year plans were laid for the building to be constructed in three stages. The third stage was begun in 1973.

By 1993 the sanitarium was serving a large area in north Argentina. There were 43 beds, 7 full-time doctors, and 15 nurses.

Medical Directors: Arturo J. Weiss, 1966—1980; Enrique Manrique, 1980—1981; Juan Carlos Moroni, 1981—1984; Rene A. Leichner, 1984—1991; Harold Cecotto, 1991— .

Loma Linda College of Evangelists

LOMA LINDA COLLEGE OF EVANGELISTS. *See* [Loma Linda University](#).

Loma Linda Foods/La Loma Foods

LOMA LINDA FOODS/LA LOMA FOODS A nonprofit corporation manufacturing and distributing health foods in the United States and Canada. It was owned and operated by the General Conference of Seventh-day Adventists for the purposes of (a) furthering by all proper means a better knowledge of the laws of healthful living, (b) manufacturing and selling healthful foods and related products, and (c) encouraging and supporting benevolent, educational, and religious enterprises of the Seventh-day Adventist Church. The main office, factory, and headquarters were at 11503 Pierce Street, Riverside, California; the second factory (featuring the production of soy milk in liquid and powdered form) was on Wooster Road, Mount Vernon, Ohio. Products included vegetarian protein foods (canned and frozen), soy milk, cereal coffee, gravy mixes, and canned soybeans.

History

History. Forerunner of Loma Linda Foods was the Loma Linda Sanitarium bakery, which began operation in 1905. It was called the Sanitarium Food Company, and its plant was situated on Anderson Street in Loma Linda. At first it manufactured a variety of breads and wafers, but it soon added other health food items. On Feb. 6, 1933, the name “Loma Linda Food Company” was adopted, and on July 1, 1935, the first articles of incorporation were filed for a perpetual, nonprofit organization with a 12-member board of directors elected every two years by a General Conference-selected constituency, the Pacific Union Conference, each local conference in the Pacific Union Conference, and the board of Loma Linda University. On Nov. 14, 1937, groundbreaking ceremonies for a factory building were held on a nine-acre site donated by the Southern California Junior College (now La Sierra College) at Arlington (Riverside). The new factory began operations on July 16, 1938, the main product being Ruskets, a flaked whole-wheat biscuit cereal, but later more than 30 other products were added, the main emphasis being upon the development and perfection of high-protein foods of vegetable origin. The company also distributed related food items processed and packaged by others under the Loma Linda Foods label.

On Jan. 1, 1951, Loma Linda Foods took over the business of the International Nutrition Laboratories, Inc., Mount Vernon, Ohio, purchased from Harry Willis Miller, M.D. Charles Percy Miles was named manager. The Canadian Division of Loma Linda Foods was established at Oshawa, Ontario, in 1962 on a site donated by Oshawa Missionary College (now Kingsway College). Frank L. Wessely was appointed its manager. It was closed in 1965. In 1951 the original corporation was liquidated and the ownership of the business was transferred to the Pacific Union Association. It was presented to the General Conference as a gift from the Pacific Union Conference on June 30, 1970. The affairs of the General Conference Corporation doing business as Loma Linda Foods was directed by a general board of management consisting of 25 members elected by the General Conference Executive Committee. The composition of the general board includes General Conference, union and local conferences, as well as Loma Linda Foods and church laity personnel.

Loma Linda Foods began with limited capital, and as the company grew, much of the earnings were invested in necessary buildings and machinery. Considerable sums were devoted to market development, to nutritional and product research, and to public nutrition education programs. Loma Linda Foods also afforded financial support to the Seventh-day Adventist Dietetic Association and provided fellowships to selected postgraduates of the School of Dietetics of Loma Linda University. By Jan. 1, 1965, it had also contributed to the denominational mission program more than \$300,000 through the Loma Linda Foods label-saving plan for Sabbath school investment.

In 1989 Loma Linda Foods sold its name and infant formula business to another company and renamed the remaining organization La Loma Foods. In 1990 La Loma was sold to Worthington Foods, an organization owned mainly by Seventh-day Adventist laypersons.

General Managers: G. T. Chapman, 1938—1962; C. P. Miles, 1963—1973; M. E. Dake, 1973—1976; L. Delmer Wood, 1976—1980; F.V.L. Bateman, 1980—1984; Eric Fehlberg, 1984—1986; Alejo Pizarro, 1986—1990.

Loma Linda Sanitarium

LOMA LINDA SANITARIUM. *See* [Loma Linda University](#).

Loma Linda School of Nursing

LOMA LINDA SCHOOL OF NURSING. *See* [Loma Linda University](#).

Loma Linda University

LOMA LINDA UNIVERSITY. A Seventh-day Adventist coeducational health sciences institution in inland southern California, 60 miles (100 kilometers) east of Los Angeles (in the San Bernardino, Redlands, area).

I. General Features

I. General Features. Professional curriculums are offered by the Schools of Allied Health Professions, Dentistry, Medicine, Nursing, and Public Health. Graduate programs are offered through the Graduate School.

There are 870 full-time faculty. Part-time and voluntary teachers, especially clinicians in the professional curriculums, bring the total to more than 1,900. Approximately 90 nations and virtually all of the states of the Union are represented in the annual enrollment of more than 3,000 students. Health science curriculums are offered for the Associate in Science (A.S.), Associate in Arts (A.A.), Bachelor of Science (B.S.), undergraduate and graduate certificates, Master of Science in Public Health (M.S.P.H.), Master of Health Administration (M.H.A.), Master of Public Health (M.P.H.), Master of Social Work (M.S.W.), Master of Physical Therapy (M.P.T.), Master of Science (M.S.), Master of Arts (M.A.), Doctor of Physical Therapy (DPT), Doctor of Public Health (Dr.P.H.), Doctor of Dental Surgery (D.D.S.), Doctor of Medicine (M.D.), and Doctor of Philosophy (Ph.D.) degrees.

The university was founded as the Loma Linda College of Evangelists in 1905 and chartered as the College of Medical Evangelists in the state of California in 1909. It was accredited by the Northwest Association of Secondary and Higher Schools in 1937, a relationship that was voluntarily surrendered in favor of the Western Association of Schools and Colleges in 1960 (prior to January 1962, Western College Association). The institution became Loma Linda University on July 1, 1961.

The professional schools and curriculums are approved by their own national accrediting organizations.

The Del E. Webb Memorial Library is the main library for the institution. The building was completed in 1981. Attached to it is the Vernier Radcliffe Wing, which houses the Heritage Room and the stacks. Also a part of the library building is the Randall Visitors' Center. This houses an amphitheater and the Jorgensen Learning Center, as well as the Robert M. Ricketts collection.

As of 1994 the holdings of the library included more than 375,000 books, bound periodicals, and audiovisual materials, and 2,500 current subscriptions. Special collections of Seventh-day Adventist and health sciences materials enrich the holdings and include the Clark, Lebowitz, Peterson, and Remondino collections. This is augmented with the Ellen White Estate Branch Office. The library is a depository for books published by the Pacific Press Publishing Association and the Review and Herald Publishing Association. Administratively separate departmental libraries exist on campus.

Several cooperative arrangements with other libraries give students and faculty access to their collections. These include the five largest libraries as well as most of the other academic libraries in the area. The library also participates in the Pacific Southwest region of the National Network of Libraries of Medicine, serving as one of the resource libraries.

Besides the traditional library services, the library faculty participate in course-integrated bibliographic instruction and work with the various schools to assure that the library is filling their information needs. The library has joined with the Medical Library and Information Center (MLIC) of the Loma Linda University Medical Center to move toward a local implementation of the Integrated Academic Information Management System concept, endorsed by the National Library of Medicine.

The publications of the university include the bulletins of the schools of the university; student handbooks and directories; *Scope* and the *Today* (successors to *The Medical Evangelists*, 1908—1962, and the *University Observer*, 1962—1988), as interpretative media for students, parents, alumni, faculty, and institutional family; a student newspaper; and the alumni publications of the schools of the university. (Medical Arts and Sciences, a quarterly scientific journal reflecting research and clinical investigation at the university, was published from 1947 to 1974.)

The Drayson Center is a 100,000-square-foot (9,300-square-meter) state-of-the-art fitness/wellness facility. It serves as the focal point for out-of-class campus life at Loma Linda. Students, faculty, at staff at Loma Linda and employees at Loma Linda University Medical Center may participate in the multifaceted programs involving the wholistic concept of social, intellectual, physical, emotional, and spiritual wellness that supports Loma Linda's motto, "To make man whole."

The closing of the Norton Air Force Base (in San Bernardino, three miles [five kilometers] from the Loma Linda Campus) in the early 1990s turned into a great opportunity for Loma Linda. After negotiations the clinic located on the base was donated to Loma Linda, along with a lot of clinic equipment. The Social Action Community Health System (SACHS) is centered in the 42,300 square feet (4,000 square meters) of clinic space. All of the Loma Linda health professional schools are intrinsically involved in providing interdisciplinary, comprehensive primary care for the uninsured in communities surrounding Loma Linda. SACHS also has several satellite clinics in neighboring communities. The roots of SACHS are found deep in the missionary outreach activities of Loma Linda University, Loma Linda University Medical Center, the University church and the Southeastern California Conference.

1. *University Administration and Control.* Loma Linda University is a nonprofit corporation organized and existing under the laws of the state of California. The president of Loma Linda University is the president of the corporation. The Foundation, a division of the corporation, manages investment properties and securities, annuities, trust agreements, and life-income contracts.

Total land, buildings, and equipment are valued at more than \$51 million. The Loma Linda campus consists of 142 acres (60 hectares). Adjacent reserve land totals 220 acres (90 hectares); other properties owned by the university in the community amount to 47 acres (20 hectares). Employees total approximately 1,300.

The institution is supported by the General Conference and, in addition, receives other financial support. Six of the 23 members of the board of trustees are elected from among

the General Conference administrative staff. Also serving as members of the board are the president of the North American Division and up to four presidents of union conferences in the North American Division. Other trustees include alumni and laypersons.

The university, consisting of six schools and the faculty of religion, is administered by the president of the university, who represents the entire institution on the board of trustees and is responsible for all operations. There are five vice presidents in specific areas of operation: academic and research affairs, financial affairs, advancement, public affairs, and medical affairs. In addition to the school deans, there is a dean of student affairs, two special assistants to the president of the university in the area of diversity and international affairs. The medical center, although a separate corporation, is used in the educational function of the university.

2. *Consolidation of the School of Medicine.* A most significant event in the development, location, and expansion of the university involved the consolidation of the School of Medicine and the paramedical programs. From its inception as a medical school, the first two years of the medical curriculum were offered at Loma Linda. Because of the paucity of clinical material and the lack of proper clinical facilities at Loma Linda, the third and fourth years were taught at Los Angeles, at what is now the White Memorial Medical Center and with the excellent affiliation at the Los Angeles County General Hospital. Clinical teaching and medical research were carried on at these locations until the middle 1960s.

In time and after prolonged urging by the accrediting groups concerned, the School of Medicine was consolidated on a single campus at Loma Linda. The construction of a new 500-bed medical center, including a research wing, made this consolidation possible. This new facility was opened in July 1967. In addition, affiliations with other medical institutions in the vicinity of Loma Linda have been utilized.

3. *Relationship of La Sierra University With Loma Linda University.* When the Loma Linda trustees voted to unite the four years of medicine on the Loma Linda campus, the need was felt to undergird the professional studies on that campus with expanded offerings in the liberal arts. Various ways of implementing this action were given consideration. The eventual decision of the trustees was to merge La Sierra College, located 20 miles (30 kilometers) away, with Loma Linda University, which arrangement became effective July 1, 1967. The La Sierra College campus assumed the name Riverside Campus of Loma Linda University. In 1990 the Loma Linda University Board of Trustees voted to separate the two campuses as independent corporations. This was done in order to allow each campus to more clearly focus on its distinctive mission. The Riverside campus is now known as La Sierra University. (See [La Sierra University](#).)

4. *Humanitarian Outreach.* Loma Linda University is and always has been a part of the Seventh-day Adventist global mission. This is why the university was founded, and this is why it exists. If each Loma Linda University presence was represented by a dot, there would be 70 such dots on a world map emphasizing the global outreach of the university. Some of these dots represent university-wide projects, and others the program of a single school of the university, or even one individual. During the decade from 1984 to 1993 there was a significant and progressive increase in international activities at Loma Linda University. This encompassed all of the schools of the University in both faculty and student groups. To complement the activities within the schools there is also a steady stream of international visiting professors averaging 150 in number every year. All of this is in harmony with the

global mission thrust that is the foundation of Loma Linda University. Only some of the varied activities of the university will be mentioned.

For many years the medical students and dental students have had opportunity to go on mission electives. This program continues to flourish, and through the years these students have gone to mission stations in almost 50 different countries as part of their professional education. Another active student group is Students for International Mission Service (SIMS). The SIMS groups go outside the United States to all parts of the world, and from 1985 through 1994, 2,247 students participated in different teams. These trips take place during vacation periods and are made up of multidisciplinary teams, with faculty supervision providing medical, dental, allied health, and public health assistance.

Since early in the 1980s Loma Linda University has had an agreement with Kasturba Medical College and the other schools of that university located in Manipal, India. This agreement has provided a way for Seventh-day Adventist students in India to receive their medical education there. Loma Linda University reciprocates with faculty exchange programs from all the different schools of the university. This program has been quite successful, and each year five Seventh-day Adventist Indian students graduate from medicine and/or dentistry, ready to serve local health needs. A similar program is in place at Obafemi Awolowo University in Ile Ife, Nigeria.

Another university-wide project is the Overseas Heart Surgery Team, which has functioned since 1963. From 1963 through 1992 the team has made 23 trips to 12 countries. Through the years thousands of patients have had lifesaving surgery and hundreds of local medical personnel have been trained. In many cases the ideal goal has been achieved, and the local country has been able to continue the same type of work after the team has left. In some countries self-sufficiency in cardiac surgery required a continuing program that was started with health-care personnel being rotated from Loma Linda University. From 1963 through 1992, 837 individuals were sent from Loma Linda University to carry out these services in the various countries.

The School of Medicine, using the experience obtained from the demonstration of the heart team, has encouraged the various departments to develop their individual overseas projects. Scores of such independent teaching missions have been sent to many countries, with results that are mutually beneficial. Ophthalmology, plastic and reconstructive surgery, and urology are just a few such participants. In each of the schools of the university there is an extensive faculty and medical exchange with countries throughout the world.

The School of Allied Health Professions has been active in assisting in curriculum development and faculty preparation in many countries, including India, China, Puerto Rico, and Jamaica. The Department of Cardiopulmonary Sciences has organized the School of Respiratory Therapy in Riyadh, Saudi Arabia. This is a unique situation, with Loma Linda University granting a degree in respiratory therapy to Saudi Arabian students who have been taught the same material that they would have received in Loma Linda. The first graduating class finished in 1990, and the program continues to flourish.

The School of Public Health provides extended programs that have now functioned well in more than 10 countries. This is a mechanism whereby the local people can obtain a public health degree from Loma Linda University by attending intensive summer sessions over a four-year period. This enables Loma Linda to extend its borders geographically and to be of greater assistance to other countries. The School of Public Health at Loma Linda has just

been designated as a collaborating center by the World Health Organization (WHO). This honor carries with it the opportunity to serve as an overseas consultant under the auspices of WHO.

The School of Dentistry has a strong continuing education program that is active both domestically and overseas. They have conducted courses in more than 20 countries and continue to expand their offerings. There is also an active faculty and medical exchange throughout the school with other dental schools in many countries. The most innovative program in the dental school, as regards the global mission, has been the international dentist program. This is designed to allow qualified dentists educated in other countries to earn an American Doctor of Dental Surgery degree. This program has been in place for the past several years, and more than 100 students have come from 30-plus countries. This program helps to develop strong ties with the countries of origin of these students.

As Loma Linda University is now a health sciences university, it has become more of a focal point for visitors from other nations. This gives an opportunity for the Loma Linda faculty to share not only their scientific expertise but their desire to use global outreach as a vehicle for “making man whole.”

II. Historical Backgrounds: Loma Linda and Los Angeles. 1

II. Historical Backgrounds: Loma Linda and Los Angeles. 1 . *Forerunners and Beginnings.* The nucleus on which the university was formed in 1961 was the College of Medical Evangelists. This was the second Seventh-day Adventist medical college, but there was no organizational or legal connection between it and its predecessor, the American Medical Missionary College (1895—1910). The latter was connected with the Battle Creek Sanitarium, and both went out from denominational control about 1907. Even before that time Loma Linda was chosen as one of several sites for medical institutions in southern California. In 1900, soon after her return from Australia, Ellen White made her home at St. Helena, California, where a sanitarium had been established in 1878, and began to urge that medical institutions be established in southern California. She enlisted the assistance of a minister, John A. Burden, who in 1904 began to canvass the region for suitable sanitarium locations.

When Burden surveyed the coastal plains and valleys of southern California, he found for sale many tourist hotels and health resort buildings, which stood as mute evidence of the real-estate boom and subsequent debacle of the 1880s. Two of these were purchased privately on the advice of Mrs. White, and in time they came to be denominationally operated as the Paradise Valley Sanitarium at National City and the Glendale Sanitarium at Glendale, a suburb of Los Angeles.

Another of these was the Victorian-styled Loma Linda resort hotel, constructed in 1887—1888 as part of the Mound City development, which collapsed with the end of the great boom. It was bought in 1900 by the Loma Linda Association, a group of Los Angeles businessmen and physicians, the latter hoping to establish a health resort. The association remodeled and richly furnished the hotel, adding five patient cottages and a recreation hall, and landscaping the hill, raising the total investment above \$150,000. This venture also failed, and by 1904 the luxury hotel stood almost empty. So matters stood early in 1905 when Ellen White, charmed by the beauty of the San Bernardino Valley and impressed by

its possibilities as a location for a country sanitarium, instructed John A. Burden to look for a site. Burden found Loma Linda (Spanish for "Hill Beautiful"), including the hotel, the ancillary buildings, and 76 acres (30 hectares) of land, for sale for \$110,000.

The owners of Loma Linda, desperate to sell and hoping to sell to someone who could be expected to succeed where they had failed in creating a health resort, lowered the price to \$40,000, which Mrs. White instructed Burden to accept. The option was signed on May 26, 1905, with a down payment of \$1,000, and two months later, on July 26, the indenture was signed, in which the Loma Linda Association, the party of the first part, sold and conveyed to John A. Burden, the party of the second part, the property known as Loma Linda, including all lands, buildings, furnishings, equipment, wells, insurance policies; 20 shares of capital stock in the Big Bear Water and Pipe Company, and 15 shares of capital stock in the Bryn Mawr Water Company-without which valley land would have been almost worthless in those days. Money came from unexpected sources, and by Apr. 15, 1906, the entire purchase price (discounted to \$38,900) had been paid, and a dedication service was held on the sanitarium grounds. On June 20, 1905, the Southern California Conference of Seventh-day Adventists had agreed to accept the property as a denominational institution, which became a fact when the corporation was formed. In the beginning John Burden was the chairman of the board, president of the corporation, manager, and chaplain of the sanitarium.

2. *The First Schools at Loma Linda.* During the summer and fall preceding the opening of the sanitarium, young people began to arrive in anticipation of taking the nursing course at Loma Linda, for in those days it was taken for granted that an SDA sanitarium should have its own school of nursing. In November, with the arrival of Julia A. White, M.D., recruited by Mrs. White to be the sanitarium's obstetrician and head of the training program for nurses, it was announced that instruction in nursing would begin early in January of 1906. Actually, informal instruction had probably begun with the arrival of the students.

A council representing the Pacific Union Conference and the Southern California Conference in April 1906 gave substance to the educational program. Warren E. Howell was elected "president of the faculty" and

instructed to gather a faculty and construct nursing, general collegiate, and evangelistic-medical curriculums. The school was named the Loma Linda College of Evangelists. Howell and his staff put together a prospectus for the college, then Howell departed for a mission appointment in Greece in the spring of 1907, and George Knapp Abbott, M.D., became head of the school in his place.

The curriculum in nursing was constructed along conventional Adventist lines for the first two years of the course, after which the students were eligible to take the first year of the evangelistic-medical course. Nine years of school were required for admission to the course in nursing. There were seven in the first class, all transfer students, which made possible their graduation on July 10, 1907.

Putting together a curriculum in medicine was a more difficult matter for the administration, which was plagued with uncertainties as to philosophy, and therefore content, in addition to uncertainties about the relationship between them and the sanitarium. On Dec. 9, 1909, under a new name, the College of Medical Evangelists received from the state of California a charter authorizing the granting of academic and professional degrees.

In 1910 the College of Medical Evangelists took definite shape in a series of decision-making conferences. In January the Pacific Union Conference in biennial session at

Mountain View, California, heard an appeal from Loma Linda leaders for broader support and for assistance with planning for medical education. A committee appointed at this session secured from Ellen White a statement, dated Jan. 27, 1910, calling for quality medical education. In response, the conference recommended that CME offer a full medical course, that controlling board be enlarged to include representation from the General Conference and the union conferences in North America, and that the financial support be equally broad. In April the Spring Council of the General Conference voted to approve the Pacific Union Conference recommendation and suggested three General Conference members for the CME board, including President A. G. Daniells.

Finally, a representative council met at Loma Linda, May 6—10, 1910, to give substance to the developing concept of CME. As a final result, the college and the sanitarium became one corporation. A board of 10 members was selected, including the president of the General Conference and the presidents of the Pacific Union Conference and the Southern California Conference. An appropriate financial base was approved, and operating funds for the next school year were voted. CME had become a General Conference institution. Formal instruction in medicine began over the year-end of 1909—1910, and the first class of six members was graduated on June 11, 1914.

The future of the College of Medical Evangelists appeared to hang in the balance when the Autumn Council met in Loma Linda in 1915. The denomination did not adequately understand the nature and objectives of the educational program. War clouds were gathering and institutional costs were rising, and despite the heroic efforts of the administration the American Medical Association had given the medical curriculum the poorest of all possible ratings. However, the College of Medical Evangelists had a new leader, a medical scientist and educator of distinction and experience, Newton G. Evans, M.D. Under his leadership, and with the loyal support of Arthur G. Daniells, president of the General Conference, I. H. Evans, and others, the council declared the denomination in favor of the expansion of the Loma Linda programs, including a fully accredited medical school.

Plans had to be laid for clinical practice on a wider scale than Loma Linda provided. As early as the fall of 1913, some months before the graduation of the first class in medicine, a clinic had been opened in Los Angeles, and the way was clear for limited student instruction at the Los Angeles County General Hospital. In 1915 Percy T. Magan, M.D., an experienced educator and administrator, was added to President Evans' staff as dean of the Los Angeles Division. Shortly thereafter land was purchased in Boyle Heights for the cottage-type original White Memorial Hospital, where upperclassmen in medicine received their clinical training under denominational auspices.

Changes in the constitution and bylaws, organizational structure, and administrative staff, as well as growth and progress in physical facilities, educational conception, and spiritual perception, have characterized the passing decades since the college in 1915 became more certain of its future course. From a very small institution with overlapping curriculums and uncertain objectives, it came to be, under the General Conference aegis, the denomination's largest and most complex institution. It became Loma Linda University in 1961.

3. *Loma Linda University Medical Center.* On Oct. 1, 1905, a few persons began to prepare Loma Linda Sanitarium for the admission of patients. Various dates have been given for the opening. On Oct. 9 Burden notified Mrs. White that "Loma Linda is now open to receive patients. Doctor Abbott is with us, and a number of other workers." Although the

official patient register lists the first admission as on Oct. 12, Burden, the first manager, officially fixed Nov. 1 as the date of opening and issued his financial statements accordingly. There were as many as 55 patients at one time during the first winter season.

Because of the need for practical instruction in the care of surgical and critically ill patients, authorization was given in 1910 to raise \$25,000 for the construction of a small hospital on the campus site, west of "the hill." This was occupied in 1913, but by 1915 it was apparent that the patronage was not sufficient to satisfy educational needs.

The transfer of Loma Linda Sanitarium assets to the College of Medical Evangelists on June 15, 1910, made Loma Linda Sanitarium legally an integral part of the college. However, the sanitarium, because of its independent origin and the recognized necessity of establishing a teaching hospital in Los Angeles, came to be less intimately related to undergraduate medical education, though it continued as the primary training facility for the School of Nursing. Its steady growth reflected a well-earned reputation as a popular community hospital in the San Bernardino Valley and a health center in the Pacific Southwest.

In May 1923 the trustees adopted a plan for a new building to be constructed on top of the hill. Construction on a one-story hospital facility was near completion in January 1924, but for lack of funds it was not furnished and occupied until the following August. A plan to add a second floor to the new hospital unit and to remove the two top floors of the sanitarium was abandoned in favor of constructing a new three-story sanitarium building adjacent to the hospital unit. Construction began in April 1928. Although the finished building cost only \$2.52 a square foot, the money was hard to secure. Completion and occupancy came in March 1929, and the official opening on April 7. The upper floors of the old building were removed, and the modified structure was demoted to an annex status.

Full patronage soon created a demand for additional beds. Funds earned by the institution were sufficiently augmented to finance a half-million-dollar hospital unit, which was added to the east end of the new sanitarium building. The 1924 unit was converted into additional bed space and doctors' offices. Except for laboratory and radiology additions to the main structure, there were no major additions to the sanitarium and hospital until it was completely renovated in 1968 for classrooms, laboratories, and offices for the Schools of Health and Allied Health Professions.

In late 1962 the university trustees voted to consolidate on one campus at Loma Linda, including the programs that had previously been conducted partially in Los Angeles. To accommodate the heavier programs in professional curricula that the consolidated arrangement would require at Loma Linda, they launched plans to erect a new, larger hospital-medical center complex there.

Actual construction of the nine-story structure, with two levels underground, was begun soon after formal groundbreaking ceremonies on June 6, 1964. In July 1967 it was completed and occupied.

In the early 1980s Loma Linda University Medical Center became the only state-designated, level 1, regional trauma center for Inyo, Mono, Riverside, and San Bernardino counties, an area covering approximately one fourth of California.

Loma Linda University Medical Center is staffed by 4,500 employees and provides services for more than 23,000 inpatients annually. Outpatient visits total more than 500,000 each year. In 1993 the medical center was licensed for more than 700 beds. Its community

hospital (with 120 beds) and its Behavioral Medicine Center (an 89-bed psychiatric hospital) take the total to more than 900 beds.

Up to 35 percent of the medical center's patients are served in eight intensive-care units: surgical/trauma, neurosurgical, cardiothoracic surgery, pediatric cardiothoracic surgery, coronary, medical, neonatal, and pediatrics. It is one of the busiest university medical centers in the western United States. The medical center is licensed for 72 neonatal intensive-care beds for premature or sick babies, one of the largest facilities of its kind in the world. Half of the neonatal intensive-care unit's patients are transferred to Loma Linda from outlying community hospitals, and half of those transferred arrive by helicopter. An average of four helicopters a day fly into one of LLUMC's two heliports.

Loma Linda University Medical Center is best known around the world for its pioneering infant heart-transplant program, under the direction of Leonard L. Bailey, M.D., chair of the Department of Surgery. On Nov. 20, 1985, Baby Moses (Eddie Anguiano), at 4 days of age, became the youngest person in the world to undergo heart transplantation. To date, 150 babies under 6 months of age have received new hearts at LLUMC, with an overall success rate of approximately 80 percent. The tiny hearts weigh about one ounce. The youngest heart-transplant patient was baby Paul Holc, a Canadian, transplanted on Oct. 16, 1987, when he was just 3 hours old. He became the youngest person ever to receive an organ transplant of any kind.

The world's first hospital-based Proton Treatment Center was opened at LLUMC in October 1990, under the direction of James M. Slater, M.D., chair of the Department of Radiation Medicine. Patients at the Proton Treatment Center are now receiving a form of radiation therapy capable of irradiating cancerous tumors more precisely than conventional radiation, with far less of the debilitating side effects associated with conventional radiation.

LLUMC's proton accelerator, built by the U.S. Department of Energy's Fermi National Accelerator Laboratory, is the world's smallest synchrotron. The accelerator, producing up to 250 million electron volts of energy, and its proton guidance system, standing three stories tall, weigh 400 tons (360 metric tons).

"Loma Linda has taken a very courageous step by being the first medical institution in the world to bring the practical medical treatment to what has been, up until now, highly scientific research," says United States Congressman Jerry Lewis of California. "It is characteristic of Loma Linda University Medical Center to be in the forefront of this type of medical research and to have the vision to provide this sophisticated technology to cancer patients. The pioneering work is critical to our efforts to effectively treat and cure cancer. I believe this state-of-the-art facility at Loma Linda will be a model for the world medical community to emulate in future years."

The opening of the Loma Linda University Children's Hospital in 1993 is a response to the expanding need for specialized neonatal and pediatric care in the fastest-growing region in North America. With 275 beds, it is one of the largest children's hospitals in the United States.

Hanging on the east wall of the main lobby is Sallman's famous painting, *Head of Christ*. From the inspiration of the Great Physician, the institution chose as its motto, "To Make Man Whole," to emphasize a Christian philosophy that the human body is the temple of God (1 Cor. 6:19, 20).

Loma Linda University Medical Center. Medical Directors/Administrators: J. A. Burden, 1905—1910; T. J. Evans, M.D., 1910—1917; A. W. Truman, 1917—1918; H. W. Vollman, M.D., 1918—1923; A. N. Donaldson, M.D., 1923—1928; Daniel Burgeson, M.D., 1928—1929; M. S. King (acting), 1929—1930;

H. M. Walton, M.D., 1930—1937; A. D. Butterfield, M.D., 1937—1949; H. M. Walton, M.D., 1949—1951; J. M. Nies, 1951—1953; C. A. Miller, 1953—1967; C. Victor Way, 1967—1974; H. H. Hill, 1974—1977; John D. Ruffcorn, 1977—1987; David B. Hinshaw, Sr., 1987—1994; J. David Moorhead, 1994— .

III. School of Nursing

III. School of Nursing. Informal instruction in nursing for a group of transfer students who had been accepted in the fall of 1905 was the first educational activity in Loma Linda. The School of Nursing was officially opened in January of 1906 by Julia A. White, M.D., the first superintendent of nurses. The first graduate nurse to serve as superintendent of nurses was Mrs. Emma Martha Pallant Semmens (1913—1914), who had entered the nurse's training course at the Battle Creek Sanitarium in 1887 under the direction of Kate Lindsay, M.D.

After the opening of the White Memorial Hospital in Los Angeles in 1918, its facilities were used by student nurses from the training school at Loma Linda until mid-1966. From 1923 to 1948, two separate hospital schools of nursing were in operation—one at the Loma Linda Sanitarium and the other at the White Memorial Hospital. Both schools were under the same director from 1923 to 1926. One year of college prenursing curriculum was required for admission by both schools after 1932.

In 1948 the trustees authorized the organization of a single collegiate School of Nursing to use facilities at both campuses, to be administered by a dean, and to offer a curriculum leading to the Bachelor of Science degree, based upon one year of prescribed college courses before admission. The first class under this program graduated in June 1952. The class of 1959 was the first to receive public health nurse certification. Advanced instruction for the Master of Science degree was first offered in 1954 (see under [VIII](#)).

When the Associate of Science program was transferred from the College of Arts and Sciences on the La Sierra campus, the affiliation with the White Memorial Hospital was resumed for a short period from 1970—1975. Two specialty programs that could be started during the senior year of the baccalaureate program were begun in 1971: the pediatric nurse associate and the nurse midwifery programs. The pediatric nurse associate program was moved into the graduate program in 1978 and the curriculum revised as a postbaccalaureate program to prepare pediatric nurse practitioners. An adult nurse practitioner program was added at that time. The midwifery program was phased out in 1975. The pediatric and adult nurse practitioner programs were closed to new admissions in 1982.

In 1986 the School of Nursing reaffirmed its primary goal of preparing professional nurses at the baccalaureate level. The Associate of Science program was made an option that could be completed by the end of the junior year, at which time the student would also be ready for the state licensing examination, NCLEX-RN. Since 1990 the graduate program has offered clinical nurse specialist/practitioner programs in neonatal and pediatric critical care.

School of Nursing total number of graduates (through 1994): 5,417.

Loma Linda Sanitarium School of Nursing. Superintendents and Directors: Julia A. White, 1906—1913; Emma M. Semmens, 1913—1914; Julia A. White, 1915; Daisy L. Harding, 1915—1916; Irene V. Frisbie, 1916; Elizabeth Chapman, 1916—1920; Nora Whitney, 1921; Elizabeth Chapman, 1922—1923; Winifred F. Lindsay, 1923—1926; Elva L. Wallack, 1926—1927; Elsie B. King, 1927; Daisy E. Walton, 1928—1934; Ethel J. Walder, 1934 -1944 (dean, 1936—1939); Catherine N. Graf, 1944—1949.

White Memorial Hospital School of Nursing. Superintendents and Directors: Winifred F. Lindsay, 1923—1926; Martha E. Borg, 1926—1942; Ellen Vogel (acting director), 1942—1943; Mary C. Monteith, 1943—1947; Maxine Atteberry, 1947—1949.

Deans (since 1949): Kathryn J. Nelson, 1949—1956; Maxine Atteberry, 1956—1969; Marilyn J. Christian Smith, 1969—1981; Helen Emori King, 1981— .

IV. School of Medicine

IV. School of Medicine. 1. *Charter, 1909.* The School of Medicine may be said to date from Dec. 9, 1909, the date of the corporate act authorizing the College of Medical Evangelists to give academic and professional degrees. Ten students had begun the medical curriculum shortly before, not knowing precisely whether the college had a legitimate lease on life. By the time school opened on Sept. 29, 1910, a five-year curriculum had been developed, consisting of 6,109 clock hours of “didactic, laboratory, and clinical” subjects, and 1,037 hours in “biblical subjects.” Students of the previous year were given credit for the work they had finished. Among these 10 were the six students who received the first Doctor of Medicine degrees in June 1914.

Students entering in 1909 were required to have only a high school diploma. But in 1910 a baccalaureate degree or, in lieu of it, a high school diploma plus a collegiate transcript certifying a limited number of required preprofessional subjects was required. An applicant also was eligible scholastically if he or she presented a certificate from the California State Board of Medical Examiners indicating that on examination the candidate had demonstrated a satisfactory knowledge of specific premedical subjects. The annual tuition was \$100; a matriculation fee of \$5 was paid on entering the first year only. Board and room were available at \$3 a week.

2. *Early Clinical Instruction.* The original faculty roster listed 14 basic science teachers, with George K. Abbott, M.D., as dean. One of the 14, Alfred Q. Shryock, continued on the faculty until his death in 1950. Edward H. Risley joined the faculty in 1911 and continued until his death in 1943.

Facing the necessity of providing a clinical faculty in 1912, the school began recruitment immediately. Without the dedicated, continuing support of a nucleus of SDA physicians and a relatively larger number of other physicians who were leaders in their respective specialties, many of whom served the school from its beginning in Los Angeles until their retirement or death, the institution could not have attained its stability and growth. Numbered among this group of clinicians were George Thomason, Clinton A. Burrows, Wilburn H. Smith, Daniel D. Comstock, R. Manning Clarke, and August H. Larson.

Affiliation with the Los Angeles County General Hospital, with increasing use of its teaching facilities, began in 1913. By 1914 the officers of the college were keenly aware that

the institution must have control of more clinical facilities than the Loma Linda Sanitarium could offer, if the medical school was to have more than a class “C” rating. This need led to the establishment of the White Memorial Hospital and Clinic in Los Angeles as a home for the clinical division, used by those in the third and fourth years of the curriculum.

3. *White Memorial Hospital and Clinic.* In October 1913 a one-room store building at 941 East First Street in Los Angeles was rented and readied for the conducting of a clinic. Dr. August H. Larson was the first full-time director of this First Street clinic.

The 1915 Autumn Council, meeting at Loma Linda, authorized the constituency to raise \$61,000 to build and equip a teaching hospital. In 1916 half a city block was purchased in the 300 block on the east side of North Boyle Avenue in Los Angeles. In order that the entire block might be available when needed for the hospital, the remaining half of the block was purchased with private funds and later transferred to institutional ownership when the college was financially able to make the purchase. In 1917 the First Street clinic was housed in quarters on the newly acquired site and was known for some years as the Boyle Avenue Dispensary.

On Jan. 7, 1918, White Memorial Hospital received its first patient. The official dedication of the completed hospital was held on the afternoon of Apr. 21, 1918. The plant was enlarged in 1937 with the completion of a five-story, steel-and-concrete, fire- and earthquake-proof building, increasing the bed capacity to approximately 200. A seven-story wing incorporating surgeries, central services, and approximately 200 beds was completed in 1955 and dedicated on March 14. The demolition of certain old structures that housed patients left a total capacity of 256 patient beds and 40 bassinets.

The White Memorial Clinic served for many years as the largest private part-pay and charity clinic in the Los Angeles metropolitan area. It was a valuable facility for the education of nurses, technologists, therapists, medical students, interns, and resident physicians that was fully used until the phasing out of university teaching in Los Angeles began in 1964.

The White Memorial Hospital and Clinic continued under the ownership and control of the university until Jan. 1, 1964, at which time it became the property of the Southern California Conference and was renamed the White Memorial Medical Center. At the present time the university uses the White Memorial facilities, but the relationship is that of an affiliation. (See also [White Memorial Medical Center](#).)

4. *The Climb to “A” Rating.* The first inspection of the medical school by a representative of the Council on Medical Education of the American Medical Association resulted in a “C” classification in February 1915. President Evans’ forthright report to the Autumn Council in 1915 on the institution’s deficiencies in medical education stimulated the decision to give earnest support to upgrading the college. The rise to a “B” rating was stimulated by sheer necessity in 1917, when the school was faced with the loss of all its male students to the draft. Selective service regulations permitted medical students in only class A and class B schools to continue their studies.

The coveted “A” rating was received on Nov. 14, 1922, and retained until the Council on Medical Education and Hospitals in 1929 began classifying all medical schools as *approved or unapproved*. The School of Medicine has continued on the list of approved medical schools without interruption.

5. *Innovative Programs.* A 12-month internship as prerequisite to obtaining the M.D. degree became a requirement for the class that entered in 1922.

An experimental program in medical education, known as the cooperative plan, was inaugurated in 1924. According to this program, students in the first two years were divided into two equal groups and spent alternate months in employment in some occupation related directly or indirectly to medicine. It was believed that the plan had educational virtue as well as economic value for the student. On recommendation of the Council of Medical Education and Hospitals of the American Medical Association and the Association of American Medical Colleges in 1935, the cooperative plan was eliminated and a conventional curriculum schedule was established.

When the United States entered World War II, all medical schools went on an accelerated program, making it possible to graduate four classes in three years. As a protection against interruption of medical training by the draft, most of the students enlisted in the Army or Navy and were assigned to respective medical military units that were established on the campus. It is significant that the contractual agreements with the military organizations took cognizance of SDA beliefs and practices. Even before the war, the School of Medicine had become the official sponsor of the 47th General Hospital of the United States Army Medical Reserves, which it staffed in large part from the faculties in medicine and nursing. Called to active duty in 1942, the unit served in New Guinea and the Philippines until the close of the war.

6. *Consolidation on One Campus.* Beginning as early as 1935, the difficulties associated with a divided campus became increasingly apparent and were repeatedly noted with emphasis by visiting committees representing the Council on Medical Education and Hospitals of the American Medical Association and the Association of American Medical Colleges. Between 1952 and 1963, the pros and cons of consolidation, and of consolidation on this campus or that campus, were thoroughly considered. The recommendation of the trustees and the decision of the church was to locate the School of Medicine in Loma Linda.

Because of its vital interest in the work of the White Memorial Hospital as an accessory of the church in the Los Angeles area, the Southern California Conference assumed ownership and control of the hospital on Jan. 1, 1964. The transfer of ownership included provision for the continuing for a time of several university schools in Los Angeles and for an educational affiliation between the university and the hospital for as long as this should be mutually beneficial.

In order to provide adequate clinical facilities for the School of Medicine students at Loma Linda, construction of the University Medical Center at Loma Linda commenced in 1964 and the initial phase of 320 beds was completed in 1967. Additional beds were opened over the next few years, bringing the total to 546 by the mid-1970s. In subsequent years additional wings were added, including the Schumann Pavilion, which houses the International Heart Institute and the medical center library for use by students and faculty. The Behavioral Medicine Center opened in nearby Redlands in 1990, providing an excellent facility for rotations in psychiatry. In 1990 the Proton Treatment Center opened, providing the opportunity for medical students to experience the application of this revolutionary technology to the therapy of cancer. Instruction in pediatrics is greatly enhanced by the Children's Hospital, which was completed in 1993. New facilities for cancer research and

for a major conference center were begun in the mid-1990s. The School of Medicine's administrative offices will also be housed in this new building.

7. *Curriculum.* The curriculum in medicine consists of four academic years. Instruction is on the quarter system. The first six quarters are oriented to the sciences basic to the practice of medicine, including recent advances in such areas as cell and molecular biology and immunology. This portion of the curriculum is currently increasing emphasis on new methodologies for instruction, such as problem-based learning in small groups and computer-based graphics and databases. The remaining two academic years are made up of clinically oriented core instruction and five months of clinical electives. Clinical instruction takes place in the University Medical Center, the Jerry L. Pettis Veterans Memorial Hospital, and many affiliated hospitals, including Riverside and San Bernardino County hospitals, the White Memorial Medical Center, and Glendale Adventist Hospital.

Personal and professional growth for the student in whole person care in medicine is the focus of all disciplines in the school and of faculty in both the School of Medicine and the Faculty of Religion. Courses and contents are offered to emphasize biblical, ethical, and relational aspects of the practice of medicine. The core for "whole person formation" consists of 12 quarter hours of religion and ethics, and is completed during the first two years of the curriculum; clinical application of these principles is modeled by faculty during the junior and senior years of the curriculum.

In addition to the professional curriculum for the M.D. degree, the school collaborates with the medical center in providing opportunities for residencies and fellowships in all major medical and surgical specialties. A conjoint M.D./Ph.D. program is also available through the medical scientist training program, offered in collaboration with the Graduate School graduate programs in the basic medical sciences.

School of Medicine total number of graduates (through 1994): 7,703.

Deans: George K. Abbott, 1910—1914; Alfred Q. Shryock, 1914—1915; Percy T. Magan (Los Angeles division), 1916—1928; Edward H. Risley (Loma Linda division), 1924—1935; Newton G. Evans (Los Angeles division), 1928—1931; Llewellyn C. Kellogg (Los Angeles division), 1931—1932; Arthur E. Coyne (Los Angeles division), 1932—1935; Walter E. Macpherson (Loma Linda division), 1935—1936; Walter E. Macpherson (Los Angeles division), 1936—1942; Edward H. Risley, 1935—1942; Newton G. Evans, 1943—1944; E. Harold Shryock (Loma Linda division), 1945—1951; William F. Norwood (Los Angeles division), 1945—1951; E. Harold Shryock, 1951—1954; Walter E. Macpherson, 1954—1962; David B. Hinshaw, 1962—1975; Harrison S. Evans, 1975—1977; G. Gordon Hadley, 1977—1986; B. Lyn Behrens, 1986—1991; A. Douglas Will, 1991—1994; Brian S. Bull, 1994— .

V. Faculty of Religion

V. Faculty of Religion. Because religious instruction has occupied a central place in all curriculums, the faculty and the course offerings in religion have been correspondingly enlarged as the university has expanded. In 1953 the program in religion was organized as a major division of the university, and in 1967 when the schools on the La Sierra campus united with the university, the Division of Religion continued to offer religious instruction, and in 1987 became the School of Religion.

In the configuration of Loma Linda University as a health sciences university in 1990, the role of religion as integrative in each of the programs of the university is mandated and continuously affirmed by university administration and the Loma Linda University board of trustees.

To assist in this integration, the Faculty of Religion (formerly the School of Religion) was established in July 1990.

The Faculty of Religion is committed to following four tasks, as defined by the teachings and practice of the Seventh-day Adventist tradition and mission:

1. To focus Christian wholeness for faculty and students in their personal and professional lives and witness.
2. To provide a religion curriculum with the following emphases:
 - a. Foundational studies (biblical, theological, and historical).
 - b. Ethical studies (personal, professional, and social).
 - c. Relational studies (personal, professional, and missions).
3. To foster and support research in the foundational, ethical, and relational disciplines.
4. To serve the university, the church, and the larger world community by personal involvement in fostering deeper spirituality, theological integrity, and social justice.

Directors/Deans: A. L. Bietz, 1944—1961;

A. Graham Maxwell, 1961—1976; Walter Specht, 1976—1978; Kenneth Vine, 1978—1989; Niels-Erik Andreasen, 1989—1990; Wilber Alexander, 1990—1993; Gerald Winslow, 1993— .

VI. School of Dentistry

VI. School of Dentistry. The 1909 charter of the College of Medical Evangelists had listed the degree of Doctor of Dental Surgery among the professional and academic degrees authorized, although the first such degree was not given until 1957. Through the years, administrators of the College of Medical Evangelists, denominational leaders, and special committees had at different times considered the feasibility of establishing a dental school.

Meanwhile, through the efforts of J. Russell Mitchell, D.D.S., and Gerald Alexander Mitchell, D.D.S., members of the faculty of Atlanta Southern Dental College, an arrangement was made in 1934 for that institution to enroll and give Sabbath privileges to a limited number of SDA students. This arrangement was terminated in 1947 when the dental college was merged with Emory University. (For these preliminary years, *see* [Dental Education](#).)

In 1941 J. Russell Mitchell and M. Webster Prince, D.D.S., a well-known Detroit dentist and SDA layperson who had served eight years as a member of the Council on Dental Education of the American Dental Association, were appointed to a General Conference committee to pursue the subject further. Two years later (1943) the National Association of Seventh-day Adventist Dentists (NASDAD) was organized to promote the founding of a dental school; it has since become a large professional society and continues to be a strong supporter of the School of Dentistry.

In April 1951 a new committee was appointed, with R. R. Figuhr as chair and M. Webster Prince, J. Russell Mitchell, T. R. Flaiz, Walter E. Macpherson, W. P. Elliott,

C. L. Torrey, Keld J. Reynolds, E. D. Dick, and W. H. Branson as members. This committee's report to the Autumn Council in Cleveland, Ohio, Oct. 21, 1951, was accepted,

and the Autumn Council recommended that definite plans be laid for the launching of a Seventh-day Adventist School of Dentistry as an integral part of the College of Medical Evangelists. Prince was appointed to serve as dean.

The school accepted its first class in the fall of 1953 in temporary quarters in Loma Linda and moved in 1955 into its own new building, a structure with 48,500 square feet (4,500 square meters) of floor space. The building was expanded in 1976 to double the amount of floor space so that the current facility has approximately 100,000 square feet (9,300 square meters) of net useable space. Basic science courses are provided by faculty who are shared with the School of Medicine and other health science schools on the Loma Linda campus.

The School of Dentistry is accredited by the Commission on Dental Accreditation and is a member of the American Association of Dental Schools.

In 1959 the School of Dentistry established a dental hygiene curriculum leading to a Bachelor of Science degree. From 1968 through 1986 a dental assisting curriculum was offered, leading to an Associate in Science degree; this program was terminated for reasons of fiscal exigency. Advanced (postdoctoral) education programs are offered in dental anesthesiology, endodontics, oral implantology, oral surgery, orthodontics, pediatric dentistry, periodontics, and prosthodontics. These postdoctoral programs are conducted through the administrative aegis of the Graduate School, under the operational control of the School of Dentistry.

School of Dentistry total number of graduates (through 1994): 4,193.

Deans: M. Webster Prince, 1951—1960; Charles T. Smith, 1960—1971; Judson Klooster, 1971—1994; Charles Goodacre, 1994— .

VII. School of Allied Health Professions

VII. School of Allied Health Professions. The School of Allied Health Professions was established in 1966 (under the name School of Health-Related Professions, 1966—1971) to consolidate the administration of the following individual curriculums initiated in the university earlier: medical technology, 1937; physical therapy, 1941; medical radiography, 1941; occupational therapy, 1951; health information administration (formerly medical record administration), 1963.

Curriculums added since the school was established are nuclear medicine technology, 1970; radiation therapy technology, 1970; cardiopulmonary sciences (formerly respiratory therapy), 1971; nutrition and dietetics, 1972; medical sonography, 1976; special imaging technology, 1976; cytotechnology, 1982; coding specialist, 1987; occupational therapy assistant, 1988; physical therapist assistant, 1989. The curriculum in speech-language pathology and audiology, initiated in 1965 under the auspices of the College of Arts and Sciences of La Sierra University (formerly Loma Linda University), was transferred to the School of Allied Health Professions in 1987.

The goals of the School of Allied Health Professions are as follows:

1. To provide opportunity, instruction, and guided experience by which the student may acquire the basic knowledge and attain the skills essential to the practice of a chosen profession.

2. To help the student accept responsibility for integrity, ethical relationships, and empathic attitudes that can contribute to the welfare and well-being of patients.

3. To help the student develop a background of information and attitudes conducive to interprofessional understanding and cooperation.

4. To encourage the student to cultivate habits of self-education that will foster lifelong growth.

5. To engender and nurture in the student the desire to serve mankind, and in particular to serve as needed in the medical centers sponsored by the Seventh-day Adventist Church both in this country and elsewhere.

Total number of graduates (through 1994): 6,650.

Deans: Ivor C. Woodward, 1966—1986; Joyce W. Hopp, 1986— .

VIII. Graduate School

VIII. Graduate School. Instruction in the various health sciences and professions progressively assumed the role of academic disciplines during the second quarter of the twentieth century. A natural result was a demand for graduate instruction in the areas basic to the maintenance of these professions, as well as in related areas capable of enriching the preparation of professional men and women.

The postdoctoral hospital internship in preparation for general practice was established at an early date in the hospitals of the university. Also, the professional schools offer from time to time postgraduate and refresher courses for specialists as well as for general practitioners. In addition, the School of Medicine, especially at the White Memorial Hospital prior to 1964, organized graduate residencies in the principal clinical fields meeting the requirements for certification by the respective American specialty boards.

In 1946 to meet the postwar educational needs of returning medical veterans, the institution organized a Graduate School of Medicine under the deanship of Harold M. Walton, M.D., which established a nine-month basic science course as a foundation for residencies in surgery, medicine, obstetrics and gynecology, and orthopedics. A student who completed such a course, with an approved thesis, qualified for the Master of Medical Science degree. When this program gradually gave way to residencies enriched by basic science and research, the Graduate School of Medicine and its courses were terminated.

In 1953 a conventional graduate program was inaugurated in the basic science departments of the School of Medicine. In 1954 graduate instruction was offered in the School of Nursing leading to the Master of Science degree, under the direction of R. Maureen Maxwell, Ed.D. At the same time a School of Graduate Studies was authorized; in 1961 it was officially designated as the Graduate School. The following year instruction leading to the Doctor of Philosophy degree was authorized in certain basic medical sciences. Graduate instruction in nutrition was first offered in 1956—1957, and in dentistry in 1960—1961.

The Graduate School has extended its offerings into the following liberal arts areas: anthropology; biology; communicative disorders; English; history; marriage, family, and child counseling; mathematical sciences; Middle Eastern studies; religion; and sociology. Programs also leading to a master's degree are offered in medical technology and psychiatry. The Doctor of Philosophy is given in anatomy, biochemistry, biology, mathematical sciences, microbiology, pharmacology, and physiology.

The nursing program now offers a graduate curriculum with a nursing administration major and various clinical nurse specialist/practitioner options. The dental graduate programs cover endodontics, oral implantology, oral and maxillofacial surgery, orthodontics, and periodontics.

The Graduate School has extended its offerings into the following areas: biology, marriage and family therapy/family life education, and speech-language pathology. Programs also leading to a master's degree are offered in biomedical and clinical ethics, clinical ministry, and social work. The Doctor of Philosophy is given in anatomy, biochemistry, biology, microbiology, pharmacology, and physiology.

Graduate School total number of graduates (through 1994): 2,630.

Deans: Keld J. Reynolds (acting), 1957—1961; Thomas A. Little, 1961—1964; J. Paul Stauffer, 1964—1975; Norman J. Woods (acting), 1975—1977; Victor Griffiths, 1977—1978; Maurice Hodgen, 1978—1987; William Allen (acting), 1987—1988; W. Baron Rippon, 1988— .

IX. School of Public Health

IX. School of Public Health. The School of Public Health had its beginning with the organization in 1948 of the School of Tropical and Preventive Medicine, the purpose of which was to provide a base for research and teaching. After its reorganization in 1961, the Division of Public Health and Tropical Medicine began to offer master's programs through the Graduate School. Harold N. Mozar, M.D., was the director from 1948 to 1964; Mervyn G. Hardinge, M.D., Ph.D., Dr.P.H., became the director of the Division of Public Health in 1964.

The establishment of a School of Public Health was authorized in 1964, and plans were made for faculty and facilities to meet the requirements of the Committee on Professional Education of the American Public Health Association. Dr. Hardinge became the dean in July 1967. In October 1970 the name of the school was changed to School of Health. Authorization was given to offer work leading to the degrees of Master of Public Health and Master of Science in Public Health.

In 1972 the school was authorized to offer the Doctor of Health Sciences degree. Subsequently the Doctor of Public Health degree was authorized, with the first Dr.P.H. in epidemiology being granted in 1980. Students were first admitted to the Dr.P.H. program in health education in 1981 and to the Dr.P.H. program in nutrition in 1987. The Doctor of Health Sciences degree program was restructured to a Dr.P.H. in preventive care in 1991.

In the fall of 1979 the school was approved to begin a preventive medicine residency. An M.P.H. degree in a selected area is an integral part of the residency program.

The original name, School of Public Health, was readopted in 1987. In 1991 the School was reorganized to include the Center for Health Promotion and the Preventive Medicine Faculty Practice. The school provides the services of the Department of Preventive Medicine for the School of Medicine.

The instructional, research, and service programs within the school are organized and administered by six academic departments and three centers. The academic departments are Environmental and Occupational Health, Epidemiology and Biostatistics, Health Administration, Health Promotion and Education, International Health, and Nutrition. The three

centers are the Center for Health Promotion (CHP), the Center for Health Research (CHR), and the Center for Health and Development (CHD).

A large spectrum of programs are offered by CHP, including weight management, executive health, stress management, smoking cessation, nutrition, exercise, and alcohol and drug dependency. Group sessions, individual counseling, and health assessment are conducted in the community or in corporate settings. CHP serves more than 10,000 clients per year and is a major training center for students.

The Center for Health Research opened in 1990 and reflects the school's growing involvement in public health research. The school is active in research projects involving preventive medicine, epidemiology, health education, nutrition, and other aspects of public health. Most notably, it has directed the Adventist Health Study, internationally recognized as a pathbreaking project in health

research. CHR administers a research endowment fund and provides technical support for faculty projects in the school. It provides consultation to researchers throughout the university and surrounding community.

The newest center in the school, CHD, coordinates and directs all of the service and community development programs in the school that have a cross-cultural emphasis. It has four components. It directs the university Students for International Missions Service (SIMS), providing short-term mission opportunities around the world as well as in local communities. It also directs the Social Action Corps (SAC), which operates medical and dental clinics in the surrounding area for persons who cannot afford adequate health care. This provides a valuable community service through which students gain experience and understanding. The center also assists faculty in arranging international consulting projects with a variety of organizations and works with World Health Organization and its primary health-care projects.

Majors are offered in the following areas: biostatistics, environmental health, epidemiology, health administration, health promotion and education, international health, occupational health, nutrition, and preventive care.

Through its off-campus program, the school was a pioneer in bringing graduate education in public health to health professionals who could not leave their place of employment for full-time education. Courses have been offered in Canada, the Far East, Inter-America, as well as several sites in the United States. The first off-campus class graduated in 1978, and 814 persons (through December 1992) have received their public health degrees through this program. Of these, 252 were in international settings.

School of Public Health number of graduates (through 1994): 3,416.

Directors/Deans: Harold N. Mozor, M.D., 1948—1964; Mervyn G. Hardinge, M.D., Ph.D., Dr.P.H., 1964—1976; James M. Crawford, D.D.S., M.P.H., 1977—1980; Andrew P. Haynal, M.D., M.P.H., 1980—1983; James M. Crawford, 1983—1986; Edwin H. Krick, M.D., M.P.H., 1986—1990; Richard H. Hart, M.D., Dr.P.H., 1990— .

X. University Administration

X. University Administration. *Presidents of Loma Linda University (and its predecessors): Loma Linda College of Evangelists:* Warren E. Howell, 1906—1907; George K. Abbott, 1907—1909. *College of Medical Evangelists:* Wells A. Ruble, 1910—1914;

Newton G. Evans, 1914—1927; Edward H. Risley, 1927—1928; Percy T. Magan, 1928—1942; Walter E. Macpherson, 1942—1948; George T. Harding III, 1948—1951; Walter E. Macpherson, 1951—1954; Godfrey T. Anderson, 1954—1961. *Loma Linda University: Godfrey T. Anderson, 1961—1967; David J. Bieber, 1967—1974; V. Norskov Olsen, 1974—1984; Norman J. Woods, 1984—1990; B. Lyn Behrens, 1990—* .

General Officers of the College of Medical Evangelists: Vice Presidents: Walter E. Macpherson, 1948—1952; William Frederick Norwood, 1952—1955. *Dean of the Faculties:* Keld J. Reynolds, 1955—1959. *Vice President for Academic Affairs:* Keld J. Reynolds, 1959—1962. *General Business Manager:* John C. Shull, 1955—1962.

Vice Presidents of Loma Linda University: Vice Presidents for Academic Affairs: Keld J. Reynolds, 1962—1964; Robert E. Cleveland, 1964—1973; Norman J. Woods, 1974—1984; Helen Ward Thompson, 1984—1989; Ian M. Fraser, 1991— .

Vice Presidents for Student Affairs: William G. Nelson, 1968—1969; Tracy R. Teele, 1970—1983.

Vice Presidents for Medical Affairs: Walter E. Macpherson, 1962—1967; Harrison S. Evans, 1976—1979; Marlowe H. Schaffner, 1979—1982; Harrison S. Evans, 1982—1986; David B. Hinshaw, Sr., 1986— .

Vice Presidents for Financial Affairs: Robert L. Cone, 1962—1970; Robert J. Radcliffe, 1970—1974; George G. O'Brien, 1974—1979;

W. J. Blacker, 1979—1984; James A. Greene, 1984—1989; Donald G. Pursley, 1990— .

Vice Presidents for Foundation Affairs: Robert J. Radcliffe, 1974—1979.

Vice Presidents for Public Relations and Development: Jerry L. Pettis, 1962—1964; Howard B. Weeks, 1964—1971.

Vice Presidents for Development: David J. Bieber, 1974—1976; Don G. Prior, 1976—1979; Edward C. Wines, 1979—1985; W. Augustus Cheatham, 1985—1987.

Vice President for Public Affairs: W. Augustus Cheatham, 1987— .

Vice Presidents for Advancement: Robert Leonard, 1987—1988; Don G. Prior, 1988— .

Vice President for Health Services:

J. David Moorhead, 1994— .

Vice President for Clinical Faculty: Brian S. Bull, 1994— .

Total Graduates of Loma Linda University (from its inception through 1994): 30,009.

Loma Linda University Hospital

LOMA LINDA UNIVERSITY HOSPITAL. *See* [Loma Linda University](#).

Loma Linda University Medical Center

LOMA LINDA UNIVERSITY MEDICAL CENTER. *See* [Loma Linda University](#).

London Health Food Company

LONDON HEALTH FOOD COMPANY. *See* [Granose Foods, Limited](#).

London Publishing House

LONDON PUBLISHING HOUSE. *See* [Stanborough Press Limited](#).

Long Beach Academy

LONG BEACH ACADEMY. *See* [Los Angeles Adventist Academy \(California\)](#).

Longacre, Charles Smull

LONGACRE, CHARLES SMULL (1871—1958). Minister, evangelist, school administrator, editor, author. He was born Dec. 1, 1871, at Valley Forge, Pennsylvania. His ancestors came from Zurich, Switzerland, and had been Mennonite preachers for six generations prior to his father's. After graduating from State Teachers College, Kutztown, Pennsylvania, he taught in the public schools.

Longacre first heard of Seventh-day Adventist doctrines through Oliver Thompson, a colporteur who in 1895 brought copies of *Signs of the Times* to the Longacre home. A short time later two SDA ministers, J. G. Matteson and Lee S. Wheeler, conducted Sunday night meetings east of Norristown, which Longacre's parents and sisters attended from the first. Longacre himself, who did not attend until some time later, heard R. A. Underwood, a guest minister, deliver two lectures on the prophecies of Daniel. He became so interested that he dropped the law course he was taking at night school, and two weeks later, when Matteson planned to close the evangelistic meetings, Longacre suggested that he be permitted to continue the meetings and teach the people what he had heard and read in SDA books. Matteson accepted this offer, and Longacre continued the meetings all winter. That spring he had eight converts ready for baptism. These eight, with Longacre and

others, were baptized and became charter members of the Norristown, Pennsylvania, Seventh-day Adventist Church.

During the summer of 1896 Longacre sold religious books in and around Norristown, Valley Forge, and Phoenixville, to earn money to attend Battle Creek College, Battle Creek, Michigan. He enrolled that fall and completed the ministerial course in May 1898 (he was granted a Bachelor of Arts degree by Emmanuel Missionary College, Berrien Springs, Michigan, in 1914). In June of that year he was employed by the Pennsylvania Conference to assist Lee S. Wheeler in evangelistic work at Pittsburgh.

On June 7, 1899, at Battle Creek, Longacre and Florence Martha Hughes were married by Uriah Smith. Two children, Ethel Elizabeth and Clarence Hughes, were born, the latter dying in infancy. Longacre continued evangelistic work in Pennsylvania until Dec. 31, 1907, and established SDA churches in Pittsburgh, Greensburg, Uniontown, Connellsville, and Washington. For nine years he was also religious liberty secretary of the Pennsylvania Conference. His personal appearance at house and senate hearings helped to defeat Sunday law bills that came before the state legislature at Harrisburg.

On Jan. 1, 1908, Longacre moved to South Lancaster, Massachusetts, to teach Bible and history at South Lancaster Academy. The next year he became principal of the academy, a position he held until Jan. 1, 1913.

From South Lancaster, Longacre moved to Washington, D.C., where on Jan. 1, 1913, he became associate secretary of the Religious Liberty Association. Later in the year he became its secretary and held that position to 1936 (in the meantime the name of the association was changed to Religious Liberty Department). Afterward he again was an associate secretary of the department until 1950. He edited *Liberty*, the association's journal, from 1914 to

1942 and was on the editorial staff at the time of his death. From 1932 to 1941 he also was secretary of the American Temperance Society. From 1943 until his retirement on Dec. 31, 1950, he was associate secretary of the Religious Liberty Association.

In 1916 George Washington University in Washington, D.C., granted him a Master of Arts degree in philosophy, with a minor in international law. He completed a three-year law course by correspondence with the La Salle Extension University in Chicago.

In 1919 he served as secretary of the General Conference Home Missionary Department.

In 1931 he was sent to Geneva, Switzerland, by the International Religious Liberty Association to oppose the World Calendar, backed by George Eastman.

He wrote many articles for SDA and other periodicals. He was author of the following books: *Freedom: Civil and Religious*, *The Church in Politics*, *Religious Liberty and Civil Government*, *Roger Williams-His Life, Work, and Ideals*. He also edited *American State Papers*, a compilation of documents on the separation of church and state.

In 1955, 1956, and 1957 Longacre received medals from Freedoms Foundation, Valley Forge, Pennsylvania, "for outstanding achievement in bringing about a better understanding of the American Way of life." In 1956 he received a citation from Protestants and Other Americans United for Separation of Church and State "in appreciation of his decades of distinguished service on behalf of religious freedom."

For a biography of Longacre, see Nathaniel Krum's *Charles S. Longacre, Champion of Religious Liberty*.

Longburn Adventist College

LONGBURN ADVENTIST COLLEGE. A coeducational boarding school, years 6-12, situated at Walker's Road, Longburn, four miles (six kilometers) from Palmerston North, on the North Island of New Zealand. It is owned by the Trans-Tasman Union Conference and is operated by a board of management with representation from the two New Zealand local conferences and the union conference. The enrollment, averaging 140, includes students from New Zealand, Australia, the Pacific Islands, and some Asian countries. In 1993 the school had a staff of 19, including 13 teachers and administrators.

History

History. Advanced schoolwork in New Zealand began in February 1908 when the Pukekura Training School opened its doors in a beautiful rural setting of 170 acres (70 hectares), four miles (six kilometers) southwest of Cambridge, in the northern portion of the North Island. The first board of control, with S. M. Cobb, president of the New Zealand Conference, as chairman, was elected at the annual conference at Cambridge, Jan. 9—19, 1908. The first principal was F. L. Chaney.

As the spread of Seventh-day Adventist work to south New Zealand made a more central site for the school advisable, the school was moved in April 1913 to a 30-acre (12-hectare) site near Longburn, in a quiet rural district. For a time the institution was called the Oroua Missionary School, later New Zealand Missionary College. The school property, comprising some of the richest farming land in the Dominion, provides an opportunity for training in dairying, vegetable growing, orcharding, and poultry farming. Through the generosity of G. F. Wright, the owner of adjoining property and for many years a member of the board, the original acreage was increased to 60 (25 hectares) by 1933, and further purchases in 1952 and 1961 brought the total to 132 acres (55 hectares). In addition, the school owns a block of 144 acres (58 hectares) of grazing land at Oroua Downs, about 12 miles (20 kilometers) away. In 1952 the Sanitarium Health Food Company built a food factory close to the campus, providing employment for a number of students.

In 1974 the college buildings consisted of two separate residences for the young men and young women, a classroom and administration building with a well-equipped library and science laboratory, a spacious modern church with seating for 400, a woodwork and engineering shop, and a laundry. The kitchen, dining room, and chapel remain in the original building. Recreational facilities include a swimming pool; tennis, basketball, and volleyball courts; and a playing field. During 1974 an additional science laboratory was erected, and future plans provide for the erection of a larger social hall and indoor sports center. Thirteen residences are provided for faculty and staff families, and in 1974 a block of four apartments for single staff members was opened.

More recently the following additions have been constructed: gymnasium (1978), industrial arts complex (1978), second story added to main building used as classrooms,

home economics lab, seminar rooms and staff offices (1980), and cafeteria and lounge (1981).

Scholastic Standards. Longburn College is registered as a secondary school with the New Zealand Ministry of Education and completes the work of the secondary grades, preparing students for the New Zealand School Certificate and the university entrance examinations. Students are also prepared for the Form Six Certificate, University Bursary and Scholarship, and the Higher School Certificate. A one-year postsecondary course in English as a foreign language is provided for students from the Pacific Islands and Asia.

In 1970 a new course was established to train primary school teachers. The nontheological subjects are those prescribed by the New Zealand Education Department for the internal Trained Teachers' Certificate examination. This course was discontinued in 1992.

Principals: F. L. Chaney, 1908—1910; W. J. Smith, 1911; J. Mills, 1912—1919; E. Rosendahl, 1920—1921; H. Kirk, 1922—1923; E. E. Cossentine, 1924—1927; E. Rosendahl, 1928—1933;

G. H. Greenaway, 1934—1938; C. S. Palmer, 1939—1944; L. V. Wilkinson, 1945—1950; E. G. McDowell, 1951—1954; A.F.J. Kranz, 1955—1964; R. C. Syme, 1965; Walter Scragg, 1965—1966; R. A. Vince, 1967—1968; E. G. Krause, 1969—1972; L. M. Davis, 1973—1979; D. J. Cooke, 1980—1985; J. G. Hammond, 1986—1989; P. N. Devine, 1990—1992; P. V. Hann, 1993— .

Lopez Miranda, Rafael

LOPEZ MIRANDA, RAFAEL (d. 1922). First Puerto Rican Adventist colporteur and missionary. He was running a laundry business at Santurce, Puerto Rico, when a colporteur sold him the book *The Coming King* in Spanish. Earlier he had read the Spanish paper *El Centinela*. He readily accepted the doctrines contained in these publications and soon entered the colporteur work himself, working not only in his homeland but in Santo Domingo (Dominican Republic) and in Venezuela. On one of his pioneering trips in Venezuela he was assassinated by unknown assailants.

Lord Howe Island

LORD HOWE ISLAND. A dependency of New South Wales, Australia, situated 436 miles (700 kilometers) northeast of Sydney. The island has an area of five square miles (13 square kilometers) and a population of 260.

Seventh-day Adventist Work

Seventh-day Adventist Work. There is one church on the island, with a membership of 22, belonging to the Greater Sydney Conference in Australia.

Seventh-day Adventists first visited the island in 1895—1896, when J. M. Cole stopped there on his way from Norfolk Island to Sydney on the schooner *Oscar Robinson*. Then “in 1912 the light from Norfolk kindled a spark at Lord Howe Island” (E. H. Gates, *In Coral Isles*, p. 167), and a church of nine charter members was organized on May 11, 1913. In April 1920 the first Seventh-day Adventist church building on the island, erected by A. H. Ferris, was dedicated. In 1959 a new home for the minister was erected, and in 1960 a new church building was completed.

Lord's Supper

LORD'S SUPPER. The symbolic meal Jesus instituted on the night of His betrayal to commemorate His death and to foreshadow His coming kingdom; from the Gr. *kuriakon deipnon* (1 Cor. 11:20).

Seventh-day Adventist Practice. The "Outline of Doctrinal Beliefs" appearing in the *Church Manual* [1990] states: "The ordinance of the Lord's Supper commemorates the Saviour's death; and participation by members of the body is essential to Christian growth and fellowship. It is to be preceded by the ordinance of foot washing as a preparation for this solemn service" (p. 182; see [Foot Washing](#)).

In general, Seventh-day Adventists observe the Lord's Supper once each quarter. A typical service would be as follows: A short sermon precedes the ordinance of foot washing, for which the men and women meet separately. The church then reassembles, and the minister and elder(s) officiate at the Communion table. The bread is uncovered,

1 Cor. 11:23, 24 is read, and the prayer of blessing offered; the bread is then broken by the elders and distributed to the congregation by deacons. A similar procedure is followed for the wine, after the reading of 1 Cor. 11:25, 26. In each instance the congregation waits until all have been served, and partakes of the emblem simultaneously. The service is completed by the singing of a hymn and prayer.

Only unleavened bread and unfermented wine are used, leaven being considered a symbol of sin (1 Cor. 5:7, 8), and fermented wine an unworthy representation of the blood of Christ. Seventh-day Adventists practice open Communion: "Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. . . . But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. . . . There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden" (DA 656; cf. *Church Manual*, p. 81).

Communion services are conducted only by ordained ministers and ordained church elders who are elected to office by the church in which they serve (*ibid.*, p. 83). Pastors who are not ordained ministers do not conduct the Lord's Supper unless they have been elected and ordained as local elders by the congregation in which the service is being celebrated.

Historical Development in the Seventh-day Adventist Church. The Lord's Supper has been a part of SDA services of worship from the beginning. For example, it is recorded that those attending the early Sabbath conference held in Volney, New York, beginning Aug. 18, 1848, celebrated it (2SG 97f.). As organization developed, it became a regular part of what was termed the "quarterly meeting." With members often widely scattered, this meeting was a major institution in organized church life. According to recommendations, it was opened with the reading of the membership roll by the church clerk, each member giving testimony regarding his Christian experience as his name was called (a form of this practice is sometimes still followed in smaller congregations). Next the church record for the previous quarter was read and corrected. Then if an ordained minister or elder was present,

the Lord's Supper was celebrated. After sunset, or the next day, a church business meeting was held. Absence from quarterly meeting without report for nine months was grounds for dismissal from the church. While other aspects of this meeting have largely disappeared, in many congregations the Lord's Supper is still commonly referred to as quarterly meeting.

Throughout SDA history there appears to have been little change in understanding of the meaning of the Lord's Supper. The bread and wine have been seen as symbols of the body and blood of Christ, as reminders of Christ's passion and death. The Lord's Supper is also a witness to the believer's acceptance of Christ as his Saviour and of his faith in the Second Advent (cf. [1 Cor. 11:26](#)). In the Communion service Christ meets with His people and the Spirit is present to seal them as His ([DA 149, 659](#)).

The Lord's Supper in the NT. The institution of the Lord's Supper is recorded in [Matt. 26:20—29](#), [Mark 14:17—25](#), [Luke 22:14—20](#), and [1 Cor. 11:23—25](#). In both the Gospels and Paul's Epistle the words of institution contain the same three themes—substitution, covenant, and eschatology. Each of these is found in the background of the NT: Jesus repeatedly compares His mission to the OT figure of the vicariously suffering Servant (cf. [Isa. 53:12](#); [Mark 14:24](#); [Luke 22:37](#)); the “blood of the covenant” and the “new covenant” are familiar OT themes ([Ex. 24:8](#); cf. [Mark 14:24](#); [Jer. 31:31](#); cf. [Luke 22:20](#); [1 Cor. 11:25](#)), as is also that of the eschatological banquet ([Isa. 25:6—8](#); cf. [Rev. 19:9](#); [21:3, 4, 9—14](#)).

This eschatological orientation of the Lord's Supper as an anticipation of the Messianic banquet in the coming kingdom of God finds a particularly relevant parallel in the communal meals at Qumrân (see especially IQSa II, 1ff.). After describing the entrance of the members of the community to their sacramental meal, “The Messianic Rule” states: “When the common table shall be set for eating and the new wine [poured]for drinking, let no man extend his hand over the first-fruits of bread and wine before the Priest; for [it is he]who shall bless the first-fruits of bread and wine, and shall be the first [to extend]his hand over the bread. Thereafter, the Messiah of Israel shall extend his hand over the bread, [and]all the Congregation of the Community [shall utter a]blessing, [each man in the order]of his dignity” (G. Vermès, *The Dead Sea Scrolls in English* [1962], p. 121).

This is reminiscent of [Luke 22:21](#) (“The hand of him who betrays me is with me on the table” [RSV]), and the information is interesting from the Seventh-day Adventist viewpoint that the wine used at Qumrân was “new wine” (Heb. *tîrôsh*). The broader significance of this meal is especially important: as in the Lord's Supper, the Qumrân meal represents at once both the present community and the future banquet of the elect. Thus the eschatological aspect of the Lord's Supper seems to have had a clear background in contemporary Judaism (F. M. Cross, *The Ancient Library of Qumrân* [1958], p. 64). This does not mean that the rite was simply borrowed from Qumrân; rather, we see both in Qumrân and in the NT similar developments, in the late Jewish milieu, of basic OT themes.

Lorenz, John P.

LORENZ, JOHN P. (1872—1917). Pioneer Seventh-day Adventist worker in Austria and Czechoslovakia. He was born in Messer, a German settlement in Russia. At the age of 4 he was brought to the United States, where he grew up near Lehigh, Kansas, and later attended Union College. He entered colporteur and evangelistic service before he was 20 years old. About 1900 he went to central Europe, where he pioneered Seventh-day Adventist work in Czechoslovakia (1901) and in Austria (1902), being the first ordained minister there. After four years in Europe he returned to America and taught at Keene Academy for two years and for some time preached in Texas, Oklahoma, and Missouri. In 1911, having graduated from the St. Louis College of Physicians and Surgeons, he entered private practice in Oklahoma.

Lornedale Academy

LORNEDALE ACADEMY. *See* [Kingsway College](#).

Los Angeles Adventist Academy (California)

LOS ANGELES ADVENTIST ACADEMY (California) (formerly Lynwood Adventist Academy and Los Angeles Union Elementary School). A coeducational day school on the senior high school level, formerly situated in Lynwood, California. It is owned by the Southern California Conference and is operated by a board with representation from the churches in the southern portion of Los Angeles County, which it serves.

Forerunners of Lynwood were Los Angeles Seventh-day Adventist Academy (founded 1923), at 3210 Post Street in Los Angeles; and Long Beach Academy (established 1925), at 1880 Dawson Avenue in Long Beach. The last chairs of the two boards were, respectively, C. E. Kellogg, M.D., and Scott Donaldson. In 1937 David Voth, president of the Southern California Conference; B. M. Emerson, conference treasurer; C. D. Striplin, principal of Los Angeles Academy; and W. S. Potts, principal of Long Beach Academy, actively promoted plans for the combined school. Construction began in November under leadership of F. W. Paap, building superintendent;

C. J. Kjose, contractor; and Clinton Nourse, architect. The cafeteria and manual arts building, the administration building, and the large camp meeting pavilion and school gymnasium were completed before the school was opened on Sept. 6, 1938. Work soon began on Rupp Memorial Chapel—a gift from Mrs. Emma Rupp in memory of her late husband, John Rupp, a Los Angeles businessman—which provided, besides the school chapel, facilities for the Lynwood church and the Music Department. There followed an auto mechanics building (1939), physical education locker and shower rooms (1953 and 1954), and a two-classroom unit (1962). Buildings are of Spanish architecture, in cream-colored stucco with red roofs. Throughout the years the conference used these facilities, school buildings, and grounds for its annual camp meetings.

In June 1963 the Rupp Memorial Chapel was destroyed by fire of undetermined origin. The Lynwood Seventh-day Adventist Church and the academy shared the costs of rebuilding.

Earlier school papers, *The Breakers* (Long Beach) and *Los Angeles Academy Broadcaster*, were succeeded in December 1938 by the *Lynwood Log* (eight issues a year). The school annual, *The Shipmate*, was first published in 1948.

When the Lynwood site was sold to the Lynwood Unified School District through eminent domain, the academy was moved to the Los Angeles Union Elementary School location in 1993 and renamed Los Angeles Adventist Academy.

Principals: W. B. Dart, 1938—1957; N. L. Parker, 1957—1966; W. D. Minder, 1966—1969; Eldon E. Stratton, 1969—1974; Roland L. McKenzie, 1974—1978; Harold Rich, 1978—1980; Cecil Gemmell, 1980—1982; William R. Wright, 1982—1988; James P. Willis II, 1988—1993; Glen F. McKnight, 1993— .

Los Angeles Adventist Academy (Chile)

LOS ANGELES ADVENTIST ACADEMY (Chile) (Centro Educacional Adventista de Los Angeles). A coeducational secondary school located in sector El Alamo, Camino Antuco, Los Angeles, Chile, and operated by the South Chile Conference. It began operating in 1978.

The following secondary-level programs were offered in 1993: scientific humanities-four courses per level; professional technician-seven courses, including computation, agricultural mechanics, and chemistry analysis.

That year the following number of students were enrolled: 116 in the humanities and 194 professional technicians, for a total of 310. There were 22 secondary teachers. The library has 3,302 volumes.

Principals: Augusto Wandersleben, 1978—1980; Edwin Araya, 1981; Juan Pérez, 1982—1984; Rolando Montoya, 1985—1987; Alex Ojeda, 1988—1991; Manuel Gutiérrez, 1992— .

Los Angeles Adventist Clinic

LOS ANGELES ADVENTIST CLINIC (Clínica Adventista de Los Angeles). A 23-bed medical institution located in Los Angeles, Chile. In the early 1970s decisive plans took shape to initiate medical work in the southern part of Chile; thus in 1976 attention was given to the city of Los Angeles. In 1977 a preliminary construction plan was approved that would be carried out in Los Angeles itself; on Aug. 15, 1979, the first stage was inaugurated, with the name Los Angeles Adventist Sanitarium. The institution began its services and became a government authorized institution in 1981.

In 1976 the first donation of equipment was received from Germany. In 1979 X-ray equipment was acquired from the United States, and in 1980, 14 boxes with medical equipment was also received as a donation from the United States. X-ray services began in February 1980, and in March of the same year the clinical laboratory was started.

In 1993 the Los Angeles Adventist Clinic offered the following services: general medicine, internal medicine, general surgery, OB-Gyn, pediatrics, ophthalmology, dermatology, ENT and digestive endoscopy exams, kinesiatrics, laboratory, dentistry, radiology, inpatient, surgeries, childbirth and hospitalization, nursing, outpatient procedures.

These activities were enhanced by chaplaincy ministry as well as guidance given by the administrators. Plans are to develop a healthful living center to demonstrate the advantages of the Adventist lifestyle to the community.

Directors: Sergio Maldonado, 1979—1989; José W. Rodríguez, 1989; Eugenio Garrido, 1989— .

Managers: Arturo Opazo, 1979—1988; Jorge Jiménez, 1988—1993; Rene Pérez, 1993— .

Losey, Leon Bird

LOSEY, LEON BIRD (1887—1974). Educator and administrator. A native of North Dakota, he began denominational work in 1921 as a minister in the Upper Columbia Conference. He served as principal of Grainger Academy for three years, following which he became educational and MV secretary of the Upper Columbia Conference. He was principal of Auburn Academy in Washington for a two-year term. From 1930 to 1939 he served in the Southern Asia Division as a principal. Returning to the United States, he was dean of men at Walla Walla College for 12 years.

Los Polvorines Adventist Academy

LOS POLVORINES ADVENTIST ACADEMY (Instituto Adventista Los Polvorines). An academy located in Los Polvorines, a city in Buenos Aires province, Argentina. It belongs to the Buenos Aires Conference.

It began as an elementary school in 1983, but later added a secondary school program. The three first years are unified; the fourth and fifth years are diversified, and offer a commercial course with a specialty in taxation. Thirty teachers were employed in 1993. The first graduation took place in 1987.

The campus is located on 32,300 square feet (3,000 square meters), and the buildings are located on 12,900 square feet (1,200 square meters). The library has 3,470 books. There is also a workshop with six tables and 36 chairs, and a brand-new lab.

Principals: Delia Schimpf Fonseca, 1983—1984; Gustavo Laco, 1985—1987; Victor Bruchon, 1988—1989; Donaldo Leichner, 1990— .

Loud Cry

LOUD CRY. The proclamation of the message of [Rev. 18:1—4](#), represented as proclaimed by an angel who came “down from heaven, having great power,” and with whose glory “the earth was lightened.” The phrase reflects the statement that this angel “cried mightily with a strong voice.” The message proclaimed by the angel is God’s final call to those of His people still in mystical Babylon to “come out of her” in order to avoid being “partakers of her sins, and . . . of her plagues.” This message is evidently given prior to the close of probation, inasmuch as there is still an opportunity for people to find salvation by fleeing from Babylon. It is also Heaven’s final appeal to humanity, the last such message recorded in Scripture, for it immediately precedes the fearful scenes of divine retribution that mark the transition from the kingdoms of this world to the kingdom of Jesus Christ.

Seventh-day Adventists understand that the angel of [Rev. 18](#) unites his voice with that of the third angel of [Rev. 14:9—11](#), in view of the fact that the message proclaimed by the latter, in its context, is also God’s last message to man and immediately precedes the coming of Christ and the final judgments of God upon this earth. This angel also spoke “with a loud voice.” Accordingly, Seventh-day Adventists sometimes blend the two into one message, to which they refer as “the loud cry of the third angel.” The first angel of [Rev. 14](#) announces the hour of divine judgment; the second angel, the spiritual fall of mystical Babylon. The third angel warns against Babylon’s counterfeit gospel.

“The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry” ([EW 277](#)).

“These announcements [[Rev. 18:1—4](#)], uniting with the third angel’s message [[Rev. 14:9—11](#)], constitute the final warning to be given to the inhabitants of earth” ([GC 604](#)).

“It is a message from Heaven uttering a final warning against a corrupt and backslidden Christianity, and going forth with such power that the whole earth is lightened with its glory” (James White, in *Review and Herald* 55:40, Jan. 15, 1880). “The third message is to ripen the harvest of the earth” (*ibid.* 18:20, June 11, 1861).

As for the literal application of this symbolic prophecy, Uriah Smith wrote: “The angel is not a literal angel, and we are not to suppose that we are to hear a literal voice sounding through the land giving the warning of this proclamation. It is to be simply the truth making its way into all parts of the earth” (*ibid.* 51:36, Jan. 31, 1878).

Ellen White described this future development in more detail as follows: “Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . Thus the inhabitants of earth will be brought to take their stand” ([GC 612](#)).

People everywhere will come out of the apostate churches that compose mystical Babylon and unite with God’s remnant people ([EW 33](#)). All who “had not heard and rejected the three messages obeyed the call and left the fallen churches” (*ibid.* 278).

Of the crisis in which the loud cry culminates, Mrs. White wrote further: “Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, ‘both small and great, rich and poor, free and bond,’ shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator’s rest-day demands obedience, and threatens wrath against all who transgress its precepts. With the issue thus clearly brought before him, whoever shall trample upon God’s law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God” (GC 604).

Compare [Rev. 13:13—17](#). “When this last loud blast of the gospel trumpet is given,” wrote M. E. Cornell, “probation will end, and the eternal decree go forth [[Rev. 22:11](#) cited]. The destiny of all will then be irrevocably fixed” (*Review and Herald* 6:72, Oct. 10, 1854). Probation closes, and the seven last plagues fall. *See also* [Latter Rain](#); [Three Angels’ Messages](#).

Loughborough, John Norton

LOUGHBOROUGH, JOHN NORTON (1832—1924). Pioneer evangelist and administrator. He first heard the present truth preached by J. N. Andrews in September 1852 at Rochester, New York, and was immediately convinced of the seventh-day Sabbath. For three years prior to this he had preached, as a laypreacher, the doctrines of the first-day Adventists, but had become dissatisfied. He took a public position to keep the Sabbath in October of 1852 and immediately began to proclaim his new belief. He had preached and supported himself by working, but in December 1852 he devoted himself to full-time ministry. He was ordained in 1854, and for several years conducted evangelistic work in Pennsylvania, New York State, and the Middle West. He pioneered the selling of Adventist literature in quantity when in 1854 he began selling it at 35 cents a packet at one of his tent meetings in Michigan. After a brief period of discouragement in 1856 because of financial straits, he returned with great zeal to his work, although for some time he still labored under difficult circumstances.

As the result of a serious illness brought on by overwork (1865), he became deeply interested in health reform and wrote a book called *Hand Book of Health; or a Brief Treatise on Physiology and Hygiene* (1868).

In 1868 with D. T. Bourdeau, he pioneered Seventh-day Adventist work in California, and by 1871 had helped establish five churches in Sonoma County, one of them in Santa Rosa, where the first Seventh-day Adventist church building west of the Rockies was erected in 1869. He baptized the first three SDA members in Nevada in 1878.

The same year (1878) he was sent by the General Conference to open SDA work in England, although the field had been prepared previously by the work of William Ings, a colporteur. Loughborough's five years in England resulted in the baptism of 37 persons and the establishing of a church in Southampton.

After his return to America (1883), he traveled as a representative of the General Conference in the North Pacific region, visiting camp meetings and strengthening members who had become confused because of apostate movements.

He was president of the Michigan Conference (1865—1868), treasurer of the General Conference (1868—1869), and for six years (1890—1896) was superintendent of several General Conference districts. He was also first president of the California Conference (1873—1878; again, 1887—1890), and of the Nevada Association (1878), the Upper Columbia Conference (1884—1885), and the Illinois Conference (1891—1895).

In 1892 he published *The Rise and Progress of Seventh-day Adventists*, the first denominational history (revised in 1905 as *The Great Second Advent Movement*). He published a number of other books, among them *The Church, Its Organization, Order, and Discipline* (1907), which for many years served in place of the church manual, and wrote many articles for denominational papers and edited the *Pacific Health Journal* for a time.

Loughborough made a world tour in 1908, including Europe, Africa, Australia, and New Zealand in his itinerary, which closed his active service, with the exception of occasional preaching at camp meetings and attendance at General Conference sessions.

Loughhead, James White

LOUGHHEAD, JAMES WHITE. *See* [Lawhead, James White](#).

Louisiana

LOUISIANA. *See* [Arkansas-Louisiana Conference](#); [Southwestern Union Conference](#); [Southwest Region Conference](#).

Louisiana Conference

LOUISIANA CONFERENCE. *See* [Arkansas-Louisiana Conference](#).

Louisiana-Mississippi Conference

LOUISIANA-MISSISSIPPI CONFERENCE (1920—1932). *See* [Arkansas-Louisiana Conference](#); [Gulf States Conference](#).

Loveless, William C.

LOVELESS, WILLIAM C. (1897—1974). Pastor, writer, dean, teacher. A native of Missouri, he was educated at Southwestern Union College. He taught at Oshawa Missionary College in Canada and Columbia Union College in Maryland. As director of youth activities he was a pioneer promoter of youth congresses and junior camps in a number of areas. He served as educational secretary in Colorado and promoted the development of Mile High Academy in that state.

Lowe, Harry

LOWE, HARRY (d. 1908). Probably the first Black American Seventh-day Adventist minister. He was born a slave, but by the time E. B. Lane came to preach SDA doctrines in Tennessee in 1871 (*see* [South Central Conference](#)), he had become a Baptist minister. He accepted the SDA faith and began to work for Black converts in his section of the state. The Tennessee Conference granted him a ministerial license in 1881. In 1883 he became the leader of a Black Seventh-day Adventist company formed at Edgefield Junction, Tennessee, which was organized as a church in 1886, the first Black Seventh-day Adventist church. In 1884 and 1888 the Yearbook lists him as a licentiate, but in 1886 and 1889 as a regular minister, although there is no record of his ordination in the SDA Church.

Lowe, Harry W.

LOWE, HARRY W. (1893—1990). Minister and administrator. Born in Southampton, England, on Aug. 14, 1893, Harry W. Lowe became a pastor in Great Britain and served as president of the conference in the British Isles until 1947, when he moved to the United States. He took up work with the General Conference as associate Sabbath school director. Later he became a general field secretary, which post he held until 1971, when he retired and moved to Napa Valley, California. He died on July 31, 1990, in Calistoga, California.

Lower Amazon Mission

LOWER AMAZON MISSION. *See* [Brazil](#); [South American Division](#).

Lower Gweru Adventist Secondary School

LOWER GWERU ADVENTIST SECONDARY SCHOOL (formerly Lower Gwelo College). A coeducational boarding school operated by the Zambesi Union. It is situated 22 miles (35 kilometers) from the town of Gweru, Zimbabwe. In 1993 it had an enrollment of 665 in the primary course, including a number of blind boys and girls; 594 in the secondary school; and 44 in the Teacher Training Department.

History

History. The forerunner of the college was an elementary school at Somabula Mission Station. The site for the mission was chosen by F. B. Armitage, who in 1901, with his family and a group of African teachers headed by Harry Sibagobe, left Solusi Mission to open up a new mission east of Bulawayo. Because the site was within the African reserve, the land had to be leased, and could not be bought. A school was opened in 1902, and in 1904 eight students were baptized. When the site proved unhealthful, the station was moved to its present location, on land granted by Chief Bunina, and renamed the Lower Gwelo Mission.

In 1952 the Teacher Training Department formerly conducted at Solusi was transferred to Lower Gweru Mission Training School. In 1955 when the Southern Rhodesia Field headquarters were moved to the town of Gweru (they had been intermittently at Lower Gweru from 1923 to the early thirties and then continuously until 1955), Lower Gweru became the center of the teacher-training work for the entire Zambesi Union, and a higher course of teacher training was added to the former lower course. In 1963 secondary education was added to the lower and higher primary work, which had existed from the early years of the station. The school then became known as the Lower Gwelo Training College until 1978 when the teacher training school was discontinued because of the war. A school for the blind was opened in 1967. After learning to read and type in Braille, the pupils are integrated into the normal classes in the primary school. They use specially prepared textbooks, and all assignments are typed in Braille. This is known as the open system.

In 1980 the school was renamed Lower Gweru Adventist Secondary School. In 1992 it became the first SDA school to be granted

A-level status. The church had been expanded, and a large auditorium and dormitories have been added.

Principals: W. R. Quittmeyer, 1952; P. B. Fairchild, 1953; J. Korgan, 1953—1954; H. M. Coy, 1955—1957; S. W. Beardsell, 1957—1965; K. B. Cronje, 1966; S. W. Beardsell, 1967;

R. A. Burns, 1968—1973; M. A. Lawson, 1974—1977; S. P. Mathema, 1978—1982; J. Fink, 1983; R. E. Kacelenga, 1984—1985; G. B. Nyathi, 1986—1994; A. P. Sibanda, 1994— .

Lower Saxonian Conference North

LOWER SAXONIAN CONFERENCE NORTH. *See* [Euro-Africa Division](#); [Germany](#).

Lower Saxonian Conference South

LOWER SAXONIAN CONFERENCE SOUTH. *See* [Euro-Africa Division](#); [Germany](#).

Lowry, Gentry George

LOWRY, GENTRY GEORGE (1884—1942). Missionary to India, teacher, preacher, author, and administrator. His father was one of the pioneer Seventh-day Adventist ministers in the southern United States. He received his ministerial training at Southern Training School at Graysville, Tennessee, from which he graduated in 1908. While in school he took an active part in the evangelistic work of the church by canvassing and serving as tentmaster for the Haskell-Butler meetings at Nashville, Tennessee, in 1906. In 1907 he received a license to preach, and after his graduation served as principal of the Pine Grove Industrial Academy for a year. At the Mississippi camp meeting of 1909 he was ordained, his father being among the officiating ministers. In the same year he married Bertha Burrow and went to southern India, where he worked as vernacular evangelist among the Tamil-speaking peoples until 1912. While on furlough in 1913 he served as Sabbath school and home missionary secretary of the North Carolina Conference. He returned to India in 1914 and soon after became principal of the South India Training School. Between 1917 and 1926 he superintended mission work in the south of India, and in 1919 led out in the reorganization of the field into the South India Union Mission. Between 1926 and 1934 he was superintendent of Northeast India Union, and from 1934 to 1936 he supervised the Northwest India Union Mission as well. In 1937 he served for a few months as principal of the Meiktila Industrial School in Burma, and then was elected to lead the South India Union Mission again. Early in 1941 he was elected acting president of the Southern Asia Division and later became its president. He died shortly after, however, of a stroke.

An accomplished linguist, he preached in several national languages and wrote numerous articles describing life and work in India as well as tracts on SDA beliefs. He organized the first Sabbath school in southern India and wrote the first Bible lessons used in SDA schools there. Among his larger works is *Korada, a Child Widow of India* (1931).

Lowry Memorial High School, Junior College, and Teacher Training Institute

LOWRY MEMORIAL HIGH SCHOOL, JUNIOR COLLEGE, AND TEACHER TRAINING INSTITUTE. An English language coeducational boarding school operated by the South India Union of the Southern Asia Division at Bangalore, in southern India. The school property comprises 59 acres (25 hectares) of farmland and 32 buildings. The school farm produces grains, vegetables, coconuts, and bananas, and supplies the staff with milk from a dairy herd. To provide work opportunities for its students, the school operates the following services and industries: bakery, dairy, food preparation, farm, janitorial, metalcraft, press, security, store, and woodcraft.

Lowry Memorial Junior College curriculum consists of six major programs: preuniversity college, teacher's training college, high school, computer training, data processing center, and work education. These are recognized by the Department of Education of the Southern Asia Division of Seventh-day Adventists and the Department of Public Instruction and Department of Education of the government of Karnataka.

Lowry Memorial is committed to educational opportunities for young men and women and does not discriminate on the basis of caste, sex, state, or religion among those seeking admission.

History

History. The school began in 1915, when Elder G. G. Lowry established it in Coimbatore, Madras. In 1916 the name Higher Secondary School was changed to South India Training School. In 1917 the school was moved to rented quarters in Bangalore cantonment.

In 1931 another boarding school was started at Basavanagudi, Bangalore, for the purpose of training Kannada-speaking people. It was closed in 1932, and its student body was invited to become part of the training school at Krishnarajapuram. The South India Training School steadily grew to become Spicer Memorial College, situated in Poona.

In 1942 the campus was taken away by the government for military purposes. The school was relocated at Kollegal, where it remained until 1945, when the school had to change its location to Channapatna. In 1946 the school property was relinquished to the government again, and the school was moved for the last time to its present location. Following the addition of the high school section, the school was renamed Lowry Memorial High School in honor of the late G. G. Lowry, a noted educator and social worker of the Seventh-day Adventist Church in Southern Asia.

At present there are 177 teaching and nonteaching members on the staff, and an enrollment of 1,990.

Principals: R. H. Shephard (acting), 1946; W. F. Storz, 1946—1948; H. A. Walls, Jr., 1948—1950; R. S. Lowry, 1950—1951; O. A. Skau, 1951—1953; G. Gurubatham, 1953—1954; D. H. Skau, 1954—1956; A. F. Jensen, 1956—1961;

R. H. Jones, 1961—1963; S. G. David, 1963—1964; Arno Kutzner, 1964—1967; J. M. Curnow, 1967—1969; W. F. Easterbrook, 1969—1971; S. G. David, 1971—1974; A. M. Job, 1974—1975; K. I. Varghese, 1975—1980; S. A. Kodan, 1980—1982; N. Y. Reddy (acting), 1982; D. Sukumaran, 1982—1983; Mrs. E. S. James, 1983—1984; K. I. Varghese, 1984—1986; N. Sharath Chandra, 1986—1989; T. J. Lazarus, 1989—1993; J. Robert Donald, 1993—1994; T. J. Lazarus, 1994— .

Loyalty Islands

LOYALTY ISLANDS. *See* [New Caledonia and Loyalty Islands](#).

Ludington, Don C.

LUDINGTON, DON C. (1888—1971). Educator and missionary. He was a native of Kentucky. In 1913, following graduation from Emmanuel Missionary College, he became principal of Battle Creek Academy. From 1914 to 1923 he served as director of a school in Meiktila, Burma. After returning to the homeland, he served as MV and educational secretary of the Florida Conference. He was a founder and principal of Forest Lake Academy in that state. He was invited to join the staff of Southern Missionary College in 1929 and served there until his retirement in 1954.

Lugenbeal, Edward Newton

LUGENBEAL, EDWARD NEWTON (1906—1949). Missionary administrator. After graduation from Emmanuel Missionary College (1927) and evangelistic work and teaching in Indiana (1927—1929), he served as Bible teacher at Philippine Junior College (1929—1931), then as director of the Northern Luzon Mission (1931—1939) and of the East Visayan Mission (1939—1941).

In 1942 he served in South America for three years as president of the Austral Union Conference. After a year as superintendent of the Mexican Union Mission, he became superintendent of the Inca Union Mission (1947—1949). He met accidental death by drowning.

Lukanga Adventist Institute

LUKANGA ADVENTIST INSTITUTE (Institut Adventiste de Lukanga). A coeducational institution (formerly Kivu Adventist College) operated by the Zaire Union. In 1959 a property was purchased at Lukanga. In 1969 an extensive building program on this property resulted in an attractive campus that provides for secondary and higher education.

The school was officially recognized by the government in 1975, and the students were then allowed to write the government examination and receive diplomas in pedagogy. In the same year two theology courses were added with the help of Elton Wallace, who was then rector of the Adventist University of Central Africa.

A technical school was established in 1990 (Institut Technique de Lukanga). The schools operate independently of each other. There is also a primary school on the compound where students do their practice teaching. Total enrollment of the combined schools is 776.

Directors: H. M. Peak, 1965—1971; J. H. Wright, 1971—1972; A. dos Santos, 1972—1975; D. Walther, 1975—1977; R. Ross, 1977—1978; T. Korson, 1979—1981; R. Prouty, 1981—1983; D. Saguan, 1983—1985; R. Perrin, 1985—1986; J. Pondexter, 1986—1988; N. Ruhaya, 1992; S. Bisika, 1993—1994; B. M. Safari, 1994— .

Lukens, Morris

LUKENS, MORRIS (1871—1933). Conference administrator. Shortly after accepting the Seventh-day Adventist faith in 1892, he was appointed field secretary of the Pennsylvania Conference. Ordained in 1898, he engaged in evangelism in Pennsylvania. He served as president of the Chesapeake Conference (1906—1908), as manager of the Book Department of the Review and Herald Publishing Association, and then for two years as president of the Indiana Conference (1909—1911). From 1911 to 1917 he served in Australia as conference president and as union conference vice president.

On returning to the United States, he became president of the Kansas Conference for one year, then president of the Southwestern Union Conference (1918—1923). Unable for health reasons to accept a call to the presidency of the Inter-American Division in 1922, he was appointed president of the North Pacific Union Conference in 1923. From 1932 to 1933 he was president of the Northern California Conference.

Lulengele Training School

LULENGELE TRAINING SCHOOL. *See* [Songa Institute](#).

Lundquist, Harry B.

LUNDQUIST, HARRY B. (1891—1973). Educator, missionary, and administrator. After graduation from Emmanuel Missionary College in 1917, he married Hazel May Murray and began denominational work as a tentmaster in Indiana. Later he served as camp pastor for Seventh-day Adventist soldiers. From 1918 to 1921 he was principal of the Lima Training School in Peru, and for the next 16 years he was educational and MV secretary of the Inca and Austral unions and carried other responsibilities in the South American Division. Beginning in 1937, he served for two years as president of the Inca Union. Later he was educational secretary of the Southern Union Conference and a teacher at Pacific Union and Southwestern Union colleges. He served for 11 years in the Inter-American Division as president of the Antillian Union and Bible teacher at Antillian College.

After his wife's death in 1961, he married Grace Evans Green. When he returned to the United States from Inter-America in 1966, he did part-time teaching at Southern Missionary College.

Lunjika Secondary School

LUNJIKA SECONDARY SCHOOL. A coeducational boarding school offering the complete secondary course. It is situated on a 184-acre (75-hectare) tract below the Viphya Plateau. Owned and operated by the South-East Africa Union, it serves the constituency of Malawi. English is the medium of instruction.

In 1993 the primary school had 300 students enrolled and a staff of eight teachers. The secondary school had 288 students, nine teachers, and 11 on the nonteaching staff.

The school developed from a village school begun by a Malawian national, James Malinki, in 1932. In 1962 a junior secondary school was started, and in 1966 a two-year ministerial training school. The ministers are now trained at Lake View Seminary in central Malawi.

At first known as Mombera, it was renamed Lunjika Secondary School in 1976, after the majestic peak that towers over the mission campus. It became a senior secondary school in 1982.

Principals: James Malinki, 1931—1933;

S. M. Mbawala, 1933—1947; A. K. Phillips, 1947—1949; G. A. Otter, 1949—1960; W. D. Pierce, 1961—1965; A. K. Phillips, 1965—1968; P. A. Parks, 1968—1969; B. L. Wright, 1969—1973;

F. K. Nyasulu, 1973—1975; W. W. Khonje, 1975—1977; S. R. Mfunu, 1977—1980; H. J. Tsoka, 1980—1984; G. S. Moyo, 1984—1986;

R. E. Thombozi, 1986—1987; R. R. Mzumara, 1987—1994; M. A. Mugaba, 1994— .

Lüpke, Otto

LÜPKE, OTTO (1871—1914). Educator and minister in Germany. He met Adventists in the mid-1890s, and after joining the church, entered the colporteur work in western Germany. Later he was ordained to the ministry, and in 1899 helped to found and then took charge of Friedensau Missionary Seminary, continuing as its head until his death in 1914. According to the *Yearbook*, he also served for periods as a recording secretary of the West German Conference, as a minister in western Germany, and as young people's department secretary of the East German Union.

Luxembourg

LUXEMBOURG. An independent grand duchy in Western Europe bounded by Belgium, France, and Germany, with an area of 998 square miles (2,600 square kilometers) and a population (1994) of 402,000, predominantly Roman Catholic. French is the official language, but German is also spoken, and the common speech is in Letzeburgesch, the original local dialect.

The territory of Luxembourg was assigned to the French Conference, but since 1968 it has been a part of the Belgian-Luxembourg Conference, part of the Franco-Belgian Union, which in turn is a part of the Euro-Africa Division.

From 1924 to 1931 Charles Kamm, a Seventh-day Adventist minister from Alsace, eastern France, was assigned to Luxembourg to work under the direction of the Belgian Conference. He baptized a small group in 1926 and more in 1927 and 1929, but the converts were never organized into a church. In 1928 at least two young women from Luxembourg attended the Seminaire Adventiste du Salève in Collonges, France.

In 1947 an active lay member living in France near the border attempted to hold some meetings in Luxembourg, but this was not permitted by the authorities. An SDA minister from the Saar held some lectures in the 1950s, but with small attendance and without visible results. Colporteur work is forbidden. Three families were won by a lay member from Germany and met each Sabbath in the home of R. Tanson, a civil engineer.

During the fall of 1968 a series of 13 religious programs was telecast over Radio-Luxembourg. In January 1969 a short public effort was held by Pierre Lanarès and Raymond Meyer, from France, in a public hall. In the spring of 1969, a hall was rented in a hotel, and ministers from Belgium conducted weekly Sabbath meetings to follow up the public effort. In 1971 Marc Cools, a young Belgian missionary who had returned from Cameroon to finish his studies, was sent to Luxembourg by the Belgian-Luxembourg Conference to organize a church with 13 members. He and his family stayed in Luxembourg for 10 years. In 1993 there were 55 members in Luxembourg. For many years Luxembourg's powerful, privately owned radio station has broadcast SDA programs in many languages.

Luz Mission

LUZ MISSION. *See* [Angola](#).

L'Vov, Ivan Alexandrovich

L'VOV, IVAN ALEXANDROVICH (d. 1957 or 1958). Minister, editor, and Seventh-day Adventist church leader in Russia. A native of the St. Petersburg area, he trained for the ministry at Friedensau Missionary Seminary and returned about 1909 as a missionary licentiate. In 1912 he was ordained to the ministry at Reval (Tallinn), and two years later founded and edited, with S. Efimov, the evangelistic magazine *Blagaya Ves't'*. Shortly before World War I he was transferred to Moscow. In the 1920s he was president of the Ukrainian Union and in 1925 established in Kiev a publishing house called Patmos, that issued evangelistic magazines and other SDA publications. In 1928, with H. J. Loeb sack and J. J. Wilson, he attended the council of the European Division held at Marienhöhe, Germany, the first time that representatives of the Federation of Seventh-day Adventists in the USSR had met with other SDA leaders since the federation was formed. Because of his active role in the promotion of SDA teachings by word and pen, he was exiled to Kazakhstan. After five years he was released during the general amnesty in the middle 1950s. He returned to Moscow, where he died soon after.

Lycée Maranatha de Kivoga

LYCÉE MARANATHA DE KIVOGA. *See* [Kivoga Secondary School](#).

Lynwood Adventist Academy

LYNWOOD ADVENTIST ACADEMY. *See* [Los Angeles Adventist Academy \(California\)](#).

Lysinger, Harry E.

LYSINGER, HARRY E. (1884—1966). Departmental secretary and administrator. He began his denominational work in 1906 as a colporteur in Missouri, where he entered the ministry in 1907. He was asked to serve as publishing secretary in the Wyoming Conference in 1908, but returned to the ministry in the Missouri Conference in 1909, where he continued until 1912. For the next five years he labored in Nebraska and northern California, and from 1917 to 1920 he served as president of the Intermountain Conference. Following this, he was home missionary secretary of the Central Union Conference for four years. In 1925 he became president of the Tennessee River Conference, which position he held until 1932, when he was called to the same position in the Georgia-Cumberland Conference. From 1937 to 1943 he was president of the Carolina Conference, from which position he retired because of ill health.

M

M. C. Dhamanwala English High School of Seventh-day Adventists

**M. C. DHAMANWALA ENGLISH HIGH SCHOOL OF SEVENTH-DAY AD-
VENTISTS.** *See* under [Dhamanwala](#).

Macao (Macau)

MACAO (Macau). An overseas province of Portugal, six square miles (16 square kilometers) in area, situated at the mouth of the Canton River in southern China, about 40 miles (65 kilometers) west of Hong Kong. It consists of the city of Macao and three small offshore islands. It came into Portuguese possession in 1557 and for many years was a point of contact between China and the West. With the joint declaration between the Sino-Portuguese governments, Macao will be returned to China in 1999. Macao, which served as an early center for Jesuit activity in eastern Asia, has a population (1992) of nearly 400,000. The citizens are predominantly Chinese.

Seventh-day Adventist Work

Seventh-day Adventist Work. The territory of Macao is a part of the Hong Kong-Macao Conference, in the South China Island Union Mission, which is a part of the Far Eastern Division of the General Conference.

Seventh-day Adventist teachings were brought to Macao by the first SDA missionary to reach China, Abram La Rue, who visited the city with SDA literature in the 1880s. When the first regular SDA missionaries were appointed to China in 1902, they used Macao as their summer residence. It appears that permanent work was established in Macao only in 1922, when H. B. Parker and Ho Wai Yu went there from Canton.

In 1953 a primary school and kindergarten were established. In 1961 the secondary section was added, with a total enrollment of 150 students. In 1967 the school was suspended because of government reclaiming of the building for cultural preservation. In 1993 the government procured a piece of land for the church to use for a new school building with a capacity for 1,485 students.

There is one church in Macao with 26 members.

McCarthy, John (JUAN)

MC CARTHY, JOHN (JUAN) (1866—?). Pioneer worker in Argentina and Uruguay. Born and reared in London, England, he was educated in Church of England schools. In 1888 he left England for South America, where he became a Seventh-day Adventist through reading and through the influence of E. W. Snyder. After studying at Battle Creek College (1893—1894), he returned to Argentina, where he joined F. H. Westphal and Jean Vuilleumier and preached in Spanish and French. In 1906 he became the first superintendent of the Uruguay Mission. About a year later he left for North America, broke association with the church, and returned to the Baptists. While a SDA worker he wrote several pamphlets in Spanish.

Macedonia

MACEDONIA. A republic in southeastern Europe, bordered by Bulgaria on the east, Greece on the south, Albania on the west, and Yugoslavia on the north. It has an area of 9,928 square miles (25,700 square kilometers) and a population (1994) of 2.2 million, two thirds of which are Macedonian and 20 percent of which are Albanian. The official language is Macedonian, but Albanian, Turkish, and Serbo-Croatian are also spoken. The principal religions are Eastern Orthodox and Islam.

For more than 500 years Macedonia was part of the Turkish-ruled Ottoman Empire. After the empire dissolved, Bulgaria, Greece, and Serbia competed for the territory. In 1918 Serbian Macedonia became part of the Kingdom of the Serbs, Croats, and Slovenes, which became Yugoslavia in 1929. In 1991 Macedonia declared its independence from Yugoslavia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Macedonia comprises the Macedonian Mission, an attached field of the Trans-European Division. Statistics (1994) for Macedonia: churches, 10; members, 386. Headquarters are at Skopje.

Macedonian Mission

MACEDONIAN MISSION (Hrisconska Adventisticka Crkva). *See* [Macedonia](#); [Trans-European Division](#).

McElhany, James Lamar

MC ELHANY, JAMES LAMAR (1880—1959). Evangelist and administrator, president of the General Conference. He was born in California and educated in public schools and Healdsburg College (1900—1901). He was baptized in 1895 and in 1901 became a Bible and tract worker in California. His first overseas appointment was to evangelism in Australia (1903—1906), during which time he was ordained to the ministry (1904). After two years in Manila in language study and evangelism he was transferred to New Zealand for evangelistic work (1908). On returning to the United States in 1910, he was for a short time chaplain of the Boulder-Colorado Sanitarium and pastor of the church, and then for three years was chaplain of the Washington Sanitarium and Hospital. His appointment in 1913 to the presidency of the Greater New York Conference was the beginning of an uninterrupted series of administrative positions that eventuated in the presidency of the General Conference. In succession he was president of the Greater New York Conference (1913—1915), the California Conference (1915—1918), the Southeastern California Conference (1919—1920), the Southern Union Conference (1920—1922), and the Pacific Union Conference (1922—1926); vice president for the North American Division (1926—1932); again president of the Pacific Union Conference (1932—1933); general vice-president of the General Conference (1933—1936); and president of the General Conference (1936—1950). From 1950 until the time of his death he was a general field secretary of the General Conference.

McEnterfer, Sara

MC ENTERFER, SARA (1854—1936). Companion and editorial assistant to Ellen White. She became a Seventh-day Adventist when 20 years of age, attended Battle Creek College in 1876, and later worked at the Pacific Press. In 1882 she became associated with Ellen White, traveled with her to Europe and Australia, and was with her in California until Mrs. White's death in 1915.

Macguire, Meade

MACGUIRE, MEADE (1875—1967). Youth leader. Born in Wisconsin, he at the age of 16 organized the youth of his church into a society for Christian service. In his early life he served at the Review and Herald Publishing Association for five years.

Always interested in young people, he at one time organized the youth of Battle Creek for study and missionary work. In 1900 he moved to Colorado to recuperate from ill health, and by 1902 was sufficiently recovered to begin work in the Colorado Conference office, where he served for five years. Later he was business manager of Boulder Sanitarium and hospital

He was given an opportunity to preach when he joined in an effort held by H.M.J. Richards and George Watson, president of the Colorado Conference. After hearing MacGuire's sermon, Watson said to him, "From now on, you preach!" He became young people's secretary of the Colorado Conference in 1905 and two years later worked with M. E. Kern in establishing the Young People's Department of the General Conference. In 1911 he became MV secretary of the Central Union Conference and one year later joined the General Conference as field secretary of the Missionary Department to serve largely in overseas assignments. It was in this capacity that he spent the greater part of the balance of his service.

His last assignment was with the Ministerial Association of the General Conference. MacGuire retired in 1950. In 1966 he and his wife, the former Minnie Evans, celebrated their seventieth wedding anniversary.

Machlan, Benjamin Franklin

MACHLAN, BENJAMIN FRANKLIN (1865—1928). Educator. A graduate of Valparaiso (Indiana) University (1888), he was a public school teacher and high school principal. In 1902 he became a Seventh-day Adventist, was appointed principal of Beechwood Academy, Indiana (1902—1907). He was principal of South Lancaster Academy, Massachusetts, later Atlantic Union College, three times (1907—1909, 1913—1916, 1921—1928). He was president of the Australasian Missionary College (1910—1912) and of what is now Columbia Union College (1916—1921).

Mckee, William Henry

MCKEE, WILLIAM HENRY (1849—1920). First secretary of the National Religious Liberty Association; editor. He was a descendant of historic Scottish, French, and German families, and a graduate of the University of Michigan and the Columbia University School of Law. He practiced law in New York and Chicago until the age of 35, when he joined the Seventh-day Adventist Church. Shortly thereafter he became a teacher of English at Battle Creek College. When the SDA Church undertook the religious liberty work in 1888, he became a member and secretary of the first press committee formed to formulate and carry out plans for the presentation of civil and religious liberty views to the public. Upon the founding of the National Religious Liberty Association he was elected its first secretary (1889). He was associate editor of the *American Sentinel* (1890—1894), and later went to Switzerland, where he helped in the editorial work on SDA French and German language papers. After returning to the United States, he served as associate editor of the *Youth's Instructor* (1897—1899). In 1897 he married Mary Counselman, then preceptor at Battle Creek College. For two years they remained at Battle Creek College, but about 1900 moved to Grand Rapids, Michigan, where they founded, and operated for 14 years, an orphanage for girls. They retired in California.

Mckibbin, Alma E. Baker

MCKIBBIN, ALMA E. BAKER (1871—1974). Pioneer educator and textbook writer. Her life was distinguished by two firsts in the history of the Seventh-day Adventist Church. She was the first church school teacher in California and the author of the first Bible textbooks. These “shoestring” Bible textbooks—so called because the first copies were held together by shoestrings—were used throughout the United States and in many foreign countries. Two of the original copies are still in existence.

Mrs. McKibbin graduated from Healdsburg College in 1891 and soon after started a church school in the San Pasqual Valley. After teaching in several church schools, she joined the faculty of her alma mater and transferred to Pacific Union College when the school moved to Howell Mountain.

In 1921 she left the college and moved to Mountain View, where she taught in the academy until her retirement. In 1972 she was awarded the SDA educational Medallion of Merit. The administration building of Pacific Union College Preparatory Academy is named in her honor.

Mrs. McKibbin, whose lifetime spanned the history of SDA schools, died in Cupertino, California.

Macquarie College

MACQUARIE COLLEGE (formerly Newcastle Seventh-day Adventist High School). A coeducational day school, owned and operated by the North New South Wales Conference. It is situated in Wallsend, New South Wales, Australia. In 1993 there was an enrollment of 140 and a staff of 10 teachers. The school, which draws its pupils from the five churches in the Newcastle area, offers a full K-12 curriculum leading to the New South Wales Higher School Certificate. The school, which was first known as the Hamilton Seventh-day Adventist Primary School, commenced operation in February 1933. It convened in a room at the rear of the Hamilton church.

In 1935 the conference decided to establish a central school on a more suitable site, and in 1936 a new school opened at 172 Kemp Street in Hamilton, providing kindergarten through grade 9. In 1947 this was extended to grade 11. To provide for an increased enrollment in both the primary and the secondary sections of the school, a new block containing four classrooms was erected in 1962. In 1972 a further building program was undertaken, and by 1976 the upgrading of all facilities was complete.

In view of the limited space at the Kemp Street site in 1989 the school board established the Hunter Adventist Education Foundation Ltd. to provide for future development and expansion of the school.

In 1992 a new 15-acre (six-hectare) site on Lake Road, Wallsend, was purchased with the purpose of relocating the school as well as providing for preschool facilities. In 1994 the school moved to the new location and changed its name from Newcastle Seventh-day Adventist High School to Macquarie College.

Principals: H. O'Hara, 1936—1937; J. Donald, 1938—1940; A. Ivey, 1941—1942; Robert H. Parr, 1943—1949; W. Driscoll, 1950; F. Rocke, 1951; O. Ferris, 1952—1953; H. Vetter, 1954—1962; G. Litster, 1963; W. C. Dunlop, 1964—1968; F. J. Brown (acting), 1969; S. K. Gillis, 1970; D. A. Caldwell, 1971—1972; E. G. Krause, 1973—1979; R. A. Spoor, 1980—1982; R. J. Sparke, 1983—1985; W. W. Lawson (acting), 1986; R. J. Sparke, 1987—1988; B. R. Youlden, 1989— .

Madagascar

MADAGASCAR. The world's fourth-largest island, lying 250 miles (400 kilometers) off the southeast coast of Africa, and an independent republic since June 26, 1960. Formerly a French colony, the island has an area of 226,857 square miles (587,600 square kilometers) and a population (1994) of 13.5 million. The population includes some French. Agriculture is the principal occupation, with coffee, vanilla (of which Madagascar supplies a large percentage of the total world output), maize, coconuts, rice, manioc, and sugarcane the principal products. More than 40 percent of the population is Christian, about equally divided between Catholic and Protestant. Seven percent is Muslim.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Madagascar forms the major portion of the Indian Ocean Union Mission, which forms a part of the Africa-Indian Ocean Division. Statistics (1992) for *Madagascar*: churches and groups, 166; members, 33,509; ordained ministers, 57; licensed ministers, 20; teachers, 135; elementary schools, 15. Headquarters: Antananarivo.

Statistics for the missions—*Central Malagasy Mission*: churches, 98; members, 17,939; ordained ministers, 26; licensed ministers, 13. Headquarters: Antananarivo. *North Malagasy Mission*: churches, 42; members, 10,687; ordained ministers, 17; licensed ministers, 7. Headquarters: Mahajanga. *South Malagasy Mission*: churches, 26; members, 4,625; ordained ministers, 14; licensed ministers, 4. Headquarters: Fianarantsoa.

Institutions

Institutions. Adventist Printing House; Andapa Adventist Hospital; Antarandolo Adventist School; Soamanandrany Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Interest in the Seventh-day Adventist faith sprang up in Madagascar in 1917. In that year André Rasamoelina, an inspector of Protestant schools, met a young man by the name of Tuyau, who had attended several SDA meetings in Mauritius. His interest aroused, Rasamoelina wrote to Paul Badaut, pioneer Seventh-day Adventist missionary on Mauritius, whose address Tuyau had given him. Badaut sent Rasamoelina's name and address on to the General Conference. On Dec. 8, 1918, J. L. Shaw wrote to Rasamoelina and sent him a package of *Present Truth*. In 1919 there was a further exchange of letters, and the Home Missionary Department sent him publications, including a copy of Ellen White's book *Steps to Christ*. During 1920 and 1921 Rasamoelina translated this book into Malagasy in his spare time. During July 1922 Marius Rascal, an SDA missionary on Mauritius, spent 10 days with Rasamoelina, giving him

Bible studies. In 1924 Raspal visited him twice. It was decided to publish Rasamoelina's translation of *Steps to Christ*, the General Conference furnishing \$800 toward the publication. In 1925 a small bookshop was opened in Romaines Desfossés Street in Tananarive to handle the edition of 5,000 that was ready on June 22, 1925.

In February 1926 Raspal and his wife went as missionaries from Mauritius to Madagascar. To conduct evangelistic meetings it was necessary to have government authorization, which could be obtained only by submitting a petition signed by 10 members of the church. Because this was impossible, tracts were translated, printed, and sold in the bookshop. As conversations with customers turned into Bible studies, soon enough people were won to sign a petition for the opening of a mission. The first authorized Sabbath school was held in the home of Raspal on Oct. 2, 1926. The first number of a missionary paper *Témoign* ("Witness") (now Ny Vavolombelona) was printed in March 1927.

During 1927 chapels were opened at Toamasina, the main post of Madagascar situated on the east coast, Manjakaray, and Tsararay, and the first baptismal service was conducted by Raspal. André Rasamoelina was one of four candidates.

At the end of October Raspal left for Europe, and M. J. Bureaud, of France, became the director of the work in Madagascar. He was assisted by Albert Long, of Italy, and by active national lay workers. On Apr. 15, 1928, 18 people were baptized. In the spring of 1928 J. C. Raft, field secretary of the European Division, visited this mission and held a workers' meeting from May 7—9, which A. Rasamoelina and C. M. Ramiakabola attended as national workers. By the end of 1929 there were 102 church members in Madagascar.

The Indian Ocean Union Mission, comprised of Madagascar, Mauritius, Réunion, and the Seychelles, began to function on Jan. 1, 1936, with its headquarters in Tananarive (now Antananarivo), under M. J. Bureaud, the first president. At the same time E. Bénézech, who had arrived in 1929, was appointed president of the Madagascar Mission. The Malagasy Publishing House was established in 1930, and a printing plant added in 1950.

The educational work has played an important role in Madagascar. The first primary school had been established in Andina at the beginning of the 1930s under the direction of André Rasamoelina who, after the war, was called to assume the direction of the first primary school in Tananarive with the help of Bertha Ranorohanta.

The Indian Ocean Union Training School was established in 1938 (now Soamanandrany Adventist Secondary School). Other schools followed: the École Adventiste d'Ankazambo, on the west coast of the island, in 1951; the Ivoamba School, near Fianarantsoa, for the South Malagasy Mission, in 1970; the Ambatoharanana School, which is now a day school near Toamasina, on the east coast of Madagascar (1954); and a primary day school near Fort Dauphin, in 1965. Unfortunately, because of the diminution of the number of students resulting from the opening of government schools on the secondary level, many SDA schools had to be closed.

The country was divided into three districts in 1949 and into seven local missions in 1960. In 1972 Madagascar was again reorganized into the present three missions.

Seventh-day Adventist radio work began on Madagascar Dec. 7, 1946, with French broadcasts by Jean Zurcher introduced by the words "*Voici notre émission adventiste* ["Here is our Adventist broadcast"]." In three years Zurcher broadcast 149 talks on various biblical topics. On Nov. 5, 1949, the Voice of Hope program was introduced, and also an educational program by Maurice Tièche. In 1948 J. Rajoelison began a broadcast in Malagasy, which

continued weekly for 10 years and then was continued by his brother, Rabarijoel. This broadcast still continues every Saturday evening from 6:00 to 6:30. A Bible correspondence course in Malagasy was organized in 1947 by Zurcher and was later directed by Berthe Ranorohanta for many years. The course is offered in Malagasy and French. Since the beginning of 1993 the Seventh-day Adventist Church has had access to the Malagasy television broadcast on the third Sunday of each month.

The medical work in Madagascar was started in 1969 at the Ambatoharanana Dispensary, under the direction of Mildred Vel, from the Seychelles. This small beginning grew to a 10-bed dispensary and a 10-bed maternity ward. In 1974 construction began on a hospital at Andapa, in the northeastern part of Madagascar. A dental clinic opened in 1975. Since 1992 a dispensary has functioned in Manjakaray with a large patronage. That same year a modern dentistry was opened on the site of the Indian Ocean Union Mission.

Madang-Manus Mission

MADANG-MANUS MISSION. *See* [Papua New Guinea; South Pacific Division](#).

Madeira Islands

MADEIRA ISLANDS. A cluster of islands (Madeira, Porto Santo, and two uninhabited islets) about 500 miles (800 kilometers) west of Morocco in the North Atlantic Ocean, discovered by the Portuguese in 1418 and now administered as a province of Portugal. The total area is 307 square miles (800 square kilometers) in size, and the population (1992) was 253,000. The principal agricultural products are wine and sugar. Among the chief industries are embroidery, wine making, and tourism, the islands being popular as a winter resort for vacationing Europeans.

Seventh-day Adventist Work

Seventh-day Adventist Work. The Madeira Islands (and Porto Santo Islands), formerly a mission of the Portuguese Union, are now part of the territory assigned to the newly organized Portuguese Union of Churches, in the Euro-Africa Division. Statistics (1992) for the Madeira Islands: churches, 2; members, 354.

The first Seventh-day Adventist minister to visit the Madeira Islands appears to have been S. N. Haskell, who stopped there on his way to Africa in July 1889. Thirty-three years later, in 1922, W. E. Howell stopped on Madeira Island on his way to South Africa. Howell wrote an article for the *Review and Herald* in which he appealed for the establishment of work there. Having read the article, Joaquim Gomes da Silva, a Madeiran living in Hawaii, decided to go canvassing in Madeira. As a result of his work there, in 1930 some interested people began meetings in Funchal. In 1931 E. P. Mansell and his wife arrived as the first missionaries. On July 29 of the following year the first 14 converts were baptized. Other missionary families followed. Two churches have been erected and dedicated, one in Funchal, the capital, in 1955, and another in Canico in 1969. For further information, *see* [Portuguese Union of Churches](#).

Madgwick, George Alex Sheridan

MADGWICK, GEORGE ALEX SHERIDAN (1892—1954). Missionary doctor. Born on Antigua in the West Indies, he received his education in the government schools of England, took the medical course in London, and was graduated in 1916. He began his work for the church at the Stanborough Park Sanitarium, whose medical director he became. In 1919 he married Vera McLean.

On Jan. 21, 1921, Dr. Madgwick and his wife sailed to Africa to begin the medical work in the Kenya colony. To assist him in getting his work started, he was given £75 for supplies. He first went to Kanyadoto Mission near the shore of Lake Victoria, where, because the people were backward, it took some time to gain their confidence. It proved to be a most unhealthful site, and the doctor was forced to work under extremely primitive conditions. Operations were performed on the kitchen table in a mud hut under a thatched roof. His instruments were sterilized in kerosene tins boiling over open fires.

In 1924 it was decided that a hospital should be built in a more healthful place. A site was found about two miles (three kilometers) from Gendia Mission, and here the doctor began the arduous task of building a hospital from its foundation. He remained there 15 years, and had the satisfaction of seeing the hospital grow into an institution of considerable influence.

In 1939 Dr. Madgwick began his third pioneer experience by opening the Ile-Ife hospital in Nigeria. Soon after this hospital was in operation, he was invited to go to Abyssinia to help restore the medical work there after the expulsion of the Axis armies in 1942. Later he was called to South Africa to pioneer yet another new hospital, the Nokuphila institution in Johannesburg, where he spent the remaining 12 years of his life. He practiced medicine for 38 years in all, most of that time in Africa.

Madhya Bharat Section

MADHYA BHARAT SECTION. *See* [India](#); [Southern Asia Division](#).

Madison Academy

MADISON ACADEMY. A school on the senior high school level that came into being with the closing of Madison College in the summer of 1964. A secondary school, known as Madison College Academy, had been operated in connection with the college. This was renamed and its ownership taken over by the Kentucky-Tennessee Conference. In 1965, after extensive renovation of some of the buildings and tearing down of others, the school became a boarding academy.

The science building was leveled by fire of undetermined origin in November 1967, and a new gymnasium was erected on the site. Remodeling was done in the remaining buildings to accommodate the science and home economics departments.

In 1968 the board voted to close the dormitories and make the school a day academy. The enrollment since that time has fluctuated between 139 and 162, with the average being about 150. Madison Academy received accreditation with the Seventh-day Adventist Board of Regents in 1970, and is approved by the state of Tennessee.

With the completion of a new administration building and chapel in 1991, and with the removal of Druillard Library, Madison Academy, with its beautiful grounds, continues to offer excellent Christian education.

Principals: Irad Levering, 1964—1966; W. A. Sowers, 1966—1968; Don R. Keele, 1968—1970; John H. Wagner, 1970—1974; Manford R. Simcock, 1974—1982; Dean W. Hunt, 1982—1989; Jack C. Stiles, 1989—1994; Nick Minder, 1994— .

Madison Institutions

MADISON INSTITUTIONS. A group of institutions situated at Madison, Tennessee, 10 miles (16 kilometers) northeast of Nashville, owned and operated from 1904 to 1963 by the Nashville Agricultural Normal Institute Corporation independently as a self-supporting institution, but closely allied to the Seventh-day Adventist Church. Included were a school (grades 1—16), a sanitarium-hospital, a food factory, and a farm of more than 800 acres (320 hectares).

Ownership of the college and hospital was transferred to the Seventh-day Adventist denomination in April 1963. In 1964 Madison College was closed, and Madison Hospital became a Southern Union institution. Madison Academy continues to operate under the ownership of the Kentucky-Tennessee Conference. Madison Foods was turned over to the Southern Union Association in 1964, and became a division of Nutritional International Corporation (Worthington Foods). The food factory was operated on the Madison campus until 1972, when it was moved to Worthington, Ohio.

Origin of the School. The idea that bore fruit at Madison originated with David Paulson, M.D. At a Michigan meeting he and Edward A. Sutherland (first president of Walla Walla College, president of Battle Creek College when it moved to Berrien Springs, and first president of Emmanuel Missionary College) were discussing the need for educational opportunities for needy students. Dr. Paulson said, "If I were in your place I would establish a school whose doors would swing open to any young man or woman of worthy character who is willing to work. You ought to have a large tract of land and provide facilities for student self-support." Sutherland, who from his study of the writings of Ellen White and of the Oberlin system had become an educational reformer, was impressed.

In 1904 Sutherland and P. T. Magan, under conviction that they should work directly for the people of the Southern mountains, resigned their posts at Emmanuel Missionary College and went to Nashville, planning to proceed to the mountains of east Tennessee or the Carolinas to find a site for their school. Informed of their plans, Ellen White, who repeatedly had published appeals for denominational work in the South and who was in Nashville at the time, told Magan and Sutherland that they should locate the school within a few miles of Nashville. Mrs. White invited the two men to go with her son Edson (J. E.) and a group on a trip up the Cumberland River in the boat *Morning Star*. When the engine broke down a few miles from Nashville opposite an old, half-worn-out plantation, Mrs. White went ashore with W. O. Palmer and looked at the old Nelson farm. Returning to the boat, she told the men that she believed this to be the place on which God would have them establish a school.

Accordingly, the farm was purchased. Mrs. Nellie Druillard assisted financially and became a member of the founding group. The type of organization was agreed upon and chartered under the General Welfare Act of Tennessee. S. N. Haskell and his wife acted as trustees and held the deed until the corporation was perfected. On July 4, 1904, the first meeting of the incorporators was held at Emmanuel Missionary College. The board of

managers included G. I. Butler, N. W. Allen, Mrs. S. N. Haskell, J. E. White, Mrs. E. G. White, and the owners. This is the only occasion on which Mrs. White agreed to become a member of the board of trustees of any institution. She remained a member of the board until her resignation in 1914, because of failing health, and during that time she made many appeals in behalf of the Madison institution.

In October 1904 possession of the farm was secured, and the first term of the Nashville Agricultural and Normal Institute (NANI) began with 11 students. E. A. Sutherland was installed as president and continued in office until he resigned in 1946 to become the first secretary of the General Conference Commission on Rural Living.

Self-supporting "Units" Established. Established to train home and foreign missionary teachers, the institution, soon after its establishment, began to send out self-supporting workers. The first to go were the Wolcotts and the Kinsmans, who had come South from EMC. They went to Cuba to establish a mission school, which, unfortunately, did not long survive. Next, in February 1906, C. F. Alden, B. N. Mulford, and Charles Ashton established the Oak Grove School, seven miles (11 kilometers) back in the hills from Goodlettsville, Tennessee. The next year Mulford and his brother-in-law, Forrest West, established the Fountain Head School.

Nearly 40 small outpost schools and centers were started from Madison. As early as 1909, 13 rural or "hill schools" had been started, with more than 500 children in attendance. These "units" included schools and sanitariums located on farms, also vegetarian cafeterias and treatment rooms in several large cities of the South—Nashville, Knoxville, Louisville, Memphis, Birmingham, and Asheville. Usually when a unit was established, it led to the formation of a company or church.

The work of establishing these self-supporting educational and health centers was greatly augmented through the encouragement and finances of Mrs. Lida Funk Scott, a woman with vision who invested most of her wealth in Madison and the "little Madisons" that sprang up throughout the South.

Five of the units have not only a medical facility but have developed into full-fledged senior self-supporting academies doing creditable work. At Fletcher, North Carolina, there is an academy and hospital, and an accredited three-year Nursing School (the only SDA diploma school still in existence). The other four institutions affiliated with the Layman Foundation are Little Creek School and Sanitarium, Knoxville, Tennessee (it has now become Heritage Academy, Crossville, Tennessee); Pine Forest Academy and Sanitarium-Hospital, Chunky, Mississippi; Laurelbrook School and Sanitarium, Dayton, Tennessee; and Harbert Hills Academy and Sanitarium, Savannah, Tennessee.

Wildwood Sanitarium and Institute, Wildwood, Georgia, is another self-supporting institution of note. Although it is not one of the Layman Foundation affiliates, Wildwood has been carrying on a strong medical missionary and evangelistic work with an unaccredited adult education program. Several other units of the Wildwood type have been established, among them Stone Cave Institute, Daus, Tennessee; Eden Valley Institute, Loveland, Colorado; Castle Valley Institute, Moab, Utah.

Some of these self-supporting institutions are now conference-owned and -operated, such as Fountain Head School and Sanitarium, which became Highland Academy and Sanitarium-Hospital at Portland, Tennessee (in 1945); Pisgah School and Sanitarium, which became Mount Pisgah Academy, at Candler, North Carolina (in 1951); Hurlbutt Farm

School and Scott Sanitarium, which became Georgia-Cumberland Academy; and Madison Academy and Madison Sanitarium-Hospital.

Madison Rural Sanitarium. Health work was practically forced on the founding group before they were ready. Soon after they came, while still in the old “Plantation House,” a sick man came from Nashville saying he understood that with rest, diet, and treatment he could get well. They tried to turn him away, but he insisted, so they curtained off one end of the porch and cared for him. He soon recovered his health and sang their praises. The word spread, and there was demand from more and more patients. On Mrs. White’s advice, and with union conference approval, the NANI board voted in 1906 to establish a sanitarium in connection with the school.

Mrs. White not only pointed out the place where Madison School was to be located in 1904, but a little later, on one of her visits, also said that God wanted a sanitarium built, and pointed to the west, stating that that was the spot. She insisted that they get a plow and team to turn the soil. This became the site of the small sanitarium, at first only a four-room cottage (in 1907); then other cottages were added in a row. In 1908 a 12-room cottage was built in the shape of a carpenter’s square.

The plan of the sanitarium was simple—the buildings were on one floor with wings extending from the central corridor to form patios and sheltered areas. Church officials from the Southern Union Conference and from the General Conference were present at the dedicatory ceremonies on Oct. 18, 1908.

The patronage of the sanitarium grew by leaps and bounds, or, as one writer put it, cottage by cottage. By 1927, when North Hall (12 rooms) was built, there were 47 rooms in the several cottages.

In 1928 all the cottages and North Hall were given a coat of white stucco and connected with covered runways and arched openings on sides, thus giving the appearance of Spanish architecture. Rooms 1—35 became known as “Lower General,” and rooms 36—47 as “Upper General.” Also in 1928 the administration building (for both sanitarium-hospital and college) was constructed a short distance to the south.

In 1938 construction began on a surgical and OB wing to the west of the ad building and connected with it. These buildings were also connected with the original cottages by a covered ramp. The bed capacity was more than 200 beds by 1954. The original cottages remained and were in use for patients for 56 years until construction of the new hospital began in 1964.

The first physician at Madison Rural Sanitarium was Dr. Lillian Magan, wife of Prof. Percy T. Magan. Dr. Newton Evans also assisted at first while teaching at the University of Tennessee Medical School. When Dr. Evans left to head the medical school at Loma Linda, California, he persuaded Sutherland, age 46, to study medicine. Magan also enrolled, and the two men rode motorcycles to Nashville for their studies. They graduated from the University of Tennessee Medical College in 1914.

Dr. Lillian Magan headed the sanitarium until her husband received his degree. Drs. Magan and Sutherland jointly cared for the sanitarium until Dr. Magan was called to Loma Linda, after which Dr. Sutherland took sole direction. His son, Dr. Joe Sutherland, followed in the post and was succeeded by Dr. Julian Gant. The position of medical director was abolished in 1952 and the administration of the hospital was carried successively by A. A. Jaspersen, James Zeigler, P. C. Dysinger, R. W. Morris, and V. O. Dortch.

In the early years Mrs. Nellie Druillard (Mother “D”) trained three nurses. The first nurses to finish the one-year uncertified course were listed in 1910. In 1915 nursing became a two-year course, and in 1919 a three-year professional R.N. program was begun.

In 1919 the first two Madison graduate nurses took the Tennessee State Board examination. The R.N. program continued at Madison from 1919 until 1964, when the college proper was closed, and a two-year associate degree was offered on the Madison campus as an extension of SMC. Paramedical courses (anesthesia, medical technology, X-ray, and medical records) started in earlier years were continued as hospital schools. A one-year practical nurse’s course was given in former years, and since 1958 was again offered under the Metro Board of Education in cooperation with Madison Hospital.

Two small cottages, Davison (built in 1907) and Hankins (built in 1924), named for the people who built them, were used first as dwellings for the school family, and later for patients. Davison had nine beds and was used for mental health patients and was connected to another building by a runway in 1952. Two years after North Hall was built in 1927, West Hall with 15 rooms was built. By 1930 the bed capacity of the several cottages and buildings had reached 100. In August 1963 a modern new 46-bed psychiatric building, Parkview, was dedicated.

Parkview was the beginning of an extensive new building program. The hospital administration sensed the need for a more up-to-date and compact facility. After 1963, when the Southern Union assumed ownership, “Sanitarium” was dropped from the name and the institution was called Madison Hospital.

On Oct. 31, 1963, groundbreaking occurred for the first new wing (South Wing), which was completed in 1965, bringing the number of beds to 180. The next year, 1966, ground was broken for the East Wing. This was completed in 1967, bringing the bed capacity to 238.

In 1973 construction began on the final wing (West Wing), to be completed in 1975, adding 150 beds, making the total number of beds 388. In addition, a new boiler house and a 12-office-suite physicians’ building were also built.

In 1962 Madison Hospital was designated as a 200-bed civil defense disaster hospital for the area. A helicopter pad, to the west of the hospital, was dedicated on Oct. 16, 1969.

In 1973 an emergency communication system was installed, whereby Madison Hospital was tied in with all hospitals in the area. In 1985 Madison Hospital became the Tennessee Christian Medical Center, which was changed to Tennessee Christian Medical Center—Nashville in 1994. *See* [Tennessee Christian Medical Center—Nashville](#).

Industries. The 20 campus industries provided employment as well as learning skills for the students, who could earn all their expenses.

The sanitarium-hospital might have been considered the biggest industry and chief source of income for the school. The food factory and the large farm also provided employment and food to feed both students and staff as well as patients.

As early as 1907 Mrs. White had advised operating a food factory in connection with the Madison school. A decade later, in 1917, a food factory was purchased and moved to the campus. The industry became known as Madison Foods.

At one time 100,000 copies of the *Madison Health Messenger* were sent out each year. The food factory building, which also contained a bakery, was a five-story structure with a tower, and was situated on the east end of the campus. Madison Foods went through a series

of managements until taken over by Worthington Foods in 1964, and in 1972 was moved to the main office in Ohio. In 1973 the building was put to use by the Madison School of Industrial Services.

Mrs. White had also urged the development of a model school farm. In 1931 the farm produced 5,450 bushels (192,000 liters) of fruit and eight tons (seven metric tons) of grapes. The school canned 6,700 gallons (25,400 liters) of fruit and vegetables for use in the cafeteria. For many years the dairy herd was rated among the best herds in the state. There was also a poultry industry with 1,000 hens housed in seven modern units in 1948.

At one time the institution had an acreage of 906 acres (350 hectares), with 789 acres (320 hectares) at Madison and 117 acres (50 hectares) at Ridgetop. There were more than 3,000 apple and peach trees at Ridgetop. Mention was also made of a farm at Union Hill, Goodlettsville, Tennessee.

Madison College. The name given in 1904 was Nashville Agricultural Normal Institute (NANI), indicating training in agriculture and “normal” courses, or teaching. It was not until 1937 that the name became Madison College.

Some of the cardinal principles upon which the school was built were self-supporting missionary training, self-government, work and study, and teachers and staff working along with students, those without cash being able to work their way through. There were 11 students to begin with, and short courses were offered. Classes were given in practical arts, health, teacher training, general economy, rural sociology, and included Bible, history, English, bookkeeping, home economics, agriculture, physiology and other sciences, and “the history of our message.” There were eight cottages for students in 1918.

The first record of graduates, or “finishers,” was in 1910. Nursing was predominant at first. Nursing training began with an uncertified one-year course, which became a two-year course in 1915, and a three-year registered nursing program in 1919. The first formal graduation program was in 1927. At that time, in addition to nurses, graduates were also listed for cafeteria, normal, and premedical courses. In 1928 agriculture and treatment rooms were added to the list. The junior college was recognized by the Tennessee State Department of Education in 1922. In 1923 membership was granted in the Tennessee College Association. The first formal graduation exercises were held in June 1927.

In 1927 the high school was accepted into the Southern Association of Colleges and Secondary Schools. In 1928 Madison was accredited as a junior college. In 1933 it was accepted as a four-year college by the Tennessee College Association. The first senior college class was graduated Aug. 27, 1933.

Madison College Graduates. A nurses’ alumni association was formed in 1931. Later it included Bachelor of Science and other graduates, and was incorporated as Madison College Alumni Association in 1960. By 1963, when the college was taken over by the Southern Union, 140 of Madison’s graduates had advanced through the doctorate degree; 302 had gone into self-supporting institutional work; and 228 had entered denominational service. Of the latter, 64 were serving in 23 countries outside the North American Division. Since 1963 many more could be added to these figures. About 60 additional Madisonites (nurses, physicians, relief doctors, student missionaries, nationals returning, etc.) went to foreign fields to serve.

In 1960 the Madison College Alumni Association obtained a full-time executive secretary and editor of *The Madison Survey*, Mable H. Towery. A room was set aside on the ground

floor of the Druillard Library for headquarters, and in 1966 the office was moved to the second floor over Helen Funk Assembly Hall. After the college closed in 1964 the Alumni Association decided to continue the office, also *The Madison Survey*, which had been published continuously since 1919. At one time 21,000 copies of the *Survey* were sent out each month free of charge as the voice of Madison College. Also homecomings were continued each year. The first record of a homecoming, as recorded in Sandborn's *History of Madison College*, was by the nurses' class of 1935, held in April 1938. Another homecoming was mentioned in 1946. Annual homecomings began to be held regularly in 1962.

Some of the outstanding personalities associated with Madison have been women. M. Bessie DeGraw, an educator of exceptional ability, was one of the founders. Mrs. Nellie Druillard, another of the founders, was one of the three women who contributed largely to the institution. Her later gifts enabled the college to construct the Druillard Library. Josephine Gotzian, after helping provide funds with which the Portland, the Loma Linda, and the Paradise Valley sanitariums were established, came to Madison and remained a member of the board until her death in 1935. Mrs. Lida F. Scott, daughter of Dr. Isaac K. Funk, cofounder of Funk and Wagnalls Publishing Company, visited Madison as a patient in 1914, soon after joined the organization, and in 1924 was instrumental in establishing the Layman Foundation, fostering self-supporting work in the South.

Among the college deans, perhaps the most notable was Dr. Floyd Bralliar, author, lecturer, writer, naturalist, who spent 35 years at Madison. Two other deans might be mentioned—Howard J. Welch (1938—1949) and J. A. Tucker, who succeeded him in 1948.

Because of its unique program, Madison College received much publicity through the years. Most notable was an article in the May 1938 Reader's Digest, which resulted in 5,000 inquiries from prospective students, many non-SDA.

Changes in the 1960s. Because of the dire financial straits of the institution, which had become heavily in debt, and the necessity to replace the old sanitarium-hospital building with a new modern facility in order for the nursing course and hospital to continue, danger signals had been flying. Both the nursing school and the hospital were in jeopardy without the necessary accreditation. It seemed impossible for the self-supporting constituency to raise the large amount of money necessary to pay off the debts and undertake the necessary upgrading and expansion program. On Feb. 3, 1963, the Nashville Agricultural and Normal Institute constituency voted to transfer control of the Madison institutions to the Southern Union Conference of Seventh-day Adventists. The union conference accepted control on Feb. 7 pending General Conference approval. On Apr. 4, 1963, the General Conference approved denominational operation and designated Madison College as a professional and technological training center for the North American Division.

It was planned for the college to continue as a denominational institution, with emphasis on practical arts and industrial courses. The nursing school and hospital paramedical courses were to continue. But these plans did not materialize. On Nov. 6, 1963, the news came that accreditation for the nursing education program at Madison College had been withdrawn by the state of Tennessee until further requirements and higher standards had been reached. The administration was unable to meet the ultimatum. Loss of accreditation for the nursing course, coupled with the heavy debt on the institution, and other circumstances, ultimately caused the closing of the college. On Feb. 6, 1964, the NANI board voted that following the

spring quarter all offerings of Madison College be suspended. Students and alumni sprang into action to try to save the college, but all efforts failed. Madison College was officially closed as of Sept. 1, 1964, one year after being taken over by the Southern Union, and 60 years after the school had opened in 1904.

Madison Sanitarium-Hospital continued under the Southern Union Conference as Madison Hospital, and the paramedical courses also continued under the hospital. Madison College Academy continued to operate under the name Madison Academy as a Kentucky-Tennessee Conference school.

One year of an accredited two-year A.D. nursing course was taught at Madison as an extension course of Southern Missionary College. The first year was given on the SMC campus and the second year on the Madison campus.

Presidents: E. A. Sutherland, 1904—1946; T. W. Steen, 1946—1948; W. E. Straw, 1948—1950; W. Amundsen, 1950—1952; A. A. Jasperson, 1952—1957; W. C. Sandborn, 1957—1961; R. M. Davidson, 1961—1963; Horace R. Beckner, 1963—1964.

Madison Sanitarium (Wisconsin)

MADISON SANITARIUM (Wisconsin). A medical institution operated from 1903 to 1922 at Madison, Wisconsin, by the Wisconsin Conference. The original building, a four-story frame structure erected on a five-acre (two-hectare) site with a 200-foot (60-meter) frontage on Lake Manona, was dedicated June 7, 1903. There were 50 employees. By 1907 there were four buildings on nine acres (four hectares) of land and a reported capacity of 60 patients. Although the sanitarium enjoyed a good patronage, it was plagued by debt for many years. To help liquidate the outstanding obligations, church members in Wisconsin sold thousands of copies of Ellen White's *Ministry of Healing*. Pledges and subscriptions were sought as well. In 1922 the institution was sold to Drs. R. S. and Olive Ingersoll, who, in 1929, sold it to Drs. C. P. and Anna B. Farnsworth, its original medical superintendents.

Madras Seventh-day Adventist High School

MADRAS SEVENTH-DAY ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Madras\)](#).

Madurai Seventh-day Adventist High School

MADURAI SEVENTH-DAY ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist Matriculation Higher Secondary School \(Madurai\)](#).

Magan, Percy Tilson

MAGAN, PERCY TILSON (1867—1947). Physician and administrator. Born in Ireland, he emigrated to the United States in 1886. He became a Seventh-day Adventist the same year, worked as a licensed minister in Nebraska in 1887, and entered Battle Creek College in 1888, from which he later graduated.

After a journey around the world in 1889 as secretary to S. N. Haskell, he became associate secretary of the Foreign Mission Board (1890—1891), head of the Department of Bible and history at Battle Creek College (1891—1901), and dean of Emmanuel Missionary College (1901—1904). He was cofounder, with E. A. Sutherland, of the Nashville Agricultural and Normal Institute (1904), later generally known as Madison College, and was its dean.

He took the medical course at the University of Tennessee and soon after, in 1915, was elected dean of the College of Medical Evangelists (now the Loma Linda University School of Medicine), and later served as president (1928—1942). He was active in raising funds for the medical college and was largely responsible for its accreditation. A biography on Magan was written by Merlin L. Neff, under the title *For God and CME* (1964).

Maharashtra Section

MAHARASHTRA SECTION. *See* [India](#); [Southern Asia Division](#).

Maine

MAINE. *See* [Maine Conference](#); [Northeastern Conference](#); [Northern New England Conference](#).

Maine Conference

MAINE CONFERENCE. A former unit of church organization existing from 1867 to 1923. In the 1889 *Yearbook*, New Brunswick and Nova Scotia were listed as part of the Maine Conference. In 1923 the Maine Conference and the Northern New England Conference (Vermont and New Hampshire) combined to form the New England Conference, which in 1927 was renamed the Northern New England Conference. For presidents, *see* [Northern New England Conference](#).

Maison d'Édition de l'Océan Indien

MAISON D'ÉDITION DE L'OCEAN INDIEN. *See* [Adventist Printing House \(Madagascar\)](#).

Maison d'Édition Vie et Santé

MAISON D'ÉDITION VIE ET SANTÉ. *See* [Life and Health Publishing House](#) (France).

Maison de Retraite (La Marnière)

MAISON DE RETRAITE (LA MARNIÈRE). A home for the aged formerly operated in Ittre (Brabant), Belgium, situated on a wooded, parklike estate 20 miles (32 kilometers) from Brussels.

Established in 1954 by the lay members, it was self-supporting. The estate was sold in 1989, and presently the home is seeking a new location in Brussels.

Maison de Retraite (Le Foyer du Romarin)

MAISON DE RETRAITE (LE FOYER DU ROMARIN). An old people's home inaugurated Feb. 25, 1974, in Clapiers, Montpellier, France. It replaces the former institution at Pignan, which opened in 1950. Built on a property that measures 23,000 square meters (247,500 square feet), on the side of a pine-covered hill, the building includes every modern convenience for the comfort of its residents: 80 attractive rooms, spacious living rooms, and a beautiful chapel with seating capacity for 120.

The North and South French conferences and the Franco-Belgian Union shared in financing 20 percent of the total cost, which came to about 4 million French francs. The other 80 percent was covered by state subsidies and loans, as well as by the sale of the old building at Pignan. The home is managed by a board of directors.

Because social security is nationalized in France, every senior citizen can enjoy a peaceful retirement. Financing for the residents is automatic, with the state setting the rates yearly according to the cost of living. From the start Romarin has been filled to capacity, with the majority of the residents being Seventh-day Adventists. The non-SDAs share in the blessings of the religious atmosphere. A high spiritual level is maintained by daily devotional meetings and a devoted personnel. This home is not just a place to end one's existence, but rather an opportunity to prepare to spend eternity in the kingdom.

Majita Station

MAJITA STATION. *See* [Tanzania](#).

Malagasy Publishing House

MALAGASY PUBLISHING HOUSE. *See* [Adventist Printing House \(Madagascar\)](#).

Malagasy Republic

MALAGASY REPUBLIC. *See* [Madagascar](#).

Malaita Mission

MALAITA MISSION. *See* [South Pacific Division](#).

Malamulo College

MALAMULO COLLEGE. *See* [Malamulo Secondary School](#).

Malamulo Hospital

MALAMULO HOSPITAL. A medical institution operated by the Malawi Union on the 150-acre (60-hectare) property of Malamulo Secondary School, 40 miles (65 kilometers) south of Blantyre, Malawi, and 14 miles (22 kilometers) from Thyolo. The hospital offers full medical care for African, Asian, and European patients. The leprosarium is a half mile (.8 kilometer) from the principal buildings on the eastern end of the estate.

Malamulo was opened for general mission work in 1902 (*see* [Malamulo Secondary School](#); [Malawi](#)). Medical work at Malamulo began in 1915 in a clinic opened by nurse Irene Fourie in a farm building, a service that continued, with some interruptions, until August 1925, when the first medical director, Dr. Carl Birkenstock, of South Africa, arrived. A step forward was taken in 1927, when the first permanent hospital buildings (office, surgery, laboratory, and two 15-bed wards) were completed. The services of the hospital were in great demand, and the meager facilities were taxed constantly to the limit. In the first eight months of 1926 Dr. Birkenstock and nurse Daisy Ingle treated more than 17,000 patients. In 1942 regular child welfare and prenatal clinics began with weekly classes for the mothers. In 1973 hospital capacity was 130 beds for general and eight for private use. In the same year the hospital served 4,600 inpatients and 70,000 outpatients.

A general rebuilding plan was voted by the committees of the then Southern African Division and of the Nyasaland Union in April 1951. Funds for the initial work came from a Thirteenth Sabbath Offering overflow, and other financial help came from government grants and mission funds. The completion of the building program was marked by the official opening of the 95-bed wing (wards and maternity) of the African hospital on Apr. 11, 1960, by Sir Robert Armitage, governor of Nyasaland.

In 1929 Dr. H. Erickson began to treat European patients. A small ward for Whites was completed at Malamulo in 1935, and once a week the doctor went to Blantyre to care for European and Asian patients there. In 1942 a ward was erected at Malamulo for Asians with funds donated by the community. This was enlarged in 1945 and remodeled in 1962. Remodeling of the ward for Whites was completed in 1961. As an extension service of the hospital, a clinic operation was begun in Limbe.

Work for lepers was begun in 1926 by Dr. Birkenstock, and by 1936 two six-bed wards, a clinic, and 100 one-room brick dwellings were occupied. Expansion in 1963 brought the capacity to 300 inpatients and 250 outpatients. A new leper hospital, comprising an administrative block, male and female wards for 36 patients, a surgery and a service block, was completed in the same year. This addition was made possible by grants from the Brown Trust Fund. Church and church school buildings for lepers have also been erected.

In 1973, with updated techniques for the treatment of leprosy, the Malawi government, through the LEPRO organization, assigned Malamulo Hospital as the leprosy control center for the Lower Shire River Valley. Former inpatients were repatriated to their villages. Weekly treatment is made available by hospital personnel who reach the designated centers by Land Rover. Shire Valley Leprosy Control Project continues to serve patients suffering from

leprosy, tuberculosis, and eye diseases under the supervision of P. C. Katumbi. The doctors from Malamulo Hospital pay monthly visits.

In November 1935 a three-year hospital assistant's course (post six years of elementary education) was opened. There were two graduates from this course in 1938. In 1954 the level of training was raised to four years (post 10 years of education), and in 1963 Malamulo Hospital received government accreditation, the graduates being known as medical assistants. In 1963 a four-year government-accredited course (post eight years of education) was opened for women, consisting of three years of nursing and one year of midwifery training. With the accreditation of this course, the former two-year course for women was discontinued.

In 1992 the hospital was operating four government accredited teaching programs, namely, medical assistant training, enrolled nursing, enrolled midwife, and laboratory technician. There were 124 students enrolled in these various courses. The graduates staff SDA clinics or join the government or other organizations in medical work. These workers are greatly appreciated by their employers.

Through Malamulo Hospital the medical work has expanded greatly throughout the country. The hospital has one permanent clinic run by one medical assistant, three mobile clinics with building structures, and some mobile clinics that operate under trees. The rest of the 20 clinics scattered countrywide are under the Adventist Health Services (AHS).

Besides these activities, the hospital has community health projects, namely, family spacing, mother-child, preventative care, ivermectin, eye, tuberculosis surveillance.

Medical Directors: Carl F. Birkenstock, 1925—1928; H. Erickson, 1929—1931; E. G. Marcus, 1931—1935; a period of short-term doctors, 1935—1938; E. L. Morel, 1938—1945; L. K. Rittenhouse, 1945—1947; S. A. Kotz, 1947—1954; J. Hay, 1948—1951; G. H. McMorland, 1954—1956; R. J. Harvey, 1956—1972; B. W. Nelson, 1973—1975; R. N. Brown, 1977—1978; G. M. Burnham, 1979—1991; A. C. Joretteg, 1992— .

Malamulo Publishing House

MALAMULO PUBLISHING HOUSE. A publishing house with printing facilities located in Makwasa, Malawi, Africa. Printing was begun on a small handpress in 1926. The Malamulo Press (the former name) printed mainly for Malamulo. In 1930 the work was updated. The Sentinel Publishing Association assisted with capital grants, which made possible the erection of a larger building in 1934. The press then undertook commercial as well as denominational printing. In 1965 the name was changed from Malamulo Press to Malamulo Publishing House. A limited range of photographic and process equipment enables the house to produce its own litho printing plates. Sabbath school lessons are printed in the Tonga and Chichewa languages; Voice of Prophecy lessons in Chichewa, Tumbuka, Swahili, and French. A number of vernacular books have been printed, including *Steps to Christ*.

Managers: G. S. Stevenson, 1931—1932; Gordon Pearson, 1932—1933; W. L. Davy, 1933—1935; G. R. Nash, 1935—1937; W. E. McClure, 1938—1941; W. B. Higgins, 1941—1943; V. E. Robinson, 1943—1945; I. T. Crowder, 1945—1949; A. Tyson-Flyn, 1949—1954; P. W. Willmore, 1955—1956; A. S. Webster, 1957—1959; N. Newman, 1959—1962; H. D. Ingersol, 1962—1971; I. W. Petrie, 1971—1975; H. F. Duberstein, 1975—1980; M. E. Shultz, 1980—1989; G. D. Macintosh, 1989—1992; H. M. Samuel, 1992— .

Malamulo Secondary School

MALAMULO SECONDARY SCHOOL. A coeducational boarding school offering the complete senior high school course. The school is situated on a 150-acre (60-hectare) tract in the Shire Highlands, about 40 miles (65 kilometers) south of Blantyre, the commercial capital of Malawi (formerly Nyasaland). It is owned and operated by the Malawi Union and serves the constituency of Malawi. The school is situated among the Nyanja tribe, but other ethnical groups are represented. English is the medium of instruction.

Enrollment (1993): 396 high school students, with 10 teachers; 375 primary students, with seven teachers. Students take government examinations at the end of primary school and also after the tenth and twelfth grades of high school.

The present school developed from the elementary school of the Malamulo Mission station (formerly called the Plainfield Mission established in 1897 by a Seventh Day Baptist group, who in 1902 sold the property of 2,000 acres (800 hectares) to the Seventh-day Adventist Church; *see* [Malawi](#)). Thomas Branch, a Black American minister sent out in 1902, established an elementary school that was taught by his daughter, Mabel. Branch gave much attention to manual labor as part of the activities of the school. Because the mission drew the attention of the people to the Ten Commandments, the name of the mission and school was changed in 1907 to Malamulo—the Chichewa word for “commandments.” In 1910 special classes for girls were started by Etta Austin and expanded by Miss E. Edie in 1912.

Emphasis was placed on the Home Economics Department. Cooking, sewing, and needlecraft were offered.

Expansion and Progress. In 1925, under the leadership of E. M. Cadwallader, a teacher-training course was introduced, and in 1947 a two-year ministerial course with an eighth-grade prerequisite. The next year saw the beginning of secondary schoolwork. Known for many years as the Malamulo Mission Training Institute, the school was renamed Malamulo College in 1963.

In 1968 a dining unit was completed with assistance from the Beit Trust. In 1969 and 1972, with further assistance from the Beit Trust, a two-classroom and laboratory building was constructed and equipped for the departments of biology, math, and physical science.

In 1990 the old secondary school block was demolished and replaced by a modern complex housing seven classrooms and administration offices. The funds were donated through ADRA.

Principals: E. M. Cadwallader, 1924—1931; G. R. Nash, 1931—1937; W. E. McClure, 1938—1941; W. B. Higgins, 1941—1946; L. A. Edwards (acting), 1946—1948; A. L. Brandt, 1948—1950; R. Jackson, 1950—1956; R. G. Pearson, 1956—1963; H. Marais, 1963—1965; M. O. Klaussen, 1966; S. W. Young, 1967—1970; K. Cronje, 1970—1972; F. Dietrich, 1972—1973; W. W. Khonje, 1973—1974; G. S. Moyo, 1974—1984; H. J. Tsoka, 1984—1986; J. M. Mchenga, 1986—1987; R. E. Thombozi, 1987—1990; M. S. Kadyakapita, 1990— .

Malawi

MALAWI (formerly Nyasaland). An East African country independent since July 6, 1964. A British protectorate from 1891 to 1953, it was then made a part of the Federation of the Rhodesias and Nyasaland, a political union that continued 10 years. The country is bounded on the north and east by Tanzania, on the east, south, and west by Mozambique, and on the west by Zambia. With an area of 45,747 square miles (118,500 square kilometers), it supports a total population (1994) of 9.7 million. It took the name of Malawi after the independence date in 1964. On July 6, 1966, the country became a republic.

Malawi is mostly agricultural, and has only a few light industries. Four main crops—cotton, peanuts, tea, and tobacco—account for 90 percent of the country's exports. Sugar, rubber, coffee, and soybeans are of some importance to the economy.

Beginning in 1967, factories were built to provide some products that were previously imported. These include textiles, shoes, sugar, and farm implements, among other things.

Malawi trades mainly with the United Kingdom, South Africa, and the United States. The country depends on neighboring Mozambique for rail trade routes to the ocean. In 1974 construction was begun on a new capital at Lilongwe.

It is often called the land of Livingstone, because of the extensive explorations carried out by that missionary. The people have responded readily to the teaching of Christianity. In the nineteenth century the country was entered by many English and Scottish missionaries.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Malawi constitutes the Malawi Union, part of the Eastern Africa Division. Statistics (1992) for *Malawi*: churches, 732; members, 134,731; church or elementary schools, 15; ordained ministers, 74; licensed ministers, 43; teachers, 100. Headquarters: Blantyre.

Statistics (1992) for the fields—*Central Lake Field*: churches, 77; members, 21,847; church or elementary schools, 3; ordained ministers, 20; licensed ministers, 13; teachers, 17. Headquarters: Dedza. *North Lake Field*: churches, 38; members, 19,980; church or elementary schools, 2; ordained ministers, 23; licensed ministers, 17; teachers, 17. Headquarters: Mzimba. *South Lake Field*: churches, 617; members, 93,004; church or elementary schools, 10; ordained ministers, 47; licensed ministers, 19; teachers, 66. Headquarters: Blantyre.

Institutions

Institutions. Adventist Health Centre Lilongwe; Blantyre Adventist Hospital; Lake View Seminary and Training Centre; Lunjika Secondary School; Malamulo Hospital; Malamulo Publishing House; Malamulo Secondary School; Matandani Training School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist missionary to Malawi was George James of London, England, who attended Battle Creek College, came to Malawi in 1893, and worked as a self-supporting missionary. He visited missions of other churches, talked freely of his faith, and entranced the Africans with his violin, playing the hymns they had learned to love. When he heard that a group of SDA workers were on their way to what became Solusi Mission, in Rhodesia (now Zimbabwe), he decided to visit them and tell them of the bright prospects in Malawi. He never reached them. Aboard a steamer headed down the Zambezi River, he was stricken with malaria and after a short illness, died. He was buried at a lonely spot along the river.

In 1902 the General Conference purchased from a group of Seventh Day Baptists the Plainfield Mission in Malawi, which Joseph Booth, a former Seventh Day Baptist, had established. Booth, who had become an SDA, was sent back to the mission, and with him was sent a black American minister, Thomas H. Branch, and his family. These were the first Seventh-day Adventist missionaries to Malawi. Booth did not stay long, but Branch, an energetic gospel minister, opened a school on the station, and his daughter, Mabel, became the first Seventh-day Adventist teacher in Malawi. On Sept. 30, 1905, the first baptism took place when seven boys joined the church. Prominent among Branch's converts was Morrison Malinki, an African, who had worked as Branch's translator. Going back to his home at Monekera, near Blantyre, he opened several self-supporting schools, which were later accepted into the SDA mission organization. He gave a lifetime of service to the church as a teacher and later as a minister.

In 1907 J. C. Rogers arrived with his wife to take charge of the Plainfield Mission. Shortly after his arrival he changed the name of the mission to Malamulo, a word meaning "commandments," or "laws," in the Chichewa dialect. Rogers and his wife worked diligently at building up the school, preparing charts and writing readers. In 1908 S. M. Konigsmacher and his wife, trained nurses from the Battle Creek Sanitarium, arrived and were sent 70 miles (110 kilometers) west of Blantyre to pioneer the work at the Matandani Mission. In November 1910 G. A. Ellingworth joined the staff at Malamulo. When he left the country in 1927 he had given many years to the upbuilding of the work.

In 1912 Rogers was succeeded at Malamulo by Christopher Robinson, who remained for eight years and introduced a number of innovations, which were copied in other fields. These included the holding of institutes for African teachers, organization of Africans into Young People's Societies, development of work for women and girls, and most important of all, the annual camp meetings.

In the northern part of the country the Seventh Day Baptists had organized a strong work as early as 1911, but had failed to find men to care for their converts. Many of these converts then turned to the Seventh-day Adventists for help. Some had backslidden before finally help became available in the opening of Luwazi Station by R. G. Pearson and James Ngaiyaye in 1928, and the opening of the Mombera (now Lunjika) Station by James Malinki, a Malawian worker, in 1929. The Luwazi Station was 14 miles (22 kilometers) from Nkhata Bay, on Lake Nyasa (now Lake Malawi), and Mombera Station was 27 miles (43 kilometers) north of Mzimba. The work in the north grew steadily, and in 1929 five Malawian workers were ordained to the ministry and six churches were organized.

In the South Malawi (now South Lake) Field new centers were opened in 1934 at Zomba and Lake View as stations under Malawians.

In 1935 work was opened at the northern end of Lake Malawi at Ighembe near the Tanganyika (now Tanzania) border by two African evangelists, B. Sapa and S. Kaundi, and from here the work spread into southern Tanganyika.

In 1946 two Malawian workers, A. Kambua and D. Nkolokosa, opened a school and a prayer house among the Yao tribe, mainly Muslims, at the south end of Lake Nyasa (now Lake Malawi).

In 1949 Chambo Mission, near Fort Hill (now Chitipa), was opened under Malawian leadership. Later it became known as the Chambo Station.

Organization

Organization. During the first years of the work in Malawi, Malamulo was recognized as the center. From 1902 to 1917 all SDA mission work in southern Africa was directed from the union conference headquarters in Cape Town. In 1916 it was decided to organize the Rhodesia-Nyasaland Mission, which was put into operation in 1917. This, in 1919, became the Zambesi Union Mission, which was organized to have administrative charge of all work north of the Limpopo River, which included the work in Malawi. By 1925 the Zambesi Union was divided, and what became known as the South-East African Union Mission was organized to administer the work in Malawi, the eastern portion of Northern Rhodesia (now Zambia), and Mozambique. G. A. Ellingworth was chosen as the first president, and the headquarters were shortly established in Blantyre.

In 1928 the union was divided into three local mission fields, but during the 1930s depression these local fields ceased to function.

In 1958 two fields, North Nyasa (including northeast Rhodesia) and South Nyasa, were set up with headquarters in Mzimba and Limbe, respectively, and in 1961 the territory surrounding and including the Thekerani and Chinyama missions was separated from the South Nyasa Field and organized into the Ruo Field.

In July 1963 Mombera (now Lunjika) Mission School became a union institution. It has developed into a senior secondary school.

In December 1963 the union was reorganized into the North Nyasa, Central Nyasa, and South Nyasa fields. In 1974 they became known as North Lake, Central Lake, and South Lake fields.

In one important aspect of the work, Malawi has been a pioneer—from the earliest years heavy responsibilities have been placed upon the Malawian ministers. These have served as mission station directors, departmental leaders, and in more recent years as officers in the mission fields. Some of those who served for many years were James and Simon Ngaiyaye, Sofa Saiwa, Yolam Kamwendo, Roman Cimera, John Thomas, the Malinkis, father (Morrison), and sons (James and Joseph), Yokaniah Sosola.

The Malawi workers have proved to be reliable missionaries to other parts of this division. They have supplied workers for Tanzania, Kenya, Zaire, Zambia, Zimbabwe, Botswana, and South Africa.

In 1964, with financial assistance from the Brown Trust Fund, a new leper hospital unit was constructed, and served up to 350 inpatients who lived in separate 8' x 8' (2 m.

x 2 m.) dwellings. In 1972 and 1973 the Malawi government initiated a Leprosy Control Program (LEPRA) that virtually seeks out those afflicted and provides treatment at numerous centers near the village homes of the patients. This allows the patients to remain with their families instead of isolated from them for months and even years. Under the control program Malamulo Hospital has been designated as headquarters for the Lower Shire area, and virtually all the patients formerly housed at Malamulo have been repatriated and continue to receive treatment near their homes. In 1974 some 1,200 leprosy patients were benefiting from treatment rendered by the Malamulo staff. The hospital still cares for a few leper patients, but most of the inmates are now TB sufferers.

In May 1965 the name of the Nyasaland Union was changed to the South-East Africa Union, its boundaries being the country of Malawi. In 1994 it became the Malawi Union.

The Malamulo College Press was designated as the Malamulo Publishing House in May 1965, to become the denomination's forty-third publishing house.

In November 1965 Malamulo Hospital became a member of the Private Hospital Association of Malawi (PHAM). In 1992 this became the Christian Hospital Association of Malawi (CHAM).

Malawi Union Mission

MALAWI UNION MISSION. *See* [Eastern Africa Division](#); [Malawi](#).

Malayalam School

MALAYALAM SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Kot-tarakara\)](#).

Malayan Seminary

MALAYAN SEMINARY. *See* [Southeast Asia Union College](#).

Malayan Signs Press

MALAYAN SIGNS PRESS. *See* [Southeast Asia Publishing House](#).

Malayan Union Seminary

MALAYAN UNION SEMINARY. *See* [Southeast Asia Union College](#).

Malaysia

MALAYSIA. A federated state in Southeast Asia, governed by a constitutional monarchy, created by the merger on Sept. 16, 1963, of the federation of Malaya, the state of Singapore (which separated from the federation in 1965 to become an independent republic), and the former British colonies of North Borneo (renamed Sabah at the time of the merger) and Sarawak. Its area is 127,316 square miles (329,750 square kilometers), and its population (1994) is 19.3 million.

The federation occupies the southern part of the Malay Peninsula and most of the northern part of the island of Borneo (Kalimantan) in the East Indies Archipelago.

Malaysia has land boundaries with Thailand on the Asian mainland and with Indonesia on the island of Borneo. The part of the federation on the Asian mainland is separated from the section on the island of Borneo by about 400 miles (650 kilometers) of the South China Sea, in which are scattered islands belonging to Indonesia.

Because the Seventh-day Adventist work in the constituent countries developed separately, the history of the work will be dealt with under the subheadings of the member states.

A. Peninsular Malaysia

A constituent part of the federation of Malaysia, comprising the 11 mainland states of the southern end of the Malay Peninsula in Southeast Asia: Johor, Pahang, Negeri Sembilan, Selangor, Perak, Kedah, Perlis, Kelantan, Terengganu, Pinang, and Melaka. To the north of it lies Thailand; on the west the Strait of Malacca separates it from the island of Sumatra (Indonesia); on the south the republic of Singapore, on the island of the same name, is separated from it by the narrow Johor Strait (less than a mile wide); and on the east the South China Sea forms its boundary. The area of Peninsular Malaysia is about 50,700 square miles (131,500 square kilometers), and the population (1994) was estimated at 16 million, comprising Malays, Chinese, Indians and Pakistanis, and small groups of Europeans, Eurasians, and certain other peoples.

Most Malaysians are Muslims, and Islam is the official religion. Other groups, however, largely follow their national religions: usually the Indians are Hindus and Sikhs; the Pakistanis Muslims; and the Chinese are Buddhists, Confucianists, and Taoists. Malay is the national language of the country; it can be written in Arabic or Latin script. But English, Chinese, Tamil, and Arabic are also used. The federation of Malaysia is a producer of raw materials, chiefly tin, rubber, palm and coconut oil, and copra. Much of the world's supply of tin comes from Peninsular Malaysia.

Historical Background

Historical Background. The Malays have inhabited the peninsula since some time in the second millennium B.C., and by about A.D. 600 they had established an Indo-Malay

empire on the Malacca Strait. About the beginning of the fifteenth century a principality was established at Malacca, and after its rulers accepted Islam, missionaries propagated their faith throughout the peninsula and the Malay Archipelago. The first Europeans to obtain control of territory in Malaya were the Portuguese, who captured Malacca in 1511 and put an end to the Malay empire. After that the various Malay states came under the protectorate first of the Dutch, who replaced the Portuguese in 1641, and then of the British, who acquired Penang by a lease from a local sultan in 1786, established Singapore in 1819, and acquired Malacca from the Dutch in 1825. The British organized these possessions into the Straits Settlements Colony in 1829 and thereafter gradually extended their control over the whole southern part of the Malay Peninsula. During World War II the Japanese occupied Malaya. After the war the Malayan states, with the exception of Singapore, which remained a crown colony, were formed first into a Malayan Union, and then into a federation of Malaya. In 1957 the federation became an independent member of the British Commonwealth of Nations. In 1963 Malaya joined with other British territories in the area to form the federation of Malaysia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Peninsular Malaysia forms the Peninsular Malaysia Mission, part of the Southeast Asia Union Mission, which in turn is part of the Far Eastern Division. Statistics (1993) for the *Peninsular Malaysia Mission*: churches, 21; members, 3,572; ordained ministers, 7; licensed ministers, 9; kindergartens, 4; Community Services centers, 3. Headquarters: Kuala Lumpur.

Institutions

Institutions. Penang Adventist Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Evangelistic work was begun in 1911 at Kuala Lumpur, the capital of the Malay states, by R. P. Montgomery, who was succeeded in 1913 by A. R. Duckworth, a convert from Singapore. By 1914 G. A. Thompson and his wife went to Malaya; at Kuala Lumpur the first Seventh-day Adventist church in Malaya was organized with 12 members, and also the Federated Malay States Mission was organized that same year.

The work progressed slowly. By the end of 1931, before the Singapore Mission was merged with the Malay States Mission (so named since 1918), there were only five churches in the Malay States Mission, and a membership of 251, most of them from non-Malayan racial groups.

In 1932 the Singapore Mission became part of the Malay States Mission. After the fall of Malaya and Singapore to the Japanese in the early 1940s, the Malay States Mission was divided into three missions: the Central, Northern, and Southern Malayan missions. After the war the three missions were united again as the Malayan Mission in early 1946 with headquarters temporarily in Singapore.

The mission soon assumed the old name of Malay States Mission, with headquarters again at Kuala Lumpur. The name of the mission was changed to the Malaya Mission

in 1957, and to the West Malaysia-Singapore Mission in 1973. In 1988 it became the Peninsular Malaysia Mission when the territory of Singapore became a separate mission.

To foster the work for the Malay-speaking people in Malaya and Singapore, a separate mission, the Sidang Advent Mission, with headquarters in Singapore, was organized in late 1956. This mission integrated with the Malaya Mission in 1961.

In 1925 J. E. Gardner, M.D., established a medical mission in Penang (then part of the Straits Settlements), and soon was treating 1,500 cases every month. This clinic in time grew into the Penang Adventist Hospital.

B. Sabah

Formerly the British colony of North Borneo, a constituent part, since 1963, of the federation of Malaysia, with 29,388 square miles (76,100 square kilometers) of land area, and a population (1994) of 1.8 million. The Dusun tribe, now called Kadazans, constitutes the largest racial group in a mixed population that also includes the Muruts, Bajaus, Malays, Chinese, Europeans, Indonesians, and Filipinos—a mixture reflected in both church membership and staff of the mission.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Sabah constitutes the Sabah Mission, which is in the Southeast Asia Union Mission, which in turn is part of the Far Eastern Division. Statistics (1993) for *Sabah*: churches, 113; companies, 59; members, 17,608; church or elementary schools, 11; ordained ministers, 22; licensed missionaries, 29; credentialed missionaries, 41; licensed ministers, 10; credentialed literature evangelists, 1; licensed literature evangelists, 5. Headquarters: Tamparuli.

Because of the rapid growth of members and interested adherents, an urgent need was felt for buildings to be used for worship and Sabbath school classes. A program of building jungle chapels and lamb shelters (buildings especially for child evangelism) was initiated in 1967. A total of 132 of these were erected in Sabah between 1967 and 1974. With increased members and improved finance of the mission, and with financial assistance given by the Sabah government, all these buildings were replaced with more permanent buildings during the period from 1985 to 1993.

Institutions

Institutions. Goshen Adventist Secondary School; Sabah Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first Seventh-day Adventist to visit Sabah (then North Borneo) was probably Abram La Rue, who is reported to have visited there some time between 1888 and 1903. The next SDA to visit there was probably a Chinese colporteur who went there from Singapore in 1909. In June 1913 R. P. Montgomery and his wife went from Singapore to the North Borneo Mission with an office in Sandakan, at that time the capital of North Borneo. The first converts, seven Chinese, were baptized on Jan. 1, 1914. The next year L. B. Mershon became director of the mission, and during his

term of service (1915—1928) the headquarters were moved to Jesselton (now called Kota Kinabalu), the present capital of Sabah. Later they were moved to Tamparuli, their present address, also the site of the Sabah Adventist Secondary School.

During the early years of the work in North Borneo, government policy restricted the work of missionaries to coastal cities and to an area within one mile (1.6 kilometers) from the center of town. However, between the years 1923 and 1925 work was begun in interior areas by a number of young Indonesian workers, among them J. Pasariboe, L. S. Sibarani, and M. Agian, who opened schools among the rural population. To carry on their work it was necessary to develop a system of writing for the local language. Converts resulted, with two Dusuns baptized at Tuaran about 1925. A few years later work was begun among the Murut tribe in the Tenom area, but it was not continued. In 1961 the work in the interior was revived through the conversion and subsequent employment of a young Murut Bible instructor, Inauk S. Gullah.

In the fall of 1928 J. W. Rowland and his family went to North Borneo to take charge of the mission. At that time, according to the 1929 *Yearbook*, there were six churches and 251 members. Later G. B. Youngberg superintended the work until interned by the Japanese in the course of World War II. He died in internment. The 1942 *Yearbook* reported eight churches and 337 members.

During the war the work was carried on by national evangelists, and the 1947 *Yearbook* reported two additional churches in the area. In 1947 the mission received a new superintendent, Robert R. Youngberg, the son of G. B. Youngberg.

After the war the church membership grew rapidly, and on Apr. 14, 1956, the first national SDA was ordained to the ministry.

In April 1956 the British North Borneo Mission and the Sarawak Mission (including Brunei) were merged into the Borneo-Brunei-Sarawak Mission, which lasted until January 1961. The former North Borneo Mission was then designated as the Seventh-day Adventist Church of North Borneo, later the Seventh-day Adventist Church of Sabah.

After 1961 more missionaries from Indonesia, Philippines, and the United States were employed to work in this mission. In 1970, however, the government changed its attitude toward the importation of missionaries from outside Malaysia. By 1972 all missionaries had to leave the country. The Sarawak Mission president was then appointed as the acting president of the Sabah Mission until 1977, when the government relaxed its immigration regulations and a limited number of missionaries were again allowed to enter the country. James E. Thurmon was appointed the president of the mission. Three years later, in 1981, his work pass was not renewed. His departure ended the employment of overseas missionaries to work in the mission. But in spite of this immigration restriction and the absence of leadership personnel from overseas, the work continued to grow rapidly. In March 1983 Charles S. Gaban was appointed the president of the mission, the first national worker to hold this position.

C. Sarawak

C. Sarawak

A constituent state of the federation of Malaysia, Sarawak comprises an area of approximately 48,250 square miles (125,000 square kilometers) on the northwest coast of the island

of Borneo. Its population (1994) of 1.9 million is made up of Ibans (Sea Dayaks), Chinese, Malays, Bidayuhs (Land Dayaks), and Melanaus, plus several other smaller tribes.

Sarawak is basically an agricultural country, producing rubber, pepper, and sago. The majority of the indigenous peoples are spirit worshipers. Christians maintaining missions in Sarawak include Anglicans, Roman Catholics, Methodists, Seventh-day Adventists, the Borneo Evangelical Mission, Salvation Army, and Baptists. There are also small groups of Hindus, Buddhists, and Baha'is. Islam is the faith of most of the Malays.

The area of Sarawak was given to an Englishman, Sir James Brooke, by the Muslim sultan of Brunei in 1841. Brooke's successors enlarged the possession to its present size, but in 1946 it was surrendered to the British Crown as a colony. In 1963 Sarawak joined the other British colonies in North Borneo and the Malay states in a federation of Malaysia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Sarawak, with Brunei, forms the Sarawak Mission, in the Southeast Asia Union Mission, which in turn is part of the Far Eastern Division. Statistics (1993) for *Sarawak*: churches, 80; companies, 76; members, 11,269; secondary schools, 2; ordained ministers, 18; licensed ministers, 9. Headquarters: Kuching.

Because of the rapid growth of members and interested adherents, an urgent need was felt for buildings to be used for worship and Sabbath school classes. A program for building jungle chapels and lamb shelters (buildings especially for child evangelism) was initiated in 1969. A total of 109 of these were erected in Sarawak between 1969 and 1974.

Institutions

Institutions. Ayer Manis School; Sunny Hill College.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. The first-known SDA in Sarawak is believed to have been Abram La Rue, who is reported to have visited there some time between 1888 and 1903. Later, in 1915, a Chinese colporteur, Phang Soon Siew, came and worked there. Because of a great interest aroused by his work in Kuching, the capital, an evangelist, R. P. Montgomery, was sent from Singapore, whom, however, the rajah refused permission to stay in Sarawak. Thereupon a layman from Singapore, S. M. Tan, set up a dental clinic in Kuching, in which he conducted a Sabbath school. In 1916 C. M. Lee, another SDA layperson from Singapore, opened a photographic studio in Kuching and conducted evangelistic meetings. Upon the death of the rajah in 1917, and at the installation of the new rajah, Sir Charles Vyner Brooke, religious liberty was proclaimed. This encouraged the SDA group to rent a house on Gartak Street in which to conduct meetings. The group that met there developed into the first organized SDA church in Sarawak. In 1925 a small school was opened in Kuching. In 1927 this school moved onto a property purchased by C. M. Lee for \$800, and was named the Sunny Hill School. Later this property was taken over by the SDA mission. Chan Thiam Hee, the father of both Mrs. C. M. Lee and Mrs. S. M. Tan, joined the Lees soon after they came to Kuching, and had

a large part in establishing the work in Sarawak. He later became the first national to be ordained in Malaysia.

At first evangelism was conducted chiefly for the Chinese and Malays, but in 1931 G. B. Youngberg and E. Sinaga pioneered among the Sea Dayaks, indigenous peoples on the Tatau River. About two years later, when Albert Munson directed the mission, the Ayer Manis Training School was opened in the Land Dayak area. By 1936 there were in the two Sarawak missions, two well-organized schools, medical service on the Tatau River, a large Chinese church at the third mile on the road from Kuching, and a small English congregation in Kuching. There was also a Land Dayak church at Ayer Manis School.

After the interruption caused by the Japanese occupation of Sarawak during World War II, the work was reestablished in 1947 under the leadership of L.E.A. Fox. Schools and churches were established in several villages among the Dayak peoples. In 1956 the Sarawak Mission was reorganized and became part of the Borneo-Brunei-Sarawak Mission. In 1961 this mission was again separated and became known as the Seventh-day Adventist Church of Sarawak. After Sarawak joined in the Malaysian federation, the work was again reorganized. The territory of Brunei is now again a part of the Sarawak Mission.

Malaysia Digest

MALAYSIA DIGEST. See [Messenger](#).

Malaysian Signs Press

MALAYSIAN SIGNS PRESS. *See* [Southeast Asia Publishing House](#).

Malaysian Union Mission

MALAYSIAN UNION MISSION. *See* [Indonesia](#); [Singapore](#).

Malaysian Union Seminary

MALAYSIAN UNION SEMINARY. *See* [Southeast Asia Union College](#).

Maldives

MALDIVES. A republic situated in the Indian Ocean 417 miles (673 kilometers) southwest of Sri Lanka, independent since 1965. There are 210 inhabited islands in the country, with a total population (1994) of 252,000. The people are descended from the Sinhalese of Sri Lanka. Their religion is Islam, to which the entire population was converted through the influence of Arab traders in 1153. During the past 500 years the Maldives have been ruled by the Portuguese, Dutch, and British. Long a sultanate, it became a republic in 1968. The territory of the Maldives is included in the South India Union, which is part of the Southern Asia Division, but there is no Seventh-day Adventist work there.

Mali

MALI. A republic in West Africa, independent since 1960. It is bounded on the north by Algeria, on the east and southeast by Niger, on the south by Burkina Faso and Côte d'Ivoire, on the southwest by Guinea, on the west by Senegal, and on the northwest by Mauritania. The area is 482,077 square miles (1.2 million square kilometers), and the population (1994) is 9.1 million.

The constitution of the country provides for religious freedom. French is the official language, but Bambara, Senufo, and other dialects are spoken. The capital is Bamako, a city of 435,313 inhabitants. Timbuktu (now Tombouctou), now a small city, was once an important center in the medieval empire of Mali that flourished between the eleventh and seventeenth centuries and was at its peak in the thirteenth. The climate of Mali is hot, and the northern portion is in the Sahara.

Mali is part of the Sahel Union Mission, which is part of the Africa-Indian Ocean Division. Its territory is now a mission station with two churches and 205 church members who are actively sharing their faith with the population. ADRA is developing many projects there.

Mali Mission Station

MALI MISSION STATION. *See* [Africa-Indian Ocean Division](#); [Mali](#).

Malinki, K. Morrison

MALINKI, K. MORRISON (d. 1957). African evangelist and teacher. He was born probably about 1852; at least he remembered the time before White men came in numbers to his country. His homeland was Nyasaland. Three times he was sold as a slave, and each time he was ransomed or escaped from his captors. In 1884 he saw White men for the first time, and four years later went to the Church of Scotland Mission near Blantyre, where he was educated. In 1890 he finished his school and was given a teaching certificate.

In 1892 Malinki met Joseph Booth, a missionary of the Zambesi Mission. In that same year he was married and Booth baptized both him and his wife. Booth later joined the Seventh Day Baptists, and, from talking with him, Malinki became convinced that the seventh day was the Sabbath and began to keep it.

In 1900 Malinki opened up his first school near Cileka. When Thomas Branch, one of the first Seventh-day Adventist workers in Nyasaland, arrived to take charge of Plainfield Mission in 1902, he became acquainted with the school Malinki was running and encouraged him. Malinki continued to open up more schools around Cileka until he had five under his supervision.

In 1907 Joel Rogers took over Plainfield Mission from Thomas Branch, and renamed it Malamulo. The next year Rogers persuaded Malinki to turn his schools over to the mission to operate, while he himself was appointed school inspector over all the Seventh-day Adventist village schools in Southern Nyasaland, a responsibility he held for 13 years.

In 1920 Malinki, with two other African evangelists, was chosen to take charge of mission districts. It was not surprising that his field should be around his home at Monekera, close to Cileka. In 1927 he was one of a small group of African pastors ordained to the ministry. He continued to operate mission districts for several years.

By 1930, when Malinki was about 78, he had retired from administrative work, but continued attending institutes and camp meetings.

He died at the ripe age of about 105.

Malta

MALTA. A republic consisting of Mediterranean islands, three inhabited and three uninhabited, about 60 miles (100 kilometers) south of Sicily; an independent state since 1964, the capital of which is Valletta. The area of the main islands is as follows: Malta, 95 square miles (246 square kilometers); Gozo, 26 square miles (67 square kilometers); and Comino, one square mile (2.6 square kilometers). The population (1994) is 367,000. The official languages are Maltese (of Arabic origin with a heavy overlay of Siculo-Italian) and English. Italian is also spoken. The official religion is Roman Catholic.

At the beginning of the Christian Era, Malta was a Roman possession. It was taken by the Arabs in 870, who, before being superseded by the Sicilians in 1090, left their mark by supplying the language and some of the customs of the Maltese. In 1530 the Knights of St. John established their headquarters on the islands and administered the area until the islands fell to the French in the Napoleonic wars. At the beginning of the nineteenth century the islands became a crown colony of Great Britain, and gradually achieved self-government and complete independence in September 1964.

Malta is part of the territory of the Italian Union of Churches, which in turn is a part of the Euro-Africa Division. The earliest Seventh-day Adventist workers in Malta were colporteurs. The first was Giuseppe Catalano, then publishing department secretary for southern Italy. Learning that Malta, where Paul was shipwrecked, had never been visited by SDA missionaries, he visited that island as a colporteur in 1957. He returned in 1958 with another colporteur, Martino Gerardo, and received permission for SDA colporteurs to canvass for three months each year. Since that time a bookselling campaign has been conducted on Malta annually.

Since 1985 the Italian Union of Churches, in cooperation with the Euro-Africa Division, has charged the Sicily Field with the evangelistic care of Malta.

In 1990 the National Commission for the Prevention of Alcoholism and Drug Dependency (NCPA) was founded. In this year a building was purchased where the SDA group can meet.

Several evangelistic initiatives have been launched. These include Bible correspondence courses, stop-smoking plans, literature evangelistic work, and others. In 1992 Enrico Long and his wife were sent to Malta for two years in order to promote evangelism there.

The Public Affairs and Religious Liberty Department is working with the government of Malta to obtain recognition for the Seventh-day Adventist Church.

Maluku Academy

MALUKU ACADEMY (Sekolah Lanjutan Advent) (formerly Ambon Academy). A coeducational boarding school on the high school level operated by the Moluku Mission of the East Indonesia Union Mission on the island of Ambon in Indonesia. In 1970 the school had an enrollment of 97 and a faculty of eight. Now the school has 169 students and 21 faculty members. Instruction is given in the Indonesian language with English as a second language.

The school was opened in January 1965 at Waiselan Kairatu on the island of Cerem in temporary structures. After finding that the site was inaccessible for adequate administration, the school was moved to Waiame, a sea-level location just six miles (10 kilometers) from the Ambon airport. The school benefited from the second quarter 1974 Thirteenth Sabbath Offering overflow. The master plan for the school development included construction, in 1975, of an administration building, dormitories, cafeteria, and faculty housing.

Principals: Wimpy Rhebok, 1965—1970; A. Wahaongan, 1970—1972; Johnny Karwur, 1972—1973; Jusak Palar, 1973—1975; J. L. Sahetapy, 1975—1977; J. J. Sopadua, 1977—1978; J. Raranta, 1978—1981; P. Lampeang, 1981—1983; W. Rhebok, 1983—1986; A. Kountur, 1986—1988; M. Antou, 1988—1990; B. K. Luas, 1990— .

Maluku Mission

MALUKU MISSION. *See* [Far Eastern Division; Indonesia.](#)

Maluti Adventist Hospital

MALUTI ADVENTIST HOSPITAL. A general hospital with nurses' training school situated on a 25-acre (10-hectare) tract of land in the foothills of the Maluti (meaning "high mountain") Mountains in Lesotho, 22 miles (35 kilometers) from Ficksburg, which is over the Orange Free State border of South Africa. It is operated by the Southern Africa Union Conference, an attached field to the General Conference. Bed capacity is 177. The staff includes an ophthalmic surgeon, a gynecologist, and three general practitioners, expatriate and African nurses. The hospital operates registered nurses' training courses. Eleven clinics are operated in the area around the institution. The hospital offers medical, obstetrical, X-ray, laboratory, surgical, and ophthalmic services, as well as a village health-care program.

The Thirteenth Sabbath Offering overflow for the second quarter 1949, plus appropriations from the Southern African Division and South African Union Conference, made it possible to erect the first buildings, including an outpatient clinic, a maternity block, nurses' quarters, a doctor's house, an electric-light plant, and a water system. The Native Recruiting Corporation gave £1,000 toward equipping the institution. Dr. F. W. Slate was appointed the first medical director, Martha Hansen, matron, and W. B. Piercey, business manager.

The hospital opened in March 1951 with a bed capacity of 30 and has since become one of the best-known hospitals in Lesotho and in the adjoining sections of the Orange Free State.

During the first year of operation requests came in for the establishment of outpatient clinics. Eleven have since been established at distances of from 20 to 80 miles (32 to 130 kilometers) from the hospital. These serve as evangelistic centers also.

In 1952 a £1,500 grant was received from the Governor General War Memorial Fund, which was used to erect a two-story building accommodating approximately 35 student nurses and four staff nurses and providing a large addition to the wards, tripling the bed capacity. A house was erected for male nurses also.

In 1958 an extension was added to the children's ward, doubling its capacity. Also in this year a new two-story entrance to the hospital, and another women's ward (20-bed) were built. In 1960 the church building (begun in 1958) was completed and dedicated, and a kitchen and dining room were added to the nurses' home. A donation made by the Chamber of Mines in 1961 was used for the erection of a new, modern block, housing two operating rooms with all facilities and an X-ray Department. A new duplex for single workers was also erected, while housing for medical personnel was built as the need arose. A new nurses' training block was completed in 1965.

In 1970 a maternity ward was built. A new children's ward was opened in 1972. A new staff house was built in 1974. A new student nurses' home was officially opened in 1977.

The nurses' training school, opened and registered with the High Commission Territories' Nursing Council in 1958, graduated the first trainees in 1962. In 1992 a new theater block, funded by American Aid, was officially opened.

Medical Directors/Administrators: F. W. Slate, 1951; L. K. Rittenhouse, 1952; W. E. Staples, 1953—1963; H. E. Clifford, 1964—1968; K. D. Gunston, 1968—1971; A. R. Johnson, 1972—1975; W. E. Hurlow, 1976—1978; F. C. Hayter, 1979—1980; W. M. Mason, 1981—1992; R. M. Buckley, 1992—1993; W. E. Hurlow, 1994— .

Malvinas

MALVINAS. *See* [Falkland Islands](#).

Man, Doctrine of

MAN, DOCTRINE OF. *See* [Humanity, Doctrine of](#).

Man of Sin

MAN OF SIN. *See* [Antichrist](#).

Manalaysay, Emilio

MANALAYSAY, EMILIO (c. 1890—1921). Evangelist in the Philippine Islands. He was among the first Seventh-day Adventist members in Manila, having joined the church in 1911. Soon after that he gave up his work as a public school teacher and began to interpret for E. M. Adams, and attended the first workers' institute on the islands in 1912. In 1916, having proved himself a strong worker in the church, he was ordained by A. G. Daniells. An attack of malaria with complications interrupted a campaign of his at Tayabas, and he finally succumbed to the disease.

Manaus Adventist Academy

MANAUS ADVENTIST ACADEMY (Instituto Adventista de Manaus). An institution located in the Bairro de Cachoeirinha, in the city of Manaus, state of Amazonas, north Brazil. It belongs to the Central Amazon Mission in the North Brazil Union. It was founded in 1982 and began operating as a secondary teaching academy with enablement in health in 1989. The school offers a course of scientific preparation and teachers' courses. It also has a music conservatory. The academy is a day school that operates in two sessions, morning and afternoon. The 19 classrooms offer education to 1,328 students.

Directors: Emmanuel Saraiva, 1982—1983; Solange Salvatierra, 1984—1988; Nazaré Mota, 1989; Valdir Mota, 1990—1992; Telmo Jose Santos, 1993— .

Manaus Adventist Hospital

MANAUS ADVENTIST HOSPITAL (Hospital Adventista de Manaus). A medical institution located in Manaus, Brazil. It opened in 1972 as a small clinic at Rua Belém under the guidance of Dr. Raymond Ermshar. Known as the Adventist Clinic, it enjoyed a good reputation from the beginning. The patient load increased until in 1986 it became a small hospital and was transferred to another location in the Industrial District, where it has been in operation for more than four years.

The hospital maintains 40 beds, with 180 employees. It is considered to have the best medical staff in Amazonas. There is a modern surgery center with four surgery rooms, electrocardiology, radiology, laboratory, ultrasound, and digestive endoscopy facilities.

Medical Directors: Raymond Ermshar, 1976—1980; Vanderley Granados, 1980—1983; Wilson Soares da Silva, 1984; Silas Gomes, 1985—1990; Tales Fonseca, 1991; Milton Reinert, 1992— .

Manchuria

MANCHURIA. *See* [China, People's Republic of](#).

Manila Sanitarium and Hospital

MANILA SANITARIUM AND HOSPITAL. A tertiary, acute-care hospital with a capacity of 152 beds and 19 bassinets operated by the North Philippine Union Mission at Pasay City, a suburb of Metro Manila, Philippines. The institution is affiliated with the Adventist Health Services/Asia of the Far Eastern Division.

Early Medical Work. Seventh-day Adventist medical work in the Philippines began in 1928, when a physician, H. A. Hall, arrived in Manila, and with the aid of three nurses—Mr. and Mrs. Charles Jeys and Mrs. E. A. Moon, wife of the manager of the Philippine Publishing House—opened a dispensary on the first floor of one of the two SDA mission houses located at the corner of Vermont and Indiana streets in Malate, a district of Manila. The work at first was carried on mainly for the SDA constituents who lived in Manila and the neighboring provinces. Teodora M. Beltran, a Filipino, worked as receptionist, interpreter, and nurse's aide. As the demands on the dispensary increased rapidly and more room was needed, the mission house adjacent to the dispensary was turned into a temporary hospital with two small wards, one private room and one operating room that served as the delivery room. Its capacity was about 10 beds.

Manila Sanitarium. To accommodate more patients and afford better facilities, a three-story building was constructed in 1929 on the lot beside the temporary hospital under the supervision of E. C. Wood, the builder for the Far Eastern Division, who came from Shanghai. The enlarged hospital, supervised then by F. A. Mote, was named the Manila Sanitarium and Hospital. Soon the hospital became well known not only in Manila but also throughout the Philippines for its efficient nursing service and pleasant Christian atmosphere. Principles of healthful living were taught, and patients were impressed with the vegetarian diet and hydrotherapy treatments. Hazel Sevrens (later Mrs. Guy C. Jorgensen) served as the first business manager. Dr. H. W. Miller, the "China Doctor," of Shanghai, also helped greatly in the development of the hospital.

In 1930 a school of nursing was opened under the supervision of Fannie Hiday and Ruby Barnett. Later Bessie Irvine and Bertha Parker supervised the school. At the start a few non-SDA graduate nurses had been employed to augment the nursing staff.

In 1931 the old mission house that had been used temporarily as a hospital was replaced by a second three-story building adjacent to the first. The funds for construction were obtained through a public solicitation campaign under the leadership of M. F. Wiedemann. Olga Oss (Mrs. John Oss), an experienced fund-raiser for the China Division, came to Manila to assist in this campaign, and with local solicitors visited leading residents of Manila, many of whom were former patients at the hospital. The second unit provided additional private rooms and wards, and had a chapel on the first floor, where workers and patients assembled for daily and weekly religious services. At the completion of the second building, the Manila Sanitarium and Hospital was formally dedicated.

During 1933 and 1934 Dr. Hjalmar A. Erickson served as the hospital's acting medical director until Horace A. Hall reassumed his former position up to 1935. The former then

gained full directorship of the institution until 1936. The next few years saw a steady increase in patronage of the hospital. This necessitated the construction of a larger structure. In 1940 a four-story concrete building was erected on two and a half acres (one hectare) of land at the corner of Donada and San Juan streets in Pasay City, where the hospital still stands. The first buildings on Vermont were sold.

During World War II. The next year, when World War II came to the Philippines, the Japanese took over the Manila Sanitarium and Hospital and operated it as a navy hospital from January 1942 to February 1945. When the Japanese evacuated the hospital, a demolition bomb was detonated under the center of the structure, causing heavy damage. Afterward, the building was occupied by the American Army until July 1946, but in June 1945, SDAs opened a temporary clinic on the ground floor, amid the ruins of the hospital, in order to serve the neighboring community.

Postwar Developments. Rehabilitation work began in July 1946, but because of the shortage of building materials it was not until Mar. 3, 1949, that the Manila Sanitarium and Hospital, housed in a restored four-story building with 90-bed capacity, was officially reopened, with W. C. Richli as medical director until 1950 and H. A. Munson as business manager.

In 1953 the Laboratory Department of the hospital accommodated the opening of the School of Medical Technology by Mrs. Willa Hedrick, a medical technologist who acted as the school's chairperson. It was the first such school to be established in the Philippines.

Jan. 5, 1958, saw the opening of a new two-story annex, constructed and furnished through the liberality of many friends and patrons of the hospital. (Sir Henry Pollock, a former resident of Manila, donated about one third of the cost of this building.) This annex housed the Outpatient Department, Dental Department, and Pharmacy on the ground floor, and the Medical II and Obstetrics departments on the second floor.

A three-story apartment building, with six units for the staff doctors, was constructed in 1967 on a nearby lot opposite the North Philippine Union Mission compound.

In mid-1968 a fully carpeted medical-surgical unit, with 20 private rooms furnished with electrically operated beds and other equipment, was opened. This unit was built on the third floor of the two-story annex through the efforts of Dr. H. W. Miller, E. L. Longway, Mrs. G. C. Ekvall, and Mrs. L. L. Quirante. The funds they raised were matched by the hospital.

During the summer of 1968 a third floor was added to the student nurses' dormitory to accommodate more students.

The period between 1970 and 1972 was characterized by a massive renovation and expansion program of the following departments: Dietary, Laboratory, Emergency Room, Dental, Physiotherapy, Central Service, and X-ray.

In 1972 R. Oseas C. Pilar became the first Filipino to be appointed medical director. Eduardo Corpus was named business manager.

In 1973 the renovation-expansion work was extended to the operating room, recovery room, conference room, pediatric unit, intensive-care unit, and the south end of the third floor of the main building. An elevator shaft had also been constructed to warrant another elevator for passengers in the future.

In 1974 the board approved a name change to Manila Adventist Hospital, but later it was voted to retain the original name. The following year the medical directorship plan was

changed, with the highest officer receiving the title “administrator.” During this period the hospital received full accreditation from the Far Eastern Division hospital accrediting board.

A number of events characterized the early 1980s. These included the launching of the Human Performance Laboratory and the Intensive Cardiology Services, including an intensive care unit/coronary care unit made possible through the generosity of Will Henderson, president of Queen’s Medical Center in Honolulu.

A hospital-financed medical clinic was opened on the island of Palawan. This received voluntary support from medical and paramedical personnel from all over the United States.

During the late 1980s the hospital suffered financially because of political upheaval. In 1988 major decisions were implemented, including the sale of property in Carmona, funds from which were invested.

To enhance its emphasis on health education, the hospital sponsored a daily morning radio program featuring devotionals and health tips. A new telephone system was installed in 1990, and the hospital was able to acquire an adjacent property that was offered at a price much lower than market value.

During the 1990s the institution continued to show progress. Management workshops are conducted regularly. A generator now ensures uninterrupted power and services. The cafeteria was renovated and pharmaceutical services were improved. Newstart Lifestyle seminars are conducted by the Health Education Department.

At present the hospital is enjoying an average occupancy rate of 71.16 percent, accredited internship and residency programs in the areas of OB-GYN, surgery, medicine, and anesthesia.

Medical Directors/Administrators: H. A. Hall, 1929—1933; H. A. Erickson (acting), 1933—1934; H. A. Hall, 1934—1935; H. A. Erickson, 1935—1936; H. C. Honor, 1937—1942; W. C. Richli, 1949—1950; W. G. Dick, 1950—1952; C. E. Randolph, 1952—1954; E. C. Hedrick, 1954—1956; J. W. Schnepfer, 1957; E. C. Hedrick, 1958—1963; G. C. Ekvall, 1963—1966; E. S. Morel, 1966—1971; S. C. Condon, 1971—1972; O. C. Pilar, 1972—1974; Eduardo C. Corpus, 1975; Fred S. Mina, 1976—1977; Benjamin A. Coe, 1978—1980; David M. Domondon, 1980—1986; Bienvenido E. Capule, 1986— .

Manipur Boarding School

MANIPUR BOARDING SCHOOL. An educational institution established in 1967 and located in Manipur state, India. The 1994 Yearbook lists a faculty and staff of nine.

Principals: A. Riphung, 1975—1981; C. Fanai, 1981—1982; Z. Lungrei, 1982—1984; T. Gangte, 1984—1992; Z. Lukhu, 1992—1994; T. Gangte, 1994— .

Manipur/Nagaland Section

MANIPUR/NAGALAND SECTION. *See* [India](#); [Southern Asia Division](#).

Manitoba-Saskatchewan Conference

MANITOBA-SASKATCHEWAN CONFERENCE. The unit of church organization comprising the two provinces of Manitoba and Saskatchewan and a portion of the Northwest Territories in Canada. Statistics (1993): churches, 35; members, 2,924; church schools, 7; ordained ministers, 16; licensed ministers, 4; teachers, 16. Headquarters: Saskatoon, Saskatchewan, Canada. The conference forms part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions. Park Manor Personal Care Nursing Home; Sunnyside Nursing Home; West Park Manor Personal Care Home.

Local churches: *Manitoba:* Brandon, Dauphin, Inglis, Portage la Prairie, Sandy Lake, Swan River, Winnipeg (Charleswood, Henderson Highway, Mountain-Andrews, Silver Heights, Southeast), Winnipegosis. *Saskatchewan:* Canora, Estevan, Hudson Bay, Kamsack, Macrorie, Maple Creek, Melville, Moose Jaw, Nipawin, North Battleford (The Battlefords), Prince Albert, Quill Lake, Regina (Hill Avenue), Rosthern, St. Walburg, Saskatoon (Central, Mount Royal), Shellbrook, Swift Current, Tugaske, Weyburn, Yorkton.

Companies: *Saskatchewan:* Melfort.

History

History. The Manitoba-Saskatchewan Conference was formed in 1932 to meet the economic problems created by the 1930s depression. The older component of this union was the Manitoba Conference (organized in 1903), at that time comprising the territories of Manitoba and Northwestern Ontario. Originally Manitoba was a mission territory assigned to the Northern Union Conference. Saskatchewan was first organized as a mission field in 1907 and five years later as a conference. Since the union of the conferences, the only territorial change has been the transfer in 1960 of the northwestern part of Ontario to the Ontario-Quebec Conference.

The first convert in the territory known today as the Manitoba-Saskatchewan Conference was George Ross, of McLean, Saskatchewan. His conversion in 1887 resulted from his study of Seventh-day Adventist publications lent to him by a friend who had been receiving them from California. Diedrich Neufeld, who homesteaded near Rosthern, Saskatchewan, in 1893 was probably the first Seventh-day Adventist to settle in the area. Neil McGill claimed to be the first SDA in Manitoba; he attributed his conversion to the reading of Uriah Smith's *Thoughts on Daniel and the Revelation*. This is probably true, because C. H. and Addie Richards worked as colporteurs in Manitoba as early as 1889.

Beginnings of the Work in Manitoba. The first church in Manitoba was organized at Wakopa in 1893 by C. W. Flaiz. That same year Flaiz conducted in Hamiota the first series of public meetings held on the prairies. On July 22, 1894, the Morden church, a German

congregation (in which the Nickel and Toews families were charter members) was organized three miles (five kilometers) south of Burwalde. On Dec. 19, 1894, W. H. Falconer organized the Austin church at McGregor (to which belonged Thomas Atkinson and the Greenslade brothers), and on Apr. 14, 1895, the Winnipeg church. The first Seventh-day Adventist church building in Manitoba was erected by the Austin church and dedicated during the general meetings held in McGregor, June 5—10, 1895.

Some of the early SDAs suffered Sunday law persecution. In 1895 Henry Whitehouse was arrested for picking up potatoes on Sunday on the Alcock farm, Gladstone, Manitoba. His sentence was \$10 and costs, or in default thereof, 20 days in the common jail in Portage la Prairie. Two years later John McKelvy, of Wellington, Manitoba, served a sentence in the Portage la Prairie jail for Sunday labor. In that year (1897) occurred four other arrests. Edward Kelly, of Winnipeg, was fined \$1 and costs for operating his barbershop on Sunday. When he refused, the bailiff seized about \$40 worth of his goods to satisfy the fine. Jacob Nickel, of Morden, was arrested, but the case was dropped when he announced that he would choose jail rather than a fine. T. W. Hodgins and E. Martin, of McGregor, were fined for digging a well.

Late in 1896 J. C. Foster organized the Roden church. By Dec. 31, 1899, the membership in Manitoba had increased to 248, and two new churches had been organized. Work by the J. F. Gravelles resulted in a church at Killarney in January 1900, and one year later in another church at Whitemouth. By the autumn of 1901 there were nine organized churches in Manitoba.

The Manitoba Conference Organized. In July 1903 the Manitoba Conference, including what is now southeastern Saskatchewan (and probably also the western part of Ontario), was organized in the city of Winnipeg. Soon afterward the conference opened a school near Portage la Prairie, called Northwestern Training School (Portage Plains Academy). By 1911 there were only seven churches and one company in the Manitoba Conference, with a membership of 227. Two churches and the one company, comprising one third of the membership, were German. There was also a Scandinavian church. The Icelandic work was pioneered by Miss S. Johnson in the early 1900s. Three ordained ministers served the constituency—one English, the second German, and the third Scandinavian. During the next decade a number of new churches appeared, but there were also apostasies, which resulted in the disbanding of seven churches in one biennium. Because the tithe dropped from \$15,103 in 1920 to \$9,721.29 in 1923, the conference was forced to reduce its working staff by nearly half. Despite this reduction, from 1920 on, there was a steady growth in membership till it reached 564 in 1930. During this period work among the Ukrainians was initiated by J. H. Zachary and expanded by S. Demchuck and G. Soloniuk. New German congregations were organized in Winnipeg (1926) and at Whitemouth (1929), and an evangelistic campaign in Winnipeg, by F. W. Johnston, resulted in so many additions that the old Bannerman church was replaced by a new structure on Young Street. From 1926 through 1929 the conference was called (in the *Statistical Report*) the Manitoba and Western Ontario Conference.

Beginnings of the Work in Saskatchewan. The first series of meetings in Saskatchewan by an SDA minister was conducted in Yorkton by Henry Dirksen in 1898. Seventh-day Adventist teachings received little further publicity until 1906, when three series of meetings were staged—the first by Johan Peters in the home of E. Jorgers at Plain View, the second

in Regina by F. H. Conway and Paul Curtis, and the third in Yorkton by Curtis. Conway organized a church at McLean in April, one of the earliest in the conference. The earliest church is believed to be the one at Waldheim, although records of its early history are lacking. This church originated from a home Sabbath school held in the log house of Diedrich Neufeld from 1893, when he settled on this homestead that later became the site of the town of Waldheim. The Sabbath school soon became a three-family school, rotating among the homes. By 1899 several other SDA families came, and according to the recollection of a charter member, the church was organized soon after, perhaps in 1900. For a time, beginning in 1904, the membership diminished through apostasy and migration. But at the camp meeting held in Regina, 1907, some members were reclaimed and others added. Soon after, the church was reorganized, and in 1910 the present church building was erected.

In 1907 three series of meetings were conducted simultaneously in Regina—the first by A. C. Gilbert and P. Curtis, the second by H. S. Shaw and F. H. Conway, and the third, in German, by C. Sulzle and B. C. Haak. One of the Shaw meetings was attended by several members of a Haynal family who were visiting in Regina. On leaving the meetings, they were given literature in their own language (Romanian), which they studied carefully. This brought about the conversion of a rather large family group and the organization of the Rouleau church on July 16, 1907. Later three others joined who had been prominent in the Nazarene Church and who had not dared openly to attend the Sulzle meetings but had listened outside in the darkness and then had surreptitiously visited Sulzle in his tent to learn more.

Within the next few years four more churches were organized. The first of these was established about 1910 at Fenwood as a result of an evangelistic campaign conducted by C. Sulzle; the second, the Hillesden church, organized a year later by A. C. Gilbert; the third, the Hodgeville church, organized in April 1912 as the result of the work of C. Sulzle, T. T. Babienco, and E. F. Locker; and the fourth, the Swift Current church, organized in June 1912, the result of the work of C. J. Rider and W. G. Forshaw.

The Saskatchewan Conference Organized. In 1912 the Saskatchewan churches were organized as a conference. At the end of that year there were nine churches, a total membership of 301, three ordained and three licensed ministers, and eight church school teachers. Within its 20 years of history the Saskatchewan Conference operated two institutions—treatment rooms in Saskatoon for five or six years, first under G. R. Close and later under M. L. Long, and Battleford Academy from 1916 to 1931.

Late in 1912, after the creation of the Saskatchewan Conference, churches were organized at Sonningdale and Dundurn, which were composed of SDA immigrants from the United States and from England, who, attracted by the offers of homesteads after Sir Wilfred Laurier became prime minister of Canada in 1896, had settled in Saskatchewan during a wave of immigration. Churches were also formed as a result of the missionary endeavors of other immigrants, such as Mrs. Charles Henkes in Canora, the Farnsworths at Sonningdale, whose distribution of SDA publications among their Russian neighbors resulted in churches at Beaver Creek and Borden, and the Hurlburt sisters, who started a chain reaction responsible for churches in the Macrorie district, at Surbiton, and at Samburg.

Because among these immigrants there were many from Continental Europe, the conference employed T. T. Babienco to work among the Russians; D. D. and J. D. Neufeld, O.

Ziprick, and Henry Berg to work for the Germans; and M. Ostoich, Theo. Diminyatz, T. M. Krainean, and B. Iliescu to evangelize the Serbians, Romanians, and Hungarians. By 1920 there were six German, three Russian, and three Romanian churches in the conference. English churches were established by M. Mackintosh, C. J. Rider, W. G. Forshaw, A. C. Gilbert, W. G. McCready, G. W. Rader, and William Brown, a layperson.

By the close of 1921 the Saskatchewan Conference had grown to 30 churches, with a membership of 1,190. In 1931 there were 1,371 members in 29 churches. Because of poor crops and financial problems, the tithe dropped from \$46,258.30 in 1917 to \$21,197.05 in 1922, making necessary a temporary cut in conference staff. By 1928 there was some improvement in the tithe, but when the 1930s depression and drought struck, the tithe reached an all-time low of \$15,127.42 in 1931. In spite of salary cuts and austerity measures, eight or nine new churches appeared.

Manitoba-Saskatchewan Conference. In 1932 the Manitoba Conference (still including Western Ontario) and the Saskatchewan Conference united as the Manitoba-Saskatchewan Conference. At the close of that year there were 42 churches in the conference and 2,185 members. During the 1930s, which began with the depression and ended with the beginning of World War II, and which saw repeated crop failures, there was a continual exodus to other sections of Canada. Several churches closed; however, through continued evangelism new churches were organized. Even after economic recovery, between 1942 and 1952, the number of churches dropped from 41 to 30, but there was almost no change in membership. In the sixties there was a moderate growth. In 1960 western Ontario was transferred to the Ontario-Quebec Conference.

During the past two decades, because of the poor economic situation, large numbers of Seventh-day Adventists have moved from the rural areas into the cities. Many of the young people have gone off to Seventh-day Adventist colleges to be educated in other lines than agriculture. This has resulted in the closing of several country churches and companies. However, seven new churches and one company have been organized in provincial towns and cities.

The Manitoba-Saskatchewan Conference maintains one permanent campground, which is near the town of Theodore, Saskatchewan. It has an auditorium and several other buildings. It is used for camp meeting and summer youth camps.

Presidents—Manitoba Conference: C. A. Beeson, 1903—1904; W. M. Adams, 1904—1907; W. C. Young, 1908—1910; F. L. Perry, 1910—1911; O. E. Sandness, 1911—1913; E. M. Chapman, 1913—1917; G. H. Skinner, 1917—1922; L. C. Shepard, 1922—1929; D. E. Reiner, 1929—1932. *Saskatchewan Conference:* A. C. Gilbert, 1912—1918; J. G. Walker, 1918—1922; C. L. Butterfield, 1922—1926; W. A. Clemenson, 1926—1930; O. Ziprick, 1930—1932. *Manitoba-Saskatchewan Conference:* O. Ziprick, 1932—1936; A. E. Millner, 1936—1941; S. G. White, 1941—1949; H. D. Henriksen, 1949—1957; J. W. Bothe, 1957—1959; G. O. Adams, 1959—1960; P. W. Moores, 1960—1962; A. W. Kaytor, 1962—1966; W. G. Soloniuk, 1966—1979; Donald M. MacIvor, 1979—1988; Lester Carney, 1988— .

Manley, Myrl Otis

MANLEY, MYRL OTIS (1913—1988). Missionary, educator, administrator. During his many years of service to the Seventh-day Adventist Church he served as principal of Vincent Hill School and as president of three colleges: Spicer Memorial College, Union College, and Caribbean Union College. He also was president of the Burma Union Mission. Perhaps his most outstanding contribution to the church pertained to mission fields in general, as he devised the mission orientation program at Andrews University.

Mann, Victor L.

MANN, VICTOR L. (1880—1951). Canadian-born physician, pioneer missionary in West Pakistan. He became a Seventh-day Adventist at 19 years of age, and after graduating in medicine from the University of Pennsylvania in 1909, joined the staff of the New England Sanitarium. He had married Adeline Bristol in 1905. In 1911 he went to Southern Asia, where he took charge of the SDA medical work in India and also edited a health journal. In 1913 he and F. H. Loasby went on a tour of investigation in West Pakistan and established a mission at Chuharkana, near Lahore. After eight years in Asia, Mann returned to the United States, took postgraduate work at Harvard University, worked at Wabash Valley Sanitarium for a short time, and then in 1921 joined the faculty of the College of Medical Evangelists, where he remained until his retirement in 1933. Soon after his retirement he received a Sc.D. degree in medicine from his alma mater.

Mansell, Ernest Price

MANSELL, ERNEST PRICE (1889—1974). Pioneer missionary, pastor. He was born in Minnesota, and was a successful colporteur at the age of 15. In World War I he was a conscientious objector, the first in the 13th Cavalry and subsequently in the Quartermaster Corps. In 1919 he married Edith Eleanor Windsor and studied at Emmanuel Missionary College. From 1920 to 1923 he served as publishing secretary for the New Jersey Conference and for the following four years served in that capacity for the Rio de Janeiro Mission. In 1927 he was appointed director of the Pernambuco Mission, a post he held until 1930. In that year the family moved to Portugal where they initiated new work in the Madeira Islands with Mansell serving as mission director until 1934. He was ordained to the gospel ministry in 1933, and the following year opened work in the Azores, serving as director of the mission there until 1940. He was then asked to pioneer the work in Portuguese East Africa, but en route the family was captured by the Imperial Japanese Army and spent three years in internment camps. In 1945 they reached Portuguese East Africa, and for the ensuing eight years Mansell directed the work in Mozambique.

After his retirement he was called to pastor churches with a significant Portuguese constituency in the Central California Conference.

Manson Academy

MANSON ACADEMY. A coeducational boarding school on the high school level operated from 1907 to 1915 by the British Columbia Conference at Pitt Meadows, some 20 miles (32 kilometers) east of Vancouver, British Columbia. The academy was established in 1907 on a 318-acre (130-hectare) farm donated to the conference for educational purposes by William Manson four years earlier. For some three years prior to 1907 a church school had been operated in a log house built by G. E. Johnson. The building also served as a meeting place for the SDA congregation. In 1908 a three-story dormitory building was erected. The academy closed in 1915 and the property was sold in 1919.

Principals: L. B. Ragsdale, 1907—1909; Kenneth R. Haughey, 1909—1912; C. E. Perry, 1912—1913; H. E. Giddings, 1913—1915.

Maplewood Academy

MAPLEWOOD ACADEMY. A coeducational boarding school on the senior high school level, operated at Hutchinson, Minnesota, by the Minnesota Conference. It is fully accredited by the SDA Board of Regents as well as by the University of Minnesota.

The predecessor of Maplewood Academy was the Minnesota Conference School, opened by Charles C. Lewis and others in Minneapolis in 1888. For many years this school was conducted in the basement of the Seventh-day Adventist church at the corner of Fourth Avenue South and Lake Street and had a yearly attendance of more than 100 students, among whom were many who are now prominent workers in the denomination. Later the school moved to a three-story hotel building in Anoka and became known as Minnesota Industrial School. The growing need for a suitable permanent school led to the purchase of a site three miles (five kilometers) northeast of Maple Plain. Here Maplewood was established in 1904, and later in succeeding years its facilities were enlarged.

At the spring meeting of 1928 the General Conference Committee considered the advisability of uniting Hutchinson Theological Seminary with Maplewood Academy and moving the latter institution to Hutchinson. To this both the Norwegian-Danish and the Minnesota Conference constituencies agreed, and the merger was effected.

The 20-acre (eight-hectare) campus is situated on a prominence commanding a view of the surrounding country. The three-story administration building, a Hutchinson landmark, also served as both boys' and girls' dormitory for a number of years and contained the bindery as well.

In 1963 the girls moved into new quarters, and the boys in 1969, with room for 130 students in each dormitory. In 1980 a new administration building was constructed to replace the former structure. This new building houses the offices, classrooms, and a chapel that will seat about 400.

A music building stands on the south end of the campus, and houses the Home Economics Department and a basement cafeteria and kitchen. An auditorium-gym completed in 1967 is used for physical education, social activities, and camp meeting convocations. At the edge of the North Woods a church seating 700 accommodates both students and community members. In addition, the North Woods serves as an outdoor meeting place, a recreational area for the students, and a camp meeting site.

Principals: O. O. Bernstein, 1904—1906; H. J. Sheldon, 1906—1912; R. W. Brown, 1912—1913; R. A. Hare, 1913—1918; L. R. Anderson, 1918—1920; H. J. Sheldon, 1920—1921; L. C. Palmer, 1921—1924; J. J. Mair, 1924—1926; A. W. Johnson, 1926—1932; W. J. McComb, 1932—1933; David Gulbrandson, 1933—1935; E. F. Heim, 1935—1941; D. J. Bieber, 1941—1945; J. V. Peters, 1945—1946; P. C. Jarnes, 1946—1947; C. L. Smith, 1947—1948; George P. Stone, 1948—1952; B. G. Butherus, 1952—1957; L. E. McClain, 1957—1960; Boyd Olson, 1960—1961; L. C. Anderson, 1961—1973; L. E. McClain, 1973—1977; Rick Emery, 1977—1981; Victor Hilbert, 1981—1983; Lyndon G. Furst, 1983—1987; Gary D. Wilson, 1987—1991; Marshall Bowers, 1991— .

Mara Conference

MARA CONFERENCE. *See* [Eastern Africa Division](#); [Tanzania](#).

Maracle, Charles Gordon

MARACLE, CHARLES GORDON (1900—1967). Minister, graphic arts specialist, board member. He was born in Deseronto, Canada, and at the age of 12 moved with his parents to Toronto. His ambitions to become a master printer began to be realized when he worked as a compositor in what is now known as the Maracle Press, Limited. In years to come he became presiding chairperson of the organization. He also served five years in Washington, D.C., as superintendent in charge of production at the Review and Herald Publishing Association. In 1921 he married Edna Leach. Ordained to the ministry in 1937, he served as pastor to two churches.

As a recognized authority in the field of graphic arts he became well known as a specialist in management, production planning, estimating, and cost accounting for an efficient printing plant. He served with distinction as a member of the national advisory board of the church in Canada. He also pioneered the work of Seventh-day Adventist public relations with the government at Ottawa.

Maracle Press Limited

MARACLE PRESS LIMITED. *See* [Pacific Publishing Association](#).

Maracle Printing Company

MARACLE PRINTING COMPANY. *See* [Pacific Publishing Association](#).

Maranatha

MARANATHA (Afrikaans and English); bimonthly. It is the organ of the Southern Africa Union Conference and is published by the Southern Publishing Association in Cape Town.

Maranatha Adventist Secondary School

MARANATHA ADVENTIST SECONDARY SCHOOL (Colegio Adventista Maranatha). A school sponsored by the North Dominican Conference and located in San Francisco de Macorís, Dominican Republic. Founded in 1958, it offers classes from kindergarten through grade 12. In 1993, 95 students were enrolled, with seven teachers.

Principals: Librael Gomez, 1983—1985; Julian Duran, 1985—1988; Leocadio del Orbe, 1988—1991; Cesar Cabrera, 1991—1994; David del Rosario, 1994— .

Maranatha Mission

MARANATHA MISSION. *See* [Bethel College](#).

Maranatha Volunteers International

MARANATHA VOLUNTEERS INTERNATIONAL. A ministry registered under the name Maranatha Flights International in 1969. It was founded as a nonprofit organization by John Freeman, a Seventh-day Adventist commercial photographer. He operated out of his home in Berrien Springs, Michigan.

In 1989 Maranatha Flights International merged with Virginia-based Volunteers International, whose president was Robert Bainum. At the same time, the ministry's name was changed to Maranatha Volunteers International and headquarters were relocated to Sacramento, California.

Maranatha coordinates volunteer laborers who then help fund and construct urgently needed buildings throughout the world field. The organization works closely alongside the Seventh-day Adventist Church as a supporting ministry but encourages Christian volunteers from all denominations to join short-term mission teams.

The word “maranatha” is of Aramaic origin and means “Jesus, come quickly.” By constructing buildings in which people can learn more about Jesus, Maranatha contributes to the evangelism priorities of the church.

Every year nearly 2,500 volunteers from all walks of life spend their vacation on short-term building projects, international or stateside, orchestrated from start to finish by the Maranatha staff. An individual volunteer or group of volunteers chooses a project based on location and desired length of time—usually between one week and one month.

There is always a need for skilled contractors, masons, plumbers, electricians, and carpenters on each project site. An unskilled worker who has a sincere desire and willingness to help wherever needed also possesses an “essential skill” for construction.

From its founding through 1993 Maranatha has mobilized about 25,000 volunteers, worked in approximately 50 countries, and completed nearly 800 projects valued at more than \$31 million.

Maranatha's magazine, *The Volunteer*, is printed six times a year and is free to all requesting a subscription. Among its many features is a project selection list, with every upcoming project, its leader, and date of construction.

The *Maranatha Guide to Adventure* is Maranatha's own instructive guide to short-term missions. It is composed of three components: a comprehensive handbook, an inspiring video, and a useful set of cards. Drawn from more than 25 years of experience in sending volunteers to developing countries, this practical how-to guide is valuable for short-term mission experience in general, beyond its function of helping Maranatha volunteers. MGA may be purchased through the corporate headquarters at 1600 Sacramento Inn Way, Suite 116, Sacramento, California 95815.

Maranhao Mission

MARANHAO MISSION. *See* [Brazil](#); [South American Division](#).

Marathi Training School

MARATHI TRAINING SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Lasalgaon\)](#).

Marathi Training School for Nurses

MARATHI TRAINING SCHOOL FOR NURSES. *See* [India](#).

Maria Trinidad Sanchez Secondary School

MARIA TRINIDAD SANCHEZ SECONDARY SCHOOL (Colegio Adventista Maria Trinidad Sanchez). A primary and secondary school located in La Romana, Dominican Republic. It is owned by the East Dominican Mission. This Seventh-day Adventist school opened its doors to the La Romana community for the first time in 1953, with an enrollment of seven students whose first teacher was Professor Luisa Monte de Oca, supervised by the local church board.

In its beginnings the school was called Colegio Adventista Ranfi. Classes were taught in the church building. Four years later two small classrooms were constructed on the church grounds. In 1962 the name was changed to Colegio Adventista Maria Trinidad Sanchez.

Toward the end of the 1960s the church bought a house adjacent to the school, where it started an intermediate school, remaining there for a period of seven years.

In the early 1970s the construction of new facilities was started by Rafael Familia, the school director, and his wife, Norma. The construction was completed in 1980.

The high school level began between the years 1978 and 1980, receiving the state authorization in 1981 and being accredited in 1985. In 1993 there were 315 students in the primary level and 93 in the secondary level. Of the school's 12 teachers, six teach on the secondary level.

Principals: Yris Francis de Dyer, 1988—1991; Juanita Maynard de George, 1991—1993; Eudes Modesto González, 1993—1994; Ana Aquino, 1994— .

Mariana Islands

MARIANA ISLANDS. *See* [Guam and Micronesia](#).

Marienhöhe Seminary

MARIENHÖHE SEMINARY (Schulzentrum Seminar Marienhöhe). A coeducational boarding school on the high school/senior college level situated on the outskirts of Darmstadt, Germany. It has three state-accredited divisions, namely, the gymnasium (secondary school), the Kolleg, and the two-year bilingual secretarial course. The school is owned by the Euro-Africa Division and is operated by a board of directors. It mainly serves union conferences of Germany. In 1993 the enrollment was 608 for all school branches and the school staff totaled 94 (teachers, deans, and administration, full-time and part-time).

The school is situated on partly wooded, rolling land. The original estate included a large building containing the auditorium, classrooms, and also living quarters for girls. The other buildings on the campus include a large classroom building, a men's dormitory, a women's dormitory, a gymnasium, and a large building for administration, library, dining hall, kitchen, and church. There are two apartment houses for teachers on the campus, and also buildings for the small farm and workshops. Several apartments for teachers have been built between the campus and the city.

The state-accredited nine-year gymnasium (grades 5 through 13) grants the state-recognized Abitur, which is necessary for entrance into German universities. Prerequisite is a four-year elementary school course. The Oberstufe (upper level, grades 11 through 13) of the gymnasium has a course system with majors and minors. According to their abilities and future plans, students choose course combinations, retaining a number of compulsory subjects that provide a broad general education.

A second possibility (Kolleg) is open to students who already have completed a vocational training; they have been integrated within the upper level program for the Abitur.

The theological seminary was located on this campus until 1994, when it was moved to Friedensau in the eastern part of Germany. The seminary was first opened in 1921 at Kirchheim/Teck, Wurttemberg, under the name of Central European Missionary Seminary. The next year the school was moved to Bad Aibling in Bavaria, where it was called the Aibling Seminary. In the school year 1924—1925 the school moved to Marienhohe and opened with two school buildings. Teachers lived in three apartment houses. The following courses were given: six-year ministerial, higher education, commercial, prenursing, home economics, and kindergarten teaching. Seven industrial shops were established. The ministerial students engaged in canvassing with Seventh-day Adventist publications every Wednesday.

When in 1934 the Prediger-und Missionsseminar Neandertal, situated at Mettmann, Rhineland (established in 1921 by the West German Union Conference), was closed because of political pressure, it was incorporated into the Marienhöhe Seminary; then from 1939 to 1947 the Marienhöhe school was closed. After the war both schools opened again separately, at Marienhöhe and at Mettmann (Neandertal), in 1948. In 1949, the state-accredited gymnasium (grades 5—13) was founded at Marienhöhe. The Neandertal school was closed again in 1952 and was again absorbed by the Seminar Marienhöhe.

In the years 1988—1993 the school went through considerable change and development. A secretarial course was founded in 1988 and accredited in 1992. A German language course began in August 1992. A realschule (grades 7—10), prerequisite for many kinds of vocational training, was begun in 1993. In 1992 the school was declared to be an Associated School of Europe by the education ministry. This status brings financial advantages and help for projects concerned with inter-European contacts.

Presidents: Otto Schuberth, 1921—1936; Heinrich Erzberger, 1936—1939; Hans Werner, 1948—1952; Erwin Berner, 1952—1959; Hans Werner, 1959—1963; O. Gmehling, 1963—1964.

Principals of the Divisions—Theological Seminary: Johannes Schwital, 1963—1964; Artur Strala, 1964—1970; Johannes Klingeberg, 1970—1973; *Gymnasium:* Emanuel Mayer, 1963—1972; Heinz Henning, 1972—1973.

Presidents: Heinz Henning, 1973—1991; Johannes Gerhardt, 1991—1992; Lothar Traeder, 1992— .

Marion County Hospital

MARION COUNTY HOSPITAL. A former accredited, modern, 38-bed general hospital in Jefferson, Texas, that served approximately 10,000 people. The local medical staff was supplemented by physician specialists from surrounding towns. Marion County Hospital was constructed and was owned by the Marion County Hospital district. Prior to the opening of the institution in September 1969, the hospital district board entered into a five-year lease agreement with the Texas Conference of Seventh-day Adventists for the operation of the hospital. In 1974 this lease was renewed for 25 years.

In 1980 operation of the Marion County Hospital was taken over by Adventist Health System/Sunbelt Health Care Corporation. After continued financial losses the hospital was divested in 1986.

Marion Party

MARION PARTY. An offshoot movement of the mid-1860s (based in Marion, Iowa) that absorbed the remnants of an earlier defecting group in Michigan and finally became an organized denomination.

“Hope of Israel” Party (1858). About the beginning of 1858 in Michigan, Gilbert Cranmer was refused a license to preach until he would stop using tobacco and would solve certain home problems. Upon his refusal, Cranmer went out on his own to preach, and obtained a few followers among Seventh-day Adventists. In 1863 these defectors revived the defunct *Messenger of Truth* (see [Messenger Party](#)) and changed its name to *The Hope of Israel* (not to be confused with the journal of that name in Portland, Maine). The emphasis of the new offshoot group was on liberty to use tobacco and to indulge in other practices disapproved of by SDAs. The Hope of Israel lasted about two years before it was discontinued for lack of financial support, and the Cranmer group united with a group led by two Iowa ministers that became known as the Marion Party.

Marion Party (1866). A defection began in 1865 in Iowa with the first president and secretary of the newly organized Iowa Conference. These two were, respectively, B. F. Snook, a former Methodist minister, and W. H. Brinkerhoff, a former lawyer, both SDAs since about 1860. Opposed to a strong church organization, both these ministers carried on a campaign of criticism and stirred up disaffection in Iowa against the general leadership of the SDA Church, particularly against James and Ellen White.

The conference constituency in July 1865 replaced Snook by George I. Butler. Thereupon Snook, accompanied by Brinkerhoff, drew away some of the members and in 1866 established headquarters of a new offshoot group at Marion, Iowa, for which reason they were thereafter denominated the Marion party. They also drew to themselves some unaffiliated groups of Adventists and the adherents of Gilbert Cranmer’s earlier party in Michigan, whose defunct paper *The Hope of Israel* they revived and issued thereafter under various names, with several interruptions. The movement failed to enlist many SDAs. Snook abandoned this group and became a Universalist minister. Brinkerhoff returned to his earlier profession, the practice of law.

Church of God (Seventh Day). The “Marion party” became known as the Church of God (Adventist), and later established headquarters at Stanberry, Missouri. This church retained observance of the seventh-day Sabbath but differed on several points, such as the millennium. It held the theory that Christ was crucified on Wednesday and rose on Saturday and taught that the Lord’s Supper should be observed annually at the time of the Passover. One offshoot from the Stanberry group was organized in 1933 as the Church of God (Seventh Day) in Salem, West Virginia; it reunited with its parent in 1949 and the merger, with headquarters in Denver, has since been called the Church of God (Seventh Day), Denver, Colorado. There remains an unmerged group, the Church of God (Seventh Day) at Salem, West Virginia. (See Frank S. Mead, *Handbook of Denominations*, 1961 ed., p. 75.) Several smaller splinter groups exist also.

The Radio Church of God, at Pasadena, California, an independent group operating a broadcast, a paper, and a school, was founded by a former minister of the Church of God (Adventist) and later of the Church of God (Seventh Day), but it differs doctrinally from both and from Seventh-day Adventists.

Maritime Academy

MARITIME ACADEMY. A school operated from 1903 to 1932 by the Maritime Conference in Canada. It was opened in 1903 by George McCready Price as the Farmington Industrial Academy on a 250-acre (100-hectare) tract donated for a school by Daniel Dimock. Because the land was too rocky and hilly to make the school farm a success, the school was moved after two years to a 200-acre (80-hectare) farm at Williamsdale, Nova Scotia, and renamed Williamsdale Academy. When this site proved unsatisfactory, in 1919 the academy was moved to Memramcook, New Brunswick, and was called the Maritime Academy. It operated at Memramcook until it was closed in 1932 because of the economic depression.

Principals: George McCready Price, 1903—1904; Gertrude Williams Worden, 1904—1905; E. E. Gardner, 1905—1909; J. L. Stansbury, 1909—1912; Thomas D. Rowe, 1912—1914; L. O. Machlan, 1914—1916; Clifton L. Taylor, 1916—1918; Hubert K. Martin, 1918—1919; C. H. Castle, 1919—1920; I. A. Armstrong, 1920—1925; J. Sutherland, 1925—1929; W. A. White, 1929—1932.

Maritime Conference

MARITIME CONFERENCE. A unit of church organization comprising the provinces of New Brunswick, Nova Scotia, and Prince Edward Island. Statistics (1993): churches, 26; members, 1,639; church schools, 7; senior academies, 1; ordained ministers, 8; licensed ministers, 7; teachers, 12. Headquarters: Moncton, New Brunswick, Canada. The Maritime Conference forms a part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions. Kennebec Manor; Sandy Lake Seventh-day Adventist Academy.

Local churches—*New Brunswick:* Barnesville, Fredericton, Hampton (Maranatha), Harvey, Hopewell Hill, Minto, Moncton (English, French), Perth-Andover (Madawaska, Perth-Andover), Rexton, St. George, Saint John, and Zealand; *Nova Scotia:* Bridgewater, Dartmouth, Digby, Fox Point, Halifax, Kingston (Middleton), New Glasgow, New Minas, North Sydney, Oak Park, Pugwash, Sandy Lake, Tantallon, and Truro; *Prince Edward Island:* Charlottetown.

Companies—*New Brunswick:* Acadian Peninsula; *Nova Scotia:* Yarmouth (Tusket).

History

History. *Beginnings in the Area.* In 1862 R. O'Brien, of Walton, Nova Scotia, accepted the Sabbath from reading Andrew's *History of the Sabbath*. In 1878 John R. Israel, a Nova Scotian who had become a Seventh-day Adventist in the U.S., held meetings in Digby County. About the same time two laymen named Gelotte and Sawyer distributed SDA publications and held meetings in homes in Victoria County, New Brunswick. Prince Edward Island was entered in 1891, when colporteurs sold 1,400 copies of *Bible Readings* there. The next year H. W. Cottrell and R. S. Webber held a series of meetings in Summerside.

The earliest converts in the Maritimes were two or three won in Israel's meetings at Tiverton in 1878. They were probably the family of Byron Outhouse. The earliest known Sabbathkeeper in New Brunswick, according to George McCready Price, was his uncle, George McCready, who attributed his conversion about 1884 to the reading of Seventh Day Baptist literature. Several years later an SDA colporteur, A. J. Rice, won the first converts in Moncton and Saint John. Mary Ann Clary is believed to have been the earliest adherent on Prince Edward Island.

In 1887 I. E. Kimball began regular public evangelism in the Maritimes. His series of meetings in Temperance Hall, Halifax, resulted in six converts, two of whom, Mrs. Patterson and Mrs. Hunt, of Dartmouth, became in 1900 charter members of the Halifax church. Also in 1887 David A. Corkham, an 1886 convert of Israel, began an evangelistic career, working first at Truro, Nova Scotia, where he collaborated with A. J. Rice in conducting meetings. In the spring of 1888 he moved to Tantallon, where as a result of his work three were baptized

and a church of nine organized on Aug. 12—the first Seventh-day Adventist church in the Maritimes. That same summer he organized a Sabbath school in Scott's Bay. In Indian Harbor and also in Tiverton, where John Israel had earlier sown the seed, he was in large measure responsible for the organization of two churches in 1889.

By 1890 there were three organized churches in Nova Scotia—Tantallon, Tiverton, and Indian Harbor—and there were small companies at Truro and Scott's Bay, and isolated members in Halifax, Dartmouth, French Village, Chester, Moncton (New Brunswick), New Glasgow, and Saint John (New Brunswick). About this time the church building in Tantallon was erected. A new church replaced the original Tantallon church in 1975.

In Moncton on Aug. 28, 1891, H. W. Cottrell launched the first public Seventh-day Adventist meetings in New Brunswick. The resulting church was organized on the following May 15. This congregation secured without cost the old Free Meeting House, built in 1821, and renovated it. A year later, Oct. 14, 1893, after a series of meetings conducted by R. S. Webber and F. I. Richardson, a second SDA church in New Brunswick was organized in Saint John, and other churches were organized at Annapolis, Nova Scotia (1895), Hopewell Cape, New Brunswick (1896), Scott's Bay, New Brunswick (1896), Elgin, New Brunswick (1896), St. Martin's, New Brunswick (1897), and Greenfield, Nova Scotia (1898). On Aug. 11, 1899, G. E. Langdon began a series of meetings in Halifax, Nova Scotia, which ended in 1900 with the founding of a church of 20 members in that city.

By June 30, 1897, there were in the Maritime region nine churches and 160 members. Levi Longard, a member of the Tantallon church, was active in the colporteur work and in evangelism for nearly 30 years, forming a company in West Jeddare, Nova Scotia, about 1900. At the time of the General Conference session of 1901 there were 11 churches and 215 members.

Troubles came early to both workers and converts. Corkham was rescued from a mob at Tantallon, and H. J. Farman found that someone had cut every rope around his tent during his meetings at Greenfield. As early as 1889 two members, James Dauphinee and Stephen Longard, were fined for Sunday labor, and in 1897 two others were accused but not prosecuted.

The Maritime Conference Organized. The 1889 *Yearbook* lists New Brunswick and Nova Scotia as part of the Maine Conference. From 1890 to 1902 the area was the Maritime mission in District no. 1. In 1902 the Maritime Conference was organized during the general meeting held at Saint John, New Brunswick, with G. E. Langdon as the first president. There were 11 churches and 230 members.

Subsequent History. In 1903 the Farmington Industrial Academy, later known as the Maritime Academy, was established. During the first decade following the organization of the conference, evangelistic meetings were held in Charlottetown and in Montagu, Prince Edward Island, which met with great prejudice and opposition. Meetings held by W. R. Andrews in Fredericton, New Brunswick, were more successful, and a church building was dedicated May 31, 1903. In 1911 J. A. Strickland pitched a tent in Harvey, where despite violent opposition 20 persons were baptized. Later, two of these converts, Gilbert Graham and Robert Embleton, were arrested and fined for hauling hay on Sunday.

Between 1912 and 1921 the membership in the Maritimes grew from 232 to 415. The work was carried on largely in three centers—North Sydney, New Glasgow, and Carlingford. Churches were organized at Sydney Mines (1914), North Sydney (1915), New Glasgow

(1919), and Carlingford (New Brunswick). In Charlottetown a few converts were won, but it was many years before a church was established.

In the terrible explosion that rocked the city of Halifax in 1917, the little Seventh-day Adventist church building (dedicated on Jan. 10, 1904) was damaged beyond repair. A child of one of the members lost her life.

Because of a depression that swept the area after passage of the Fordney-McCumber tariff of 1922, which wrecked the fishing industry, SDAs joined the exodus to the United States, and the membership in the Maritimes dropped from 415 to 306 from 1922 to 1926. During the time when the new Halifax church building was under construction, fully half of the members moved away.

From 1926 there was a gradual growth in membership. New congregations were organized at Barnesville, New Brunswick (1929), through the work of R. H. Cooke, Arthur Kierstead, and Owen A. Munroe; in Charlottetown, Prince Edward Island, through the work of F. W. Johnston (1936); more recently in Middleton (1948), Minto (1952), and Fredericton (1961) in New Brunswick; and in Nova Scotia at Fox Point (1955), Barrington (1957), Bridgewater (1959), Sydney (1959), and Dartmouth (1960). In Barrington and Fredericton there had been churches that had disbanded, and in Fox Point and Minto there had been companies for many years. Since 1932, when the membership stood at 362, about 300 members have been added each decade. The 1993 membership was 1,639, with 26 churches. Throughout the years the number of workers has remained generally constant.

The first youth camp in the Maritimes was held in 1942. Three years later a permanent site was purchased at Pugwash, on the shores of Northumberland Strait. Originally intended as a junior campsite, it was gradually developed to accommodate the annual camp meetings, with dining room, auditorium, washrooms, and cabins.

The medical work was never developed in the Maritimes. Beginning in 1947, Dr. Martin Hoehn operated a hospital in Riverside, New Brunswick, but the project was abandoned after only a few years of operation.

The number of church schools in the Maritimes fluctuated with passing years. As early as 1899, a Miss Curth conducted a family school in the Dimock home at Farmington. Two years later George McCready Price taught a church school in Saint John. From 1904 to 1944, as the need required, Mrs. Martin Kierstead taught a small school in her home. After 1919 several church schools existed intermittently, the one with the longest record being the Carlingford school. In September 1962 there were three junior academies—at Halifax, Nova Scotia, Moncton, New Brunswick, and Barnesville, New Brunswick. During 1974 new multiroom schools were built at Halifax and Barnesville. In 1981 Sandy Lake Academy, located near Halifax, began operating as a 12-grade school.

Superintendents of the Maritime Mission: H. W. Cottrell, 1890—1892; R. S. Webber, 1892—1897; G. E. Langdon, 1897—1902.

Presidents of the Maritime Conference: G. E. Langdon, 1902—1903; W. H. Thurston, 1903—1904; William Guthrie, 1904—1908; J. O. Miller, 1908—1912; O. K. Butler, 1912—1913; M. M. Hare, 1913—1915; George Skinner, 1915—1917; J. L. Wilson, 1917—1922; E. M. Chapman, 1922—1923; F. W. Stray, 1924—1932; W. A. Clemenson, 1933—1936; S. G. White, 1936—1941; Eric Beavon, 1941—1944; R. W. Numbers, 1944—1949; J. W. Bothe, 1949—1957; Philip Moores, 1957—1960; L. L. Bock, 1960—1963; D. E. Tinkler, 1963—1968; J. W. Wilson, 1968—1974; G. E. Andersen, 1974—1980;

Lawton Lowe, 1980—1985; Perry Parks, 1986—1988; Robert Schafer, 1989—1992; Robert Lehmann, 1992— .

Mark of the Beast

MARK OF THE BEAST. In [Rev. 13](#) an identifying “mark” that represents submission to the authority of the first, or leopardlike, beast mentioned in the chapter, during the time of its eschatological revival, when an attempt is made to extend its authority over the entire world. Like most of the Revelation, the thirteenth chapter is essentially symbolic. In the imagery of the chapter the first beast represents a human religious system allied with the supernatural powers of evil, and opposed to God in the person of those on earth who choose to be loyal to Him ([vs. 1, 2, 7](#)). The second, or lamblike beast, is presented as the agent by which the authority of the first beast is made universal ([v. 12](#)). The device used to force compliance is to require a “mark” of allegiance of all in their forehead (mental assent) or in their hand (outward conformity). The announced alternative to compliance is the application of extreme economic sanctions, and eventually the death penalty ([vs. 15—17](#)). In the Revelation the mark of the beast stands in contradistinction to the seal of God ([Rev. 7:2—4](#)). See also [Revelation, Interpretation of](#).

In general, commentaries on the Apocalypse prior to the fourteenth century are content to explain the mark of the beast simply as a mark of the coming antichrist. From the fourteenth century onward pre-Reformation and Protestant expositors have identified it as a mark of submission to the Papacy. Walter Brute, a Wycliffite writer on prophecy, considered it to be the supposedly indelible imprint made by the sacraments of the Roman Catholic Church upon those who receive them (L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 2, p. 86). Others, such as John Purvey, who, upon Wycliff’s death, took his place, regarded the mark received in the hand to be compliance with works prescribed by the church, and on the forehead, as the public profession of papal teachings (*ibid.*, p. 99). Reformation writers identified it as subservience to the canons, decrees, and traditions of Rome or Rome’s power to excommunicate (*ibid.*, pp. 300, 306, 342, 367, 461, 462, 616, 617, 678). New World expositors took a similar view of it (*ibid.*, vol. 3, pp. 40, 96, 353; vol. 4, pp. 95, 247).

From the beginning Seventh-day Adventists have connected the mark of the beast with the observance in the future of Rome’s counterfeit of the Bible Sabbath, when it will be enforced by law and observed as a token of submission to Roman authority.

In the second edition of his pamphlet *The Seventh Day Sabbath, a Perpetual Sign* (January 1847), Joseph Bates asked (p. 59), “Is it not clear that the first day of the week for the Sabbath or holy day [of which he speaks on page 57 as “a perpetual covenant” of allegiance to the true God] is a mark of the beast?” Writing to Bates in April 1847, Ellen White identified receiving the mark of the beast as the act of giving up “God’s Sabbath,” and keeping “the Pope’s [sabbath]” (*A Word to the “Little Flock,”* p. 19). James White similarly wrote: “The observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is the mark mentioned in the solemn message of the third angel” (*Present Truth* 1:68, April 1850).

In 1851 Roswell F. Cottrell called the mark of the beast “the counterfeit sabbath of Rome” (*Review and Herald* 2:40, Oct. 7, 1851). J. N. Andrews spoke of the mark as an

“institution of papacy, enforced by Protestantism” (*The Three Messages of Revelation XIV, 6—12*, 1860 ed., p. 99).

Perhaps the earliest full Seventh-day Adventist statement on the mark of the beast occurs in an article by J. N. Loughborough in 1854: “The Sabbath is a sign between God and His people [Ex. 31:13—18 and Ex. 20:19, 20 previously cited]; hence it seals His law as genuine. As the seal of an earthly monarch is a sign between him and His subjects, so the Sabbath is a sign between the Lord and his subjects, that they may know Him from all others. Take this fourth commandment from the ten, and the seal of the living God is gone, and the knowledge of their author is taken from us. Here is where Papacy has aimed a blow. The Pope has taken away the seal of the living God, and the ten commandments as taught by him do not contain it. . . . [Cites catechism on the substitution of Sunday for the Sabbath on the basis of church authority.] In place of God’s seal or mark, we have *Sunday* attached to the law. It does not point out the living God but claims to be instituted on the authority of the Papal church. Yea, it points to the Pope. It is ‘the mark of the beast.’ The two-horned beast is to cause all ‘to receive a mark in their right hand, or in their foreheads.’ We do not suppose that this is a mark, visible in the forehead; but as we have already shown, it is *Sunday*. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not. This mark is also to be received in the right hand” (*Review and Herald* 5:75, 79, Mar. 28, 1854).

Just what the reception of the mark in the right hand might be Loughborough was not sure, but suggested the raising of the right hand in taking an oath to observe Sunday, in order to secure exemption from the economic sanctions of Rev. 13:16, 17. He was clear, however, in making it “an event yet future.”

In his classic commentary, *Thoughts on the Revelation* (1865, i.e., 1867), Uriah Smith, foremost early Seventh-day Adventist expositor of Bible prophecy, wrote: “To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his [the first beast’s] authority, in the adoption of that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act. The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast. . . . The mark of the beast is understood to be a counterfeit Sabbath which is erected in opposition to the Sabbath of Jehovah, which we have shown on chap. vii, 1—3, to be the seal of the living God” (p. 224).

Seventh-day Adventists emphatically deny that anyone now has the mark of the beast. For instance, James White in an 1852 editorial stated: “We do not teach that those ‘that keep the first day as a Sabbath, and they that believe the Sabbath is abolished, have the mark of the beast’” (*Review and Herald* 2:100, Mar. 2, 1852).

As he goes on to explain, it is only after the Sabbath message has been fully proclaimed and after the observance of the first day of the week is enforced by law that this line of demarcation between the faithful and the unfaithful will be drawn. A number of years later Uriah Smith wrote in similar vein. “We do not hold that Sunday-keeping will constitute the mark of the beast, till enforced by the government in direct opposition to the Sabbath of the Lord” (*Review and Herald* 44:52, July 28, 1874).

Ellen White stressed this aspect of the subject in 1888: “When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has

no higher authority than that of Rome, will thereby honor popery above God. . . . They will thereby accept the sign of allegiance to Rome—'the mark of the beast'" ([GC 449](#); [Ev 233, 234](#)).

In 1899 she declared: "No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment" ([Ev 234](#)).

Marmon, Ilka Mendes Reis

MARMON, ILKA MENDES REIS (1906—1989). Bible instructor, secretary. Born in Minas Gerais, Brazil, she attended Brazil College after joining the Seventh-day Adventist Church. After graduating in 1935, she was called to work as a Bible instructor in Rio Grande do Sul and later at her birthplace, Minas Gerais, and also in São Paulo.

In 1944 she became the first secretary to the Voice of Prophecy in Brazil—with no typewriter and a borrowed desk! In spite of this lack, she established the substructure for the Bible correspondence school.

In later years she moved to the United States, where she married James Marmon. She served as secretary to George Vandeman of *It Is Written* and also served as chaplain in a California hospital.

Marquesas Islands

MARQUESAS ISLANDS. *See* [French Polynesia](#); [South Pacific Division](#).

Marsh, J. M.

MARSH, J. M. (c. 1855—1892). Captain of the *Pitcairn* on its first voyage to the South Seas in 1890—1892. He was a native of Nova Scotia. He died in New Zealand before the ship returned to California.

Marsh, Joseph

MARSH, JOSEPH (1802—1863). Editor of *The Christian Palladium*, an organ of the Christian church, and pastor of a Christian church at Union Mills, New York; later editor of the Millerite *Voice of Truth* (afterward called the *Advent Harbinger*) at Rochester, New York.

For a brief period following the Millerite disappointment of Oct. 22, 1844, he held that the proclamation of the tenth day of the seventh month was the “midnight cry” and that the prophetic time reckoning was correct. Even though he gave up this idea, he held aloof from the Albany Conference (April 1845), at which the main group of Seventh-day Adventists organized (see [Millerite Movement](#)).

He later went over to the “Literalist” view, with its “Judaistic” millennium (see [Premillennialism](#)), which was opposed by Himes and the principal Adventist leaders, as well as by the Sabbatarian Adventists. His *Advent Harbinger* around 1850 carried his editorials and also articles by Crosier, Storrs, and others, opposing the Sabbath and teaching the “Judaistic” millennium. His book *The Age to Come* became a rallying point for a minority party known as “Age-to-Come Adventists,” which won a few adherents from among the developing Seventh-day Adventist group (see [Messenger Party](#)).

Marshall Islands

MARSHALL ISLANDS. *See* [Guam and Micronesia](#).

Marshall Islands Mission Academy

MARSHALL ISLANDS MISSION ACADEMY. A 12-grade school on the Majuro atoll in the Marshall Islands. Marshall Islands Mission Academy is a coeducational day school operated by the Guam-Micronesia Mission. Situated in the population center of Delap, the school serves the educational needs of the Marshallese population on the Majuro atoll and several surrounding atolls. In 1993 the enrollment in the secondary grades was 170, with a teaching staff of eight and a graduating class of 32. The total preschool-12 enrollment in 1993 was 507.

The forerunner of the school was the first Seventh-day Adventist school in the Marshall Islands, founded by Sid Nelson in 1968. Situated at the opposite end of the atoll in the community of Laura, this small rural school of 80 students continues today as a K-8 program serving the Laura area. Marshall Islands Mission Academy opened its doors for the first time in January 1980. Founded on its current site in Delap by the then-district leader Walter Barber, the elementary portion of the school had begun one and a half years earlier. During the first few years of operation the buildings were shared by both elementary and secondary classes, with the academy meeting from 2:30 p.m. to 7:15 p.m. In 1984 a Thirteenth Sabbath overflow offering provided a major portion of the funding to construct a new classroom building and allow a more normal teaching schedule.

Marshall Islands Mission Academy continues to serve the Marshall Islands and the outreach work of the Seventh-day Adventist Church. During its brief history from 1980 to 1993 it has helped establish four additional educational institutions in the Marshalls. The educational work has truly been the opening wedge for the Seventh-day Adventist Church in the Marshall Islands.

Principals: Gale Crosby, 1979—1980; Bill Clawson, 1980—1981; Gary Wilson, 1981—1984; Mervin Kesler, 1984—1989; Bruce Lane, 1989— .

Marshall, Jesse Simon

MARSHALL, JESSE SIMON (1888—1960). Educator and administrator in Latin America. It appears that he grew up in a Seventh-day Adventist family, but did not join the church until he heard a public appeal by Ellen White. Upon conversion he determined to devote his life to missionary service, and enrolled in the ministerial course at Emmanuel Missionary College. In 1914 he became a teacher of history and dean of men at Southern Training School. After this school was succeeded by Southern Junior College, he retained his positions for another two years, until 1918. After graduating from Emmanuel Missionary College in 1919, he went to South America as president and business manager of the River Plate Junior College in Argentina. He was ordained in 1929. In 1934, after 15 years as president of the college, he went to the Antillian Union Mission to serve as educational and MV secretary, and two years later took charge of the administration and development of the Antillian Junior College. He returned to the United States in 1947 and the following year became business manager of Sunnysdale Academy in Centralia, Missouri, where he served for a period of two years.

Martinique

MARTINIQUE. An island in the Lesser Antilles (West Indies) and an overseas department of France, lying 25 miles (40 kilometers) south of Dominica and 20 miles (32 kilometers) north of St. Lucia. It has an area of 425 square miles (1,100 square kilometers). Mount Pelé, in the north, is the highest point (4,583 feet [1,400 meters]). Martinique (Madinina), discovered by Christopher Columbus in 1502, was first colonized by the French in 1635 and has remained in their possession ever since. In 1946 it became a department of France. The population (1991) is 365,000. The capital, Fort-de-France, has a population of 110,000. Martinique is strongly Roman Catholic, the Protestants constituting only a small percentage of the population. The most important non-Catholic denomination is the Seventh-day Adventist Church, which, after a slow and difficult beginning, is now firmly established and is progressing rapidly.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Martinique forms the Martinique Conference, a part of the French Antilles/Guiana Union Mission, which in turn is part of the Inter-American Division. Statistics (1993) for *Martinique*: churches and companies, 73; members, 12,265; elementary schools, 4; ordained ministers, 15; licensed ministers, 15; teachers, 72. Headquarters: Fort-de-France.

Institutions

Institutions. Antilles Guyane Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Sometime before November 1919, Philip Giddings, a Seventh-day Adventist missionary from British Guiana, visited Martinique, won one convert, and interested another man. In November he reported a second visit (*Review and Herald* 96:25, Nov. 20, 1919) in which he converted the interested man. In 1924 he established his home at Fort-de-France, and held services in his house. A few months later a Sabbath school was organized, and the first four converts were baptized. Giddings visited the towns and villages of the island, going from house to house teaching SDA beliefs, selling Bibles and books, holding cottage meetings, and baptizing here and there. When he left for Haiti in 1928 he was succeeded by Michel Nord Isaac from Haiti, whose series of meetings in the town of Trinité led to the organization there of the first SDA church on the island in 1929. The second church was organized in the same year at Fort-de-France. It was also in 1929 that the French West Indian Mission (comprising the territories of Martinique and Guadeloupe and its dependencies) was organized with two churches, 48 baptized members, and one ordained minister. The work has grown rapidly since, with 13,215 members reported in 1993 in the Martinique Conference.

Education

Education. On July 22, 1954, the mission committee voted to open its first school in a small room attached to the West Fort-de-France church. Mrs. Lisette Moutachy was the first teacher of 18 pupils in the first grade.

After two years in the small room, the school was transferred to its present location on the eastern side of Fort-de-France. The present school, Kerlys, is located on a 21,500-square-foot (2,000-square-meter) piece of land, the purchase of which was authorized in 1954.

Owing to the large enrollment at Kerlys (537 in 1993, with 216 on the secondary level) and the desire to make Christian education available for the youth of the whole island as well as other French-speaking peoples of the Caribbean, it was voted to buy approximately 125 acres (50 hectares) of land in the St. Luce area for the establishment of a boarding secondary school. This school opened in September 1974 with capacity for receiving 120 boarding students.

Martinique Conference

MARTINIQUE CONFERENCE. *See* [Inter-American Division](#); [Martinique](#).

Marx, Rais Andrew

MARX, RAIS ANDREW (1921—1973). Educator. He was born at Gwelo, Rhodesia (now Zimbabwe), and received his education at Helderberg College and Walla Walla College. He later taught at Helderberg and at Canadian Union College.

His first mission appointment was at Ikizu Training School in Tanganyika (now Tanzania) in 1943. In 1945 he was united in marriage to Merle Wilson. The couple eventually moved to Bugema Mission College in Uganda, where they taught for several years and then went to Kamagambo Training School, where Marx served as principal. Later he was appointed principal of the high school at Solusi College, and in 1970 he became principal of Bethel College in the Transkei.

He lost his life in a car accident at Kei Cuttings, Africa.

Maryland

MARYLAND. *See* Allegheny East Conference; Allegheny West Conference; Chesapeake Conference; Potomac Conference.

Masanga Leprosy Hospital

MASANGA LEPROSY HOSPITAL. A 200-bed institution owned by the Sierra Leone government and operated on behalf of the government of Sierra Leone by the Seventh-day Adventist Church. It is a specialty hospital, operated primarily for the care and treatment of leprosy patients, although some nonleprosy patients are treated by visiting surgical specialists. The church first began to operate this institution in 1965 as a leprosarium, and patients entered for several months or possibly years of residential treatment. Currently, patients are treated as inpatients for a few weeks and then discharged to their homes for continued treatment as outpatients. Some patients with surgical problems or other complications are admitted for longer periods.

Masanga began admitting tuberculosis patients in 1991. Forty out of 200 beds are allocated for these patients.

An active Physiotherapy Department assists greatly in the rehabilitation of many patients. Selected patients are taught woodworking and tailoring as part of a rehabilitation scheme. Outpatient treatment for two large districts in Sierra Leone is given to approximately 12,000 patients annually.

Medical Directors: J. A. Hyde, 1965; L. N. Magnussen, 1965—1968; S. L. DeShay, 1968—1970; L. N. Magnussen, 1970—1971; R. O. Yeatts, 1971—1972; H. D. Harden, 1972—1976; R. Kazen, 1976—1990; D. Grellman, 1990—1991; Glen St. Clair (acting), 1991—1993; Mrs. R. Llaguno, 1993— .

Massachusetts

MASSACHUSETTS. *See* [Northeastern Conference](#); [Southern New England Conference](#).

Massachusetts Conference

MASSACHUSETTS CONFERENCE. A former unit of church organization that functioned between 1910 and 1926, comprising the territory of the State of Massachusetts. *See* [Southern New England Conference](#).

Master Guide

MASTER GUIDE (originally called Master Comrade). A class originated by the General Conference Youth Department in 1928.

The Master Guide Course has been structured as a natural flow on from the Guide course, and its content is such as would have appeal and interest to a 16- to 19-year-old. It was felt that the Pathfinder organization would be failing if it does not promote a course that encouraged young people beyond the Pathfinder age to continue with the club and become aware of the value of leadership skills.

Because of its closely connected work with Pathfinders, this class is seen as a transition between Pathfinder ministry and senior youth ministry. It is expected that those in the Master Guide program be active in church activities relating to Pathfinder-age children.

As senior youth they find nurture and growth with other senior youth, but work with Pathfinders. This course is viewed as the first award in youth leadership and not the ultimate award, as the previous program bearing the name would indicate.

Its objective is to create an awareness of leadership and provide an enjoyment in discovering one's own leadership potential.

A conference seminar is provided for Master Guide participants. The content of the seminar is based on their duties and responsibilities as a Pathfinder staff member, counselor, or junior counselor. Many requirements can be met during the time that the participant is engaged in the Pathfinder program or in Master Guide Club activities.

Matandani Training School

MATANDANI TRAINING SCHOOL. A coeducational junior academy, offering two years' industrial training to students who have satisfactorily completed two years of high school. In 1993 the two-year training course was temporarily closed because of improvements being made on the school plant. Matandani is situated on a 200-acre (80-hectare) tract of land about 80 miles (130 kilometers) northeast of Blantyre, Malawi (formerly Nyasaland), operated by the Malawi Union. It draws its students from the other Seventh-day Adventist missions in Malawi, thus having representatives of a number of tribes. The school is registered with the government, which authorized it to provide specialized industrial courses preparing boys for examinations set by the Industrial Council for certification as Grade II artisans in their trades.

The industrial school developed from a mission school at Matandani station, on an estate near the Mozambique border, bought in 1908 for \$112. S. M. Konigmacher and his wife, Battle Creek trained nurses, opened the mission. By 1911 there was a large enrollment and there were many out-schools. Through the years educational and evangelistic work had been carried forward under the leadership of such men as H. J. Hurlow, G. A. Ellingworth, W. L. Davy, M. M. Webster, E. B. Jewell, B. Ellingworth, and Y. Sosola.

Grades and facilities were steadily added, and in 1950 an industrial training department was opened, which grew to be the main department of the school. Courses in joinery, carpentry, and building were offered. Power machinery is used, run by current from the mission's hydroelectric plant. The graduates of this school hold a high record for faithfulness to their church and for their industry. From 1968 the industrial training program included two years of high school. A girls' dormitory was constructed in 1974. In 1994 the school had a faculty and staff of 17.

Principals: O. I. Fields, 1943—1956; K. G. Webster, 1956—1959; O. I. Fields, 1959—1967; C. K. Cronje, 1967—1969; H. Fisher, 1969—1970; M. O. Klaussen, 1970—1971; T. H. Nkungula, 1971—1975; R. Follett, 1976—1977; W. W. Khonje, 1977—1978; M. Y. Sosola, 1978—1982; E. G. Kamwendo, 1982—1987; G. H. Kunkhoma, 1987—1988; B. D. Kadzombe, 1989— .

Matariah Mercy Home

MATARIAH MERCY HOME. An orphanage formerly operated by the Egypt Field of Seventh-day Adventists at Matariah, a suburb of Cairo, United Arab Republic, formerly ancient Heliopolis, the city called On in the Bible ([Gen. 41:45](#)).

The orphanage was founded in 1947, under the direction of A. G. Zytkoskee. Mrs. Erna Kruger, a German nurse, whose husband and child had died in Egypt, was connected with the home from the beginning, first as a matron and after 1955 as directress. A school was originally operated at the orphanage, but this was not continued. Medical assistance was supplied to the children, many of whom had trachoma and other diseases. In 1964 a modern orphanage home was completed and dedicated.

Plans that were laid for a vocational-industrial program failed to materialize.

Since the departure of Erna Kruger for retirement in Germany, the orphanage has been turned into a home for two sustentee Seventh-day Adventist couples and a place of refuge for needy Egyptian and Sudanese youth, who enjoy free accommodation. Kruger was instrumental in rearing young deprived Egyptians who now hold leadership positions in the Middle East Union.

Matilainen, Ida

MATILAINEN, IDA (1905—1988). Evangelist. Beginning in 1948, she worked in Kainuunkylä, Finland, near the Arctic Circle, where she traveled by bicycle, moped, or skis. She carried food and literature to the sparsely populated area where roads are sometimes nonexistent. Although she had little formal education, she was an avid student of D'Aubigné's *History of the Reformation of the Sixteenth Century* and other theological works. She once addressed a Communist celebration using Isaiah 13, concluding that faith in a crucified, risen Saviour is the only way to escape the impending destruction of the earth.

She raised up a group of 20 believers in a desolate area. When lamp fuel was scarce, she quoted the Bible from memory.

Mato Grosso Mission

MATO GROSSO MISSION. *See* [Brazil](#); [South American Division](#).

Matsanova, Anna Ronis

MATSANOVA, ANNA RONIS (1902—1991). Author, speaker. Born in Latvia, she graduated from Riga Theological Seminary in 1928, and was sent to open work in Sloka. In a rented cinema hall, she preached alone and went door-to-door selling Seventh-day Adventist books.

With a knowledge of Russian and German, she was called to Riga where an evangelistic center was being established. There she met and married a young minister.

In Latvia she organized meetings for poor Russian children, feeding them and telling them of Jesus. She also wrote and translated materials for the church in Russia. In these surroundings she was inspired to write of the sufferings of God's people in the land, but dared not let it be commonly known that she was writing. After hiding her writings for 30 years, she published a hand-typed book, *Walking the Path of Thorns*.

Matsu

MATSU. *See* [China, Republic of](#).

Matter, Alfred

MATTER, ALFRED (1886—1967). Pioneer missionary. Matter was born in Göttingen, West Germany. He attended the seminary at Friedensau and received baptism in 1912. Later he and his wife were called to Kenya, where they pioneered the work among the Luo people near Lake Victoria-Nyanza. After being interned during World War I, he spent seven years in East Africa and then was called to pioneer in Rwanda-Burundi. Eight years later he helped open the Ngoma Mission Station and Hospital. Later he worked at other stations and pioneered the message in the northeast Congo mountains. He continued to serve after retirement and remained in his beloved Congo during the days of revolution.

Matteson Institute of Evangelism

MATTESON INSTITUTE OF EVANGELISM. *See* [John G. Matteson Institute of Evangelism](#).

Matteson, John Gottlieb

MATTESON, JOHN GOTTLIEB (1835—1896). Minister, editor. He was born in Langeland, Denmark, where he had the advantage of a good literary and musical education. In 1854 he emigrated with his parents and two sisters to the United States. At New Denmark, Brown County, Wisconsin, the family built a log cabin on a 20-acre (eight-hectare) timber lot. Converted in 1859, Matteson began at once to work with great success, as a layman, for the conversion of his neighbors, and the next year he entered a Baptist theological seminary in Chicago, and in 1862 was ordained and sent out to preach for the Baptists. In 1863 he learned of the Seventh-day Adventist faith from P. H. Cady, and accepted it. At the request of his former congregation he gave a six months' series of lectures explaining his new belief, with the result that all except one family followed him.

Matteson became a powerful preacher of the Advent message, with special emphasis on the love of God. He conducted revivals and established churches in Wisconsin, Michigan, Minnesota, Illinois (*see Illinois Conference*), Iowa, Kansas, and Missouri. He was also a ready writer. He prepared tracts and pamphlets and edited a songbook in Danish-Norwegian. In 1872 the *Advent Tidende* ("Advent Herald"), of which he became editor, was launched. Some of the magazines were sent into Scandinavia. Soon urgent appeals for a worker came from there. In 1877 the General Conference sent Matteson, with his wife and two daughters, to Europe. After a year of fruitful work in Denmark, where the first conference outside of North America was organized in 1880, he made Christiania (Oslo), Norway, his permanent headquarters. Here the largest halls could not contain his audiences. Before long a church was organized and a publishing work started. In January 1879 he launched *Tidernes Tegn* ("Signs of the Times"). Two years later he brought out a songbook, including a number of songs—both words and music—of his own composition. From the little publishing house in Oslo (*see Norwegian Publishing House*) books, papers, and tracts flowed into all the Scandinavian countries, resulting in the organization of new groups and churches, from which young men were trained and sent out to extend the work.

Although not robust in health, Matteson preached and traveled almost incessantly, carrying his writing and editorial work with him. In 1888, after the work had been well established in Norway, Sweden, and Denmark, he returned to America. Despite his feeble health, he undertook heavy responsibilities in editorial and educational work. His last three years were spent at Union College, Lincoln, Nebraska, as Bible teacher and editor.

Mattison Memorial Hospital

MATTISON MEMORIAL HOSPITAL. *See* [Milton Mattison Memorial Hospital](#).

Mattison, Milton Marion

MATTISON, MILTON MARION (1886—1928). Missionary to India. He was born into a family of early Seventh-day Adventists in Texas and was educated at Keene Academy, from which he graduated in 1909 with a normal diploma. For the next two years he taught church school in Oklahoma and then accepted a call to go to India as a self-supporting missionary. He and his wife, whom he had married shortly before, arrived there in 1912. In India he engaged in colporteur work for two years and then in 1914 was ordained to the gospel ministry in Calcutta and sent to open a mission station and a school at Hapur in North India. Later he served as superintendent of the SDA work in the United Provinces and as acting superintendent of the Northwest India Union Mission. However, the overwork and climate undermined his health. He contracted malaria while on the journey to America on furlough, and though he recovered sufficiently to reach home, he died of heart failure while traveling on a train to a sanitarium for further treatment.

Mattison, Nora Mabel (Kinzer)

MATTISON, NORA MABEL (KINZER) (1886—1953). Teacher and Bible instructor in India; wife of M. M. Mattison. She was a graduate of Keene in the class of 1910 (normal diploma), later taught church school for two years at Ketchum, Oklahoma, and in 1912 married Milton M. Mattison. The two sailed to India, where she assisted her husband in his mission work. While the Mattisons were on furlough in the United States in 1928, Mr. Mattison died. However, Mrs. Mattison returned to India with her two daughters and served first as matron and then as dean of women at the Vincent Hill College. Returning to the United States, she was matron at Broadview Academy in 1936—1937, and in 1939 completed her college education, graduating with her daughters from Washington Missionary College (now Columbia Union College). She again returned to India and worked as Bible instructor in Ceylon, Delhi, and Bombay, and then joined the staff of the Vincent Hill College, from which she retired in 1946.

Matula, Paul

MATULA, PAUL (1882—1945). Pioneer Czech minister in North America. At the age of 18 he came to America, settling at Newark, New Jersey, where he married Suzan Kirch, his childhood friend. About 1907 F. L. Kucera, who later worked as a colporteur, shared with him a Seventh-day Adventist tract, with the result that several months later Matula and his wife joined the church. Observing his zeal and success in spreading his newfound faith, the General Conference invited him to conduct evangelistic work for people of Czechoslovak origin. From then on until the time of his death Matula served in Czechoslovak churches in New Jersey, Ohio (Cleveland), and Michigan (Detroit, 1934—1945). He was ordained to the ministry in 1912.

Matutum View Academy

MATUTUM VIEW ACADEMY. A coeducational boarding school on the senior high school level, operated by the Southern Mindanao Mission, on the slopes of Mount Matutum, Acmonan, Tupi, South Cotabato, Philippines. The school property is made up of approximately 17 acres (seven hectares) of land, with 10 permanent buildings for the elementary and high school, an auditorium, boys' and girls' dormitories, library, science-administration building, home economics, guesthouse, automotive shop, cafeteria, and powerhouse for water supply. The school farm produces a variety of fruits and vegetables such as bananas, corn, avocados, coconuts, marangs, jackfruits, and mangoes.

The school started as a mission school, and for four years continued, with Candido Fallan as teacher. Then it was operated as a church school; and in 1967 Ismael Solilapsi, the barrio captain, and G. M. Somoso started the formal application for a junior high school. On July 7, 1969, the operation of the junior academy was recognized by the government, with an enrollment of 75 students and three faculty members. The school became a senior day school in July 1971, with 174 students enrolled. Since 1976 the school has operated as a senior boarding academy.

Matutum View Academy has been accredited with the Association of Christian Schools and Colleges of the Philippines since 1989 as well as with the General Conference of Seventh-day Adventist Board of Regents.

In addition to complete elementary and secondary courses, the school offers supplemental technological and vocational subjects such as typing, automotive, radio mechanics, practical electricity, and basic computer courses for the regular students and for out-of-school youth.

Principals: R. J. Aguadera, 1967—1969; C. M. Sombrio, 1970—1971; L. S. Lacson, Jr., 1972—1975; A. B. Acain, 1975—1976; H. R. Zamora, 1977—1978; A. O. Neri, 1978—1980; J. F. Faderogaya, 1981—1986; R. J. Aguadera, 1986— .

Maun Medical Mission Hospital

MAUN MEDICAL MISSION HOSPITAL. A medical institution formerly operated at Maun in northern Bechuanaland Protectorate in southern Africa, within the territory of the Zambesi Union. It is listed in the Yearbook from 1937 to 1945, at first as a medical mission, and later as a medical mission hospital.

Maung Maung

MAUNG MAUNG (1862—1936). One of the first Seventh-day Adventists in Burma (now Myanmar), pastor, and evangelist. His father and grandfather, descendants of an old Burmese noble family, were among Dr. Judson's early converts to Christianity. U Maung Maung received a good education with some medical training. Shortly before the first SDA missionary came to Burma his sister read in her Bible that Saturday was the holy day and began to observe it. Later H. B. Meyers, the pioneer canvasser in Burma, held studies with her and her brother with the result that Maung left his well-paid government position and began to preach his newly found faith among the Burmese people at his own expense. In 1904 he attended a general meeting of SDA workers in Calcutta, and his pleas for the establishment of regular SDA work in Burma led to the assignment of H. H. Votaw to the field. Maung himself was in the first group to be baptized by Votaw, who arrived in Burma in 1905. For nearly 30 years Maung continued as pastor and evangelist, preaching, treating the sick, translating, and writing. He was ordained in 1927, near the close of his service. A few short inspirational reports on the work in Burma appeared in the *Review and Herald* under his name.

Mauritania

MAURITANIA. An Islamic republic in the northwestern part of Africa, independent since November 1960. It is bounded on the north by Algeria, on the east and south by Mali, on the south by Senegal, and on the west by the Atlantic Ocean. The capital is Nouakchott. It has an area of 419,231 square miles (1 million square kilometers), and a population (1994) of 2.2 million, mainly Moorish (or Berber and Arab stock), with a strong Black element. The national language is Arabic, but the educated people also speak French. The religion is Muslim. This territory is part of the Sahel Union, which in turn is part of the Africa-Indian Ocean Division.

As far as is known, Seventh-day Adventists entered this republic for the first time in 1992, when leaders from the General Conference, the Sahel Union Mission, and Africa-Indian Ocean Division visited the territory. There are no Seventh-day Adventist members there. The Sahel Union plans to conduct stop-smoking programs in Mauritania.

Mauritius (including Rodrigues Island)

MAURITIUS (including Rodrigues Island). An island 720 square miles (1,865 square kilometers) in an area lying about 550 miles (880 kilometers) east of Madagascar in the Indian Ocean. A former British colony, it was granted independence in March 1968. Sugar production is the principal industry. In recent years appreciable success has been achieved in setting up secondary industries and developing tourism. The population (1994) stands at 1.1 million, 51 percent of whom are Hindus, 16 percent Muslim, 26 percent Catholic, and 4 percent Protestant.

Rodrigues is an island about 350 miles (550 kilometers) east of Mauritius, administered as a district of Mauritius. It has an area of 40 square miles (100 kilometers) and a population estimated at 25,000, mostly of African origin.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Mauritius and Rodrigues islands constitutes the Mauritius Conference, which is part of the Indian Ocean Union Mission, which in turn is part of the Africa-Indian Ocean Division. Statistics (1992) for the *Mauritius Conference*: churches, 25; members, 2,915; ordained ministers, 6; licensed ministers, 5. Headquarters: Rose Hill, Mauritius.

The territory of Rodrigues forms part of the Mauritius Conference. In 1992 the membership of the two churches on the island was 45.

Institutions

Institutions. Phoenix Adventist Secondary School; Rosie Le Môme Home.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Seventh-day Adventism was introduced to Mauritius by Rosie (Rosina) Le Môme, of Mauritius, who in 1912 visited Switzerland to improve her health. In Lausanne she attended lectures by H. H. Dexter and accepted the SDA faith. Soon after her return she won her two sisters, and awakened such an interest in her neighborhood that she was unable to cope with it alone. She requested the Mission Board to send a missionary as soon as possible. The Latin Union Conference sent Paul Badaut from France, who, on May 2, 1914, held his first preaching service in Mauritius. On Sept. 12, 1914, the first converts (four men, 21 women) were baptized and the first church was organized on the island. About 1921 Paul Badaut was succeeded by Marius Raspal, of France. As the work progressed, new churches were established and chapels were built.

The first known SDAs to enter the island of Rodrigues were E. Michel and his family, who came from Mauritius in 1925 and settled and worked in Port Mathurin, the principal town on the island. In 1929 A. J. Girou, president of the Mauritius Mission, went to

Rodrigues to baptize seven converts. While there he supervised the purchase of a house for Michel and also bought a store that was remodeled as a meeting hall.

In 1932 Girou returned to baptize others and to organize a church with Michel as elder. In 1933 he paid a third visit to baptize the converts at La Ferme, where he also purchased property for a chapel.

The Mauritius Mission was a part of the Latin Union Conference until December 31, 1928. For seven years after that it was a detached field administered by the Southern European Division. On Jan. 1, 1936, when the Indian Ocean Union Mission was organized, this mission became a part of the union. Beginning in 1950 a medical dispensary was operated for a number of years, but it no longer exists. The following figures show the steady progress of the work on Mauritius—1928: six churches, 201 members; 1935: 10 churches, 529 members; 1947: 11 churches, 829 members; 1962: 14 churches, 1,282 members; 1974: 16 churches, 1,554 members; 1992: 25 churches, 2,915 members.

Mauritius Conference

MAURITIUS CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Mauritius](#).

Max Trummer School

MAX TRUMMER SCHOOL. *See* [Adventist Atlantic Secondary School](#).

Maxwell Adventist Academy

MAXWELL ADVENTIST ACADEMY. A school for the children of missionaries offering a secondary education, operated in Nairobi, Kenya. The school was started in 1949, and in 1986 it was moved out of Nairobi 15 miles (23 kilometers). Eugene Witzel was principal and builder from 1985 until August 1987, when Wes Peterson came as principal in order to lighten the workload of Mr. Witzel. After 18 months Mr. Peterson returned to the United States because of health reasons, and Timothy Graham was appointed principal.

From 1986 to 1992 the school grew from 55 students to 115. The campus has been improving each year as new stone buildings appear. The American form of education is offered, and in July of 1990 the school was accredited. The graduates have done very well in schools of higher learning.

Principals: Romon Kintz, 1978—1983; Mrs. Bill Edsell, 1983—1985; E. Witzel, 1985—1987; W. Peterson, 1987—1989; T. Graham, 1989— .

Maxwell, Arthur Stanley

MAXWELL, ARTHUR STANLEY (1896—1970). Author, editor, and administrator who gave 54 years of service to the Seventh-day Adventist cause. He was born in London on Jan. 14, 1896. After his father's death his mother and elder brother, Spencer (who later became a career missionary to Africa), were converted to the SDA faith in 1910 by Evangelist J. D. Gillatt. Young Arthur resisted, however, even climbing out a second-story window to avoid the minister's visit. His mother moved the family to Watford so Spencer could attend Stanborough Park Missionary College. There Arthur was persuaded to attend college. An intense study of Matt. 24 combined with a keen interest in Dan. 2 nearly convinced him to become an SDA, Dan. 2 and the Second Coming remaining among his favorite themes as long as he lived.

He first sold SDA literature as a student canvasser at the age of 16. When he topped the highest weekly sales of any student colporteur, and when he survived being caught by the tide while walking between two islands in the Outer Hebrides, he attributed his experiences to the direct intervention of Providence and thereafter lived convinced that God held a special destiny for him in His hands.

A year after his graduation (1915) from Stanborough College he joined the staff at Stanborough Press Limited, beginning as copyreader for Rachel Joyce, daughter of S. Joyce, Britain's outstanding colporteur at the time. The following year he and Miss Joyce were married. Six children entered their home: Maureen, Graham, Mervyn, Lawrence, Malcolm, and Deirdre.

In 1920 Maxwell was made editor of the British *Present Truth*, a post he held for 16 years during which he also edited *Missionary Worker* (renamed *British Advent Messenger* in 1936) and *Good Health*. He also served in various other capacities. In 1921, as pastor of the Watford church, he led a lightning campaign to build and pay for one of the first SDA church buildings in Britain. In 1922 he was sent as a delegate to the General Conference. In 1925 he began a seven-year period (1925—1932) as manager of the Stanborough Press.

In 1931 Maxwell, who was by then also religious liberty secretary for the British Union, became actively involved in opposing calendar reform. In June he delivered an address to the Preparatory Committee of the Transit and Communication Section of the League of Nations in Geneva. In October, at the plenary hearing, he appeared again as one of four SDA spokespersons.

In 1936 Maxwell was invited to edit *Signs of the Times*. In that year circulation of the *Signs* stood near 55,000. Within a decade it soared past 300,000. He continued as editor for 34 years.

Arthur Maxwell came to be known affectionately around the world as "Uncle Arthur." *Uncle Arthur's Bedtime Stories* were born in 1924. The first volume was highly successful and proved to be the first of 48 annual volumes (bound individually or in various combinations, including *The Children's Hour*), which sold 37 million copies.

In 1945 J. D. Snider, of the Review and Herald, asked him to write a set of Bible stories for children. Maxwell's response was a seven-year (1951—1958) effort that filled 10 volumes. T. K. Martin, director of the Art Department at the Review, supervised the illustrations, and G. A. Sutton, publishing secretary of the Pacific Union Conference, developed the Home Health Education Service to help colporteurs finance sales that, worldwide, passed 1.5 million sets.

In writing *Bedtime Stories* Maxwell's motive was to develop in children the same childlike faith in God that characterized his own life after his experiences with God in the Outer Hebrides. He wrote *The Bible Story* to help children "not only to understand the Bible but to love it," to "exalt the Bible as the inspired Word of God," and to "exalt Jesus as the Author" of the Bible and as Creator, Re-creator, and Redeemer. Determined that *The Bible Story* must in truth be the Bible for children, he read no commentaries of any sort during the years he spent writing it, instead rereading Bible passages in various versions "until they glowed." He believed the final product was a "translation of the Bible for children."

Arthur Maxwell wrote a total of 112 books during his lifetime. The phenomenal sales of his 79 children's books (52 million in 21 languages) sometimes eclipsed the fact that he was primarily the editor of journals for adults and that he wrote 33 adult books with a combined sales of more than 6 million in 23 languages (the combined languages for all his books being 32). One adult book, *Your Bible and You*, in which the Review invested \$100,000 for illustrations, sold more than 1.6 million copies. It is hard to conceive the history of SDA publishing without him. During the 1970s one fifth of all Seventh-day Adventist publications bore his name.

In 1970 he was awarded an honorary Doctor of Letters from Andrews University.

Having devoted much of his life to work with children, it was a satisfaction to him in his later years that his own six children were active in some capacity in the Seventh-day Adventist cause.

Maxwell, Edgar Lindsay

MAXWELL, EDGAR LINDSAY (1878—1940). Missionary to Latin America. He was reared in the family of a Methodist minister. At the age of 13, after reading Uriah Smith's *Daniel and the Revelation* and other Seventh-day Adventist books from his father's library, he decided to become an SDA minister. At the age of 20 he began to preach in Oklahoma, and six years later was ordained to the ministry. He served as president of the Louisiana (1908—1912) and Tennessee River (1912—1913) conferences, superintendent of the Peruvian Mission (1913) and Inca Union (1914—1918), and as president of the North Latin-American Union (1919). Returning to the United States because of failing health, he taught Bible at the College of Medical Evangelists for about a year (1919—1920) and translated several books into Spanish for the Pacific Press Publishing Association (1920—1922). Settling at Mountain View, California, he entered law practice, having completed the law course by correspondence some time previously. In 1928 he was called to resume mission service as president of the Austral Union, but an illness overcame him in 1930, and he returned to his law practice. Though practicing law, he was active in church affairs, serving as pastor of a church for some years and carrying the religious liberty secretaryship of the Central and Northern California conferences.

Mayab Mission

MAYAB MISSION. *See* [Inter-American Division](#); [Mexico](#).

Mayinza, Jim

MAYINZA, JIM (c. 1883—c. 1948). African teacher and evangelist. Born in a tribal village in Northern Rhodesia (now Zambia), he and his mother were captured, when he was 5 years old, by a raiding party of Matabele warriors from south of the Zambezi River and carried hundreds of miles south into slavery. An attempt to escape resulted in his separation from his mother. He knew only that his father's name was Sigabasa.

Several years later, when the British overthrew the power of the Matabele and declared all slaves free, Mayinza entered the employ of some of the European settlers, one of whom urged him to go to the mission and become "God's own boy." After this man died, Jim went to Solusi Mission, thirsting for an education, but not particularly for the White man's religion.

The kindness extended to him by F. B. Armitage and other missionaries resulted in his conversion. In 1901 he was baptized, the first convert at Solusi. When W. H. Anderson made a trip through Northern Rhodesia, at Mayinza's request he made inquiries for Sigabasa, but without success. When the Anderson family went north of the Zambezi in 1905 to establish Rusangu Mission, Mayinza remained as a teacher at Solusi. After Anderson had located Mayinza's parents, he sent for Mayinza. Thus he was reunited with his family. To be near them he joined the staff at Rusangu Mission.

After teaching and preaching for several years, he returned to Solusi for further training, then became an evangelist in Southern Rhodesia. He had a great burden to sell books to the Africans, but he found it difficult to convince the European workers that this could be done. There was a £10 license fee involved. Selling books without a permit resulted in his imprisonment and a warning that the offense must not be repeated. When Mayinza decided that he would sell his possessions to pay for a permit, the missionaries secured one for him. To their surprise, he proved to be a successful colporteur, and in this way he paved the way for hundreds of Africans who have followed his example in this type of missionary endeavor.

For many years Mayinza held evangelistic meetings and revivals, built up churches, and attended camp meetings. He was a preacher of great power, and his converts numbered more than 1,000—a remarkable figure. Worn out by his many long journeys, his ceaseless efforts, and exposure to the elements, he was at length retired. He spent the remainder of his life near his home village in Northern Rhodesia.

Mbyirukira, Mokotsi Jonas

MBYIRUKIRA, MOKOTSI JONAS (1914—1993). Administrator. Born in Rwanda, he lost his mother when he was 6 years old. He was baptized at 15 and ordained to the gospel ministry when he was 30. In 1955 he served as director of the first mission station of central Africa at Masisi, now known as East Zaïre Field. In 1960 he became the first African to serve as president of a field. In 1970 he became field secretary of the Trans-Africa Division and two years later was asked to be president of Zaïre Union Mission. He held this office until 1980.

In 1973 Solusi Adventist College awarded him an honorary degree in theology. In 1983 he was decorated as the “Chevalier de l’Orde National du Leopard,” becoming the first Seventh-day Adventist to be honored by a civic medal in Zaïre.

Pastor Mbyirukira was a member of the Zaïre Union committee for 28 years, of the Trans-Africa Division committee for 18 years, and of the General Conference Committee for 10 years.

Meadow Glade School

MEADOW GLADE SCHOOL. *See* [Columbia Adventist Academy](#).

Mears, Oliver

MEARS, OLIVER (1820—1913). The first president of the Ohio Conference (1863—1866). He was a farmer and made no profession of religion until he became a Seventh-day Adventist about 1858. Shortly afterward he became one of the leaders in Ohio and of the SDA congregation at Lovett's Grove. Concurrently with preaching and visiting members, he continued farming. He was president of the Ohio Conference also from 1869 to 1870 and from 1873 to 1875.

Meat

MEAT. *See* [Diet](#).

Mecklenburg-Vorpommern District

MECKLENBURG-VORPOMMERN DISTRICT. See [Euro-Africa Division; Germany.](#)

Medan Academy

MEDAN ACADEMY. An educational institution on the senior high school level located at Medan, Sumatra, Indonesia. The school was opened in 1954 as an elementary and intermediate school, the first in the North Sumatra Mission. In 1961 it became an academy under the principalship of P. L. Tambunan, but operated only one year as an academy. A second attempt to raise the school to academy status was made in 1965, but without success. Finally, in 1971, the school again opened as an academy and has continued to the present as a day academy serving the Medan area.

Principals: H. W. Purba, 1975—1979; E. Siregar, 1979—1981; B. Silalahi, 1981—1982; A. E. Panjaitan, 1982—1983; E. Siregar, 1983—1987; F. E. Hutapea, 1987—1991; S. Sinaga, 1991— .

Medan Adventist Hospital

MEDAN ADVENTIST HOSPITAL (Rumah Sakit Advent Medan). A 34-bed general hospital located on a six acres (two hectares) of land approximately 2.5 miles (four kilometers) from the center of Medan, northern Sumatra, Indonesia. It is owned and operated by the West Indonesia Union Mission. The hospital was opened on June 1, 1969, with 21 beds, under the directorship of Dr. Elisha Liwidjaja. There were two physicians working on the staff, Dr. R. M. Widjaja and the medical director. Mrs. G. H. Simatupang was in charge of the nursing service, and G. H. Simatupang was treasurer. The institution prospered and soon became too small for its patronage. In 1971 a building with 20-bed capacity, similar to the first one, was erected, which increased the number of beds to 41. A semipermanent house was built at the back of the hospital for the treasurer and nursing service.

The hospital has surgical, obstetrical, X-ray, and lab facilities; a pharmacy; and a Dental Department, with a growing staff of Indonesian nurses. In 1993 the hospital had assets of more than US\$1 million. Three medical clinics opened by the hospital serve 25,000 to 27,000 outpatients and 250 inpatients each year.

Medical Directors: Elisha Liwidjaja, 1969—1984; Vernon Manullang, 1984—1989; Eddy Antou, 1989— .

Media Centers

MEDIA CENTERS. Seventh-day Adventist Media Centers operate worldwide and are an indispensable tool for spreading the gospel. In 1994 the following centers were functioning:

Adventist Broadcasting Service, Inc. (AWR-Asia). Headquarters: Silver Spring, Maryland.

Adventist Foundation for the Blind (Stiftung Blindendienst der Advent-Mission, Basel). Headquarters: Basel, Switzerland.

Adventist Media Centre-Middle East. Headquarters: Nicosia, Cyprus.

Brazil Voice of Prophecy Media Center (Centro de Midia Voz da Profecia). Headquarters: Rio de Janeiro.

It Is Written TV Program (Brazil) (Programa de TV Esta Eserito). Headquarters: Rio de Janeiro.

Seventh-day Adventist Radio, Television and Film Center (Adventist Media Center). Headquarters: Newbury Park, California.

Adventist Evangelistic Association

Breath of Life

Breath of Life, Inc. (California Corporation)

Faith for Today

Faith for Today, Inc. (California Corporation)

It Is Written

It Is Written, Inc. (California Corporation)

La Voz de la Esperanza (Voice of Hope)

La Voz de la Esperanza (Voice of Hope) (California Corporation)

Seminars Unlimited

Trans-Ad, Incorporated: New York and California

DBA TRANSDA

Voice of Prophecy

Voice of Prophecy (California Corporation)

South Pacific Adventist Media Centre. Headquarters: Sydney, Australia.

Voice of Hope Media Center. Headquarters: Tula, Russia.

Media Services

MEDIA SERVICES. A General Conference video production department established in-house to meet the media needs of the church. Branching out of the Communication Department, Media Services became independent at the 1990 General Conference session. *OnLine Edition* is one of Media Services' primary productions. Produced for the *Adventist Review*, it is a video magazine available to Seventh-day Adventist institutions and churches. An hour in length, *OnLine* contains different segments on news, doctrine, outreach, and relief work of the church. A large part of the budget comes from sponsors who purchase time segments that carry their message.

Besides *OnLine Edition*, Media Services produces a variety of other programs: from television commercials to Week of Prayer readings to division reports and ADRA stories.

Director: David Brillhart.

Medical and Surgical Sanitarium (Battle Creek, Michigan)

MEDICAL AND SURGICAL SANITARIUM (Battle Creek, Michigan). *See* [Battle Creek Sanitarium](#).

Medical and Surgical Sanitarium (India)

MEDICAL AND SURGICAL SANITARIUM (India). *See* [India](#).

Medical Cadet Corps

MEDICAL CADET CORPS. A training organization conducted by the Seventh-day Adventist Church for the purpose of preparing the young men of the church for their obligatory military service. Since the work of saving life is in keeping with the church's noncombatant beliefs, the General Conference Committee as early as the Autumn Council of 1916 encouraged the young men subject to the draft to prepare themselves to fulfill their obligations in medical military service. To help these young men to obtain training along medical lines, some of the SDA sanitariums, most of the colleges, including the medical college at Loma Linda, and some of the academies opened and conducted special classes in emergency first-aid work. Hundreds of SDA young people in the United States availed themselves of this training.

The program of giving basic military medical training, in preparation for military obligations, was begun in 1934, at Union College, Lincoln, Nebraska, by E. N. Dick, professor of history. Two years later a more advanced program of similar training was carried out at the White Memorial Hospital in Los Angeles, California, under the direction of Cyril B. Courville, M.D., a major in the U.S. Army Medical Corps Reserve. When the draft was begun in the United States in 1940, these training programs and others were combined; and training units were established in academies, colleges, and in larger centers where members were concentrated. In some localities a training plan for women in the church was instituted under the name Women's Cadette Corps. Training was aimed at nursing service at home or under the Civilian Defense program.

After World War II the Medical Cadet Corps training units were largely closed down; however, with the establishment of the draft in the United States again in 1950 the training program was revived and strengthened. Annual national camps to train instructors were conducted.

Instruction was in three categories: (1) special skills introductory to the work of a medical corpsman (for example, first aid, camp sanitation); (2) preparation for military training (basic drill, military courtesy); and (3) the SDA soldier's relation to the military (on principles of noncombatancy, Sabbath observance, and Christian living). With the cessation of the draft in 1972 the Medical Cadet Corps program was closed down in the United States.

The Medical Cadet Corps training program has also been inaugurated in countries in various parts of the world, particularly Puerto Rico and other Caribbean countries. This training is different in each country, since it endeavors to prepare the church member for the specific problems of military service he faces in his own country.

In 1991 a meeting was called to initiate plans for the North American Division to reconsider the MCC. Actions taken allow Adventist Chaplains' Ministries to revive the corps should the draft ever be reinstated.

Meanwhile, the organization is looking for a way to connect with the United States Department of Health and use their modified uniforms and discipline to create a community and disaster service identity for the program.

In 1993 there were about 1,000 members in Texas, Florida, Massachusetts, New Jersey, New York, Michigan, and Pennsylvania. The first national project was to provide security and other services at the Dare to Care Pathfinder Camporee in Denver, Colorado, in August 1994. Those who are involved in the 1990s version of the MCC are mostly people of Hispanic background. It is hoped that the course will become a vehicle of training and preparation for service in disasters, and that people of all ethnic groups will find it an attractive way to organize a young adult ministry in their communities.

Medical Center Hospital

MEDICAL CENTER HOSPITAL. A 208-bed full-service hospital in Punta Gorda, Florida, operated by Adventist Health System/Sunbelt Health Care Corporation. Charlotte Hospital opened with 12 beds in 1947. It was the first hospital in Charlotte County. By 1966 it had grown to 148 beds, and the name was changed to Medical Center Hospital. The hospital was deeded to the Seventh-day Adventist Church to own and operate on Oct. 1, 1969. Throughout the years the hospital grew to 208 patient beds.

In 1989 the Regional Heart Center opened, offering the only open-heart surgery program in Charlotte County. Medical Center Hospital also operated the only psychiatric services in the county.

With changes brought by the advent of health care reform in the 1990s, and because of the hospital's need for substantial capital, in 1993 AHS/Sunbelt put Medical Center Hospital on the market for sale.

Medical Department

MEDICAL DEPARTMENT. *See* [Health and Temperance Department](#).

Medical Education

MEDICAL EDUCATION. *See* [Loma Linda University](#); [Health Work](#); [Nursing Education](#).

Medical Institutions

MEDICAL INSTITUTIONS. *See* [Clinics and Dispensaries](#); [Sanitariums and Hospitals](#); also names of specific institutions.

Medical Missionary

MEDICAL MISSIONARY (1891—1914; 1899—1901 as *Medical Missionary and the Gospel of Health*; absorbed *Gospel of Health* [1897—1899], December 1899, absorbed by *Missionary Magazine*, July 1901; resumed publication, January 1903; monthly; Good Health Pub. Co., Battle Creek, Michigan, and Chicago, Illinois; files in White Publications). The official organ, first of the International Health and Temperance Association, then of the Seventh-day Adventist (International) Medical Missionary and Benevolent Association until 1901. Afterward it was an organ of the Michigan Sanitarium and Benevolent Association, the legal corporation in control of Battle Creek Sanitarium, and appears last in the Yearbook in 1906, at which time Battle Creek Sanitarium passed out of denominational control. It was published weekly for some time late in the first decade of the century.

Medical Missionary and Benevolent Association

MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION. *See* [International Medical Missionary and Benevolent Association](#).

Medical Missionary Launches

MEDICAL MISSIONARY LAUNCHES. *See* [Missionary Vessels](#).

Medical Secretary

MEDICAL SECRETARY. *See* [Health Secretary](#).

Medical Work

MEDICAL WORK. *See* [Health Work](#).

Meetings

MEETINGS. *See* [Services, Church](#).

Meghalaya Section

MEGHALAYA SECTION. *See* [India](#); [Southern Asia Division](#).

Meiktila Industrial School

MEIKTILA INDUSTRIAL SCHOOL. *See* [Myanmar](#); [Toungoo High School](#).

Melrose Sanitarium

MELROSE SANITARIUM. *See* [Boston Regional Medical Center](#).

Membership

MEMBERSHIP. *See* [Church \(local organization\)](#).

Memorial Hospital (formerly known as Oneida Mountain Hospital)

MEMORIAL HOSPITAL (formerly known as Oneida Mountain Hospital). A 63-bed general hospital comprised of 52 acute-care beds and an 11-bed extended-care unit, operated by the Adventist Health System/

Sunbelt Health Care Corporation, and situated at Manchester, Clay County, Kentucky. It is staffed by 12 physicians, all in private practice, and one radiologist employed by the hospital, 62 full-time registered nurses, and 30 full-time licensed practical nurses. There are 220 full-time employees. Service is offered in the following departments: Medical/Surgical, Intensive Care, Pediatrics, Obstetrical, Physical Therapy, Radiology, Laboratory, Respiratory Therapy, Emergency Room, Pharmacy, Surgery, Social Services, and Women's Health.

The three-story brick hospital building has nine beds available in private room accommodations.

The hospital is situated on a 40-acre (16-hectare) tract of land that also includes employee housing, a church school, and three doctors' office buildings.

C. Adeline McConville, M.D., of Brooklyn, New York, raised the money and built the original hospital building in 1923. Since it was difficult to staff the hospital in a backwoods community without road access at that time, it was run by one or two registered nurses for the first 13 years and played only a minor part in the area.

In 1941, when the trustees turned the property over to the Kentucky State Department of Health, it was operated as the Oneida Maternity Hospital under joint state and federal subsidies. When in 1953 the federal funds were discontinued, the hospital was closed and turned back to the trustees.

In 1955, through the efforts of T. L. Britton, of Oneida, and R. H. Pierson, president of the conference, the complete hospital—grounds, buildings, and equipment—was turned over by the trustees to the Kentucky-Tennessee Conference, and was opened on Aug. 1.

In July of 1963 H. W. Davis came from Orlando, Florida, to serve as administrator of the institution. Shortly after his arrival he began to realize the need for a new hospital plant. Plans were made, and on two separate occasions applications for Federal funds were submitted and rejected. Undaunted, another application was submitted when Appalachian 202 funds became available, and on July 8, 1968, a telegram was received with the notice of a grant award in the amount of \$256,345 from Hill Burton, and \$1,794,414 from Appalachian 202 funds. The remainder of the funds needed for construction were raised through a \$400,000 bond issue and local fund-raising efforts. On Sept. 5, 1971, the new hospital opened its doors for the transfer and admission of patients, and within 24 hours was filled to capacity.

On Aug. 30, 1973, Memorial Hospital became part of Adventist Health System/Sunbelt Health Care Corporation, Orlando, Florida. Present assets of the hospital are more than \$8.7 million.

Administrators: A. L. Lynd, 1955—1956; Herbert Atherton, 1956—1963; Herbert Davis, 1963—1974; Jerry Medanich, 1974—1979; Robert W. Burchard, 1979—1985; D. Thomas Amos, 1985—1989; Anthony Plantier, 1989—1994; T. Henry Scoggins, 1994— .

Memorial Hospital of Bee County

MEMORIAL HOSPITAL OF BEE COUNTY. A 74-bed hospital situated in Beeville, Texas, planned and built (1962) by the commissioners court of Bee County in counsel with and for lease to the Texas Conference of Seventh-day Adventists.

Negotiations were begun on July 10, 1961, by Ralph Jackson, chairman of the hospital planning board of Bee County. SDA methods of hospital operation were carefully explained and the Adventist-operated Hays County Memorial Hospital in San Marcos was inspected. After a public hearing in January 1962, Judge John Monroe, representing Bee County, and B. E. Leach, representing the Texas Conference, signed a 10-year lease with a 50-year renewal option.

Construction began Aug. 13, 1962, on a hospital with 74 beds and 16 bassinets, two major operating rooms, one minor operating room, X-ray department, clinical laboratory, and all other necessary ancillary facilities. The opening date was Mar. 15, 1964. The hospital opened a training school for vocational nurses on Sept. 15, 1964, and graduated the first class on Sept. 12, 1965.

The original board of trustees for the hospital was composed of the following: B. E. Leach, Marvin Midkiff, Conrad W. Skantz, W. B. Robinson, Altus Hayes, Dr. Kenneth C. von Pohle, Dr. Robert J. Kellar, Dr. D. I. Coggin, W. R. May, H. W. KLASER, and Howard Burbank.

In 1980 the Beeville Memorial Hospital was leased by Adventist Health System/Sunbelt Health Care Corporation and operated by them until 1985, when its operation was taken over by the Lutheran Health Corporation.

Administrators: M. C. Midkiff, 1962—1966; C. E. Greenhill, 1966—1969; W. E. Platner, 1969—1974; J. D. Koobs, 1974—1977; R. Claridad, 1977—1979; R. Combs, 1979—1981; V. L. Small, 1981—1985.

Mendoza Mission

MENDOZA MISSION. *See* [Argentina](#).

Menkel, Herman Carl

MENKEL, HERMAN CARL (1875—1957). Physician, evangelist, and editor. He was born in New York City and spent his childhood in Missouri, where he attended public schools. Beginning in 1893, he canvassed for three years, then, inspired by Dr. David Paulson, decided to devote himself to medical missionary work and enrolled in the nursing course at Battle Creek Sanitarium in 1896. He was married in 1898, and from 1900 to 1903 he and his wife were in charge of treatment rooms in Denver, Colorado, operated by the Colorado Sanitarium. Between 1903 and 1907 he studied medicine at the Denver Homeopathic School of Medicine and shortly after graduation in 1907 went to Calcutta, India, to take charge of the sanitarium there. In 1907 or 1908 he started Mussoorie Sanitarium. In 1910 he founded the *Herald of Health* magazine and was its first editor. While on furlough in 1911—1912 he served as preceptor of the Washington Foreign Mission Seminary, Washington, D.C.

Returning to India in 1913, he worked in Bombay. In 1914 he was ordained and called to Simla in northern India to take charge of the medical and evangelistic work there and later established and directed the Simla Sanitarium. In the same year he helped F. H. Loasby and Dr. V. L. Mann enter the Muslim areas of Punjab. From 1917 to 1920 he was vice president of the India Union Mission. In 1935 he became associate editor of the *Oriental Watchman* and *Herald of Health* and continued with the journal for many years.

He returned to the United States in 1944 and married Helen Spicer, daughter of W. A. Spicer (his first wife died in 1937), and for a time practiced medicine in Denver, Colorado. After retirement from active work in 1951, he served as medical secretary of the Oregon Conference until the time of his death.

Mensajero Interamericano

MENSAJERO INTERAMERICANO See *Inter-American Messenger*.

Meredith, William Henry

MEREDITH, WILLIAM HENRY (1870—1952). Evangelist and church administrator in Great Britain. A Welsh coal miner, he began work, after his conversion, for the Seventh-day Adventist Church in 1895 as a colporteur. Later he served as Bible instructor (1896—1902); minister (ordained, 1903) in the Welsh Mission (1902—1904); superintendent of the Welsh Mission (1904—1907); president of the South England (1907—1911), North England (1911—1913), Midland (1913—1916), and East Central (1916—1919) conferences; minister in the North England Conference (1919—1921); president of the Welsh Midland Conference (1921—1922) and of the Welsh Conference (1922—1925); vice president (1924—1926) and president of the British Union Conference (1926—1932).

Mesa Grande Adventist Academy

MESA GRANDE ADVENTIST ACADEMY. A coeducational secondary school located in Calimesa, California. It was established in 1991. In 1993 it had an enrollment of 139 and a faculty and staff of 21.

Principals: Don Dudley, 1991— .

Message

MESSAGE (1935— ; files in GC). An evangelistic journal beamed toward the Black population. Issued at first quarterly; with vol. 3, 1937, it was issued bimonthly; vol. 7, 1941, two bimonthly numbers, the rest monthly; from vol. 9, 1943, through vol. 25, 1959, monthly; 1960—1964, 8 issues. The *Message* Ingathering annual number was first issued in 1951.

Message made its debut on the world scene at a time when hope in the hearts of mankind was at a low ebb. The nation and the world were gripped in the throes of the Great Depression. In a clear-cut statement, the first editor of *Message* expressed the objectives of the journal. “The man with a message,” he wrote, “is the man we want to hear. The magazine with a message is the magazine we want to read. Our message is the glorious news that Jesus saves men from sin and that He is soon to return.”

Message is, in a sense, a successor to the two earlier papers called the *Gospel Herald*, both founded by James Edson White, captain of the missionary riverboat *Morning Star*. The first of these was issued from 1898 to 1903; the second was launched as the *Southern Missionary*, with the second volume (1905) given the old title *Gospel Herald*. At the end of volume 3 (December 1906), an editorial announced that the next number to be issued would likely consist of 16 pages under the name *The Message*. However, the change was not made, and the *Gospel Herald* became the organ of the North American Negro Department. But the *Gospel Herald* ended publication in 1923, and in 1935—28 years after its name was first proposed—*Message* was launched.

Because of large single copy sales, its national and international circulation has sometimes topped 300,000. Normally it fluctuates between 75,000 and 125,000.

Editors: Robert Bruce Thurber, 1934—1936; James E. Shultz, 1936—1942; F. A. Coffin (acting), 1942—1943; R. L. Odom, 1943—1945; Louis B. Reynolds (first Black editor), 1945—1959; James E. Dykes, 1959—1967; G. J. Millet, 1968—1970; W. R. Robinson, 1970—1978; Louis B. Reynolds, 1978—1980; J. Paul Monk, Jr., 1980—1985; Delbert W. Baker, 1985—1992; Stephen P. Ruff, 1992— .

Message (Japanese)

MESSAGE (Japanese). See [*Adobenchisuto Raifu*](#).

Messenger de la Division Inter-Americaine, Le

MESSAGER DE LA DIVISION INTER-AMERICAINE, LE (1952—1977; monthly until 1970; then quarterly, supplemented by the monthly four-page *Éclair D'Inter-Amérique*; French). The French version of the *Inter-American Messenger*, for the French-speaking constituency of the Inter-American Division. Until 1965 *Le Messenger* omitted some news items from other union fields in order to have more space for reporting progress and projects in the Franco-Haitian Union. Thus it served as a division and as a union paper. With the January 1965 issue it became an exact duplicate of the English magazine. Edited and translated at the division office, it was printed in Port-au-Prince, Haiti, and circulated free to French-speaking members.

Messenger [1]

MESSENGER [1] (1928—1941, 1951— ; until 1941 as *Notes of Progress*; bi-monthly). Official organ of the Seventh-day Adventist Union of Southeast Asia. Preceded in 1921 and 1922 by a paper for the union mission known as the *Malaysia Digest*, the present *Messenger* began as a mimeographed quarterly, *Notes of Progress*, in January 1928, in English. From 1938 onward until World War II it was printed as a monthly. Suspended during the war years, it reappeared in July 1951, renamed the *Messenger*. Beginning with the May-June 1960 number, the journal was published bimonthly and in separate editions for English, Chinese, and Malay readers. The Chinese and Malay editions were discontinued in 1968, after the July-August and November-December issues, respectively.

Messenger [2]

MESSENGER [2] (1948— ; successor to *West African Advent Messenger*, 1948—1975; *Advent Messenger*, 1975—1989; monthly). A West African Union paper printed at the Advent Press in Accra, Ghana, for the English-speaking membership in West Africa.

Messenger Party

MESSENGER PARTY. The first offshoot from Seventh-day Adventists. The defection began at Jackson, Michigan, in 1853—1854, when two ministers, H. S. Case and C. P. Russell, resenting Ellen White’s reproof given them for their harsh spirit toward some of the members, turned against her. Not long afterward they began to publish a paper called the *Messenger of Truth*, whence its supporters were called “the *Messenger party*.”

In the meantime in Wisconsin, J. M. Stephenson and D. P. Hall, recent converts of J. H. Waggoner, began to preach for SDAs. However, they had earlier embraced the “age-to-come” theory of the millennium (see below), the view of a minority group among the non-Sabbatarian Adventists.

Knowing that Stephenson and Hall held the Seventh-day Adventist “age-to-come” view, James White tried to preserve unity among Sabbathkeeping Adventists by agreeing, in June 1854, to keep silent on the subject in the *Review and Herald* if these two men likewise would be silent on it and devote their energies to preaching the SDA message. But late in 1855, finding that Stephenson and Hall had continued to advocate the “age-to-come” theory while preaching as SDAs, White felt bound to speak out. About that time Stephenson and Hall with their adherents aligned themselves with the *Messenger party* and used the columns of the *Messenger* to denounce the *Review and Herald* and particularly its editor, James White, hoping thereby to kill the paper’s circulation. Thereafter the “age-to-come” view came to be advocated increasingly in the columns of the *Messenger of Truth*.

The *Messenger party* became scattered as a result of internal strife, and for lack of financial support the paper ceased publication in 1857. Early in 1858 James White reported the following concerning the *Messenger party*: “Not one of the eighteen messengers of which they once boasted as being with them is now bearing a public testimony, and not one place of regular meeting of our knowledge among them” (*Review and Herald* 11:77, Jan. 14, 1858).

In SDA history the *Messenger party* and the “age-to-come” defection were relatively small. Many defectors returned to the church. But a number of the “age-to-come Adventists” and others later united and developed into the separate Adventist denomination known as the Church of God (Oregon, Illinois), or the Church of God (Abrahamic Faith), or Churches of God in Christ Jesus (see [Adventist Bodies](#)).

“Age-to-Come” Doctrines. The views of the “age-to-come” defectors from the SDA Church were generally similar to those taught by several former Millerite preachers, for example, by Joseph Marsh, who wrote a pamphlet entitled “Age-to-Come,” and promoted these views in his paper *The Advent Harbinger* (formerly the Millerite journal *The Voice of Truth*); by his assistant on the journal, O.R.L. Crosier, who had for a time observed the seventh-day Sabbath but did not remain with the group who became the SDA Church; and by George Storrs. These advocates of the doctrine agreed in the main but differed on details.

The “age-to-come” doctrine as held by certain Adventists was not new; in general it was merely another outcropping, with minor variations, of the older “Literalist” view (see

[Premillennialism](#)), which had differed from the Adventist (Millerite and SDA) doctrine of the Second Advent.

In common with the Literalists, most of the believers in the “age-to-come” teaching held that the Second Advent would usher in a millennial kingdom during which probation would continue and the nations would be converted under the reign of Christ and the saints, and during which the Jews would play a leading role. By contrast the Adventists taught that the Second Advent would decide the fate of every human being and the kingdom would include only the immortalized saints. The “age-to-come” theory of the millennium was rejected by the majority party of the Millerites, which was led by Himes, as incompatible with Adventism. It was seen to be equally incompatible with SDA beliefs, especially because it involved a denial of the Sabbath. One result was that it called forth articles and books in reply, such as J. N. Andrews’ articles on the Sabbath and J. H. Waggoner’s *The Kingdom of God*.

Messianic Prophecies

MESSIANIC PROPHECIES. Old Testament predictions that point forward to the Messiah, the Anointed One promised to Israel—predictions pointing to Jesus Christ, especially to His first advent. On the way to Emmaus on the day of His resurrection our Lord drew the attention of two disciples to many OT predictions concerning His life and mission that they had not previously understood in a Messianic sense. The NT writers, particularly Matthew, constantly apply OT passages to Christ.

Seventh-day Adventists have accepted the historic Protestant emphasis on the fulfillment of the OT prophecies by Christ, including the first advent as fulfilling the prophecy of the 70 weeks of [Dan. 9:24—27](#). James White, in an 1853 pamphlet, listed nine major “signs” as evidence that Jesus had fulfilled OT prophecies: (1) The star spoken of in [Num. 24:17](#) was fulfilled in the star of Bethlehem; (2) Christ was born of a virgin, [Isa. 7:14](#); (3) He was born in Bethlehem, [Micah 5:2](#); (4) the children of Bethlehem were subsequently slain, [Jer. 31:15](#); (5) John the Baptist was a forerunner of Christ, [Isa. 40:3](#); (6) Christ preached the gospel, or good news, [Isa. 61:1](#); (7) Christ’s humility at His trial, [Isa. 53:7](#); (8) the manner and circumstances of the death of Christ were foretold in [Ps. 22:13—18](#); (9) the time of Christ’s first advent as a fulfillment of the 70 weeks of [Dan. 9:24—27](#) (Signs of the Times, pp. 3-5).

The Messianic prophecies have been treated frequently, and often at considerable length, by many SDA authors. For example, in 1892 H. A. St. John used 32 OT prophecies in a chapter concerning the life and ministry of Christ in his book *The Sun of Righteousness* (pp. 7-21). He included some of those cited by James White, went into greater detail on other points, and referred to additional prophecies. Some of his additional points are: Christ’s prophetic name Immanuel (God with us), [Isa. 7:14](#); He was to be called out of Egypt, [Hosea 11:1](#); He was to be a light bearer in Zebulun and Naphtali, [Isa. 9:1, 2](#); He was to heal the deaf, the dumb, and the blind, [Isa. 29:18](#); He was to raise the dead, [Isa. 61:1](#); His triumphal entry was predicted, [Zech. 9:9](#); He was to be betrayed by His friends, [Zech. 13:6](#); the price of His betrayal was to be 30 pieces of silver, [Zech. 11:12, 13](#); He was crucified with thieves, [Isa. 53:12](#); [Dan. 9:26](#); His life was one of poverty, [Isa. 53:3](#); He would be given gall and vinegar on the cross, [Ps. 69:21](#).

Ellen White makes countless references to OT Messianic prophecies and their fulfillment by Christ (for example, [PK 681—702](#); [AA 223—228](#)). In *Fundamentals of Bible Doctrine*, a textbook on Bible doctrines in use for many years in many Adventist colleges, A. J. Wearner lists 50 Messianic prophecies (1945 ed., p. 38). Among those not already mentioned Wearner cites Christ as the seed of the woman, [Gen. 3:15](#); as the seed of David, [Jer. 23:5, 6](#); as a prophet like Moses, [Deut. 18:15—18](#); and that not one of His bones was to be broken, [Ps. 34:20](#).

SDAs believe that some of these OT passages constituted direct, intentional predictions of the nature, life, ministry, vicarious death, or resurrection of Christ at the time they were given (for example, [Gen 3:15](#); [Isa. 9:5, 6](#); [Micah 5:2](#); [Mal. 4:2](#)). In other instances, local historical events, certain features of which had points in common with the coming of the

Messiah, became historical types of the Messiah (for example, [Gen. 12:3](#), cf. [Gal. 3:16](#); [Deut. 18:15](#); [Isa. 7:14](#); [Jer. 31:15](#); [Hosea 12:1](#)). In still other instances the personal experiences and insights of inspired writers, through the guidance of the Holy Spirit, were seen later as prefiguring Christ (for example, [Ps. 22:7—18](#); [34:20](#); [69:21](#)).

Metropolitan Adventist Academy (Puerto Rico)

METROPOLITAN ADVENTIST ACADEMY (Puerto Rico) (Academia Adventista Metropolitana). A coeducational day school on the senior high school level in Río Piedras, Puerto Rico. It is operated by the East Puerto Rico Conference and is accredited by the Puerto Rican Department of Education. In 1993 there were 362 students enrolled on the secondary level, with a faculty of 15.

The forerunner of this institution was a one-teacher four-grade church school begun by R. W. Prince in 1929 and continued by Eloy Acosta-Muñoz in 1930. The school occupied a small room next to the mission office in the basement of the old Santurce church building. When this building was damaged by a hurricane in 1932, the church and school were moved to San Rafael Street, new rooms were built, and the school was named Puerto Rico Junior Academy. In 1933 the school began offering secondary work under the leadership of José I. Rivera.

Eight grades were being taught under the direction of Angel Delgado when C. R. Olmstead arrived in 1944 and added one grade per year, graduating the first twelfth grade class in 1949. In 1948 the school was renamed Puerto Rico Academy. When that academy moved to Mayagüez in 1957, a local day school of nine grades continued in Santurce, which in 1960 adopted the name Metropolitan Adventist Academy. By 1964 it offered 12 grades again.

Because of plans to expropriate the academy property to make way for the construction of a modern freeway, a new eight-acre property was purchased near the metropolitan suburb of Río Piedras. A new school plant has been built there to serve the 92 churches and groups in the metropolitan area of the capital city, San Juan. The campus includes two two-story classroom buildings, a gymnasium youth center with capacity for 3,000, the East Puerto Rico Conference office, and a church.

Principals: C. R. Olmstead, 1944—1949; C. G. Bushnell, 1949—1950; H. S. Méndez, 1950—1952; R. W. Prince, 1953; Eugenio Valencia, 1954—1955; Luz M. Padró, 1956—1957; no principal, 1959; Fernando Cardona, Jr., 1959—1962; D. A. Rodríguez, 1963—1967; Humberto Hernández, 1968; Eleuterio Ortega, 1969—1974; Angel M. Rodríguez, 1975; Juan González, 1976; Wilfredo Vázquez, 1978; Carlos Molina, 1979; Neftalí García, 1980; Carlos Capote, 1980—1982; Carlos Molina, 1983; Carlos Capote, 1983—1986; Eleuterio Ortega, 1986—1987; Nelly García, 1987—1989; Carlos Capote, 1989—1990; Pedro Potter, 1990; Grícer Díaz, 1991— .

Metropolitan Adventist Academy (Santo Domingo)

METROPOLITAN ADVENTIST ACADEMY (Santo Domingo) (academia Metropolitana Adventista). An institution offering Seventh-day Adventist education to the residents of the metropolitan area of the capital city, Santo Domingo, in the Dominican Republic. Its objective is to restore in all the image of the Creator. The school is situated in the central-west zone of the city and offers grades K-12 with 522 students.

This school was established in the year 1976 as a result of the union of two other schools (Edison and Ramón Matías Mella). In the beginning it had 400 students. In 1983 the school received the accreditation of the Inter-American Division, and in 1985 it received state accreditation.

Each day the students study the Word of God as well as other areas necessary to prepare them to be noble and respectful citizens in this world as well as heirs of the kingdom of heaven. A good number of them give their hearts to the Lord each year and are baptized.

The academy has a library, laboratories, a store, and volleyball and basketball courts. In the evening and on Sundays the facilities are used to give college level credits as an extension of the Dominican Adventist University.

Principals: E. Astacio, 1976—1977; T. Tavárez, 1977—1978; E. Gómez, 1978—1979; A. del Villar, 1979—1981; D. Macey, 1981—1985; A. Lorenzo, 1986—1987; L. Acosta, 1987—1989; R. Pérez Bidó, 1989—1994; Maria Regla Vargas, 1994— .

Mexican Pacific Academy

MEXICAN PACIFIC ACADEMY. *See* [Pacific Academy](#).

Mexico

MEXICO. A Spanish-American federal republic situated on the southern extremity of the North America continent, between the United States on the north and Guatemala and Belize on the south, and between the Gulf of Mexico and the Pacific Ocean. It extends more than 1,600 miles (2,500 kilometers) from north to south and covers an area of 761,604 square miles (1.9 million square kilometers). The economy of Mexico is predominantly agricultural, but in the course of the twentieth century rapid industrialization has been taking place, and now Mexico enjoys a relatively high standard of living.

The population (1994) of Mexico is 92.3 million and is growing at the rate of 2.6 percent a year. Presently the people are leaving the countryside and moving into the cities, which are rapidly expanding. Modern Mexicans represent a blend of several stocks, mainly indigenous Indian and Spanish. According to a recent estimate, the ethnic structure of the population is 7.5 percent pure Indian, and 92.5 percent mixed. The official census does not distinguish the racial background, and racial origin has little to do with social or economic position. Spanish is the official language of the country, but still almost 16 percent of the people speak only in the dialects of the Indian tribes living there.

I. Historical Background

I. Historical Background. Mexico has had a long and turbulent history. Before the Europeans discovered America, the land was occupied in succession by three of the most advanced Indian civilizations of the New World, those of the Mayas, Toltecs, and Aztecs. The last of these, the Aztecs, were conquered by the Spaniards under Hernando Cortes about 1521. For almost three centuries after the conquest the country, renamed New Spain, was ruled by Spain. During this time Roman Catholicism was introduced, and the Spanish colonial system placed the greater part of the country's wealth in the hands of the church. In 1810 a revolt against the Spanish rule erupted, and by 1821 Mexico attained independence. A concurrent reaction against the hitherto privileged position of the Roman Catholic Church resulted in the church's disestablishment and disendowment by the 1857 constitution.

About 90 percent of the people adhere to the Roman Catholic Church, but about 5 percent are Protestant and 1.5 percent are other religions. About 3.5 percent say they have no religion. By the constitution of 1857 the church is separated from the state, and by the constitution of 1917 religious activities are strictly regulated. But on Jan. 28, 1992, the constitution was reformed, and now all churches must register with the government secretary and obtain their certificates as religious associations, thus having to pay taxes. Since May 6, 1993, the church has legal rights, can own property, support schools and hospitals, and is free to preach in public places.

As a background to Seventh-day Adventist work in Mexico, it might be noted that an "advent" expectation of sorts was known among the Indians of Mexico before the arrival of Christianity. In fact, much of the ease with which Cortes conquered the Aztecs could

be attributed to the then-current expectation that a white-bearded god, Quetzalcoatl, would return to his people. The Maya Indians, founders of the oldest civilization in America, also had a tradition of the return of their god at some time in the future. The similarity between these ideas and the biblical narrative provided a background favorable to the Indians' reception of the missionaries' message of the returning Christ.

At the turn of the nineteenth century, at the time of a widespread international interest in the Second Advent, came the prophetic interpretation of the Chilean Jesuit priest, Lacunza, whose book was circulated in various Spanish-American countries, including Mexico. There it apparently found response in José María Gutiérrez de Rozas, a prominent and respected Catholic lawyer and high-ranking magistrate of Mexico City. In 1833 and 1834 he wrote a book on the prophecies of the second advent of Christ, a 235-page treatise entitled *Consulta a los Sabios Sobre la Aproximación de la Segunda Venida de Nuestro Señor Jesucristo*, in which he announced his expectation of the end of the 2300 days in 1847 or thereabouts. While writing this he was greatly impressed by the falling of the stars in November 1833, which he observed. In 1848, the year of his death, he published a defense of the works of Lacunza.

II. Seventh-day Adventist Statistics

II. Seventh-day Adventist Statistics. The territory of Mexico constitutes the North Mexican Union Conference and the South Mexican Union Conference in the Inter-American Division. Statistics (1993) for *Mexico*: churches, 1,106; members, 374,221; church or elementary schools, 63; teachers, 157; ordained ministers, 85; credentialed missionaries, 66; credentialed Bible instructors, 1; licensed ministers, 66; licensed missionaries, 95; all other regular workers, 115; total number active workers, 532.

North Mexican Union

North Mexican Union. This union was organized in 1985 when the Mexican Union was divided in two. It is made up of six local fields as follows: Baja California Conference, Central Mexican Conference, Northeast Mexican Conference, Northwest Mexican Conference, North Mexican Mission, and West Mexican Mission.

At the time of its organization, the North Mexican Union had a total of 43,538 members. Up to Dec. 31, 1992, the membership had reached the 82,268 figure, distributed among 331 organized churches. The North Mexican Union territory includes the majority of the states of the republic of Mexico, with a population of 65.1 million, which represents a great evangelistic challenge. Headquarters for the North Mexican Union offices are located in Montemorelos, state of Nuevo Leon, beside the University of Montemorelos.

Statistics (1993) for the conferences and missions—*Baja California Conference*: churches, 54; members, 7,996; ordained ministers, 11; credentialed missionaries, 17. Headquarters: Tecate. *Central Mexican Conference*: churches, 64; members, 21,837; ordained ministers, 14; credentialed missionaries, 5. Headquarters: Mexico City. *North Mexican Mission*: churches, 37; members, 7,531; ordained ministers, 8; credentialed missionaries, 10. Headquarters: Chihuahua. *Northeast Mexican Conference*: churches, 93; members, 21,317; ordained ministers, 19; credentialed missionaries, 10. Headquarters: Monterrey.

Northwest Mexican Conference: churches, 54; members, 11,649; ordained ministers, 12; credentialed missionaries, 22. Headquarters: Hermosillo. *West Mexican Mission*: churches, 29; members, 12,118; ordained ministers, 11. Headquarters: Guadalajara.

South Mexican Union

South Mexican Union. The South Mexican Union was organized on Jan. 7, 1985, at the time when the Mexican Union was divided in two fields, the North Mexican Union and the South Mexican Union. The territory remained under the jurisdiction of the South Mexican Union Conference, made up of the states of Campeche, Chiapas, Guerrero, Hidalgo, Morelos, Oaxaca, Puebla, Quintana Roo, Tabasco, Tlaxcala, Veracruz, and Yucatán. The South Mexican Union is made up of six conferences and three missions. Headquarters for the South Mexican Union Mission: Uxmal 431, Colonia Narvarte, Mexico, D.F. 03020, Mexico.

Statistics (1993) for the conferences and missions—*Central Chiapas Conference*: churches, 64; members, 35,757; ordained ministers, 13; credentialed missionaries, 39. Headquarters: Tuxtla Gutierrez. *Hidalgo Veracruz Conference*: churches, 98; members, 20,522; ordained ministers, 14; credentialed missionaries, 14. Headquarters: Veracruz. *Mayab Mission*: churches, 62; members, 28,434; ordained ministers, 15; credentialed missionaries, 11. Headquarters: Merida. *North Chiapas Conference*: churches, 79; members, 47,194; ordained ministers, 11; credentialed missionaries, 15. Headquarters: Pichucalco. *Oaxaca Mission*: churches, 38; members, 18,107; ordained ministers, 10; credentialed missionaries, 6. Headquarters: Oaxaca. *Soconusco Mission*: churches, 70; members, 36,218; ordained ministers, 7; credentialed missionaries, 7. Headquarters: Tapachula. *South Pacific Conference*: churches, 89; members, 18,064; ordained ministers, 11; credentialed missionaries, 10. Headquarters: Puebla. *South Veracruz Conference*: churches, 115; members, 42,318; ordained ministers, 17; credentialed missionaries, 33. Headquarters: Veracruz. *Tabasco Conference*: churches, 160; members, 45,339; ordained ministers, 14; credentialed missionaries, 31. Headquarters: Villahermosa.

Institutions

Institutions. Health and Knowledge Secondary School; Ignacio Manuel Altamirano Educational Center; Linda Vista Academy; Montemorelos University; Montemorelos University Hospital; Nicanor Gonzalez Mendoza Secondary School; Pacific Academy; Southeast Hospital; Vincente Suarez Institute.

III. Development of Seventh-day Adventist Work

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1. *Beginnings.* The earliest record of missionary work by the SDA Church in Mexico dates back to 1891, when an Italian-American tailor, S. Marchisio, went to Mexico City to sell the English edition of *The Great Controversy*. Two years later, in 1893, a missionary party, composed of Dan T. Jones, Dr. Lillis Wood (later Mrs. Starr), Ida Crawford, Ora Osborne (a recent convert, formerly a missionary for another denomination in Mexico), and Alfred Cooper and his wife, arrived at Guadalajara and assisted in opening a medical

mission and a school. Later the clinic developed into the Guadalajara Sanitarium. This medical venture in Mexico was reported as the first attempt by SDAs in the line of medical missionary work outside of the United States (*Review and Herald* 7:437, July 10, 1894).

The first church in Mexico was organized at Guadalajara about 1893 or 1894 in connection with the establishment of the medical mission, and from about 1896, according to reports appearing in the *Review and Herald*, a missionary periodical was printed at Guadalajara under the name *El Amigo de la Verdad*.

In 1897 the General Conference sent G. W. Caviness to Guadalajara as a Seventh-day Adventist representative on an interdenominational Bible translation project. While there he studied Spanish and did some translating. In 1899 he moved to Mexico City to open work there. He was assisted by S. Marchisio and M. Placencia, who with their families had come to Mexico City from the United States. They began their work by organizing an English language school.

By 1904 Seventh-day Adventist work had spread to Guadalajara, Mexico City, San Luis Potosí, Torreón, Tuxpan, Monte Cristo, and Ameca, and the total reported church membership reached 72. By the end of 1907 companies had been established in Gómez Palacio, San Pedro, Tampico, and Monterrey, and church membership was reported as 121.

Shortly after this, adherents were also reported far to the south, on the isthmus of Tehuantepec. One of them was Aurelio Jiménez, who, as early as 1895, had read of the signs of Christ's second coming, on a tract used as a bread wrapper. In 1905 medicine he had ordered as a "sure cure" for alcoholism, and which he hoped would benefit his parents, came wrapped in a 2-year-old copy of *El Mensajero de la Verdad*. He subscribed to the paper, accepted its teachings, and was baptized by Caviness, who visited this family in 1909 at Ixtaltepec. Jiménez later became a denominational worker and was instrumental in spreading the SDA message in the mountains of Chiapas and in the plains of Tabasco, where the densest population of SDAs is now found.

The publishing work played a prominent role in the early days of SDA activities in Mexico. But it was not without opposition that Spanish papers and books were distributed. At one time, soon after *Steps to Christ* and *Christ Our Saviour* were first printed in Spanish in 1899, 50 copies of these books were burned in a public park in front of a church in Mixcoac; and once Marchisio was condemned to be shot, and saved himself only by speaking to the officer in English. In 1903 or 1904 a small printing plant was established in Tacubaya, a suburb of Mexico City, and the printing of the missionary paper, renamed in 1901 *El Mensajero de la Verdad*, was transferred there. This marked the beginning of a rapid spread of SDA teachings. George M. Brown took charge of the printing work, and J. G. Rojas assisted him. Brown remained in Mexico until 1908, when his little daughter died.

In July 1909 the first colporteur institute was held. Marchisio, Christian Schultz, and E. Fernández, who had already been canvassing in Mexico, were joined that same year by four students brought by Caviness from San Fernando Academy in California: J. L. Brown, J.A.P. Green, Earl Hackett, and A. A. Reinke. H.A.B. Robinson also joined the ranks of colporteurs in 1909. In 1910 another group joined them: Hersel Butka, Henry Brown, and J. B. Douglas. Reinke died of typhoid six months after arrival and was buried in the Dolores cemetery in Tacubaya. The others were able to take advantage of the centennial of Mexican independence in September 1910 by selling SDA publications, printed with the national colors, along the route of the huge parade in Mexico City. About that time *El Mensajero de*

la Verdad was renamed *Las Señales de los Tiempos*, and the children's paper, *El Amigo de los Niños*, was first published.

Self-supporting missionary work was conducted in the early days not only by doctors, teachers, and colporteurs but also by businessmen. For example, after the Guadalajara Sanitarium ceased to be operated by the denomination in 1907, Alfred Cooper moved away from Guadalajara to settle in Mexico City and there operated a canning factory (later developed into a nationwide business), devoting his spare time to evangelism. Similarly, in San Luis Potosí, Julius Paulson operated a fruit cannery and a large bakery business while actively conducting missionary work.

Despite the revolutionary movement that kept Mexico in a state of upheaval from 1910 to 1917, SDA work continued to expand. In 1911 J.A.P. Green and Henry Brown were able to sell a large number of copies of *Patriarchs and Prophets* in Yucatán, a distant corner of the republic. In the same year H. L. Rawson began new work in Monterrey. Two years later Antonio Torres, a national who later became a worker and established a record for the longest continuous service in Mexico, was converted. In 1914, when the political situation made necessary the total evacuation of American workers for a short time, Carlos Nicolas, a Spaniard, was left in charge of the small group of national workers in the capital. Late in 1915 G. W. Caviness and the work of printing the missionary magazine were moved to Washington, D.C. Then in 1918 the printing was returned to Mexico, but a short time later the Pacific Press set up its Spanish language presses in the Canal Zone.

While the missionary publication was being printed in Washington, J. D. Leslie managed its sale in Mexico from 1916 to 1920. The colporteurs reported good success in their work; for example, sometime in 1920 five men, some of them new in the work, within five weeks sold 700 copies of *Patriarchs and Prophets* in the Tampico area.

During the formative years of the Mexican Mission, Dan T. Jones, George M. Brown, G. W. Reaser, and G. W. Caviness successively led the work. In 1920 J. E. Bond replaced Caviness, who left Mexico in 1921 after 24 years of service. A short time later Bond left because of poor health and J. A. Leland, E. F. Peterson, and F. L. Perry followed successively during 1922 and early 1923.

2. *Organization.* The SDA Mission in Mexico was organized about 1903. From then on to 1913 it was listed in the *Statistical Report* of the General Conference among the miscellaneous missions under direct General Conference supervision. In 1915 it was grouped with the Northern Latin American Missions (or Northern Spanish American Missions) under the General Conference, and continued to be when these missions became part of the newly formed North Latin-American Union Conference in 1918. In 1919 Mexico became a separate mission again. The 1921 and 1922 *Yearbooks* list Mexico under the Mexican and Central American missions. In 1922, when the Inter-American Division was organized with two groups of missions, the Mexican Mission was included in the western one; in the 1923 *Yearbook* it was listed under the Central American Mission.

In 1923 the Mexican Mission, which now reported 17 churches and 505 members in the whole republic, with seven foreign ministers, was included in the newly organized Aztec Union, together with Guatemala, El Salvador, Honduras, and British Honduras, and was administered by the union officers, whose headquarters were in Mexico City. J. A. Leland was the first superintendent, but was replaced almost immediately by D. A. Parsons, who directed the work in Mexico for seven years, until 1930.

In 1920 the territory of the mission was divided into six districts. In 1924 the area was organized into five missions: Gulf, under C. F. Staben, at Monterrey; Central Mexican, under E. E. Beddoe, in Mexico City; Occidental, under W. F. Hardt, at Guadalajara; Tehuantepec, under H. J. Winter, in Mexico City; Sonora, under C. E. Moon, at Nogales. The next year a sixth mission, Yucatán, was organized with only six members, under G. G. Brown, at Mérida.

At the General Conference session of 1926, held at Milwaukee, Wisconsin, the Mexican missions were combined into the Mexican Union Mission, with 29 churches and 656 members. Union headquarters were located first in Mexico City, then in 1936 were moved to Monterrey, and in 1948 back to Mexico City, a center convenient for travel and the conduct of public relations.

The original six missions, which were organized late in 1924 and 1925, went through several changes in territory and headquarters. Between 1931 and 1943 the number of missions was reduced to four, the Lake and Gulf missions absorbing the short-lived Sonora and Sierra Madre missions. Yucatán was absorbed by Tehuantepec. In 1943 Yucatán was reorganized, and Chiapas was detached in 1944 to form a separate mission, thus bringing the number of missions back to six. Between 1947 and 1953 the lines of demarcation were completely redrawn and the names of the missions changed to the present Central, Interoceanic, North, Pacific, South, and Southeast *corporaciones*. The term *corporaciones* was adopted to avoid the stigma sometimes attached to the word "mission." For a short period in 1952, a seventh administrative unit, the Western Mexican District centering in Guadalajara, was in existence, with three SDA workers.

In 1975 again a territorial adjustment, affecting several missions, was made. Several provinces were organized as the Western Mexican Mission, with headquarters in Guadalajara, Jalisco, and with an approximate membership of 2,500.

The Inter-American Division also voted to grant conference status, beginning January 1975, to the following missions: Central Mexican Mission, South Mexican Mission, and Southeast Mexican Mission.

As mentioned above, the Mexican Union was divided into the North Mexican Union and the South Mexican Union in 1985 and the conferences and missions were reorganized as indicated.

Soon after the organization of the Mexican Union, the first general meeting of SDAs in Mexico was held at Huerta Vieja, Guerrero, on Feb. 2—6, 1929. According to the report of the previous year, there were 33 churches and 1,083 members in the union. Following the early formative years under Elder Parsons (1926—1930), the administration of the union was placed in the hands of Clarence E. Wood (1931—1941), Harold F. House (1941—1943), Walter E. Murray (1944—1946), E. N. Lugenbeal (1947), Henry J. Westphal (1947—1953), E. J. Lorntz (1953—1954), and Harold F. House, second term (1955—1958), David H. Baasch (1959—1961), Alfredo Aeschlimann (1961—1970), Velino Salazar (1970—1978), and Samuel Guizar (1978—1985).

Some notable building projects undertaken largely by the union or with union and division help included church buildings at Tacubaya (1963), Monterrey (1936), Tampico (1943), Mérida and Villahermosa (1948), Puebla (1950), Narvarte (1951), Tecpatán (1956), Montemorelos (1959), and the Anahuac and Portales evangelistic centers in Mexico City

(1962—1964). In 1973 a modern evangelistic center that seats 1,200 people was built and inaugurated in Mexico City.

IV. Departmental Work

IV. Departmental Work. 1. *Medical Work.* In 1929 Drs. T. Gordon Reynolds and Eugene E. Gloor opened self-supporting medical missionary clinic work and a training school for missionary nurses near Cajeme, a few miles north of Ciudad Obregón, Sonora, on the Pacific Coast. In 1932 a clinic was built in Tacubaya, a suburb of Mexico City. In 1934 Dr. I. S. Ritchie, who came to Mexico City as medical secretary of the union, led in training workers and educating lay members in medical missionary work. In 1936 G. A. Roberts, president of the Inter-American Division, recommended the building of many small clinics in connection with churches throughout Mexico. In response, Dr. Raymundo Garza, a 1938 convert through listening to an SDA radio program from Havana, and a member of the church in Monterrey, organized a successful clinic in rooms underneath the newly built church and office building in that city.

Other clinics were operated with varying degrees of success at Saltillo, Torreón, Namiquipa, and Durango in the north; Guadalajara, Ciudad Obregón, and Mexicali in the west; Tampico, Veracruz, Número Uno, Libertad, and Tacotalpa along the Gulf Coast; Ixtaltepec and Agua Escondida in Chiapas Mission; Puebla and Tacubaya in the center of the country. In 1947 Hospital y Sanatorio Montemorelos was established. There were also institutions undertaken on individual initiative. One of these, a hospital at Teapa, Tabasco, was built in 1950, and functioned sporadically for a few years. Another clinic and model village under the name Yerba Buena Mission was developed to serve as a center for medical and educational service.

Former Colegio Vocacional y Profesional de Montemorelos is now Universidad de Montemorelos. In September 1975 the School of Medicine of this university opened its doors.

2. *Educational Work.* In the earliest days of the SDA work in Mexico, small schools teaching English were operated in Guadalajara and Mexico City. Also, a small school for Mexican children in La Viza, San Luis Potosí, was operated in the early years and a small school for the Julius Paulson children in San Luis Potosí. But the enforcement of existing educational laws prevented the establishment of a permanent training school for many years.

A school for training gospel workers was begun about 1910 by W. Yarnell in Tacubaya, a suburb of Mexico City. Later, in January 1919, a brief workers' meeting was held at a private home in Laredo for the same purpose. From 1923 to 1925 the Aztec Union Training School in Mexico City operated, first under the direction of H. F. Brown, and later under that of F. M. Owen and C. E. Moon. From 1929 to 1931 the Tehuantepec Training School functioned at Puerto Mexico (now Coatzacoalcos) under the direction of Rafael Aguilar and Paciente Trinidad, with an enrollment of up to 84 students.

In 1931 a short course of three months' duration was given in Tacubaya. The director and only teacher there was Joseph W. Phillips, who was known in Latin America under the adopted name of José Felipe Caminos. This school was not listed in the SDA *Yearbook*. In October 1931 the Escuela Industrial y de Salud ("School of Industry and Health"), later

known as Colegio Adventista Mexicano, was opened, with Harold F. House as principal. It is listed through 1935. This school had a business department, staffed by B. E. Villarreal and his wife, who moved their own business academy from Saltillo for this purpose, and a printing department, which furnished vocational training and employment for some students.

In October 1936 A. G. Parfitt and his wife, who had come from the Tehuantepec Mission, opened a small school in Mexico City. Statistical reports indicate that this was an elementary school the first year but became a secondary school in 1937. At the time of its opening in the Tacubaya church building, 12 young men of promise were sent from the various missions in Mexico. This school, known first as the Instituto Comercial Prosperidad and during its last year as the Instituto Biblico, continued until late in 1942. Then the new school at Montemorelos, now known as Universidad de Montemorelos (former Colegio Vocacional y Profesional de Montemorelos), took over its functions. In 1948 two schools were established to serve the needs of the SDA youth in northwestern and southwestern parts of Mexico, the Escuela Agricola e Industrial del Pacifico (now Colegio del Pacifico) and the Escuela Agricola e Industrial del Sureste (now Colegio Linda Vista).

Elementary schools for Indian children in remote areas were promoted about 1931 by C. E. Moon in the Central Mission, with such schools being operated at Santa Maria, Mexico, and Puente de Ixtla, Morelos. In time, as the application of educational laws became more lenient and the government engaged in a great campaign against illiteracy, new impetus was given to elementary schools, and after about 1943 their number rapidly increased. In harmony with the law, these schools are not operated by the church but by an independent organization, the Asociación Civil Filantrópica y Educativa (“Civil Philanthropic and Educational Association”), and religion is not taught in the classroom. The recognition by the federal government of the normal school at Montemorelos in September 1961 was a great aid in the elementary educational work, which had been hindered by the lack of recognized and trained personnel.

A number of primary schools in the mountains of Sonora were established and supported by a group of laymen in southern California who were inspired by SDA missionary doctors.

3. *Church Ministries (Lay Activities Department)*. During the early years of the Mexican Union, the home missionary work was combined with the publishing work. C. E. Moon became the first to dedicate almost full time to the department (1942—1948). The lay activities of the church expanded during the following era, when visual aids such as Viewmaster projectors were introduced, and lay preachers’ evangelism and lay Bible instructors’ courses were developed. Because a minister in some districts is responsible for up to 40 churches and companies and can visit each only once or twice a year, the training of laymen has been considered especially important.

4. *Sabbath Schools*. Throughout the years Sabbath school membership has normally been about 180 percent of church membership. In the early days the Sabbath School Department was often entrusted to the wife of the president or of some other union or mission worker. Later it was carried along with other departments (usually the Home Missionary Department) by one of the mission officers. Vacation Bible Schools were successfully launched under the leadership of Sergio Moctezuma. The Church Ministries Department also promotes an outstanding branch Sabbath school program.

5. *Publishing Work*. As noted earlier, SDA publications for the Spanish-speaking countries of the Inter-American Division were transferred in 1918 to the Pacific Press branch

in the Panama Canal Zone. The Mexican evangelistic periodical *El Mensajero de la Verdad* was superseded by *El Centinela* in 1922. Book and Bible Houses existed in separate mission offices until 1937, when the work was consolidated in one central agency in Monterrey, near the union office. In 1942 the Book and Bible House moved to Mexico City, where Melchor Covarrubias and A. J. Calderón were in charge until 1949, when they were succeeded by José Leor. In the early days of the Aztec Union, J. D. Leslie and J. B. Nelson led the colporteurs. By 1963 the number of regular colporteurs rose to more than 130, with an equal number of students joining them during school vacation periods.

6. *Radio*. In 1945 C. E. Moon began a radio program on health topics, entitled *La Voz del Hogar*. Because of existing laws, the Spanish Voice of Prophecy program for a time could be broadcast on only one station. A related correspondence school, conducted by G. W. Chapman, was well received, and many students proceeded from the home and health course to the regular Voice of Prophecy lessons. In 1962, through the efforts of Sergio Moctezuma and David García Poyato, the regular Voice of Prophecy program was put on the air on eight stations.

In 1975 the Voice of Prophecy program (*Voz de la Esperanza*) was on 57 stations, and the *La Voz del Hogar* program was on 32 stations.

7. *Young People's Work*. The first youth leader in the Mexican Mission listed in the *Yearbook* was J. R. Manzano in 1923. In 1942 the first youth camp was held at the Balneario de San Francisco, near Monterrey. A second was held at Lagunas de Sempoala near Mexico City in 1943. Two youth congresses were held in 1944 and in 1948. The heroic stand of Josué Tirado, a student from the Montemorelos school who set a fine example of faithfulness under adverse circumstances in military service during World War II, led to the official recognition of the noncombatant position for SDA youth and to their assignment to the medical corps.

The first Medical Cadet training camps were held in the early 1950s at Montemorelos, Camohmila, Popo Park, San Francisco, and Tata Santos. In 1953 a model junior camp was held at San Francisco, Nuevo León, for the benefit of mission MV secretaries. Youth congresses were held in 1952 at Puebla and Teapa, and a delegation of 30 attended the Pan-American Youth Congress in San Francisco, California, in 1953. The Pathfinder and leadercraft training programs were initiated in Mexico in 1954.

The Guanajuato state project, a youth evangelistic program, launched during 1952—1953 by the MV Department, initiated the first permanent work in this area at the geographical center of the republic. It led to the establishment of a church at León, and was an inspiring precedent for later union- and division-sponsored projects for entering new territory in Colima (1961), Aguascalientes (1962), and Baja California Sur (1963).

Mexican MVs participated in the Golden Anniversary MV Congress in Havana in 1945; the Voice of Youth, Tell Ten, and Operation Fireside (*Cristo al Hogar*), and other missionary youth activities were actively promoted, and a youth congress was held at Puebla in 1961.

The Mexican unions present a great challenge in the Inter-American Division. Mexico, with a population of about 92.3 million, is the largest country in Inter-America. The federal capital, Mexico City, is one of the largest cities in the world.

The work of the Seventh-day Adventist Church is growing fast in Mexico. Its organizations and institutions are being strengthened and upgraded. Thousands of new members are added to the church every year.

Mexico Sales Branch

MEXICO SALES BRANCH. *See* [Inter-American Health Food Company, ALINSA.](#)

Meyer, Albert

MEYER, ALBERT (1889—1963). Administrator. He was born in Pully (Vaud), Switzerland, one of four brothers who all became outstanding religious workers. In 1916 he entered the work in the Lemman (French-Swiss) Conference. In 1919 he was called to the Alsace and Lorraine Conference for evangelistic work and from there in 1921 to North Africa to serve as superintendent of the Algerian Mission. In 1928 he became head of the Moroccan Mission, and six years later he was called back to the Algerian Mission as district leader. From 1938 to 1944 Meyer served as the president of the Lemman Conference, and from 1944 to 1952 as president of the Swiss Union Conference. In 1946, while still serving as leader of the union, he was given the extra responsibility of serving as secretary of the Ministerial Association of the Southern European Division. This post he held until failing health made it necessary for him to retire in 1957.

Meyer, Oscar

MEYER, OSCAR (1887—1960). Conference administrator in France and Switzerland. Brought up in a Swiss Protestant home, he was baptized in 1904, at the age of 17, and joined the Seventh-day Adventist Church. He attended the Latin Union School at Gland, Switzerland. In 1910 he entered denominational employment and from 1911 to 1916 was secretary of the Lemman Conference. In 1912 he was married to H el ene Aufranc. Ordained in 1917, he served as a minister in Switzerland until about 1920, when he went to France. From 1924 to 1928, he was president of the South France Conference; from 1928 to 1932 and again from 1936 to 1942 he was president of the Franco-Belgian Union Conference and the North France Conference simultaneously. Until his retirement in the mid-fifties, he worked in southern France.

Meyer, Paul

MEYER, PAUL (1886—1945). Pioneer evangelist in Portugal and western France, conference administrator. A Swiss Protestant who joined the Seventh-day Adventist Church in 1905. He planned a career in business, but after attending the Latin Union School at Gland, Switzerland, for one year, he entered, in 1908, denominational employment. In 1912 he was ordained to the ministry and preached in Portugal. From 1917 to 1924 he was superintendent of the Portuguese Mission. Afterward he worked in northwestern France, and in 1937 and 1938 was president of the South France Conference. He died in the course of World War II in the Dachau concentration camp, where he was sent for his alleged smuggling of refugees out of occupied France.

Michael, The Archangel

MICHAEL, THE ARCHANGEL. The name and title of a celestial being mentioned in [Jude 9](#) as contending with the devil about the body of Moses. The name Michael occurs also in [Dan. 10:13, 21](#); [12:1](#) as one of the “chief princes” of the Jews, who had been helping Gabriel at the court of Persia, who alone shared Gabriel’s knowledge of the future, and who would deliver Daniel’s people from their foes at the end of time. The context requires that Michael be considered a supernatural being. In [Rev. 12:7](#) Michael commands the angelic forces in the great struggle in heaven that resulted in the expulsion of Lucifer and his angels. In each instance the name occurs in the context of conflict with Satan. Clement of Alexandria, Origen, and Didymus refer to [Jude 9](#) as a quotation from the pseudepigraphal Assumption of Moses, extant portions of which, however, do not contain such a statement.

The Millerites and others identified Michael the archangel with Christ. In an exposition of [Dan. 12:1](#) William Miller wrote: “Michael, in this passage, must mean Christ; He is the great Prince, and Prince of princes” (*Evidences From Scripture and History of the Second Coming of Christ* [1840], pp. 108, cf. p. 209). Other commentators set forth three main arguments for holding that Michael is simply another name for Christ: (1) the statement in [Jude 9](#); (2) the voice of Christ is the voice of the archangel ([1 Thess. 4:16](#)); (3) Michael is called a prince ([Dan. 12:1](#)) even as Christ is ([Isa. 9:6, 7](#); [Eze. 37:25](#); [Dan. 8:25](#); [9:25](#); [Acts 5:30, 31](#)) (F. H. Berick, *The Lord Soon to Come* [1854], pp. 137—139).

Most Seventh-day Adventists have held that Michael is Christ. On the basis of these and other passages of Scripture, Seventh-day Adventists conclude that Michael is none other than Christ—“archangel” not in the sense of being the highest angel (chief among equals), but of being ruler over the angelic hosts (as infinitely superior to them). According to [1 Thess. 4:16](#), the voice of the archangel is heard when Christ descends and the righteous dead are raised, whereas in [John 5:25—29](#) it is the voice of Christ, the Son of God, that summons the dead. In view of the fact that Michael means “Who is like God?” and that Satan’s rebellion was essentially a challenge of the deity and prerogatives of Christ as the Son of God, the name is particularly appropriate in the context of conflict with Satan, in which it always occurs. See [SDACom 7:706](#); [SDADic 714](#).

Michael, Wilhelm

MICHAEL, WILHELM (1884—1945). Teacher, writer, poet, and minister in Germany. Before joining the Seventh-day Adventist Church he studied classical philology and German at Munich, Leipzig, Heidelberg, and Halle, obtaining a doctorate from the latter, and the next year passed examinations qualifying him for university teaching. He was assistant master at the Convent of Our Lady at Magdeburg when he accepted the SDA faith and was baptized, in 1921. Soon thereafter he was called to teach at Neandertal Missionary Seminary, and became its principal in 1923. From 1928 to 1934, he was principal at Friedensau Missionary Seminary, then taught at Marienhöhe Seminary from 1934 to 1939, and returned to Friedensau in 1939, where he headed the seminary until it closed its doors in 1943 and became a military hospital. He was ordained to the ministry in 1940.

Besides teaching, he wrote numerous articles for SDA papers, and published several tracts. He was also a talented poet. Several of his poems appear in the German songbook.

Michigan

MICHIGAN. *See* [Lake Region Conference](#); [Michigan Conference](#).

Michigan Conference

MICHIGAN CONFERENCE. A unit of church organization comprising the state of Michigan. (*See also* [Lake Region Conference](#).) Statistics (1992): churches, 153; members, 22,466; church or elementary schools, 48; ordained ministers, 86; licensed ministers, 15; Bible instructors, 1; teachers, 134. Headquarters: 320 West St. Joseph Street, Lansing. The conference forms part of the Lake Union Conference.

Institutions

Institutions. Andrews University; Andrews University Academy; Battle Creek Academy; Great Lakes Adventist Academy; Peterson-Warren Academy.

Local churches: Adrian, Allegan, Alma (Twin Cities), Alpena, Ann Arbor, Bad Axe, Bangor, Battle Creek (Tabernacle, Urbandale), Bay City, Belgreen, Benton Harbor (Fairplain), Berrien Springs (Andrews [Korean], Pioneer Memorial, Michiana [Filipino-American], Spanish, Village), Bessemer (Ironwood), Big Rapids, Boyne City, Buchanan, Bunkerhill, Burlington, Burton (South Flint), Cadillac, Carp Lake (Faith Memorial), Cedar Lake, Central Lake, Charlotte, Chesaning, Cheboygan, Coldwater (Rayborn Memorial), Coloma, Covert, Delton, Detroit (Koreana-Livonia, Northwest, Oakwood, Spanish), Dowagiac (Dowagiac, Glenwood), East Lansing (University), Eau Claire, Endenville, Edmore, Elk Rapids, Escanaba, Farmington, Fenton, Flint (First), Frankfort, Fremont, Gaylord, Gladwin, Glennie, Gobles (Pinedale), Grand Haven, Grand Ledge, Grand Rapids (Central, Spanish, Spanish Maranatha), Grayling, Greenville (Belleville), Hartford, Hastings, Hillsdale, Holland (Holland, Spanish), Holly, Houghton, Howell (Livingston), Hudsonville (Bauer), Ionia, Iron Mountain, Iron River, Irons, Ithaca, Jackson, Kalamazoo, Kallaska, Lake City, Lake Orion (Orion, Oxford), Lakeview, Lansing (Lansing, Spanish), Lapeer, Linden, Long Lake, Ludington, Manistee, Manistique, Manton, Marion, Marshall, McMillan (Northwoods), Marysville (Port Huron Blue Water), Mendon, Menominee, Mesick, Midland, Mio, Monroe, Morrice, Mount Pleasant, Munising, Muskegon, Negaunee (Marquette), Niles (Westside), Onaway, Otsego, Otter Lake, Owosso, Paw Paw, Petoskey, Pittsford (Prattville), Plymouth (Plymouth, Metropolitan), Portland, Prudenville (Houghton Lake), Pullman (Oakhaven), Reed City, Rhodes (Estey), Riverdale, Riverside (Rapid River), Saginaw, St. Charles, St. Johns, St. Joseph, Sandusky, Sault Ste. Marie, Sawyer (Chikaming), Shelby, South Haven, Sparta, Stanton (Frost), Stevensville, Tawas City, Tecumseh, Three Rivers, Traverse City, Troy, Tustin (Bristol), Unionville, Vassar, Warren, Waterford (Riverside), West Branch, Williamston, Wilson, Wright (Coopersville), Wyoming (Wyoming, Spanish).

Companies: Carson City, Greenland, L'Anse, Lawrence (Spanish), Grand Rapids (Maranatha Bible Fellowship), Westland.

History

History. *Early Adventist Work in Michigan.* The first Adventists in Michigan migrated to the state from the eastern United States, where they had heard the preaching of William Miller and others during the 1830s and early 1840s. In 1849 Joseph Bates came to Michigan to seek out some of these scattered remnants of the Millerite movement. At Jackson he met over a weekend with a group of these Adventists, among whom were the families of Dan R. Palmer, J. C. Bowles, C. P. Russell, Preston Dickinson, and old “Father” Whitmore. They were deeply convinced that Bates’s preaching, which dealt with the sanctuary, the Sabbath, and the “third angel’s message” (of Rev. 14), was the truth. On Monday morning Dan Palmer went to visit the Cyrenius Smith family, who had not been present for these meetings, and convinced them that Bates’s preaching was the truth.

Bates left for the East on Monday evening. The small group studied and prayed, and at the end of the week 15 people met in the home of Dan Palmer and kept their first Sabbath. A church was founded that year.

Among the early leaders in the church, along with Palmer, were Cyrenius Smith, Merritt E. Cornell, John Preston Kellogg, and Henry Lyon. Cornell, one of Bates’s early converts, had been a non-Sabbatarian Adventist minister. J. P. Kellogg, also a former Millerite, was a convert of Cornell’s and was the father of John Harvey Kellogg, longtime head of the Battle Creek Sanitarium, and of Will K. Kellogg, founder of the breakfast food industry. Henry Lyon was Cornell’s father-in-law.

Another early visitor to Michigan, and a later settler there, was John Byington, a former Methodist minister from New York, who crisscrossed the state, holding evangelistic meetings. J. N. Andrews made his first visit to Michigan in 1851, and J. N. Loughborough and James and Ellen White in 1853.

It was at Battle Creek, which soon became the center of Adventist activity in Michigan, that Joseph Bates found David Hewitt, to whom he was referred by the postmaster, of whom Bates had inquired as to who was the most honest man in town. From this beginning a congregation grew, whose first church was built in 1855 by another of Bates’s converts, J. B. Frisbie, who was the first pastor in Battle Creek. J. N. Loughborough and Merritt Cornell pitched the first Adventist evangelistic tent in Battle Creek on June 9—11, 1854. Funds for the tent were gathered from some of the early converts, such as Cyrenius Smith, Dan Palmer, and J. P. Kellogg. Earlier, in May 1854, James and Ellen White, J. N. Loughborough, and Merritt Cornell had held meetings in several counties in southern Michigan. In April 1855 Lyon, Palmer, Smith, Kellogg, and C. S. Glover made up a fund of \$1,200 and offered this to James White for a new printing plant for the *Review and Herald*, then being published at Rochester, New York. The offer was accepted, and a two-story frame building, 20’ x 30’ (6 m. x 9 m.), was built in Battle Creek.

It was at Battle Creek, in 1861, that Seventh-day Adventist denominational organization was born. The problems of identification, ministerial ordination, finance, and the holding of church properties finally overcame the strong feeling against formal organization that had been inherited from the Millerite movement. In a meeting on Oct. 5 and 6, 1861, a year after the name Seventh-day Adventist was adopted, the Michigan churches united to form the Michigan Conference of Seventh-day Adventists. The first officers elected were the chair, Joseph Bates, and the secretary, Uriah Smith. The first conference committee was

composed of J. N. Loughborough, Moses Hull, and Merritt Cornell. The next year, at the second session, 17 churches in Michigan and one in northern Indiana were received into the conference.

After the organization of the Michigan Conference, other conferences were formed, and on May 21, 1863, in Battle Creek, the General Conference of Seventh-day Adventists was organized.

Early Activities and Institutions in Michigan. One of the first actions of the Michigan Conference was to provide for an evangelistic tent. In 1868 the first SDA camp meeting was held on the farm of Elihu H. Root, at Wright. Early General Conference institutions founded at Battle Creek were the Health Reform Institute (1866), which became the Battle Creek Sanitarium; and Battle Creek College (1874), the forerunner of Emmanuel Missionary College and Andrews University. A local SDA school was operated for a time, first in a cottage and then in a church, taught from 1856 to 1861 by Mrs. M. M. Osgood, Mary Louise Morton, Robert Holland, and John F. Byington. But James White wrote in 1861:

“We have had a thorough trial of a school at Battle Creek, under the most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested” (*Review and Herald* 18:134, Sept. 24, 1861). Seven years afterward, Goodloe H. Bell, generally recognized as the father of the first successful church school in Michigan, opened a private school at the urging of James White, in a cottage near the institute. This became in 1872 a church school.

Growth of the Conference. The annual conference reports in the *Review and Herald* show a continual growth of the church in Michigan. On May 1, 1867, the membership stood at 1,335. A year later it was 1,573. “Systematic benevolence” funds pledged to the church during that year were \$8,539.62. By 1890 the membership had grown to 3,058 and the tithe, increasing \$4,000 in that year, was more than \$34,000.

The reports of the forty-first annual session, 1901, mentioned for the first time an auditor’s report from the Lake Union Conference, the Sabbath School Department, the election of a state canvassing agent, and the establishment of the Missionary Department. The Educational Department was organized, and the one in charge was known as the superintendent of Sabbath schools and church schools.

In 1902, with a membership of 7,216, the conference was divided. The Upper Peninsula of Michigan, the Superior Mission, and the Lower Peninsula were divided into three conferences: the *North Michigan Conference* (the counties of Emmet, Charlevoix, Cheboygan, Presque Isle, Leelanau, Antrim, Otsego, Montmorency, Alpena, Benzie, Traverse, Kalkaska, Crawford, Oscoda, Alcona, Manistee, Wexford, Missaukee, Roscommon, Ogemaw, Iosco, Mason, Lake, Osceola, Clare, Gladwin, and Arenac), with the conference office at Petoskey; the *West Michigan Conference* (the counties of Oceana, Newaygo, Mecosta, Isabella, Muskegon, Montcalm, Ottawa, Kent, Ionia, Allegan, Barry, Eaton, Van Buren, Kalamazoo, Calhoun, Berrien, Cass, St. Joseph, and Branch), with the office in Grand Rapids; and the *East Michigan Conference* (the counties of Midland, Bay, Huron, Gratiot, Saginaw, Tuscola, Sanilac, Clinton, Shiawassee, Genesee, Lapeer, St. Clair, Ingham, Livingston, Oakland, Macomb, Jackson, Washtenaw, Wayne, Hillsdale, Lenawee, and Monroe), with the office at Holly.

In 1917 the northern tier of seven counties in Indiana was added to the West Michigan Conference. In 1918 one of these counties, Lake, was annexed to the newly formed Chicago

Conference. In 1926 the North Michigan Conference was absorbed into the West Michigan Conference and the Upper Peninsula was assigned to the North Wisconsin Conference.

In 1931 the two conferences and the Upper Peninsula were reunited, and the Indiana counties returned to the Indiana Conference. Now again Michigan Conference included the entire state. The conference office was located in Lansing, where in 1955 a new and efficient office building was erected.

Membership and tithe continued to grow. In 1934 the number of church members passed the 10,000 mark; by 1958, 15,000; and during the camp meeting session of 1973, conference president Robert D. Moon announced that membership had passed the 20,000 mark. (Actual membership of SDAs within the state was closer to 25,000 because of the number of Michigan SDAs belonging to the Lake Region Conference.) Not until 1948 did yearly tithe go beyond \$1 million. Eleven years later \$2 million was recorded, \$3 million in 1965, \$4 million in 1968, \$5 million by 1971, and in 1973 more than \$6 million in tithe was turned in.

In 1932 a tract of land was purchased near Grand Ledge, 10 miles (16 kilometers) west of Lansing, for a permanent camp-meeting site. Previously camp meetings had been held in various places. In order to utilize the land, the conference committee in 1958 voted to establish Grand Ledge Academy, its third boarding academy.

Michigan Conference is forever changing, and in 1988 the last camp meeting was held at Grand Ledge. In 1985 the last class graduated from the academy. The land is in the process of being sold. There are now mini-camp meetings and the possibility of having camp meeting at Great Lakes Adventist Academy, which was formerly Cedar Lake Academy. When Adelphian and Cedar Lake came together, the name was changed to Great Lakes Adventist Academy. It is now the only boarding academy in Michigan.

In 1948 the conference purchased an 840-acre (350-hectare) wooded area just outside of Grayling in the northern part of the Lower Peninsula. The land, known as Camp AuSable, with its 125-acre (50-hectare) Lake Shellenbarger wholly within its boundaries, is a four-season camping and retreat facility. It is structured to accommodate both individuals and groups, large and small. The camp enables spiritual renewal to be combined with recreation. Another camp at Scott Lake in southwestern Michigan was purchased in 1948, but was sold in 1974. In 1967 members of the Upper Peninsula, many of whom find the distance to AuSable a deterrent, established their own camp at Sagola. An attractive lodge has been built with cabins and RV sites. The Upper Peninsula camp meeting is being held there as well as junior camps and spring and fall retreats.

Departmental activities are similar to those in most conferences. However, world records were set for a number of years by Michigan in Ingathering, literature evangelists' sales, and the number of Vacation Bible Schools held.

Presidents—Michigan Conference: Joseph Bates (chair), 1861—1862; William S. Higley, Jr. (chair), 1862—1863; Uriah Smith (president), 1863—1865; J. N. Loughborough, 1865—1868; Uriah Smith, 1868—1869; H. S. Gurney, 1869—1870; Uriah Smith, 1870—1872; E. H. Root, 1872—1876; S. N. Haskell, 1876; Jerome Fargo, 1876—1886; G. I. Butler, 1886—1888; I. D. Van Horn, 1888—1891; I. H. Evans, 1891—1897; J. H. Durland, 1897—1898; J. D. Gowell, 1898—1902.

East Michigan Conference: J. D. Gowell, 1902—1904; E. K. Slade, 1904—1911; H. H. Burkholder, 1911—1912; William Guthrie, 1912—1916; A. J. Clark, 1916—1918; William

A. Westworth, 1919—1922; W. H. Holden, 1922—1926; J. F. Piper, 1926—1930; V. E. Peugh, 1931 (East Michigan Conference absorbed into Michigan Conference in 1932).

Northern Michigan Conference: S. E. Wight, 1902—1907?; C. A. Hanson, 1907?-1908; J. J. Irwin, 1908—1916; E. A. Bristol, 1916—1918; R. J. Nethery, 1919—1921; H. H. Hicks, 1921—1923; F. A. Wright, 1923—1926 (Northern Michigan Conference joined with West Michigan Conference in 1926); *Superior Mission Field* (Upper Peninsula Mission Field): E. R. Williams (superintendent), 1902—1904; M. C. Guild (superintendent), 1904 (Superior Mission Field was absorbed into the Northern Michigan Conference in 1904).

West Michigan Conference: Allen G. Haughey, 1902—1910; S. E. Wight, 1910—1911; C. F. McVagh, 1912—1916; William Guthrie, 1916—1918; E. K. Slade, 1918—1919; J. F. Piper, 1920—1926; W. H. Holden, 1926—1928; S. E. Wight, 1928—1931 (West Michigan Conference absorbed into the Michigan Conference in 1932).

Michigan Conference (reorganized): S. E. Wight, 1932—1934; C. B. Haynes, 1934—1940; T. G. Bunch, 1940—1947; G. E. Hutches, 1947—1960; N. C. Wilson, 1960—1966; R. D. Moon, 1966—1975; Charles Keymer, 1975—1985; Glenn Aufderhar, 1985—1990; Jay Gallimore, 1990— .

Michigan Sanitarium and Benevolent Association

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION. *See* [Battle Creek Sanitarium](#).

Micronesia

MICRONESIA. *See* [Guam and Micronesia](#).

Mid-America Union Conference

MID-AMERICA UNION CONFERENCE. The North American administrative unit comprising the following local conferences: Central States, Dakota, Iowa-Missouri, Kansas-Nebraska, Minnesota, and Rocky Mountain, with headquarters at 8550 Pioneers Blvd., Lincoln, Nebraska. Official organ: *Mid-America Adventist Outlook*. Statistics (1992): churches, 484; members, 52,308; K-10 schools, 102; senior academies, 8; ordained ministers, 156; licensed ministers, 47; Bible instructors, 6; teachers, 421 (K-10, 237; secondary, 107; college, 77).

Institutions

Institutions. Avista Hospital, Champion Academy, College View Academy, Christian Record Services, Dakota Adventist Academy, Enterprise Academy, Littleton Hospital/Porter, Maplewood Academy, Mile High Academy, Moberly Regional Medical Center, Platte Valley Academy, Platte Valley Medical Center, Porter Memorial Hospital, Shawnee Mission Medical Center, Sunnysdale Academy, Union College.

History

History. The Mid-America Union Conference was organized in July 1980 and took its territory from the Central and the Northern Union conferences. The Mid-America Union is comprised of Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, the San Juan County of New Mexico, North Dakota, South Dakota, and Wyoming, with a total population of 22 million.

Presidents: Ellsworth Reile, 1980—1983; Joel O. Tompkins, 1983— .

Mid-America Adventist Outlook

MID-AMERICA ADVENTIST OUTLOOK (1980— ; biweekly until August 1982, when it became monthly; files in GC) Official organ of the Mid-America Union Conference. For earlier union papers formerly serving this territory, see *Central Union Reaper* and *Northern Union Outlook*.

Middle East College

MIDDLE EAST COLLEGE. A coeducational senior college situated on a 70-acre (30-hectare) site in a suburb five miles (eight kilometers) east of Beirut, Lebanon, in the foothills of the Lebanon Mountains overlooking the city and the Mediterranean Sea. It is operated by a 10-member board of trustees, appointed quinquennially by the Middle East Union committee. It serves the educational needs of a constituency of 6,028 (1993) members and seeks to serve the interests of the territory of the Middle East Union—an area that comprises 17 independent countries and sheikdoms, and has an estimated population of 278 million. The college offers courses leading to a Bachelor of Arts degree with majors in business administration, education, religion, and theology. The Associate of Arts degree is available in business administration, computer science, elementary education, office administration, and religion. The 1992—1993 enrollment was 150. There were 15 teaching faculty and 18 administrative and staff members.

The school is open to all eligible young people who are willing to abide by school regulations. Forty percent of the students are members of the Seventh-day Adventist Church.

The institution operates under a permit from the Lebanese Government Department of Education, and is recognized by the Department of Education of the General Conference of Seventh-day Adventists as a four-year senior college. It is an accredited member of the Association of Seventh-day Adventist Colleges and Secondary Schools, with a certificate by the Board of Regents. It is associated with La Sierra University, California, which is accredited by the Western Association of Schools and Colleges.

Middle East College was known before 1946 as the Adventist College of Beirut (Beirut College). It was founded in 1939 as a two-year training school for young people who had completed high school and aimed to become ministers and teachers. The school was first accommodated in an enlargement of a building occupied by an SDA elementary school called école Adventiste (founded 1929), in Mousseitbeh, Beirut. Wartime conditions compelled the administration to move the school to Amman, Jordan, for one year (1940—1941). Back in Beirut again, the school steadily grew, until by 1944 it was obvious that a new location had to be found. Rented quarters were used for three years in the neighboring town of Beit Meri (Grand Hotel and Hotel Ghassoub, 1944—1947) until necessary buildings on the present campus could be erected.

In 1946 the institution was renamed Middle East College and the cornerstone of the men's dormitory was laid by the president of the republic of Lebanon, Sheikh Bechara el Khoury, and in 1947 the college moved into its own buildings. In order to provide an adequate water supply and facilities for a farm, more land was bought at the foot of the mountain in 1951. A new administration building was erected in 1955, and two years later a college service center was completed—a store and service station, with a bakery adjoining. Meanwhile students were provided with vocational training and work opportunities in the furniture factory (College Wood Products), the Maintenance Department, the dairy, poultry farm, and gardens. (Later the dairy, poultry farm, and store and service center were

closed.) A second floor was added to the men's dormitory in 1959. In 1962 the bakery was considerably extended to meet the demands for "College Maid" products. In 1963 a new well and a reservoir provided for increased needs for water. Long-range plans were laid for a library building, science laboratories, and a college-community church building. In 1974 facilities for physical education, the Music Department, a new assembly hall, and a student center were added.

Among school publications are the following: an annual, *College Echoes* (1941—1945); an annual, *Pine Echoes* (1953—); and a school paper, *Voice of MEC* (1955—). Not all of these were published every year.

Presidents: G. A. Keough, 1939—1944; G. M. Krick, 1944—1946; F.E.J. Harder, 1946—1950; G. M. Krick, 1950—1951; T. S. Geraty, 1951—1955; C. L. Gemmel (acting), 1955—1957; T. S. Geraty, 1957—1959; R. C. Darnell, 1959—1960; E. L. Gammon, 1960—1961; G. A. Keough, 1961—1965; K. L. Vine, 1965—1971; O. C. Bjerkan, 1971—1974; R. L. Kooreny, 1974—1978; J. Estephan, 1978—1980; D. O. Eichner, 1980—1984; E. A. Haddad, 1984—1990; M. Nazirian, 1990—1993; Juanito Villagomez, 1993— .

Middle East Division

MIDDLE EAST DIVISION. A former large unit of church organization to which was assigned the territory of Aden, Bahrain, Cyprus, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Muscat and Oman, Qatar, Saudi-Arabia, Sudan, Syria, Trucial Oman, Turkey, United Arab Republic, and Yemen.

The division was organized in 1951, with a membership of 1,466 in 35 churches. It took the place of the Middle East Union Mission, which had functioned as a detached union mission under the General Conference from 1941 to 1951. This union grew out of the Arabic Union Mission, which developed out of the earlier Oriental Union Mission, both unions being parts of the European Division. Formed in 1927, the Arabic Union Mission comprised three missions—the Egyptian, Syrian, and Mesopotamian—including the present territory of the Middle East Division except Turkey, Iran, and Libya. It was part of the Central European Division from 1929 to 1941.

Turkey and Iran, formerly detached missions of the Central European Division, were added, and later the Israel Mission, a part of the former Palestine-Jordan Mission, was detached and placed under the General Conference, and in 1955 was transferred to the Southern European Division.

The Middle East Division, organized in 1951, formerly had two union organizations—the Nile Union (organized 1951, embracing Egypt, Libya, Sudan, and the western portion of Arabia), the East Mediterranean Union (successor of the Arabic Union Mission, organized 1927; reorganized 1941, 1951), comprising the rest of the division territory except the Iran Section.

In 1970 the territory of the Middle East Division was joined with that of three unions in Africa to form the new Afro-Mideast Division. The countries comprising the former division were then reorganized to form the Middle East Union.

Division Presidents: G. J. Appel, 1950—1958; R. A. Wilcox, 1958—1966; F. C. Webster, 1966—1970.

Middle East Messenger

MIDDLE EAST MESSENGER (1945—1980; 1945—1948 as *Union Messenger*; bi-monthly; English; files in GC). Official organ of the Middle East Division. With the formation of the Middle East Division, beginning in 1952, the *Messenger* was issued quarterly. From 1963 to 1969 the paper was issued as a bimonthly. With the reorganization of the Middle East Division in 1970, the Messenger became the official organ of the Middle East Union.

It was succeeded in 1980 by a quarterly paper called *Middle East Union News*.

Middle East Press

MIDDLE EAST PRESS. A publishing house with printing facilities publishing in six languages, operated by the Middle East Union Mission and founded in 1947 at Beirut, Lebanon. The only earlier Seventh-day Adventist publishing house in the area was the Arabic Literature Society, which began operation at Matariah, near Cairo, about 1928. But long before that Z. G. Baharian published the first tracts by multigraphing in 1891, and continued printing at Istanbul for several years, preparing literature in Greek, Armenian, and Turkish. A regular publishing program, employing colporteurs, was maintained in Turkey until the disruptions of World War I. In Egypt a book on the prophecies of Daniel was early (1902—1906) published in Arabic, and by 1912, 10 Arabic tracts were issued. Soon work began on a 250-page health book. *The Sure Word of Prophecy*, by M. H. Brown, ran through at least two editions (one edition was 7,500 copies), and by 1924, when a large religious book was needed, *Our Day in the Light of Prophecy*, by W. A. Spicer, was selected for translation. In the absence of denominationally owned printing facilities, work was done commercially or by denominational houses in Brookfield, Illinois, and Hamburg, Germany. The latter printed in the Arabic, Greek, Turkish, and Armenian languages.

The Arabic Literature Society was established at Matariah (with assistance by the Missions Press Fund) about 1928, with C.H.C. Rieckmann as society secretary. The organization moved to Haifa, Palestine, in the early 1930s (Erich Maier, manager), in 1938 to Jerusalem. A. G. Rodgers was named manager in 1941. Society headquarters moved back to Egypt by 1943, this time at Alexandria (M. C. Grin, manager). In 1946 the Literature Society was absorbed by the Eastern Publishing Association, organized by the Middle East Union at the headquarters in Alexandria. Within months, when the union headquarters moved to Beirut, Lebanon, the publishing association was moved also and in 1947 was renamed the Middle East Press. The union president served as its director.

The Eastern Publishing Association had also absorbed at its founding the Turkish Depository and the Iran Literature Society. F. Bäcker, A. Barlas, and F. F. Oster served as managers of the depository at Istanbul. In Iran, first at Tabriz, then in 1938 at Tehran, A. E. Ashod, Alb. Hessel, and H. E. Hargreaves were managers, with a publishing committee appointed by the Iran Mission. Since 1947 Turkish and Farsi publications have been issued by the Middle East Press. From 1956 to 1960 an Iran branch of the Middle East Press served as a book depository and publisher of Farsi literature, but Farsi publication was again placed under the control of the Beirut house. Sabbath school quarterlies in Turkish and Farsi have generally been issued by the local missions.

Printing was done on Heidelberg cylinder and platen letter presses, and Roland and Ryobi offset presses. The offset machines were added in 1969 and 1971, and about the same time the addition of camera and platemaking equipment made the institution complete and self-contained, as far as the offset process was concerned. Other equipment included an Intertype machine for typesetting, a Cleveland folder, a saddle gang stitcher for the magazines, a Kolbus casemaking machine for the cloth cover books, and a Sulby Minabinda

for binding paperback books. Bradma addressing equipment was used for the periodical mailing lists.

In 1984 the press operation was stopped because of the civil war in Lebanon and financial difficulties. Most of the presses and equipment were sold, and printing was done in outside printing houses. Material for printing is prepared by computers in the press.

Managers: R. C. Dinning, 1951—1952; M. J. McCulloch, 1952—1958; R. E. Anderson, 1958—1969; J. A. Aikman, 1970—1976; D.A.E. Gramkow, 1976—1982; R. F. Stokes, 1982—1984; B. Ghazal, 1984—1985; M. Elmadjian, 1985—1990; R. Fidelia, 1992— .

Middle East Union Mission

MIDDLE EAST UNION MISSION. A unit of the Seventh-day Adventist Church that was a part of the Afro-Mideast Division until 1981 when it became an attached union under the General Conference. Because of civil war in Lebanon, the headquarters were moved to Nicosia, Cyprus. The Middle East Union is organized into five fields: East Mediterranean (Lebanon, Syria, Jordan), Egypt, Iran, Iraq, and Sudan, and three sections: Cyprus, Gulf (Bahrain, Kuwait, Oman, Qatar, United Arab Emirates), and Turkey.

There are 71 churches in the union with 8,085 members. The population is 278 million. Headquarters are at Nicosia, Cyprus.

Institutions

Institutions. Amman Adventist Secondary School (Jordan); Amman Care Home (Jordan); Adventist Health Education Foundation (Egypt); Boushrieh Adventist Secondary School (Lebanon); Middle East College (Lebanon); Middle East Press (Lebanon); Mouseitbeh Adventist Secondary School (Lebanon); Nile Union Academy (Egypt).

Presidents: Manoug Nazirian, 1981—1982; James A. Finn, 1982—1983; Gerald D. Karst, 1983—1988; Svein B. Johansen, 1988—.

Middlewest Korean Conference

MIDDLEWEST KOREAN CONFERENCE. *See* [Far Eastern Division; Korea.](#)

“Midnight Cry”

“MIDNIGHT CRY.” A phrase that the Millerites used repeatedly to describe their message to the world, adapted from the words of Christ’s parable regarding the wise and the foolish virgins who were sleeping while waiting for the bridegroom to come to the marriage. “At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him” (see [Matt 25:1—13](#)). The wise, with their lamps burning, went with the bridegroom in to the wedding; the foolish, who went to buy oil, returned too late and were left outside.

The “true midnight cry” was the phrase used in 1844 in the “seventh-month movement” that emphasized the specific date of Oct. 22 for the advent of Christ. This message was based on the following reasoning: Disappointment had come in the spring of 1844; and afterward, in the language of the parable, the 10 virgins were sleeping while the “bridegroom tarried.” Since in symbolic prophecy a 24-hour day symbolizes a year, a night would symbolize half a year. Midnight would be midway of that six-month period between the spring disappointment and the expected date in October. It was in that summer that the “true midnight cry,” “Behold, the bridegroom cometh,” began to go forth.

In later Seventh-day Adventist writings the phrase “midnight cry” sometimes denotes specifically the “true” midnight cry, the message of the 2300 days ending on Oct. 22, 1844; sometimes in a loose sense it is applied also to the earlier message as including and climaxing in the 1844 movement.

Midnight Cry

MIDNIGHT CRY (Millerite periodical). See [Morning Watch](#).

Midway Islands

MIDWAY ISLANDS. *See* [North American Division](#).

Mid-West Ghana Mission

MID-WEST GHANA MISSION. *See* [Africa-Indian Ocean Division](#); [Ghana](#).

Mile High Adventist Academy

MILE HIGH ADVENTIST ACADEMY. A coeducational day school located at 711 East Yale Avenue, Denver, Colorado 80210, operated by the Rocky Mountain Conference. Elementary grades, K-8, are also located on the same campus and are under the same board of trustees and school administration.

The school operating committee is made up of representatives from the Mid-America Union and the Rocky Mountain Conference, pastors, and lay members of the six supporting churches, whose membership totals 2,969. The lay representation is determined by the various church boards and the number of seats for each church is based on church membership. Each of the constituent churches pays a monthly subsidy based upon membership, tithe, and the number of students in attendance. These subsidies plus tuition and fees, along with conference assistance, provide the revenues for its operation.

The school began in 1927 as Denver South Church School, with an enrollment of 48 students in grades 7—10. The Denver West Elementary School merged with Denver South in 1928 to form the Denver Junior Academy, with grades 1—10.

The school was moved to its present location in 1949 and continued as a 10-grade school. The four-acre (1.6-hectare) campus was leased for 99 years from Porter Memorial Hospital. In 1956 grade 11 was added. This was done with the view of advancing to a full 12-grade academy. DJA became Mile High Academy in 1963 with the addition of the twelfth grade.

The plant has undergone several phases of development since 1949. In 1952 a cafeteria was erected. In 1957 and again in 1961 elementary classrooms were built on the north part of the grounds. When the school had evolved into a full academy, a wing housing the home economics, music, and vocational departments was erected. In the summer of 1968 an addition housing the administrative suite (with its main office, guidance services, health department, and office for the Denver area youth pastor), four classrooms, library (with a 6,000-volume capacity), science complex, and commercial department was completed. A full court-sized gymnasium was completed in 1983.

In 1993 there was an enrollment of 215 in the elementary grades and 92 in grades 9—12.

Principals: J. B. Stevens, 1963—1967; Randall Fox, 1967—1971; Charles Hanson, 1971—1976; Harvey J. Byram, 1976—1979; W. G. Nelson, 1979—1982; William Hinman, 1982—1984; Kelly B. Bock, 1984—1986; Rustin E. Lane, 1986—1988; John W. McCoy, 1988—1990; LeRoy S. Wyatt, 1990—1991; Everett Schlisner, 1991— .

Military Service

MILITARY SERVICE. *See* [Adventist Chaplaincy Ministries](#); [Noncombatancy](#).

Millennium

MILLENNIUM. The period referred to as “a thousand years” in [Rev. 20](#)—the interval between the first and second resurrections—during which Satan is bound and those raised in the first resurrection reign with Christ. Literally the term (Latin *mille* , “thousand,” and *annum*, “year”) means simply a period of a thousand years; for example, the Exodus occurred in the second millennium before Christ.

I. Millerite Views Versus Others

I. Millerite Views Versus Others. The founders of the Seventh-day Adventist Church, having belonged to the earlier Adventist (Millerite) movement, inherited from it the distinctive Adventist interpretation, namely, that the millennium represents the beginning of the eternal reign of the immortal saints and that it comes after the close of human probation. The Millerite view was a distinct departure from the popular millennialism of that time.

The other premillennialists (premillennialism is the view that the second advent of Christ precedes the millennium) called Literalists, and the postmillennialists (postmillennialism is the view that the second advent of Christ comes after the millennium) both taught a “temporal” millennium, that is, one in which existed mortals still unregenerate, in which births and deaths still occurred, and in which there was still sin and repentance. Both applied to the millennium the OT kingdom prophecies concerning Israel. The postmillennialists applied these prophecies in a spiritual sense and referred them to an age of gradual improvement, social betterment, and the triumph of Christianity in the world in its present state. The Literalist premillennialists interpreted these prophecies literally and expected the Second Advent to inaugurate a reign not only of resurrected saints but also of mortals on earth. This earthly kingdom was pictured as the “iron-rod rule” of Christ, under which the Jews would rule and teach the “nations” from literal Jerusalem, where the Temple and the sacrifices would be restored, until the final revolt and destruction of the rebellious nations at the end of the millennium. The Millerites, rejecting the positions of both these groups, emphatically declared: “The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation” (“Fundamental Principles,” as printed in *The Western Midnight Cry* 2:65, Feb. 10, 1844).

The Seventh-day Adventist view is essentially that of the Millerites, but with one significant difference. SDAs teach that the redeemed are in heaven during the millennium and that the renewal of the earth occurs at the end of the period, whereas the Millerites held that the saints were to reign on the renewed earth during that time.

II. Development of Seventh-day Adventist View

II. Development of Seventh-day Adventist View. The shift toward the SDA view began in 1845. James White afterward wrote that as early as 1845 he had taught that the

kingdom of God would not be established on the earth until the end of the millennium, and added that E. R. Pinney (a Millerite minister) had held the same view in 1844 (*Review and Herald* 7:61, Oct. 16, 1855). Pinney, however, by 1850 was holding the old Millerite view. An ex-Millerite writing in the *Day-Star* (8:28, Nov. 22, 1845) mentioned “some” among the Adventists who “conclude that we shall not have the new heaven and earth until after the second resurrection, or end of the 1000 years.” This view was adopted, he asserted, to avoid the absurdity of having the bodies of the wicked dead rise from the cleansed and renewed earth after Christ and the saints had already reigned over it for a thousand years. It is not known how many Adventists held this in 1844—some in one Philadelphia congregation, also Storrs and reputedly Fitch. But these held, in addition, probation for some after the Advent. This was part of Literalism, which Storrs embraced in 1845. But Pinney and White, like the majority of Adventists, utterly rejected that view of prophecy.

Enoch Jacobs, in an editor’s note, says that all Adventist writings “hitherto, have been very dark and cloudy about the work of this 1000 years” (*ibid.* 29).

This haziness on the details of the millennium is apparent in O.R.L. Crosier’s article (*Day-Star Extra*, Feb. 7, 1846) entitled “The Law of Moses,” in which he explained the new sanctuary doctrine and in which he equated the antitype of the Day of Atonement with a period including the millennium. He described the next age as “the times of restitution” (p. 42), the uniting of the capital and the King in heaven with His subjects and territory on earth, and the millennium as “a stepping-stone” to “the earth redeemed and Edenized again”; yet he obviously expected the saved to be taken to the heavenly city at the Advent.

The proto-Seventh-day Adventists, who adopted Crosier’s exposition of the sanctuary doctrine as an explanation of the Millerite disappointment, took scant notice of his treatment of the millennium, since their emphasis, like his, lay elsewhere. However, in May 1846 Joseph Bates expressed a position intermediate between the Millerite doctrine and what was to become the SDA view. He expected the earth to be renewed at the Second Advent in one spot only—the place on which the Holy City was to rest (*The Opening Heavens*, pp. 22, 32).

On Apr. 7, 1847, Ellen White wrote a letter to Bates, later published by James White in *A Word to the “Little Flock,”* in which she implied that, following the Second Advent, the earth would be uninhabited (p. 20). Although not directly mentioning the millennium, she designated the “jubilee” as a time “when the land should rest,” and described (as also in her earliest communication, dating from the end of 1844) the returning Christ as taking the resurrected and the living saints to heaven.

Two weeks later she wrote to Eli Curtis (*ibid.*, pp. 11, 12) expressing disagreement with certain of his views, but agreeing with his belief that the new heavens and the new earth would not appear until after the destruction of the wicked at the end of the thousand years. She also described the loosing of Satan as taking place at the time when the wicked dead would be raised, and showed that they would be burned up, root and branch, while attacking the Holy City, after which would come the new heavens and the new earth, the home of the righteous.

First mention of the millennium in the pioneer Seventh-day Adventist periodical *The Present Truth* (1849—1850) was in the issue for April 1850, in which Mrs. White spoke of the resurrected saints in heaven during the one thousand years; of the Holy City then descending to the earth; of the wicked raised, attacking the city and being destroyed; then of the cleansing and renewal of the earth, “for the feet of the wicked will never desecrate the

earth made new” (1:71, 72; also reprinted in 1851 in [A Sketch of the Experience and Views of Ellen G. White](#), p. 33).

In September 1850, in an article in *The Advent Review* (1:49—51, September 1850), James White referred to the millennium as the antitypical jubilee, a period of rest for the earth. He observed further that after the upheavals in connection with the Second Advent, and after the slaughter of all except the saints, the earth would be desolate and uninhabited, while the saints would be judging the world and the fallen angels during this thousand-year day of judgment. In the *Advent Review Extra* (September 1850) Hiram Edson emphasized the same essential points that had appeared in James White’s article.

In the last issue of *The Present Truth* (1:86, November 1850) a communication from Mrs. White (also reprinted in 1851 in her [Experience and Views](#), pp. 33—35) describes the millennium in similar terms; it mentions the saints’ participation in apportioning punishment to the wicked according to the records, and emphasizes the destruction of the wicked at the end of the thousand years as the execution of judgment.

In the early 1850s the millennium became a topic of controversy because the “age-to-come” theory, advocated by Joseph Marsh and certain other former Millerites, was then being advocated by a small group of Adventist dissidents in Wisconsin (see [Messenger Party](#)). This doctrine was actually nothing new, but was the old Literalist form of premillennialism, already mentioned, from which the Millerite view had dissented.

The necessity of combating this doctrine called forth considerable discussion of the millennium in the *Review and Herald*. Two points especially were stressed: (1) the kingdom promises to the Jews were conditional, and (2) the probation of all closes at the Second Advent. One article, by J. B. Frisbie (*Review and Herald* 5:6, Jan. 24, 1854), offered Scripture evidence to show that the binding of Satan would be a condition resulting from the absence of any people to deceive, and that the chaotic and empty earth would be the “bottomless pit” in which Satan and his angels were to be confined during the thousand years. Between 1855 and 1857 several series of articles were written by James White, Joseph Bates, and J. H. Waggoner; the last named spoke of the removal of the inhabitants of the earth, leaving Satan, as the scapegoat, to roam in a “land uninhabited” (*ibid.* 9:93, Jan. 22, 1857).

III. Summary of Seventh-day Adventist View

III. Summary of Seventh-day Adventist View. SDAs generally discuss the millennium under three headings:

1. *Events at the Beginning of the Millennium.* The event that marks the opening of the millennium is the second advent of Jesus Christ. This is clear from the context of Rev. 20. Immediately preceding a discussion of the events of the millennium, Jesus is represented as descending from heaven upon a white horse, accompanied by the armies of heaven, smiting the nations of the earth, and leaving the dead strewn on the battlefield (Rev. 19:11—21).

A resurrection is also noted, called the first, and those who are raised in it are represented as living and reigning with Christ (Rev. 20:4—6). Paul also connects the second coming of Christ and the resurrection of the righteous dead, adding that at the same time the living righteous are changed to immortality, and that both groups meet the Lord in the air (1 Thess.

4:16, 17; 1 Cor. 15:51—54). According to [John 14:1—3](#), Christ takes the saints to the place He has prepared for them in His Father's house, heaven (*see* [Second Advent](#)).

At the beginning of the millennium occurs also the binding and confining of Satan, represented in the vision by the dragon's being chained and cast into the bottomless pit "that he should deceive the nations no more, till the thousand years should be fulfilled" ([Rev. 20:1—3](#)). These symbols Seventh-day Adventists believe will be fulfilled in the confinement of Satan to this earth, which has been desolated by the judgments of God ([Rev. 16:17—21](#)), and in the restriction of his activities, caused by the depopulation of the earth as a result of the removal of the redeemed to heaven and the destruction of the wicked.

2. *Events During the Millennium.* The earth during this period is without a human inhabitant and in a state of ruin and desolation caused by the judgments of God associated with the second coming of Christ (*see above*). The redeemed live and reign with Christ a thousand years ([Rev. 20:4](#)). Christ having taken them to be where He is, in heaven ([John 14:3](#); [Heb. 11:16](#)). They sit on thrones, and "judgment was given unto them" ([Rev. 20:4](#)). This, SDAs hold to be the judgment to which Paul referred when he said, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" ([1 Cor. 6:2, 3](#)). Together with Christ the redeemed consider the cases of the wicked and decide their punishment.

3. *Events at the Close of the Millennium.* At the close of the period the wicked dead are raised ([Rev. 20:5](#)). This event looses Satan from his prison, for once more he has subjects upon whom to practice his wiles ([v. 7](#)). He deceives the nations of the wicked, and gathers them for an attack on the Holy City ([v. 9](#)), which by now has been transferred to the earth, though the actual descent is not mentioned till [Rev. 21:2](#). The move upon the city results in the final destruction of the wicked in the lake of fire, which is declared to be the second death (*see* [Hell](#)). Out of the fires that destroy both sinners and the earth, emerges a new earth ([2 Peter 3:12, 13](#); [Rev. 21:1, 2](#); *see* [Home of the Redeemed](#)).

Millennium, Theories of

MILLENNIUM, THEORIES OF. *See* [Premillennialism](#).

Miller, E. B.

MILLER, E. B. (1855—1900). Educator. In 1879 he received the first degree ever granted by Battle Creek College. He then taught in that institution until 1892, when he was called to take charge of the college in Claremont, South Africa (1893—1895). After teaching at Walla Walla College (1895—1896), he was appointed president of Union College (1896—1897), but ill health forced an early retirement.

Miller, Harold Amadeus

MILLER, HAROLD AMADEUS (1891—1966). Musician and educator. He attended South Lancaster Academy, Princeton University, and other schools. He taught at Mount Vernon Academy, Washington Missionary College, Southern Missionary College, Union College, and Pacific Union College.

After serving the denomination for 37 years, he retired in Tennessee, where the fine arts building at Southern Missionary College is named in his honor. In addition to his many teaching activities in the field of music, he produced scores of musical compositions. Ten of his hymns are included in the *Church Hymnal*.

Miller, Harry Willis

MILLER, HARRY WILLIS (1879—1977). China doctor, soybean product pioneer. He was born in a log cabin near Ludlow Falls, Ohio, the oldest of the five children of Amanda and John Oliver Miller. After graduating from Mount Vernon Academy in Ohio, he enrolled at American Medical Missionary College in Battle Creek. He graduated from medical school in 1902, along with Maude Thompson, who became his wife in that year.

In 1903 Miller, working with other physicians, took part in laboratory work involving fungus infections. Their experiments established the fact that certain fungi are far more dangerous, even life-threatening, than generally thought at that time.

Early on he established a reputation as a skillful surgeon with a promising future for a lucrative practice in the United States, but when a medical student suggested that the Millers could do a good work in China, the young couple caught the vision. They sailed on the Empress of India in October 1903.

In China Miller treated high government officials and lowly coolies alike. At that time Chinese men wore “pigtails” as a sign of loyalty to the government. Miller adopted this hairstyle and topped it off with a “mao tze,” a type of skullcap. He wore the long robes of the nationals, and when in areas dangerous to foreigners he sometimes tinted his face with diluted iodine.

His physician wife, Maude, died of sprue and overwork less than two years after their arrival in China. She was 25. More than three years later Miller, who had returned briefly to the United States, married Marie Iverson, a nurse, who dedicated her life to China as well as to her husband.

Miller was stricken with sprue in 1911, but a quick return to America for medical treatment saved his life.

While in the United States during World War I, Miller was asked to act as medical superintendent of the floundering Washington Sanitarium (now Washington Adventist Hospital). He accepted with reluctance.

About that time Miller developed skill and a reputation in successful thyroid surgery that involved a system of hydrotherapy in aftercare. Eventually the sanitarium increased to 250 beds, with most of the improvements being financed by fees for thyroid surgery.

In 1925 Harry, Marie, and their four children returned to China. Miller worked at the new, thriving Shanghai Sanitarium, dealing impartially with the wealthy and the poverty-stricken. High officials gave him many cash gifts, all of which were turned over to the hospital. During this time he became interested in the nutrition aspects of the soybean. This came about partially because the Chinese did not use animal milk. If a mother could not nurse her baby, and no wet nurse was available, the child died.

Miller was called repeatedly to the Philippines for highly specialized surgery cases. In 1928 he sat for the Philippine medical exams. He was doubtful of passing, but came out with the third-highest score, and was the only person ever to obtain 100 percent in any subject. He achieved this in surgery.

Anticipating the Japanese occupation of Shanghai, Miller and Allen Boynton had collected 350,000 pounds of rice. With this they fed about 20,000 Chinese. Miller organized a small “city,” with work assignments and responsibilities for the thousands of “citizens.”

Marie Miller died in 1950 when the family was back in the United States. Three years later Harry was asked to establish a sanitarium in Formosa. He was nearly 75. When he proposed to a sweet-singing teacher, Mary Elizabeth Greer, some 40 years his junior, she accepted, and they were off for eastern Asia. Later they served in Trinidad and Libya. Mary Miller once said, “Your wildest imagination could never approach the real adventure of our life.”

In later years Harry Miller worked seriously with the soybean. He made products that were tasty and practical. These included “vegeburgers,” “wieners,” and soy cheese. His crowning accomplishment, however, was a tasty, affordable, nutritious soy milk, which literally saved the lives of many Chinese babies. Before his death Miller saw his grain-and-soybean-based foods adopted as alternatives to meat all over the world.

In his 90s Harry Miller continued as a consultant to the World Health Organization and the Food and Agriculture Organization of the United Nations, and still made frequent trips to eastern Asia.

H. W. Miller Sanitarium and Hospital

H. W. MILLER SANITARIUM AND HOSPITAL. A 60-bed general hospital, operated by the Central Philippine Union Mission and located in Cebu City, a large city in the Philippines. It began as the Miller Clinic, opened in 1953 by Dr. R. T. Santos, in a mission-owned home situated behind the present institution.

In 1955 a building with a 20-bed capacity was erected, which was formally opened as the Miller Sanitarium and Hospital on Apr. 8, 1956. Dr. H. W. Miller, for whom the hospital was named, was present at the opening. Because of Dr. Miller's popularity as a surgeon, 27 major surgeries were performed during the first five days, thus exceeding the bed capacity.

Dr. Francisco T. Geslani was the first medical director and Antipolo D. Lazaro the first business manager. The first medical staff consisted of the medical director and four registered nurses. The entire working force consisted of only 13. But by 1974 the staff had increased to 92. The hospital was self-supporting from its beginning and continued to grow and expand.

Additional all-concrete annexes were built in 1959, 1964, 1968, and 1971. Dr. Miller and E. L. Longway solicited funds for the expansion of the hospital. A nurses' home, medical staff quarters, and a food factory were added. More and more rooms were added, improvements were made in the business office, the medical records section, the emergency room. The dining room and canteen were expanded. The Physical Therapy Department was relocated to a more spacious, convenient, and practical place. The Mary Miller Hall was renovated, and many more improvements have been made.

Other physicians connected with the hospital at various times were Arturo P. Roda, Jose and Adelfa Mintalar, Manuel J. Tornilla, Jr., Victoriano D. Fabriga, Loreto R. Garcia, Jr., Catalina Base-Habaradas, Ernesto and Erlinda Aqui, G. L. Mabaquiao, Lorna Nadal-Madrio, and Daniel T. Alfano.

The hospital has medical residency, medical intern, and laboratory technology intern training programs.

Medical Directors: Francisco T. Geslani, 1956—1971; Manuel J. Tornilla, Jr., 1971— .

Miller, William

MILLER, WILLIAM (1782—1849). American farmer and Baptist preacher who announced the imminent coming of Christ and founded the movement popularly known as Millerism, or the Millerite movement, characterized by a distinctive type of premillennialism and giving rise to a group of denominations classed as the Adventist bodies. Miller was born in Pittsfield, Massachusetts, and was reared in Low Hampton, in northern New York, almost on the Vermont line. As an ambitious frontier boy with an unquenchable desire for knowledge, he was largely self-educated. Upon his marriage to Lucy P. Smith in 1803, he moved to Poultney, Vermont. Through friendship with several prominent citizens who were deists, Miller abandoned his religious convictions and became an avowed skeptic.

In the War of 1812 Miller served as lieutenant and captain. At the close of the war he moved his family to Low Hampton, where he hoped to live quietly as a farmer through his remaining years. At various times he served his community as deputy sheriff and justice of the peace. But Miller was not at peace with himself, for he was at heart a deeply religious man. In 1816 he was converted. Concerning this he wrote in 1845: “I saw that the Bible did bring to view just such a Savior as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God; they became my delight, and in Jesus I found a friend” (*Apology and Defence*, p. 5).

Challenged by his skeptical friends, he set out to study the Bible: “I commenced with Genesis. . . . Whenever I found any thing obscure, my practice was to compare it with all collateral passages, and by the help of Cruden[’s Concordance] I examined all the texts of Scripture. . . . Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty” (*ibid.*, p. 6).

Miller concluded that Scripture “is its own interpreter,” and that the words ought to be understood literally, that is, in their ordinary historical and grammatical sense, except in those instances where the writer used figurative language. In this Miller simply was following the path of conservative theologians. In his study of the prophecies he reached the conclusion that the writers pointed to his day as the last period of earth’s history. Specifically, he put his first and greatest emphasis on the prophetic declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (*Dan. 8:14*) from which he reached his conclusion in 1818, at the close of two years’ study of the Bible, that “in about twenty-five years [that is, about 1843]. . . all the affairs of our present state would be wound up” (*ibid.*, p. 12). Seeking to criticize his own conclusions and to examine all objections, he “was occupied for five years” (*ibid.*, p. 15) more in examining and reexamining the arguments for and against his beliefs.

Convinced of “the duty of presenting the evidence of the nearness of the advent to others” (*ibid.*), he tried to excuse himself on the ground that he was not a public speaker. He was “very diffident and feared to go before the world” (*ibid.*, p. 16). He wrote an extended

statement of his beliefs to a minister friend named Andrus, in 1831, but he could not free his mind from that impelling sense of duty.

Finally in August 1831 he covenanted with God that “if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord’s coming” (*ibid.*, p. 17). What he did not know was that even as he was making such apparently safe terms with the Lord, there was traveling down the highway a young man bearing an invitation for him to preach the following day. The tumult that this unexpected invitation produced in Miller’s soul sent him to a nearby grove where he could pray. Into that grove went a farmer; out came a preacher. After dinner Miller left with the youth for nearby Dresden.

Invited to remain during the week, Miller found himself engaged in a revival. The preaching of the soon coming of Christ seemed naturally and inevitably to lead men to seek to make ready for that solemn event. Miller was soon to find himself in the position of having to turn down more requests than he filled simply because he could not be in more than one place at once, or because he had to spend some time on the farm.

In 1832 Miller published a series of eight articles in the *Vermont Telegraph*, a Baptist weekly. In 1833 he incorporated these articles into a 64-page pamphlet entitled *Evidences From Scripture & History of the Second Coming of Christ About the Year A.D. 1843, and of His Personal Reign of 1,000 Years*. In that year he was given a license to preach by the Baptists, and by the close of 1834 he was devoting his whole time to preaching. During 1836 he brought out his “lectures” in a book, which was later reprinted several times and enlarged from 16 to 19 lectures, with a supplement containing chronology and charts.

From October 1834 to June 1839 Miller’s manuscript record book lists 800 lectures that he had given. He accomplished this singlehandedly at his own expense, and with no theological training, wholly in response to direct invitations.

Miller was a good preacher, not a good promoter. However, help in the area of promotion soon came. In December 1839 he was invited by Joshua V. Himes, of the “Christian Connection” (now part of the Congregational Christian Church and the United Church of Christ), to speak in Boston. For Himes there was only one question of importance. If this message was really true, then what steps should be taken to blazon it over the whole land? Convinced of its correctness, he assured “Father Miller” that “doors should be opened in every city in the Union, and the warning should go to the ends of the earth” (Sylvester Bliss, *Memoirs of William Miller*, p. 141). Himes, a born promoter, immediately began publication of *The Signs of the Times*. Thus was launched the extensive publication activities of the Millerites, which later included other periodicals and a series of booklets called the Second Advent Library, composed of writings of Miller and others.

In 1840 Miller began lecturing in New York. In the late summer he, with a group of other ministers, signed a call for the first “general conference on the second coming of . . . Christ,” though he was prevented by illness from attending this and several subsequent conferences.

From 1840 onward Millerism was no longer the activity of one man primarily, but of a great and increasing group of men. Miller kept closely in touch with the activities of the movement, even when he was absent from the lecture platform because of illness. No other lecturer could take his place. In spite of the increasing tension between church organizations and the Millerite movement, there were still churches late in 1843 whose members were ready to go on record with their signatures by the score, urging Miller to come and preach.

What type of man was Miller that he could persuade preachers of different denominations to accept his teaching? Even his friends painted a rather modest picture of his platform ability. There must have been a certain force and appeal not only in the earnestness of the man but in the logical way in which he marshaled his arguments. True, there was patently an error somewhere in his reasoning, for Christ did not come “about the year 1843,” but that error was not immediately discernible. He lived in a day when it was not uncommon for preachers to make a major appeal to the emotions, yet he did not appeal primarily to the emotions, but to the intellect through a reading of the Word. There were often strong cryings and tears in his meetings, and men coming forward to kneel in contrition, but he sought to bring the conviction through a forthright preaching and exposition of the Scriptures, not by a maudlin appeal to the emotions.

In connection with a camp meeting at Newark in 1842, the New York *Herald* reporter gave this word picture of Miller: “In person he is about five feet seven inches in height, very thick set, broad shoulders; lightish brown hair, a little bald, a benevolent countenance, full of wrinkles, and his head shakes as though he was slightly afflicted with the palsy. His manners are very much in his favor; he is not a very well-educated man; but he has read and studied history and prophecy very closely; has much strong common sense, and is evidently sincere in his belief” (New York Herald Extra, composed of articles of Nov. 4—15, 1842).

Said a daughter of a Millerite preacher: “His power was in his strong mellow voice and earnest manner, making his most cultivated hearers to forget his homely phraseology and provincial pronunciation” (Jane Marsh Parker, “A Spiritual Cyclone,” *Magazine of Christian Literature*, September 1891, p. 325).

Miller’s counsel to a preacher friend might properly have come from a seasoned instructor: “Lead your hearers by slow and sure steps to Jesus Christ. I say *slow* because I expect they are not strong enough to run yet, *sure* because the Bible is a sure word. And where your hearers are not well doctinated, you must preach *Bible*. *You must prove all things by Bible*. . . . If you wish them to believe as you do, show them by your constant assiduity in teaching, that you sincerely wish it” (letter to Truman Hendryx, Mar. 26, 1832).

Although Miller repeatedly declared that his prophetic views were not new, he insisted that he came to his conclusions exclusively through a study of the Bible and reference to a concordance. According to a colleague, Southard, he never had a commentary in his house, and did not remember reading any work on the prophecies except Newton and Faber.

Miller used the general phrase “about the year 1843” to describe his belief as to the time of the Advent until in January 1843 he set forth the time as sometime “between March 21st, 1843, and March 21st, 1844.” He never set a date or day within this period. Writing from Washington shortly before Mar. 21, 1844, he said: “If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until He comes, for soon our time, and all prophetic days, will have been filled” (*Advent Herald*, Mar. 6, 1844, p. 39).

After the passing of Oct. 22, 1844—a date that Miller did not set, but accepted at the last moment—Miller wrote to Joshua Himes: “Although I have been twice disappointed, I am not yet cast down or discouraged. . . . My hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt to be my solemn duty to do. . . . I have fixed my mind upon another time, and here I mean to stand until God gives me more

light.—And that is *Today*, Today, and TODAY, until He comes, and I see HIM for whom my soul yearns” (letter, Nov. 10, 1844, in *The Midnight Cry*, Dec. 5, 1844, pp. 179, 180).

He believed that perhaps a small error in the reckoning of chronology might still explain the Lord’s delay in coming. He was at first still confident that Providence had overruled in the preaching of the definite time, Oct. 22, and that Christ would probably come before the end of that Jewish year. Not until the spring of 1845 did he affirm that the 1844 movement was not “a fulfilment of prophecy in any sense,” and declared himself in opposition to “any of the new theories” that developed immediately after Oct. 22 in an endeavor to explain the disappointment. He disclaimed the doctrine (taught by some of the prominent Millerites) that the wicked will finally be annihilated, and that the dead lie unconscious in their graves until the resurrection.

Miller’s hope and confident belief to the last were that some minor error in the chronology explained the disappointment. He died in December 1849, in the literal expectation of the immediate coming of Christ.

Miller, William Wilson

MILLER, WILLIAM WILSON (1856—1945). Missionary to India, evangelist, and pastor. He became a Seventh-day Adventist in 1892 and began his service as a licensed minister in Ohio in 1899, pastoring the Cleveland church and working as chaplain of the city mission. After a period of tent evangelism, during which he met and married a coworker, Dr. Lovina Ruth Merritt, he was called to India to relieve J. L. Shaw, and from 1904 to 1911 served first as acting, and then assistant, superintendent of the India Mission. He is given credit for organizing the first Indian Seventh-day Adventist church. In 1910 he suffered a severe heat stroke and with his health impaired returned to America in 1911. Here he engaged in pastoral work in Ohio (1911—1920) and in Michigan (1922—1923), taught in the Department of Religion at Emmanuel Missionary College (1920—1921), and, after his formal retirement in 1922, was chaplain of St. Helena Sanitarium until 1928.

Millerite Movement

MILLERITE MOVEMENT. An interdenominational movement flourishing in the United States, with some extensions elsewhere, from 1840 to 1844, based on a distinctive prophetic interpretation, and giving rise to the group of denominations classed as Adventist bodies, the largest of which is now the Seventh-day Adventist Church.

I. Historical Setting

I. Historical Setting. 1. *Miller and the Adventists.* The “Millerites” actually called themselves Adventists, but were popularly known by the name of their leading exponent, William Miller, a New York farmer and a licensed Baptist preacher. Since the term “Adventist” is now often used in a broader sense or as a shortened form of Seventh-day Adventist, the more specific term “Millerite” is used here.

Miller first published his views on prophecy in 1832, but the year 1840 marks the launching of the movement on a wide basis. Miller’s colleagues included ministers of various denominations, some of whom did not agree with his expectation that Christ would return in 1843/44 but were otherwise sympathetic with his views.

The principal doctrine on which the Millerite movement was considered to be based was not primarily the “definite time” of the Second Advent, but an interpretation of prophecy embodying (1) belief in “the Advent near” and (2) a distinctive view of the nature of the kingdom of God.

2. *Part of an International Awakening.* The Millerites regarded their movement as the continuation and culmination of an international awakening of interest in the Second Advent, and a proclamation of “the Advent near,” that had developed almost simultaneously in many countries in the early 1800s. At that time the majority of Protestants were either indifferent to the Second Advent or were looking for it after a millennium of 1,000 (or 365,000) years of a spiritual reign, through the triumph of the church. It was against the latter view, called *postmillennialism*, that nineteenth-century *premillennialists* contended by their insistence that Christ would return before the millennium, and soon (see [Premillennialism](#)). Among them were Petri in Germany (before 1800), Gausson in Switzerland, Irving and others in England, Wolff in Asia, and others elsewhere.

3. *Similarities and Differences.* The Millerites circulated the works of some of these writers and regarded these premillennialists as forerunners and colleagues. They opened correspondence with some of the “friends of the advent near” in England, hoping that they could unite with them, but found their differing views on the second principal doctrine, the nature of the expected kingdom of God, an insuperable barrier.

A study of the writings on the prophecies in many countries shows that the Millerites were preceded by many expositors who held the same general historical interpretation of the outline prophecies of Daniel and the Revelation as they held, and even looked to 1843, 1844, or 1847 for the end of the 2300 days of [Dan. 8:14](#) (the key prophecy on which Miller

based his expectation of the Advent in or about 1843). Many expected, just as definitely and just as mistakenly as Miller, some momentous event or development of world history introducing, or leading to, the millennium, or the Second Advent.

What distinguished Miller's group from these other expositors was not the fact that the Millerites set dates, but the fact that they expected the Second Advent to bring the catastrophic end of the age, the cleansing of the world by fire, and the setting up of the eternal kingdom of the saints. Because the Adventists formed a large and vocal movement, their views were widely disseminated and discussed, and consequently their disappointment made headlines while the less spectacular predictions made by other expositors passed unnoticed or were forgotten. Furthermore, the Millerite movement, though interdenominational, eventually gave rise to several organized church bodies.

II. History of the Millerite Movement

II. History of the Millerite Movement. The groundwork of the Adventist movement of the 1840s was laid by the personal activities of William Miller. For his early preaching, beginning with a local revival in 1831, see his biographical sketch. In 1836 he published a book of 16 lectures. In that year eight Baptist ministers were preaching his views. In 1838 Josiah Litch, a Methodist minister, one of the first New England ministers to join the movement, published a 48-page pamphlet and a 200-page book expounding and expanding Miller's doctrines.

1. *A Full-fledged Movement From 1840.* From 1840 onward the Miller movement was no longer primarily a one-man project, but was led by a large and increasing group of men of various denominations. In 1840 Joshua V. Himes, of Boston, a minister of the Christian Connection (which later became part of the Congregational Christian Churches and then of the United Church of Christ), undertook to help "Father Miller" and to blazon to the world the message of the Second Advent in or about 1843. A man of faith and audacity and a born promoter, he set out to find openings for Miller to preach in "every city of the Union," and in February 1840 he launched a paper in Boston called *The Signs of the Times*. In October Miller and others issued a call to the first "General Conference of Christians Expecting the Advent," held in Boston, to which came ministers of various churches. This and later conferences served to coordinate the planning and thinking of a rather loosely knit movement. In the proceedings of this first Millerite conference the following appeared: "Though in some of the less important views of this momentous subject we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established in this all-absorbing point, that the coming of the Lord to judge the world is now specially 'nigh at hand'" (First Report of the General Conference of Christians Expecting the Advent, p. 15).

The second general conference opened June 15, 1841, with 200 present and voted to circulate the series of pamphlets called the Second Advent Library and to establish libraries and reading rooms in every town. This conference laid down the strategy of warfare in a number of suggestions, urging: (1) personal consecration, (2) personal work with others, (3) Bible classes for mutual study of the question, (4) social meetings for prayer and exhortation, (5) questioning ministers, (6) circulation of books.

In 1841 Litch, as general agent of the Committee of Publication, devoted his full time to traveling, lecturing, and fostering the distribution of Millerite publications. In his campaign to proclaim the Second Coming to every corner of the land, Himes, the publisher, issued a stream of booklets and periodicals and introduced stickers bearing Second Advent texts and slogans for use in sealing letters. In 1842 Himes launched a new paper, *The Midnight Cry*, in New York, and published 300 copies of a lithographed chart illustrating the prophecies, which was designed by Charles Fitch and Apollos Hale and authorized by the twelfth general conference held at Boston in May 1842 presided over by Joseph Bates.

By this time the date 1843 for the Advent was increasingly emphasized, although belief in “the time” was not required for membership in the conference; all who rejected certain false teachings about the Second Advent and the millennium and believed that the personal coming of Christ and the first resurrection were imminent could join. Some of the foremost leaders, such as Henry Dana Ward (Episcopalian) and Henry Jones (Congregationalist)—chairman and secretary, respectively, of the first general conference—never accepted Miller’s “definite time” for the Advent.

2. *Expansion and Opposition.* Beginning in 1842, Millerite camp meetings were held “to awake sinners and purify Christians by giving the midnight cry, viz., to hold up the immediate coming of Christ to judge the world” (*Signs of the Times* 3:88, June 15, 1842). With their charts, their books and periodicals, their camp meetings, their “Great Tent” (120 feet [40 meters] in diameter), and their startling message, the Millerites made no small impression on their contemporaries. Their message was preached in England by Robert Winter and others, and it went even to far corners of the earth through the distribution of their papers to sailors and by the sending of publications to “every English and American mission in the world,” “so far as the opportunity has offered” (*Signs of the Times* 6:109, Nov. 15, 1843).

In America the Millerites aroused increasing interest and opposition. Miller’s date “about the year 1843” made them the targets of theological opposition, of public ridicule, and of irresponsible journalism. The wildest rumors were circulated—that the Millerites were cheating the public, that they were disorderly, that they were fanatics whose delusions caused insanity, that they prepared ascension robes, that Miller had set Apr. 23, 1843, as the date of the end of the world. On the other hand, an occasional item in the press spoke of their sobriety, sincerity, and knowledge of the Bible. Occasionally a newspaper capitalized on the interest in Millerism by printing accounts of meetings or sermons, with refutations by prominent clergy.

In the face of the growing hostility in the churches, some Millerites questioned whether they should enter or remain in such churches, and others found themselves shut out. By the summer of 1843 the idea of separation was expressed (principally by Charles Fitch) and was printed in Millerite papers, but there was no united acceptance of it.

3. *The End of “1843” Passes.* Miller’s “year of the end of the world” passed by in the spring of 1844. Since the Millerites had not looked to any specific date and had allowed for the possibility of some slight error in computation, there was no sudden disillusionment. However, in May it was evident that “1843” must have run out. Miller acknowledged his disappointment but exhorted the believers to watch, for the coming of the Lord was near, even at the door. With Himes and others he went on a summer preaching tour to the “West”

(Ohio). The fact that Millerism was more than belief in a point of time explains why the movement did not disintegrate with this disappointment on the time element.

The increased suppression of Millerite believers in the churches led finally to their separation from these churches. Miller never accepted the idea of separation, but he did not speak against it when Himes himself finally conceded: “We are agreed in the *instant* and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. . . . ‘Come out from among them’” (letter, Aug. 29, 1844, in *Midnight Cry* 7:80, Sept. 12, 1844).

By the summer of 1844 Millerism stood sharp and clear on the religious horizon as a well-defined and more or less separate movement, with ministers, Advent associations, and meetinghouses.

4. *The October 1844 Expectation.* After the spring disappointment camp meetings were announced for New England “if time lingers.” It was at one of these in August, at Exeter, New Hampshire, that a new expectation, one for a specific date, Oct. 22, was proclaimed.

Joseph Bates, in the speaker’s stand, stopped in mid sermon to hear S. S. Snow, a man with a new message, sound the call to make ready for the coming of the Lord and the cleansing of the sanctuary on the Day of Atonement, the biblical “tenth day of the seventh month,” which he reckoned as Oct. 22. This new date fired the Adventists in New England, changing their indefinite though very real conviction of the nearness of the Lord’s coming into a belief so specific as to send them forth with crusading zeal to warn men in the little while that remained. This “seventh-month movement,” as it came to be known, was soon to give a new tempo to Millerism and bring it to a dramatic and speedy climax.

The editor of the *Advent Herald* (the new name of *The Signs of the Times*) said in retrospect: “At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was [in] it. . . .

“The lecturers among the Adventists were the last to embrace the views of the time and the more prominent ones came into it last of all. . . .

“[About the first of October] we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, ‘What were we, that we should resist God?’ It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the ‘midnight cry’” (*Advent Herald* 8:93, Oct. 30, 1844).

This seventh-month movement finally gained the support of Miller, Himes, and other prominent leaders, about two weeks before the fateful day of Oct. 22. Though Miller’s earlier message of the imminent Advent had been called the “midnight cry”—“Behold, the bridegroom cometh; go ye out to meet him” ([Matt. 25:6](#))—this new specific message of the tenth day of the seventh month was claimed to be the true midnight cry.

5. *The “Great Disappointment” and After.* With spiritual exaltation and hope the Millerites gathered in churches and homes on Oct. 22. They truly believed they would meet Him; that with others “loved long since, and lost awhile,” they would be gathered into a blest abode where sorrow, sickness, and death are no more. But as the sun sank in the west,

their hopes sank with it. Some waited until midnight; then their disappointment became a certainty.

To their disappointment were added the jeers and ridicule of scoffers and the problem of caring for the needs of those who had impoverished themselves for the cause. Most of the believers had spontaneously devoted the last few days or weeks to attending meetings or to engaging in missionary work before the expected end of the world. Although there seems to have been no general policy of selling possessions, farmers in some instances did not harvest their crops.

Many who had joined the Adventists through fear now went over to the mocking, scoffing rabble. But the true Millerites retained their faith. The leaders, and even some among those who had not joined the seventh-month movement, held that in the mysterious plans of God this preaching of an exact date when men must meet God had served the purpose of a test to discover those who really loved the Lord and His appearing. They reasoned that God overruled to make this disappointing experience serve a divine purpose.

Refusing to set another definite time, Miller looked for Christ “*Today, Today, and TODAY, until He comes*”; however, he could not refrain from expressing confidence that the fixing of the year was justified, and that Christ would surely come before “this Jewish year” would terminate. In the spring of 1845 he concluded that he had made some error in calculation, though he continued to look for the Advent as near. (*See Miller, William.*)

The experience of Millerism at this time has been graphically described as follows: “For years the river of Millerism had flowed on in ever-increasing volume. It was no meandering stream, listlessly spreading over flat country for lack of sharply defined banks. There was a sense of urgency, of hastening toward a destination, that gave velocity and a sharply defined course to the river. Though there were eddies and swirls and cross currents and even marshy spots along the banks, these were mere incidentals. The main course and character of the stream were evident to all.

“Now the river of Millerism expected to be swallowed up in the ocean of eternity on October 22—Millerite charts marked out no land beyond that point. Instead, the erstwhile fast-moving stream poured out over an arid, uncharted waste. The scorching sun of disappointment beat down, and the burning winds of ridicule swept in from every side. The river suddenly lost its velocity. There was no momentum to cut a clearly marked channel in this new, parched land. Sun and wind quickly began to play havoc with this directionless body of water, now spread thinly over a wide area. While a central stream of what had once been an impressive river, was more or less well defined, there were many lesser streams, which often ended in miniature dead seas, where stagnation and evaporation soon did their work. Indeed, no small part of the once large river, when evaporated under the scorching sun of disappointment, was finally returned to the sources from whence it came, the other rivers in the religious world” (Francis D. Nichol, *The Midnight Cry*, p. 274).

The Millerite movement was not constituted to meet the conditions that confronted it after 1844, and it markedly subsided after that year. Various small groups split off. In a conference at Albany, New York, held in April 1845, the majority party, led by Miller, Himes, and others, adopted a series of statements abandoning the 1844 ending of the 2300 days and looking to a future fulfillment of the midnight cry. This majority group divided, a decade later, into the Evangelical Adventists (now defunct) and the Advent Christians. (For a fuller narrative of the Millerite movement, *see* F. D. Nichol, *The Midnight Cry*, 576 pp.)

III. Millerite Eschatology

III. Millerite Eschatology. 1. *Miller's Views Summarized.* In William Miller's study of Bible prophecies one of his first major conclusions was that "the popular views of the spiritual reign of Christ" through the church on earth were "not sustained by the Word of God." He wrote: "I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father: . . . that at his coming the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state, that they will all be caught up together to meet the Lord in the air, and will reign with him for ever in the regenerated earth: . . . that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison until their resurrection and damnation: and that when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in heaven, that the meek will inherit it, and the kingdom become the saints'. I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead as inculcated in the xx[th chapter] of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth: that till Christ's coming and the end of the world, the righteous and wicked are to continue together on the earth . . . , so that there can be no conversion of the world before the advent: and that as the new earth wherein dwelleth righteousness, is . . . the same for which we look, according to the promise of Isa. lxx. 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state, must have their fulfillment after the resurrection of all the saints that sleep in Jesus. I also found that the promises respecting Israel's restoration, are applied by the apostle to all who are Christ's—putting on of Christ constituting them Abraham's seed, and heirs according to the promise. . . .

"Another kind of evidence that vitally affected my mind, was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Savior. . . .

"Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A.D. 1843" (*Apology and Defence* [1845], pp. 7—11).

2. *Differences From Views of Contemporaries.* The Millerites held that the millennial reign introduced at the Second Advent would be that of the glorified righteous in the immortal state, on a purified and renewed earth, and not, as many held, a triumphant reign of the church or of literal Jews in a mortal state (*see Premillennialism*).

In opposition to these concepts of a "temporal millennium" and world conversion either before or after the Second Advent, the twelfth general conference of the Adventists, held at Boston, voted: "*Resolved*, That we regard the notion of a Millennium previous to the coming of Christ when all the world shall be converted, and sinners in great multitudes saved, as a fearful delusion, . . . and that the nearer such a millennium is represented, the more dangerous is its tendency, because the more likely to encourage present impenitence, with the hope of future conversion to God.

“Resolved, That no portion of the New Testament scriptures gives the most indirect intimation of the literal restoration of the Jews to old Jerusalem, we believe that the arguments drawn from the Old Testament prophecies are based on a mistaken view of those prophecies; and that they have been fulfilled in what the gospel has already done, or remain to be fulfilled in the gathering of all the spiritual seed of Abraham into the New Jerusalem. . . .

“Resolved, That the notion of a probation [opportunity for conversion] after Christ’s coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in” (*The Signs of the Times* 3:69, June 1, 1842).

3. “*Midnight Cry*.” The reference is to the cry heard at midnight in Christ’s parable of the wise and foolish virgins ([Matt. 25:1—13](#)), “Behold, the bridegroom cometh; go ye out to meet him.” The Millerites regarded this scripture as a prophetic parable and used it as one of the bases of their message. For this application and the special emphasis placed on it the summer of 1844, see “[Midnight Cry](#)”; [Seventh-Month Movement](#).

4. *Various Prophecies*. Several Millerite publications set forth detailed interpretations of various prophecies: the already widely accepted view of the four kingdoms of Dan. 2 and 7 as the Babylonian, Medo-Persian, Grecian, and Roman empires; the 10 horns as the barbarian kingdoms that succeeded Rome; the dragon of Rev. 12 as pagan Rome; the two beasts of chapter 13 as papal Rome and “the infidel French government” (Miller originally had civil and papal Rome, with the number 666 in [Rev 13:18](#) representing 666 years of Roman paganism); 1260 years as the period of the papacy from the time of Justinian to 1798; the “seven times” ([Lev. 26:18](#), etc.) interpreted as 2520 years, ending in 1843; the 70 weeks ([Dan. 9:25](#)) as 490 years, extending to A.D. 33, the crucifixion; the 2300 days ([Dan. 8:14](#)) as years from the same starting point, ending in 1843; and the thousand years of [Rev. 20](#) as literal years between the resurrection of the righteous at the Second Advent and the resurrection of, and final execution of judgment on, the wicked. The Millerites generally believed that the 1290 years (of [Dan. 12:11](#)) ended jointly with the 1260 years in 1798, and that the 1335 years ([Dan. 12:12](#)) would end 45 years later, along with the 2300 years in 1843.

5. *The 2300 Days*. The key prophetic period was that of the 2300 ([Dan. 8:14](#)) years (see [Twenty-three Hundred Days](#)), ending with the cleansing of the sanctuary, which the Millerites believed to involve the final purification of the earth at the Second Advent. As noted earlier, Miller ended this period in or *about* 1843, but he never preached an exact date. Pressed to be more specific, he finally, by December 1842, defined “1843,” by which he meant the Jewish year, as probably “sometime between March 21st, 1843, and March 21st, 1844” (*The Signs of the Times* 4:47, Jan. 25, 1843)—for he knew the Jewish religious year ran from spring to spring. (Other Millerite leaders, knowing that the Jewish calendar was lunar, began and ended the year with the new moon of April.)

When the “Jewish year 1843” passed (in the spring of 1844) without the return of the Lord, and the public expected the Millerites to “yield the whole question,” Litch wrote: “The doctrine does not consist in merely tracing prophetic periods. . . . But the whole prophetic history of the world . . . affords indubitable evidence of the fact, that we have approached a crisis. And no disappointment respecting a definite point of time can move them, or drive them from their position, relative to the speedy coming of the Lord” (“The Rise and Progress of Adventism,” *The Advent Shield* 1:80, May 1844).

Then he quoted the “Fundamental Principles” of the Millerites as published in their periodicals in 1843, adding this footnote: “The above was written in the Jewish year 1843, which has now expired. . . . We can only wait, . . . continually looking for, and momentarily expecting, his appearing” (*ibid.*).

6. *The Shift From 1843 to 1844.* It was not until the summer of 1844 that the majority of the Millerites began to pay serious heed to a few who had been insisting that the correct computation of the 2300 years and the 70 weeks would lead to an ending date in the autumn, on the day of the month the ancient sanctuary was cleansed, the tenth day of the seventh Jewish month, which they understood to fall in 1844 on Oct. 22. (For the basis and development of this expectation, *see* [Seventh-Month Movement](#), [Twenty-three Hundred Days](#).) On this day they believed that Christ would end His priestly ministry and emerge from the holy of holies, or heaven, to return to the earth to “bless His waiting people.”

7. *The Three Angels’ Messages.* The Millerites believed also that they were fulfilling the prophecy of the flying angel of [Rev 14:6, 7](#), the first of three (*see* [Three Angels’ Messages](#)), proclaiming, “The hour of his judgment is come,” and many of them also gave the second angel’s message, to come out of fallen Babylon ([v. 8](#); cf. [Rev. 18:4](#)), advocating separation from hostile churches. They gave little or no attention to the message of the third angel ([v. 9](#)).

8. *Aftermath—Three-Way Split.* After the great disappointment of Oct. 22, 1844, the Millerites—at least those who did not fall away in their disillusionment—split into three groups, differing according to their respective views of the cause of their error in expecting the return of Christ in 1844.

a. The majority group, including, by April 1845, Miller and most of the leaders. These held that they had been right in applying the 2300—day prophecy and the parable of the Bridegroom to the Second Advent; and that, therefore, since the Lord had not come they had been in error in the chronology; that there had been no fulfillment of prophecy in 1843—1844 and the “definite time” movement had been a mistake.

b. A minority group known as the “spiritualizers,” or “spiritualists.” These held that they had been right both in chronology and in the expected event: the Second Advent had actually occurred at the time specified, but as a spiritual coming, in His saints (the spiritualizers). For their fanatical doctrines, *see* [Spiritualism \[1\]](#). Many of these went into extreme splinter groups, and a number of them joined the Shakers.

c. Another minority group, intermediate between the other two groups. Holding that the prophetic chronology had been correct, but that the error lay in the event expected, they rejected on the one hand the “spiritualist” view of an invisible Advent and a spiritual kingdom (they insisted that the Advent was personal, literal, and still future); on the other hand, they rejected the majority contention that the 2300 days had not ended and that the 1844 movement had been a complete mistake.

To this third group (as to the second) the majority party appeared to have abandoned the Adventist message by denying their past experience in the 1844 movement. The majority group, in turn, were inclined to condemn the third group, along with the second, for holding that the 2300 days had ended and that the “midnight cry” was valid.

Among this third group were the leaders of the future Seventh-day Adventists, who arrived at the conclusion that the proper interpretation of the symbols indicated a different fulfillment—not the Second Advent by the final phase of Christ’s ministry (*see* [Sanctuary](#)).

9. *Albany Conference.* The main body led by Miller and, especially, Himes, in the Albany conference in April 1845 took its stand on a series of statements, some of which may be summarized thus:

a. They retained their principle of a non-“Judaizing” premillennialism, that is, opposing the “Judaizing doctrine” of the restoration of the literal Jews as a fulfillment of the Abrahamic covenant.

b. They made what appears to be a rather vaguely worded concession toward the new view of conditional immortality taught by a few Millerite leaders.

c. They abandoned, necessarily, the 1844 date for the Second Advent, but in so doing they also abandoned the idea that the 1844 movement was a fulfillment of prophecy, or that a prophetic landmark had been passed that would explain the disappointment.

d. Since they had emphasized the close of human probation (which they held was symbolized by the “shut door” of the parable of the 10 virgins) as involved in the ending of the 2300 days, and since they were convinced that probation had not ended, they now insisted also that the 2300 years, and the parable with its shut door, had likewise not been fulfilled. (This left an opening for revisions of the chronology and later dates set for the Advent by the leaders.)

e. They declared themselves opposed to all “new tests,” and thereby barred not only various forms of fanaticism, but any advance in prophetic exposition based on the premise of a valid prophetic landmark in the 1844 movement. (For a fuller discussion of the Millerite teachings, see L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 4, part 2).

IV. Relation of Seventh-day Adventists to Millerism

IV. Relation of Seventh-day Adventists to Millerism. The leaders of the small group that formed the nucleus of the organized Seventh-day Adventist Church came out of the Millerite movement, and they regarded themselves as the true successors of the movement, as retaining and carrying on to completion the main principles of Millerite doctrine and correcting and clarifying the misunderstanding that had caused the disappointment and had resulted in the repudiation of the 1844 message by the leaders.

Retaining the distinctive principles of Millerite premillennialism, the Seventh-day Adventists modified certain points; for example, holding to the close of probation at the Second Advent but placing the renewal of the earth, and the establishment on it of the everlasting kingdom of the saints, at the end of the millennium. They accepted the minority view of conditional immortality. They explained the Disappointment by showing that the “cleansing of the sanctuary” represented, not the end of the heavenly ministry of Christ, but a new phase of it (*see Investigative Judgment; Judgment*). They held that their new Sabbath message was symbolized by the third angel’s message of [Rev. 14:9—12](#), combining “the commandments of God, and the faith of Jesus,” and that this third message involved the proclamation of the first and second also (*see Three Angels’ Messages*). Thus the doctrines of Millerism formed the background of many of the distinctive teachings of the Seventh-day Adventist Church. However, not all of these doctrines originated in Millerism (*see Prophetic Interpretation*), and they were incorporated selectively into the structure of the church.

Milne, Robert M.

MILNE, ROBERT M. (1896—1994). Missionary. A graduate of Canadian Union College, he began his ministry in China in 1920. He later served in Thailand before going to Hong Kong, where he served for 25 years. Working with Dr. Harry Miller and Ezra Longway, Milne raised millions of dollars to build two hospitals and a nursing school in Hong Kong. In all, he logged more than 70 years of service to the church. Still working overseas, he died in Hong Kong two weeks before his ninety-eighth birthday. He was the oldest missionary working overseas.

Milo Adventist Academy

MILO ADVENTIST ACADEMY. A coeducational school on the senior high school level for day and boarding students, situated in southwestern Oregon, 45 miles (70 kilometers) southeast of Roseburg, on Highway 227, in a valley along the South Umpqua River in the foothills of the Cascades. The academy, with a capacity for 300 students, occupies a campus laid out in an oval 800' x 500' (245 m. x 152 m.).

In 1950 the Oregon Conference committee, under the leadership of its president, L. E. Biggs, discovered in a survey that more than 300 young people of academy age in the conference were in public schools. In response to many requests, steps were taken to find property in southern Oregon suitable for a school where the need was greatest.

Walter M. Corwin, a Seventh-day Adventist, offered to sell his "Bar Lazy Eight" fruit-and-stock ranch of 447 acres (180 hectares) at a price substantially less than market value. On Nov. 14, 1950, a committee met on the property in an old prune-drying shed and agreed to accept his offer.

A campaign for \$1 million was launched and more than \$50,000 was pledged at the 1951 camp meeting.

Construction began on the barns in May 1952, and on the campus buildings in 1953.

Milo Academy opened on schedule in September 1955 with L. E. Russell as principal. At that time there was no administration building; the cafeteria was not complete; and work opportunities for students were limited. Hence the enrollment was restricted to just under 200.

A dedication was held on Oct. 7, 1956, at which the governor of Oregon, Elmo Smith, was the guest speaker; and Robert C. Martin, mayor of Grants Pass, was present. Regional accreditation has been maintained at Milo Adventist Academy since 1964.

Six original buildings are frame construction. Later additions are: enlarged cafeteria, 1959; new administration building, 1962; locker rooms and showers added to the gymnasium, 1965; new industrial arts facility (11 courses now offered), 1969; new brick church with gabled shake roof, 1972.

The dairy herd and equipment were sold in 1973. Thunderbird Academy Furniture industries began production on campus in 1974.

Principals: L. E. Russell, 1955—1962; L. W. Cornforth, 1962—1966; J. R. Sloop, 1966—1968; Mart Mooers, 1968—1970; L. B. Griffin, 1970—1974; G. Charles Dart, 1974—1981; E. N. Norton, 1981—1984; M. Mitchell, 1984—1986; Glenn Chinn, 1986—1989; Loren Fardulis, 1989—1992; Ed Starkebaum, 1992— .

Milton Academy

MILTON ACADEMY. *See* [Walla Walla College](#).

Milton Mattison Memorial Hospital

MILTON MATTISON MEMORIAL HOSPITAL. An 18-bed medical institution, it was completed in the month of April 1985 with a generous financial contribution made by Milton Mattison's family. Milton Mattison Memorial Hospital is situated on the outskirts of Hapur town on Meerut Road, Uttar Pradesh, India.

G. R. Bazziel was the administrator, and Dr. R. Samuel was called from Jullundur as chief medical officer to start medical work in this hospital. For almost one year this hospital functioned as a clinic because of lack of personnel, equipment, and accommodation. They both left the hospital. In 1986 S. R. Gill was assigned as the administrator of the hospital, and he worked for one year managing the hospital with non-Seventh-day Adventist doctors on contract until the end of 1986.

In 1987 Dr. A. Prasada Rao was assigned as the medical director of the hospital. Eye camps and free medical camps were conducted in the villages around the hospital within a 12-mile (20-kilometer) radius to make the hospital known to the people. Progressively the number of clinics has increased. Milton Mattison Memorial Hospital is extending medical services to the patients in the field of medicine, surgery, and obstetrics and gynecology. A storeroom was converted into a surgery room. During 1992 a small wing was added to the main building, which provides three special rooms and one storeroom. X-ray equipment was donated by Dr. Peter Jaggi from Switzerland.

Milton Mattison Memorial Hospital acquired about 15 acres (six hectares) of land for the extension of the hospital and housing for all the working staff on the campus.

Administrators: G. R. Bazziel, 1985—1986; S. R. Gill, 1986—1987; Dr. A. Prasada Rao (medical director), 1987— .

Minas Gerais Adventist Academy

MINAS GERAIS ADVENTIST ACADEMY (Instituto Adventista de Ensino de Minas Gerais). A coeducational boarding school located in the city of Lavras in the state of Minas Gerais, Brazil. It was established in 1983 and reorganized in 1994. In 1994 there was a faculty and staff of 15.

Principals: Elias Fraga Germanawicz, 1994— .

Minchin, Edwin Lennard

MINCHIN, EDWIN LENNARD (1904—1987). Educator, youth leader. He was born in Perth, Western Australia, to a family who were among the first Western Australians to become Seventh-day Adventists. Following his father's death in 1917 and his mother's death less than a year later, Len was cared for by his two married sisters and his older brothers. With his brother Gerald, Len spent four years at the Darling Range School (now Carmel Adventist College). Later he attended Avondale College and graduated from the ministerial course. Together with his lifelong friend Tom Bradley he began work in South New Zealand, where he was a member of Pastor J. W. Kent's evangelistic team. Later he served as dean of boys and music teacher at Longburn College. He married May Pocock, whose mother had been one of Ellen White's helpers.

He became youth leader of the South New South Wales Conference in 1931, and thus began his long commitment to ministering to young people. In 1936 he began 10 years as secretary of the Missionary Volunteer Department for the Australasian Division (now South Pacific Division). His first youth congress, held at Avondale College in 1939, has remained a landmark. His service as a youth evangelist took him to the Northern European Division and then to the General Conference, where he served for 16 years prior to his retirement in 1970.

Minchin, Gerald H.

MINCHIN, GERALD H. (1901—1969). Teacher, missionary, departmental secretary. He was born in Western Australia and graduated from Avondale Missionary College in Australia, Union College in Nebraska, and the Seventh-day Adventist Theological Seminary. He began his denominational work as a teacher in Australia and later, from 1924 to 1926, in Hawaii. After coming to the United States he taught in Kansas and Missouri for nine years before receiving a call to overseas service. In Southeast Asia he was secretary of education and later was elected president of the Malaya Union Seminary.

World War II made it necessary for him to return to Australia, where he taught at Avondale College, and then in New Zealand. He spent 20 years of teaching Bible and serving as chair of the Bible departments at Canadian Union College, Newbold College, Atlantic Union College, and Columbia Union College. He retired in 1965, but taught an additional year at Andrews University.

He and his wife, Leona, were on a round-the-world trip and had reached Singapore when he was forced to undergo surgery. Two weeks later he passed to his rest in that city.

Minck, Adolf

MINCK, ADOLF (1883—1960). Church leader in Central Europe and Germany. He accepted the Seventh-day Adventist faith in 1908 and entered denominational service in 1910 as an evangelist, working first in Stettin and later in other places in eastern Germany. In 1913 he went as a missionary to the Adriatic mission field, where his headquarters were at Sarajevo, Bosnia (which later acquired worldwide fame as the place where the heir to the Austrian throne was assassinated). In 1914 he went to Hungary and served the German language congregation in Budapest. In November 1914 he was ordained to the ministry by L. R. Conradi and J. F. Huenergardt. In 1916, while working in northern Hungary, he was called into the German Army and spent the war years at its eastern headquarters. After World War I he returned to the Hungarian field, became its president, and reorganized the Hungarian Conference, which by that time, because of territorial readjustments after the war, had decreased in membership from about 2,200 to about 380. By 1925 the work was prospering and the Hungarian Conference was reorganized into the Hungarian Union, of which Minck became president. In 1932 he became Young People's, Sabbath school, and home missionary secretary of the Central European Division. Afterward he served as leader of the East German Union (1934—1936), field secretary of the Central European Division, and president of the German Inter-Union Association. In 1937 he was called to the presidency of the Central European Division and held that position through World War II and in the postwar restoration period until 1950. From 1950 until his retirement in 1954 he served as field secretary of the division.

Mindanao Mission Academy

MINDANAO MISSION ACADEMY. A coeducational boarding academy on the senior high school level, operated by the Northern Mindanao Conference on a 49.5-acre (20-hectare) tract west of Cagayan de Oro on the north of Mindanao Island, Philippines. The students, all nationals, are nearly all from Seventh-day Adventist homes. The school is a full-fledged member of the Far Eastern Association of Seventh-day Adventist Colleges and Secondary Schools, and since July 1, 1949, has been fully recognized by the Department of Education of the Republic of the Philippines. For its first two years it operated under government permit.

On July 1, 1946, the Mindanao Mission opened an elementary school, called the Mindanao Central School, at Cagayan de Oro. Because of the large enrollment, mission officials voted on May 25, 1947, to establish an academy in the Mindanao Mission, and the present site along the highway on the edge of the town of Manticao, Misamis Oriental, was purchased.

On July 14, 1947, the school, called Mindanao Mission Academy, opened as a senior academy, with classes held temporarily in army tents. A residence was rented to serve as girls' dormitory, principal's office, and business offices, and another tent was erected to serve as boys' dormitory. A year later the school moved to permanent buildings—an administration building, two dormitories, a dining hall, and five teachers' cottages.

Since the division of the Mindanao Mission into five parts—Davao, Northeastern, Northern, Southern, and Western—the Mindanao Mission Academy has served the Northern Mindanao Conference.

From the time of the establishment of the Mindanao Mission Academy in 1947 to 1993, 2,093 students had graduated.

Principals: A. A. Poblete, 1947—1953; U. M. Oliva, 1953—1954; P. D. Rocero, 1954—1955; D. M. Hechanova, Jr., 1955—1956; A. C. Solivio, 1956—1959; D. B. Alsaybar, 1959—1963; U. M. Uliva, 1963—1965; R. C. Ferrer, 1965—1970; G. B. Mendoza, 1970—1971; G. M. Murcia, Jr., 1971—1972; L. T. Maypa, 1972—1982; G. B. Mendoza, 1982—1986; J. S. Paypa, 1986— .

Mindanao Sanitarium and Hospital

MINDANAO SANITARIUM AND HOSPITAL. A 85-bed general tertiary training institution operated by the South Philippine Union Mission. It is the outgrowth of pioneer medical work begun in Tamparan, Dansalan (now Marawi City) in 1948 by R. T. Santos with Dr. Feliciano D. Ponce, dentist, and Ruby Burrnett, Lucena Garcesa, and Tarcela Torrico, nurses. A two-story house was rented to become the Lakeside Clinic. Later it was transferred to Iligan City by Dr. Francisco Geslani and his wife. Construction began on the Mindanao Sanitarium and Hospital in April 1952. The institution opened on Mar. 11, 1953.

By 1967 plans for building expansion were conceived. The dream became reality in 1970 when the new two-story building was inaugurated. The completed annex building houses the different services, including the operating rooms and laboratory, an X-ray Department equipped with new machines, and an emergency room offering 24-hour help.

As the only training hospital in Iligan City, Mindanao Sanitarium and Hospital is the affiliation center for interns in the fields of medical technology, physical therapy, and radiologic technology; medical post-graduates; nurse residents; and resident physicians.

Medical Directors: F. T. Geslani, 1953—1956; R. T. Santos, 1956—1959; A. P. Roda, 1959—1968; Wenceslao Torres, 1968—1971; W. G. Dick, 1971—1975; A. P. Lasta, 1975—1976; L. H. Pagunsan, 1976—1986; A. F. Ongpoy, 1986—1987; J. Y. Dalaguan, 1988— .

Minister

MINISTER. One authorized to conduct the various functions of pastoral work within the Seventh-day Adventist Church. As noted in the *Seventh-day Adventist Minister's Manual* (pp. 17—19), a call to the gospel ministry is a uniquely personal call from Christ.

The divine call to ministry does not make pastors more important than other members, nor is ministry the only vocation to which people are “called.” The grandest work in the world is the work of service, and God calls every member to some ministry of service.

Actually, in most places of the world, local church elders serve as volunteer pastors, working under the general supervision of a salaried district pastor. Without these dedicated lay leaders, many Seventh-day Adventist members would not have immediate access to a spiritual shepherd.

The demands of the gospel ministry are many, and thus the scriptural requirements are rigorous: “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” ([Acts 20:28](#), NKJV).

Ministers need many gifts: moral earnestness, leadership, intelligence, common sense, relational skills, and teaching ability. The requirements are high, but those who are truly called by Christ will be empowered by Him. Paul proclaimed, “And I thank Christ Jesus our Lord who was enabled me, because He counted me faithful, putting me into the ministry” ([1 Tim. 1:12](#), NKJV).

Not all Seventh-day Adventist pastors are in the same ministerial category. Ordained ministers are those fully authorized to perform every pastoral function. Licensed ministers, on the other hand, are limited in performing pastoral functions. However, “the responsibility and authority” of licensed ministers “may in certain circumstances be extended to include the performance of specific functions of the ordained minister” in the churches to which they are assigned. “The authority for extending this responsibility belongs to the division committee which shall clearly outline for its territory the ministerial functions which may be delegated to licensed ministers” (*GC Working Policy* [1994—1995], pp. 308, 309).

For example, the North American Division has the following provision: Licensed ministers are “authorized by the conference to perform substantially all the functions of the ordained minister for the members in the churches or companies” to which they are “assigned and elected” as church elders, and for the communities they serve (*NAD Working Policy* [1994—1995], pp. 311, 312). Licensed ministers, however, are excluded from presiding over organizing churches, uniting churches, and ordaining local elders and deacons (*ibid.*, p. 312).

“The conference/mission executive committee shall authorize, in harmony with the division policy, which functions of the ordained minister the licensed minister may perform” (*GC Working Policy* [1994—1995], p. 309).

Minimum requirements to be met by licensed ministers before being given extended ministerial functions include: completion of the ministerial training program, holding a

current ministerial license, appointment to a ministerial or pastoral responsibility, election as a local elder in each church to which they are assigned, and ordination as a local elder (*ibid.*).

Another type of pastor is the commissioned minister. Although the *General Conference Working Policy* does not specifically designate a commissioned minister credential, the various world divisions are free to bestow such a credential if they choose. The North American Division, for example, does grant the commissioned minister license and credential as follows: “To associates in pastoral care; Bible instructors; General Conference, division, union, and local conference treasurers and departmental directors including associate and assistant directors; institutional chaplains; presidents and vice presidents of major institutions; auditors (General Conference director, associates, area and district directors); and field directors of the Christian Record Services” (*NAD Working Policy* [1994—1995], p. 101).

When the commissioned minister credential is granted, an appropriate commissioning service may be conducted. At that time the pastor receives a commissioned minister license. This license is granted to commissioned ministers who have fewer than five years’ experience. It is not the normal practice to ordain an individual holding this license (*ibid.*). Ordinarily an associate in pastoral care is granted a commissioned minister credential after four years of denominational service (*ibid.*, p. 313).

Pastors in training are known as interns. They receive a license rather than a credential, not only because they are new in the ministry, but also to designate that their ministerial training is not complete until after their internship. Granting a ministerial license is not a commitment that ordination is ultimately assured. It merely provides the opportunity for licentiates to prove their calling.

Ministerial internship “designates a period of service spent in practical ministerial training, to be entered upon after the completion of the prescribed ministerial training course, this training period to be served under supervision in a local conference/mission, at a limited wage, for the purpose of proving the divine call to the ministry” (*GC Working Policy* [1994—1995], p. 303).

While internship limits the beginning minister in some ways, it does provide experience in all phases of ministry: “Local conferences/missions shall place ministerial interns in the conference/mission where there is prospect for well-rounded development in all the phases of the ministry—evangelistic, pastoral, teaching (i.e., personal and group instruction), and various departmental activities” *ibid.*, p. 304).

When a conference gives an individual a ministerial license, “it should be recognized as a pledge on the part of the conference leadership to foster that employee’s growth” (*ibid.*, p. 315). A special financial plan makes it possible for the conference to fulfill this pledge.

Preaching the gospel of Jesus Christ is the highest privilege and the most fascinating adventure ever given to humankind. “The greatest work, the noblest effort,” in which individuals can engage “is to point sinners to the Lamb of God. True ministers are colaborers with the Lord in the accomplishment of His purposes” ([GW 18](#)).

Ministerial Association

MINISTERIAL ASSOCIATION. A departmental level branch of the General Conference, headed by a secretary and associate and assistant secretaries. It endeavors through its professional journal, *Ministry*, conventions, institutes, and evangelistic field schools to elevate the spiritual experience of, and increase the efficiency of, ministerial, evangelistic, and other gospel workers. In the 1970s there was a new emphasis on including health professionals as part of the “blended ministry” team.

The Ministerial Association is represented in each division of the world field by a division Ministerial Association secretary and has wide representation on union and local conference levels.

Action to establish a Ministerial Commission was taken at the General Conference session of May 1922. A. G. Daniells, who for 21 years had been the president of the General Conference, was asked to head the new commission. He had a deep conviction that ministers should rise above their routine responsibilities, deepen their personal consecration, and broaden their preaching. He felt strongly that ministers should emphasize not only the distinctive doctrines of Seventh-day Adventists but also the basic fundamentals of faith and life, and especially righteousness by faith as presented in the Minneapolis General Conference session of 1888.

The commission, organized on Sept. 25, 1922, soon came to be known as the Ministerial Association, with a field constituency of “ministers, licentiates, Bible workers, editors of denominational papers, medical heads of sanitariums and superintendents of nurses’ training schools, heads of senior and junior colleges and academies” (*Actions of the Autumn Council* [1923], p. 6).

Between 1923 and 1925 the commission conducted many ministerial institutes throughout the United States. During a Southern Union institute held in Nashville, Tennessee, in 1926, the conclusion was reached that additional help was needed not only for the conducting of institutes but for the preparation of reading materials for ministers. As a result L. E. Froom, editor of the *Watchman*, was called to assist A. G. Daniells in 1926 and was associated with him until Daniells’ death in 1935. At the Milwaukee General Conference session that same year, nine outstanding leaders presented papers with a view to strengthening the ministry. Among these were W. W. Prescott, O. Montgomery, E. K. Slade, C. B. Haynes, I. H. Evans, as well as Daniells and Froom. Their presentations were later published in leaflet form and sent to ministers far and wide.

In 1928 a monthly periodical, *Ministry*, was launched. It carried in its first editorial column a discussion of righteousness by faith. Some of its regular features were headed “Forward and Upward,” “Around the World Circle,” “Delving Into the World,” “Kindly Correctives,” “Bible Workers’ Exchange,” and “The Minister’s Books,” and there was also a forum on methods. First issued in digest size, it was later enlarged and printed in 8½" x 11" (22 cm. x 28 cm.) size.

By this time the Ministerial Association was well under way. It was not a department but rather an association, embracing all the ministers and denominational workers throughout the world. Its objectives were to serve all workers by endeavoring to help in the development of Christian character and especially to encourage deeper spirituality.

Upon the resignation of Daniells in 1931, I. H. Evans was appointed the Ministerial Association secretary, and Meade McGuire was added to the staff. During the 1930s the Ministerial Association assumed an increasingly influential role in the denomination.

In the 1941 session the General Conference passed several recommendations, framed by the ministerial council preceding the conference. These recommendations called for more field participation in greater evangelism, and recommended that one of the secretaries of the Ministerial Association be “an experienced, successful evangelist,” who would assist in evangelistic institutes and foster the training of evangelists for metropolitan areas, and that another be “a qualified, experienced Bible worker” to foster the work of the Bible instructors and develop advanced training courses. For this purpose, R. Allan Anderson was called as associate secretary and Louise C. Kleuser as assistant (later an associate). Through the years association secretaries have taught many courses in the Seventh-day Adventist Theological Seminary and in continuing education programs throughout the world field.

In recent years such programs as Continuing Education seminars and self-study courses, PREACH (Project Reaching Every Active Clergy Home) magazine subscriptions and seminars, One Thousand Days of Reaping, Harvest 90, Project 27, Ministerial Supply Center, and a specialized ministry to local church elders have been developed and fostered by the Ministerial Association.

In 1983 an intentional ministry to pastoral wives was initiated by Marie Spangler. This entity, Shepherdess International, was regularized as part of the Ministerial Association in 1985. Ellen Bresee served as coordinator from 1985 to 1992, after which Sharon Cress assumed the responsibility.

Secretaries: A. G. Daniells, 1922—1931; I. H. Evans, 1931—1941; L. E. Froom, 1941—1950; R. A. Anderson, 1950—1966; N. R. Dower, 1966—1980; J. Robert Spangler, 1980—1985; Floyd Bresee, 1985—1992; James A. Cress, 1992— .

Ministerial Internship

MINISTERIAL INTERNSHIP. *See* [Minister](#).

Ministerial Training

MINISTERIAL TRAINING. *See* [Minister](#).

Ministry

MINISTRY (1928— ; monthly; RH; 1994 circulation, 16,000; file in RH). The organ of the Ministerial Association of Seventh-day Adventists. It was launched in 1928 with the purpose, stated in the first issue, of (1) deepening the spiritual life, (2) developing the intellectual strength, and (3) increasing the soul-winning efficiency of the members of the association (1:16, January 1928).

Through the years it has had departments dealing with biblical studies, methods and techniques of evangelism, pastoral work, reports on the activities of the church around the world, advice on ministerial problems, the work of the Bible instructor and the minister's wife, the work of the local elder, feedback, religious news briefs, and book reviews.

For a number of years a 10- to 12-page health evangelism section was added, along with a section each month on archaeology and creation science.

In 1975 a pilot project entitled PREACH (originally, Project for Reaching Every Active Clergyman at Home; now, Project Reaching Every Active Clergy Home), inaugurated in the Columbia Union, provided *Ministry* to 25,000 non-Adventist clergy on an every-other-month basis for a two-year period.

This was expanded to include the entire North American Division and overseas divisions as well. In 1993 about 60,000 clergy of other faiths still received the journal free. In 1980 the editors developed a mission statement divided into seven areas: life of the minister; family of the minister; spouse; Bible and theology; practices; issues; and reports.

Editors: L. E. Froom, 1928—1932; I. H. Evans and L. E. Froom, 1932—1936; L. E. Froom, 1936—1950; R. A. Anderson, 1950—1966; J. R. Spangler, 1966—1990; J. David Newman, 1990— .

Minnesota Conference

MINNESOTA CONFERENCE. The unit of church organization comprising the territory of the state of Minnesota. Statistics (1993): churches, 59; members, 5,234; church schools, 15; ordained ministers, 26; licensed ministers, 10; Bible instructors, 3; church school teachers, 30. Headquarters: 7384 Kirkwood Court, Maple Grove, Minnesota 55369. The conference forms part of the Mid-America Union Conference.

Institutions

Institutions. Maplewood Academy.

Local churches: Aitkin, Albert Lea, Alexandria, Anoka, Arlington, Bemidji, Brainerd, Cambridge, Clitherall, Correll (Artichoke), Crookston, Detroit Lakes, Dodge Center, Duluth, Fairmont, Faribault, Fergus Falls, Glenwood, Grand Rapids (Blackberry, Grand Rapids), Hackensack, Hibbing, Hinckley, Hutchinson, International Falls, Karlstad, Le Center, Litchfield, Mankato, Maple Plain, Maplewood, Minneapolis (Ebenezer Fellowship, First, Korean, Northbrook, Southview), Moose Lake, Morgan, New London, Northome, Owatonna, Park Rapids, Pipestone, Red Wing, Richville (Basswood), Rochester, St. Paul (Capital City, Eastside, First, Sharon, South—Spanish), Sartell (St. Cloud), Staples, Stillwater, Thief River Falls, Wadena, Wayzata (Minnetonka), Williams, Windom, Winona.

Companies: Grand Marais, Lakeville (Three Angels), Marshall.

Groups: Buffalo, Warroad.

History

History. *Beginning of the Work in Minnesota.* Seventh-day Adventist influence was felt in Minnesota as early as 1856, when Joseph Bates, traveling in Iowa, gave publications to families migrating to Minnesota. In June 1860 L. Bartholomew reported 10 families worshipping on the Sabbath at Deerfield, several of whom had been won through personal work of W. Morse.

The first tent meetings were undertaken in the spring of 1860 at St. Charles by William S. Ingraham under discouraging circumstances. Eighteen of the 30 adherents in the area had taken up the “future-age doctrine,” evidently that of the defecting “age-to-come” party, which had brought destruction to several churches in Wisconsin. Ingraham reported reclaiming 14 of the undecided members and adding four new ones. Because of the encouraging response he held meetings also at High Forest in Olmstead County, where he was assisted by C. Norton, a new convert, and H. F. Lashier, who remained after Ingraham’s departure to work with 18 converts and other interested people. During tent meetings in that early period preachers of other denominations would often rise to challenge or harangue the speakers and would announce speaking engagements elsewhere. To hold the audiences the SDA speakers often would invite the challengers to preach in the tent, and then they would answer their detractors.

W. Morse reported that whenever a church was begun, D. P. Hall would appear with his ideas on spiritual gifts and his no-Sabbath and his “age-to-come” doctrines in an effort to draw away the members. In 1861 J. Bostwick organized 12 members into a company at Cherry Grove, and J. N. Andrews held meetings at Oronoco and Lake City, revived an existing church at Medford, and later a church of 22 members was organized at Cleveland.

The first conference in Minnesota was held Feb. 2 and 3, 1861, in Pleasant Grove, Olmstead County. Members came from as far away as 100 miles (160 kilometers) “to take into consideration the wants of the cause in this new state.” A tent committee was chosen to raise funds for the year’s evangelistic campaigns in which J. N. Andrews, J. Bostwick, and H. F. Lashier would be conducting meetings in Minnesota and northern Iowa. In 1862 similar conferences were held at Oronoco in February and at Deerfield in October, representing the churches of Oronoco, Ashland, and Deerfield. At this latter meeting, it was voted that the organized churches should constitute the Minnesota Conference, but a full-fledged organization was not completed until the next session.

Organization of the Minnesota Conference. On July 19, 1863, at a state meeting held at Deerfield, the churches of Minnesota were organized into a conference, with the constitution recommended by the newly organized General Conference. Washington Morse was elected president, F. W. Morse secretary, David Farnum treasurer, and the other executive committee members were Harrison Grant and William Merry.

During the succeeding years the SDA message continued to spread throughout the state through evangelistic meetings and personal work, and the membership grew steadily. The first Minnesota camp meeting was held in Wasioja, Dodge County, in October 1869. James and Ellen White and J. N. Andrews were present. In that conference John Hansen, a convert of John Matteson, and formerly a Baptist minister, was licensed to preach; he later worked among the Danes. In June 1870 another camp meeting was held at Wasioja. James White, reporting the meeting as “very large for Minnesota,” said that there were 19 family tents, 8 to 10 covered wagons, a boarding tent, and a large meeting tent.

Beginning in 1871, churches were formed at Greenwood Prairie, Pine Island, Riceland, Brush Creek, Tenhassen, Shelbyville, St. Cloud, and Dodge Center. In the summer and autumn of 1872, evangelism by D. M. Canright and Charles Lee at Litchfield, High Forest, Glencoe, and Albert Lea won more than 100 members, comprising eight new churches. Canright organized the English-speaking church at Hutchinson in April 1873. He estimated that the conference membership had increased by a third that one season.

In 1874 George I. Butler, assisted by Charles Lee, began work among the Swedes of Central and Northern Minnesota. The Swedes, coming from a country where church and state were united, and unaccustomed to freedom of religion, made the work difficult. However, in spite of economic boycotts invoked by their church against any members who dared to become Seventh-day Adventists, four Swedish churches were established with approximately 100 members.

The first Seventh-day Adventist church building erected in Minnesota was built at Grove Lake in 1874, where there were about 40 members. W. B. Hill reported 21 converts in Kingston and vicinity actively engaged in missionary work. Between 1874 and 1879 the Artichoke and Sauk Center churches were organized and the Hewitt group of about 30 was organized as a company in 1881.

The Mankato church, organized with eight charter members, was moved and reorganized on Jan. 18, 1886. It was joined in 1926 by the Eagle Lake church (whose building was erected in 1883) and in 1942 by the Good Thunder church (organized 1883).

Because the earliest SDA preachers met such bitter opposition from popular ministers of urban centers, they tended to restrict their meetings to rural areas and smaller towns. Hence it was some time before churches were established at Minneapolis or St. Paul. The first Seventh-day Adventist church in Minneapolis was organized Feb. 19, 1882, by H. P. Holser, with 20 members. Membership grew rapidly aided by the establishment of an evangelistic group in a city mission (opened 1886). In the first church building, on the corner of Lake Street and Fourth Avenue South, the notable General Conference session of 1888 was held. Here also the first Minnesota Conference school was opened in 1888, with C. C. Lewis as the first principal (*see* [Maplewood Academy](#)).

In the 1860s a few believers from out of the state moved into St. Paul, but it was not until 1883 that a church of 13 members was organized there by E. A. Merrill. This was followed by the opening of the Helping Hand Mission by W. B. White in 1885, and a gradual increase in the membership.

The Austin, Brainerd (a group originally from Crow Wing), Duluth, Owatonna, Roseau, St. Cloud, and Winona churches were organized between 1885 and 1895.

During the camp meeting of 1891, Adventists opened a cooking school for the first time. It began in the dining tent, but because of demand it was eventually opened to the general public in the large pavilion, with full attendance.

In 1895 the northern part of Dakota territory, which since 1884 had been a mission of the Minnesota Conference, became a part of the Dakota Conference.

In 1904 the Minnesota Conference opened Maplewood Academy at Maple Plain. The first decade of the twentieth century saw the founding of churches at Pipestone and Anoka, and near the latter the development of a campground that was used for many years.

The present Detroit Lakes church, begun in 1905, is a combination of the former Senjan, Lake Eunice, and Gresham churches. Its first church building, erected in 1915, was used for a school during the week. A company of four members was organized in Blackberry in 1908 (later increased to 30). Other churches of this period were Eagle Bend, Basswood, and Staples (a 1910 combination of two older churches north and south of the town). In 1910, in order to educate workers among the Scandinavians who had migrated to America, the General Conference established the Danish-Norwegian Seminary (later called Hutchinson Theological Seminary) at Hutchinson. The Virginia church was organized in December 1918 as a result of a series of meetings by S. White and H. Christianson.

Between 1920 and 1930 several churches were admitted to the conference: Williams, Tamarack, Hibbing, Willmar, Faribault, Wadena, International Falls, and Hancock and the Hutchinson First church (English), the Danish-Norwegian Seminary church, and the Maplewood Academy church merged to form what is now the Hutchinson church.

In Minneapolis the Stevens Avenue congregation (First Church) swarmed several times. In 1932 a group of Stevens Avenue laypersons, under the guidance of V. J. Johns, the pastor, held hall meetings among the Blacks. Then the conference asked T. H. Allison, leader of the Black work in the Central Union Conference, to hold a series of meetings. As a result, on Sept. 30, 1933, he organized the Glendale church of 26 members, of whom 14 came by letter from the First church. About the same time, 35 members living in the northeastern section

of the city withdrew and formed the Auditorium church (1933). In 1964 the Auditorium church, with 297 members, constructed a new building and renamed itself the Northbrook church. The Glendale church and its offspring, St. Paul Sharon, requested and were granted a transfer to the Lake Region Conference in 1971.

The Red Wing, Thief River Falls, Hinckley, Princeton, Alexandria, and Lamberton churches were established between 1934—1944, and the Glenwood, Cloquet, Red Lake Falls-Fertile, Heron Lake, Northome, Aitkin, and Granby churches were organized in the late 1940s and early 1950s.

In a citywide reorganization of Minneapolis churches in 1958, the Minnetonka church of 110 members and the Southview church of 134 members were organized.

In 1967 the conference bought a modern church building in Minnetonka, just west of Minneapolis, added a wing and moved the state headquarters into this building. In 1986 these facilities were sold and the present office was built. These facilities house a satellite ABC with the main store being at Maplewood Academy in Hutchinson.

The conference instituted Trust Services in 1966, created stewardship education in 1972, and added a health education department in 1974. The health education department is a child of ABLE. ABLE (Adventists for Better Living Education) originated in the Twin City area by laypersons under the guidance of Dr. R. A. Olson. Stop-smoking plans, cooking schools, and two booths at the state fair were part of the health education program.

Minneapolis Junior Academy was erected on a 36-acre (15-hectare) plot in Minnetonka in 1968. North Star Camp on Rice Lake near Brainerd occupies a conference-owned 100-acre (40-hectare) tract with a mile and a half (two kilometers) of shoreline providing canoeing, sailing, waterskiing, and swimming. Two hundred acres (80 hectares) of government land adjoining the camp are available for hiking, horseback riding, and camping.

The conference is divided into welfare areas, with many churches operating busy Community Services centers. The center in Hutchinson serves as the warehouse for the entire conference. In the mid-1980s, Barbara Cox helped establish a street ministry program. In this program an emergency van is used to dispense clothing and food to the poor in the inner city of Minneapolis. The same van is used to feed and/or clothe victims and volunteers in disaster areas in the state.

The first camp meeting was held in 1869 in Wasioja, Dodge County. Through the years, camp meeting was held in different locations: Minneapolis, Mankato, Waseca, Anoka, Stillwater, and Hutchinson. Since 1967 it has been conducted on the campus of Maplewood Academy in Hutchinson.

In 1980 the Minnesota Conference became a part of the newly formed Mid-America Union Conference after the merger of the Central Union and Northern Union conferences.

Presidents: Washington Morse, 1863—1865; Jno. Bostwick, 1865; Stephen Pierce, 1865—1870; Harrison Grant, 1870—1883; O. A. Olsen, 1883—1885; G. C. Tenney, 1885—1887; C. M. Everest (acting), 1887—1888; A. D. Olsen, 1888—1889; Allen Moon, 1889—1890; R. C. Porter, 1890—1891; A. J. Breed, 1891—1893; N. W. Allee, 1893—1897; C. W. Flaiz, 1897—1902; Fred Johnson, 1902—1904; H. S. Shaw, 1904—1907; S. E. Jackson, 1907—1912; G. W. Wells, 1912—1918; W. H. Clark, 1918—1920; E. T. Russell, 1920; A. J. Haysmer, 1920—1923; Charles Thompson, 1923—1924; M. L. Andreasen, 1924—1931; A. H. Ruhlkoetter, 1931—1933; V. J. Johns, 1933—1936; E. H. Oswald, 1936—1937; V. E. Peugh, 1937—1941; M. V. Campbell, 1941—1942; H.

W. Walker, 1942—1943; C. V. Anderson, 1943—1947; C. V. Leach, 1948—1949; F. E. Thompson, 1949—1952; E. R. Osmunson, 1952—1956; Caris H. Lauda, 1956—1964; G. C. Williamson, 1964—1966; Arthur Kiesz, 1966—1971; R. C. Schwartz, 1971—1978; Ralph S. Watts, Jr., 1978—1980; Earnest Lutz, Jr., 1980—1986; C. Lee Huff, 1986— .

Minnesota Conference School

MINNESOTA CONFERENCE SCHOOL. *See* [Maplewood Academy](#).

Minor, Clorinda S.

MINOR, CLORINDA S. (fl. 1843). A Millerite writer of Philadelphia, and one of the founders of a Millerite paper for women in 1844, *Advent Message to the Daughters of Zion*. She was a leader, with C. R. Gorgas, of a fanatical group in Philadelphia, and after the Disappointment she favored the “spiritualizing” view of the Second Advent. Her poem “The Seventh Month” was reprinted in *The Advent Review* (vol. 1, no. 2, August 1850, p. 1 [i.e., p. 17]).

Mrs. Minor went to Palestine and set about establishing an agricultural colony, making arrangements with a Jewish farmer named Meshullam, but there was mutual dissatisfaction. In 1853 the *Advent Harbinger* reported the complaints and accusations.

Miquelon

MIQUELON. *See* [Seventh-day Adventist church in Newfoundland and Labrador.](#)

Miracles

MIRACLES. Usually phenomena that cannot be explained by the operation of the known laws of the natural world; also the providential alteration of circumstances, or of the human attitude and volition, in such a way as to promote good or to restrain evil; from the Latin *miraculum*, an object or event that impresses those who behold it with wonder and astonishment, that transcends their knowledge, understanding, and experience, and for which, in their finite judgment, the laws of nature or change cannot provide an adequate explanation.

Miracles may be of divine or of satanic origin ([Acts 19:11](#); [2 Thess. 2:9](#); etc.). The latter may be either genuine or counterfeit. Miracles may be classified according to their character or according to their purpose. Divine miracles may be of cosmic significance (for example, Creation, and the virgin birth, resurrection, and second coming of our Lord), or of personal significance (for example, instances of healing and deliverance from danger), or may be used for the advancement of God's plan for the salvation of the world (for example, the repeated instances of divine intervention on behalf of the people of Israel). A miracle may consist in the nature of the event itself, or in the auspicious timing of a natural event with respect to other events, or in its effect.

As to purpose or result, a miracle may be defined in terms of the Greek words thus translated in the NT: (1) *dunamis*, "an act of power," (2) *sēmeion*, "a sign" ([Luke 23:8](#); [John 2:11](#); etc.). With these Greek terms is often associated the word *teras*, "wonder" ([Matt. 24:24](#); [Acts 2:22](#); etc.). The same miracle would be a wonder by virtue of the awe it inspired in those who witnessed it, an act of power because it was a manifestation of divine power, and a sign in the sense that it was designed to impress truth upon human minds.

The miracles of our Lord called into operation power wholly unknown to man, and produced results that cannot be explained on the basis of human knowledge. His miracles were always practical and salvific, that is, they were designed to supply a genuine need and to lead men to find salvation through Him. He never exercised divine power to satisfy idle curiosity nor to demonstrate His ability to perform miracles, nor to benefit Himself. Upon various occasions Jesus refused to perform miracles because the necessary preconditions had not been met and because the effect produced would not have served a salvific purpose ([Matt. 12:38, 39](#); cf. [Luke 23:8, 9](#); [John 6:30](#)). His miracles also illustrated spiritual truth. The man healed of paralysis was first cured of spiritual paralysis ([Mark 2:5—11](#)). The blind man healed at Siloam enjoyed the restoration of both natural and spiritual eyesight ([John 9:5—7, 35—38](#)). Again and again He pointed to His mighty works as evidence of His divine authority, Messiahship, and message ([Matt. 11:20—23](#); [John 5:36](#); [10:25, 32, 37, 38](#); [14:10—11](#)). Men recognized divine power at work in and through Him ([Luke 9:43](#); [24:19](#); [John 3:2](#); [6:14](#); [9:16, 33](#)). For a list of the miracles of our Lord and a brief statement about the purpose of each, see [SDACom, vol. 5, pp. 210—213](#). Christ is never recorded as working a miracle except to supply a genuine need. (This method has been called "the law of the economy of miracle.") He did not resort to what men would call a miracle if the

desired result could reasonably be secured in a more natural way. God does not perform miracles to accomplish for men what they themselves, using the intelligence and ability with which He has endowed them, can do for themselves, or to supply men with things to gratify self-centered desire. God expects the recipients of miracles to feel a profound sense of need for something they realize that only God can supply; to believe that God can and will supply their need if such be in harmony with His will; to be willing to accept whatever divine wisdom sees is best; to cooperate with God in working toward the desired objective; to order their lives henceforth in harmony with the principles of the kingdom of heaven; and to bear witness to the love and power of God.

Miracles, especially those reported in Scripture, have been the occasion of considerable debate between science and theology. Natural science is possible only because nature functions in a more or less regular and orderly manner. As a result, it is possible to observe and explain the workings of nature. But miracles, being unique events, defy analysis by the scientific method. For instance, Creation, the Genesis flood, the incarnation and the resurrection of Christ, are not susceptible to explanation by ordinary scientific theories or procedures. Accordingly, those who view the world from an exclusively naturalistic perspective deny all miracles.

In view of the fact that there are counterfeit miracles, it would be as much an act of intellectual folly to accept all purported miracles without critical investigation as it would be to reject all miracles as being, *a priori*, impossible. With miracles, as with all other phenomena, the Christian will weigh the evidence on the basis of appropriate objective criteria, and arrive at his or her conclusions accordingly.

In a purported miracle of divine healing, for instance, there would have to be competent medical testimony that a certain physical condition actually existed prior to the miracle, which was not present afterward, that the change could not be attributed to any other known cause, and that human knowledge and skill could not have effected the cure. Because of the absence of such data in much of modern faith healing, so-called, and also because the principles and methods on which the popular faith healers operate differ so notably from those reported in Scripture, Seventh-day Adventists do not accept the claims made for these so-called miracles.

If the teachings and life of the human instrumentality do not conform to God's will as set forth in Scripture, and especially if the methods are sensational, Christians can assume that supernatural power—if indeed such was present—did not come from God. On the other hand, there are relatively rare instances in which all the requirements for a genuine miracle are present, and the facts are certified by competent witnesses.

To the casual reader the Bible may appear to be full of miracles. However, it should be remembered that the Bible narrative covers a great extent of time, and that for the most part such phenomena occurred only at rare intervals. Even so, the Bible reports more miracles than seem to occur today. This is doubtless attributable to the fact that there was more need for miracles in Bible times. For instance, modern medical science enables a skilled physician to effect healing in countless cases for which there was no known remedy in Christ's time; and God normally does not perform miracles to accomplish what may be achieved by natural means. We might also expect more miracles in less enlightened lands—where the need for them is greater and where a predisposition to accept miracles would facilitate the employment of such phenomena to lead men to a knowledge of God—than in lands where

miracles are often held suspect and where they might even, at times, hinder the realization of that objective.

Of the credibility of miracles J. P. Henderson wrote in the *Review and Herald* for July 5, 1887 (64:418): “A miracle is simply the use of a higher power to arrest the progress of the lower. . . . A greater power may control a less; and He who is the Creator of nature has unquestionable power to control the thing created. . . . To question greater power than we possess is to measure the God of the universe by our own capacities.”

Comparing the extraordinary exercise of divine power manifested in miracles with the ordinary manifestation of the same power day by day in the natural world, Dr. David Paulson declared: “Sometimes a miracle is defined as something that is out of harmony with natural law; but this definition is a result of ignorance rather than of knowledge. . . . When we see something happening that we cannot explain, we call it a miracle, while those miracles that we are accustomed to see daily, we regard as simply commonplace events; but is one not as truly a miracle as the other?” (*ibid.* 78:228, Apr. 9, 1901).

In summary, Seventh-day Adventists accept the reality of duly attested miracles. They do not believe that the Creator is necessarily bound by what humans consider natural laws, as this would place a finite limitation on His infinite power as God, if it did not deny His existence altogether. The basic problem with miracles lies in one’s concept of God. A person who believes in an infinite, personal God who created and sustains all things and who is infinitely wise, powerful, and good will find no difficulty in believing also that when necessary He can and will utilize the forces of nature in ways He may see fit, to accomplish that which in infinite wisdom He deems best.

Miraflores Adventist Academy

MIRAFLORES ADVENTIST ACADEMY (Colegio Adventista de Miraflores). A private secondary educational institution that was formed to benefit the youth in their studies, with the objective of affording integral education. It was founded in 1919 and at that time called Industrial Institute. After selling large portions of land, it was circumscribed to the place it now occupies with students from the area and from Lima, Peru.

In 1953 the school took its present name. It is located at Avenida Comandante Espinar 750, in the residential area of the Miraflores district in Lima, the capital of Peru. It has the highest number of pupils of any Seventh-day Adventist institution in the country.

The school consists of modern classrooms, laboratory, library, cafeteria, and other environments. New areas have been inaugurated, the most important of which is the computer laboratory. The school's library has more than 4,000 books specialized for the secondary level.

The school has 585 students and 25 teachers.

Principals: Pedro P. León, 1953—1964; Eleodoro Rodríguez, 1965—1970; Juan Astete, 1971—1974; Rubén Chambi, 1975—1976; Félix Bendezú, 1977—1979; Eusebio Barreda, 1980—1982; Blanca Ramal, 1983; Walter Manrique, 1984—1987; Juan Melgar., 1988—1990; Eusebio Barreda, 1991—1992; Víctor León, 1993— .

Miraflores Adventist Clinic

MIRAFLORES ADVENTIST CLINIC (Clínica Adventista de Miraflores). A general hospital with a capacity of 90 beds, owned and operated by the Inca Union Mission, situated in Miraflores, a suburb of Lima, Peru.

The hospital originated when in October 1946 the Inca Union committee voted to rent a large house in the San Antonio district of Miraflores for a five-bed institution, under the direction of Dr. C. R. Potts, formerly from Puno, Peru. In March 1948 Good Hope Clinic was moved to a building that had formerly been the German embassy residence, which was purchased with \$20,000 contributed by the General Conference, a \$5,000 loan, and a small appropriation from local funds. This building was remodeled and adapted for use as a hospital during 1948 and on Feb. 13, 1949, was officially opened.

Later a four-story addition was erected at one side of the original building to house the kitchen, dining room, and two wards. In the early 1970s the name Miraflores Adventist Clinic was adopted.

Medical Directors: Clayton R. Potts, 1946—1955; Kern Pihl, 1955—1959; Ewaldo Weiss, 1960—1962; Clement E. Counter, 1962—1963; Teodoro Zegarra, 1963—1967; F. J. Romero, 1968—1970; E. Alayza, 1971; Carlos Balarezo, 1972—1973; Luis Bendezú, 1974; Carlos Balarezo, 1975; Eleodoro Alayza, 1976—1986; Hernán Luna-Victoria, 1987— .

Mirigeda Training School

MIRIGEDA TRAINING SCHOOL. *See* [Mount Diamond Adventist School and Agriculture Centre](#).

Mission

MISSION. A unit of church organization similar in form and function to the conference, the basic difference in organization being that the officers of missions are elected by the next higher body. The division at its regular session elects the officers of the union mission fields—president, secretary-treasurer, and auditor; and the union mission at its regular session elects the officers of the local mission fields. (“Mission” is sometimes used as a short form for “mission station.”)

The local mission, like the local conference, has authority to elect or appoint all other employees in local mission work, in harmony with the policies of the union and within the limits of budget provision.

The union mission as well as the union conference has authority to elect or appoint all other employees in union mission work, in harmony with the policies of the division and within the limits of the budget provision.

As local and union mission fields grow in strength and experience, they normally develop to the point where they can qualify for conference status. The following factors are taken into consideration by the higher organizations when evaluating the eligibility of a local or union mission for conference standing:

a. Leaders, workers, and members of organizations for which conference status is sought must give evidence of possessing a clear perception of the denomination’s primary objectives.

b. The local or union mission must have attained a well-balanced program of church activities and shall have demonstrated its ability to cooperate with other related organizations and institutions.

c. Workers and church members in the local or union mission shall have given evidence of their confidence in and respect for duly appointed leadership and committees and show willingness to work in harmony with the policies and plans of the denomination.

d. The membership must be sufficiently large to justify the additional responsibilities implied in a conference organization. Its churches must be well organized and well staffed with competent leaders.

e. The local or union mission, including its subsidiary organizations, should possess financial stability, and shall have given evidence over a reasonable time of its capability to operate its work within its own finances and also to bear its share of the financial responsibility of carrying forward the world mission program of the denomination.

Before a new local conference or local mission is organized, the question is presented to the union for study and the union takes it to the division committee for final decision; and before a new union or union mission is organized the division obtains the approval of the General Conference.

Mission and Services in Trans-Mediterranean Countries (Misserm)

MISSION AND SERVICES IN TRANS-MEDITERRANEAN COUNTRIES (MISSERM). *See* [Algeria](#); [Euro-Africa Division](#); [Morocco](#); [Tunisia](#).

Mission Aviation

MISSION AVIATION. The use of planes to advance the work of the church in inaccessible areas. Ever since Charles A. Lindbergh made his dramatic flight across the Atlantic in 1927, there have been those who could foresee that aviation would one day be an efficient method of reaching isolated and inaccessible areas of the world. Not until the close of World War II, however, was much serious thought given to aviation as a means of missionary transportation by Seventh-day Adventists.

During the early forties a few missionaries in the old Middle East Union bought war surplus planes and learned to fly them; but because there was no control and no policy to cover this form of mission endeavor, it was soon abandoned as too expensive and too dangerous an undertaking.

About this time Jerry Pettis, a young SDA minister in Kansas City, Missouri, flew regularly to Union College in Lincoln, Nebraska, on teaching appointments. But for the most part, aviation was unused among Seventh-day Adventist workers.

At the close of World War II, as aviation began to gain prominence and to be developed on a safer basis, many young workers turned their thoughts to this means of communication and transportation. Particularly did those missionaries in remote areas begin to consider the use of the light plane. It would make their lives easier and would give them instant contact with the world from which they were all but cut off. Many mission stations had been abandoned because no workers could be found who would live cut off from medical and other essential services of civilization.

In the 1950s a few people in remote mission fields bought their own planes, learned to fly them, and used them very efficiently in their work. One of these was Dick Hall in Borneo. Much of the money he needed for the purchase and upkeep of his plane came from individuals in the United States who could see the successful work being done in this field. Africa-bound doctors took their own planes with them and used them to take medical assistance to villages where it was impossible to go by truck or boat. Aviation, they decided, was here to stay and would, they felt, eventually be incorporated into the work of the church just as the mission launches had.

In 1958 James J. Aitken, long an aviation enthusiast, was elected to the presidency of the South American Division. The first trip that he took around the field convinced him that the use of the light plane would be the only method by which nearly two thirds of the division could be reached. Even those areas where launches were operating would be easier to work if there were planes to supply the mission boats. Deaths occurring from boat accidents only strengthened his belief that aviation used sensibly was the answer to many of the problems of the missionary. When a small child died on a mission launch because it was impossible to reach medical assistance in the slow boat, his mind was made up: Aviation was a must.

Aitken suggested that the General Conference set up an aviation policy with control of planes and pilots so that they could be operated sensibly and safely in areas where they were so desperately needed. In the meantime he enrolled in the local Uruguayan pilot school

and learned to fly light planes, earning his license on Sept. 12, 1960. While the General Conference deliberated, he set in motion the machinery necessary for the development of an aviation policy in the mission field. He was encouraged by many interested persons in the United States who sent money for his project with the stipulation that it was “to be used for aviation or to be returned to sender.” The General Conference officially approved and voted a policy in October 1960, with the notable assistance of such men as W. R. Beach, M. V. Campbell, Norman Dunn, and others.

One of the first fields to benefit from the new aviation policy was the Inter-American Division. William Baxter, a longtime missionary pilot, had for years used a light plane out of Montemorelos, Mexico, to bring aid and comfort to many souls in out-of-the-way villages of the Sierra Madre. Aitken visited his station and school on his way to the United States and was delighted to see how well this new form of evangelism and missionary activity worked.

Back in the field, Aitken set about looking for a suitable place in which to establish an air base. It was decided to go to the jungles of Peru, next to the Wycliffe Bible translator’s base on Lake Yarinacoche near Pucallpa. Here 200 acres (80 hectares) of land were purchased for the amazingly low sum of \$3,000. Men were employed to clear the base and build an airstrip. Soon a hangar was erected under the direction of Wellesley Muir, who, with his wife and family, lived at the base during much of the construction, existing in a tent and living on native foods.

Now it was time to purchase a plane that would be suitable for this jungle area. In 1963 Aitken used most of his furlough time consulting with aviation authorities and engineers, and finally found a plane that met all the qualifications for jungle use. It was the same type of plane used by the Wycliffe Bible translators so effectively, a Helio Courier, a stall type aircraft that could take off and land on a remarkably short landing strip.

On June 16, 1963, the *Fernando Stahl*, the first official denominational plane, was christened at the Angwin airstrip at Pacific Union College. Ana Stahl, widow of the pioneer missionary, Fernando Stahl, was there at 94 years of age to formally christen the new plane and to send it on its way to Peru, her beloved mission field.

The choosing of a pilot for the new plane was more difficult. No SDA school had aviation instruction as yet. Clyde Peters, a Kansas youth who was currently flying as spray pilot for the University of Nebraska and who had more than 3,000 flying hours behind him, was eventually chosen. A dedicated young man who had chosen aviation as his lifework, Clyde eagerly consented to join the working forces and to go to Pucallpa, Peru, as the first official pilot for the denomination.

The *Fernando Stahl* and Clyde Peters arrived in Lima, Peru, in the fall of 1963. Don Christman, president of the Inca Union, had prepared a red-carpet ceremony to welcome to his field this new and progressive instrument of evangelism. Almost immediately the new program gave startling results. In the first year more than 200 persons were airlifted from the jungle, their lives saved from almost certain death. The baptisms in that period in the Peru Mission reached 1,000 souls for the first time in history. During this time the natives, told that they would receive medical help and teachers, built 40 jungle strips for such use.

A second plane was needed to back up the *Fernando Stahl*, and Peters chose a Piper Super Cub with oversized tires for soft strips. In 1966 this plane was put into service and

christened at the Inca Union Training School near Lima, being given the name Ricardo Hayden, commemorating the pioneer work done by veteran missionary Richard Hayden.

After more than three years of continuous service to the jungle the *Fernando Stahl* crashed into a flooded river when taking off from one of the soft jungle strips. Clyde Peters and his family were able to get out and no lives were lost, but the plane has never been found. Probably it floated off into some remote area of the jungle while the river was in flood. The *Fernando Stahl* was immediately replaced with funds donated by aviation enthusiasts in the United States. It was christened *Fernando Stahl II*. Later more planes were to join the fleet at the Pucallpa base.

In 1968 the *Leo Halliwell* was inaugurated at Andrews University, which by now had its own airport and flight instruction. The *Leo Halliwell* was sent to Brazil to back up the mission launches. It was a Lake Skimmer amphibious plane. Its first pilot was Dan Walter.

Since 1964, in the department of Beni in Bolivia, the church has had a plane operating for evangelistic use. The first pilot was Richard Gates. This plane serves a large central zone of that area where no roads exist.

The Eastern Africa Division had several aircraft, these planes being ferried over by Bob Seamount, former Voice of Prophecy quartet member and veteran pilot. The flying-doctor service was inaugurated in January of 1962 when a Cessna 180 aircraft, donated to the Eastern Africa Division, was handed over to Malamulo Hospital. Both Malamulo resident doctors at that time were experienced pilots. Malamulo has an airstrip and hangar, and airstrips at the various clinics in the union have been opened where safe landings may be effected. This medium of contact has been of inestimable service to the country and has been expanded to include the services of a dentist.

The South Pacific Division secured its first mission aircraft in July 1964. Piloted by L. H. Barnard, the first Cessna 180 carried the registration number VH-SDA, and was appropriately named *Andrew Stewart*, honoring one of Australasia's most colorful pioneer missionaries.

J. L. Tucker of *The Quiet Hour* raised money through his broadcasts to send a twin-engine Aztec to the South Pacific. J. J. Aitken, now in the United States, supervised the buying and outfitting of the plane and it was ferried to Australia by a layperson, Wayne Fowler. It was christened the *J.L. Tucker*. Elder Tucker has to date sent 30 planes to mission fields of the world, the money all raised through *Quiet Hour* broadcasts.

Mission aircraft have greatly accelerated the development of Seventh-day Adventist mission work in remote areas in Papua New Guinea, particularly in the highlands, where rugged mountainous terrain makes mission enterprise otherwise slow and difficult. Much time is saved, efficiency improved, and financial economies achieved as mission aircraft carry mission personnel and supplies. The West Australia and North New South Wales conferences each own and operate single-engined aircraft that are used for field visitation and evangelistic work in remote areas.

In the 1980s and 1990s the South Pacific Division developed a flying school and airstrip at Avondale College in Australia. Several conferences in Australia have owned aircraft through the years. These have proved practical for field visitation and evangelistic work in remote areas.

Korea also purchased and outfitted a plane for the work in that region. Because they needed it primarily for island work, they purchased a Lake Skimmer amphibious plane.

Aviation has progressed rapidly in the years since the General Conference policy was voted. Southern College, Andrews University, and Southwestern Adventist College have built airports and developed flight schools in the past few years. Blue Mountain Academy, in Pennsylvania, has led out in aviation activities as far as academies are concerned. It has one of the best grass strips in the country. This was donated and engineered by Dr. Harold Connor, a Seventh-day Adventist dentist in the metropolitan Washington, D.C., area.

The Adventist Aviation Association, established as a supporting ministry group, has chapters in several states dedicated to missionary outreach in remote areas.

In North America an aviation center was established at Andrews University in 1976 under the leadership of Ray Swensen to instruct, train, and to check mission pilots.

From 1985 to 1990 Robert Kloosterhuis and Leo Ranzolin led the Aviation Committee of the General Conference. In 1990 the North American Division assumed the leadership of aviation for the North American Division with Robert Dale, chair, and the General Conference established its own committee with Leo Ranzolin, chair, and Larry Colburn, secretary.

Aviation schools were established in Arizona, Washington, California, and Pennsylvania. Many laymen helped with these projects.

At the end of 1993 there were 38 aircraft worldwide. Of these, 17 were in the South Pacific Division and 14 were in North America. The Far Eastern Division had three. In the late 1980s and early 1990s the aviation program became quite costly because of the high price of insurance and the availability of commercial aircraft. One airplane was taken over by the Mexican government; another suffered an accident in Bolivia, and in 1992 Conroy Doneski, a mission pilot, died in a plane accident in Mexico. The Shining Path Terrorist Movement in Peru forced the church to close down the famous Pucallpa Airplane Field. Pilots had to come home on permanent return and moneys from the sale of the aircraft were used for other projects. In South America there was just one amphibian plane on the Amazon. However, the high cost of operating the plane made it difficult to maintain the program, and the story is similar for many of the missions in Africa and eastern Asia. Success stories continued in North America and in the South Pacific.

Under the leadership of Robert Folkenberg, president of the General Conference since 1990, who is also a helicopter and airplane pilot, there was dialogue and planning to encourage an aviation mission for the church. The plan was for a lay-driven program under a special board that would lead in a total revamping of aviation programs around the world, making it possible to use mission aircraft to foster the Global Mission program of the church. New alternatives were sought, especially for those difficult areas of the world where commercial aircraft is not available.

An example of the commitment for aviation was seen in the establishment of the work for the Irian Jaya Mission in Indonesia. The program was evaluated in 1991 and 1993, and a mission statement typifies the purpose of the aviation mission programs around the world: "Inasmuch as it is the goal of the Seventh-day Adventist Church to teach the gospel to all people, it is the mission of Adventist Aviation Indonesia to aid in the fulfillment of the objective in Irian Jaya through the use of aircraft to service existing remote villages and new areas open to the gospel."

Mission Board

MISSION BOARD. A former agency of the General Conference, active from 1889 to 1903 (but retained as an inactive corporation until 1919 for legal purposes), organized to direct the overseas mission work of the denomination. Its full legal title was Foreign Mission Board of Seventh-day Adventists (incorporated 1899), but the full title was not commonly used. In fact, as Seventh-day Adventist work spread in various countries, “foreign missions” changed in meaning. Originally everything outside North America was foreign work, but soon the church in foreign lands such as Germany and Australia became self-supporting, and then functioned as home bases, sending out and supporting missionaries to other lands. Thus “missions” rather than “foreign missions” is the common expression in SDA usage.

When the General Conference was organized in 1863, no Foreign Mission Board was appointed. The work at that time was concentrated in the United States and Canada. However, a change in attitude gradually took place. At the General Conference session of 1869 a Foreign Mission Society was formed to send the SDA message “to foreign lands, and to distant parts of our own country.” The General Conference Executive Committee was authorized to manage all matters pertaining to the society. Membership and donations were solicited.

By the early 1870s, under the counsel of Ellen White, Seventh-day Adventists began to comprehend clearly that theirs was a mission to the whole world (see [LS 203—206](#)). At the General Conference session in 1874, action was taken instructing the Executive Committee to send J. N. Andrews to Switzerland as soon as practicable.

The Executive Committee continued to carry the responsibility of supervising the work of sending missionaries to other countries until the General Conference session of 1889, when action was taken appointing a Foreign Mission secretary to report to the Foreign Mission Board, which consisted of a Foreign Mission Committee of six members, who with the nine members of the Executive Committee of the General Conference, were to constitute a Foreign Mission Board, “for the management of the foreign mission work of this [General] Conference” (*General Conference Daily Bulletin*, Nov. 5, 1889, pp. 141, 142). The Foreign Mission Board was “to appoint, instruct, and direct the foreign missionaries of the denomination.”

Between 1901 and 1905 a thorough reorganization of the administrative structure of the denomination was effected. The union conference plan of organization, which relieved the General Conference Committee of much detail work, left the committee with more time for general supervision of the work. There was also a definite move toward placing upon the General Conference Committee the responsibilities formerly carried by the various independent boards, which were at that time discontinued, with the exception of certain legal corporations, one of which, the Mission Board, was retained as a legal entity until 1919. At the General Conference session of 1903 action was taken assigning to the General Conference Committee the responsibility of supervising the missionary operations of the denomination. At the Annual Council of the General Conference in 1991 this responsibility

was assigned to a standing committee established in 1930, known as The General Conference Committee on Appointees. Since 1991 it has exercised the functions connected with the appointment of workers from one country to another.

Under the division plan of organization, adopted in 1913, any of the divisions determines when a worker from one of the home bases is needed and whether adequate budget provision has been made. All calls are sent to the secretariat of the General Conference, and candidates are selected by the Committee on Appointees.

Thus the Committee on Appointees functions as a mission board even though it is not designated as such.

Mission Boats

MISSION BOATS. *See* [Missionary Vessels](#); *Pitcairn*.

Mission College

MISSION COLLEGE. An institution developed from a small school that trained nurses at the Bangkok Adventist Hospital. It was established by Dr. and Mrs. Ralph Waddell in 1941. Four years after the establishment of the hospital, the Waddells requested permission from the government to start a school of nursing with the objective of training nurses to care for the patients. World War II broke out soon after the school opened, and it was forced to close. The teaching resumed in 1947 at 430 Pitsanuloke Road in Bangkok, near the Bangkok Adventist Hospital.

Improvement has been made in the teaching methods, curriculum, and facilities in order to keep up with the standard set by the Nursing Division of the Ministry of Health. Throughout the years the school has received financial support from Bangkok Adventist Hospital.

In 1950 the school graduated its first class, with 25 nurses receiving certificates.

In 1955 midwifery was added to the curriculum. The length of the new course was six months of classwork beyond the School of Nursing requirements.

In 1958 a three-story building was erected to accommodate offices and dormitories. On Dec. 2, 1958, Her Majesty Queen Sirikit graciously came to officiate at the opening ceremony.

Nurses are trained in the area of disease prevention, promotion of health to the general public in both the private and government sectors, whether they be in an urban or rural setting. The program and the graduates are well accepted by the general public and by the government of Thailand.

The administration recognized the necessity of keeping up with the trends in developing nurses to meet the country's needs in terms of members and qualifications. Therefore, the curriculum was upgraded to the baccalaureate level. In 1986 the School of Nursing received permission to establish a college.

The curriculum was accredited by the Nursing Council of Thailand and the Ministry of University in 1989. The graduates of nursing science are also recognized by the Civil Service Department.

In 1989 an expansion was made with the objective of fulfilling the needs of higher education among young people in the rural areas of Thailand. Permission to establish an extended campus in Muak Lek, Saraburi, was granted in 1990. The additional curriculum includes a Bachelor of Business Administration majoring in management and accounting, and a Bachelor of Arts in Humanities with an English major.

School of Nursing Directors: Ruth M. Munroe, 1945—1950; Wilma Leazer, 1951—1952; Ellen N. Waddell, 1953; Gertrude M. Green, 1954—1955; Ellen N. Waddell, 1956—1959; Elizabeth Rogers, 1960—1962; Salinee Svetalekha, 1963—1966; Apsorn Dabanaud (acting), 1967—1968; Salinee Svetalekha, 1969— .

Mission College President: Salinee Navamaratna, 1986— .

Mission du St. Laurent

MISSION DU ST. LAURENT. *See* [Quebec Seventh-day Adventist Church Conference](#).

Mission Field

MISSION FIELD. *See* [Field](#).

Mission Health Food Company

MISSION HEALTH FOOD COMPANY. A distributor of health foods that has operated in Bangkok, Thailand, since 1989.

Managers: Kenneth Myers, 1989— .

Mission Hospital of Seventh-day Adventists

MISSION HOSPITAL OF SEVENTH-DAY ADVENTISTS. *See* [Bangkok Adventist Hospital](#).

Mission Offerings

MISSION OFFERINGS. *See* [Sabbath School Offerings](#).

Mission Spotlight

MISSION SPOTLIGHT. *See* [Sabbath School Offerings](#).

Mission Station

MISSION STATION. *See* [Station](#).

Mission World

MISSION WORLD. *See* [Institute of World Mission](#).

Missionary Literature

MISSIONARY LITERATURE. The phrase used by Seventh-day Adventists to describe all printed material such as tracts, magazines, or books dealing with the doctrines of the Bible, intended to disseminate the faith. This phrase is employed especially for printed matter that is distributed free as a method of lay evangelism.

The earliest known piece of SDA missionary literature was a 48—page pamphlet entitled *The Seventh-day Sabbath—A Perpetual Sign*, written by Captain Joseph Bates, which came from the press in August 1846 and which became a “mighty instrument” in the propagation of the doctrine of the Sabbath. (T. M. Preble, whose 1845 tract had been instrumental in bringing the Sabbath message to many people, did not belong to the group who became the nucleus of the Seventh-day Adventist Church.)

When in 1849 the original Present Truth, an eight-page sheet, was printed in a first issue of only 1,000 copies, it could hardly be foreseen that this paper was the forerunner of the church’s current missionary magazines, of which many millions of pages are printed monthly.

The publication of *The Signs of the Times* (a weekly for many years and at first partly a church paper) began in 1874. It later became exclusively evangelistic in character, the oldest of its kind. It, along with other periodicals and tracts, was distributed widely by lay members under the various local societies that formed the International Tract Society.

After the turn of the century came a greater development of missionary literature. In 1913 when the Home Missionary Department of the General Conference was organized, the responsibility of promoting the wider use of missionary literature for free distribution was assigned to this department.

Methods of circulation are varied. Many churches carry on a mailing plan whereby papers or tracts are sent to each boxholder in a county or a given territory. House-to-house visitation is encouraged, in which personal contacts are made and appropriate literature (specially prepared tracts or a copy of a missionary magazine) is given to interested people. Subscriptions for magazines are sent by mail to friends. Invitations to enroll in free Bible correspondence schools are extended to all who might be interested. Through lending libraries, books are made available by the home missionary council of each church, or by individual members of the church. Free copies of *Signs of the Times* are available from many airport displays in the United States. Boxes placed in shops also offer free copies with a year’s subscription at no cost to those who send in their names.

The two major missionary magazines in English are *Signs of the Times*, a 36-page four-color monthly published by the Pacific Press in Boise, Idaho, and *Message*, also 36 pages and in color, issued bimonthly by the Review and Herald Publishing Association in Hagerstown, Maryland. It is primarily for African-Americans in the United States. *El Centinela*, the Spanish, and *La Sentinelle*, the French equivalent of *Signs of the Times*, are also widely distributed in North America.

Outside of North America, millions of missionary magazines are printed in Korean, Norwegian, Danish, Polish, Chinese, Dutch, Italian, Afrikaans, Spanish, Portuguese, Finnish, German, Japanese, Urdu, Hindi, and Russian.

Missionary literature is printed in approximately 200 languages by more than 50 Seventh-day Adventist publishing houses around the world. With the modern equipment available in many of our houses, it is not uncommon to print and distribute a million copies of *Great Controversy* in a single language in just one year.

Another development beginning in 1950 was the annual publication of a “missionary book of the year.” Through quantity production these books could be made available at a greatly reduced price. In some cases these were reprints of large subscription books that for years had been sold by house-to-house methods. For example, *Bible Readings for the Home*, containing some 700 pages, had been sold by the colporteurs for decades. When it was reprinted as a Missionary Book of the Year by the Review and Herald Publishing Association, in one year 236,980 copies were circulated—many more than the total number of copies in all trade editions of the book distributed in the preceding 50 years. Several million copies of these missionary books of the year have been purchased, largely by Seventh-day Adventists, to be given or lent to friends, relatives, or neighbors. The publication of these annual books rotates among the two major publishing houses in North America.

In recent years North American publishing houses have combined forces with the laymen’s group ASI in producing inexpensive paperback newsprint editions for mass distribution. Presently they are offering *Steps to Christ*, *Christ’s Object Lessons*, *The Desire of Ages*, *The Great Controversy*, *Acts of the Apostles*, *Patriarchs and Prophets*, *Prophets and Kings*, and *Bible Readings*. Because of quantity printing, the price of these books has been kept to below \$1 per copy.

Tract racks filled with attractive missionary literature are placed in railroad and bus stations, airports, laundromats, dentists’ and physicians’ waiting rooms, barbershops, and many other places where people have time to read. The circulation of missionary literature still plays, and will continue to play, a large part in the missionary activities of the members of the church.

Missionary Magazine

MISSIONARY MAGAZINE (1889—1902; began as *Home Missionary*, 1889—1897; absorbed *Medical Missionary and the Gospel of Health*, 1901; absorbed by the *Advent Review and Sabbath Herald*, 1902; monthly; International Tract Society, Battle Creek, Michigan, and Foreign Mission Board, Philadelphia, Pennsylvania, New York, New York, and Battle Creek, Michigan; files in RH and GC). Until the end of 1897 an organ of the International Tract and Missionary Society; after that an organ of the Foreign Mission Board of Seventh-day Adventists.

Missionary Vessels

MISSIONARY VESSELS. Vessels used for missionary purposes. The work of these vessels formerly stressed evangelism and the sale of Seventh-day Adventist publications; today the emphasis is on medical missionary work.

SDA interest in missionary vessels developed from their ship missionary work. This type of work was done on ships in port and included such activities as distributing publications to the passengers, studying the Bible and praying with those who showed interest in SDA teachings, and sending publications to distant ports of call in care of passengers or crew. The heyday of this work coincided with the peak years of immigration to the United States (1880—1910), when thousands of emigrants sailed from the ports of Europe, and to a lesser extent from Asia, for North America. During this time Seventh-day Adventists had ship missions in Liverpool, Southampton, Hamburg, New York, Boston, Baltimore, Oakland, Hong Kong, Sydney, and other places.

While doing this type of work John I. Tay became interested in sending Seventh-day Adventist publications to the inhabitants of Pitcairn Island. Because commercial vessels seldom called at Pitcairn and many other South Pacific islands, a schooner called the *Phoebe Chapman* was purchased in Honolulu, Hawaii, for about \$1,000 and put in sailing condition for about another \$1,000. This ship was the first SDA missionary ship. It left Honolulu in July 1888 with missionary A. J. Cudney, and a crew of five, bound for Pitcairn Island via Tahiti, but was lost at sea with all hands.

Soon after, in 1889, the General Conference voted to build the schooner *Pitcairn* (later refitted as a brigantine) for the purpose of transporting missionaries to the islands of the South Pacific.

Within a decade several other vessels were put into use for missionary purposes. Some, such as the *Sentinel* (New York) and the *Herold* (Hamburg, Germany), were harbor launches, which developed from the need for transportation by ship missionaries. In the same decade the *Morning Star* was built for doing missionary work on the Mississippi and its tributaries. Also within the same decade the schooner *Herald* was built for missionary service in the Caribbean area and the yacht *Thina* for the Fiji Islands. Since the beginning of the twentieth century, SDAs have used many vessels of various types for various missionary purposes, such as the *Tiare* (South Pacific), the *Veilomani* (South Pacific), the *Vavolombelona* (Madagascar), and the *Watchman* (Maine).

The development of Seventh-day Adventist mission outreach in the scattered South Pacific Islands of the South Pacific Division was facilitated by a fleet of denominationally owned mission vessels. After World War II, the Pacific Seventh-day Adventist mission fleet grew to 25 vessels of varying dimensions up to 65 feet (20 meters) in length.

Mission vessels continued to play an important part in the mission work of the South Pacific for many years. However, because of greatly improved road communications and increased use of mission aircraft, today there are no mission vessels in use in the South Pacific.

Medical Missionary Launches. In 1928 on appointment as president of the Lower Amazon Mission, L. B. Halliwell made a careful study of the territory and the availability of transportation and found that mission launches were needed to reach the people living along the banks of the Amazon and its tributaries. With the aid of offerings from the young people of North and South America during 1930, the first launch was constructed, a boat with a displacement of seven tons (six metric tons) and a cruising speed of about seven knots. It was launched on July 4, 1931, and christened the *Luzeiro* (“Light Bearer”).

The hull, 30 feet (nine meters) long and 10 feet (three meters) wide, was built of itauba wood, a long-lasting Amazon hardwood. The boat was powered by a 20-horsepower German Diesel engine and was equipped with two generators for electricity. In it the Halliwells (he an electrical engineer and she a graduate nurse) cruised many thousands of miles preaching the gospel and bringing medical aid to multitudes of people who could be reached only by the waterways of the Amazon and its tributaries.

As the work continued to grow, other launches, also named *Luzeiro* and built according to a similar but improved pattern, were added. All were larger than the original boat and were equipped with more powerful Diesel engines. Some had double decks and a laboratory, examination room, a room for dental work, and one had a few hospital beds. From the small beginning in 1931, there are now boats on most of the important rivers in the South American Division.

Elder and Mrs. Halliwell were honored by the Brazilian government with the Order of Cruzeiro do Sul, which is granted only to foreigners who render outstanding service to the community.

Another typical missionary launch was *El Mensajero* (“The Messenger”), a 45-foot (15-meter) cabin cruiser owned and operated by the East Venezuela Mission in the Inter-American Division. It served as a floating medical and dental clinic on the lower Orinoco and Apure rivers and their navigable tributaries in Venezuela, and operated after 1960 on a six-month-a-year schedule. Prominent among the infirmities treated are amebiasis, intestinal parasites, and gastroenteritis.

In 1961 the mission decided to reorganize the work of the *Mensajero* to include preventive medicine and in addition to serve as an evangelistic unit known as the “Home Health Commission of the Orinoco River System.” The object was to develop a chain of mission outposts as well as to promote health education, so that the people could be taught the gospel along with personal hygiene, dental hygiene, nutrition, and horticulture. In addition to the outpost work, it was expected that one general missionary trip a year be made in the area assigned to the launch.

Glenn F. Henriksen served as the first captain of the launch, assisted by his wife, Carol Sands Henriksen, a registered nurse. An assistant pilot, who also served as evangelist and Bible instructor, was also assigned to the launch.

Successor to the *Mensajero* in the Colombia-Venezuela Union was the *Auxiliadora*, based at El Bagre on the lower reaches of the Magdalena River in Colombia, manned first by the Darayl Larsen family and then by the Gabriel Arregui family, both families combining the talents of minister, pilot, and nurse.

The total number of mission ships in use in 1993 were 11. A medical mission ship known as *African Queen* operated from Ugbo in the West Nigeria Conference, and 10 mission ships were in service in the South American Division. They were *Luzeiro* I, XX,

XXI, XXII, and XXIII serving the Central Amazon Mission, the *Luzeiro* XXVIII serving the Lower Amazon Mission, the *Luminar* II serving the Central Minas Conference, the *Luzeiro d'Oeste* I serving the Central Brazil Conference, the *Luzeiro do Araguaia* serving the Mato Grosso Mission, and a mission launch in the West Bolivia Mission.

Missionary Volunteer

MISSIONARY VOLUNTEER. *See* [Adventist Youth Classes](#); [Adventist Youth Societies](#); [Adventist Youth Week of Prayer](#); [MV Leadercraft Course](#); [MV Societies](#).

Missions

MISSIONS. Seventh-day Adventists take seriously Christ's commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). They believe that in a special sense they have been called to proclaim to the world the three angels' messages of [Rev. 14:6—12](#) (see [Remnant Church](#)). The first of these messages is declared to be "the everlasting gospel" to be proclaimed to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (v. 6). This concept of their mission has led them to commit their physical, material, and spiritual resources to the cause of worldwide missions.

Seventh-day Adventists do not regard missions as something in addition to the regular work of the church; it is the work of the church. They take the world as their field (cf. [Matt. 13:38](#)). They are motivated in their endeavors by the prediction that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," then the end will come ([Matt. 24:14](#)).

The scope of SDA mission work is shown in the following tabulation (1992):

Countries in which the church is working—204

Languages in which the church is working—687

Languages in which the church issues literature—190

Missionaries sent overseas (one year)—304

Offerings for worldwide missions (1992)—\$48,167,156

It took some years for the emerging church to develop a sense of a worldwide mission. This is shown by the following statement: "At times during the early days of the message, Seventh-day Adventists caught glimpses of a broadening work that would eventually embrace many nationalities. Not until the early seventies, however, did the leaders in the Advent movement begin to comprehend that theirs was a mission to the whole world. Even as late as 1872, the scripture 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come' was regarded simply as a 'prominent sign of the last day,' meeting fulfillment in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the Advent movement throughout the world." (See *Review and Herald* [39:138, 139], April 16 and [40:36], July 16, 1872.) But in 1873 a marked change of sentiment began to appear in the utterances of leaders among SDAs regarding their duty to warn the world. (See editorial *Review and Herald* [42:84, 85], Aug. 26, 1873; and many other articles of similar import in the issues that followed.) By the close of the year 1874 this transformation of sentiment seems to have been effected almost completely ([LS 203](#), footnote by compilers).

During the 1850s many immigrants accepting the Adventist message sent publications to their homelands and thus won converts (a few in Ireland by 1861). Some had a burden to go back and preach. One was M. B. Czechowski, a Polish Catholic who had been converted to Protestantism and who accepted the message in 1857. After a few years he felt a desire to return to Europe as a Seventh-day Adventist missionary, but the leaders of the Seventh-day Adventist Church thought it inadvisable to send him and he received no encouragement.

However, being determined, he applied to another Adventist denomination, which sent him to Europe in 1864. Arriving at Torre Pellice in the Piedmont valley of northern Italy, he assembled a group to whom he taught the SDA doctrines. He remained in Italy about 14 months and then went to Switzerland, where he established several Sabbathkeeping groups. Financial difficulties and other troubles forced him to leave Switzerland, and he went to Romania in the winter of 1868—1869, where he continued to propagate SDA views in spite of difficulties with a new language.

Czechowski avoided giving his converts any clue as to the people from whom he received partial financial support, or as to those from whom he received his knowledge of the Sabbath and the second coming of Christ. In spite of this, some of his converts in Switzerland learned by accident the address of the Seventh-day Adventist office of publications in Battle Creek. These corresponded with the Seventh-day Adventists in America, and from the publications they received in response became acquainted with Seventh-day Adventist work, became desirous of connecting themselves with it, and sent appeals for a Seventh-day Adventist minister to come from America to teach them.

In response to these appeals, the General Conference invited the interested persons in Switzerland to send a representative to the General Conference session of 1869. James H. Erzberger (often spelled Ertzenberger) was chosen as representative but arrived too late for the General Conference. However, he remained in America nearly 16 months, learning the English language and studying SDA beliefs. Before returning to Switzerland in September 1870, he was ordained to the SDA ministry. Meanwhile Adémar Vuilleumier, leader of the Swiss Sabbathkeepers, also came to America, where he remained two years, receiving instruction similar to that given Erzberger.

Although Erzberger did not arrive in time to attend the 1869 General Conference session, the General Conference that year voted to form “the Missionary Society of the Seventh-day Adventists” for the purpose of sending the Seventh-day Adventist message “to foreign lands, and to distant parts of our own country, by means of missionaries, papers, books, tracts, etc.” (*Review and Herald* 33:197, June 15, 1869). However, it was several years before the leaders of the church united behind an overseas mission program and sent out the first SDA missionary.

In January 1874 the first issue of the *True Missionary* appeared, a magazine containing articles urging Seventh-day Adventists to send out missionaries to other countries. These appeals and those of the Swiss Sabbathkeepers were effective, for on Sept. 15, 1874, J. N. Andrews, the first Seventh-day Adventist missionary to be sent to a country outside North America, sailed for Liverpool, en route to Switzerland.

In July 1876 he issued the first number of a French paper, *Les Signes des Temps* (“The Signs of the Times”), and a year later Maud Sisley (later Mrs. C. L. Boyd) was sent to Switzerland to assist in the publishing work. In 1883 Andrews died of tuberculosis and was replaced by B. L. Whitney. In 1877 J. G. Matteson went from the United States to Denmark to establish SDA work there, and in 1878 William Ings went to Great Britain.

Meanwhile Seventh-day Adventist missionaries had gone to Germany (1875), France (1876), and Italy (1877). SDA missionaries went to Norway in 1878 and to Sweden in 1880. Within the next few years missionaries were sent to open work in other parts of the world, such as Australia (1885); South America [British Guiana] (1885); South Africa (1887); Asia [Hong Kong] (1888); and South America [Argentina] (1891).

In 1886 a book entitled *Historical Sketches of S.D.A. Foreign Missions* was published by the Adventist publishing house in Basel, Switzerland, which did much to promote a missionary spirit among SDAs. In 1888 S. N. Haskell was sent on a two-year itinerary around the world to make a survey of the possibilities of opening mission work in various places. In 1889 a new periodical, the *Home Missionary* (called *Missionary Magazine* after 1898), designed to promote various aspects of missionary work, was launched.

As the missionary spirit of the denomination grew and as opportunities for establishing missions increased, the church's educational and medical institutions were geared to supply the demands for trained missionaries. At the same time workers trained at the *Review and Herald* and Pacific Press publishing houses were called upon to help in establishing publishing work in Europe and Australia.

In 1890 the ship *Pitcairn* was built with funds donated by Sabbath school members to carry missionaries to the islands of the South Pacific. The ship made six successful missionary journeys to the South Pacific between 1890 and 1899, visiting such places as the Cook Islands, Pitcairn, Samoa, Tonga, and Fiji. The ship became a symbol of successful gospel work, which inspired greater financial support for missions.

India and various countries in Africa, Europe, and Latin America were entered during the last part of the nineteenth century.

As SDA work became established in various countries, many of these countries became home bases from which missionaries were sent to other places. For example, the South Pacific Division, where missionaries first went in 1885, in 1973 sent out 44 missionaries to the world field.

Seventh-day Adventists use "missions" instead of "foreign missions" because the church is worldwide. SDAs do not, like Anglicans or Southern Baptists, for example, constitute a church in one homeland, to which work in all other lands is "foreign." Seventh-day Adventists operate in various divisions in many lands. Any of these may be a home base from which missionaries are sent out, as well as a base for "home missionary" work conducted in local areas. "Foreign" missionaries go from Fiji and the Philippines, as well as from America and Europe, to work in countries other than their own, and members around the globe give missions offerings to help in the support of the worldwide work of the church.

For a tabular summary of the comparative growth in membership, churches, workers engaged in direct evangelism, and conference or mission organizations in North America and overseas areas, see the table entitled "Growth of SDA Church by Decades."

The church's educational program has been designed to prepare the youth of the church in each division for service at home or overseas. The emphasis given to education is shown by the number of students enrolled in church schools, academies, and colleges in 1992.

	<i>North America</i>	<i>Overseas</i>	<i>TOTAL</i>
Elementary	51,330	525,936	577,266
Intermediate and Secondary	14,387	140,243	154,630
College and University	18,479	27,499	45,978

The effects of Seventh-day Adventist mission work are shown in the distribution of the church's membership in 1992:

Africa-Indian Ocean	958,569
China	131,847
Eastern Africa	1,126,569
Euro-Africa	377,270
Euro-Asia	73,738
Far Eastern	926,090
Inter-American	1,414,577
Middle East	6,028
North American	794,963
South American	1,180,197
South Pacific	262,418
Southern Africa	66,571
Southern Asia	191,963
Trans-European	70,570
Total Membership	7,581,370

In 1992 the Seventh-day Adventist Church sent out 978 missionaries. "From everywhere to everywhere" has become a familiar phrase to describe SDA mission work.

Growth of SDA Church by Decades								
Year	Union Conferences and Missions	Local Conferences and Missions	Evang. Workers North America	Evang. Workers Outside North America	Churches North America	Churches Outside North America	Membership North America	Membership Outside North America
1863	—	6	30	—	125	—	3,500	—
1870	—	11	72	—	179	—	5,440	40
1880	—	32	255	5	615	25	14,984	586

1890	—	42	355	56	930	86	27,031	2,680
1900	2	87	1,019	481	1,554	338	63,335	12,432
1910	23	193	2,326	2,020	1,917	852	66,294	38,232
1920	46	301	2,619	4,336	2,217	2,324	95,877	89,573
1930	71	430	2,509	8,479	2,227	4,514	120,560	193,693
1940	69	330	3,001	10,578	2,624	6,300	185,788	318,964
1950	80	370	5,588	12,371	2,878	7,359	250,939	505,773
1960	74	356	4,925	13,437	3,197	9,778	332,364	912,761
1970	76	378	5,370	16,332	3,401	13,104	439,726	1,612,138
1980	81	376	8,082	23,194	3,994	17,561	604,430	2,876,088
1990	93	445	6,921	28,762	4,542	27,112	760,148	5,901,301
1992	92	441	6,671	29,938	4,597	30,671	793,594	6,705,059

Missions Quarterly

MISSIONS QUARTERLY. See [Sabbath School Publications](#).

Missions Seminar Friedensau

MISSIONS SEMINAR FRIEDENSAU. *See* [Friedensau Theological Graduate School](#).

Missionsschule Suschenhof

MISSIONSSCHULE SUSCHENHOF. *See* [Baltic Union School](#).

Mississippi

MISSISSIPPI. *See* [Gulf States Conference](#); [South Central Conference](#).

Missouri

MISSOURI. *See* [Central States Conference](#); [Iowa-Missouri Conference](#); [Missouri Conference](#).

Missouri Conference

MISSOURI CONFERENCE. A unit of church organization that encompassed the state of Missouri and was active from 1875 to 1980. Its headquarters was located at 8540 Blue Ridge Blvd., Kansas City, Missouri 64138. In the summer of 1980 the Missouri Conference merged with the Iowa Conference. Just before the merger, the Missouri Conference reported these statistics in early 1980: churches, 61; members, 6,843; church schools, 19; church school teachers, 36; ordained ministers, 27; licensed ministers, 3.

History

History. *Beginnings of the Work in the Area.* The Adventist (Millerite) movement of 1844 was preached at St. Louis, and as a result a small group of Adventists was established, the members of which had no knowledge of the Sabbath doctrine. One of the early Sabbathkeepers in the state was a former Methodist preacher named Hawkins, who in 1856 came to Missouri after the Methodist Conference of Ohio had called him to account for keeping the seventh day as his Sabbath. He wrote to the *Review and Herald* from Liberty, Missouri, that as far as he knew, he and his wife were the only Sabbathkeepers in the entire state.

Perhaps the first Seventh-day Adventist ministers to preach in Missouri were Moses Hull and E. B. Saunders, who, in 1858, on a visit from Iowa to Daviess County, Missouri, held four meetings with a group of SDAs who had never heard the Sabbath message. As the result of these meetings, about 26 people formed the first company of Sabbathkeepers in Missouri. Apparently the leader of this group—by his own account the first person in Missouri to “embrace the Sabbath of the Lord”—was Lewis Morrison, who had once been a “Campbellite.”

The *Review and Herald* carries accounts of early Adventist activities in Missouri. In 1859 the Victoria members asked that the Iowa evangelistic tent be brought into Missouri, and, in 1860, Moses Hull arrived to hold meetings. A member named Boltin drove more than 100 miles (160 kilometers) to get him. In 1863 J. H. Rogers wrote from Victoria that a church of 20 members had recently been organized. In 1866 D. T. Bourdeau and his brother reported holding meetings at Altovista (Alta Vista); Rogers had brought them from Sandyville, Iowa, 130 miles (210 kilometers). In June 1869 John Matteson held meetings for “the Danish brethren in Raymond”; there a church elder was elected. He also visited brethren in Civil Bend, in Daviess County.

In September 1869 “Brn. Blanchard and Bliss” preached at Avilla, in southwest Missouri, where a few SDA families had moved from Illinois. About 35 adherents were reported in that vicinity. By December 1869 a group at Hamilton was preparing for organization. In August 1870 R. J. Lawrence, from the Michigan Conference, held meetings at several places, then held a series of meetings at Prairie City (where he met with opposition from a preacher of the Disciples) and won 11 converts.

In time there were two small groups of Seventh-day Adventists in Missouri, one in the northern section of the state, centering in Daviess County, and the other in the southwest,

around Avilla. However, they lacked close unity because of their wide separation, and the need to cement these groups and the scattered members in other parts of the state closer together in beliefs and activities became increasingly apparent.

Early Organization and Growth of the Missouri Conference. At a camp meeting held at Pleasanton, Kansas, in October 1870 and attended by some members from Missouri, with James White presiding, members from the churches of Civil Bend, Hamilton, and Avilla, Missouri, and two churches in Kansas united to form the Missouri-Kansas Conference and elected R. J. Lawrence president. Plans were made for a camp meeting in Missouri the next year.

After the organization the Whites visited the Hamilton and Civil Bend churches and reunited two factions at the latter place. Lawrence went to hold a month's meetings at Kingsville, in Johnson County, where he won 16.

In May 1871, at Civil Bend, the first camp meeting in Missouri was held, during which was convened the second session of the Missouri-Kansas Conference. None attended from Kansas and few from other sections of Missouri, for because of crop failures times were hard. The report showed four organized churches in the two states, with a membership of 103 persons, and 8 unorganized bodies, with a membership of 88 (several other bodies were not represented). At that time the conference had one ordained minister and four licentiate ministers.

In 1871 H. C. Blanchard held evangelistic meetings in Newton County in the southwest, and won 20 at Seneca and 26 at Diamond Grove. At Diamond Grove he held a camp meeting in August, to which some people traveled 70 miles (110 kilometers). In 1872 the Missouri-Kansas Conference and camp meeting were held at Avilla, and two new churches were admitted—Nashville and Big Spring. It was decided to buy a second tent for use in southern Missouri. Some of the denomination's most prominent ministers worked in Missouri at this time, among them George I. Butler, who was then president of the General Conference.

The 1870s were marked by hardships for many people living in the Midwest. A severe drought and a grasshopper "plague" dealt a damaging blow to the growth of the work in Missouri. Unable to raise crops, the farmers could not finance the preachers. As a result, many preachers were forced to take up manual labor for a livelihood. Yet the conference continued to grow, and new churches were organized in many areas—at Rockville in 1873; at Rolla and Nevada in 1874.

The Missouri Conference. At the 1875 camp meeting, held at Mound City, Kansas, the members voted to establish two separate conferences, Missouri and Kansas. J. H. Rogers, who had been president of the combined conference, became president of the Missouri Conference. At the first annual session of the separate Missouri Conference, held at Kingsville in 1876, it was reported that in the previous year the membership had grown from 240 to 322. At this session William Evans, a layman, was elected president of the conference and served for a one-year term.

After his tour of duty as General Conference president, George I. Butler returned to Missouri and established a church at Sedalia in 1878. He stated that there were then 40 Sabbathkeepers where a few months before there were none. The following year Elder Butler was elected president of the Missouri Conference, where he served two terms before returning to the presidency of the General Conference.

At the camp meetings of the 1870s and 1880s the people were privileged to listen to some of the denomination's leaders. It was reported that many people would walk or ride in wagons more than 100 miles (160 kilometers) in order to be present at such gatherings. At the 1888 camp meeting Ellen White, J. H. Kellogg, S. N. Haskell, and R. M. Kilgore delivered stirring messages to the congregations. These meetings served to strengthen the faith of the Missouri members.

By 1880 the Seventh-day Adventist message had been spread widely in the southern portions of Missouri, and a few preachers were crossing the line into Arkansas to develop new interests in that area. In Missouri H. C. Chaffee organized churches at Goldsberry (1881) and Armstrong (1890). Work in the metropolitan area of Kansas City, which resulted in the Central church, was begun in 1884 by D. T. Shireman, then a colporteur; he reported 24 converts in 1885—1886 through the "city mission." A similar mission in St. Louis reported 20 converts that year. A new church was developed at Joplin in 1899.

At the turn of the century there were 42 organized churches in the Missouri Conference, with a membership of 2,200 persons. The working force of the conference included 12 ordained ministers and four licentiates. In 1901 more than 200 new members were received into the churches throughout the conference. Some local church schools had been established by 1900.

The Conference Divided. In 1908 the Missouri Conference was divided into the North Missouri Conference, with A. R. Ogden, president, and offices at Utica; and the South Missouri Conference, with D. U. Hale as president, and headquarters at Springfield. The St. Louis area was formed into a separate mission field in 1910, with H. C. Miller as superintendent. At Clinton a school for educating ministers to work in the German language was operated.

Reunion and Subsequent History. Growth was slow during the first and second decades of the twentieth century. In 1914 the leaders of the conferences decided to reunite the separate organizations into one unit, with the conference office at Clinton. J. S. Rouse was elected president of the reunited Missouri Conference. During the third and fourth decades H. C. Hartwell served as president from 1920 to 1933, longer than any other president in the history of the conference.

By 1940 the conference membership had grown to 3,000 persons, and 53 organized churches were then in operation. The decade of the 1940s was highlighted in Missouri by a vigorous evangelistic program. In Kansas City 175 new members were added to the church. Other meetings held around the state resulted in churches being organized in Kingsville (1941), Bethany (1942), Owensville (1943), Ava (1943), and Kansas City (Park Memorial, 1944). Churches were established also in Salem, West Plains, and Fredericktown during 1946. At the close of World War II the church membership of Missouri had reached a new high of 3,676. However, the membership began to drop in 1944 and reached a low of 3,405 in 1947. Thereafter the membership showed a continual trend upward, reaching 4,361 members in 54 churches in 1960.

In 1946 Sunnydale Academy was opened in a rural site near Centralia, with H. C. Hartman serving as the first principal.

In the 1940s and 1950s youth programs were carried on effectively by the Missionary Volunteer Department. Summer camps were conducted each year in the Missouri state parks. There was a great need for having our own property to conduct summer camp programs.

An ideal piece of property was found on the Lake of the Ozarks near Climax Springs. The original tract of land was purchased in 1959 by the Missouri Adventist Medical Society. This beautiful property contains 143 acres (60 hectares), mostly wooded and rocky hills, with access to 1,900 miles (3,000 kilometers) of shoreline. It became known as Camp Heritage. During the 1960s and 1970s the conference built 16 cabins and a lodge for meetings and dining, which provided accommodations for 230. These facilities were available primarily for youth camps, but the camp was opened throughout the year for institutes, retreats, and church-related activities of the Central Union and the Missouri conferences.

Many of the churches developed welfare service centers and programs. Relationships were developed with the American Red Cross. The first time we coordinated our efforts with the Red Cross was in 1958 to aid tornado victims in the St. Louis area. In 1974 the Missouri Conference purchased a 14-foot (four-meter) utility van to use in emergencies in the conference or surrounding area. This mobile facility, stocked with food, clothing, and bedding, was also equipped to do mass feeding during emergency situations. The van was able to do some medical testing, such as blood pressure and lung capacity, and to educate the public in health principles.

On July 10, 1980, the Missouri constituency voted to merge with the Iowa Conference. For more details about why the merger occurred, see [Iowa-Missouri Conference](#).

Presidents—Missouri and Kansas Conference: R. J. Lawrence, 1870—1873; J. H. Rogers, 1873—1875; *Missouri Conference:* J. H. Rogers, 1875—1876; William Evans, 1876—1877; George I. Butler, 1877—1882; Dan T. Jones, 1882—1889; R. S. Donnell, 1889—1892; W. S. Hyatt, 1892—1896; W. A. Hennig, 1896—1900; J. M. Rees, 1900—1903; R. C. Porter, 1903—1906; H. M. Stewart, 1906—1907; D. U. Hale, 1907—1908; *South Missouri Conference:* D. U. Hale, 1908—1911; L. W. Terry, 1911—1912; P. G. Stanley, 1912—1913; W. D. MacLay, 1913—1914; *North Missouri Conference:* A. R. Ogden, 1908—1912; E. E. Farnsworth, 1912—1914; *Missouri Conference:* J. S. Rouse, 1914—1916; D. U. Hale, 1916—1920; H. C. Hartwell, 1920—1933; Charles Thompson, 1933—1935; E. L. Branson, 1935—1938; J. W. Turner, 1938—1941; F. A. Mote, 1941—1945; G. E. Hutches, 1945—1947; Carl Sundin, 1947—1950; R. S. Watts, 1950—1951; W. A. Dessain, 1951—1954; H. C. Klement, 1954—1962; James E. Chase, 1962—1964; Alfred V. McClure, 1964—1977; John Fowler, 1977—1980.

Mitchell, Edna May

MITCHELL, EDNA MAY (1909—1980). Nurse, administrator. Born at Kempsey, New South Wales, Australia, she graduated from Avondale College in 1929, then completed the nursing course at Sydney Adventist Hospital School of Nursing in 1934. Following postgraduate studies she joined the staff of Sydney Adventist Hospital in 1938, rising to the position of deputy director of nursing until 1950, when she became director of nursing at Warburton Adventist Hospital.

Mitchell, H. M.

MITCHELL, H. M. (1848—1904). Minister, treasurer. In early life a Methodist, he became a Seventh-day Adventist in 1878, served for many years as a minister, and then as General Conference treasurer from 1900 to 1903.

Mizo Conference

MIZO CONFERENCE. *See* [India](#); [Southern Asia Division](#).

Mizpa

MIZPA (1927— ; the same title issued in a number of languages; bimonthly). Official organs of the North, South, and Central Philippine unions. Originally the only paper issued in the four major Philippine dialects, *Mizpa* served what was then the Philippine Union Mission, which included all the Philippines. After the formation of the two unions in 1951 there were five editions, the North Philippine Union Mission using the English, Tagalog, and Ilocano editions, and the South Philippine Union Mission the Cebuan and Panayan. Since the formation of the Central Philippine Union Mission, the *Mizpa* has been published separately by each union: the North Philippine Union publishes in English, Ilocano, and Tagalog; the Central Philippine Union in Ilongo and Cebuan-English (bilingual); and the South Philippine Union in Cebuan-English (bilingual).

Mo Shih Mu Sheng

MO SHIH MU SHENG. See [Last Day Shepherd's Call, The](#).

Moberly Regional Medical Center, Inc.

MOBERLY REGIONAL MEDICAL CENTER, INC. A medical institution operated in Moberly, Missouri, by Adventist Health System/Eastern and Middle America from November 1978 to October 1993. The hospital was located 20 miles (32 kilometers) north of Sunnydale Academy. It was centrally located to serve a five-county area. Land was purchased for a new church and school in Moberly. Membership grew from 25 to more than 170 during the 15 years the hospital was SDA-owned.

The hospital enjoyed a number of financially successful years. Changes in the government payment system in the mid-1980s, along with more stringent patient admission criteria and debt caused financial problems. The decision was made to look for a buyer, and in October 1993 Moberly Regional Medical Center was sold to Community Health Systems.

Mobile Clinics

MOBILE CLINICS. A common outreach ministry of institutions and churches using trucks and vans, airplanes, and boats. These frequently provide services where no other health services are available, but suffer from the weakness of lack of continuity and the danger of introducing expectations for services that cannot be sustained. Mobile clinics are best used to provide local training and supervision of local personnel who are permanently located and who can provide first level health care and appropriate referral at all times. (*See also [Missionary Vessels.](#)*)

Model Central Secondary School

MODEL CENTRAL SECONDARY SCHOOL (Colegio Modelo Central). A coeducational secondary institution located at Primera Avenida Norte no. 1109, San Salvador, El Salvador. It was established in 1960, and has also been known as San Salvador Junior Secondary School. In 1994 it had a faculty of 17.

Principals: Noemi Franco, 1981—1982; Ada Barrientos, 1982—1986; Omar Escobar, 1986—1992; Mrs. Reyna Flores, 1992—1993; Jose Ramiro Aguirre, 1994— .

Modesto Adventist Academy

MODESTO ADVENTIST ACADEMY. A coeducational day school, K-12, situated in Modesto, California. It serves seven churches of the Central California Conference: Ceres, Modesto (Central, Parkwood, Spanish), Oakdale, Turlock, and Waterford.

The academy has an administration building, home economics department, shop, and a large auditorium-gymnasium, which also houses the music department. The school was first accredited by the SDA Board of Regents in 1941 and by the Western Association of Schools and Colleges in 1961, and is currently accredited with both organizations.

In 1993 the faculty consisted of nine teachers, and the school had an enrollment of 116. The school has graduated close to 1,500 students since its first graduating class in 1937.

The first organized Seventh-day Adventist church school in Modesto was started in 1910 at 201 Maze Boulevard. Before that, some students were taught in homes and at one time in a private garage. The Salida Seventh-day Adventist Church (now Parkwood) began operating a school one year later on the Kiernan Road church property.

The new four-room school building was built on a newly purchased lot at the corner of Fifth and E streets. The facility was completed for the 1915 school year, five years after the first formal school.

The facility served for 11 years before becoming too small. Once again, after soul-searching, three acres (1.2 hectares) were purchased in 1926 at 1205 Figaro Avenue. The 5th Street building was cut into two sections and moved to Figaro Avenue over a new basement, thus making a larger facility with the same building. During these years grades 1 to 11 were taught as needed.

In 1935 a movement was on to consolidate the Modesto and Salida schools and have a full 12-year academy. On Nov. 9, 1935, the Salida church accepted the invitation of the Modesto church, forming a union of the two schools on the Figaro Avenue property, with the new name Modesto Union Academy.

By 1950 growth was once again taxing the school facilities and the neighborhood seemed to be deteriorating. The Central California Conference was dedicated to getting Monterey Bay Academy started and could offer no assistance to the Modesto school.

In order to strengthen the school constituency, it was felt the school should be moved toward Turlock, even though it meant long trips for the Modesto and Salida students with only the Ninth Street Bridge available at the time.

In 1952 a 10-acre (four-hectare) plot was found at the corner of Hatch and Central avenues for \$10,000. In two weeks the money was raised among the church members for the land purchase. New buildings were built (much of the lumber was reclaimed from Camp Beale), playgrounds were readied, and the first class of seniors graduated in 1953.

The school, now Modesto Adventist Academy, has been at its present location at the corner of Hatch and Central for more than 40 years.

Academy Principals: J. A. McClenaghan, 1936—1937; F. J. Wallace, 1937—1938; W. A. Potts, 1938—1939; J. W. Rhodes, 1939—1940; J. R. Nielsen, 1940—1943; A.

C. Madsen, 1943—1944; Leslie Morrill, 1944—1947; D. S. Johnson, 1947—1948; C. R. Harrison, 1948—1950; J. G. MacIntyre, 1950—1952; A. J. Olson, 1952—1956; D. D. Lake, 1956—1962; M. M. Williams, 1962—1963; Leslie Bietz, 1963—1967; George E. Smith, 1967—1976; John Collins, 1977—1981; Gaylord Boyer, 1982—1984; Larry Kromann, 1985—1988; Dan Dodd, 1989—1992; James The, 1992— .

Moffett, Walter Clayton

MOFFETT, WALTER CLAYTON (1879—1976). Born in Townsend, Delaware, he accepted the Seventh-day Adventist truth as a youth and was baptized in Baltimore, Maryland, in 1897. After working for a time as a literature evangelist, he attended Battle Creek College and Mount Vernon Academy, graduating from Mount Vernon College. He entered the church ministry in 1905 and a year later was united in marriage to Mable Kennedy. He was ordained at the Ohio camp meeting in 1911. During his years of service he was successively elected to the presidency of eight conferences—Virginia, New Jersey, Maine, Massachusetts, Southern New England, West Virginia, Chesapeake, and West Pennsylvania. He also served as president of the East Canadian Union Conference and as dean of the School of Theology at Washington Missionary College, now Columbia Union College.

Moffett was active in the development of Shenandoah Valley Academy and Highland View Academy. He edited the *Columbia Union Visitor* and the *Canadian Watchman*, and was the author of *The Great Beyond*.

After his wife's death, he married Promise Kloss Sherman in 1967.

Moffitt, Luther Lambert

MOFFITT, LUTHER LAMBERT (1891—1985). Evangelist, missionary, administrator. Born in Boulder, Montana, he served as an evangelist in California, and as pastor, editor, conference president, and division secretary in South Africa. Returning to the United States, he was called as associate secretary and director of the Sabbath School Department and as secretary to the General Conference president.

Moko, Richard

MOKO, RICHARD (1850—1932). African minister. He was born in a Kaffir village near Grahamstown, Cape Province, South Africa, a descendant from a long line of Amakhosa chiefs. For his time he was well educated, having become fluent in both English and Dutch, the two official languages of South Africa, as well as in his mother tongue. For a number of years before his conversion he served as a court interpreter and was considered one of the best in the country.

In 1893 Moko accepted the Seventh-day Adventist faith through the influence of Fred Reed, and was baptized in 1895 (according to his obituary) at the second camp meeting held in South Africa. For a number of years he supported himself by selling books and pamphlets in the African townships that surrounded the principal cities in the Cape province. While so engaged, he was offered the pastorate of one of the largest and most influential non-SDA churches in Port Elizabeth, paying a good salary, but he declined to accept it.

Early in the 1900s Moko joined the working staff of the Cape Conference. Traveling from town to town, he established African churches, sometimes meeting violent opposition. Once in East London he had one of his teeth knocked out, but in that town an SDA church was later built, a matter of great satisfaction to Moko, who stated that he would gladly give every tooth he had if each one would result in the establishment of a church.

In 1915 Moko was ordained, being the first African SDA minister to be ordained in South Africa. With W. S. Hyatt he traveled widely through the Kaffir country in a small wagon, holding meetings and establishing churches. With G. W. Shone he looked for, and helped locate, the site for the Maranatha Mission. He retained his strength and vigor almost to the end of his long life.

Moldavia Conference

MOLDAVIA CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

Moldova

MOLDOVA. A republic that was a part of the former Soviet Union. It has an area of 13,012 square miles (33,700 square kilometers) and is bounded by Romania and Ukraine. The population (1994) is 4.4 million.

In 1918 Romania annexed all of Bessarabia, which Russia had acquired from Turkey in 1812 by the Treaty of Bucharest. In 1924 the Soviet Union established the Moldavian Autonomous Soviet Socialist Republic on the eastern bank of the Dniester. It was merged with the Romanian-speaking districts of Bessarabia in 1940 to form the Moldavian SSR.

During World War II Romania, allied with Germany, occupied the area. It was recaptured by the USSR in 1944. Moldova declared independence Aug. 27, 1991. It became an independent state when the Soviet Union disbanded Dec. 26, 1991.

Seventh-day Adventist Statistics:

Seventh-day Adventist Statistics: Moldova comprises the North Moldova and South Moldova conferences in the Moldova Union Conference, which is a part of the Euro-Asia Division. In 1992 there were 75 churches, with a membership of 6,308.

Moldova Union Conference

MOLDOVA UNION CONFERENCE. *See* [Euro-Asia Division](#); [Moldova](#).

Mombera Secondary School

MOMBERA SECONDARY SCHOOL. *See* [Lunjika Secondary School](#).

Mona Mona Mission

MONA MONA MISSION. *See* [Australia](#).

Monaco

MONACO. A tiny principality with an area of 400 acres (160 hectares) and a population (1994) of 31,000, situated on the northern Mediterranean coast, nine miles (14 kilometers) east of Nice, France. It is a constitutional monarchy. French is the language spoken there, and the religion is Roman Catholicism. Some Seventh-day Adventists have lived in Monaco for many years, one of them since 1942. The work is assigned to the pastor of the church in Nice, which belongs to the South France Conference. From 1966 to 1969 services were held in a Protestant church. A few were baptized and a group was organized. When some passed away, those left decided to join an organized SDA church six miles (10 kilometers) distant, at Menton, France.

During the Global Mission renewed efforts were made in 1993 and 1994. On Monaco's powerful Monte Carlo radio station Seventh-day Adventist broadcasts have at different times gone out over the air in French and Italian.

The territory of Monaco is assigned to the South France Conference, part of the Franco-Belgian Union Conference, which in turn is part of the Euro-Africa Division.

Mongolia

MONGOLIA. A country in central Asia, bordered on the north by Russia and on the east, south, and west by China. It has an area of 604,095 square miles (1.5 million square kilometers) and its population (1994) is 2.4 million. The country is a large plateau at an average elevation of 5,000 feet (1,520 meters), and includes the Gobi Desert. Most of the people are rural and nomadic Mongols, but there are some Chinese, Russian, and Central Asiatic settlers. The official language is Khalkha Mongolian, now written with the Cyrillic alphabet. For centuries, beginning with the thirteenth century, Lamaistic Buddhism was the religion of the people. As a result, in the first years of the present century monks constituted about one sixth of the population. Under the Soviet influence the government conducted a campaign to dissuade the young people from taking part in religious activities, which has resulted in a society largely secularistic.

Historically the Mongols came into prominence in the thirteenth century, when, under Genghis Khan, they formed a large empire that stretched from the Pacific Ocean to eastern Europe. Gradually they lost their position and fell under the control of the Chinese, from whom the northern branch acquired independence upon the downfall of the Manchu Empire in 1911. Under the rulership of the Living Buddha they established a state, for many years called Outer Mongolia in Western literature. In 1924 the Living Buddha died and the People's Republic was proclaimed.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDA work for the Mongols was begun about 1926 by Russian missionaries who operated from Hailar, in northwestern Manchuria, China. They issued a hymn in Mongolian, mimeographed at the Russian Mission press at Harbin, Manchuria; later they added four small tracts. These were the first Seventh-day Adventist publications in Mongolian. After the consolidation of the Mongolian independent people's republic made it impossible for the mission work to continue there, plans were made in 1930 to open SDA work for Mongols in northern China (in Inner Mongolia). A plot of land and buildings were purchased at Kalgan, where in 1931 Otto Christensen established mission headquarters and a hospital. Two Russians, P. V. Rodionov and J. Maltsev, manned outstations at Tamachuen (Durban-Hodok) and Ssuwangtze. The Ssuwangtze station had a small dispensary.

In 1932, as a result of Christensen's appeal at the session of the China Division for a printing press for the Mongolian Mission, a special offering was taken amounting to 1,700 Mexican dollars on the evening of the thirtieth anniversary of the arrival of the first Seventh-day Adventist missionaries to China, the J. N. Andersons.

A set of matrices for making Mongolian type and a primitive type-casting machine were purchased by John Oss in Nanjing, and the Shanghai Signs of the Times Publishing House donated a small handpress and some type, ink, paper, and accessories. The first product of

this press was the song “Tell It Again.” Some time later the Mongolian Mission purchased a Chinese-manufactured Gordon foot-powered press. Christensen often served as type caster, typesetter, makeup man, and pressman. On occasion he even had to make his own ink.

The publishing work was made especially difficult by the absence of an adequate vocabulary. The Old Testament in Mongolian was out of print, and the only way that Christensen could obtain a copy was to have someone write it out for him by hand. In the first two years of operation, the press produced four tracts, five songs, the book of Daniel, and the Ten Commandments. The Sabbath school lessons were published by mimeograph. In 1935 the first subscription book, *The Way of Life*, was issued. Bound in cloth, it sold for two Mexican dollars.

In the late 1930s Christensen returned to the United States, and soon thereafter war prevented further development of the work in the area. In the 1990s SDA work was again reestablished through Adventist Frontier Missions, and several have been baptized.

Mongolian Press

MONGOLIAN PRESS. *See* [China, People's Republic of.](#)

Monk, J. Paul, Jr.

MONK, J. PAUL, JR. (1940—1994). Editor, administrator. In 1971 he became one of the first Black Seventh-day Adventist chaplains in the United States Army. After seven years of active duty he served in the Army Reserves, National Guard, and finally the United States Air Force, retiring as a lieutenant colonel.

He served the Seventh-day Adventist Church as a minister, journalist, and administrator for 30 years, nine of them as president of the Central States Conference. He also served as the tenth editor of *Message*, the oldest Black religious journal in North America.

Monnier, Henri

MONNIER, HENRI (1896—1944). Pioneer missionary in Africa. Born in Switzerland, he received his education there. At the age of 15 he was baptized into the Seventh-day Adventist faith at Lusanne. In 1915, finding the war affecting his prospects in Switzerland, he went to England, where he practiced his trade of watch repairing. In 1920 he married a young English girl and looked forward to living permanently in England. But a few months after the wedding he met D. E. Delhove, who had brought his family to England from Belgium. Delhove, who had been a missionary in East and Central Africa, persuaded Monnier and his wife to accompany him and his family back to Africa. Unfortunately, Mrs. Monnier, suffering complications from childbirth, died there when their child was only 5 months old. The Delhoves added her to their own growing family.

In 1921 Delhove and Monnier pioneered at Gitwe Mission. The next year the two men pushed northward to Rwankeri Mission. Here Monnier was stationed alone for nearly three years. Delhove would make the 100-mile (160-kilometer) trip to Rwankeri by mule occasionally, to encourage his fellow missionary. In 1924 he found him ill and homesick. Delhove packed him off to Europe and told him not to return until he had received medical treatment and had found a wife.

Successful in his mission, Monnier in 1925 brought back his bride, Olga Pavlov, a nurse and Bible instructor. They continued working, alternating between Rwankeri and Gitwe. Most of the time they were at Rwankeri Mission, which Monnier lovingly referred to as his mission. In 1927 Delhove and Monnier paid a visit to Gendia Mission in Kenya, where both were ordained by officers of the European Division who were visiting there. Monnier then returned to Rwankeri. He had become proficient in the Ruanda language, and took a prominent part in translating portions of the Bible into the vernacular. Four children were born into the Monnier family in Ruanda.

The Monniers were on furlough in Europe when World War II broke out. Government authorities refused to permit them to return to Ruanda. In spite of this, Monnier reached his post, but was finally forced to leave. Instead of returning to Europe, he went to Lebanon, where his family joined him. For some time he was stationed in old Damascus, and there died of typhoid fever.

Montana Conference

MONTANA CONFERENCE. The unit of church organization comprising the state of Montana. Statistics (1993): churches, 39; members, 3,269; church or elementary schools, 13; ordained ministers, 17; licensed ministers, 3; teachers, 18. Headquarters: 1425 West Main St., Bozeman, Montana. The conference forms part of the North Pacific Union Conference.

Institutions

Institutions. Mount Ellis Academy

Local churches: Big Timber, Billings, Boulder, Bozeman, Bridger, Butte, Choteau, Columbia Falls (North Valley), Custer, Darby, Dillon, Eklalaka (Bell Tower), Glasgow, Glendive, Great Falls, Hamilton, Hardin, Havre, Helena, Hot Springs, Jordan, Kalispell, Lewistown, Libby, Livingston, Miles City, Missoula, Mount Ellis, Plentywood, Ronan, Roundup, Shelby, Sidney, Stevensville, Superior, Thompson Falls (Trout Creek), Troy (Yaak Valley).

Companies: Eureka, Ovando, North Glacier.

History

History. *Beginnings of the Work in Montana.* On July 6, 1888, O. A. Johnson of Nebraska, appointed as a minister for the Montana Territory, began evangelistic meetings in a tent at Livingston, Montana. To a nucleus of four believers already residing there he added others and organized a Sabbath school. On Nov. 24 Johnson reported that 26 had signed the covenant, and that \$329.78 tithe had been turned in. He also organized a tract society at Livingston and seven miles (11 kilometers) away a Sabbath school with some 15 members. Apparently he held meetings also in his native language, for he reports preaching to a group of Scandinavians at Livingston on Sunday afternoons. It seems that in addition to the group in and around Livingston there were a few “scattered brethren” elsewhere in Montana. There is also a report of tent meetings held at Bozeman by D. T. Fero, assisted by his wife and a man by the name of Reynolds.

When R. A. Underwood visited Livingston in January 1890 he found that the congregation had completed the first church building in the state, which was to be dedicated in the spring. In this church J. W. Watt and E. R. Williams held meetings in May and June. Between 1890 and about 1894 J. W. Watt conducted tent evangelism, sometimes in company with Eugene R. Williams (who with his wife was active in Bible work) in Boulder, Bozeman, Butte City, Chico, Como, Grantsdale, Helena, Livingston, Miles City, Townsend, and Virginia City.

Nearly two thirds of the estimated 125 members in Montana attended the first camp meeting, at Bozeman, June 7—15, 1892. At this camp meeting a committee of five were appointed to take charge of the work, with J. W. Watt, C. N. Martin, and Eugene Williams

as ministers, two Bible workers, and 10 or 12 authorized canvassers. In their zeal for evangelism the members gave about \$300 for a “tent fund”—a sizable sum for those days.

The church at Helena was organized by J. W. Watt and W. J. Stone in 1893, with 13 charter members. The membership reached 24 by November 1894. As a result of meetings held by Watt at Butte City, from Feb. 10 to Mar. 9, 1892, and from Oct. 25 to Dec. 30, 1893, 18 persons signed the covenant and several others began to keep the Sabbath. Butte City, with about 30,000 population, was at that time the largest city in Montana. Three colporteurs had been the advance guard. J. R. Palmer and W. J. Stone carried on meetings there in March and April of 1895, with the result that a church of 21 members was organized. By 1899 the membership had increased to 45. Watt also visited Billings, where he found six Adventists holding regular meetings.

W. J. Stone moved his family to Great Falls in July 1895, pitched a tent, and began a series of meetings. There were nearly a score of converts, and about 40 members were in this Sabbath school by November of the same year. A church building was erected during the latter part of 1895, for which businessmen of the city donated much of the money.

Montana Conference Organized. The Montana Conference was organized on Oct. 5, 1898, and was admitted into the General Conference at a meeting held in South Lancaster, Massachusetts, between Feb. 14 and Mar. 7, 1899. The first president was W. B. White; ordained ministers: W. B. White, H. Grant, W. J. Stone, C. N. Martin, J. C. Foster; licensed ministers: L. A. Gibson, C. T. Shafer, W. D. Emery; licensed missionaries: Edna Parker, Anna Sedgewick, Mrs. Emma Shafer. The conference office was at Pine and Warren streets, Helena, but the Sabbath school association headquarters were at Great Falls. A four-page conference paper, the *Montana Bivouac*, was published semimonthly (1898—1911). At first the conference was a part of General Conference district no. 6, but after the general reorganization of 1901 it was joined to the Pacific Union Conference, and later still to the North Pacific Union. On Jan. 1, 1900, the conference workers consisted of four ordained ministers, four licensed ministers, five missionary secretaries, 12 churches, 335 members. Tithe for the year ending Dec. 31, 1899, amounted to \$5,727.62.

Soon after the organization of the Montana Conference, C. T. Shafer, working in the eastern part of the state, reported considerable interest in Miles City, Billings, Glendive, Wibaux, and other places. He had paid subscribers in more than a hundred families reading missionary papers.

In 1899 R. D. Quinn reports the opening of the Helping Hand Mission to carry on active work for the unfortunate in Butte, a city of 30,000, which had more than 300 saloons plus many gambling houses and Chinese opium dens.

Because the 300 church members in the conference were scattered over great distances, it was necessary to have four camp meetings to accommodate all. One of these was held in 1899 at Red Butte Settlement, 12 miles (20 kilometers) from Great Falls, June 29 to July 9. Eighty-six campers attended, some traveling with teams 150 miles (240 kilometers) over the mountains. Ten were baptized.

In 1906 five church schools were conducted in the state—at Kalispell, by Olive Kime; at Mount Ellis Academy, near Bozeman, by Adeline Rouleau; at Stevensville, by S. J. Wright; at Hamilton, by Eva Holbrook; at Harlem, by Sadie Rittenhouse. Montana Intermediate School (now Mount Ellis Academy) was established in 1902 as a 10-grade school with Claude Conard as teacher.

Subsequent History. At the end of 1905 the church membership was 429, and the number of churches 14. By Dec. 31, 1930, the conference had 939 members, 22 churches, four ordained ministers, three licensed ministers, and eight church school teachers.

As in the early years of SDA work in Montana, the outstanding features of the work in the first decade of the twentieth century continued to be evangelistic tent meetings, colporteur work, church schools, and annual camp meetings. At the camp meeting held in 1907, on the last Sabbath 18 were baptized and W. H. Holden and Stewart Kime were ordained to the gospel ministry. In May 1909 there were 19 regular colporteurs reporting good success; one of them was V. T. Armstrong, who later became a vice president of the General Conference. The books sold at that time were primarily *Daniel and the Revelation*, *Heralds of the Morning*, and *The Great Controversy*. In 1909 three tent companies were at work: at Plains, 75 miles (120 kilometers) west of Missoula, at Lewistown, and near Choteau. The work in the Plentywood area was begun by two laymen, A. R. Rice and Jason West, who came to Antelope, Montana, to take up homesteads in 1907 and 1908. They gave Bible studies, and later A. R. Rice and his wife conducted a branch Sabbath school. In 1912 Paul Iverson held evangelistic meetings, resulting in the organization of the Plentywood church with about 20 members.

Later churches were organized as follows: Helena, 1893; Great Falls, Feb. 2, 1896; Butte, 1898; Plentywood, 1912; Havre, July 28, 1917; Miles City, 1918; Lewistown, Nov. 26, 1921; Anaconda, 1925; Hardin, 1925; Glendive, 1933; Custer, 1935; Yaak Valley, Aug. 5, 1950; Fort Peck, 1951, now known as Glasgow since it was decided to move the church headquarters to Glasgow, Montana, in 1971; Bridger, Oct. 5, 1957; Shelby, Dec. 5, 1964; Ronan, 1967; Libby, 1967; Dillon, June 1969; Sidney, Sept. 1970; Bell Tower, Aug. 1974; Stevensville, 1976; Trout Creek, 1978; North Valley, 1979; Roundup, 1981; Superior, 1990.

In 1898 the conference office was in Helena and the Sabbath school association office in Great Falls. In 1899 the conference office moved to Missoula, and in 1902 back to Helena, where the tract society had remained. The Sabbath school association had its headquarters variously at Great Falls, Stevensville, Helena, and Bozeman. From 1905 the general offices remained at Bozeman except for a move to Great Falls (1923—1928) and Billings (1929—1932). There has been a consistent increase in the number of members and churches: Dec. 31, 1940: members, 1,395, churches, 27; 1950: members, 1,638, churches, 29; 1960: members, 2,059, churches, 30; Dec. 31, 1962: members, 2,227, churches, 30; June 30, 1965: members, 2,349, churches, 31; June 30, 1970: members, 2,525, churches, 34; Sept. 1974: members, 2,648, churches, 36; March 1993: members, 3,339, churches, 40.

Welfare centers were established in Hardin and Lewistown (1965), Kalispell (1966), Great Falls (1971), Bozeman (1973), and Havre (1977). Elementary schools were located in Kalispell (1962), Bozeman (1966), Missoula (1967), Havre (1972), Hamilton and Ronan (1974); Helena (1976), Lewistown (1983); and Choteau (1984). Mount Ellis Academy's new school plant and a new gymnasium were completed in 1973 and an industrial arts complex in 1978. Representative church buildings were built in Plentywood, Hamilton, Great Falls, Missoula (1959), Billings (1961), Butte (1962), Bozeman (1963), Miles City (1963), Ronan (1966), Choteau (1966), Glasgow (1971), Libby (1973), Bell Tower (1974), Helena, Roundup, Trout Creek (1979), North Valley, Stevensville, Superior (1981), and Livingston (1983).

Presidents: W. B. White, 1898—1905; J. A. Holbrook, 1905—1906; W. F. Martin, 1906—1908; R. D. Quinn, 1908—1909; J. C. Foster, 1909—1912; L. A. Gibson, 1912; H. W. Decker, 1912—1913; U. Bender, 1913—1916; G. F. Watson, 1916—1921; J. T. Jacobs, 1921—1922; J. A. Rippey, 1922—1923; B. M. Grandy, 1923—1930; J. W. Turner, 1930—1932; J. L. McConaughey, 1932—1939; J. J. Reiswig, 1939—1946; O. T. Garner, 1946—1954; L. L. McKinley, 1954—1958; G. E. Taylor, 1958—1963; A. J. Gordon, 1963—1966; G. C. Williamson, 1966—1972; D. M. MacIvor, 1972—1977; Ron M. Wisbey, 1977—1980; Paul W. Nelson, 1980—1985; Herman Bauman, 1985—1988; Perry Parks, 1988— .

Montemorelos Food Factory

MONTEMORELOS FOOD FACTORY. *See* [Inter-American Health Food Company, Mexico-Montemorelos Branch.](#)

Montemorelos University

MONTEMORELOS UNIVERSITY (Universidad de Montemorelos). A coeducational institution of higher education established in 1942 near the city of Montemorelos, state of Nuevo León, Mexico. It is situated on a 230-acre (95-hectare) tract of land. Forty acres (16 hectares) are used for the campus buildings, and most of the rest is a prosperous orange farm. The total enrollment for the school year 1992—1993 was 1,958 students. The institution has 120 teachers and a total of 250 employees. The University of Montemorelos offers 17 undergraduate professional programs (including a medical degree); seven master's programs, two of which are extensions of Andrews University; two specialties, one in restorative dentistry and one in ophthalmology; and one doctoral program (Ph.D.) in education. It has extensions of several of its undergraduate programs in Colegio Linda Vista (in south Mexico), Colegio del Pacifico (in northwest Mexico), and Seminario Adventista de Cuba. It also has extensions of master-level programs in the tertiary institutions of Colombia and Venezuela. It offers also several nondegree programs through the Music Conservatory, the Computer Institute, and the Language Institute.

The preparatory school of the institution (preparation for university study) offers programs of the “bachillerato” in accounting, biomedical, physical-chemical-mathematical, social, and pedagogical sciences. It also offers five terminal technical options along with the “bachillerato” in computer programming, accounting, physical education, nursing, and secretarial science.

All study programs are fully accredited by the Secretariat of Education and Culture of the state of Nuevo León and are registered in the General Office of Professions of the Mexican federal government. The institution belongs to the Mexican Federation of Mexican Private Institutions of Higher Education and operates in harmony with academic and quality standards set by the National Association of Universities and Institutes of Higher Education. It belongs to several national and international professional organizations related to the professional degrees offered. The School of Medicine is also registered in the directory of medical schools of the World Health Organization.

The university belongs to Universidad de Montemorelos, A.C., legal entity created to protect the properties of the institution, and it is operated by the Inter-American Division.

History

History. *Escuela Agrícola Industrial Mexicana (ESAIM)*. (Mexican Agricultural and Industrial School), 1942—1951. From the time the Advent message entered Mexico, the missionaries felt the need of establishing an institution of higher learning. George W. Caviness, an educator and administrator (former president of Battle Creek College), was possessed by a deep desire to further the cause of Christian education. He strove to establish an educational institution from the time he first arrived in Mexico in the 1890s. But he was not successful until 1910, when he established Instituto Superior de Tacubaya (Tacubaya

Superior Institute, in Mexico City). Because of political instability in the country that institution did not prosper. The same thing happened with other attempts that he and other missionaries and Mexican workers made during the following 30 years. Grave political convulsions prevented the realization of a dream of establishing an institution of higher education in the country.

Finally in May 1942 a property of cultivable land with abundant water was purchased. The name of the property was “La Carlota,” a name still used by the inhabitants of the area for the Seventh-day Adventist institutions established there. The property is located near the city of Montemorelos, about 50 miles (80 kilometers) from the city of Monterrey, capital of the state of Nuevo León, Mexico. An institution was established that was named Escuela Agrícola Industrial Mexicana. The property had only one old building (a two-story brick sugar mill). A building program started in July of that year. By November, when the school started, there were two teachers’ houses and the women’s dormitory that was occupied, but was without doors or windows. The same building included a kitchen, dining room, and chapel. The old building was used as the men’s dormitory and classrooms.

The institution offered secondary education and secretarial studies. One of the great needs it was expected to meet was the preparation of ministerial workers. For that reason, the Seventh-day Adventist Theological Seminary started functioning the same day as secondary classes started. It offered two years of theology, requiring the completion of the secondary school for entrance.

The first faculty members to arrive were the principal, A. G. Parfitt and his wife, Antonio Alarcón, and Mrs. Carmen Rodriguez (dean of women). Ivan Angell (school director) and Juan Gil, in charge of the construction program, arrived two months later.

In 1943 a visit from the president of Mexico, Manuel Avila-Camacho, took place on Apr. 24. He kindly helped in making it possible for J. C. Jacobsen to join the staff as agricultural instructor and farm manager. General Conference president J. L. McElhany also visited that summer.

From the beginning, the institution experienced a steady growth in all respects. The second school year, 1943—1944, opened with the dining room and water tower completed and a carpenter shop (temporarily used as a men’s dormitory) was built with brick from part of the sugar mill. The primary and secondary schools won state recognition on Nov. 13, 1944. During the summer of 1944 three classrooms were erected (west wing of the main building), as well as a laundry building. The third school year, 1944—1945, saw the establishment of a library and a physics laboratory and the publishing of the first annual.

The period of 1946 to 1951 was one of strong construction and academic development. Several buildings were erected including teachers’ houses, the men’s dormitory, the administration building, and classrooms.

On Jan. 26, 1947, the Montemorelos Hospital was inaugurated on a parcel of land adjacent to the school and to the national highway. The land was donated by the governor of the state of Nuevo León. The first medical director was Dr. H. E. Butka. The hospital was administered jointly by the administration of the school for seven years.

Also during this period a business course was given official recognition. The school of nursing was opened on Feb. 15, 1948, having the secondary school as prerequisite, and it was incorporated with the University of Nuevo León in 1951. The school of nursing

operated for some time under the administration of the hospital, but in 1967 it became a part of the school.

The rapid growth of the institution and the plans for expansion of academic and technical development demonstrated the need of changing the name of the institution to Colegio Vocacional y Profesional Montemorelos (Montemorelos Vocational and Professional College) in 1951, with Prof. Horacio Hernández as its first principal. The following 20 years saw major achievements in the academic progress of the institution. During that time the ministerial course was enlarged to three years, still having completion of the secondary school as the entrance requirement.

An important milestone was the beginning of the preparatory school, incorporated to the University of Nuevo León in October 1956. The normal school was started in 1957, receiving temporary recognition in the fall of 1957 and official recognition in September 1961.

A chapel had been built in the 1940s that served both as an auditorium and for church meetings. But in 1959 a new church building with a capacity for 600 persons was dedicated. This new building served the needs of the institution during the following 30 years. The years 1959 to 1963 saw the addition of chapels and new wings in both dormitories, increasing the residence capacity to 450 students. The primary school building was also built during this period.

Another important milestone was the approval in 1967 by the Commission on Accreditation of the Inter-American Division of the four-year program leading to the “Licenciatura en Teología” as the program of preparation for the ministry. The “licenciatura” program of public accountant and auditor was also started in 1967, incorporated with the University of Nuevo León.

The academic level attained and the increase in the number of students pointed to the need of a better library. A careful selection of books and a substantial investment led to the development of what was then the best library in the Inter-American Division. In 1973 a new gymnasium-auditorium facility with a capacity for 2,000 was erected. A 100-acre (40-hectare) property located about three miles (five kilometers) from the main campus was acquired and adapted for student and faculty retreats, and for recreational purposes. Named “Ojo de Agua,” this facility includes groves, hills, and a swimming pool fed by a spring that feeds a creek perennially full of water.

During this period the minds of the students were directed with accentuated emphasis toward the needs of the mission field. The strengthening of ministerial training and of the program for preparation of teachers was in keeping with this ideal.

Universidad de Montemorelos (Montemorelos University), 1973—. The growth of the institution during its first 30 years, especially during the period of strengthening of COVOPROM, led the leaders of the church to dream about possibilities that nobody had dared to imagine: transforming the school into a university.

During the strong administration of Dr. Therlow J. Harper (1965—1973), COVOPROM became robust financially, academically, and in the principles of Christian education. Sensing God’s guidance in the development of the institution, the leaders felt that the Lord was leading them to take a gigantic step that required faith and sanctified boldness: to request the government of the state of Nuevo León to grant the institution university status.

Despite their faith and great hopes, they were still surprised to receive a positive response. On May 5, 1973, the constitutional substitute governor of the state of Nuevo León, Luis M. Farías, issued a resolution through which a charter was granted creating the Universidad de Montemorelos. The programs previously offered by COVOPROM under incorporation with the University of Nuevo León automatically became programs of the new institution, a private university with authorization to offer medicine, dentistry, secondary education in various lines, business administration courses leading to the title of certified public accountant, nursing, and other programs to be developed.

The General Conference authorized the expansion of programs and facilities to take advantage of the charter granted by Mexican authorities, and in March 1974, with representation from the General Conference treasury and the departments of education and health from Loma Linda University and a group of Mexican Adventist physicians, plans were made for admitting the first class of medicine, which started in September 1975 with 46 students.

The Thirteenth Sabbath Offering overflow for the second quarter of 1973 was assigned to providing a new food-service facility. This was the first of a number of new buildings that were part of a vigorous expansion program. Other buildings added at that time include a dining hall, university men's and women's residence halls (the old dormitories were left for secondary and preparatory students), a theology building, a building assigned for medicine and other health science programs, the administration complex, and a modern library.

The hospital (*see Montemorelos University Hospital*) was merged with the university by committee action in May 1974 to provide core clinical facilities for the new medical school. A new facility was erected to better serve this purpose, which was inaugurated by the president of Mexico, Mr. José López Portillo, on Apr. 25, 1981.

The expansion program has continued over the years. Other facilities include the building for the visual arts program, the music building, the nutrition classrooms and laboratory, and a large number of houses for faculty/staff and married students. This construction program gained a major thrust during the administration of Dr. Jaime Castrejón, who was president of the university from 1976 to 1982.

More recently a modern facility for the program of dental technology was built with special support from the U.S. National Association of Seventh-day Adventist Dentists (NASDAD). Other recent additions include modern laboratories for medical technology and other programs, a second floor for the library, and more houses and facilities for the graduate programs in education. A new university church was built with a capacity to seat 2,200 persons.

The growth of the SDA work in Mexico and in Latin America demanded the expansion of study options. The establishment of the school of medicine and of graduate studies brings students from about 40 countries around the world every year.

A Master of Arts in religion was started in 1981 as an extension program of Andrews University. The decade of 1983 to 1993 has been a period of extraordinary academic expansion. In 1983 new "licenciatura" programs were started in nutrition, medical technology, visual arts (first started as art education), and music. The one-year program of dental technology started in 1984. Also in 1984 the programs of elementary and early childhood education, part of the government program of normal education, were started.

In 1988 the institution signed an agreement with Andrews University to offer a program of Master of Science in administration designed to fulfill the needs for administrative skills felt by the administrators of the rapidly expanding fields of the Mexican unions.

The year 1989 was full of memorable happenings. The COVOPROM, which had been kept alive as a legal entity and that for some time served as the umbrella for the preparatory, secondary, and primary schools, was dissolved. The primary school was turned over to the Northwest Conference that year, and the secondary school the following year. It was decided to keep the preparatory school because preparatory schools are generally managed by universities in the Mexican system.

In 1989 the institution started its first graduate programs: the Master of Education with emphases in educational administration, curriculum and instruction, and higher education; and the Master of Public Health (in the areas of administration of health systems, preventive care, health education, and family health).

The music conservatory was started in 1990. Also in 1990 the institution opened the “licenciatura” programs of business administration and administration of computer systems. Graduate programs of Master in Family Life and Medical Specialty in Ophthalmology were started in 1991. The first engineering program (engineering in computer systems) started in 1992.

In 1993 several other graduate programs began: an advance clinical program in restorative dentistry, the Master of Business Administration, and the Master of Pastoral Ministry. This was also the year that the first doctoral program was started in Montemorelos: the Ph.D. in education.

Because there were 13 different academic units functioning as university schools with the resulting administrative complexity, the board decided in 1993 to approve an academic reorganization of the institution under the system of “facultades,” a term similar in meaning to the term “divisions” in English. As a result of this, all programs were organized in the following five academic units: (1) administration, (2) engineering and technology, (3) health sciences, (4) sciences, arts, and humanities, and (5) theology. A Division of Graduate Studies exists with the purpose of assuring academic quality in the graduate programs. Additionally the institution keeps the preparatory school as a separate unit.

Principals of ESAIM: A. G. Parfitt, 1942; I. M. Angell, 1942—1944; A. H. Roth, H. F. House, A. G. Parfitt, Rafael Muñoz, John Ewing (acting principals), 1944—1945; H. A. Habenicht, 1946—1951.

Principals of COVOPROM: Horacio Hernández, 1951—1952; C. F. Montgomery, 1952—1956; F. G. Drachenberg, 1956—1958; C. R. Taylor, 1958—1965; T. J. Harper, 1965—1973.

Presidents of Montemorelos University: T. J. Harper, 1974—1975; J. L. Muñoz, 1975—1976; Jaime Castrejón, 1976—1982; Daniel Martínez, 1982—1987; Ismael Castillo, 1987— .

Montemorelos University Hospital

MONTEMORELOS UNIVERSITY HOSPITAL (Hospital Universitario de Montemorelos). A 63-bed general hospital, used as the main facility for clinical practice of Montemorelos University health sciences students, including medicine and nursing. It is owned and operated by Montemorelos University. It offers services in general and family medicine, surgery, internal medicine, gynecology/obstetrics, pediatrics, and different sub-specialties. It operates a pharmacy, and it offers laboratory, X-ray, and other services. The hospital staff frequently holds medical, ophthalmic, and dental clinics in the nearby villages as a part of a program of peripheral clinics operated in conjunction with the university division of health sciences to give students opportunities for clinical practice.

The institution was opened on Jan. 26, 1947, as a culmination of medical missionary work initiated by two physicians, Iner S. Ritchie and Ralph Smith, in 1934, when they held improvised clinics in different parts of the country. Dr. Raymundo Garza and Pastor Haroldo F. House were also involved in the founding of the institution. Construction of hospital buildings was begun in 1945 on land situated next to the school and donated by Arturo B. de la Graza, governor of the state of Nuevo León. The Seventh-day Adventist hospital of Glendale, California, donated \$72,750 and the Kellogg Foundation donated \$145,500 for the building. Until August 1954 the financial administration of the hospital was connected with the school.

On Feb. 16, 1948, a School of Nursing was opened under the direction of Marguerite Peugh. In 1950 a nurses' home was built. On May 23, 1951, the school was accredited by the University of Nuevo León.

For some time the hospital extended its services to inaccessible regions by means of private planes piloted by hospital or school personnel, including W. E. Baxter, Jr., and Dale Collins. When a disastrous flood and hurricane struck the states of Colima and Jalisco in October 1959 the medical missionary plane, piloted by G. H. Fleenor, took nurses and provisions into the area.

In 1951 the first floor of a new east wing was built. In 1956 a second floor was added. This allowed the opening of private rooms and also gave space for medical offices and a department of physical therapy.

The School of Nursing became a part of the college in 1967. The hospital was merged with the university by committee action in May 1974 to provide core clinical facilities for the new medical school. A new facility was erected to better serve this purpose, which was inaugurated by the president of Mexico, Mr. José López Portillo, on Apr. 25, 1981. This facility was built with donations from many sources.

For several reasons the hospital has been facing serious difficulties for several years now. These include a decrease in the number of patients, the resulting financial troubles, and the consequent impact on the functioning of the academic programs in health sciences, including medicine. The administration of the university has installed a permanent process of evaluation and improvement, and several committees from the General Conference and the

Inter-American Division have made insightful recommendations that are being implemented and that have been very useful in this process. Recent improvements in performance indicate that there are good reasons to hope for good results and better years in the near future.

Medical Directors: H. E. Butka, 1947; Raymundo Garza, 1948—1949; H. E. Butka, 1950—1954; Mario Mendoza, 1955—1957; Raymundo Garza, 1958; R. E. Welch, 1959; G. C. Hackett, 1960—1965; D. G. Small, 1965—1970; E. A. Zombrano, 1971—1972; A. A. Rocco, 1973; José Luis Muñoz, 1975; David Corona, 1977—1979; Donald Sargeant, 1980—1981; Ricardo Chavez, 1982—1985; Kepler Hernández, 1985—1990; Naif Cano, 1991—1994; Kepler Hernández, 1994— .

Montemorelos Vocational and Professional College

MONTEMORELOS VOCATIONAL AND PROFESSIONAL COLLEGE. *See*
[Montemorelos University](#).

Montenegro

MONTENEGRO. *See* [Yugoslavia](#).

Monterey Bay Academy

MONTEREY BAY ACADEMY. A coeducational boarding school on the senior high school level, established in 1949, operated by the Central California Conference, on the eastern shores of Monterey Bay, six miles (10 kilometers) northwest of Watsonville, California. It is accredited with the Seventh-day Adventist Board of Regents and the Western Association of Colleges and Secondary Schools.

The 379-acre (150-hectare) school grounds include 200 acres (80 hectares) of farmland, 25 acres (10 hectares) of lawns, and 11 acres (four hectares) of Colton pine trees. The remaining acreage is occupied by the academy proper, the industries, and faculty homes. There are 3,000 feet (900 meters) of ocean frontage.

The grounds, formerly a peach orchard and truck garden, were purchased during World War II by the U.S. Army to house the 251st Regiment of the National Guard and a hospital unit. After removal of the National Guard unit to Alaska, the camp, called Camp McQuaide, was used as a medium-security prison for U.S. Army deserters and men apprehended for extended absence without leave. When Camp McQuaide was abandoned a year after the close of World War II, the holding agency, the War Assets Commission, let it be known that the property was open for use as a school site at the "fair value" price of \$347,000 to be amortized in 10 years as buildings were erected and used for the avowed purpose. On the 307 acres (125 hectares) there were 192 buildings, some of which could be used for temporary school purposes for three to five years. In 1948 the conference secured this property and bought an additional 72 adjacent acres (30 hectares).

With the intention of opening school in September 1949, several families moved to the grounds to prepare temporary facilities. Standish Hoskins became acting principal until D. J. Bieber, of the Hawaiian Mission Academy, could be released to assume the principalship. The school opened on Sept. 4, 1949, with 190 students and 25 faculty and staff members.

During the first year the best possible use was made of the existing Army buildings. The camp gymnasium and auditorium were used without change, the bowling alley was converted into a church, and the dental building became the administration building. At the same time the nurses' quarters of the former Army hospital were converted to dormitories and the hospital rooms were used for classrooms.

The first new building, the girls' dormitory, was completed in the spring of 1950, the boys' dormitory in 1951. In the second year a new cafeteria building and faculty homes were under construction. The new administration building was ready for use by the fall of 1953. In 1954 the science building, to incorporate the biology, chemistry, physics, and home arts units, was begun, and in 1957 the industrial arts unit, which houses auto mechanics, graphic arts, and welding areas. The dairy was completed in 1950 and has grown to be the second largest in the county. In 1973 the old Army camp gymnasium was demolished and a new, modern building now stands in its place. A trellis factory and redwood garden-equipment mill, later reorganized to produce the "Monterey Line" of redwood lawn and garden furniture, eventually was placed under the operation of the Harris Pine Mills, which

added a second mill in 1959 in Watsonville, providing additional student work opportunities. The Harris Pine Plant was closed in 1987, and Little Lake Industries occupied the buildings for four years and continued the production of wood products. In 1991 Morgan Industries leased these buildings and presently manufactures a variety of rides for amusement parks.

Realizing the importance of career education and the benefits of a work program, Monterey Bay Academy has developed several commercial industries. Until recently wholesale garden produce was shipped to buyers under the name of Academy Produce. Berries and zucchini squash were the major crops grown. In 1966 the school laundry updated its equipment and retooled for commercial work, specializing in hospital linen. Local industries lease facilities to produce Rainbow Fins and antique car body parts. Currently many acres of land are leased to the production of strawberries and flowers on a commercial basis. Approximately 95 percent of the students are employed in some type of remunerative labor.

The school's first decade saw the completion of the amortization contract and the acquisition of the deed by the conference. In 1973 all conditions pertaining to the title deed were removed, providing the conference with a clear deed.

Principals: Standish Hoskins (acting), June to December 1949; D. J. Bieber, 1949—1957; R. H. Howlett, 1957—1962; C. W. Jorgensen, 1962—1969; K. O. Wheeler, 1969—1970; H. E. Voth, 1970—1987; Ernie Unruh, 1987—1989; K. O. Wheeler, 1989—1990; Ted Winn, 1990— .

Montgomery, Oliver

MONTGOMERY, OLIVER (1870—1944). Administrator. He was born in Cedar Rapids, Iowa. When he was a child his family moved to Michigan, where he grew up. He was converted in 1898 and joined the Seventh-day Adventist Church in St. Charles, Michigan. He at once began doing self-supporting missionary work among the neighbors. He worked for one year in the Review and Herald publishing house, taught school one year, and served as tentmaster. In the autumn of 1904 he was granted a ministerial license; in 1906 he was ordained and made a member of the Michigan Conference Committee.

In August 1908 he was elected president of the Vermont Conference; in November 1909, of the Maine Conference; and in May 1911 of the Indiana Conference. In 1913 he accepted the presidency of the Southeastern Union Conference, and at the Autumn Council held in Loma Linda in 1915 he became president of the South American Division. He served in this division until 1922, when he returned to the homeland and became the head of the North American Division. Four years later he became general vice president of the General Conference, in which post he remained until 1936, when failing health again made it necessary for him to resign and seek less arduous work. Although retired, he continued to carry responsibilities until a year before he died. He served as part-time teacher in the Seventh-day Adventist Theological Seminary for a number of years and also as president of the Southern Publishing Association board.

Montgomery furnished many valuable articles for SDA Church papers. His book *Principles of Church Organization and Administration* has been recognized as a valuable contribution to the denomination.

Montserrat

MONTSERRAT. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

Monument Valley Hospital

MONUMENT VALLEY HOSPITAL. A 20-bed hospital opened in 1961 in Monument Valley, Utah. The mission and hospital are under the auspices of the Pacific Union Conference and are owned and operated by the Nevada-Utah Conference.

In 1950 Marvin Walter was asked by the Pacific Union Conference to lecture among the churches in California with a film of the Navajo Indians, to raise \$9,000 with which to open a medical mission in Monument Valley. In September of that year the Walters and their three children arrived at Harry Goulding's Trading Post with a 26-foot (eight-meter) house trailer to begin the project. In a 16-foot (five-meter) trailer Mrs. Walter, a registered nurse, opened a clinic. A four-wheel-drive jeep was used to carry help over sandy and almost impassable trails, to many sufferers far from the clinic. It also functioned as an ambulance to transport patients to the nearest hospital, 100 miles (160 kilometers) from the mission on a dirt road.

In 1951 a three-bedroom house was built, largely from movie sets left in the valley; by 1952 a small stone clinic was finished and the 16-foot trailer became the welfare center. Soon a larger frame building was added to the clinic. Many interested doctors came to help Mrs. Walter treat the Navajos.

In 1956 Dr. C. Paul Bringle, who had spent nearly 20 years in Africa, arrived as the first resident physician. Severe illness terminated his stay in 1957 (he passed away in 1958). J. Lloyd Mason, M.D., arrived with his family in February 1958. In 1959 the constituency of the Pacific Union Conference gave an offering for the erection of a hospital. The Utah Indian Affairs Commission, hearing of the need, furnished the water supply and sewage disposal systems.

The hospital, built by Merritt Crawford, was finished and dedicated on May 4, 1961. Meanwhile, Dail F. Lodge, M.D., and his family had arrived in January 1961.

The Monument Valley Mission, which includes a church (organized by Marvin Walter in 1957) and a school, has a total staff of 78, which includes doctors, nurses, technicians, administrators, and other ancillary help. A husband/wife team teach the eight-grade school with some 35 students. A pastor is assigned to the church by the conference. There are more than 16,000 outpatient calls and 700 hospital admissions annually.

Medical Directors/Presidents: J. L. Mason, 1961—1969; D. A. Ekkens, 1969—1974; N. S. Ashton, 1974—1976; T. Cummings, 1976—1979; N. S. Ashton (acting), 1979—1980; B. J. Williams, 1980—1984; J. Williams, 1984—1986; J. S. McCluskey, 1986—1988; F. E. Diaz, 1988—1990; R. V. Twing, 1990—1991; R. T. Carney, 1991— .

Mookerjee, Lal Gopal

MOOKERJEE, LAL GOPAL (1882—1952). Pioneer national evangelist in India and Pakistan. He was a member of a family of early Seventh-day Adventist converts in Calcutta, India, and spent most of his life working among the people of Bengal. He received the major part of his education in the government schools of India, and for a time attended Rippon College. In 1901 he joined the SDA working force and was employed at the sanitarium and at the food factory in Calcutta, 1902—1905. In 1904 he married Grace Kellogg, one of the early SDA workers in India. In 1906 he pioneered the SDA work in what is now East Pakistan and established at his own expense the Gopalganj mission station. While there his wife contracted a disease that shortly afterward took her life.

Going to the United States, he attended Washington Missionary College for two years. Upon his return he engaged in evangelistic work in Calcutta until 1913. In 1911 he married Clara May Loveday. In 1917 he was ordained to the ministry. Later Mookerjee was president of the East Bengal field, editor of the Bengali *Signs of the Times*, secretary of the Northeast India Union, principal of the Northeast India Union Training School, Bible teacher at Spicer Missionary College, and departmental secretary in several departments of the Northeast and South India unions. In his later years he was associated with the establishment and development of the Voice of Prophecy correspondence school, and headed the religious liberty and temperance departments in the Southern Asia Division. He retired in 1950.

Moon, Allen

MOON, ALLEN (1845—1923). Minister, administrator. He was educated in Quaker denominational schools. In his youth he joined the Methodist Church, but in 1871 became a Seventh-day Adventist. He was called to the ministry in 1885, and after serving as president of the Minnesota Conference (1889—1890), he preached in the Illinois Conference. For some time he was president of the Foreign Mission Board, with headquarters in Philadelphia. He was president of the Illinois Conference from 1901 to 1902 and of the Northern Illinois Conference from 1902 to 1904, and then served as president of the Lake Union Conference for 10 years (1904—1914). For many years he was chairman of the Religious Liberty Department of the General Conference. Later he engaged in pastoral and other work until his retirement.

Moon, Clarence Earl

MOON, CLARENCE EARL (1883—1964). Pioneer medical missionary. He was born in California and took nurses' training at the St. Helena Sanitarium and Hospital. This, with a later course in physiotherapy, proved of great value as he and his wife carried on mission work in Mexico and Puerto Rico. He spent 32 years in mission service, during which time he organized the first Seventh-day Adventist church in Puerto Rico.

Moonah Seventh-day Adventist School

MOONAH SEVENTH-DAY ADVENTIST SCHOOL. *See* [Hobart Adventist School](#).

Moral Law

MORAL LAW. *See* [Law](#).

Moran, James Lewis

MORAN, JAMES LEWIS (1894—1972). Educator. Although he was an ordained minister, Moran is best known for his contributions to the educational system of the church. After completing his work for a baccalaureate degree from Fisk University, he attended Howard University and received his master's degree. In 1920 he was asked to organize and operate a 12-grade school, Harlem Academy, which was the forerunner of Northeastern Academy. In 1932 he became the first Black president of Oakwood Junior College, which position he held until 1945. After serving briefly in the newly formed local conference covering the Middle Atlantic States, Ohio, and West Virginia, he resumed his career in education. He helped to establish Pine Forge Academy and later returned to serve as principal of Northeastern Academy. After a retirement period because of ill health, he was invited to become principal of the 10-grade Fort Dupont Park School in Washington, D.C., where he served eight years. He retired from active service in 1966.

Moravia-Silesian Conference

MORAVIA-SILESIA CONFERENCE. *See* [Czech Republic](#); [Euro-Africa Division](#).

More, Hannah

MORE, HANNAH (1808—1868). An early convert, a former American missionary to Liberia. She joined the Seventh-day Adventist Church probably late in 1863, after a visit to the United States in 1861 or 1862, during which S. N. Haskell had placed in her hands a copy of J. N. Andrews' *History of the Sabbath*, and certain other Seventh-day Adventist publications. In 1866, after she lost her position as superintendent of an orphanage operated by an English missionary society at Cape Palmas, Liberia, she returned to the United States. She joined the South Lancaster, Massachusetts, church, then went to Battle Creek, Michigan, in search of work, wishing especially to teach, but no one offered her employment. Finally she accepted work in northwest Michigan, in the home of a former associate missionary who was not an SDA, where she died within a few months.

Ellen White, absent from Battle Creek at the time Hannah More left the area, reproached the Battle Creek members for their neglect. She mentioned the case in connection with her counsels on Christian benevolence and welfare work (1T 632, 666—680; 2T 140—145, 332) and also in connection with the need for missionary work in other lands, saying that God had given the church the gift of an experienced missionary to help it in its work, but that the opportunity to employ the gift had been neglected (3T 407, 408).

Through Hannah More's influence a fellow missionary in Africa, a man named Dickson, accepted SDA beliefs, and on returning to his native Australia became the first to preach SDA doctrines in that country.

Morning Star

MORNING STAR. A privately owned Mississippi River steamboat, used for about a decade, beginning in 1894, as a floating mission in connection with the work of the Southern Missionary Society for Blacks in Mississippi and Tennessee.

In the fall of 1893 J. E. White and W. O. Palmer attended a ministerial institute at Battle Creek, Michigan. There they learned of a set of 10 manuscripts written by Ellen White (J. E. White's mother) in regard to the urgent need for missionary work for Blacks of the South. Within a week the two men had dedicated themselves to this work. One sentence especially attracted their attention: "Small schools should be established in many localities." The men came to the conclusion that the only way to do this was to write and publish a suitable reader for the purpose. Accordingly they planned the Gospel Primer, wrote the Bible stories for it, set them in type (they were both printers), and then had the printing done at the Review and Herald office in Battle Creek, Michigan.

But then they heard that housing would be denied them if they went into the South to work among Blacks. Out of this problem came the decision to build a floating home for themselves—the *Morning Star*—which could be used also as headquarters for their mission work. The boat was built on the banks of the Kalamazoo River at Allegan, Michigan, its keel laid in March 1894.

White thus describes it: "The hull of the steamer was built of solid upland Michigan oak, was seventy-two feet long, with twelve feet beam and with three feet depth of hold amidships, and four at bow and stern. She was cabined fore and aft, . . . the cabin being sixty-seven feet long and sixteen feet wide, thus projecting over the hull on each side. The hull was launched May 1894, and then her cabin work put on. In July she was completed and started on her 1,500 mile journey to her field of operation" (*Gospel Herald*, June 1900, p. 37).

When the boat was nearly finished, White and Palmer were called to meet the large General Conference Committee then in session in Battle Creek. They were accepted as regular conference missionary workers, given their credentials, and assigned to Mississippi, with Vicksburg as the place to begin their work. They were each to be paid \$8 a week, but this was not received until they arrived in Vicksburg three months later, on Jan. 10, 1895.

White and Palmer traded some tools at Ottawa, Illinois, for the sunken hull of a barge, raised it, and built an inexpensive cabin upon it, which they outfitted with some of the furnishings from the *Morning Star*. They named the barge *Dawn*, secured six young men colporteurs to occupy it, lashed it to the side of the *Morning Star*, and continued the journey to Vicksburg. At each new town where they stopped, the six men gave a whirlwind canvass for the *Gospel Primer*, then the group moved on. In this way the canvassers lived by their commissions and the *Morning Star* paid for itself with the royalties from the book. Other books followed and the same procedure was used.

The next year White bought Palmer's share and became sole owner of the boat. After two years the *Morning Star* was rebuilt. Her hull was lengthened to 95 feet (30 meters)

and widened to 20 feet (six meters), thus allowing a deck 105 feet (32 meters) long and 24 feet (seven meters) wide, an upper cabin deck was added, and the pilothouse was placed above that. The rebuilt steamer, representing a total investment of about \$4,000, then accommodated from 12 to 16 workers, a printshop, and a chapel furnished with folding chairs. Fully two thirds of the religious services were held on board.

After the Southern Missionary Society headquarters were moved to Nashville, Tennessee, the boat was moved from the Mississippi and sent up the Cumberland River, with Nashville as its home port. In 1906 it was beached and dismantled, with the intention of using it as the headquarters of J. E. White's book work, but it burned soon after. For many years the boat's star emblem representing its name graced one of the cottages at Oakwood College, Huntsville, Alabama. For the mission work conducted by the *Morning Star group*, see [Southern Missionary Society](#).

Morning Watch

MORNING WATCH. A program of daily personal devotions consisting of the reading and/or memorizing of a Bible text along with personal prayer. The observance of the Morning Watch dates from the early development of the MV Department in 1907. Matilda Erickson Andross chose the first memory texts, one for each day of the year 1908, for the first Morning Watch Calendar of daily texts. The calendar has been published annually in many languages, and the English circulation has gone as high as 160,000. The first Morning Watch devotional book containing a page of inspirational thought for each text, entitled *Mysteries Unveiled*, was prepared for 1945 by Lynn H. Wood. For many years after that the MV Department sponsored a similar volume. Then the Youth Department sponsored a similar volume until 1983. Now the Review and Herald Publishing Association assigns a writer for the devotional book each year.

In the mid-1950s a compilation of Morning Watch texts especially for children was begun. Then in 1962 the Junior Morning Watch Calendar was supplemented by the first annual devotional book for Junior MVs, prepared by Miriam Hardinge, entitled *Begin Today With God*.

Since 1983 the Review and Herald Publishing Association has assigned writers for the junior devotional book. The Review and Herald has also published several devotional books for preschool children, and in 1992 the first women's devotional book was published by the Review and Herald Publishing Association.

Morning Watch

MORNING WATCH (1842—1845; through 1844 as *Midnight Cry*; weekly; absorbed July 1845 by *Advent Herald*; J. V. Himes, New York; files in AU). One of the principal Millerite journals, *The Midnight Cry*, as it was known through most of its publication, came out first as a daily for one month, Nov. 17—Dec. 17, 1842, during evangelistic meetings in New York City, then was continued as a weekly, published by Himes but edited by N. Southard, in 1845 by N. N. Whiting.

Morobe Mission

MOROBE MISSION. *See* [Papua New Guinea; South Pacific Division](#).

Morocco

MOROCCO. A North African country, formerly divided between France and Spain, but an independent nation since 1956. It contains 171,305 square miles (443,680 square kilometers), supporting a population (1994) of approximately 28.5 million. The population is 99 percent Arab-Berbers, who are Muslims. Agriculture is the principal occupation, the chief products being grain, olives, citrus fruits, grapes, almonds, and cork. Morocco is rich in minerals, producing phosphates, manganese, copper, lead, and tin. It is bounded on the west by the Atlantic, on the north by the Mediterranean Sea, on the east by Algeria, and on the south by Western Sahara.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDA work in Morocco began in 1925 in Casablanca, when a European SDA layperson opened a Sabbath school. The same year an evangelist, Jean Reynaud, and his wife arrived there and carried on evangelism almost exclusively among the European population. They were aided by colporteurs who circulated publications with fair success. Before the year was over, Albert Meyer conducted the first baptism.

In 1928 Morocco was organized as a mission field with Meyer as president. A little later Ernest Veuthey and his wife settled in Fez. In 1932 and 1933 two physicians, R. R. Hilborn and his wife, from North America, conducted self-supporting medical missionary work in Morocco, particularly among the indigenous population. In January 1958 a church building was dedicated in Casablanca, which also provided office space for the headquarters of the Moroccan Mission.

By 1964 there were five churches and 165 members. Since that time mission work has been prohibited by the government and SDAs no longer have an organized work there. In 1993 about 12 members remained, scattered in different places. They met in private homes. The church building in Casablanca has been sold.

The territory of Morocco is part of Missions and Services in Trans-Mediterranean Countries (MISSERM), in the Euro-Africa Division.

Morón Adventist Academy

MORÓN ADVENTIST ACADEMY (Instituto Adventista de Morón). A nonboarding school located in the city of Morón, in the Buenos Aires province, Argentina. It began as a secondary school in 1988. It belongs to the Buenos Aires Conference of the Seventh-day Adventist Church.

The first three years are unified. The last two years are diversified, with a commercial course with a major in computation. In 1993 there were 160 students. Eighteen teachers work at the institution. In 1993 the library contained 2,100 volumes.

Principals: Alfredo Hein, 1988—1989; Victor Brouchon, 1990; Jorge Ríos, 1991—1993; Febo Basanta, 1993— .

Moroz, Mailene Ferreira

MOROZ, MAILENE FERREIRA (1940—1992). Educator, leader in women's ministries. Born in São Paulo state, Brazil, she attended Brazil College and the University of Paraná. With her husband, David, she served the denomination for 30 years as teacher and director of schools. Under her leadership an educational center was built in Curitiba, Paraná. She was instrumental in the development of the women's ministries in Brazil.

Morris, Rembrandt Peale

MORRIS, REMBRANDT PEALE (1886—1957). Missionary to India. He attended public schools and later received a normal school diploma. In 1910 he became a Seventh-day Adventist and entered the Washington Foreign Mission Seminary in preparation for the ministry. While a student he canvassed with great success. Once after having earned his own scholarship, he earned one for his sister in nine days. In 1912 he married Belva Vance, and the next year they were sent to India, where they spent 36 years. While in India, he served as director of the Najibabad United Provinces Station (1914—1929) and the Chuharkana District (1930—1937); as superintendent of the United Provinces Mission (1938—1942), Punjab Mission (1942—1943), and West Punjab Mission (c. 1945—1948); as secretary of the Home Missionary Department of the United Provinces Mission (c. 1948); and as a member of the committee of the West Punjab Mission (1949). He was ordained in Lucknow in 1922, and while preaching worked also as a practical dentist and as a teacher. He retired in the United States in 1949.

Morrison, Harvey Arch

MORRISON, HARVEY ARCH (1879—1963). Educator and administrator. A son of a minister, he grew up in Lincoln, Nebraska, graduated from Union College, and later taught higher mathematics there. In 1906 he married a fellow teacher, Vera E. Thompson. In 1914 he became president and general manager of his alma mater. In 1917 he was ordained to the ministry. Between 1922 and 1927 and again in 1935—1936 he served as president of Washington Missionary College (now Columbia Union College). In the interval between these two terms of office he participated in the residential development of Takoma Park, where the college is situated. His business experience led to his election as a member of the board of a local bank. From 1936 to 1946 he was secretary of the Department of Education of the General Conference, and from 1946 until his retirement in 1958 he was general manager of the Review and Herald Publishing Association.

Morse, Washington

MORSE, WASHINGTON (1816—1909). Pioneer Seventh-day Adventist minister. He was born and reared in Vermont. While in his teens he united with the Methodist Church, later becoming active in lay work. Early in the rise of the Adventist (Millerite) movement he identified himself with the group and devoted much of his time and substance to this cause. The disappointment of 1844 brought him to despondency, from which he was rescued about 1845 through the encouragement of Ellen Harmon. Through the urging of James White he began to preach in Vermont in 1852. The same year he participated in a council at which it was decided to acquire the first Adventist press. Also in 1852 he was ordained, in Vermont. In 1856 the local church dropped him from its membership. He moved to Illinois and later to Minnesota, where, while working on his homestead, he was active in missionary work. When the Minnesota Conference was organized in 1863, he was elected its first president. In 1865 he closed his public service, but through the years, almost to the time of his death, he continued to interest himself in the work of the church by canvassing and conducting voluminous missionary correspondence both at home and in Canada, where he went in 1896 to be near his children who were engaged in church work there. He died in Florida, where he moved shortly before his death.

Morton, Eliza H.

MORTON, ELIZA H. (1852—1916). Teacher, writer. She began her teaching career at the age of 16 and devoted to it half of her life, at first teaching in the public schools of her native Maine, and later, between 1880 and 1883, serving as head of the normal and commercial departments of Battle Creek College. From 1893 to 1910 she was secretary and treasurer of the Maine Conference and Tract Society. She made an outstanding contribution to the development of SDA work in Maine. From the mid-seventies to the mid-nineties her name appeared often as a contributor on the pages of the *Review and Herald*, and she contributed to other magazines as well. Her poems were published in collections, and she authored several textbooks on geography.

Morton, Helen Luella

MORTON, HELEN LUELLA (1913—1981). Author, physician, educator, missionary. Born in Fresno, California, she was one of the first two women to receive the Master Comrade (now Master Guide) award. Beginning in 1932, she taught school in California, and in 1936 went to Hawaii as a teacher. In 1943 she studied nursing at White Memorial Hospital in Los Angeles, where she was stricken with polio. She continued on to the Medical College of Virginia, from which she graduated cum laude in 1952. She was in private practice for nine years, then became an instructor in pediatric medicine at her alma mater. She lectured on drug abuse in the United States and in eastern Asia. In 1977 she connected with the School of Nursing at Loma Linda University.

From 1977 to 1979 she was medical director at California State University at Fullerton, California, then she went as a medical missionary to Thailand, where she hiked and rode elephants to take medical aid to the tribespeople. She was murdered in 1981, but before this tragic end she activated an eight-bed hospital at Chiang Mai.

Mosserød Retirement Center

MOSSERØD RETIREMENT CENTER (Mosserød Aldersstiftelse). A one-acre (.4-hectare) property with a three-story building of 12,900 square feet (1,200 square meters) owned by the Seventh-day Adventist Church, founded to give elderly members of the Seventh-day Adventist Church treatment and care. It is located in Sandefjord, about 80 miles (130 kilometers) south of Oslo, Norway.

The institution was founded by the initiative of East Norway Conference and opened on Feb. 2, 1982. The institution has 51 beds (47 single rooms) and 10 apartments. Most of the clients and the 27 employees are Seventh-day Adventists. Only vegetarian food is served.

The Mosserød Retirement Center has been working with the government, so that SDAs from other parts of the country who want to come and stay there will have their expenses refunded by the health-care plan. During the past years there has been a decrease in the number of clients, but so far the institution has adapted to the new situation.

Directors: Henning Bjørnerud, 1980—1982; Ellen Lenmo, 1982—1987; Ulf Korsmo, 1987—1993; Terje Dahl, 1993— .

Motion Pictures

MOTION PICTURES. *See* [International Audio Visual Service; Recreations and Amusements.](#)

Mount Aetna Academy

MOUNT AETNA ACADEMY. *See* [Highland View Academy](#).

Mount, Bessie

MOUNT, BESSIE (1893—1989). Born in Ohio, she taught school in Kentucky and Ohio before going to China as director of the Sabbath School Department in 1920. She spoke fluent Chinese. She was interned by the Japanese for three years, after which time she became editor of the Chinese Voice of Prophecy *News* in Hong Kong. In 1952 she became an assistant secretary of the White Estate at the General Conference. After her retirement in 1966, she continued working full- or part-time for 16 years.

Mount Diamond Adventist High School and Agriculture Centre

MOUNT DIAMOND ADVENTIST HIGH SCHOOL AND AGRICULTURE CENTRE (formerly Bautama Central School). A coeducational Boarding school on the junior secondary level situated on a 990-acre (400-hectare) tract of land about 20 miles (30 kilometers) east of Port Moresby, Papua New Guinea. The students come mainly from Papua.

The school originally began as Mirigeda Training School, established in 1932 on a site about one mile (some two kilometers) south of the present site. Its buildings were mainly of secondhand materials purchased cheaply from an old copper mine that had operated in the area. The school buildings were destroyed during World War II. After the war, under the direction of K. J. Gray, G. Johnson, and a group of indigenous workers, buildings of temporary materials secured from army disposals were erected at Bautama, a site near the coast, four miles (about six kilometers) from Mirigeda. By 1948 construction had proceeded to a point where it was possible to begin the school program, and in February of that year schoolwork began under the direction of R. M. Ellison. Like Mirigeda, Bautama served as a training school for the entire Papuan field and thus continued for several years, until training courses were begun at Kambubu and Kabiufa in the early 1950s. The school became known as Bautama Central School, enrolling students in primary classes only. This continued until 1972, during which year the school moved to a new site four miles (about six kilometers) inland, known as Mount Diamond. The Mount Diamond School, in 1973, became the third Seventh-day Adventist secondary school in the Papua New Guinea Union Mission. Funds for its establishment were provided mostly by a Thirteenth Sabbath Offering overflow. An SDA farmer, Harry Toepfer, who lived nearby, assisted significantly in the establishment of the school.

During 1972 an agricultural training program was begun by A. L. Voigt.

Principals—Mirigeda Training School: C. J. Howell, 1932—1934; S. C. Pennington, 1934—1936; K. J. Gray, 1937—1942; army occupation and destruction of school.

Bautama Central School: K. J. Gray, 1947; R. M. Ellison, 1948—1949; E. C. Lemke, 1950—1951; K. J. Gray, 1951—1953; A. G. Chapman, 1954—1956; M. McLauchlan, 1956—1962; D. C. Oemcke, 1963; E. C. White, 1964—1966; A. F. Campbell, 1967; K. F. Silva, 1968—1972.

Mount Diamond Adventist High School and Agricultural Centre: N. D. Tosen, 1973—1978; D. Haru, 1978—1979; S. F. Fadri, 1980; D. Dickins, 1981—1984; D. McClintock, 1984—1986; C. Cowled, 1987—1988; R. Hobson, 1989; J. Morimai, 1990—1993; Uma More, 1994—.

Mount Ellis Academy

MOUNT ELLIS ACADEMY. A coeducational boarding school on the senior high school level, operated by the Montana Conference at the east end of the Gallatin Valley, five miles (eight kilometers) east of Bozeman, Montana, on a 535-acre (220-hectare) tract of land near the foot of Mount Ellis. The forerunner of the school was a humble log cabin church school opened in 1900, 20 miles (32 kilometers) south of Bozeman, but that was moved in 1901 to Bozeman. At the beginning of the school term of 1902, 10 grades were offered, and the attendance reached 25. Classes were held in the Bozeman Seventh-day Adventist Church, with two rented houses serving as dormitories. Claude Conard, a graduate of Walla Walla College, was principal, business manager, and preceptor. The first graduates completed the tenth grade in 1904. This same year, following the admonition of Ellen White to locate boarding schools in the country, the conference committee secured 20 acres (eight hectares) of land five miles (eight kilometers) east of Bozeman on which to build a new academy.

In 1905—1906 the first new buildings, the girls' and boys' dormitories, were begun, while a Methodist church across the road served as an administration building. The new school was named Mount Ellis Academy. By 1908 the administration building was completed. Through the years other buildings were added, including a gymnasium, machine shop, and dairy barn. The total acreage of the school was increased to 535 acres (220 hectares), of which 120 acres (50 hectares) are under cultivation.

Disaster struck the academy in January 1955, when a fire destroyed the powerhouse, boys' dormitory, Music Department, and laundry. After the fire the board decided to rebuild the entire plant. By 1960 the school was completely rebuilt, including the boys' and girls' dormitories, administration building, laundry, dairy barn, powerhouse, and principal's cottage. In 1962 the academy was accredited with the Northwest Association of Secondary and Higher Schools.

In 1973 a new school plant and gymnasium were completed. In 1978 an industrial arts complex was built.

Principals: Claude Conard, 1902—1903; Irene Kelly and W. H. Holden, 1904—1905; J. L. Jones, 1905—1907; K. R. Haughey, 1907—1908; W. A. Gosmer, 1908—1911; L. B. Ragsdale, 1911—1914; Vernon Langdon, 1914—1915; V. T. Armstrong, 1915—1920; E. E. Farnsworth, 1920—1922; C. D. Overton, 1923—1925; N. W. Dunn, 1925—1927; H. C. Klement, 1927—1929; Charles Behrens, 1929—1930; H. S. Hanson, 1930—1932; H. J. Bass, 1932—1934; F. H. Parrish, 1934—1936; L. E. Westermeyer, 1936—1937; William Lay, 1937—1940; A. R. Tucker, 1940—1944; W. R. Emmerson, 1944—1947; Dean Mentzel, 1947—1950; C. L. Witzel, 1950—1954; M. E. Smith, 1954—1960; Andrew Leonie, 1960—1963; Clyde W. Smith, 1963—1967; John Sipkins, 1967—1970; Arthur Robinson, 1970—1974; Ronald Russell, 1974—1978; DeVern Biloff, 1978—1982; Harold Grosboll, 1982—1985; Karen Ballard, 1985—1991; Douglas Ammon, 1991—1993; John Kriegelstein, 1993—.

Mount Klabat College

MOUNT KLABAT COLLEGE (Universitas Klabat). A coeducational boarding school on the senior college level, operated by the East Indonesia Union Mission on an estate of about 96 acres (40 hectares), 15 miles (25 kilometers) east of Manado, provincial capital in northern Sulawesi. The students are Indonesians, about 80 percent from Seventh-day Adventist homes, and the rest from non-Christian or from other Christian groups.

History

History. The tensions and fortunes of politics and history have played important roles in the founding and development of Mount Klabat College. Even before the creation of the East Indonesia Union Mission in 1964 in the eastern part of what had been the Indonesia Union Mission, ideas and plans were in the making for a school of higher learning. Upon the appointment of A. M. Bartlett as president of the new union in 1964 more definite plans were laid. E. W. Higgins, Jr., was called from the Palau Islands to serve as college president, arriving in January 1965.

Because of political tensions throughout 1965, temporary school quarters were arranged for in a large house in the nearby village of Airmadidi—two rooms for the men, one for the women, and a connecting apartment for the R. A. Kalangi family, who were teachers and residence deans. One large room served as chapel, classroom, study hall, worship room, and recreation area. H. Soriton, the other national teacher, taught Indonesian language and government.

The school's enrollment on Sept. 30, 1965, totaled 29. The school was first called Perguruan Tinggi Klabat, but at the request of the government, it was changed to Sekolah Tinggi Klabat in 1970.

By March 1966 about 12 acres (five hectares) had been purchased and the decision made to begin construction of temporary buildings on the new campus. Three wooden buildings were erected, spaced rather closely in a U-shaped layout. One was the men's dormitory, one the women's dormitory, and the third housed the cafeteria, library, chapel, and study hall. These first three structures still stand but are used now for men's residence halls.

Mount Klabat College in its beginning was authorized to operate as a junior college, offering two-year terminal courses in ministerial training and elementary education. In 1965, 11 students were in the ministerial program and 18 were studying elementary education. Secondary education training was added in 1968. For the next three years enrollment steadily increased, reaching 84 in 1969.

Senior college status was gained in 1969 when the General Conference Department of Education approved the four-year ministerial curriculum leading to the bachelor's degree.

C. H. Damron served as acting president and chair of the Bible Department at this time. With the addition of two-year curriculums in business accounting and secretarial science, enrollment jumped rapidly, reaching 287 in 1971.

In 1973 H. L. Bissell became academic dean and led out in a curriculum development program that broadened the offerings to include majors in religion, theology, business, social science, secondary and elementary education, and minors in the above areas plus secretarial science, English, and home economics.

In 1967 the first permanent college building was dedicated, designated ultimately as the industrial center, but serving for seven years as the administrative and academic center and chapel. That same year the first three teachers' houses were constructed, plus the 60-foot (18-meter) water tower, which is supplied by a mountain spring. In 1972 the women moved into a new dormitory that housed 120, with eight in each room. Classes began in the first story of the new administration-classroom building in 1974. Facilities, though crowded, provide temporary library space, and laboratories for sewing, science, typing, photography, and language study, as well as other classrooms and offices.

The 96 acres (40 hectares) are used for about 2,000 coconut trees that provide a valuable cash crop, rice paddies, a variety of fruit and nut trees, and the cultivation of soybeans, corn, and peanuts. Other sections of the college property provide volcanic ash, sand, and rock for building purposes. The college operates two rice hulling mills, providing rice for commercial purposes and for the school cafeteria. Hollow concrete blocks have been made on campus for most of the recent construction projects.

The status of this institution was raised to university by the government in 1981. The university is divided into the Schools of Theology, Education, Economy, and Agriculture.

The 1993 enrollment was 1,067 students.

Presidents: E. W. Higgins, Jr., 1965—1967; C. H. Damron (acting), 1967—1968; E. W. Higgins, Jr., 1969—1975; R. A. Kalangi, 1975—1979; John Pesulima, 1980—1986; B. J. Dompas, 1987— .

Mount Pisgah Academy

MOUNT PISGAH ACADEMY. A coeducational boarding school on the senior high school level operated by the Carolina Conference on the slopes of Hominy Valley, about eight miles (13 kilometers) west of Asheville, North Carolina. It is accredited by the state and by the Seventh-day Adventist Board of Regents. The school was begun in 1914 as a self-supporting unit by three SDA families—the Wallers, Graveses, and Steinmans—in harmony with Ellen G. White's instructions regarding the establishment of such institutions. The group took as an answer to prayer for funds, and as a token to proceed, the arrival of a letter from California containing a personal check for \$50 from W. C. White, sent to E. C. Waller at the direction of his mother, Ellen G. White.

Charles Graves and William Steinman sold their farms and purchased a 170-acre (69-hectare) site for the new school. They contributed implements and livestock, and offered their skills in truck gardening, carpentry, and dairying for the vocational and agricultural programs planned. E. C. and Anna Waller, with some training at Union College and with three years' teaching experience at Madison, Tennessee, assumed the administrative and most of the academic responsibilities, and also shared with others in the general work. Dorothy Graves, daughter of one of the founders, became bookkeeper and taught two classes. The expanding secondary school was called Pisgah Industrial Institute.

The early days were days of hardship, privation, prayer, and faith. By 1916 the 10-room farmhouse was unable to accommodate the growing enrollment, so the barn, now named Assembly Hall, was renovated. Tents pitched in the loft served as boys' dormitory that winter. In 1917 the laundry finally acquired running water, which was brought in wooden troughs from a hillside spring. In that year also the farmhouse, which had served as kitchen, cafeteria, girls' dormitory, and a faculty apartment, burned. Once-suspicious neighbors helped to complete the assembly hall during Christmas vacation and housed some of the girls in their homes for the winter. The Wallers' room became bedroom, classroom, music studio, principal's office, and on two occasions an operating room.

The original one-study program, meeting three hours each day, gave way after some years to a two-study system with 90-minute classes, and finally to the four-unit semester method now common. Afternoons were spent in work, the student originally donating the first two hours each day. Student-faculty government was initiated. A Pisgah tradition, adopted in 1915, was its reputation for outstanding choir work. The Carolina Conference, in the spring of 1920, sent V. B. Watts to be pastor and Bible teacher.

In 1929, looking forward to meeting the school accreditation requirements, the Wallers left for two years to obtain academic degrees. (Accreditation by the State Department of Public Instruction was granted in 1946.)

During the years 1914—1917 Drs. H. P. and Alice Parker, of California, pioneered medical work that, until recent times, was closely linked with the school. In 1920 the Pisgah Sanitarium was built, and the hospital was completed 12 years later. Nursing instruction was given for a time, but was discontinued after the institution was acquired by the conference.

Dr. O. S. Lindberg and William E. Westcott, and later Dr. Louis C. Waller (son of E. C. Waller), carried forward the work until the facilities were closed in 1957.

The E. C. Wallers finally chose to relinquish their heavy responsibilities, and in 1951 the Pisgah Institute was given by the Board of Trustees to the Carolina Conference in exchange for sustentation support for the seven veteran workers when they would need it.

Renamed Mount Pisgah Academy, the school changed, not in purpose but in many physical respects. In 1954 a new administration building was finished, followed shortly by three new staff homes and, seven years later, a girls' dormitory and four brick homes to replace outdated frame units.

The gymnasium and church were added in 1966, the cafeteria-music complex in 1970, two more faculty homes in 1971, and a boys' dormitory in 1972.

During the fall of 1983 the administration building burned and a larger, modern facility took its place. Besides regular classrooms and offices, it houses a biology-chemistry lab, a home economics facility, an auditorium, and a computer network. Between 1989 and 1993 slightly more than \$1 million was spent upgrading and modernizing both dormitories, the gymnasium, cafeteria, faculty housing, water and sewer lines, and paving campus roads.

Administrators: E. C. Waller, 1919—1929; U. Bender, 1929—1931; E. C. Waller, 1931—1952; M. E. Moore, 1952—1954; K. J. Berry, 1954—1955; L. C. Strickland, 1955—1958; K. R. Davis, 1958—1959; M. E. Moore, 1959—1961; E. F. Reifsnyder, 1961—1964; J. A. Shepard, 1964—1968; R. Tyson, 1968—1970; S. Crook, 1970—1971; G. de Leon, 1971—1974; R. L. Caskey, 1974—1983; T. Graves, 1983—1987; L. Blackmer, 1987—1992; A. Nielsen, 1992— .

Mount Rose Secondary School

MOUNT ROSE SECONDARY SCHOOL. *See* [Grenada Seventh-day Adventist Comprehensive Secondary School](#).

Mount Vernon Academy

MOUNT VERNON ACADEMY. A coeducational boarding school on the senior high school level, situated on a 300-acre (122-hectare) tract of land one mile (1.6 kilometers) northeast of the city limits of Mount Vernon, Ohio, on State Highway 3, organized primarily to serve the constituents of the Ohio and West Virginia conferences. Students of other religious persuasions are welcome provided they show due respect for the Word of God and are willing to observe the regulations of the school. In 1993 the academy had a staff of 26 and an enrollment of 122.

Mount Vernon Academy opened its doors in 1893 to 32 students and a staff of six teachers, with Prof. William T. Bland as principal. However, by the end of the first school year this small enrollment of students had grown to about 100.

The school opened in buildings previously occupied by the Mount Vernon Sanitarium, which had closed in 1891. Ellen G. White, when consulted, had written, in 1893: "Let the building be converted into a seminary to educate our youth in the place of enlarging the college at Battle Creek. I have been shown that there should . . . be located, school buildings in Ohio which would give character to the work" (Ellen G. White letter K35).

The day after this letter was written J. N. Loughborough submitted a report to the General Conference in session advising the same action.

Upon General Conference recommendation the stockholders of the sanitarium voted to adopt this recommendation and to form a new corporation for the management of the academy.

After operating on the secondary level for 12 years, the school was advanced from an academy to a college in 1905. During the next 11 years Mount Vernon College offered four-year courses leading to the B.S. and B.A. degrees. Secondary work also continued during this time. Norris W. Lawrence was the first president of Mount Vernon College.

When in 1914 the Washington Foreign Mission Seminary resumed the status of a college (now Columbia Union College), a decision had to be made as to the territorial advantages of the two schools. Upon an investigation by the Education Department of the General Conference, the school at Washington was made the training college for the Columbia Union and Mount Vernon College was reduced to an academy, except that it continued to conduct an additional two-year teacher-training course until 1915.

The old administration building was built in 1924. On Dec. 24, 1926, the old sanitarium building, the main campus building for many years, was destroyed by fire. As a partial replacement, Linden Hall, the girls' residence, was erected in 1927—1928. In 1940 Hadley Hall, the boys' residence, was built. It was named in honor of Dr. H. G. Hadley, a Washington, D.C., physician, whose generous financial help was an important factor in the construction of this building. In 1965 a wing housing 60 boys was added. The gymnasium was completed in 1951, and in 1958—1959 the industrial building, housing the City Laundry and Cleaners. Hiawatha Hall, completed in 1967, housed the cafeteria, kitchen, bakery, two laboratories, library, and administration offices in 1993.

Following the counsel of Ellen White regarding the importance of industries in Seventh-day Adventist schools, not only as a means of manual training but also as a financial aid to students, Mount Vernon Academy through the years has operated several industrial enterprises: a bakery, greenhouse, printing, carpentry, and a commercial laundry.

Presidents and Principals: William T. Bland, 1893—1896; James W. Loughhead (later spelled Lawhead), 1896—1904; Norris W. Lawrence, 1904—1906; Jeremiah B. Clymer, 1906—1908; Sylvester M. Butler, 1908—1913; Elon G. Salisbury, 1913—1915; Ned S. Ashton, 1915—1919; Charles L. Stone, 1919—1922; Howard J. Detwiler, 1922—1924; Kenneth L. Gant, 1924—1926; John Z. Hottel, 1926—1927; Arthur T. Olson, 1927—1932; O. S. Hershberger, 1932—1933; Ellsworth M. Andross, 1933—1936; V. P. Lovell, 1936—1940; Clarence C. Morris, 1940—1945; J. Paul Laurence, 1945—1947; J. R. Shull, 1947—1963; E. R. Cowling, 1963—1967; R. A. Figuhr, 1967—1970; H. E. Haas, 1970—1971; Roger Dudley, 1971—1973; H. D. Kinsey, 1973—1974; George Smith, 1974—1981; William Farmer, 1981—1984; Roy R. Boehm, 1984—1985; Charles Hanson, 1985—1988; Jack Mentges, 1988—1992; Steven Davis, 1992— .

Mount Vernon Sanitarium

MOUNT VERNON SANITARIUM. The name of several small medical institutions operated successively at Mount Vernon, Ohio, from 1888 to 1912. The first of these operated from 1888 to 1892; the second operated for about a year around 1905; the third was opened in 1907, but disappeared from the records in 1908; and the fourth (listed in the Yearbook by its longer name, Mount Vernon Medical and Surgical Sanitarium, or as the College Spring Sanitarium) was operated by Mount Vernon College from 1910 to 1912.

Mountain Provinces Mission

MOUNTAIN PROVINCES MISSION. *See* [Far Eastern Division; Philippines.](#)

Mountain View Academy (California)

MOUNTAIN VIEW ACADEMY (California). A coeducational day school on the senior high school level, operated by the Central California Conference and 16 churches of the San Francisco Bay Peninsula area. It was formerly named Mountain View Union Academy.

Mountain View Academy is accredited with the Seventh-day Adventist Board of Regents and the Western Association of Schools and Colleges. In 1993 the enrollment was 119, with a faculty and staff of 17.

The parent school was an elementary church school established in 1906 for the children of the families who had moved in 1904 with the Pacific Press from Oakland to Mountain View. Its one-room building (later enlarged to two) stood on the spot where the present academy library stands, and was erected with funds raised from local SDAs and non-SDAs. The school, organized under the leadership of M. C. Wilcox and his wife, was opened with 48 pupils, and was taught by Mrs. Viola Miller. Grades 9 and 10 were added in 1915 and grade 11 in 1921. By this time the original building had been replaced by a larger one, which formed the nucleus of the present school plant.

In 1922 the school became a full academy. The Miramonte church school building was erected on Villa Street, and the elementary grades were transferred to it. Harland Johnston was the first principal of the academy and E. L. Maxwell the first board chairman. The faculty included Winea Simpson, Mrs. Amanda Pease, Mrs. Alma McKibbin, and Thomas Huxtable. The first graduating class, in 1923, numbered seven.

In 1924 an active Home and School Association was organized. Even though the academy functioned as a day school, a basketry industry was operated in 1929—1930; some articles of furniture also were manufactured. The school paper, *The Reflector*, was first published in 1935. The annual, *El Camino Real*, was published in 1925 and then annually from 1948.

Subsequent additions to the school plant were a music studio (1943), a chapel, an auditorium, a printshop, and home economics facilities (1949—1951). The entire hall, classroom, and office area was remodeled in modern style in 1959.

By 1962 the enrollment had increased so that new facilities were greatly needed. After a detailed study relative to rebuilding in Cupertino, it was instead decided to rebuild on the existing property. New academic facilities were built in 1967. In October 1970 the gymnasium was destroyed by fire. Immediate plans were made to rebuild. In April 1971, however, before actual construction began, the old Mountain View church was also destroyed by fire. Because of these new developments, construction plans were extended to include a chapel and music facilities. May 1972 witnessed the opening of the new gymnasium, and in August 1972 the multipurpose building was ready for use.

In 1978 plans and design were proposed for a new auto mechanics building. In May 1982 the building was ready for use.

During the 1970s and 1980s, after the destruction of the Mountain View Central church by fire, the entire block, with the exception of one house, was purchased by the school.

In 1993 the word “union” was dropped, and the academy became officially “Mountain View Academy.”

Principals: Harland A. Johnston, 1922—1927; Hugh B. Fate, 1927—1929; William P. Gilbert, 1929—1932; Dan A. Ochs, 1932—1934; Ralph B. Prout, 1934—1937; Harry E. Westermeyer, 1937—1942; Cecil I. Chrisman, 1942—1948; C. H. Baker, 1948—1950; Clifford R. Harrison, 1950—1955; Vernon H. Koenig, 1955—1961; R. Dale McCune, 1961—1963; S. D. Bietz, 1963—1967; Frank Dietrich, 1967—1968; S. D. Bietz, 1968—1969; Warren Minder, 1969—1976; Clyde Newmyer, 1977—1981; Marvin Mitchell, 1981—1984; George Harty, 1985—1987; Monte Andress, 1988; Winston R. Dennis, 1989; Milton Wheeler, 1989—1993; John R. Hamilton, 1993— .

Mountain View Academy (Idaho)

MOUNTAIN VIEW ACADEMY (Idaho). *See* [Gem State Adventist Academy](#).

Mountain View Adventist Academy

MOUNTAIN VIEW ADVENTIST ACADEMY. A coeducational nonboarding high school, situated at Richland Park, St. Vincent, West Indies. The school started at Richland Park in January 1952, under Lester Thomas as the first principal. It was later moved to Mesopotamia, but subsequently back to Richland Park. It is operated by the South Caribbean Conference and offers five years' instruction in academic preparation for the General Certificate of Education ordinary level examinations. In 1994 it had a faculty and staff of 18.

Principals: William Joseph, 1967—1970; Thompson Fleary, 1970—1972; Whitford Bacchus, 1972—1974; Christian Christansen, 1974—1975; Thompson Fleary, 1975—1976; Whitford Bacchus, 1976—1980; Philmore Isaacs, 1980—1984; Fitzroy Bacchus, 1984—1986; Hilary Bowman, 1986—1989; Aubrey London, 1989—1993; Denston Bacchus, 1993— .

Mountain View College

MOUNTAIN VIEW COLLEGE. A coeducational boarding school on a senior college level, operating under the Central and South Philippine Union missions. The school is situated on a 2,500-acre (1,000-hectare) tract southwest of Malaybalay, on the island of Mindanao in the Philippines.

The college enrollment passed the 500 mark in 1961. In 1992 it was 1,767, and the faculty, staff, and industrial supervisors numbered 150. Mountain View College is distinctive in that it requires all students to work in one of the more than 25 industrial and service departments. The student-work phase of the program has won the approval of government officials and prominent educators.

History

History. Mountain View College began as an extension division of the Philippine Union College. Extension classes in first-year college began in June 1949 on the campus of Mindanao Mission Academy at Manticao, on the north coast of the large southern island of Mindanao, with an enrollment of 57. The next year second-year college work was offered, bringing the enrollment to 120. Twenty-one graduated from the two-year teacher training course and seven from the Bible instructors' course in April 1951.

The site for Mountain View College was chosen in 1950 by Andrew N. Nelson, Wilton O. Baldwin, and Benito G. Mary, upon the recommendation of E. A. Capobres, Antipas Valendez, and Pedro Claveria (the preliminary site survey committee). Later, after its own survey, a committee composed of mission, union, and division officers and a representative from the General Conference approved the site. The tract of land measured about 2,500 acres (1,000 hectares), bounded on three sides by mountain streams, and was situated in the cool highlands of Central Mindanao. A concession of about 15,000 acres (6,100 hectares) of mahogany timber adjoining the property was also applied for. In spite of many problems, water rights, forest concessions, and title to the land were eventually secured, and the site was occupied in January 1952. Vernon L. Bartlett, Mariano Abesta, and two students—Job Tanamal and Peter Cabardo—were the first to settle there. More students soon joined them. During the next year and a half a water system was installed, a sawmill was set up, and lumbering operations were begun; roads were bulldozed; virgin land was cultivated; crops were planted and harvested. Storage sheds, a bamboo chapel, a dining room, dormitories, classrooms, and office buildings were built in time for the opening of classes in June 1953. Almost 200 college students enrolled that first year, and academy classes were added the following year. In February 1952, at a meeting held in Pioneer Hall (the bamboo dormitory for student workers) the new college was formally separated from Philippine Union College and long-range plans were laid for its development. Among the pioneer builders of the new school were Benito G. Mary, P. M. Lopez, D. M. Hechanova, and C. L. Martin, who helped install an electric system and maintain farm machinery, and R. C. Hill, farm manager and later head of the college agriculture department.

It was the purpose of the founders to offer in this school education that emphasized practical as well as intellectual attainments, a type of education especially needed in a primarily agricultural country rapidly striving to develop industrially. There was also a need in the Philippines for a college with more work opportunities for the students, since Philippine Union College was able to give work experience to only about one third of its students at that time.

A unique feature of college activities from the beginning was the missionary work conducted by teachers and students in the community. They helped build chapels and churches, the first of which was the Lurugan church, about four miles (six kilometers) from Mountain View College; and later many small churches were established within walking distance of the campus. The college students assisted 71 churches in evangelism, leading to more than 850 baptisms during 1974.

In a financial crisis in February 1955, the closing or moving of the school was averted by help from the General Conference, the Far Eastern Division, and the South Philippine Union Mission. However, with the faculty cut in half and the courses drastically reduced, enrollment in June 1955 dropped to an all-time low of only 111. Thirty of these were in the academy, of which only the last two years were offered. With the emphasis on the industrial development of the school, during the remaining half of the decade by Todd C. Murdoch, president, student enrollment was again built up.

In 1968 the forest concession was changed to an experimental forest of 10,000 acres (4,100 hectares), under the management of the college. In 1972 a plan was implemented to place the sawmill under a separate board from the college in order to give a more efficient managerial base from which to operate. Until 1980 it continued to develop as a major college-affiliated industry and a major student work center. Its products were furniture components, school desks, custom-manufactured wood products, and pianos.

Outstanding among many who gave major help to the school were Tirso Jamandre, Sr., who gave \$5,000 toward purchasing the land; M. E. Kern, whose gift made possible the construction of the Florence Kern Auditorium (1959); H. W. Miller, M.D., who donated the building and equipment to make vegetable protein foods; W. G. Richli, M.D., who helped in the construction of the college hydroelectric plant; F. R. La Sage, who developed the farm and ranch; C. H. Lauda, who supported the establishment of the college radio station, DXCR; and J. J. Strahle, whose gifts made possible a new health center and clinic (1975).

The first eight degrees for senior college work in the field of theology were granted in 1960. The next year the first 10 degrees in agriculture were awarded; bachelor's degrees in education and science were granted in 1962, and the first secretarial degrees in 1963. By 1974, degrees were offered in 12 different major fields, with the largest being nursing. The practical phase of the nurses' training is done on the college extension campus.

On Oct. 11, 1991, a fire of undetermined origin razed the 38-year-old wooden building that housed the administration offices and 14 classrooms. Upon learning about the sad incident, sister institutions and alumni from far and near responded by sending their donations to restore the school building. The new concrete structure was ready for use in the 1993—1994 school year.

Enrollment in 1992—1993 was 1,764 in the college, 170 in the secondary, and 110 in the elementary school. Both the secondary and elementary schools are laboratory schools for the education students.

Presidents: V. L. Bartlett, 1952—1955; T. C. Murdoch, 1955—1963; D. K. Brown, 1964—1968; A. C. Segovia, 1968—1970; D. R. Halenz, 1970—1973; A. C. Segovia, 1973—1976; B. R. Arit, 1976—1977; E. A. Moreno, 1977—1979; A. B. Gayao, 1979—1984; G. U. Ellacer, 1984—1985; J. D. Dial, 1985—1986; R. A. Tabingo, 1986—.

Mountain View College Academy

MOUNTAIN VIEW COLLEGE ACADEMY. A secondary school established in 1955 in connection with Mountain View College in the Philippines. Its primary purpose has been to provide secondary education for the children of workers at the college.

From a small beginning, the academy has developed into the laboratory school for the college, with a good record of passing the National College Entrance Examinations. In 1993 there was a faculty and staff of 26.

Principals: J. M. Tawatao, 1958—1962; A. B. Gayao, 1962—1966; U. M. Oliva, 1966—1967; R. B. Castro, 1967—1969; G. A. Arafiles, 1969—1971; A. T. Nermal, 1971—1972; N. N. Macarine, 1972—1974; J. Dial, 1975—1976; R. Budayao, 1976—1978; E. A. Bingcang, 1978—1980; M. E. Bingcang, 1980—1982; S. D. Dayahan (acting), 1982—1983; R. F. Sotes, 1984—1986; P. T. Donton, 1986—1987; A. T. Libato, 1987—1988; L. F. Ferrer, 1988—1992; N. M. Fernandez, 1992—1993; L. F. Ferrer, 1993— .

Mountain View Conference

MOUNTAIN VIEW CONFERENCE. A unit of church organization comprising the territory of West Virginia except the counties of Berkeley, Jefferson, and Morgan, which are in the Chesapeake Conference, and including Allegany and Garrett counties in Maryland. (See also [Allegheny West Conference](#).) Statistics (1993): churches, 32; companies, 3; members, 2,470; church or elementary schools, 10; ordained ministers, 12; teachers, 14. The conference forms part of the Columbia Union.

Local churches—*Maryland*: Cumberland, Frostburg, Mountaintop; *West Virginia*: Beckley, Braxton, Buckhannon, Central Hills, Charleston, Elkins, Fairmont, Franklin, Glenville, Grafton, Huntington, Lewisburg, Logan, Morgantown, Parkersburg, Parsons, Point Pleasant, Rainelle, Richwood, Romney (Fairview), Spencer, Summerville, Toll Gate, Valley View, Weirton, Wheeling, Williamson.

History and Development of Seventh-day Adventist Work

History and Development of Seventh-day Adventist Work. *Beginnings.* SDA teachings appear to have entered West Virginia first through publications. About 1879, at the request of J.R.S. Mowrey (misspelled Maurey, Mourey), of Virginia, Mrs. Isaac Sanborn sent *Signs of the Times* to a few people at Rockport, Wood County, West Virginia. When word came that several were observing the Sabbath and wished to hear preaching, Isaac Sanborn, an evangelist working in Virginia, went and held meetings about one mile (1.6 kilometers) from Rockport near the end of 1879, and in February 1880 he organized a group of 16 converts.

Returning to West Virginia in June, he went to Jerry's Run, Wood County, near Rockport. Finding the time (at wheat harvest) inconvenient for meetings, he went to Ohio and returned in the latter part of June. On July 17 he baptized four and held a Communion service at the home of Caleb (or Cabell) Dugans, a prospective convert who was prevented by ill health from attending the meetings.

In July Sanborn went to Round Knob and Shambling's Mills, in Roane County, to visit persons interested through reading the *Signs* sent by the Vigilant Missionary Society of North Scituate, Rhode Island. Sanborn reported preaching his first sermon in that county at Round Knob at a monthly meeting of the Advent Christians. S. P. Whitney, the leading Advent Christian minister, was at first friendly, but later hostile. Yet Sanborn won 15 converts, including two "first-day" Adventist ministers. (Later, in 1893, Whitney resigned the presidency of the Advent Christian Conference of West Virginia and became an SDA minister; his name appears in the SDA directories of 1894—1896.)

In the autumn of 1880 Sanborn appears to have held meetings among the Advent Christians in Kanawha County. By early November he reported about 40 adherents in the state. In December he closed his work in the state, having won six, including a United Brethren minister at Berea.

In January 1881 J.R.S. Mowrey arrived in Charleston, and on May 22 organized a church of 16 members at Jerry's Run, apparently the first in West Virginia. By mid-July it was estimated that there were 100 SDAs in the state.

About the first of July 1881 came W. R. Foggin, who during the next six years, sometimes alone and sometimes with another evangelist, held meetings in the following places: 1882, Berea (Ritchie County), Addison, Sugar Grove, and Adkinson (Webster County); 1883, Three Forks and Reedy (Roane County), Sherman and Ravenswood (Jackson County), New Martinsville (Wetzel County); 1884, Mineralwells (Wood County), Ox Bow, Cisco (Ritchie County), and Freeport (Wirt County); 1885, Flat Woods (or Flatwoods), (Wirt County); 1886, Wiseburg (Jackson County), Kanawha Station, Flatwoods, Jerry's Run, and Tyner (Wood County), Berea (Ritchie County), Kanawha and Walker's Station (Wood County); 1887, Kettle (Roane County), Sherman and Ravenswood (Jackson County), Ox Bow, and Rusk, apparently near Walker's Station.

On Apr. 16, 1883, J. O. Corliss organized the second Seventh-day Adventist church in West Virginia, at Berea, with 11 members. On July 1, 1883, that church held a business meeting, apparently the first such meeting in the state. In 1884 the Berea church erected a building, apparently the first owned by SDAs in West Virginia.

During the 1884 General Conference it was recommended that "West Virginia be united to the Ohio Conference, and that Elder C. H. Chaffee [of Missouri] move to labor in that field." It was also recommended that "the generous offer of the Indiana Conference to furnish a tent to West Virginia" be accepted. It appears that this helpful interest on the part of the Indiana Conference was a result of the visits of S. H. Lane to West Virginia earlier in 1884. A year after the 1884 General Conference session the Ohio Conference in session accepted the request of G. I. Butler, then president of the General Conference, that the Ohio Conference take the West Virginia mission "under its watch-care" (*Review and Herald* 62:716, Nov. 17, 1885). A few months later, on Feb. 15, 1886, at the first "state meeting" "the brethren of the state all voted to be taken into the Ohio Conference" (*ibid.* 63:203, Mar. 30, 1886).

In July 1885 an influential member of the Christian Church of Kanawha Station (or simply Kanawha) in Wood County urged Chaffee and Foggin to hold a series of tent meetings in his town, volunteering to pay all the expenses (*ibid.* 62:507, Aug. 11, 1885). The meetings (July 30—Sept. 16) were well attended, and by the close 51 had signed the covenant, 19 had been baptized, and expenses to the evangelist had amounted to only 46 cents. It was "decided to immediately take steps to erect a house of worship; and notwithstanding the hard times, one hundred and twenty three dollars were pledged for that purpose" (*ibid.* 62:619, Oct. 6, 1885). It appears from later reports that during the winter of 1885—1886 others were added to this group and that the meetinghouse, which eventually was built, was owned by B. B. Johnson, an SDA from Wisconsin who later served as conference treasurer.

In 1886 Chaffee held meetings at Flatwoods (Wirt County), Barrackville (Marion County), Kanawha Station (Wood County), Fairmount and Paw Paw (Marion County), Kanawha Station and Parkersburg (Wood County), ending his work in West Virginia about Oct. 5, 1886.

While Foggin and Haughey held meetings in a second tent in Wiseburg and Jerry's Run in the summer of 1886, Chaffee and D. E. Lindsey held meetings at Fairmount, Marion County. At the Ohio Conference session, held from Aug. 11 to 24, 1886, the churches of

Kanawha, Freeport, and Berea were received into the conference, W. R. Foggin representing the Kanawha church.

During the week of Oct. 3 to 9, 1886, A. A. Meredith preached four sermons to the group in Kettle, Roane County. I. H. Bee, who appears to have been the leader of this group, pleaded for a minister to organize them into a church (*ibid.* 63:667, Oct. 26, 1886).

The second West Virginia state meeting was held at Kanawha some time late in October or early November 1886, with some 85 attending. At this meeting it was decided to hold a camp meeting in the state the following summer (1887) and to purchase a tent. For this \$225 was pledged. It was also decided that J. W. Stone, later the first conference president, “labor for a time” in West Virginia (*ibid.* 63:717, Nov. 16, 1886). It was reported that at that time there were “one hundred and fifty Sabbathkeepers in the state” (*ibid.* 63:747, Nov. 30, 1886).

It appears that about the time of the state meeting, Foggin and S. J. Iles, a new Seventh-day Adventist minister in West Virginia, had just closed several weeks of tent meetings at Tyner, Wood County. No converts were made at that time, but the evangelists felt that there were potential converts among those interested and requested Stone to come and hold meetings. He did so soon after the state meeting, and as a result nine signed the covenant and a Sabbath school of 21 was organized.

During the latter part of December 1886 Foggin and Iles held meetings at Kanawha, adding two to the church, and then held meetings at Walker’s Station, Wood County, a few miles from Kanawha. Later the Kanawha Station church was merged with the church at Walker and became known as the Ross Memorial church.

On Jan. 3, 1887, the evangelists left Walker’s Station for Freeport and from there walked to Kettle (probably in Kanawha County) where they closed a series of meetings about Jan. 20, 1887, which resulted in 16 signing the covenant and a church of 12 members being organized. Two of the new members were former ministers of the “first-day” Adventists.

The first camp meeting in West Virginia, originally announced for Sept. 6 to 13, 1887, was held at Parkersburg Sept. 13 to 20, with an attendance of about 125. The camp meeting committee consisted of B. B. Johnson, John F. Meade, John Lowman, and probably D. K. Mitchell, of Ohio, as chairperson.

Conference Organization and Development

Conference Organization and Development. On Sept. 15, 1887, West Virginia was separated from the Ohio Conference and organized into a separate conference. W. J. Stone was elected conference president; W. R. Foggin, secretary; and B. B. Johnson, treasurer. The conference committee consisted of the conference president, J. A. Stuart (Stewart), and J. B. Ramsey. There were about 200 Sabbathkeepers, including 92 SDA church members, in West Virginia at the time. E. W. Farnsworth of the General Conference and R. A. Underwood of the Ohio Conference were present at this camp meeting. On Nov. 13, 1887, the General Conference admitted West Virginia to the sisterhood of conferences. Tent meetings were held in connection with the camp meeting, conducted by the conference president and O. J. Mason.

Progress between 1887 and 1891 was slow but steady. The second camp meeting in West Virginia was held at Salem from July 24 to 31, 1888. The same year the Berea church

building was dedicated and the Amos church was organized (and dedicated the next year). The 1889 camp meeting was held at Grafton Park, two miles (three kilometers) from Grafton, Taylor County, from Aug. 20 to 27. At the 1889 General Conference, West Virginia was made a part of the newly organized District 1 under A. T. Robinson. At the 1890 camp meeting held at Newburgh (Newburg), the SDA State Health and Temperance Society in West Virginia was organized.

In 1891 D. C. Babcock became president of the West Virginia Conference and initiated an aggressive program of evangelism. During his administration SDA work was opened in the eastern counties of the state and by August 1892, 38 persons had been baptized. In either 1891 or 1892 the first SDA primary school in West Virginia was operated successfully at Newark. This school was enlarged several times in the course of its brief history. In 1892 the *West Virginia Monitor* (later called the *West Virginia Review*), which began in 1890 as a small four-page bimonthly published by the state tract society, became the official organ of the conference, and continued in this capacity until 1903, when the *Atlantic Union Gleaner* became the official organ for the new union conference and its constituent conferences, which included West Virginia. In 1894 the Newark and Parkersburg churches were organized and admitted to the conference, and early in 1895 the companies at Debby (Mason County) and Huntington (Cabell County) were organized into churches. Many of these early churches have been disbanded, others have merged with nearby churches, and still others have been reorganized after having been disbanded for a time.

In 1894 the counties of Garrett, Allegany, and Washington in western Maryland were transferred to the West Virginia Conference. Later in 1903 these three counties and “three others closely allied, in the state of West Virginia [Morgan, Berkeley, and Jefferson counties], were transferred to the Chesapeake Conference” (*Atlantic Union Gleaner* 2:576, Dec. 16, 1903). When the Columbia Union was organized in 1907, the West Virginia Conference boundary lines were again changed so that the conference territory coincided with the territory of the state of West Virginia. In 1917 the conference boundaries were changed to their present positions.

The years between 1900 and 1910 were a period of internal as well as external difficulties for the West Virginia Conference. During this time SDA ministers were vigorously opposed by many Protestant clergymen; the holy flesh heresy diminished church membership; and the conference was burdened for a time with a debt of more than \$3,000 and had eight presidents in rapid succession. In 1907 the membership of the conference reached the low figure of 170 members. However, with the exception of the first years of the present century, the membership has increased steadily since the conference was organized, as the following statistics indicate: in 1887, 92 members; in 1897, 229; in 1907, 170; in 1917, 311; in 1927, 437; in 1937, 760; in 1947, 1,012; in 1957, 1,542; in 1964, 1,812; in 1974, 2,150; in 1993, 2,452.

In 1942 the former Terrapin Park, in Parkersburg, a three-acre (1.2-hectare) tract of land, was bought and transformed into a permanent site for camp meetings. In 1945 the first building was constructed on the grounds under the direction of W. B. Hill, conference president. In 1961 an auditorium with a capacity of 1,000 was erected at a cost of \$17,500. The same year an additional three acres (1.2 hectares) were acquired for family tents and parking at a cost of \$15,000.

In the 1940s, R. L. Boothby and L. R. Mansell conducted evangelistic campaigns in Charleston, Bluefield, and Huntington.

From 1947 to 1953 five new churches were added to the conference: Beckley, 1947, after an evangelistic series of meetings by J. R. Johnson; Logan, 1949, after meetings by A. C. Marple; Richwood, 1950; Masontown, 1952, and Grafton, 1953, after public meetings by John E. Hoffman. Since then churches have been organized in Lewisburg, 1956, and Indore, 1962, as the result of branch Sabbath schools begun by the Princeton and Charleston churches, respectively.

From 1970 to 1974, four new churches were added: Mountaintop, 1970; Spencer, 1971; Williamson, 1973; Point Pleasant, 1974.

On Aug. 22, 1971, after considerable balloting and selection from among 33 names, it was unanimously voted by the Conference Executive Committee to recommend the new name "Mountain View Conference of Seventh-day Adventists" to be comprised of the territory of West Virginia (minus the three easternmost counties) and Allegany and Garrett counties in the state of Maryland.

A campground located in Huttonsville was purchased in 1974.

Presidents: W. J. Stone, 1887—1891; D. C. Babcock, 1891—1897; G. B. Thompson, 1897—1898; S. M. Cobb, 1898—1903; W. R. Foggin, 1903; S. G. Huntington, 1903—1905; W. F. Purdham, 1905—1906; E. J. Dryer, 1906—1907; L. E. Sufficool (acting), 1907—1908; J. N. Reese, 1908—1909; W. D. MacLay, 1909; F. H. Robbins, 1910—1914; W. T. Tanner, 1914—1915; J. W. Herlinger, 1915—1916; D. A. Parsons, 1916—1917; T. B. Westbrook, 1917—1920; J. W. McCord, 1920—1922; W. M. Robbins, 1922—1923; C. V. Leach, 1923—1924; H. J. Detwiler, 1924—1928; D. A. Rees, 1928—1932; W. C. Moffett, 1932—1934; C. V. Leach, 1934—1937; L. H. King, 1937—1938; M. G. Conger, 1938—1939; T. M. French, 1939—1942; W. B. Hill, 1942—1946; C. J. Coon, 1946—1951; A. F. Ruf, 1951—1958; A. J. Patzer, 1958—1965; R. W. Moore, 1965—1969; Richard Fearing, 1969—1974; T. J. Mostert, Jr., 1974—1978; Robert Thompson, 1978—1981; J. W. Coulter, 1981—1985; H. H. Broeckel, 1985—1988; R. L. Murphy, 1988— .

Mountain View Union Academy

MOUNTAIN VIEW UNION ACADEMY. *See* [Mountain View Academy \(California\)](#).

Mouseitbeh Adventist Secondary School

MOUSEITBEH ADVENTIST SECONDARY SCHOOL. A coeducational day school on the thirteenth-grade (college freshman) level, operated by the East Mediterranean Field. It is located in Mouseitbeh, Beirut, Lebanon. It was established in 1929 as a one-class elementary school with an enrollment of seven students. Thus it was the first Seventh-day Adventist educational institution in Lebanon and under the direction of Hana Jubran Nasr. In 1953 some secondary classes were offered and the name Beirut Junior Academy was adopted. In 1967 it was upgraded to a 12-grade school with its present name. Later in 1987 grade 13 (equivalent to college freshman) was added. The school follows the curriculum of the Lebanese Ministry of Education augmented by the SDA religion program. The enrollment in 1993 was 970 students.

Principals: Hana Jubran Nasr, 1929—1947; Adib Fargo, 1947—1950; Salim Noujaim, 1950—1952; Jad Katrib, 1952—1960; Issa Kharma, 1960—1965; Alfred Akkar, 1965—1968; H. E. Cowles, 1968—1971; Jad Katrib, 1971—1972; Samir Shahine, 1972—1988; Issa Kharma, 1988— .

Mozambique

MOZAMBIQUE. A country stretching along the southeast coast of Africa, bounded on the north by Tanzania; on the west by Malawi, Zambia, and Zimbabwe; on the south by South Africa and Swaziland; and on the east by the Indian Ocean. It has an area of 313,661 square miles (812,383 square kilometers) and a population (1994) of 17.3 million. The majority of the inhabitants are animists, but there are also Muslims (most of whom live in the north), Catholics, and Protestants. Agriculture is the principal occupation, with cashews, sugar, maize, cotton, copra, and sisal the chief crops.

In 1505 the Portuguese settled at Sofala, the port through which the ancient Phoenicians and Egyptians took gold, ivory, and other forms of wealth. Maputo (formerly Loureno Marques) is the capital. Other important settlements are the seaport towns of Beira and Quelimane.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Mozambique constitutes the Mozambique Union Mission, within the Euro-Africa Division, comprising three mission fields. Statistics (1993) for *Mozambique*: churches, 473; members, 78,660; ordained ministers, 11; licensed ministers, 4. Headquarters: Maputo.

Statistics (1993) for the missions—*Central Mission*: churches, 33; members, 8,890; ordained ministers, 7. *North Mission*: churches, 403; members, 65,177; ordained ministers, 19. *South Mission*: churches, 37; members, 4,593; ordained ministers, 6. The union headquarters has five ordained ministers.

Institutions

Institutions. Mozambique Adventist Seminary; Mozambique Publishing House.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDA teachings entered Mozambique in 1931 when two African students from the Malamulo Mission School returned to their homes in Portuguese East Africa. Both engaged in active lay evangelism and soon reported 555 people in the Bible classes they were conducting. O. U. Giddings and Max Webster made a visit to Mozambique to investigate the interest, and in 1933 Webster was sent to the Zambesi district in Mozambique to establish a mission. He chose a site in the district of Lugela, 187 miles (300 kilometers) from the port of Quelimane, and an equal distance from the frontier of Malawi. In 1935, with permission from the governor-general, he established a mission, naming it Munguluni (which means “light”). While clearing land and erecting a mission house, a chapel, a school, and workshops, Webster preached with the help of a national worker, Horacio Luia, who knew both Portuguese and the local dialect. In 1937 the first

camp meeting was held, to which 1,500 Africans came. They were timid and suspicious but listened. However, when Webster tried to take photographs, they fled into the bush. In 1939 the first converts were baptized. Carlos Gouveia, sent by the Portuguese Union in 1939, was the first teacher of the first Seventh-day Adventist school in Mozambique. Permission to operate the school was obtained in November 1940. Also for a number of years, Mrs. Webster operated a large dispensary. In 1941 Ernest P. Mansell was appointed to replace Webster, but he and his family were interned by the Japanese in the Philippines. After the war Mansell returned to the United States and later (1947) replaced Webster, who then returned to South Africa, after 13 years of pioneering work.

Until 1950 Mozambique was part of the Southern African Division, but in that year it became part of the Southern European Division. In 1953 the territory, known as the Portuguese East African Mission, became a detached mission in the Southern European Division, with headquarters in Lourenço Marques. In 1955 it was joined to the Angola Union to form the Portuguese African Union Mission, and in 1957 returned to its former detached status. In 1972 it was organized as a union mission. From Munguluni the mission work penetrated hitherto unentered sections, each with its own language. Thus new centers sprang up: Milange, 1954; Taquane, 1958; Mocuba, 1958; Marrucia, 1959; Mirriua, 1960; and Mecanelhas, 1963.

A new dispensary at Munguluni was opened Sept. 17, 1958, and another in Marrucia, September 1963. With funds supplied by a Thirteenth Sabbath Offering overflow in 1960, two more houses were built at Munguluni, and water and electricity were installed.

New work was begun in Beira by an office clerk, Daniel Harawa, who became an SDA in 1951 as a result of taking a Bible correspondence course. From a company formed in Beira, two others developed—one in Chemba, in the north near the Zambesi, and the other in Mabote in the south.

The Seventh-day Adventist church in Lourenço Marques stemmed from a family from Mauritius named Lamarque, who had come in 1918 and had kept the Sabbath in their home. They were later joined by a family named Inocentes, who had come from Lisbon in 1935, in whose home Webster had stayed because they were SDAs. The families had received publications from the Cape. With the establishment in Lourenço Marques in 1953 of the headquarters of the Mozambique Mission, the group meeting in the Lamarque family revived, and in October 1954 S. J. Graa settled in Lourenço Marques to work primarily among the Europeans. The next year a church of 22 members was organized. A rented house was adapted for a meeting hall and mission office. A church building, purchased by a Thirteenth Sabbath Offering overflow in 1960, was dedicated in 1963. P. B. Ribeiro became mission director in 1963. In April 1970 A. C. Lopes became the president. One year later he left and the treasurer, Joao dos Santos, was named acting president until Henrique Berg, the first Brazilian missionary to Mozambique, arrived in May 1972.

On Aug. 8, 1972, action was taken with division representation for the Mozambique Mission to be organized as a union mission, effective Jan. 1, 1973.

With the arrival of colporteur Lucio Soares in 1944 in Lourenço Marques the publishing work began. A radio correspondence school was organized in 1951, and reported 2,146 applications during 1973.

After years of strife, the Adventist Church in Mozambique now operates freely without major problems incurred by war. During the most intense time of war about 10,000 SDAs

migrated to Malawi for safety. In 1994 they were returning and being reintegrated into the country. The goal was to reach a membership of 100,000 by the union's sixtieth anniversary in 1995.

Mozambique Adventist Seminary

MOZAMBIQUE ADVENTIST SEMINARY (Seminario Adventista do Setimo Dia de Mocambique). A coeducational boarding and day school operated by the Mozambique Union Mission, which forms part of the Euro-Africa Division. At its beginning the school was situated in the Zambesi district of Mozambique, on a 250-acre (100-hectare) tract of land about halfway between the Malawi border and the port of Quelimane, 187 miles (300 kilometers) distant. In 1963—1964 there were 25 students in secondary classes, and a teaching staff of four (two Europeans and two Africans). The school trains African ministers and teachers for Mozambique as well as helpers for the dispensaries.

The Seventh-day Adventist educational work in Mozambique began at Munguluni with the arrival in 1939 of Carlos Gouveia, of Portugal, as the first teacher for the mission. His work was officially recognized by a government order that was dated Nov. 6, 1940. When for health reasons Gouveia had to return to Portugal, the responsibility for carrying forward the educational work fell to the African helpers. From 1948 to 1954 Samuel Graca and his wife, of Portugal, worked in the school.

In 1957 the preparatory course for teachers was organized by J. A. Morgado, with A. Caldeira as the first teacher. The school was officially recognized by law in June 1963, as the Adventist College of Munguluni. It provided two years preschool, three years elementary, two years primary, and three years preparatory courses for workers and teachers.

In September 1973 the training classes for workers and teachers were transferred from Munguluni to a newly acquired property at Manga, a few miles from the city of Beira, and was developed as a seminary for African workers in Mozambique.

Principals: J. A. Morgado, 1957—1961; J. N. Ramos, 1961—1967; Joao Santos, 1967—1971; A. G. Lopes, 1971—1973; Armando Pires, 1973—1976; Bernardino Mabote, 1976—1978; Abilio Tungululo, 1978—1982; Victor R. Niconde, 1982—1990; Girimoio Muchanga, 1990— .

Mozambique Publishing House

MOZAMBIQUE PUBLISHING HOUSE (Livraria da Igreja Adventista do Setmo Dia de Mocambique). A publishing house established in 1963 at Lourenço Marques (now Maputo), Mozambique. Its first publication was a hymnal that was printed in June 1972, in Manhaua dialect. The adult Sabbath school quarterly followed at the end of 1973 and a Xitswa hymnal in February 1974. Most of the literature in Portuguese is imported from Angola, Brazil, and Portugal.

Managers: J. A. Morgado, 1963—1966; A. C. Lopes, 1966—1970; J. B. dos Santos, 1970—1976; B. Mabote, 1976—1980; J. M. da Costa, 1980—1981; D. Mesa, 1981—1982; B. Muabsa, 1982—1986; A. Coroa, 1986—1994; C. Fabiao, 1994— .

Mozambique Union Mission

MOZAMBIQUE UNION MISSION. *See* [Euro-Africa Division](#); [Mozambique](#).

Mpofu, Peter Fayi

MPOFU, PETER FAYI (1866—1969). Pioneer national worker. In 1899, five years after the founding of Solusi Mission, Pastor Mpofu began service with the mission as a teacher and evangelist. With overseas pioneers, he was instrumental in establishing mission work in parts of Rhodesia and Zambia, accompanying Pastor W. H. Anderson on many safaris into unentered territory. He passed to his rest at 103 years of age.

Muderspach, Frithjof Hartvig

MUDERSPACH, FRITHJOF HARTVIG (1900—1960). Missionary in Africa. Born in Denmark, he accepted the Seventh-day Adventist faith in 1915, and was baptized by his father. Upon completing high school, he worked for a time in the Book and Bible House in Stockholm, Sweden. Later he took the nurse's course and met Borghild Kristine Willadssen, also a trained nurse, whom he married on Dec. 20, 1924. In 1925 they were called to Africa, where they spent the next 35 years, except for three years during which Muderspach was departmental secretary in the East Denmark Conference.

The Muderspachs went first to Utimbaru Mission among the Wakuria people in Tanganyika (Tanzania) near Lake Victoria. Here and at the Ikizu Mission the Muderspachs lived for seven years. Returning from furlough in 1933, they accepted a call to Uganda, where he worked for 13 years. Here he was closely associated with V. E. Toppenberg, and took over the field when Toppenberg, losing his wife by death, was forced to leave.

In 1946 the Muderspachs returned to Denmark, where he underwent an operation for a troublesome hip complaint. It was at this time that he served the local conference for three years. However, not being happy away from Africa, and despite his continued physical pain, he set out once again for Africa. The last 10 years of his life were spent as director of Gendia Mission and of several other missions in Kenya, president of the Uganda Mission, director of the Majita Station (Tanganyika), and finally director of the Utimbaru Mission Station, the station where he and his wife had worked 30 years previously.

On the afternoon of Apr. 28, 1960, Muderspach, with an African worker, Pastor Manjali, was returning to Utimbaru from a workers' meeting at the field headquarters at Busegwe. Six miles (10 kilometers) from home they came to a familiar ford. The night was dark, and it was not possible to see that a heavy rain in the hills during the afternoon had caused the water to rise dangerously. The car was picked up and carried downstream into a deep pool of water, and both men were drowned. A few days later the two workers were laid to rest side by side at Utimbaru Mission, amid expressions of deep sorrow from Europeans and Africans alike.

Mugonero Hospital

MUGONERO HOSPITAL (Hôpital de Mugonero). A 104-bed general hospital situated on land granted by the government on the shores of Lake Kivu in Rwanda, approximately 20 miles (32 kilometers) south of the town of Kibuye. The site is less than three degrees south of the equator and its elevation is 5,850 feet (1,800 meters). It is owned and operated by the Rwanda Union Mission. The present compound consists of several buildings. The hospital building houses general medicine, surgery, and traumatology, with general and semiprivate rooms. The administrative building houses also a library, central stock, and laboratory. Other buildings include an outpatients' dispensary, a nutritional center, maternity, maintenance, laundry, kitchen, three houses, five apartments, 15 worker's houses. There is also a farm and a brick factory on the compound.

On staff at the hospital are a medical director, two staff physicians, two medical assistants, 14 nurses, 11 trained ward aides, and a corps of nonmedical personnel.

During 1992 the hospital had 3,350 admissions, 9,935 outpatients' consultations, 5,310 visits to the nutritional center, 11,631 vaccinations, and 998 surgeries.

Through the years the hospital has offered courses for training ward aides. A midwife training course was given from 1959 to 1972, preparing the students to sit for examinations set by the government educational and medical departments. A four-year training course for medical assistants was offered from 1969 to 1972. Training for nurses aides began in 1973, and in 1983 nursing instruction was established. In 1984 Mugonero Nursing School was created by the hospital as an independent institution that also belongs to the Rwanda Union Mission. In 1992 the hospital started a program of continuing education for nurses, nurse's aides, and ward assistants.

Medical work at Mugonero was established in September 1931, when Dr. J. H. Sturges began to treat patients in front of the tent in which he was living while supervising the making of bricks, the cutting of sod for a temporary dwelling house, and the gathering of materials for the construction of permanent buildings. In October he was joined by his family and a builder, and construction began in earnest. In December A. Matter came as superintendent of the mission station. In 1933 the first ward was completed.

The original staff consisted of J. H. Sturges, physician, and Marie Matter, the first matron and nurse.

Medical Directors: J. H. Sturges, 1931—1934; G. H. Beckner, 1935—1940; L. K. Rittenhouse, 1940—1945; F. L. Visser, 1945—1947; R. S. Newbold, 1947—1950; L. K. Rittenhouse, 1950—1952; R. S. Newbold, 1952—1954; C. J. Birkenstock, 1954—1955; M. Hansen, 1955—1956; L. K. Rittenhouse, 1956—1960; R. W. McMullen, 1960—1961; L. K. Rittenhouse, 1961—1962; G. R. Fattic, 1962—1963; J. A. Hay, 1963—1968; R. Carlsen, 1968—1972; A. E. Boyce, 1972—1975; P. Cnockart, 1975; A. Modad, 1975—1976; B. Nelson, 1976—1977; G. Klemenz, 1978—1980; R. Snide, 1980; C. Rufuku, 1980—1981; B. Wecker, 1981—1983; J. Olmedo, 1983—1984; F. Fernando, 1984—1987; M. Texeira, 1987—1990; W. Greenley, 1990—1991, O. A. Giordano, 1991— .

Mugonero School of Nursing Science

MUGONERO SCHOOL OF NURSING SCIENCE (École des Sciences Infirmières de Mugonero). A nursing school established in 1939 in Rwanda, eight years after the opening of the Mugonero (formerly Ngoma) Hospital. It remained an administrative unit of the hospital until 1984.

The two-year nursing school was first directed by Ruth Brown. The six graduates in 1941 were the first national graduates in nursing. This training continued until 1960.

In 1959 Ruth Brown started a two-year midwifery school. It was discontinued in 1972. The graduates were permitted to sit for the national exams and received officially recognized diplomas. Meanwhile Miss Naomi Bullard had launched a four-year nursing school. Only students with three years of secondary education were registered. Eleven students who graduated in 1972 were granted state-recognized certificates. After 1972, with the same admission requirement, the training continued under the leadership of Naomi Bullard until 1981. Then Cairn Beck, who took over the leadership from Naomi Bullard, reverted back to the two-year program because of a lack of teachers. The training continued until 1983. In 1976 the school was recognized formally by the government.

In 1981 a government education reform brought a new requirement: a six-year school system on the secondary level. Consequently the two-year training was discontinued in 1983 and replaced by a six-year formal nursing school. Because of limited facilities, at the beginning, students were admitted every other year until 1987. From then on the admissions were done annually. In 1993 the school became a full secondary school with all six classes. The first graduation of 18 students took place in June 1989, then two more graduations were held in 1991 and 1993. Graduations will now take place annually.

As a result of the anticipated student intake, the union committee took an action in June 1984 to separate this institution administratively from the hospital. The first director of the school since it became autonomous was Colin Richardson, an Australian. He was replaced in 1989 by Jean Nkuranga, the first national to head the school.

Principals: N. Bullard, 1968—1982; R. Lonser, 1982—1983; J. Olmedo, 1983—1984; Z. Ndoreraho, 1984—1988; Colin Richardson, 1988—1989; J. Nkuranga, 1989— .

Mühlenrahmede Retreat Center

MÜHLENRAHMEDE RETREAT CENTER. *See [Bergheim Mühlenrahmede](#).*

Munguluni Training School

MUNGULUNI TRAINING SCHOOL. *See* [Mozambique Adventist Seminary](#).

Munson, Ralph Waldo

MUNSON, RALPH WALDO (1859—1934). Pioneer Seventh-day Adventist missionary in Indonesia. Educated at Oberlin College, he was sent by the Methodists to British India and Burma in 1886. A year later he joined the staff of the Anglo-Chinese Mission School in Singapore and became proficient in the Malay language. While in Singapore he heard an exposition of the prophecies relating to the second coming of Christ, which aroused his interest. Returning to the United States on furlough, he went to Battle Creek Sanitarium for treatments and while there accepted SDA teachings. In 1898 or 1899 he volunteered for mission service and in 1900 opened SDA work on the island of Sumatra. Because of his son's illness he moved to Australia in 1905, where he preached and translated many SDA publications into the Malay language. In 1909 he went to Java and worked there until Mrs. Munson's health made necessary their return to Australia in 1911 and to America several years later. Next he worked with L. J. Burgess and J. S. James on the preparation of basic texts of the Spirit of Prophecy for translation into Asian languages. He also lectured at Pacific Union College. After retirement he served as chaplain of St. Helena and Glendale sanitariums for more than 10 years and then pastored several churches.

Muntenia Conference

MUNTENIA CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

Murray, Walter E.

MURRAY, WALTER E. (1894—1983). Educator, administrator. Born in Iowa, he served in the educational field in South America, was principal of the Juliaca school in Peru, president of the Austral Union Conference, president of the South American Division, and a vice president of the General Conference. After his retirement he served for one year as acting president of the Southern European Division.

Murwillumbah Seventh-day Adventist High School

MURWILLUMBAH SEVENTH-DAY ADVENTIST HIGH SCHOOL. A coeducational day school, K-12, situated on the outskirts of the rural township of Murwillumbah in the Tweed Valley of the far north coast of New South Wales, Australia. The school is operated by the North New South Wales Conference and draws students and support from eight churches in the Tweed-Byron region. In 1993 there was a high school enrollment of 128, with a staff of 10 full-time and four part-time teachers, and a primary enrollment of 100, with four full-time and two part-time teachers.

Seventh-day Adventist education in the district began in 1958 when a one-room primary school was opened under the Murwillumbah church. This expanded into a new building at the rear of the church in 1962 along with the addition of junior secondary grades.

In 1972, as a consequence of a series of providential events, a 32-acre (13-hectare) site was purchased on the outskirts of Murwillumbah. A new junior high school on this site was first occupied in 1974. A freestanding facility for the primary department was opened in 1977.

The school acquired full high school status in 1980 and is currently accredited with both the General Conference Board of Regents and the NSW Ministry of Education. The school offers a broad curriculum and flexible course structure to the New South Wales Higher School Certificate level.

Principals: Verona White, 1958—1960; J. Knight, 1961—1962; J. H. Eager, 1963—1969; D. J. Cooke, 1970—1972; R. S. Faull, 1973—1980; A. E. Savige, 1981—1987; H. J. Halliday, 1988— .

Muscat and Oman

MUSCAT AND OMAN. *See* [Oman, Sultanate of](#).

Museitbeh Adventist Secondary School

MUSEITBEH ADVENTIST SECONDARY SCHOOL. *See* [Mouseitbeh Adventist Secondary School](#).

Musofu Station

MUSOFU STATION. *See* [Zambia](#).

Mussoorie Intermediate School

MUSSOORIE INTERMEDIATE SCHOOL. *See* [Vincent Hill School](#).

Mussoorie Sanitarium

MUSSOORIE SANITARIUM. *See* [India](#).

Muze, Sphiwe Elizabeth Mashengele

MUZE, SIPHIWE ELIZABETH MASHENGELE (1939—1992). Educator. Born in Zimbabwe, she trained at Sakubva Teachers College and at Occidental College in California, where she met and married Mishael Muze in 1966. They both taught at Shinyanga and Mwenge secondary schools in Tanzania. While earning her master's degree at the University of Dar-es-Salaam, she lectured at Chang'ombe College of National Education. She became director of the Responsible Parenthood Project, sponsored by the Christian Council of Tanzania, and was concerned with troubled youth. She authored and coauthored several publications on that subject. In 1987 Dr. and Mrs. Muze taught at Solusi College in Zimbabwe. Later they moved to Kenya, where she taught at the University of Eastern Africa Baraton, and her husband was vice chancellor. She died suddenly in Kenya while her husband was attending Spring Council in Washington, D.C.

MV

MV. Abbreviation for Missionary Volunteer, used formerly to refer to youth societies and activities.

MV Book Club

MV BOOK CLUB. *See* [Adventist Youth Book Club](#).

MV Camps

MV CAMPS. *See* [Camping](#).

MV Classes

MV CLASSES. *See* [Adventist Youth Classes](#).

MV Congress

MV CONGRESS. *See* [Youth Congresses and Rallies.](#)

MV Honors

MV HONORS. *See* [Pathfinder Honors](#).

MV Kit

MV KIT. *See* [Youth Ministry Accent](#).

MV Leadercraft Course

MV LEADERCRAFT COURSE. A leadership training course of 10 hours for young people, preparing them for leadership functions in the church, with special attention to leadership roles in the Missionary Volunteer Society. The course was prepared for the Youth Department by Mildred Lee Johnson in 1955 and with some revisions was continued into the 1970s. The course was replaced in the late 1970s with the Youth Ministries Training Course. In 1990 it was replaced with the *Youth Ministries Handbook*.

MV Societies

MV SOCIETIES. Former organizations of senior and junior youth in the local Seventh-day Adventist churches, called the Young People's Missionary Volunteer Societies. They were sponsored and guided by the General Conference Youth Department and the union and local conference youth directors. The name "Missionary Volunteer" was based on the fact that the societies were a part of the church's world evangelism program, enlisting and guiding young people in lay activities, expressed in the Share Your Faith program.

MV Society Leadership and Membership

MV Society Leadership and Membership. The Senior MV Society, "the youth church within the church," was staffed by officers elected by the church, composed of the leader, assistant leader, secretary-treasurer, sponsor, chorister, and accompanist; and others elected by the society, a devotional secretary, an educational secretary, a fellowship or social secretary, band leaders, a publicity secretary, and a servicemen's secretary. These officers, with the Junior MV superintendent, the church missionary leader, and the church pastor and/or elder, formed the MV executive committee, which directed all the work and planning of the MV Society. Membership in the Senior MV Society (ages 16 to 30, but including persons over 30 who carried MV leadership responsibilities) was of two kinds: regular, for young people who were members of the Seventh-day Adventist Church; and associate, for other young people with Christian ideals who wanted to join.

The Junior MV (JMV) Society also offered two kinds of membership: preparatory, for children under 10 who were old enough to understand the purposes of the society; and regular, for boys and girls 10 to 16 who understood the JMV ideals and who knew by memory and declared their allegiance to the JMV Pledge and Law.

The Junior Society was guided by a superintendent elected by the church, usually an elementary teacher, since most JMV Societies were conducted in the church school. Other officers elected by the society from their own group were a leader, a secretary-treasurer, a pianist or organist, and unit captains. These comprised the executive committee for planning programs and activities.

A supplementary organization for juniors was the Pathfinder Club, which extended the program of the JMV Society with particular emphasis on physical activities and various skills. Pathfinder Club officers were the director and deputy directors, elected by the church; and counselors, instructors, unit captains, and unit scribes, appointed by the staff. Pathfinder Clubs are still active in the Seventh-day Adventist Church.

Activities

Activities. The Senior MV Society's objectives were best revealed by the variety of features in four classifications:

Devotional: Personal devotional reading plans, such as the Morning Watch, the Bible Year and Encounter, were promoted. A group devotional activity was the MV Week of Prayer, conducted annually in the spring.

Educational: Leadership training included the youth ministry training courses, the Pathfinder Staff Training Course, and the extensive requirements for the rank of Master Guide. Other educational features of the society were the MV Book Club, MV Honors, nature clubs, and hobby clubs; also youth Bible conferences and courses in Bible doctrines and denominational history called Heritage of Truth.

Share Your Faith: The devotional and educational features were preparatory to participation in the society's supreme goal, expressed in its slogan, Share Your Faith. Under this heading was a great diversity of ideas and services. Some of the better known were MV Voice of Youth (public evangelism); Friendship Teams (neighborhood personal evangelism); IN Groups; Literature and Correspondence Bands; various MV Community Services bands for prison, hospital, rest home, and orphanage work (see "[Share Your Faith](#)").

Fellowship: Youth congresses and rallies, social gatherings, MV camps, nature exploration, and all other acceptable forms of recreation.

For most of the MV features here named, guidance literature was provided by the Youth Department. Members of the Junior MV Society participated in such of these as were suitable for their age.

Meetings

Meetings. The local MV Societies, both senior and junior, and the Pathfinder Club usually met once a week. Program material for the meetings and leadership guidance were provided in the quarterly magazine *Youth Ministry Resources*. Youth officers planned the programs; members of the groups participated in speeches, interviews, quizzes, panel discussions, and other programs, dealing with Christian ideals, religion, missions, church history, methods of service, cultural subjects, and nature.

Since the MV Society was, by definition, organized for "Missionary Volunteering," the weekly meeting was the time also for presenting plans, recruiting participants, and for reporting on the progress of projects connected with lay evangelism.

Aim, Motto, and Pledge

Aim, Motto, and Pledge. The blueprint for MV activities was found in the Aim, Motto, and Pledge. For the Senior Society these were:

Aim—The Advent Message to All the World in This Generation.

Motto—The Love of Christ Constrains Us.

Pledge—Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world.

Pledge and Law

Pledge and Law. The Junior Missionary Volunteer Society and the Pathfinder Club were guided by a Pledge and Law.

The JMV Pledge: By the grace of God, I will be pure and kind and true. I will keep the JMV Law. I will be a servant of God and a friend to man.

The JMV Law: The Junior Missionary Volunteer Law is for me to—1. Keep the Morning Watch. 2. Do my honest part. 3. Care for my body. 4. Keep a level eye. 5. Be courteous and obedient. 6. Walk softly in the sanctuary. 7. Keep a song in my heart. 8. Go on God's errands.

Societies under the MV name and organization date from 1907. In this year plans for a Young People's Department were made in a General Conference Council at Gland, Switzerland; and later in the same year at Mount Vernon, Ohio, the new department was named the Young People's Missionary Volunteer Department. This department gave the societies their name and organization. In 1972 the name of the department was officially changed to Youth Department of Missionary Volunteers.

MV Societies in Colleges

MV Societies in Colleges. The MV Society was the center of the missionary activities of the school. The college society was of strategic importance, since the colleges attracted the talented group of SDA young people, those who after graduation become the leaders of churches and institutions. One important purpose of the school MV Societies was to send out graduates filled with the spirit of service and a desire to help the young people in the local churches. The sponsoring of a student missionary by the college MV Society was one North American project to promote interest in the worldwide work of the church. (See [AY Societies](#).)

Mwagala Station

MWAGALA STATION. *See* [Tanzania](#).

Mwami Adventist Hospital

MWAMI ADVENTIST HOSPITAL. A 210-bed general hospital and a leprosarium, situated on a 3,035-acre (1,230-hectare) tract, about 20 miles (32 kilometers) from Chipata, Zambia. It is owned and operated by the Zambia Union. The present staff consists of four doctors, six clinical officers, two tutors, one matron, eight midwives, seven registered nurses, 24 enrolled nurses, four laboratory staff, two radiographers, one hospital administrator, one chaplain, one maintenance supervisor, six clerical staff, a treasurer, and two accountants.

The land for Mwami Mission and the hospital was purchased on Oct. 2, 1925, and two years later Dr. E. G. Marcus arrived and began medical work. The first surgical operations were performed in the open air under a mosquito net. Later E. B. Jewell came to teach the two-year, and later yet, the three-year medical assistant's training course. When the leper colony was established the lepers were housed in small huts. However, by 1950 A. V. Bambury carried through a steady building program that provided permanent accommodations for 400.

Under the supervision of Dr. O. B. Beardsley, the general hospital building was completed in 1952. In 1953 an affiliation program was arranged with Malamulo Hospital, and the first year of the ward assistant's course for Africans was taught at Mwami. A regular nurse's training course was opened in 1962.

A development scheme was worked out for investing £120,000 in a general hospital. The final part of this program was completed in 1973 with the official opening of an outpatients' unit. The maternity wing, a staff nurses' house, and the new laundry building were also completed. The total number of deliveries in the new maternity wing exceeded 600 in the first year.

Later on a US\$1.6 million building program was carried out. In 1989 a 36-bed eye center was completed; a new pediatric wing, six staff houses, a new outpatient facility, and a new fence around the hospital were also completed. In September 1991 the final part of the project was finished.

Medical Directors/Administrators: E. G. Marcus, 1927—1930; J. Janzen, 1931—1934; no doctor, 1934—1948; J. A. Hay, 1948; O. B. Beardsley, 1948—1954; P. G. Peach, 1954—1957; C. Blaine, 1957; K. Seligmann, 1957—1967; R. D. Harris, 1967—1969; H. D. Frank, 1969—1972; B. Nelson (acting), 1972—1973; D. Sargeant (acting), 1973—1974; L. J. Ramages, 1974—1976; J. Rogers (acting), 1976—1977; J. R. Hophn, 1977—1986; A. Shepherd, 1986—1987; D. K. Ashley, 1987—1988; R. Westermeyer, 1988—1989; B. Wiafe (acting), 1989—1990; I. Manuel, 1990—1991; H. Chaya, 1992— .

Mwami Station

MWAMI STATION. *See* [Zambia](#).

My Bible Story

MY BIBLE STORY. See [Sabbath School Publications](#).

Myaing, Tha

MYAING, THA (1874—1954). Minister. A Karen, born of Christian parents in the village of Ah Seh in the delta country of Burma (now Myanmar), he was educated in a Christian village school, and in young manhood became a village evangelist for the Baptists.

In 1916 he met Robert A. Beckner and learned the Seventh-day Adventist faith from him. He was baptized in 1917 by Charles F. Lowry, and in 1918 began to work with Eric B. Hare on the Karen mission station at Kamamaung, on the Salween River. He was ordained in 1927.

He was most skillful in reciting the old Karen folklore poems about the Creation, the Fall of man, the coming of the younger brother with the golden book, and the home of the saved, and he won converts wherever he went.

Walking throughout the mountain country of Lower Burma, he often suffered weariness, hunger, and peril by bandits and the vicissitudes of war. At the age of 80, while returning from a preaching tour, he was killed in a passenger bus that met with an accident.

Myanmar

MYANMAR (formerly Burma). A military republic in Southeast Asia bounded on the northwest by Bangladesh and India, on the northeast by China, on the southeast by Laos and Thailand, and on the southwest by the Bay of Bengal. It has an area of 261,789 square miles (678,034 kilometers) and a population (1994) of 44.3 million. The Burmese, who are racially related to Tibetans, comprise more than two thirds of the population. The rest is made up of Shans, Karens, Kachins, Chins, Kayahs, Rakhines, Mons, and relatively recent immigrants from India, Thailand, and China. The state religion is Buddhism. The minority groups practice Hinduism, Islam, Taoism, and Confucianism. Christianity (largely Baptist and Roman Catholic) has gained its greatest number of adherents among the Karens and Chins. The language of the country is Burmese, belonging to the Tibeto-Chinese group of languages, but unlike Chinese, it is written with an alphabet of 11 vowels and 32 consonants. Myanmar (then Burma) was founded in the eleventh century A.D.; later it was overrun by the Mongols. From the middle of the eighteenth to the second half of the nineteenth centuries, Myanmar again was independent; then it was annexed to British India. It became independent in 1948, but since then has been constantly beset by insurgency. The name of the country was changed from Burma to Myanmar in 1989.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Myanmar constitutes the Myanmar Union Mission, a part of the Far Eastern Division, and is divided into four missions and the Yangon Attached District. For the respective territories, *see* [Far Eastern Division](#). Statistics (1993) for *Myanmar*: churches, 149; members, 15,129; ordained ministers, 84; licensed ministers, 75; schools, 51; teachers, 120; school enrollment, 2,729. Headquarters: Yangon.

Statistics (1993) for the sections—*Ayeyarwady Mission*: churches, 46; members, 3,707; ordained ministers, 17; licensed ministers, 15. Headquarters: Patheingyi. *Central Myanmar Mission*: churches, 23; members, 2,371; ordained ministers, 14; licensed ministers, 15. Headquarters: Taungtha. *South East Mission*: churches, 23; members, 2,676; ordained ministers, 13; licensed ministers, 11. Headquarters: Mawlamyine. *Upper Myanmar Mission*: churches, 49; members, 4,804; ordained ministers, 17; licensed ministers, 22. Headquarters: Pyin Oo Lwin. *Yangon Attached District*: churches, 8; members, 1,571; ordained ministers, 3; licensed ministers, 1. Headquarters: Yangon.

Institutions

Institutions. Kinsang Publishing House; Myanmar Union Adventist Seminary.

Seventh-day Adventist Work

Seventh-day Adventist Work. Begin-nings. SDA work in Myanmar (then Burma) began in 1902, when Herbert B. Meyers, who had become a Seventh-day Adventist in

Calcutta, India, and A. G. Watson entered the country to sell SDA books and take subscriptions to the *Oriental Watchman* among the Europeans and English-speaking Burmese. The people were so interested that Meyers began giving Bible studies, and eventually held regular evangelistic meetings, working in Myanmar for the next several years. Soon after his arrival, he met a Christian woman named Daw May (whose mother, it seems, was baptized by Judson, a pioneer Christian missionary in Myanmar), who through reading the Bible had become convinced some two years previous that the seventh-day Sabbath is the true day of worship. Next he met her brother, Maung Maung, who upon joining the Seventh-day Adventist Church gave up a position with the government and devoted himself to the gospel work among the Burmese. For the next two years he worked at his own expense, gathering a group of converts. In 1904 the converts began to raise a fund to support a permanent preacher, and Maung Maung went to the general meeting of the SDA workers in India to plead for a worker. In response, Heber H. Votaw was sent from India, and the Burma Mission was established in 1905. He immediately began a program of evangelism with the help of Maung Maung, David Hpo Hla, and other national workers and devoted laypersons, and the church membership began to grow. In the same year the first tract in Burmese, *The Commandments of God, Written Not in Tablets of Stone, but in Fleshly Tablets of the Heart*, written by Maung Maung, was published, apparently at the expense of the church members, who made every effort to make the mission work self-supporting. According to W. A. Spicer's *Our Story of Missions* (p. 320), L. F. Hansen, who pioneered SDA medical work in Myanmar, was in Votaw's mission party. It is probable that Hansen did not remain long. However, permanent SDA medical work was begun by Dr. Ollie Oberholtzer in 1907 at Mawlamyine. Later she worked among the Shans in the interior. In 1914 F. A. Wyman and his wife opened treatment rooms in Yangon (then Rangoon).

The first Seventh-day Adventist church in Myanmar was organized in 1907 in Yangon, with 23 members. Later a group was formed at Meiktila, where an interest had been aroused by a telegraph operator who had been transferred there and who, knowing something about SDAs, talked to his neighbors about SDA beliefs. The Buddhists of the area, impressed with what he told them of the SDA educational philosophy, which stressed the training of the head, the hand, and the heart, asked that a school be established for their children. They even undertook to raise funds to help finance the institution. Thus in 1909 the Meiktila Industrial School (Toungoo High School) was founded, with R. B. Thurber as principal.

In 1910 Mary Gibbs began language study in order to work among the Karen people. In 1915 G. A. Hamilton established a Karen mission station at Ohndaw. A few months later Eric B. Hare and his wife joined them, taking charge of the work. The success of the Ohndaw school led to the opening of SDA schools in other Karen villages. The training given in these schools produced strong workers, who later helped to develop the work. In 1920 Mary Gibbs, who had married A. J. Denoyer, established a girls' school (called Taikgyi Girls' School) that, according to the Yearbook, continued until 1929.

In 1908 a plan to sell Burmese gospel literature, an innovation in Christian mission work in Myanmar, was inaugurated; R. A. Beckner took charge of this work. In 1912 the journal *Kin Saung* ("The Watchman") was launched under Beckner's editorship.

Organization and Growth. In 1919 the Burma Union, composed of the Irrawaddy Delta Mission, the Rangoon and Upper Burma Mission, and the Tenasserim Mission (now southeast mission) was organized. From then until World War II the work grew gradually. In

1922 there were six churches, with 182 members. There were three stations outside Yangon, and seven schools with the total attendance of about 420 pupils. There were 11 Sabbath schools. In Yangon there were three churches (one was English), with a total membership of about 50, another Burmese, with a membership of 19, and a third Telegu, with a membership of 17. By 1922 the Publishing Department had produced in Burmese *Bible Readings and two 100-page books*. A songbook was ready for the printers, and it was voted to publish *Ellen White's Steps to Christ*. These were in Burmese. In Karen, Hare had put out a history of the Sabbath and a large tract on the second coming of Christ, and had a manuscript nearly ready for a book titled *On the Other Side of Death*. The Karen publishing work was done on a duplicator.

In 1924 the work extended to northern Myanmar when H. A. Skinner opened a station among the Taungthu people. Another Karen station was established at Myaungmya by F. A. Wyman in 1927.

In 1939 there were 25 schools with 43 teachers and 949 students. Meiktila had 220 students, of whom 93 were SDAs or of SDA parentage; there were 75 students at Myaungmya and 74 at Ohndaw. The Publishing Department was issuing in Burmese the magazine *Kin Saung* ("The Watchman") and subscription books in Burmese and Karen. One nursing home, Maymyo Brightlands, was in operation, with Mrs. Tarleton in charge. Eight Burmese students had gone to India, some to Spicer Missionary College, others to the Nuzvid nursing school. Four nurses were training in Shanghai. *Experience and Views* by Ellen White was published, the first of her books to be published in that country. The next year, 1940, Dr. I. S. Walker opened a small medical center in Yangon. On Dec. 31, 1941, Myanmar had 898 members and 1,441 Sabbath school members.

During World War II missionaries stayed by into early 1942, but eventually had to leave. They made their way through the jungle to India.

Many of the Anglo-Indian members also made their way to India. The workers who remained endured many difficulties, including imprisonment, torture, and in some cases death. Some took refuge in the jungle, eking out a living and courageously traveling up and down the rivers among villages to encourage the members and baptize new converts.

After the war the missionaries returned and immediately made plans to build a strong evangelistic, publishing, educational, and medical work. A number of young people went to Spicer College in India to complete a delayed education.

Postwar Developments. For some three years following independence (1948), unrest in outlying districts hampered the work of the church. In 1947, with funds from a Thirteenth Sabbath Offering overflow, an old hotel was purchased in Yangon and converted into a sanitarium under the direction of Dr. J. C. Johannes. This developed into a 115-bed hospital. Work began in the Kinsaung Press in Yangon on May 28, 1950. In April 1953 a group of workers visited the Chin Hills near India, and shortly afterward A. E. Anderson pioneered the work there. By 1963 this area had 16 churches with more than 400 members.

For a time the Myaungmya school served as the high school for Myanmar young people. When facilities there became inadequate, with the help of rehabilitation funds allocated by the General Conference, the high school was transferred to Kyauktaing near Taungngu in May 1957.

To meet the need for training workers, the Burma Union Bible Seminary was opened in 1960, with 15 enrolled for a two-year course, and with W. W. Christensen as principal.

A Voice of Prophecy Bible Correspondence School was opened on Mar. 21, 1951, with Mrs. J. O. Wilson as director. To English courses it subsequently added Burmese, Karen, Hualngo, and Chinese courses.

At one time after the war there were 26 overseas workers in the country. When the revolutionary government came into power, overseas workers were asked to leave the country permanently. During 1965 a complete change was made in the leadership of the union, and for the first time leadership was placed in the hands of the national workers. The three union officers were Kay Paw, president; Tun Sein, secretary; Pein Kyi, treasurer.

The following institutions were nationalized during this period: Myaungmya Middle School, Paan Middle School, Rangoon Adventist Hospital, Toungoo High School.

Myanmar Union Adventist Seminary

MYANMAR UNION ADVENTIST SEMINARY. A school for ministers offering a three-year course, operated at Myaungmya by the Myanmar Union Mission. In 1960 the first class of the Bible seminary school was opened. W. W. Christensen was the director. In 1965 his health failed and he was forced to return to the United States. F. C. Wyman was appointed as the director. After serving for a few months, he was required to leave the country. Brown Kia was then appointed as director.

Between 1960 and 1972, 168 students attended the seminary classes. From the 1973 seminary year, two classes preparatory to the seminary course were added, and the seminary program became a three-year course, equivalent to the junior college level. The seminary opened on June 17 for the term 1974—1975, with 83 young people enrolled in the three classes.

Directors: W. W. Christensen, 1960—1965; F. C. Wyman, 1965; Brown Kia, 1966—1970; Kyaw Din I, 1971—1973; Kyaw Sein Pe, 1974—1976; V. Kipzanang, 1975—1978; Yan Aye, 1978—1991; Herbert Sein, 1992— .

Myanmar Union Mission

MYANMAR UNION MISSION. *See* [Far Eastern Division; Myanmar.](#)

N

Naden, Laurence Christopher

NADEN, LAURENCE CHRISTOPHER (1906—1979). Evangelist, radio speaker. Born in Rotorua, New Zealand, and educated at New Zealand Missionary College (now Longburn Adventist College), he served as a pastor/evangelist. He was a pioneer of religious broadcasting in Australia and in 1937 became speaker of the Advent Radio Network based in Sydney. He served as president of South New Zealand Conference from 1939—1941 and of West Australian Conference from 1941 to 1943. He headed the radio ministry of the church in the South Pacific Division (then Australasian Division) until 1954, when he was appointed secretary of the division. Beginning in 1962, he served as president of the division until 1970.

Naga View Academy

NAGA VIEW ACADEMY. An educational institution established to serve the educational needs of Seventh-day Adventist young people in the Bicol region. Its history began in 1954 when a 262-acre (106-hectare) lot situated 1,000 feet (300 meters) above sea level on the western slope of Mount Isarog, 11 miles (17 kilometers) from Naga City, “the heart of Bicol,” was purchased by the North Philippine Union Mission.

Neri M. Alcantara pioneered the agricultural work immediately after the purchase of the land, but Pastor Arsenio A. Poblete, the first principal, spearheaded the academic program. The school opened on July 19, 1965. There were only 62 students from first to third year with seven staff members. The following year it became a senior academy and 14 students participated in the first graduation in 1967. In 1969 a primary school was opened with seven pupils.

Naga View Academy became an extension campus of Philippine Union College in 1971 under Pastor Juanito B. Villagomez. The enrollment rose from 105 to 273, while the staff members increased from seven to 17. Students moved from the administration building to the big dormitories; faculty homes were built. On Sept. 11, 1971, the water reservoir was opened and water flowed into the campus. On Oct. 8, 1973, the first and second years of both the Vocational Agricultural course and the Institutional Maintenance course were recognized. This was followed by the recognition of the first and second years of the liberal arts course in 1975. In 1979 the campus was “electrified.” In 1984 an auditorium was constructed under the administration of the late Aaron M. Salazar. During this period the two-year junior secretarial course was recognized.

In 1988 the liberal arts course recognition was granted by Region V DECS officials, and in April 1990 one of the greatest and most memorable events was recorded in the history of Naga View when five students received their diplomas granting them the bachelor’s degree in elementary education.

In 1991 the institution returned to the academy level.

Principals: A. A. Poblete, 1965—1968; E. F. Fontamillas, 1968—1970; J. B. Villagomez, 1970—1971; B. B. Alsaybar, 1971—1974; R. G. Salamante, 1974—1976; E. B. Guadiz, 1976—1979; W. T. Martinez, 1979—1980; A. M. Salazar, 1980—1985; W. T. Martinez, 1985—1987; E. C. Cam, 1988—1991; N. A. Pasamba, 1991—.

Naklad Polyglotte

NAKLAD POLYGLOTTE. *See* [Polish Publishing House](#).

Nakladatelství Advent-Orion

NAKLADATELSTVÍ ADVENT-ORION. *See* [Czecho-Slovakian Publishing House](#).

Nalwazhi Clinic

NALWAZHI CLINIC. *See* [India](#).

Namibia

NAMIBIA. A vast, sparsely populated country on the South Atlantic coast of Africa. It is bordered by Botswana on the east, by South Africa on the south, and by Angola on the north. Windhoek is the capital city. The country has a population (1994) of about 1.6 million, 60 percent of whom live in the north. There are 14 cultural groups. English is the official language, but Afrikaans is spoken by the majority of the people.

Namibia became a German protectorate in the late 1800s. In 1915 the Germans surrendered the country to the South African forces. On Dec. 17, 1920, the League of Nations entrusted Namibia (then South-West Africa) as a mandate territory to South Africa.

After World War II the United Nations rejected South Africa's request to incorporate South-West Africa into South Africa. South Africa in turn refused to place the area under UN guardianship. This led to an international dispute with cries for independence growing stronger in the 1960s, finally triggering the Liberation War, which lasted for more than 20 years.

In 1978 the Western Contact group submitted a proposal to the United Nations to settle the Namibian dispute. The settlement plan was accepted by South Africa and the South-West Africa People's Organization. On Mar. 21, 1990, Namibia became independent.

Education became a priority for the long-term development of Namibia. Freedom of religion was adopted through the Bill of Fundamental Rights. About 90 percent of the population is Christian, with the Evangelical Lutheran Church of Namibia being the largest in the country.

Seventh-day Adventist Statistics:

Seventh-day Adventist Statistics: The country of Namibia comprises the Namibia Field and part of the North-East Namibia Field in the Southern Africa Union Conference. Statistics (1993) for the *Namibia Field*: churches, 6; members, 605; ordained ministers, 3; credentialed commissioned ministers, 3. Headquarters: Windhoek, Namibia. *North-East Namibia Field*: churches, 28; members, 6,525; ordained ministers, 9. Headquarters: Katima Mulilo, Namibia.

Seventh-day Adventist Work

Seventh-day Adventist Work. Seventh-day Adventism in Namibia dates back to 1937 and 1938 when Pastor J. van der Merwe conducted the first evangelistic campaign in Windhoek. Five people were baptized. For nearly two decades no further work was done in Namibia, or South-West Africa, as it was then called. The few members were cared for by Pastor S. Fourie, who was the pastor of the Uppington church. During that time two colporteurs, D. A. deBeer and W. van Heerden, were sent to strengthen the work in the area.

In 1954 the South West Africa Field was organized, and Pastor J. J. Bekker was appointed as the first president. He was the only pastor living in South-West Africa. He

continued to labor until his sudden death in 1965. Since then nine other presidents have served the field. The membership has been slow but steady.

During the early years the work in Namibia was mostly confined to the central part of the country. During 1961 some of the members felt a burden to expand the work to Ovambo land, the most northern part of Namibia. A dedicated layman, Tobias Amakalie, was asked to pioneer the work in that area. He labored there for 20 years and established the first Black church in Namibia. During the same period Pastor F. Arends was called to work in the Windhoek area and established the first Coloured church in the field.

Namibia Field

NAMIBIA FIELD. *See* [Namibia](#); [South Africa, Republic of](#); [Southern Africa Union Conference](#).

Nanga-Eboko Adventist Secondary School

NANGA-EBOKO ADVENTIST SECONDARY SCHOOL (Séminaire Adventiste de Nanga-Eboko). A coeducational boarding school operated on the secondary level by the Central African Union Mission, under the Africa-Indian Ocean Division. It is situated on the 140-acre (60-hectare) property of the Nanga-Eboko Mission (the first mission established by Seventh-day Adventists in Cameroon) near the town of Nanga-Eboko, in the heart of Cameroon.

The school was officially established in 1950. Previous to its opening, from 1936 to 1948, missionaries Paul Bénézech, André Nion, Marius Fridlin, and Aimé Cosendai had conducted certain Bible and pedagogical courses. Under the direction of Paul Bernard the new school offered the first two years of secondary instruction followed by courses in Bible and teacher training. With the arrival in 1955 of Sylvain Meyer as principal, and of several European teachers, the school, which had been known as French Cameroon Training School, became known as the Séminaire Adventiste and began to give a training course for evangelists. In 1956 a new dormitory providing sleeping quarters, dining room for 30 young women, and living quarters for the preceptress was completed. In 1958 a course for the training of primary school teachers was opened by Raymond Liénard. Also beginning that year, home economics and woodwork courses were taught according to the official system of technical teaching.

In 1970 the second cycle of secondary studies was introduced and recognized by the state. In 1973 the home economics course was extended to four years, proceeding to a professional diploma in children's nursing. Also in 1973 the woodwork course was transferred to Sangmélima. In 1974 a pedagogical department was begun, leading to the state diploma of teaching (C.A.P.E.) studied in a Seventh-day Adventist environment for two years. With a view to upgrading the quality of the theological course, the Equatorial African Union Mission took action in 1967 to make Nanga-Eboko the main training school for well-prepared Bible workers and evangelists and established a prerequisite of four years of secondary schoolwork. In 1970 the Collège Biblique de Niamvoudou was transferred to Nanga-Eboko, and in 1974 the prerequisite for evangelists was lifted to university entrance or baccalaureate level.

Physical improvements were systematically made and include new large offices, eight modern classrooms, two laboratories, a dining room, a block of nine apartments for married students, and a large library. Ten houses were purchased for the use of the staff.

The seminary serves a wider field than its union territory and is now accepted as the college for the preparation of workers in francophone African territories. The General Conference allocated US\$300,000 in 1974 to strengthen the pedagogy and theology departments and to erect an adequate dormitory for young men coming from at least three divisions of the world field. Students are enrolled from Cameroon, Ivory Coast, Senegal, Chad, Central African Republic, Equatorial Guinea, Republic of Congo, Zaïre, and Burundi. The majority of the workers in the Central African Union received their training at Nanga-Eboko.

In 1993 there was a faculty and staff of 17.

Principals: Paul Bernard, 1950—1955; Sylvain Meyer, 1955—1960; Francis Augsburger, 1960—1966; Gérard Pouban, 1966—1969; Richard Lehmann, 1969—1974; Marcel Fernandez, 1974—1979; H. Rasolofomasoandro, 1980—1983; P. Latour, 1983—1985; A. Guaita, 1985—1989; J. Cosendai, 1990—1993; Bobode Josue, 1993— .

Nangyang Shi-Z Hao Bao-Guan

NANGYANG SHI-Z HAO BAO-GUAN. *See* [Southeast Asia Publishing House](#).

Nani

NANI. *See* [Madison Institutions](#).

Narcotics Education, Inc

NARCOTICS EDUCATION, INC. An organization initiated by the American Temperance Society and operated on a nondenominational basis for the purpose of placing with public school systems educational material on the subjects of alcohol, tobacco, and other narcotics. It was incorporated Dec. 22, 1954, under the laws of the District of Columbia as a nonprofit corporation.

Included as members of its board were outstanding authorities in education, medicine, narcotics control, traffic problems, and public health. It was represented in the field by especially credentialed agents who called on schools, libraries, and allied organizations on behalf of the Narcotics Education program.

In specially prepared catalogs were listed a variety of films, printed and visual materials, and program aids for school use.

Narsapur High School

NARSAPUR HIGH SCHOOL. *See* [Flaiz Memorial Higher Secondary School of Seventh-day Adventists](#).

Narsapur SDA Mission Hospital

NARSAPUR SDA MISSION HOSPITAL *See* [India](#).

Nashville Agricultural and Normal Institute

NASHVILLE AGRICULTURAL AND NORMAL INSTITUTE. *See* [Madison Institutions.](#)

Natal Field

NATAL FIELD. *See* [South Africa, Republic of](#).

National Association of SDA Dentists, The

NATIONAL ASSOCIATION OF SDA DENTISTS, THE. The only denominationally oriented dental organization to be recognized by the American Dental Association. Its organizational meeting was held at Grand Ledge, Michigan, on Aug. 15, 1943. NASDAD's development was led by Dr. J. R. Mitchell and Dr. M. Webster Prince, who with 11 other dentists formed the charter membership.

After its development it soon became obvious that state and private dental schools would no longer be able to provide dental education for Seventh-day Adventist young people because of Sabbath problems and regional acceptance policies. Therefore, it became a major project of NASDAD to promote a school of dentistry at Loma Linda University. With the assistance of the organization, the dental school became a reality in 1951.

Since this time NASDAD has provided thousands of dollars for material for many church-operated dental facilities overseas.

National Committees for the Prevention of Alcoholism

NATIONAL COMMITTEES FOR THE PREVENTION OF ALCOHOLISM.

Groups of leading citizens in various countries organized to unite their efforts in helping to solve the problems resulting from the use of beverage alcohol. Seventh-day Adventists, because of their strong stand on this question, their concern for public safety and welfare, and their desire to cooperate closely with other organizations in improving personal and community well-being (*see* [Health Principles](#)), have taken an active role to assist in establishing these National Committees and making their service effective.

As a result of this cooperative effort, National Committees now function in many countries. The First World Congress of the International Commission, with representatives from the National Committees and others present, was held in Kabul, Afghanistan, in 1972.

The first National Committee to be established, and the model for the others, was the one in the United States. The membership of this committee consists of the board of trustees, five educators, five public health officials, five physicians, five clergymen representing five religious organizations, five businessmen, five judges, five prominent women, five statesmen, five editors, five temperance leaders representing five national organizations, and five additional graduates from recognized professional schools. Incorporated on Feb. 12, 1954, as an educational organization, the National Committee in the United States has been declared tax exempt by the Treasury Department.

Each National Committee furthers the study of the effects of alcohol on the individual and on the nation, especially by conducting seminars and Institutes of Scientific Studies in strategic areas that carry on research work and provide training in all phases of the alcohol problem, with the aim of pointing up an effective prevention program.

National Religious Liberty Association

NATIONAL RELIGIOUS LIBERTY ASSOCIATION. *See* [Public Affairs and Religious Liberty, Department of](#).

National Service Organization

NATIONAL SERVICE ORGANIZATION. That part of Adventist Chaplaincy Ministries concerned with preparing, counseling, and ministering to members of the church liable to, or called into, military service.

In the North American Division a separate organization within the church to function in this area originated during World War I, when Carlyle B. Haynes was called to be secretary of an agency called the War Service Commission. At the close of the war the office was inactivated. When World War II began Haynes was again called to this work. According to the *Yearbook*, the Commission on National Service and Medical Cadet Training was established in 1940; after about two years it was renamed the War Service Commission. Some overseas divisions of the church handled the work through the conference administrations or the Religious Liberty Department of the church.

In 1950 the International Commission for Medical Cadet Service (renamed the International Service Commission) was set up to sponsor training programs in other divisions similar to the Medical Cadet Corps program in North America. It was merged with the War Service Commission at the General Conference session of 1954 under the name National Service Organization. However, the name War Service Commission continued to be used in the North American Division for some eight years.

Civilian Chaplains. During World War I and World War II ministers of Seventh-day Adventist churches near military bases in the North American Division were asked to function as camp pastors, that is, to visit and assist members in uniform. When this work grew in volume, several ministers were assigned to this work on a full-time basis. In 1950, when United States military forces were again strengthened, the organization again called some ministers to full-time work for service personnel in areas in which there was a concentration of members in military service. After 1959 these were called civilian chaplains.

Servicemen's Centers. During World War I action was taken to establish a rest home in France as a center for American SDA service personnel, but the war closed before this could be accomplished. During World War II in the United States many temporary centers for service personnel were established by the church under the War Service Commission. When the basic training center for the United States Army Medical Service was opened at Fort Sam Houston in San Antonio, Texas, a large center for SDA service personnel was established near the larger SDA church in San Antonio. Many churches have provided simple accommodations for service personnel where they can observe the Sabbath quietly away from the military base.

After World War II, when it became evident that there would be many American service personnel stationed in Europe for some time, such a home was established in Frankfurt, Germany, with a civilian chaplain in charge. In 1975 service personnel centers were operated at San Antonio, Texas; Frankfurt, Germany; and Seoul, Korea.

National True Foods (PTY) Limited

NATIONAL TRUE FOODS (PTY) LIMITED. A health food company situated a few miles south of Johannesburg, formerly owned and operated by the South African Union Conference. The company had been founded by L. H. Clack, in 1950, as a private enterprise. The first five years were spent in experimentation with various food products, in the erection of the factory, and in the securing of the necessary machinery. Then in 1956 Clack contributed his majority interest in the company to the South African Union Conference of Seventh-day Adventists, but continued as general manager.

By 1961 the company had begun to operate with a profit, and its products were being sold throughout southern and eastern Africa. The quadrennial period ending in 1962 showed a production and sales turnover of almost 1 million units of health food.

During the next few years sales fluctuated, and consideration was given to closing the plant. However, early in 1972 action was taken to obtain loan funds to provide sufficient operating capital in order to expand production. During that year, under the management of H. Barham, sales doubled and the following year they doubled again to more than R230,000. This operating gain gave greater stability. During 1974, plans were made for a new factory on the grounds of Sedaven High School, near Heidelberg, Transvaal, South Africa.

This enterprise ceased operations in 1978 and reverted to private control under the original founder. The products are now known as Clack Foods.

Native Americans

NATIVE AMERICANS. Seventh-day Adventist interest in Native Americans dates from as early as 1857, when R. F. Cottrell and W. S. Ingraham preached and gave tracts to a group of Senecas near Mill Grove, New York.

Early Converts. The first-known Native American Seventh-day Adventists were probably a Chippewa couple of Pine City, Minnesota, who took their stand early in August 1893 under the efforts of W. B. Hill,

C. W. Parker, and J. F. Pogue (*Review and Herald* 70:538, Aug. 22, 1893).

The following year (1894) D. T. Bourdeau reported holding meetings, with encouraging results, among certain Oneidas of Wisconsin, to whom Louis Plante, a French colporteur, had been selling SDA publications (*ibid.* 71:668, Oct. 23, 1894).

About 1896 William W. Simpson and W. H. Spear, two licensed ministers of the Michigan Conference (which at that time included the province of Ontario), responded to a letter from an Iroquois (Six Nations) living on a reservation near Brantford, Ontario, requesting the visit of a preacher. They learned that he had begun to keep the Sabbath as the result of reading a book purchased from a colporteur several years before. The ministers held tent meetings near the reservation in 1897, and as a result an Iroquois church was organized the same year by J. H. Durland. Except for Simpson and Spear, the entire church membership consisted of Native Americans. This appears to have been the first Native American Seventh-day Adventist church (*ibid.* 74:700, Nov. 2, 1897; 74:618, Sept. 28, 1897).

In 1898 A. G. Smith, a Mohawk (Six Nations) chief, was baptized. During a camp meeting at Owosso, Michigan, which was attended by American Indian converts of Simpson and Spear, funds were raised by means of which Smith and another American Indian, Matthew Hill, were sent to Battle Creek College to be trained as traveling missionaries to the American Indians in Canada and the United States. Smith returned to Canada and worked among the American Indians of Southwold, Ontario, and was instrumental in establishing the Oneida church in 1900. Hill was instrumental in establishing a church of 25 members on the Oneida reservation in Wisconsin by the end of 1901.

In September 1903 William Covert reported a meeting of the Oneidas held at Oneida, Wisconsin, to which the two American Indian churches in Ontario sent representatives; at the time the combined membership of the three churches was 85 (*ibid.* 80:19, Oct. 15, 1903).

Navajos. In 1916 Orno Follett and his family opened work among the Navajo of the southwestern United States in the Smith's Lake region, north of Gallup, New Mexico. Two years later the General Conference Committee appointed a committee on the "American Indian Mission."

The same year (1918) the Texico Conference bought 640 acres (260 hectares) of land at Lake Grove, in New Mexico, on the Navajo reservation. A small school, a two-room dispensary, and other buildings were erected. Falling victim to the influenza epidemic, the

first teacher died a few days after arriving. The wife of a second teacher, B. W. Lowry, likewise fell victim and died after being there only a short time. The school term was finished by a Navajo teacher, Helen Begay, and later by Mrs. Follett. This school continued to operate until 1927. Follett worked among the Navajos until 1924, when his health broke, and he was replaced by O. W. Wolfe. After about three years the Wolfes were forced to leave for the same reason. The Folletts, who in the meantime had regained their health partially, returned and directed the mission from time to time for the next four or five years. During this time the Folletts opened missionary work among the Maricopa of Phoenix, Arizona.

In 1933 the American Indian work in North America was placed under the Bureau of Home Missions. After the Folletts left the Native American work for the last time the Lake Grove Mission was sold and Seventh-day Adventist work for the Navajos was at a standstill for several years. This work was revived in 1941 by Marvin Walter and has extended to the Navajos of other states (*see* [Holbrook Seventh-day Adventist Indian Mission School](#); [Monument Valley Hospital](#); [Nevada-Utah Conference](#)).

Other Tribes. In 1936 F. M. Robinson and his wife opened work among the American Indians of Oklahoma. They were followed by Oscar Padget and Calvin D. Smith, and later (1945) by A. W. Wennerberg. Frank Webb, a Chippewa from Minnesota, sold SDA publications for 25 years among the American Indians of Oklahoma and was known as the “Indian preacher.”

Work among the American Indians was also carried on in upper Michigan. Among the Chippewas at Zeba, Michigan, beginning in 1910, a school was conducted by Mrs. Harry (Armilda) Clausen for several years.

Among the Lakotas SDA work was established by such workers as Calvin D. Smith, Carl Brown, and E. L. Marley. A Lakota convert named Blackhoop translated *The Bible Made Plain into Lakota*.

In 1970 Tom Holiday became the first North American SDA Indian worker (Navajo) to be ordained to the gospel ministry. Bud Haycock, another educated Navajo, served as his able assistant.

Seventh-day Adventists have conducted American Indian work in other places, which are dealt with in articles on North American Division Conferences. See, for example, the following conferences: [Alaska](#), [Arizona](#), [British Columbia](#), [Carolina](#), [Colorado](#), [Nevada-Utah](#), [New York](#), [Oklahoma](#), [South Dakota](#).

Nature of Christ

NATURE OF CHRIST. *See* [Christology](#).

Nature of Humanity

NATURE OF HUMANITY. *See* [Humanity, Doctrine of.](#)

Nauru

NAURU. An island in the Western Pacific 30 miles (48 kilometers) south of the equator. It was administered by Australia until 1968, when it was granted independence. It is now a republic.

With a land area of only eight and a quarter square miles (21 square kilometers), the island has as its only natural resource rich phosphate deposits, which are now mined by the Nauru Phosphate Commission, and worked by Kiribati and Tuvalu laborers and some Chinese workers. The population also includes Australians and New Zealanders, who work in offices and other specialized fields. The people all live along the 200-yard (180-meter) coastal strip that circles the island. In 1994 the population was 10,000.

The republic of Nauru boasts an airline and a shipping company. Throughout the years, Kiribati, Tuvalu, and Solomon Islander Seventh-day Adventist laity have worked in Nauru. There is an established company church in Nauru. During 1972 a budget was provided for evangelism and a visitation program was begun. At present SDA people are visited for a few weeks three or four times a year by a visiting pastor, and SDA work is almost entirely among the changing Kiribati, Tuvalu, and Solomon Islands working force. Nauru is assigned to the Kiribati Mission, a part of the Western Pacific Union Mission, which in turn is a part of the South Pacific Division. Statistics (1993) for the *Kiribati Mission*: churches, 6; members, 1,116. Headquarters: Bairiki, Tarawa, Kiribati.

Navajo Mission School

NAVAJO MISSION SCHOOL. *See* [Holbrook Seventh-day Adventist Mission School](#).

Nchwanga Training School

NCHWANGA TRAINING SCHOOL. *See* [Bugema Adventist College](#).

Ne Kun Ok

NE KUN OK. *See* [Lee Keun Ok](#).

Neandertal Missionary Seminary

NEANDERTAL MISSIONARY SEMINARY. *See* [Marienhöhe Seminary](#).

Neandertal Old People's Home

NEANDERTAL OLD PEOPLE'S HOME. A home with a capacity for 200 residents, including a ward for invalids, situated in the vicinity of Mettmann, Germany, near Düsseldorf, in North Rhine-Westphalia, operated by the North German Union.

In 1921 the West German Union Conference, under the leadership of Paul Drinhaus, acquired Hellerbruch Mill, a former park, with surrounding forest land totaling about 21 acres (8.5 hectares).

In November 1921 the Neandertal Missionary Seminary was opened on the property, and until the school was closed in 1934, because of political pressure, scores of German young people received ministerial training there. In 1937 the property was taken over by the government. After World War II the property was returned to the church, and served as a refugee camp operated by the Seventh-day Adventist Welfare Association. Between 1948 and 1952 the seminary was reestablished, the school was combined with the Seminar Marienhöhe at Darmstadt, and the Neandertal Old People's Home was established on the property. At first the home had a capacity of 50 persons, but after a new addition was built in 1980, the capacity was increased to 184.

Superintendents: Fritz and Emma Besmehn, 1952—1953; August and Herta Blankenburg, 1953—1966; Rolf and Gertraude Dornemann, 1966—1974; Kurt and Friedchen Jungmann, 1974—1980; Herbert and Gisela Wagner, 1980—1990; Wolfgang and Birgit Schneider, 1990— .

Nebraska

NEBRASKA. *See* [Central States Conference](#); [Nebraska Conference](#).

Nebraska Conference

NEBRASKA CONFERENCE. A former unit of church organization comprising the state of Nebraska. Statistics (Dec. 31, 1980) at the time of the merger with the Kansas Conference: churches, 56; members, 6,037; church or elementary schools, 11; ordained ministers, 24; licensed ministers, 12; teachers, 29. Headquarters: 4745 Prescott Avenue, Lincoln, Nebraska. The conference formed part of the Mid-America Union Conference.

History

History. *Beginnings of the Work in the Area.* The first Seventh-day Adventist family known to have lived in this state, J. V. Weeks and his wife, came from Wisconsin and settled at Olatha in 1858. Their only contact with other SDAs was through the pages of the *Review and Herald*. In 1865 Solomon Myers, an SDA from Iowa, moved to Decatur, Burt County, Nebraska, opened a store, made acquaintances, began to preach at public gatherings in a schoolhouse nearby, and without assistance from any minister gathered 24 converts from the vicinity. A second settler from Iowa, J. Bartlett, then joined Myers in the work. In 1870 J. H. Morrison, a minister from the Iowa Conference, held a short series of meetings at Decatur upon the request of Myers. One attendant of these meetings had encountered Seventh-day Adventist teachings by reading the dampened back page of an old *Review and Herald* with which he had attempted unsuccessfully to start a fire. His interest led him to subscribe for the periodical. Later he joined the Decatur group, which had expanded to 35 in number. In 1871 G. I. Butler, president of the Iowa Conference (later one of the presidents of the General Conference), organized a church at Decatur, with M. D. Clark and J. L. Jordan as elder and clerk, respectively. From 1872 to 1878 R. M. Kilgore and C. L. Boyd worked in Nebraska organizing many companies, Sabbath schools, and churches. Poor roads made communication between these groups extremely difficult.

The early members attended camp meetings in Iowa until a growing membership warranted such meetings in Nebraska. The first to be held was at Blair in 1876, with an attendance of some 350 adherents. Those who attended felt that the time had come to have their own organization.

The Nebraska Conference Organized. On Sept. 25, 1878, the Nebraska Conference was organized at Seward, with C. L. Boyd as president and G. S. Reichard as secretary. A State Tract and Missionary Society also was established. The new conference consisted of 17 churches, with a membership of about 350.

Many of the settlers found the Seventh-day Adventist doctrines strange and new, yet because of their great hospitality they opened their doors to the ministers. Churches were organized but were often depleted when the roving, restless spirit of the frontier sent the settlers farther west. The first church building in the conference was erected in 1878 by the Stromsburg church—a congregation noted for its early temperance work.

Many churches originated from personal work rather than from public evangelism. At Sappa Creek, Furnas County, a housewife, formerly from Benton County, Iowa, prepared the

way for the organization of the church at Richmond in 1878. The church at Weeping Water, Cass County, can be traced back to the missionary efforts of James Clark, who once had passed through Cass County and inspired another man to distribute tracts. In 1879 George B. Starr began work in Omaha, where there were no Seventh-day Adventists, by distributing tracts and papers, though a church was not organized there until 1890. At Beatrice in 1884 house-to-house work was conducted by J. Stanton, G. E. Langdon, and E. L. Saxton.

The church at Shelton had a noteworthy beginning. In 1884 L. A. Hoopes and J. P. Gardner conducted tent meetings, the common form of evangelistic meetings at that time. The opposers became so enraged that they bombarded the tent with burning arrows in an attempt to destroy it. Nevertheless, a church was organized there in 1885. The membership consisted of 16 elderly women. In 1893 this congregation decided to build a church, and in their enthusiasm they completed it in only four months.

A. J. Cudney (who later lost his life, when, on a mission voyage, his ship was lost in the Pacific) and O. A. Johnson devised a trial subscription project with *Signs of the Times* magazine to arouse interest in connection with an evangelistic tent series, a plan used for the first time at Blair in 1880. A church was organized as a result. Another attempt to reach more people with the SDA doctrine was the Bible Reading School, introduced for the first time in 1884 at Fremont by O. A. Johnson. He conducted lectures on doctrinal subjects and had the students present Bible studies on these subjects (eight each day) for criticism. Upon completing this course, the students in turn went out to give Bible studies in the community.

An institution more lasting in its influence was the so-called city mission of the evangelistic type—not to be confused with the welfare or “Christian help” type of city mission—one of which was operated in Omaha in 1897. City missions, as centers for personal evangelism and in some cases for meetings, were fostered in large cities in many states in the eighties. Such missions were opened in Beatrice (1894) and Grand Island (1887), but a more ambitious, conference-sponsored enterprise was operated in Lincoln. This was opened by H. Shultz and A. J. Cudney, who, after a house-to-house campaign with literature, which was followed by a three-week tent meeting and a state camp meeting in 1885, failed to secure another meeting place where interests could be followed up. But after a second state camp meeting held at Lincoln in 1886, a large group of Seventh-day Adventists was established. In 1887 the conference built a new four-story mission building in Lincoln, with a room for church services and facilities to hold workers’ training programs. In 1888 this mission reported a six-month training school.

In 1882 the growing conference assigned H. Shultz to work among the Germans and O. A. Johnson among the Scandinavians. H. Shultz and L. R. Conradi conducted the first SDA tent meeting in the German language held by this denomination, at Sutton in July of 1883. During a temperance lecture, held in connection with a tent campaign in 1883 in his hometown of Fort Calhoun, O. A. Johnson was beaten unconscious by a loud and boisterous crowd that he tried to disperse. By 1883 the conference had established churches and companies as far west as Indianola, Red Willow County.

In the first 20 years after the conference was organized, the membership increased from 350 to 2,200, with 34 conference employees. Western expansion created, in this and the neighboring conferences, a need for a college. In 1890 a site four and one-half miles (seven kilometers) southeast of Lincoln, Nebraska, was chosen, which became College View. In September 1891 the architect, W. C. Sisley, handed the keys of the new school, Union

College, to the denomination. A church of 35 members was organized in College View early in 1891 and a German church of 24 members soon after; next came the Scandinavian church of 54 members, the first in this state. These three churches corresponded to the three separate departments of the college, one teaching in English, a second in German, and a third in the Scandinavian languages.

The General Conference sent A. R. Henry in 1894 to supervise the building of the College View church, which when completed was valued at \$16,000 and had a seating capacity of 2,000. Its size made it a suitable meeting place for General Conference sessions, Autumn Councils, and other important gatherings.

Ground and buildings for the Nebraska Sanitarium north of Union College campus were donated by A. R. Henry. The sanitarium was opened in the spring of 1895 under the supervision of Dr. A. N. Loper. It flourished for a time, then lack of sufficient patronage caused the conference to close it in 1920.

The College View area attracted other institutions as well. The International Publishing Association was organized in September 1903 for the purpose of supplying publications in foreign languages throughout the United States, and early in 1904 it was located at College View. It was taken over as a branch by the Pacific Press in 1915, and about a year later, on Feb. 27, 1916, the building was destroyed by fire. This International Branch of the Pacific Press was then moved to Brookfield, Illinois.

The Christian Record Publishing House, a General Conference institution, moved from Battle Creek to College View in May 1904 and established temporary quarters in the basement of the Union College administration building. It is now Christian Record Services, Incorporated, the largest religious publishing house for the blind in the United States.

In December 1908 a 30-bed sanitarium called the Nebraska Sanitarium, after its parent institution at Lincoln, was established at Hastings, Nebraska. For a time it flourished, but by 1920 was on the decline. In 1918 the conference decided to begin an intermediate school at Shelton. The institution, known as Shelton Academy, opened in September 1919 with 115 students. In order to raise money for development, the flagging sanitarium at Hastings was sold in 1927. In 1947 the name of the academy was changed to Platte Valley Academy.

Church schools helped to strengthen the membership of the various churches. In 1925 there were 213 children attending such schools at College View, Crawford, Culbertson, Grand Island, Hastings, Omaha (Memorial church and Third church), Shelton, Tekamah, and Kearney (family school).

The conference operated a Bible correspondence school from 1942 through July 1967. The conference office, near the Union College campus, was secured in August 1944 and was completely remodeled in 1963. It shares space with the Adventist Book Center, which is on the first floor.

Until 1962 the academy serving Lincoln was operated as an integral part of Union College. It was then replaced by College View Academy, which is owned jointly by the college and the local churches but administered independently of the college. In 1963 Helen Hyatt Elementary School joined College View Academy to form the Seventh-day Adventist Schools of Lincoln. Both are in completely new buildings. In recent years more classroom wings and a gymnasium have been added to the academy.

In 1963 the College View church purchased Woodland Acres, a quarter-section camping and recreational area near Seward.

On May 19, 1962, the first Spanish church in the conference was organized at Scottsbluff, largely as a result of the work of the welfare center there.

Later Developments

Later Developments. In 1966 the conference purchased land for Camp Arrowhead, a youth camp, near Lexington. The camp serves blind and disadvantaged children as well as the youth of the church.

The Platte Valley Academy campus at Shelton was almost completely rebuilt. New dormitories, a gymnasium, a cafeteria, and an administration-chapel building were erected. A broom factory furnishes work for students, as does the dairy, which boasts new silos, loafing shed, and milking parlor.

The Trust and Stewardship Department was established by the conference to handle wills and trusts and to coordinate the details of raising funds to rebuild Platte Valley Academy and complete the building of Camp Arrowhead. The former Education-MV Department was divided into two departments to better meet the needs of the youth of the conference. For a time the Book Center began operating a bookmobile-type display trailer to take Book Center services to the churches throughout the conference.

In 1963 the Good Neighbor Services Center was built in Lincoln and began serving the community through welfare assistance and an educational program that offers stop-smoking plans, home nursing, money management, better homemaking, child care, nutrition instruction for retarded individuals, and other forms of outreach.

The historic College View church in Lincoln was replaced with a larger, modern building that more adequately serves the needs of the large congregation and the Union College students.

On Jan. 1, 1981, the Nebraska Conference merged with the Kansas Conference to become the Kansas-Nebraska Conference.

Presidents: C. L. Boyd, 1878—1882; A. J. Cudney, 1882—1885; H. Shultz, 1885—1886;

G. P. Gardiner, 1886—1889; L. A. Hoopes, 1889—1890; J. N. Loughborough, 1890—1891; W. B. White, 1891—1897; H. E. Robinson, 1897—1898; N. P. Nelson, 1898—1903; A. T. Robinson, 1903—1910; J. W. Christian, 1910—1914; D. U. Hale, 1914—1916; J. S. Rouse, 1916—1920; D. P. Wood, 1920—1922; S. G. Haughey, 1922—1932; T. B. Westbrook, 1932—1937; O. T. Garner, 1937—1942; W. H. Howard, 1942—1944; D. E. Venden, 1944—1950; R. S. Joyce, 1950—1955;

N. C. Petersen, 1955—1960; J. L. Dittberner, 1960—1962; F. O. Sanders, 1962—1970; G. W. Morgan, 1970—1975; H. H. Voss, 1975—1980.

Nebraska Sanitarium (Hastings, Nebraska)

NEBRASKA SANITARIUM (Hastings, Nebraska). A former medical institution established in 1908 at Hastings, by the Nebraska Sanitarium at Lincoln and given the same name as the mother institution. It was situated in the northeast part of the city, adjoining, by good fortune, a municipally owned landscaped tract of 45 acres (18 hectares) with a golf course and a lake. The white brick structure, with every convenience and a modern operating room, was opened to the public on Dec. 10, 1908. From the beginning the institution had excellent patronage, which grew to the point where in 1913 the matron and other employees had to move out to increase the patient capacity.

A nurse's training school enrolled an average of about 20 young people, who lived in a dormitory about a block away. The institution was self-sufficient financially in spite of doing a great amount of charity work. The peak in patronage, which came in 1916 and 1917, when it averaged about 700 patients, was followed by a sharp decline, to a low of 215 in 1920. In that year a proposal to sell was turned down, and the sanitarium ran for seven more years before closing its doors.

Nebraska Sanitarium (Lincoln, Nebraska)

NEBRASKA SANITARIUM (Lincoln, Nebraska). A former institution founded in 1895 at College View, a suburb of Lincoln. Assisting in its establishment about four years after the founding of Union College was Dr.

J. H. Kellogg, of Battle Creek, Michigan. A large frame dwelling just north of the college campus was secured, and Dr. A. N. Loper took charge. As the work prospered, the sanitarium first rented part of North Hall, the men's dormitory, then later purchased the building.

Despite heavy initial indebtedness the institution prospered, and opened another sanitarium at Hastings, Nebraska, bearing the same name. In 1906 the institution made a clear profit of \$12,000, at the same time doing much charity work. The college furnished patronage, the sanitarium used a certain amount of student labor, and the two institutions joined in operating an excellent nursing education program. However, managerial policies of the two institutions were sometimes at variance because of different points of view on student government and on the common use of certain facilities. The 80-bed institution reached its crest with 2,500 patients in 1915 and in 1916. Eventually mounting costs and diminishing patronage influenced the Nebraska Conference to sell the building back to the college, which needed it to care for an increasing enrollment. In 1920 the college purchased the building for \$65,000 and the Nebraska Sanitarium of College View ceased to exist.

Neff, John Peter

NEFF, JOHN PETER (1873—1973). Educator and administrator. He was a native of Virginia and was educated at Battle Creek College, graduating with a B.A. degree in 1894. After teaching at his alma mater for two years, he attended the University of Virginia and the University of Mississippi. Later he worked as president of LaFayette College in Alabama and superintendent of city schools in the cities of Richmond and Staunton, Virginia. He also served on the State Board of Examiners for teachers in Virginia.

In 1921 he accepted a call to serve as secretary of education for the Columbia Union Conference. In this capacity he supervised college, secondary, and elementary schools for 27 years. Many of the elementary schools in the Columbia Union had their beginning under his guidance.

Upon retiring, he devoted his energies to apple growing and became a well-known orchardist.

Neff, Merlin L.

NEFF, MERLIN L. (1906—1964). Educator, author, editor. Dr. Neff was chairman of the English Department at La Sierra College and had formerly served as book editor at the Pacific Press Publishing Association. He is the author of more than a dozen books, including the five-volume set *The Bible Pageant*, and the three-volume set *Our Heritage of Faith*.

Negros Conference

NEGROS CONFERENCE. *See* [Far Eastern Division](#); [Philippines](#).

Negros Mission Academy

NEGROS MISSION ACADEMY. A secondary day school in the Philippines that serves the educational needs of the Seventh-day Adventist young people from the provinces of Negros Occidental, Negros Oriental, and the subprovince of Siquijor. It is located in Taculing, Bacolod City, in the province of Negros Occidental, a part of the Central Philippine Union Mission territory.

The academy began as a one-teacher school at the Bacolod Central Seventh-day Adventist Church in 1940. Its first teacher employed by the mission was Vicente Clava. The onset of war, which finally reached the heart of the “city of smiles,” brought the operation of the school to a halt. When total peace and order were finally restored, the school was in operation again. Through the leadings of the Lord the school prospered in terms of enrollment. The march of progress prompted the church leadership to widen its offerings. In 1965 the school management was granted permission by the government to offer a complete elementary course.

With this development, the limited area that housed the school facilities became small and congested. The growing population necessitated the relocation of the school. The Lord richly blessed, leading to the site where Negros Mission Academy is presently located. Graduation from the elementary level made another impact, especially upon parents whose children have gained the value of a Seventh-day Adventist education. The desire to have a church-operated secondary school was foremost upon the minds of those concerned parents. Their contagious enthusiasm compelled the mission leadership to lay plans for the establishment of a junior high school. A fund-raising campaign was launched, and as a result a junior academy was born. Negros Adventist Academy, which was later changed to Negros Mission Academy (its official name up to the present) opened its doors to students in 1968.

Negros Mission Academy began operating as a junior academy with 138 students. There were six full-time and five part-time teachers under the principalship of Pastor David J. Recalde.

In 1970 the permit to offer the third year secondary education was granted. Enrollment continued to increase with 236 students and nine full-time teachers. A year later the Department of Education, Culture, and Sports granted the academy management permission to offer the complete secondary course. Thirty-three senior students composed the first high school graduating class.

In 1993 NMA continued its role as a refuge for youth. It has also continued its growth in improvement of physical facilities. A recent addition to its first concrete building was a two-story edifice that houses the library and the administrative office. Although operating as a day school, NMA provides a dormitory for students who come from far places. The latest addition to its physical plant is a new chapel, which was built through the efforts of the students and teachers, as well as the assistance of generous alumni, supporters, parents, and mission and union workers.

Principals: David J. Recalde, 1968—1976; Eduardo F. Palma (acting), 1976—1978; David J. Recalde, 1978—1980; Abraham O. Neri, 1980—1983; Loreto T. Maypa, 1983—1994; Marlou D. Ordon, 1994— .

Neilsen, Nels P.

NEILSEN, NELS P. (1871—1947). Evangelist, administrator. Beginning in 1894, he served for 12 years as tract society secretary in Wisconsin, then as pastor and evangelist for four years in South Dakota, three years in the Greater New York Conference, and briefly in the Central California Conference before he became its president in 1915. From 1918 to 1920 he was president of Hutchinson Theological Seminary, then associate secretary of the General Conference Bureau of Home Missions (1920—1923), assigned to superintending the Danish-Norwegian work.

He served as president of the South Brazil Union (1923—1930) and of the South American Division (1931—1941). In 1942 he took up pastoral work in the Central California Conference.

Nelson, Andrew Nathaniel

NELSON, ANDREW NATHANIEL (1893—1975). Missionary, teacher, linguist, administrator, author. A native of Montana, he attended Walla Walla College, and after graduating in 1914 served as dean of men at Forest Home Academy in Washington. Later he was principal of a Seattle church school. After his marriage to Vera Elizabeth Shoff in 1918, the young couple were called to Japan, where he was ordained the following year. During his years of service to the church he served as the first president of Japan Missionary College; dean and president of Philippine Union College; evangelist, secretary, and president of the Japan Union Mission; educational secretary of Japan Union Mission and China Division; education and MV director of Western Washington Conference; academic dean of Emmanuel Missionary College; and teacher at La Sierra College.

Among the books he has authored is *Modern Reader's Japanese-English Character Dictionary*, which won first prize from the Society for the Promotion of International Cultural Relations. In 1972 the General Conference awarded him the Medallion of Merit. During the three years prior to his death he had been writing a Chinese-English dictionary, the basic phase of which he completed before his sudden death while traveling in Hong Kong.

Nelson, Walter Alfred

NELSON, WALTER ALFRED (1888—1972). Administrator. He was born in Chicago, and was baptized into the Seventh-day Adventist Church when he was 19. In 1914 he married Eva Bowen. While still a college student he connected with the Potomac Conference as youth director and also held evangelistic meetings in Virginia during two summers. In 1918 he graduated from Washington Missionary College and began denominational service that lasted 50 years. He served in a pastoral capacity in New Jersey and Pennsylvania, and then in an administrative capacity for 32 years. During this period he served as president of the West Pennsylvania, New Jersey, Greater New York, Central California, Northern California, and Canadian Union conferences.

Nelson, William Edward

NELSON, WILLIAM EDWARD (1883—1953). Educator and treasurer. He received his B.S. degree from Union College (1904) and did graduate work at the University of Nebraska. He was head of the Department of Science at Walla Walla College (1906—1916), president of Southwestern Junior College (1916—1921), president of Pacific Union College (1921—1934), secretary of the General Conference Department of Education (1933—1936), and treasurer of the General Conference (1936—1950).

Nepal

NEPAL. A kingdom situated in the Himalayas between India and Tibet. Its northern border is formed by some of the highest mountains in the world, including Mount Everest. It has an area of 54,362 square miles (140,798 square kilometers) and a population (1994) of 21 million. The people are of Mongolian and Hindu origins. Nepali is the national language, understood by most of the people. The main religions are Hinduism and Buddhism. Modern Nepal was formed in the eighteenth century from numerous small ancient principalities by a Gurkha ruler.

The territory of Nepal comprises a portion of the Himalayan Region, an attached field of the Southern Asia Division. In 1993 this region had three Seventh-day Adventist churches with a membership of 212. Headquarters of the Himalayan Region are in Kathmandu.

Since 1952 Christian missions have been operating schools, hospitals, and other social services in the kingdom of Nepal. Seventh-day Adventists operate the 50-bed Scheer Memorial Hospital in Banepa. ADRA is working in Kathmandu.

Nepal Health Education and Welfare Service

NEPAL HEALTH EDUCATION AND WELFARE SERVICE. *See* [Scheer Memorial Hospital](#).

Netherlands

NETHERLANDS. A parliamentary monarchy, embracing the 12 provinces of the Netherlands in Europe and the Netherlands Antilles in the Caribbean Sea. The European part of the country has an area of about 15,800 square miles (40,922 square kilometers) and a population (1994) of 15.4 million. It is bounded on the north and west by the North Sea, on the east by Germany, and on the south by Belgium.

The Netherlands is frequently called Holland by other countries, the reason being that in the seventeenth century the two important provinces carrying on a large trade with overseas countries were North and South Holland, but the official name is the Netherlands. Although the Netherlands is one of the most densely populated countries in the world (958 per square mile [370 per square kilometer]), living conditions are favorable and the people enjoy a long life span. In spite of heavy emigrations to Canada and Australia, the population is growing fast. The government is endeavoring to enlarge the country peacefully by turning the sea into dry land. For many centuries the Dutch have fought the sea. An old proverb says: "God created the world, but the Dutch people made their own country."

About 36 percent of the population belong to the Roman Catholic Church, 37 percent profess no religion, and the rest are Protestant. The Protestants are divided into several denominations and religious groups, the largest being the Dutch Reformed Church (19 percent of the population).

The Netherlands has had a long history. The Dutch political state began to take shape while Spain dominated the country in the sixteenth century. Early in the seventeenth century independence was won, which was interrupted some two centuries later by French control from 1795 to 1813. Since then the Netherlands has been a kingdom ruled by the House of Orange, a family much loved by the people. Dutch independence was again temporarily lost during World War II, which brought enormous damage. After the close of the war the Dutch rapidly rebuilt their country.

The standard of education in the Netherlands is high. The country boasts several universities and many other institutions of learning.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Netherlands constitutes the Netherlands Union Conference, within the Trans-European Division. Statistics (1992) for the Netherlands: churches, 49; members, 4,213; church or elementary schools, 1; homes for elderly people, 2; ordained ministers, 26; licensed ministers, 3; Bible instructors, 1; teachers, 2. Headquarters: Biltseweg 14, Bosch en Duin, Netherlands.

In 1972 the union eliminated the two conferences. The NUC became a conference of churches but kept the union status. It organized seven districts with seven district committees. These committees bring to the union board suggestions as to how to stimulate evangelistic outreach in their districts.

Institutions

Institutions. Netherlands Adventist Publications; Netherlands Old People's Home (Vredenoord); Netherlands Old People's Home (Walterbusch).

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. In 1876 J. N. Andrews reported that *Les Signes des Temps*, his French language paper published in Switzerland, had a small circulation in the Netherlands. Two years later a citizen of that country who had received some copies of it sent the money for two subscriptions and a list of 25 names of prospective readers.

During the summer of 1882 S. N. Haskell visited the Netherlands while traveling to Germany. He was accompanied by J. W. Gardner, who served as an interpreter.

Two years later G. I. Butler, while traveling in Europe, took a hurried trip to Haarlem. The purpose of the brief visit was to contact C. Velthuysen, a devout Seventh Day Baptist.

L. R. Conradi visited the Netherlands in 1887 and established the first church, which was located between Emden, Germany, and Groningen, Holland, apparently at Winschoten, with five people "signing the covenant." The following January, Conradi and Haskell were again in Holland and held services. The Winschoten group dwindled after its leader, M. J. Van der Schuur, and others left for America.

During 1887 the first Dutch Seventh-day Adventist periodical, *De Bijbellezer* ("The Bible Reader"), began to be published in the United States. Van der Schuur was on its editorial staff for several years.

In 1889 Conradi, accompanied by Pieter Wessels of South Africa, again visited the Netherlands and nine people "signed the covenant." Probably one of these was Mr. Mattheus Van der Schuur of Winschoten,

afterward supposed to be the country's first convert. Apparently none of the original group still lived there.

In 1893 R. G. Klingbeil began preaching and selling books to the sailors in Rotterdam harbor. Two years later the first baptism of six converts took place in Rotterdam. This would indicate that the 1889 converts, like the original five, had been Baptists already and were accepted into fellowship without rebaptism.

In 1897 Joseph Wintzen came to the Netherlands and began publishing the monthly periodical *De Zions-Wachter*, later called *Tekenen des Tijds* ("Signs of the Times"). In 1901 J. Wibbens, coming to the Netherlands, began to publish the first church paper, *De Arbeider* (later called *De Adventbode*, "The Advent Messenger"). By 1912 there were 250 Dutch Seventh-day Adventists. On July 7, 1919, the church was recognized by the government as a religious society.

In 1901 the Holland Mission Field was organized, which included the territory of the Netherlands and Flemish Belgium (later called Holland Mission and still later Holland and Flemish Belgium Mission). The Holland Mission listed in the Seventh-day Adventist Yearbooks from 1910 to 1919 included only the territory of Holland. At the end of that

period this mission was divided into the East Holland Mission and the West Holland Mission. In 1922 the two were combined into the Holland Mission (later called Holland Conference and Netherlands Conference), whose territory comprised the Netherlands.

The foundation of the Netherlands Publishing House was laid at The Hague in 1920, but for 25 years it remained a branch of the Advent-Verlag, in Hamburg. Books and pamphlets were translated and published in Dutch and sold by a steadily growing group of colporteurs. The first Ingathering paper was published in 1922. In 1952 the Netherlands Union established an old people's home, which cares for more than 80 aged people and provides them with security.

Netherlands Union Conference Formed. In 1938 the Netherlands Union Conference was organized with two conferences—the North Netherlands Conference and the South Netherlands Conference. Earlier the Netherlands had been first a conference in the West German Union and then a detached unit in the European division. From 1938 until 1945 the Netherlands Union was part of the Central European Division. In 1942 the Seventh-day Adventist denomination was recognized by the government as a church, with the same rights as other churches. At the General Conference session held in Washington in 1946 the Netherlands Union was made part of the Northern European Division. During the same year the Bible correspondence course patterned after the Voice of Prophecy was organized. In 1948 the Netherlands Union opened a junior college, Theologisch Seminarie Oud-Zandbergen, at Huis ter Heide with a five-year course in secondary education leading up to two years of college work in the Netherlands followed by two years at Newbold College in England.

Since Dec. 16, 1949, an SDA radio program in Dutch called the Voice of Hope has been broadcast every Sunday morning at 7:45 over Radio Luxembourg. This program is well known in the country and enjoys a wide circle of listeners in both the Netherlands and Belgium.

Since October 1971 the Netherlands government has granted Seventh-day Adventists 15 minutes of broadcasting every four weeks, free over Dutch Radio 5. The government is paying the expenses of the programs.

The Communication Department offers a service to the newspapers concerning work of Seventh-day Adventists at home and abroad.

The Netherlands Union Conference operates a modern kindergarten at “Oud-Zandbergen,” Huis ter Heide, attended by children of all

denominations from 4 to 12 years of age. The education of these children conforms to governmental rules and Seventh-day Adventist principles. The school owns animals and the children spend part of their time looking after them. Thus they learn about nature and are led to love their Creator.

At the close of the war in 1945 there were only three SDA church buildings standing, worth less than 100,000 guilders. By 1993, after a period of rapid rebuilding, church property was valued in excess of 30 million guilders.

In 1947 F. J. Voorthuis became president of the union and P. van Oossanen of the North Netherlands Conference.

The first stop-smoking plans were held in Rotterdam in 1968. The “Bond voor onthouding van tabak en alcohol” (Health and Temperance) received subsidies from the government to organize these antitobacco campaigns. A Christian television station (NCRV) produced stop-smoking plans on television. The year 1970 brought new people, new responsibilities, and a new evangelistic method.

Within one year K. C. van Oossanen was elected president of the South Netherlands Conference and president of the NUC. J. F. Coltheart introduced an evangelistic campaign with a completely new approach in Rotterdam.

The Netherlands Union Conference published the book *Wens der Eeuwen (The Desire of Ages)* in 1973; *Van Jeruzalem naar Rome (The Acts of Apostles)* followed in 1975; *De Grote Strijd (The Great Controversy)* in 1975; *Patriarchen en Profeten (Patriarchs and Prophets)* in 1977. With the publishing of *Profeten en Koningen (Prophets and Kings)* the complete Conflict of the Ages Series was available in the Dutch language.

A new service flat was established in Apeldoorn in 1976. In 1981 Bert de Buck departed for Upper Volta as the Netherlands' first student missionary. In the same year ADRA International held its first meeting in Holland. The *Liedboek voor de Adventkerk (Hymnbook for the Seventh-day Adventist Church)* has been introduced, replacing the old *Gezangen Zions (Hymns of Zion)*. *Early Writings* was published in 1984 after being out of stock for many years. That year the Geoscience Institute of Loma Linda University organized a weeklong seminar titled "Creationism Versus Evolutionism" at Oud-Zandbergen near Utrecht.

The year 1987 marked the centennial of the Seventh-day Adventist Church in the Netherlands. K.C. van Oossanen was elected as secretary of the Trans-European Division, the first Dutch officer of the division.

In September 1992 Paula A. Koeweiden-Cane Tuppen was elected the first woman treasurer of the Netherlands Union Conference.

In 1995 the Netherlands hosted the fifty-sixth session of the General Conference of the Seventh-day Adventist Church, the second such session to be held outside the United States. Meetings were held in Utrecht, in the heart of the country.

Netherlands Adventist Publications

NETHERLANDS ADVENTIST PUBLICATIONS (Advent Pers). A publishing house without printing plant, operated at the Netherlands Union Conference. For about two decades prior to 1939 the German publishing house, Advent-Verlag, at Hamburg, operated a branch in the Netherlands, during most of the time under the name Internationaal Advent Zendinggenootschap but later under the name Boekenhuis van de Advent-Zending. Since 1939 Dutch publications have been printed in the Netherlands. During the five years of occupation in World War II, the publishing house was divided into two establishments, a commercial section, serving the colporteurs, and a noncommercial section producing publications for the church. For only a short time during the war could the periodicals and books be published regularly, but ways were found to serve the literature evangelists. Bombing during the last part of the war destroyed the publishing house. After the war a new beginning was made under the name Stichting Boekenhuis “Veritas.” Being one of the first publishers to obtain the permission and having access to paper needed to print large editions of periodicals, the new firm made a good start.

The house publishes books written in the Dutch language and several translations of English and German books. The house also issues a monthly church paper, *Advent* (“Advent Messenger”), and a quarterly promotional of Adventist Development and Relief Agency Netherlands (ADRA-Actueel). In 1977 close cooperation between the Netherlands publishing house and Stanborough Press (UK) developed, particularly with the printing of the 10-volume *Bible Stories*. This closer cooperation resulted in the two houses together publishing the senior Sabbath school lesson quarterlies and a message magazine, *Finale*.

In 1994 the Netherlands Publishing House (Uitgeverij “Veritas”) became the Netherlands Adventist Publications (Advent Pers).

Managers: F. Brennwald, 1918—1920; H.E.R. Schell, 1920—1928; F. J. Voorthuis, 1928—1974; R. Bruinsma, 1974—1984; N. Kooren, 1984—1994; A. J. van der Kamp, 1994— .

Netherlands Antilles

NETHERLANDS ANTILLES. An autonomous part of the kingdom of the Netherlands comprising two groups of islands in the West Indies, one at the southern end (Aruba, Bonaire, and Curaçao), and the other at the northern end (St. Eustatius, Saba, and St. Maarten [Dutch Section]) of the Lesser Antilles.

The larger group, the islands of Aruba (since 1986 independent from the Netherlands Antilles but still a part of the Dutch kingdom), Bonaire, and Curaçao, is situated 38 miles (61 kilometers) off the northern coast of Venezuela in the Caribbean Sea. Aruba has an area of 70 square miles (180 square kilometers), Bonaire 111 square miles (287 square kilometers), and Curaçao 172 square miles (445 square kilometers), making a total area of 353 square miles (914 square kilometers).

Aruba has a population of 61,717; Bonaire, 10,187; and Curaçao, 144,097. The total population (1992) of Netherlands Antilles is 250,000. Dutch is the official language, but Papiamentu—a mixture of Spanish, Dutch, and other languages—is the most commonly spoken language.

The population is cosmopolitan; Blacks and those of the Dutch culture are predominant. Jews were among the early European settlers and hold a prominent place in business and the economy. There is very little agriculture, and the economy of the islands depends primarily on the oil refineries of Aruba and Curaçao, and the tourist trade. Jewish and Christian religions predominate, the Roman Catholic Church being the largest.

The smaller, more northerly group, St. Eustatius, Saba, and St. Maarten (Dutch Section), has a total area of about 30 square miles (80 square kilometers). The population (1992) is 35,190. The economy of the area consists largely of agriculture and tourism.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The larger part of the Netherlands Antilles (Bonaire and Curaçao, together with Aruba) forms the Netherlands Antilles Conference in the Venezuela-Antilles Union Mission, which in turn is in the Inter-American Division. Statistics (1992) for the Netherlands Antilles Conference: churches, 22; members, 3,514; church schools, 4; hospitals, 1; ordained ministers, 8; licensed ministers, 3; teachers, 22. Headquarters: Curaçao, Netherlands Antilles.

The smaller part of the Netherlands Antilles (St. Eustatius, Saba, and St. Maarten [Dutch Section]) forms part of the North Caribbean Conference in the Caribbean Union Conference, which in turn is in the Inter-American Division.

Institutions

Institutions. Antillean Adventist Hospital.

Seventh-day Adventist Work

Seventh-day Adventist Work. The first Seventh-day Adventist missionary to Curaao was C. E. Knight, who arrived in 1926 and organized a small company Oct. 16 of that year. Ill health forced him to leave the following year, and D. C. Babcock, who succeeded him, directed the work from 1927 to 1930. During those years the first piece of land for a church building was secured in Mundo Nobo, Curaçao. In 1930 a man named Liverpool began to keep the seventh-day Sabbath in Aruba. Soon six persons were baptized there. In 1934 a church of 16 members was organized in San Nicolas, Aruba. One of the first SDAs in Bonaire was Eustacia Felida, a granddaughter of a man named Cornelius Martin, who late in the eighteenth century was a preacher-farmer on the island. Martin and his wife taught the people about the second advent of Christ and were known for their godly lives. In 1934 land was donated for a church in Bonaire, and the first MV Society was organized in Curaçao with a membership of seven. In that year the total church membership of the Curaçao Mission reached 59.

Until 1935 these islands were included in the Venezuela Mission, but in that year the Netherlands Antilles Mission (until 1934 known as Curaçao Mission) was organized and incorporated under the name of “Adventzendinggenootschap.” In 1941 the Bonaire church was organized and the first series of SDA tracts was printed in Papiamento.

In 1950 the Oranjestad, Aruba, church was built and dedicated; and the next year a church was erected and dedicated in Chere-Asile, Curaçao. In 1954 the first MV camp was held on Bonaire. In 1955 a new church was dedicated and the first church school was opened with 36 pupils, in San Nicolas, Aruba. In 1956 a church was organized in Savaneta, Aruba, and the following year saw the dedication of the new Buena Vista church in Curaçao.

In 1968 an elementary school was opened on Aruba with four teachers and 110 pupils, and in 1970 a primary school was added to it, with 50 pupils and one teacher.

In 1969 an eight-teacher school was opened on Curaçao with an attendance of about 300 pupils. This building was a gift from the government. In 1974 a kindergarten school was opened on this island with 50 pupils and two teachers.

In 1962 the office was moved from rented quarters to a denominationally owned property. Vacation Bible Schools are held every year, with 500 to 750 children in attendance. There is a rapidly growing radio Bible school, which offers lessons in Dutch, English, Papiamento, and Spanish—the four principal languages spoken. Radio and television programs are also broadcast in these four languages. The work is advancing rapidly among the Papiamento-speaking people. Each church has an active Dorcas Welfare Society. Literature sales amount to \$35,000 each year. In 1985 the mission became a conference.

Netherlands Antilles Conference

NETHERLANDS ANTILLES CONFERENCE. *See* [Inter-American Division](#); [Netherlands Antilles](#).

Netherlands East Indies

NETHERLANDS EAST INDIES. *See* [Indonesia](#).

Netherlands Junior College and Seminary

NETHERLANDS JUNIOR COLLEGE AND SEMINARY (Oud-Zandbergen). A coeducational boarding school on the junior college level operated by the Netherlands Union Conference at Huis ter Heide, near Utrecht. Bought in 1947, the school property is situated in the center of the Netherlands, and is surrounded by a large park. Since 1969 the school offered three years of secondary work followed by a theological course of two years. After these three years the students continue their education at Newbold College to study for either the B.A. degree in theology or a B.B.A. degree. The course is open to both young men and women. Students come mostly from the Netherlands and Belgium.

In 1973, because of extensive changes in the Dutch educational system, it was decided to limit the education offered in the secondary school to the final two years. In 1970 government recognition was granted for the secondary school, so that students might sit at Oud-Zandbergen for their final examinations. Since 1980 no courses for the secondary level have been offered; the school has, however, kept governmental recognition.

As of 1993 students can take the first three years of the theological course. Current courses include a one-year orientation course (Bible, Church, and Society); a part-time theological course open for church members and taking four years, based on the B.A. program; a training course for officers of local churches; courses in the English language and in computer programs. Meetings and symposia are also sponsored.

Principals: C. P. de Ruiter, 1948; P. P. Schuil, 1948—1953; A. C. Schmutzler, 1953—1959; N. Heijkoop, 1959—1968; P. Sol, 1968—1971; R. Bruinsma, 1971—1974; G. W. Mandemaker, 1975—1982; P. Sol, 1982— .

Netherlands New Guinea

NETHERLANDS NEW GUINEA. *See* [Indonesia](#).

Netherlands Old People's Home

NETHERLANDS OLD PEOPLE'S HOME (Vredenoord) ("Place of Peace"). A home operated by the Netherlands Union Conference at Huis ter Heide, near Utrecht. It was founded in October, 1952, with 15 residents in a small country house. After enlargement, by 1959 it accommodated 80, nearly all Seventh-day Adventists. By the end of 1974 it had been modernized and enlarged and could accommodate 60. This institution is financially self-sustaining. By the end of 1975 a new home for the aged members was ready for guests in Apeldoorn.

Netherlands Union Conference

NETHERLANDS UNION CONFERENCE. *See* [Netherlands](#); [Trans-European Division](#).

Nethery, Jay Johnstone

NETHERY, JAY JOHNSTONE (1879—1971). Missionary, administrator. A native of Indiana, he was baptized at the age of 20, then began to study at Union College and later at the British Union school in London. He began his ministry in Wyoming and Nebraska. After his marriage he went to England and then to Egypt. In 1908 he returned to England and served in the South and North England conferences until 1912. Returning to the United States, he worked first in the Oregon Conference and then served as president of the following conferences: Idaho, Upper Columbia, Southeastern California, Southern Union, Central Union, Colorado, and Lake Union. In 1946 he was elected a general vice president of the General Conference, where he served until his retirement in 1950.

Nevada Conference

NEVADA CONFERENCE. *See* [Nevada-Utah Conference](#); [California Conference](#).

Nevada-Utah Academy

NEVADA-UTAH ACADEMY. *See* [Nevada-Utah Conference](#).

Nevada-Utah Conference

NEVADA-UTAH CONFERENCE. The unit of church organization comprising the states of Nevada and Utah, that part of Arizona within a 25-mile (40-kilometer) radius of Kayenta, and the counties of Alpine, Inyo, and Mono in California, and also that part of California that lies along and east of Highway 89, beginning at its junction with U.S. Highway 50 south of Lake Tahoe and northward along Highway 89 to its junction with Highway 36 west of Lake Almanor, and along and south of Highway 36 eastward to its junction with Highway 395, and thence eastward along Highway 395 and an unnumbered roadway to the California-Nevada line. Statistics (1992): churches, 36; members, 4,110; church or elementary schools, 9; junior academies, 2; ordained ministers, 24; licensed ministers, 2; teachers, 26. Headquarters: 1095 East Taylor Street, Reno, Nevada. The conference forms part of the Pacific Union Conference.

Institutions

Institutions. Monument Valley Hospital.

Local churches—*California*: Bishop, Greenville, Lone Pine, Quincy, South Lake Tahoe (Heavenly Valley), Susanville, Truckee; *Nevada*: Boulder City, Carson City, Elko, Fallon, Hawthorne, Las Vegas (Highland Square, Mountain View, Paradise, Spanish), Pahrump, Reno, Silver Springs, Sparks, Winnemucca, Yerington; *Utah*: Castle Valley, La Verkin, Logan, Milford, Moab, Monument Valley, Ogden (Ogden, Spanish), Price, Provo, Salt Lake City (Central, Spanish, Wasatch Hills), West Valley.

Companies—*Utah*: Vernal.

History

History. *Beginnings of the Work in the State of Nevada.* Seventh-day Adventist meetings in the state began June 1, 1876, in the “Institute Building” in Stillwater, when Jackson Ferguson, an SDA from Santa Rosa, California, began holding regular Sabbath services. In the autumn of 1877, when two other families from Santa Rosa moved to St. Clair, Churchill County, Jackson Ferguson held meetings in St. Clair also. In response to an appeal for help from the dozen Sabbathkeepers in St. Clair, the California Conference sent J. N. Loughborough. Arriving at Wadsworth on Feb. 1, 1878, he was met by Jackson Ferguson, who took him 35 miles (55 kilometers) to St. Clair on the western edge of what immigrants called “The Great American Desert.” Loughborough held 24 meetings in St. Clair in the only schoolhouse in the county (called the “Churchill County Institute”), with audiences varying from 45 to 70. Near the close of the meetings Loughborough baptized three in the Carson River, the first Seventh-day Adventists ever to be baptized in the state of Nevada.

On Feb. 24, 1878, a temporary state organization (described then as the Seventh-day Adventist Association in the State of Nevada) was formed, with Loughborough, president; John B. Ferguson, secretary; and Jackson Ferguson, treasurer. Eight months later, by vote of

the General Conference, the Nevada group was taken “under the watchcare of” the California Conference.

The St. Clair group, besides paying Loughborough’s traveling expenses of \$78 and his salary for four weeks, pledged \$300 to purchase a 50-foot (15-meter) tent for evangelistic meetings in Nevada. Early in July 1878 Loughborough pitched a newly purchased tent in Reno, where there were four Sabbathkeepers. His meetings were a new sort of entertainment for the people of Reno, who packed the tent. The attendance went as high as 500, scores of whom had to stand outside. On July 30 Ellen White spoke to some 400 people. At the close of Loughborough’s meetings there were 22 Sabbathkeepers in Reno, and arrangements had been made for a regular Sabbath school, Bible class, and prayer meeting.

In September 1883 two delegates from Nevada, Allen and Harmon, attended the California Conference session. They expressed the desire of the church members in Nevada to unite with the California Conference, and also mentioned the needs of the area. At the fourth meeting of the session it was voted that Nevada be considered a part of the California Conference.

The first camp meeting in Nevada was held in Reno, Aug. 29—Sept. 8, 1884. Loughborough, H. A. St. John, and J. H. Waggoner, editor of the *Signs of the Times*, were in attendance at this meeting. At the 1885 camp meeting, held in Carson City, 50 people camped in 20 family tents, and 400 to 500 people were present at the opening meeting. Judges, lawyers, and the governor of the state attended some of the evening services. Soon afterward E. A. Briggs organized a church of 13 members at Virginia City, and the following year he held meetings in Mason Valley. Fourteen took their stand and arrangements were made for regular Sabbath services. At the 1887 camp meeting Loughborough reported that there were eight Sabbath schools in the state, with a membership of nearly 200.

As early as 1885 there were Seventh-day Adventists in Owens Valley, near Bishop, California, which later became a part of the Nevada Mission. The first were James Nimrod Newlon and his wife, Josephine. Their daughter Susie, reported to be the first White girl born in Owens Valley (Apr. 4, 1871), became the wife of J. E. Fulton. The Fultons’ second daughter, Agnes, became the wife of Eric B. Hare in Australia, in 1915.

In 1888 the first SDA church building in the state of Nevada was erected on an orchard property (now 325 W. 5th Street) on the northwest edge of Reno, then little more than a village. Also at Reno was the first church school in Nevada, opened in 1902 in a room at the rear of the church building.

Early in 1903 Albert J. Osborne and H. Camden Lacey conducted evangelistic meetings in a tent in Bishop. Later that year a church of nine members was organized. Nimrod Newlon gave a lot, purchased and hauled lumber, and built a church. A church school was started in 1905 with Mantha Higley, who taught 10 pupils for a salary of \$20 a month.

In 1906 C. E. Leland and B. E. Beddoe conducted three weeks of tent meetings in Fallon, Nevada, about five miles (eight kilometers) from St. Clair. Four adults were baptized and a number of others covenanted to keep the Sabbath. The new church at Fallon eventually replaced the St. Clair church, which was disbanded. A report from A. J. Osborne in 1907 mentions church work at Genoa and Gardnerville, Reno, Verdi, Fallon, and St. Clair.

Until 1911 the Nevada churches were under the administration of the California Conference. When the California Conference was divided in 1911, the southern Nevada counties of Esmeralda, Nye, Lincoln, and Clark were assigned to the Southern California Conference,

the other Nevada counties to the newly organized Northern California-Nevada Conference, with headquarters in Lodi, California.

In 1913 Nevada was organized as a mission, which included the state of Nevada and the counties of Lassen, Modoc, Mono, and Inyo, as well as parts of those counties in California that lay east of the summit of the Sierra Nevada Mountains. In 1920 the mission was organized as a conference with a membership of 303 in five churches. At the close of 1931, when the Nevada-Utah Conference was formed, there were 315 members and 12 churches in Nevada.

Beginnings of the Work in Utah. In the fall of 1889 the California Conference, which at that time covered California and Nevada, added the territories of Utah and Arizona, and opened the work in Utah by sending in a group of canvassers (literature evangelists). Their work was followed by that of an evangelist who conducted meetings in a portable tabernacle and won many converts. A church of 20 members was organized in Salt Lake City on May 1, 1892, where Bible instructors also had worked. There was also a growing interest in Ogden, where J. D. Rice held meetings in a Baptist meetinghouse, and Mrs. Rice gave Bible studies to a few interested Chinese. A church was organized in Ogden on Jan. 20, 1893.

In 1894 the Utah field was transferred to the administration of the General Conference and was subsequently organized into a mission.

As a result of C. M. Gardner's tent meetings and of personal work in Provo, Utah, about 1897, a number were baptized. Sabbath school records show from 40 to 53 members in 1898. A church building was erected in 1899. It was used until it was replaced by the present church in 1967.

In 1902, upon the recommendation of the Pacific Union Conference, the Utah Mission was organized as a conference, with churches in Salt Lake City, Ogden, Provo, and Logan, a total membership of 143, plus a few isolated members, and two ordained ministers. From 1916 through 1919 the Utah Conference was joined to the Inter-Mountain Conference, which included the states of Utah and western Colorado, with headquarters at Grand Junction, Colorado. In 1919, when the work in Utah was reorganized and the Utah Mission recreated, there were four churches and 195 members in Utah.

Nevada-Utah Conference Organized. In 1931 the Utah Mission and the Nevada Conference were united to form the Nevada-Utah Conference. The territory included the states of Nevada and Utah and that part of the state of California that lies east of the summit of the Sierra Nevada Mountains and north of Mono County. The membership of the newly formed conference was 438—from the Utah Mission 123, and from the Nevada Conference 315. The headquarters office, which had been in Reno in 1931, was moved to Salt Lake City in 1932.

Later Developments. By the first biennial session of the conference, Apr. 19, 1934, the membership of the conference had increased to 635, with 10 ministers. One new church, Las Vegas, had been organized with 36 members. The tithe for the biennium was \$25,707.38, and the missions offerings, \$21,853.85. There were eight church schools, three of which had classes up to the tenth grade, and one up to the ninth. The Nevada-Utah Academy, a 12-grade academy for the Salt Lake City area, was operated from 1936 to 1939.

There was a steady increase of membership in the conference to 792 in 1940; 968 in 1950; 1,488 in 1960; 2,083 in 1970; 3,317 in 1980; and 4,020 in 1990. Tithe in the

conference for 1992 amounted to \$2,631,257.42 and missions offerings the same year totaled \$133,920.37.

In 1946 the counties of Inyo and Mono in the Southern California Conference were assigned to the Nevada-Utah Conference. In 1948 the conference office was moved back to Reno. A new office building was erected at 185 Martin Avenue, which was subsequently replaced by the present office building in 1956. In recent years new church buildings were erected in Boulder City, Price, Sparks, and Truckee and church buildings were purchased and remodeled in Ogden and Las Vegas for the Spanish congregations and in Pahrump and West Valley. New church school buildings were erected in Fallon, Monument Valley, and Ogden.

Work among the Navajo Indians at Monument Valley, in the southeastern part of Utah, was begun in 1950 by Marvin Walter, a minister, and his wife, a registered nurse. This mission, Monument Valley Mission, including church, school, and hospital built in 1961, is owned by the Nevada-Utah Conference, but managed by Adventist Health Systems/West and supported by the conferences in the Pacific Union.

Superintendents of the Northern California-Nevada Conference: C. L. Taggart, 1911—1913.

Superintendents of the Nevada Mission:

A. G. Christiansen, 1913—1914; J. A. Stevens, 1914—1915; W. S. Holbrook, 1915—1918; M. A. Hollister, 1918—1920.

Presidents of the Nevada Conference: M. L. Rice, 1920—1923; V. E. Peugh, 1923—1926; J. H. McEachern, 1926—1930; W. E. Atkin, 1930.

Presidents of the Utah Conference: W. A. Alway, 1902—1904; Alfred Whitehead, 1904—1906; S. G. Huntington, 1906—1910; D. A. Parsons, 1910—1912; W. M. Adams, 1912—1915.

Presidents of the Inter-Mountain Conference. See [Colorado Conference](#).

Superintendents of the Utah Mission: J. A. Neilsen, 1919—1929; J. E. Fulton, 1930.

Presidents of the Nevada-Utah Conference: W. E. Atkin, 1931—1935; C. R. Webster, 1935—1939; H. H. Hicks, 1939—1944; N. C. Peterson, 1944—1945; R. A. Smithwick, 1946—1950; Andrew Fearing, 1950—1956; E. R. Osmunson, 1956—1964; H. C. Retzer, 1964—1966; D. E. Dirksen, 1966—1971; A. G. Streifling, 1971—1982; M. C. Torkelsen, 1982—1983; Ralph Martin, 1983—1985; James Hardin, 1985—1987; Darold J. Retzer, 1987—1994; Larry L. Caviness, 1994— .

New Adventist Brazil College

NEW ADVENTIST BRAZIL COLLEGE. *See* [Brazil College \(Central Campus\)](#).

New Birth

NEW BIRTH. A figure of speech by which Jesus sought to explain conversion to Nicodemus, as recorded in [John 3:1—8](#). “Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God’s grace. Through Christ we are justified, adopted as God’s sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God’s law of love in our hearts, and we are given the power to live a holy life” (*Church Manual*, [1990], pp. 25, 26).

In September 1850 the *Advent Review* (1:61) published an article by O.R.L. Crosier in which he mentioned the importance of repentance, conversion, and baptism in relation to Christ’s work in the sanctuary. Having, for the most part, formerly been members of evangelical churches, early Seventh-day Adventists took the new-birth experience for granted. It was accepted by all, and therefore was not a matter of debate or discussion, as were the distinctive doctrines that distinguished them from the churches they had left. They felt no need to dwell on points held in common by all. However, as time went on, doctrines held in common by Christian churches were also stressed. For example, writing in 1895, W. W. Prescott stressed the need for a complete transformation of one’s attitude in order to come into harmony with God. He emphasized the important place of the mind as the controlling factor in the human being, and pointed out that as long as the mind remains unchanged, Christianity is merely a profession and not a living experience. Summing up, he said: “It [the new birth] means the willingness to abandon everything that is of the flesh and connected with the flesh and [to] turn to God for all that He is to us in Jesus Christ” (*General Conference Bulletin*, Feb. 8, 1895, p. 111).

In 1892 Ellen G. White published a book entitled *Steps to Christ*, in which the various steps in conversion are discussed and in which the new birth is stressed. Millions of copies of this book, a classic in its field, have been sold.

The present denominational position on the question of the new birth is also set forth in *The SDA Bible Commentary*, on [2 Cor 5:17](#): “For a man to be constrained by the love of Christ to live no longer unto self but unto God, to judge men no longer by appearance but by the spirit, to know Christ according to the spirit and not according to the flesh, he must be created a new being. To transform a lost sinner into a ‘new creature’ requires the same creative energy that originally brought forth life. . . . It is a supernatural operation, altogether foreign to normal human experience.

“This new nature is not the product of moral virtue presumed by some to be inherent in man, and requiring only growth and expression. There are thousands of so-called moral men who make no profession of being Christians, and who are not ‘new’ creatures. The new nature is not merely the product of a desire, or even of a resolution to do right . . . , of mental assent to certain doctrines, of an exchange of one set of opinions or feelings for

another, or even of sorrow from sin. It is the result of the presence of a supernatural element introduced into a man, which results in his dying to sin and being born again. Thus are we created anew in the likeness of Christ, adopted as sons and daughters of God, and set on a new path. . . . Thus we are made partakers of the divine nature and are granted possession of eternal life. . . . The new believer is not born a full-grown, mature Christian; he first has the spiritual inexperience and immaturity of infancy. But as a son of God he does have the privilege and opportunity to grow up into the full stature of Christ” (vol. 6, pp. 868, 869). *See also* [Conversion](#); [Justification](#).

New Britain New Ireland Mission

NEW BRITAIN NEW IRELAND MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

New Brunswick

NEW BRUNSWICK. *See* [Maritime Conference](#).

New Caledonia and Loyalty Islands

NEW CALEDONIA AND LOYALTY ISLANDS. New Caledonia, one of the major islands of the South Pacific, lies about 700 miles (1,100 kilometers) east of the Queensland coast of Australia. This French Territory has a land area of 7,243 square miles (18,759 square kilometers). Its dependencies are the Loyalty Islands, the Isle of Pines, and others. New Caledonia was annexed by France in 1853 and for a time served as a penal settlement. In 1885 a governor was appointed, supported by a local parliament.

The population (1991) is 172,000, consisting of Europeans, Melanesians (indigenous), Polynesians (Tahiti), Wallisians, Vietnamese, Indonesians, New Hebrideans, and Martiniquis.

The Loyalty Islands, consisting of Lifou, Uvéa, and Maré, lie about 60 miles (100 kilometers) east of New Caledonia. The indigenous inhabitants are a mixture of Melanesian and Polynesian stock. The Loyalties have an area of about 800 square miles (2,100 square kilometers) and a population of 16,193. These areas are divided between French Protestants and Roman Catholics.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of New Caledonia and Loyalty Islands constitutes the New Caledonia Mission in the Western Pacific Union Mission, which in turn is in the South Pacific Division. Statistics, 1993, for the *New Caledonia Mission*: churches, 4; members, 575; ordained ministers, 2; licensed ministers, 2; licensed missionaries, 4. Headquarters: 17 Rue du R.P. Gaudet, Vallee des Colons, Nouméa, New Caledonia.

Seventh-day Adventist Work

Seventh-day Adventist Work. The first Seventh-day Adventist missionaries to work in the island group were Capt. G. F. Jones and his wife, who sailed from Sydney for Nouméa, New Caledonia, on Oct. 23, 1925. The islands were considered to be some of the most difficult areas in the South Pacific.

The Joneses were later assisted by Miss C. F. Guiot, a French layworker who arrived in New Caledonia on Nov. 30, 1926, and was appointed some 12 months later by the Australasian Union Conference as a Bible instructor. In 1926 Jones visited the Loyalties and distributed publications in the French language.

The first indigenous convert was an inhabitant of Maré, Loyalty Islands, and a member of the chief's family, named Sarah. After her conversion she introduced Mrs. Ada Peyras, of New Caledonia, to Jones for Bible studies. As a result Mrs. Peyras joined the church and became the first convert in New Caledonia.

When several leading Protestant families embraced the SDA teachings opposition arose. Opponents discovered that the Seventh-day Adventist Church was not registered in the territory and therefore had no legal standing in the French community, and hence Jones was

refused permission to continue his work. He withdrew from New Caledonia at the end of 1927, at which time there were 10 baptized members and 25 Sabbath school members. Miss Guiot, a French citizen, continued to serve as a missionary for more than 20 years, until 1950.

When the Central Pacific Union Mission was organized in 1949, New Caledonia, with the Loyalties, became a part of it. The Seventh-day Adventist Church has now received legal status.

The New Caledonian Mission was organized in 1954 by Paul Nouan, a French evangelist. In 1961 a church site was acquired in Nouméa and new headquarters established. While G. Hermans was president (1964—1972), a representative mission office, president's house, and church were built.

Throughout the years, French pastors, including Marcel Bornert and Leon Hilaire, have paid periodic visits to the Loyalty group off the eastern coast of New Caledonia. A new chapel was built on the island of Maré in 1973, during the brief stay of Maurice Fayard on that island. In 1974 an evangelist was placed on Maré.

A girl from the island of Lifou was among 17 baptized in Nouméa in September 1974, becoming the first from this place to take her stand as an SDA. A young woman from Wallis Island, a dependency of New Caledonia, was also baptized on this occasion, becoming the first SDA from her country.

The Voice of Hope and educational radio programs are broadcast on a government-controlled station.

New Caledonia Mission

NEW CALEDONIA MISSION. *See* [New Caledonia and Loyalty Islands](#); [South Pacific Division](#).

New Covenant

NEW COVENANT. *See* [Covenant](#).

New Dawn

NEW DAWN. See [Christian Record Services, Inc.; Deaf Persons, Work for.](#)

New Earth

NEW EARTH. *See* [Home of the Redeemed](#).

New England Conference

NEW ENGLAND CONFERENCE. The name of two former units of church organization, the first, existing from 1870 to 1903, and the second from 1923 to 1926.

The first comprised the territory of the present Southern New England Conference (Massachusetts, Connecticut, and Rhode Island) plus New Hampshire (which is now in the Northern New England Conference); about 1873 it extended farther south and for a time (until 1889) included New York City, Long Island, and New Jersey. For the list of presidents in the New England Conference, *see* [Southern New England Conference](#). In 1903 the conference was split, with New Hampshire and Massachusetts becoming the Central New England Conference and Connecticut and Rhode Island comprising the Southern New England Conference.

The second was the result of the merger in 1923 of the [Northern New England Conference](#) (originally embracing New Hampshire and Vermont, organized in 1910) and the Maine Conference, with headquarters in Maine. In 1927 it again took the name [Northern New England Conference](#); its presidents are listed under that article.

New England Memorial Hospital

NEW ENGLAND MEMORIAL HOSPITAL. *See* [Boston Regional Medical Center](#).

New Guinea

NEW GUINEA. *See* [Papua New Guinea](#); [Solomon Islands](#).

New Guinea Highlands Leprosy Hospital

NEW GUINEA HIGHLANDS LEPROSY HOSPITAL. *See* [Togoba Hospital](#).

New Hampshire

NEW HAMPSHIRE. *See* [Northeastern Conference](#); [Northern New England Conference](#).

New Hebrides

NEW HEBRIDES. *See* [Vanuatu](#).

New Hebrides SDA Mission Hospital

NEW HEBRIDES SDA MISSION HOSPITAL A former 30-bed general hospital operated by the New Hebrides Mission on the island of Aore, in the northern part of the New Hebrides group and about 10 miles (16 kilometers) by ship from the airfield and port of Santo.

A hospital in the New Hebrides had long been planned. Finally 50 percent of the Thirteenth Sabbath Offering overflow for the second quarter of 1958 was allocated for the project. However, because of many problems it was not until 1960 that the actual construction began, on the large property that then served for the Parker Missionary School, the mission headquarters (since moved), and the mission slipway and workshop.

A 16-bed unit, including general wards, a maternity ward, and an X-ray unit, was officially opened on June 11, 1961. The first assistant medical officer and the charge nurse were both Fijians, who immediately began training the New Hebrideans on the staff.

The hospital was under the control of a board, the chairman being the president of the local mission. A six-bed tuberculosis ward was opened in 1967, and an operating theater in 1970. During its 13 years of operation, the hospital was directed by Dr. Joeli Taoi.

During the mid-1970s the hospital was closed, but a clinic still functions in a portion of the building.

New Hope College

NEW HOPE COLLEGE. *See* [Kingsway High School](#).

New Ireland

NEW IRELAND. *See* [Papua New Guinea](#).

New Israelite

NEW ISRAELITE. See [Shabbat Shalom](#).

New Jersey

NEW JERSEY. *See* [Allegheny East Conference](#); [New Jersey Conference](#).

New Jersey Conference

NEW JERSEY CONFERENCE. A unit of church organization comprising the territory of the state of New Jersey. (*See also Allegheny East Conference.*) Statistics (1993): churches, 69; members, 8,125; church or elementary schools, 9; ordained ministers, 33; licensed ministers, 8; teachers, 31. Headquarters: 2160 Brunswick Avenue, Trenton, New Jersey. The conference forms part of the Columbia Union Conference.

Institutions

Institutions. Garden State Academy; Hackettstown Community Hospital.

Local churches: Atlantic City (County, Spanish), Bridgeton (Bridgeton, Spanish), Browns Mills (Browns Mills, Korean), Burlington, Camden (Spanish), Cape May (Court House), Cherry Hill, Dover (Spanish), Elizabeth (English-Filipino, Spanish), Guttenburg (Spanish), Hackensack, Hackettstown, Hammonton (Spanish), Harrison (Spanish), Hightstown, Hoboken (Spanish), Jersey City (Greenville [Spanish], Philadelphine [French], Spanish), Jersey City Heights (Jersey City Heights, Spanish), Lafayette, Lakewood (Spanish), Landisville (Spanish), Laurel Springs, Marmora (Parkway South), Morristown, Mount Holly (Mount Holly, Spanish), Neptune (Collingwood Park), New Brunswick (New Brunswick, Spanish), Newark (Newark, Bethel [Spanish], Spanish, Luzo [Brazilian], Maranatha [French], Spanish), North Plainfield (Plainfield [Spanish]), Passaic (Passaic, Spanish), Paterson (Paterson Temple, Eastside [Spanish], South Paterson [Spanish]), Perth Amboy (Neville St. [Spanish], Hungarian, Pioneer Community, Spanish), Phillipsburg, Piscataway (Lake Nelson), Princeton, Rahway, Rockaway, Salem, Swedesboro, Toms River, Tranquility, Trenton (Trenton, Korean, Spanish), Union (Korean), Union City (Union City, Spanish, Maranatha [Spanish]), Vineland (Vineland First, Spanish), Wayne, West New York (Spanish), Westwood, Williamstown, Woodbury.

History

History. *Beginnings.* Seventh-day Adventists are reported in New Jersey as early as 1874. In that year Nahum Orcutt reported organizing “Systematic Benevolence” with a group of nine adults and six children in South Vineland. He also reported holding meetings for the public in an effort to remove strong prejudice among the two classes of non-Sabbatarian Adventists who were numerous there (*Review and Herald* 43:54, Jan. 27, 1874). By the end of the summer he reported that he had baptized five new converts and “partially organized a church” there, with a membership of 14, which petitioned the New England Conference to admit them to their fold (*ibid.* 44:86, Sept. 1, 1874). This was the first Seventh-day Adventist church in the state (organized in June 1874).

The little band of Sabbathkeepers were zealous in spreading their faith. Reading rooms in Vineland and nearby Millville were kept supplied with *Signs of the Times*. On occasional

visits by a minister, converts were baptized. In February 1877 W. J. Boynton reported five accepting the Sabbath in North Vineland.

In April, reports Orcutt, the 20 “resident members” appointed an elder and a deacon. In July 1877 he wrote: “Our members, twenty-five in number, are scattered up and down the West Jersey R.R., a distance of forty miles. What an opportunity to let our light shine!” (*ibid.* 50:31, July 19, 1877). Two years later the work that had begun faltering somewhat under stiff opposition was revived when I. Sanborn visited the Camden area. He wrote, “I found fourteen Sabbathkeepers, in a disunited state,” and told of organizing a society or company of 16 members. The stronger group in Vineland encouraged the Camden members, and on Jan. 11, 1881, a strengthened Camden group was organized as a church, which “voted to be taken under the watchcare of the New England Conference, to which treasury they will send their tithes” (*ibid.* 57:28, Jan. 11, 1881).

One of the problems frequently pointed out by the early leaders was the constant movement of new members from New Jersey to other areas. From accounts given by D. A. Robinson and S. N. Haskell it is evident that Sabbathkeepers in Camden met unusual trials. It was during such a time that a tract-distribution program was carried on in nearby Philadelphia by the Camden members, some of whom were living in Philadelphia. The *Review and Herald* of Sept. 24, 1889, reported that

D. T. Fero organized a church in Philadelphia.

Two were baptized in Pleasantville, New Jersey, by J. S. Schrock in 1886, and two in 1889 in Branchville, where there was already a couple who had been baptized there three years earlier.

In September 1889 the Atlantic Conference was formed, including the territory of New Jersey. The *Review and Herald* of Nov. 5 reported the meetings held by D. E. Lindsey in Paulsboro, which closed “with a crowded hall and a great interest,” partly as a result of the agitation of the church-state issue by the National Reform interests of that time (66:698). In 1890 a church of 17 members was organized at Paulsboro and a new building was erected by the end of that year, which was dedicated Jan. 18, 1891.

In 1891 an interest was reported in Beverly, and from enthusiastic colporteur work, “a considerable interest” in Paterson. Plans were discussed for making a beginning in Jersey City. The first two camp meetings of the Atlantic Conference were held in New Jersey—one was reported in Mount Holly in 1891 and another in Newark the next year. A tent meeting in Mount Holly resulted in the organization of a church there about that time by R. D. Hottel and D. E. Lindsey.

In September 1893 E. E. Franke pitched an evangelistic tent opposite Jersey City’s largest Catholic cathedral, St. Patrick’s. The result of his meetings was a formation of a church of 47 members (with Sabbath attendance as high as 100). Five months from the time the tent was pitched a church building was erected and dedicated. So widespread was the interest that in 1895 there were two companies that later became the first and second churches.

Meetings were begun in Salem in 1896, and a church was formed there that same year. In 1897 C. H. Keslake and J. C. Stevens held tent meetings in Perth Amboy. Opposition in the city developed even before the meetings began. Two nights before the opening service, troublers routed Stevens from his bed and warned of serious consequences ahead if he should proceed. On the opening night a mob of above 200 surrounded the tent, beating the

ropes and pelting the canvas. Reporting on this incident, C. H. Keslake said: "At the close of the service . . . the situation became quite threatening. Men stepped into the tent, one especially making use of the vilest language and indulging in the most indecent gestures. . . . When it seemed that the climax had been reached, and physical harm appeared imminent the Lord's restraining power was made manifest. . . . Someone stepped into the tent, laid hold of the ringleader, and led him out. The only damage done to us was the cutting of the ropes of our tent" (*Review and Herald* 74:620, Sept. 28, 1897). About 10 years later a church of a dozen members was formed there.

In 1898 S. B. Horton and C. D. Zirkle opened tent meetings in Plainfield.

New Jersey Conference Organized. With the turn of the century came the organization of the New Jersey Conference in December 1901 (apparently began functioning 1902). The new conference was part of the recently formed Atlantic Union Conference. It had two ministers and 14 churches, with a membership of 386; the first president was J. E. Jayne. The two decades following the organization represent the period of New Jersey's strongest growth and development. Through a combination of colporteur activity, lay evangelism, and public preaching, churches were formed in many areas, among foreign-language groups as well as among those speaking English.

When E. E. Franke entered Trenton in July 1901, he soon found that his 60' x 80' (18 m. x 24 m.) tent with 1,000 seats was not adequate to hold the crowds. One account tells of thousands witnessing the baptism of about 60 in the Delaware River (*Review and Herald* 79:45, Jan. 21, 1902). A church of 75 was organized Sept. 26, 1901, with a Sabbath school of 175 members. Yet this progress was not without opposition. Writing in February 1902, H. W. Cottrell, president of the Atlantic Union Conference, said: "There appears to be a determined effort on the part of many in Trenton to crowd out or crush out, and if possible, destroy the hold *present truth* has on the people of that city. No hall of sufficient size to accommodate the people who desire to hear the message can be secured for either influence or money" (*ibid.* 79:76, Feb. 4, 1902).

At the second annual conference session held in Trenton in 1904, the conference headquarters were moved from Paterson to Trenton, and a Tract Society (Book and Bible House) was organized. The total membership was 402.

Later Developments. In 1907 the conference was included in the new Columbia Union Conference. In 1910 the first church school in New Jersey was opened, in Bridgeton. Five grades were taught, and 11 pupils, including a blind girl, finished the year. The school was maintained by pledges and a monthly collection. In 1912 schools were opened in Fairton and Pleasantville; and in 1913 in Trenton, Newark, and Ramah. By 1919 the number of schools had increased to substantially what it was in 1964 (seven elementary and five 10-grade schools), although the total enrollment (430) was more than double what it was in 1919.

The first annual report (Dec. 31, 1902) of tithe was \$4,193.84. After 10 years the amount increased to \$14,698.86, and another 10 years brought the figure to \$67,623.70, while in the early 1960s tithe receipts totaled more than \$525,000 annually.

Total mission funds in 1902 were \$506.12, increasing in two decades to \$38,251.73, largely the result of Ingathering. In 1992 mission offerings were more than \$302,619.

Although the membership fluctuated, in 1993 it stood at an all-time high of 8,125, with new additions by baptism of more than 500 each year. Of the 69 churches, 29 are Spanish, one is Hungarian, one Brazilian, two Korean, one Filipino, and two French.

The total investment in schools, parsonages, church structures, and related buildings exceeded \$40 million.

A 167-acre (70-hectare) farm in Kingston that had served as campground and youth camp since 1946 was replaced in 1963 by an estate of 375 acres (150 hectares) in the beautiful rolling hills of northwestern New Jersey close by the Delaware Water Gap. Here a boarding academy is situated (*see* [Garden State Academy](#)), and camp meeting is held there each year.

There is a medical facility less than seven miles (11 kilometers) from the academy (*see* [Hackettstown Community Hospital](#)).

Presidents: J. E. Jayne, 1902—1908; B. F. Kneeland, 1908—1912; A. R. Sanborn, 1912—1918; W. H. Heckman, 1918—1919; W. C. Moffet, 1919—1921; O. O. Bernstein, 1921—1925; A. J. Clark, 1925—1928; H. J. Detwiler, 1928—1932; W. A. Nelson, 1932—1937; W. M. Robbins, 1937—1940; M. G. Conger, 1940—1947; W. B. Hill, 1947—1955; E. F. Koch, 1955—1956; J. W. Osborn, 1956—1959; M. K. Eckenroth, 1959—1963; A. B. Butler, 1963—1967; W. B. Quigley, 1967—1972; J. O. Tompkins, 1972—1978; D. C. Schneider, 1978—1982; R. W. Boggess, 1982— .

New Jerusalem

NEW JERUSALEM. *See* [Home of the Redeemed](#).

New Life Health Food Products

NEW LIFE HEALTH FOOD PRODUCTS. An industry that is a department of Brazil College (Central Campus), which is located in Engenheiro Coelho, São Paulo state, approximately 110 miles (180 kilometers) from the city of São Paulo.

This industry was founded by Pastor Durval Stockler de Lima at the end of 1957. Before its inception, Pastor Durval suffered from heart problems and sought help in the United States. There he was introduced to whole grains and health food products, which helped him regain his health. After returning to Brazil, he decided to start a small industry using whole grains and natural foods. He named the project New Life.

The industry began in the home of Pastor Durval, and the first products were based on royal jelly, beer yeast, whole-grain cereals, and soy.

After retirement in 1975 Pastor Durval offered the management of the industry to the Seventh-day Adventist Church, asking 5 percent of the profits for his support. The proposal was not accepted, and the industry was sold to a non-Adventist. In 1985 Superbom acquired the industry from the owner and operated New Life until 1988, when it began to operate independently, answering directly to the South American Division.

In the middle of 1990 the division offered New Life to Brazil College (Central Campus). Principal Walter Boger accepted the industry, which functions as a department of the school and provides work for industrial students.

New Life produces and commercializes 15 different products, all of which are based on whole-wheat grains, soy, honey, and beer yeast. The monthly production is about 15 tons (14 metric tons), and sales are about US\$40,000, with 38 employees.

Managers: Durval Stockler de Lima, 1957—1975; Gil Medeiros, 1976—1984; Rene Marquete, 1985—1987; Gilson Z. Borda, 1988—1990; Flavio Machado Pasini, 1991— .

New Mexico

NEW MEXICO. *See* [Central States Conference](#); [Colorado Conference](#); [Southwest Region Conference](#); [Texico Conference](#).

New Mexico Conference

NEW MEXICO CONFERENCE. *See* [Texico Conference](#).

New South Wales Medical and Surgical Sanitarium

NEW SOUTH WALES MEDICAL AND SURGICAL SANITARIUM. *See* [Sydney Adventist Hospital](#).

New York

NEW YORK. *See* [Greater New York Conference](#); [New York Conference](#); [Northeastern Conference](#).

New York and Pennsylvania Conference

NEW YORK AND PENNSYLVANIA CONFERENCE. *See* [New York Conference](#).

New York Center

NEW YORK CENTER. *See* [Evangelistic Centers](#).

New York Conference

NEW YORK CONFERENCE. A unit of church organization comprising that portion of the state of New York north and west of Columbia, and Greene, Sullivan, and Ulster counties (*see also* [Northeastern Conference](#)). Statistics (1992): churches, 56; companies, 1; members, 4,530; elementary and intermediate schools, 14; ordained ministers, 16; licensed ministers, 6; credentialed ministers, 17. Headquarters: 4930 West Seneca Turnpike, Syracuse, New York. The conference forms part of the Atlantic Union Conference.

Institutions

Institutions. Union Springs Academy.

Local churches: Albany, Amsterdam, Auburn, Batavia, Binghamton, Blossvale (Vienna), Brocton, Candor (Tioga County), Canton, Chateaugay, Corning, Cortland, Deruyter (Lincklean Center), East Palmyra, Ellisburg, Elmira, Fulton (Dexterville, Roosevelt), Geneva, Glens Falls, Gloversville, Gouverneur, Herkimer, Hudson Falls (Kingsbury), Ithaca, Jamestown, Lancaster (Buffalo Suburban), Lockport, Martinsburg (Turin), Natural Bridge, Niagara Falls, Nedrow (Ononaga Nation), North Creek, North Bangor (West Bangor), Norwich, Olean, Perrysburg, Pulaski, Randolph, Rochester (Bay Knoll, Genesee Park, Hispanic), Rome, Salamanca, Saranac (High Banks), Saranac Lake, Saratoga Springs, Schenectady, South Plattsburgh (Plattsburgh), Syracuse (Syracuse Westvale), Union Springs, Utica (Utica, Hispanic), Vestal (Vestal Hills), Watertown, Wayland, Wellsville, West Oneonta (Oneonta).

Companies: Arcade.

History

History. *Beginnings of the Work in the Area.* Many events connected with the rise of Seventh-day Adventism occurred in the state of New York. William Miller, leader of the Adventist, or “Millerite,” movement, of which all the earliest SDAs had been members, was reared in Low Hampton, N.Y. He preached his first sermon on the Second Advent in the neighboring township of Dresden on Aug. 14, 1831; and at Troy in 1836 he published his 16 lectures in book form, setting forth his views and his conviction from his study of the book of Daniel that the appearance of the Saviour could be expected around the year 1843. George Storrs, a Millerite minister and pastor at Albany, began to speak out clearly on the subject of immortality. As a result of diligent study he became convinced of the unconscious sleep of the dead, of immortality only through Christ, and of the final annihilation of the wicked, and in 1842 he preached and published his *Six Sermons*, which influenced many Adventists. In Verona, Oneida County, Rachel Oakes (later Preston) accepted the Sabbath; afterward she moved to Washington, New Hampshire, where she influenced the first group of Adventists to accept the Sabbath.

It was at Port Gibson that Hiram Edson, on the morning after the disappointment of Oct. 22, 1844, walked with a companion through a cornfield and arrived at an understanding of

the sanctuary that provided the reason for the disappointment the day before. With his two friends, Dr. Franklin B. Hahn and Owen R. L. Crosier, he spent a number of months in intensive study of the Bible. Later they published their findings on the sanctuary, its services, and its cleansing in the *Day-Star Extra* of Feb. 7, 1846 (and earlier in the *Day-Dawn*). Crosier's presentation brought about correspondence with Joseph Bates and James White. Later, at a conference held at Edson's home, Bates presented the Sabbath truth he had been studying. Edson, already interested in the Sabbath as a result of his studies on the sanctuary and of reading what

T. M. Preble had written, was convinced by Bates's clear presentation of the subject, and kept the next Sabbath. Hahn joined him. Thus the little Adventist company at Port Gibson was the first to unite the sanctuary and Sabbath doctrines as cardinal points of their faith.

Beginning in the spring of 1848, a series of "Sabbath conferences" was held that did much to unify and mold the future of the increasing number of Sabbathkeeping Adventists. The second of these conferences convened Aug. 18 at Volney, in David Arnold's barn or carriage house. Another conference was held in Hiram Edson's barn at Port Gibson, Aug. 27.

The early publishing work, which played a large part in uniting the scattered members and in spreading Seventh-day Adventist teachings, was conducted for some time in New York. At Oswego in 1849 and 1850 numbers five through ten of *Present Truth* were published. The four issues of *The Advent Review* were published at Auburn in August and September 1850. Also in September Hiram Edson published *The Advent Review Extra* at Port Gibson, and James White brought out a 48-page pamphlet reissue of *The Advent Review*, printed at Auburn. Later, the *Present Truth* and *The Advent Review* merged into a larger paper, which became the familiar *Advent Review and Sabbath Herald* (see [Review and Herald](#)). Volume 2 was printed at Saratoga Springs in 1851. During the summer of 1851, Ellen White's first book was published at Saratoga Springs. (This 64-page pamphlet, *A Sketch of the Christian Experience and Views of Ellen G. White*, with its 1854 supplement, provided the first two sections of her *Early Writings*, published in 1882.)

James White moved the publishing work to a rented house in Rochester in April 1852, where for the first time Adventists did their own printing on their own press. The Washington handpress, type, and office fixtures were purchased for a total of \$652.95. For three years, beginning in May of 1852, the *Review* was published in Rochester, also the *Youth's Instructor*, in which appeared the first Sabbath school lessons. In 1853 a Sabbath school was started at Rochester, and a year later one at Buck's Bridge, with John Byington as leader. It was at Buck's Bridge, in 1855, that John Byington—a former Methodist preacher who was destined to become the first president of the General Conference—erected on his farm what doubtless was the first church building built and dedicated by Seventh-day Adventists. In 1858 a church was built at Roosevelt that is said to be "the oldest church building erected by the denomination" and now in use by them. Many of the churches that played an important part in early Seventh-day Adventist history are nonexistent today. Some have been absorbed by nearby larger churches; others were disbanded because of deaths and by members moving away. The church that began in the home of James and Ellen White in Rochester, when the publishing work was moved there in 1852, is locally believed to be the oldest church organization that has continued without a break to the present time.

Organization of the New York Conference. At a conference held at Roosevelt, beginning Oct. 25, 1862, the New York Conference (later called the New York and Pennsylvania Conference) was organized, comprising all the churches in New York and Pennsylvania. Sixteen churches entered the organization—Pennsylvania: Ulysses, Mixtown; New York: Catlin, Clarkson, Eagle Harbor, Grass River, Kirkville (now the Syracuse church), Mannsville, Mill Grove, Olcott, Oswego, Rochester, Roosevelt, Somerset, West Monroe, and Willing. David Arnold was elected the first president; J. M. Aldrich, secretary; and J. B. Lamson, treasurer. Other active members were Hiram Edson, S. W. Rhodes, C. O. Taylor, and R. F. Cottrell. Other churches were added the next year.

At the seventeenth session, held Nov. 13, 1878, the conference was divided. All the state of Pennsylvania and the counties of Chemung, Steuben, Allegany, Cattaraugus, and Chautauqua in New York became the Pennsylvania Conference, and the rest of New York became the New York Conference. Later these five counties were returned to the New York Conference. On Dec. 18, 1901, at a conference held in New York City, the Greater New York Conference was created to include Greater New York, Long Island, and the three counties of Rockland, Putnam, and Westchester. Then in order that the colporteurs might have country territory in which to work, to these were added in 1912 the counties of Sullivan and Ulster, and in 1922 the counties of Greene, Delaware, and Columbia. The New York Conference was a part of District no. 1 until 1901, when it became a part of the newly organized Eastern Union Conference, which shortly afterward became the Atlantic Union Conference. In 1890 the New York Conference began publishing the *New York Indicator* at the conference headquarters in Rome, with F. N. Johnson as editor. It served the conference well until 1911, when it was discontinued and the Atlantic Union Gleaner was sent instead to each family.

The conference was reorganized again in September of 1906 and divided into two. The western part of the state became the Western New York Conference and the part that comprised that portion of the state east of a line formed by the eastern boundary of the counties of Cayuga, Tompkins, and Tioga, except the counties south and east of Sullivan, Greene, and Columbia, became the New York Conference (commonly known as the Eastern New York Conference). Rome continued as headquarters for both conferences until the next year, when the Western New York Conference moved its offices to Salamanca. In 1915 the headquarters were moved to Rochester. In 1919 the offices of the (Eastern) New York Conference were moved to Utica. At a joint session held at Union Springs on Aug. 11, 1922, both conferences were reunited to form the New York Conference with headquarters at Union Springs.

The first school conducted by Seventh-day Adventists was established, in a home, at Buck's Bridge in 1853, with Martha Byington as teacher. In 1902 there were six schools: West Salamanca, whose teacher, Homer W. Carr, later became president of the Western New York Conference; Vienna; North Creek; Saranac Lake; Rome; and Minetto. Soon others were started. One of them, opened in December 1906 at Tunesassa, later became Fernwood Academy, which was joined in 1921 by the Eastern New York Academy at Clinton, to form the present Union Springs Academy at Union Springs.

The New York Conference has no medical institutions, but early SDA interest in diet and hydrotherapy as aids to health were stimulated in Dansville, New York, by the visit sometime in 1865 of James and Ellen White, John Loughborough, and Uriah Smith at Dr.

Jackson's Dansville institution. Some attempts were made early in the century to respond to the testimonies on diet and the need of health institutions published by Ellen White. Dr. Albert Satterlee, his wife, and Lenore Galloway, a nurse, opened treatment rooms and a sanitarium on Niagara Street in Buffalo (operated from 1902 to 1907); Dr. Isadore Green started the Black River Sanitarium in Watertown; and treatment rooms were operated in Rochester. Also for a time a city mission, The Star of Hope, where "a bed and a bowl of soup could be had for five cents," was operated at Buffalo, as were a city mission in Albany, and reading and lecture rooms in the downtown areas of Albany, Syracuse, and Buffalo.

Work among the Americans began about 1902, when Wilson Cornelius, from the Onondaga Reservation, visited Canada and learned of the seventh-day Sabbath. Upon returning home he attended the South Onondaga church and was later baptized. Frances Waldorf, a state nurse on the reservation for a time, stirred up an interest that was continued by Bible studies given by Mrs. Collins. A church was built on the reservation in 1941, and the congregation was organized June 13, 1942 with 22 members, who included members of the Mohawk, Oneida, and Onondaga tribes. David Schendoah became leader.

Among Syrians interest developed through Paul Baroudi, a Syrian peddler, who, when traveling through North Creek about the year 1912, used to stop overnight at the home of David Carr, who was the first to call his attention to the Sabbath. Later a Syrian who lived five miles (eight kilometers) away talked to him and gave him literature, which he studied diligently. Convinced, Baroudi was baptized in 1913 and won many of his relatives also. He became a colporteur, selling *The Great Controversy*, and through his earnestness won many others. A number of Syrians settled around North Creek, and for a long time were a majority of the members of the North Creek church.

Through the years work was carried on for the Swedish people in Jamestown, and Swedish-speaking ministers were provided. In 1922 a brick church building was erected. However, with the younger generation all using English, the Swedish and English churches united in 1959 and worship together now in a new church.

German work was carried on in Buffalo by German-speaking ministers, but today only English services are held.

For work among the Blacks, *see* [Northeastern Conference](#).

Later Developments. Better Living programs, featuring the Five-Day Plan to Stop Smoking, cooking and nutrition schools, physical fitness and weight-reduction seminars, are being conducted with gratifying results. Under the impetus of the MISSION '72, '73, and '74 programs, public evangelism got under way in many places with pastors, lay members, and the conference evangelist holding crusades.

Effective utilization of the mass media continues to produce results as radio and television are being employed. The *Amazing Facts* radio program, and the daily Voice of Prophecy program, in several geographical areas, have been blessed by Heaven in reaching and converting hearts.

A breakthrough came in 1974 when the Five-Day Plan was telecast live over channel 21, WMHT, educational channel outlet in Schenectady, New York. The program was broadcast for five consecutive nights over cable television into the neighboring states of Vermont and Pennsylvania as well as straight transmission to the Tri-City capital district of Albany, New York.

The herculean challenge of reaching every home in the metropolitan area of Rochester with God's present truth message was implemented as the SDA churches of this famous Kodak city joined in preparing a Power Pack, comprised of *Steps to Christ*, an information-survey-request card, and a special locally designed and written brochure on the theme of Christ's second advent entitled "Ready or Not, Here I Come." More than 200,000 Power Packs in convenient doorknob hanging plastic envelopes were distributed in a four-week period.

As a result of the providential sale of the old mansion at 528 Oak Street in Syracuse that had housed the conference office since 1945, a new \$250,000 headquarters office building was erected and occupied in 1970 on Onondaga Hill on Syracuse's south side on an 11-acre (four-hectare) parklike tract of land. This edifice houses all the departments plus a new Adventist Book Center, and provides additional office space for future growth.

Camp Cherokee, the youth camp situated in the natural splendor of the Adirondack Mountains on imposing Saranac Lake, has new buildings. Opportunity camps for underprivileged, non-Adventist youth from urban areas have been hosted here, providing an excellent ambience for youth evangelism. Such camps were held in addition to the regular camp schedule for SDA youth from the conference.

Union Springs Academy, the conference's secondary boarding high school, overlooking beautiful Lake Cayuga, one of the Empire State's finger lakes, has witnessed growth and expansion with a new administration classroom wing, a shower-locker room addition, an ample new recreational field, and more.

Camp meetings are held each summer on the campus of Union Springs Academy.

Presidents—New York [and Pennsylvania] Conference: David Arnold, 1862—1863;

A. Lanphear, 1863—1866; N. Fuller, 1866—1868; R. F. Cottrell, 1868—1869; J. N. Andrews, 1869—1871; P. Z. Kinne, 1871—1874; Buel L. Whitney, 1874—1878.

New York Conference: Buel L. Whitney, 1878—1883; M. H. Brown, 1883—1889; Sands H. Lane, 1889—1895, 1903—1906; A. E. Place, 1895—1898; G. B. Thompson, 1898—1903; Sands H. Lane, 1903—1906.

(Eastern) New York Conference: Frederick H. DeVinney, 1906—1910; J. W. Lair, 1910—1911; J. E. Jayne (acting president), 1911—1912; William H. Holden, 1912—1914; Kit C. Russell, 1914—1915; W. R. Andrews, 1915—1916; Herbert C. Hartwell, 1916—1920; B. M. Heald, 1921—1922.

Western New York Conference: Homer W. Carr, 1906—1914; Herbert C. Hartwell, 1914—1916; Kit C. Russell, 1916—1920; R. S. Fries, 1920—1922.

New York Conference (reunited): John K. Jones, 1922—1931; C. A. Scriven, 1931—1934; Maynard V. Campbell, 1934—1936; Walter H. Howard, 1936—1942; Owen T. Garner, 1942—1946; Jacob J. Reiswig, 1946—1954; Howard J. Capman, 1954—1958; Roscoe W. Moore, 1958—1965; A. J. Patzer, 1965—1975; C. W. Skantz, 1975—1981; Clinton Shankel, 1981—1985; Norman Doss, 1985—1988; F. Lee Thompson, 1988—1992; Skip Bell, 1993— .

New Zealand

NEW ZEALAND. A constitutional monarchy in the Southwest Pacific; it recognizes the reigning British monarch as its sovereign. The British crown is represented in New Zealand by the governor-general, whom the queen appoints after consultation with the New Zealand government.

The country consists of two main islands about 1,300 miles (2,100 kilometers) southeast of Australia, with an area of 103,736 square miles (268,676 square kilometers). Adjacent to the South Island is Stewart Island, 670 square miles (1,740 square kilometers). There are also several minor islands and dependencies.

The population (1994) is 3.3 million, 85 percent of whom are of European extraction, and 9 percent of whom are Polynesian, mostly Maoris. Education is integrated ethnically, is compulsory, and is provided free by the state. New Zealand maintains universities in the following centers: Auckland, Hamilton, Palmerston North, Wellington, Christchurch, and Dunedin.

The native fauna includes no predatory animals or land snakes. The climate is healthful. The country has fertile plains, producing a variety of fruits and food products, mountains with swift-flowing rivers providing hydroelectric power, and rich subtropical forests. The North Island's thermal area includes volcanoes, geysers, hot springs, and boiling pools. The South Island embraces the Southern Alps, with snow-clad Mount Cook, 12,349 feet (3,764 meters), and the Tasman Glacier. New Zealand's chief products are dairy products, wheat, and wool.

New Zealand was discovered by Tasman in 1642. Capt. James Cook landed there Oct. 9, 1769, and claimed possession of the islands for England in the name of George III. The first missionary to the Maoris was Samuel Marsden, an Anglican minister, called the Apostle of New Zealand, who began work there in 1814. White settlers came about 1840, the year in which New Zealand became a British colony. By 1881 colonists numbered about 500,000.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of New Zealand is divided into the North and South New Zealand conferences and forms a part of the Trans-Tasman Union Conference (which includes also parts of Australia), in the South Pacific Division. Statistics (1992) for *New Zealand*: churches, 82; church companies, 13; members, 10,311; church schools (including Longburn Adventist College), 17; ordained ministers, 41; licensed ministers, 4 (excluding teachers); church school teachers (including part-time but excluding Longburn Adventist College staff), 44.

Statistics for the constituent conferences—*North New Zealand Conference*: churches, 63; church companies, 9; members, 8,377; church schools, 14; ordained ministers, 32; licensed ministers, 3; church school teachers, 37. Headquarters: Manukau City. *South New Zealand Conference*: churches, 19; members, 1,934; church schools, 2; ordained ministers, 9; licensed ministers, 1; church school teachers, 10. Headquarters: Christchurch.

Institutions

Institutions. Adventist Retirement Village; Auckland Adventist High School; Auckland Adventist Hospital; Bethesda Adventist Home and Hospital; Christchurch Adventist School; Ilam Lodge; Longburn Adventist College; Sanitarium Health Food Company.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. As early as 1874 an interest in Seventh-day Adventist teachings was awakened in individuals in New Zealand by publications sent from friends or relatives in the U.S. (J. H. Waggoner, in *The True Missionary* 1:12, December 1874). In October 1885 S. N. Haskell, an American SDA minister, came to Auckland from Australia and lodged in the boardinghouse of Edward Hare, who with his wife became the first converts in New Zealand. As a result of Haskell's work, within four weeks a small group began to observe the seventh-day Sabbath in Auckland. Haskell and Hare then journeyed about 150 miles (240 kilometers) north to Kaeo, the site of the Hare family homestead. After three weeks Haskell was called back to Australia, but by this time a group at Kaeo had decided to observe the Sabbath.

About three months later, in March 1886, on his way to America, Haskell revisited Kaeo. He stayed for two weeks, baptized 15 people, and organized a Sabbath school. Robert Hare, a younger brother of Edward, had already departed to Healdsburg College to study for the ministry.

The first evangelist appointed to serve in New Zealand was A. G. Daniells, who arrived in New Zealand Nov. 13, 1886, with a large tent. Before the end of the year he visited Kaeo and baptized an additional 15 people. The first Seventh-day Adventist church in New Zealand was then organized at Kaeo with 30 members. The first Maori convert was won at this time.

On Dec. 29 a tent series was opened in Auckland with meetings every night. A keen interest was evident, and five months later, in May 1887, a Sabbath school of 78 was organized and the yet unbaptized Sabbathkeepers began to erect a church building in Ponsonby, Auckland. This building was in use by July, but not until October were the 67 members baptized and organized into a church. Their house of worship is reputed to be the first Adventist church erected in the Southern Hemisphere. (This building was erected before there existed an organized SDA church to occupy it, for the people who built it were new converts yet unbaptized. Already in the preceding year the Pitcairn Islanders, also yet unbaptized converts, worshiped in their own building, but it was one in which they had formerly worshiped. Apparently the first house of worship built in the Southern Hemisphere by a baptized Seventh-day Adventist congregation was that in Beaconsfield, South Africa, soon after the organization of the church in August 1887. The Auckland building can lay claim to being the first in the Southern Hemisphere to be built for use as a Seventh-day Adventist church.)

The first New Zealander ordained as an SDA minister was Robert Hare, ordained at Oakland, California, May 24, 1888. On returning to New Zealand he joined Daniells in Napier, where they erected their tent, Oct. 29, 1888, for meetings that continued every night for 12 weeks. As a result, a church of 28 members was established, who dedicated their

church building Dec. 25, 1889. In 1890 they reported a membership of about 75. In the meantime Hare had taken the tent to Gisborne, where in due course a Sabbath school of 36 members was organized, and later in 1890 a church of 19 members was established and a church building purchased.

First Conference Organized. On May 29, 1889, the first conference was organized, known as the New Zealand Conference, with a constituency of 155 church members in three churches. A. G. Daniells was elected as the first president. M. C. Israel, who had recently opened up the work in Tasmania, assisted in the organization. E. M. Morrison, of California, prepared and sent out 10 colporteurs from the meeting at which the organization was effected.

Hare next pitched the mission tent in Palmerston North in December 1889, held meetings until Mar. 16, 1890, won 24 converts, and had 45 attending Sabbath school. Hare was then transferred to Australia.

At the Napier camp meeting in March 1890 M. C. Israel was elected president of the New Zealand Conference, whose headquarters were in Wellington.

During 1891 tent campaigns were held in Kaikoura, Blenheim, and Nelson, in the South Island. In December 1891 G. B. Starr and his wife, with Ellen White and her son W. C. White, called at Auckland on their way to Australia. Mrs. White spoke at the Ponsonby church.

Ellen White in New Zealand. In 1893 it was arranged that Mrs. White should spend some months in New Zealand, visiting and counseling the growing churches. She attended the camp meetings in Napier and in Wellington, the latter of which was attended also by O. A. Olsen, General Conference president, and Dr. M. G. Kellogg. During her stay in New Zealand, churches were established at Hastings, Kaikoura, and Ormondville. While at the Browns' homestead at Paremata, near Wellington, she wrote a number of chapters of the book *The Desire of Ages*.

First SDA Union Conference. At the Middle Brighton camp meeting, Melbourne, Australia (Jan. 15—25, 1894), the first union conference in the denomination was organized, when the Australasian Union Conference was formed, which embraced the territory of Australia, New Zealand, and a large area of the Pacific Islands. The executive officers were W. C. White, president, A. G. Daniells, vice president.

J. E. Fulton arrived from the United States in 1895, and with J. O. Corliss, who had worked in Australia, engaged in evangelism in Auckland. By the end of 1895 churches had been established in Kaeo, Ponsonby (Auckland), Napier, Gisborne, Palmerston North, Wellington, Ormondville, Hastings, Kaikoura, and Epsom (Auckland). Companies had been formed in Blenheim, Nelson, Norsewood, and Dannevirke. In 1896 E. W. Farnsworth arrived from the United States to work in New Zealand. By the end of 1905, 13 churches were reported, with 506 members, and three church schools. In July 1900 the Christchurch Sanitarium was opened.

On Feb. 3, 1908, a boarding academy was dedicated and opened at Pukekura, near Cambridge, North Island, which later was moved to Longburn, near Palmerston North; in 1913 it became the Oroua Missionary School, and later New Zealand Missionary College, now Longburn Adventist College.

New Zealand Conference Divided. In 1915 the New Zealand Conference was divided; the territory north of Cook Strait became the North New Zealand Conference, with J. M.

Cole as president, and the territory south of Cook Strait became the South New Zealand Conference, with W. H. Pascoe as president. In the North New Zealand Conference in 1915, there were three churches with 513 members, and two church schools with 33 pupils.

New Zealand Part of Trans-Tasman Union. In 1948—1949, when the Australasian Union Conference was formed into a division (composed of union conferences and union missions), which ultimately became known as the Australasian Division of Seventh-day Adventists, the North and South New Zealand conferences were constituted a part of the Trans-Tasman Union.

The Maori Work. Intermittent evangelism has been conducted among the Maoris through the years, and a number have become church members. There are two all-Maori churches.

B. Haraki was the first Maori minister to be appointed. In several churches in the North New Zealand Conference with integrated congregations, dedicated Maori laymen serve as elders.

Sanitarium Health Food Company. Branches of the Sanitarium Health Food Company begun in Australia in the late 1890s have been established in New Zealand, the earnings of which are used exclusively for the church's educational and missionary enterprises. The company was founded to provide simple, nutritious, healthful foods for the community. It began without capital in a small wooden building, with a brick oven attached, built at Papanui, Christchurch, in 1900 at a cost of £50.

Its staff of two consisted of a manager and a manufacturer of whole-wheat products and of a cereal health coffee. From this small beginning the work continued to expand until today there is a staff of hundreds serving large factories producing many tons of food products, including a variety of breakfast foods, meat substitutes, and yeast extracts.

Recent Developments. Advances have been made in the use of radio, Bible correspondence courses, Vacation Bible Schools, youth and Sabbath school conventions, and in a new emphasis upon public evangelism.

An increasing number of national-speaking Polynesian churches have been established in North New Zealand. The largest national group are the Samoans, but there are also Tongan, Cook Island, and Fijian churches. A significant number of church members in North New Zealand are of Polynesian background.

In January 1974 the Auckland Adventist Hospital was opened by the lord mayor.

In 1970 a new high school was built at Auckland in spacious surroundings, with an enrollment of 66; this grew to 160 in 1993.

New Zealand Missionary College

NEW ZEALAND MISSIONARY COLLEGE. *See* [Longburn Adventist College](#).

Newbold College

NEWBOLD COLLEGE. A coeducational senior college operated by the Trans-European Division on an 84-acre (34-hectare) estate 30 miles (50 kilometers) west of London, in Bracknell, Berkshire. It offers both undergraduate and postgraduate studies. Undergraduate courses are offered in business administration (accounting and management), the humanities (history and English), music, religion, and theology. Master's degrees are offered in education, pastoral ministry, and religion. All B.A., B.B.A., and M.A. degrees are offered through affiliation with Andrews University, Berrien Springs, Michigan. A new program of affiliation was entered into with the Open University Validation Services of Great Britain in 1993 leading to recognition by that university of the college's course offerings. The college operates a school of English for non-English-speaking persons from around the world interested in learning the English language in an English environment and culture.

Newbold was founded in North London in January 1902 as the British training college under the name of Duncombe Hall Missionary College, under the direction of Homer R. Salisbury. The next year it moved to Holloway Hall, North London, and during the years 1904 to 1907, the college continued in Manor Gardens, near Holloway Hall. In 1907 it moved to the 55-acre (22-hectare) Stanborough estate near the town of Watford, Hertfordshire. Here the school, named Stanborough Missionary College and enlarged to 218 acres (88 hectares) in 1919, remained until 1931. By 1911, 36 of its students were in denominational work in Britain, and 20 were serving as missionaries overseas. Beginning in 1915, the curriculum included courses leading to the London University Matriculation and Intermediate Examinations in Science and Arts. Training in carpentry, shoe repairing, and agriculture was also provided. Later a two-year teacher training course and a primary school were added. During the 1920s a large number of graduates and former students were appointed to foreign service.

In 1931 the college moved to Newbold Revel, a 300-acre (120-hectare) estate near Rugby, in central England, which had extensive buildings, including a mansion, a gymnasium, and a number of cottages; other facilities included a sawmill, farm buildings, and provisions for dairy and sheep farming. From this estate the college took its present name, Newbold College.

During World War II the British government requisitioned the estate for the use of the Royal Air Force, and from 1941 the college was relocated in temporary quarters at Packwood Haugh, Hockley Heath, about 10 miles (16 kilometers) south of Birmingham. In January 1946 it moved to its present site in the village of Binfield, near Bracknell, Berkshire. While it is within easy reach of London, it is also close to Windsor, Reading, Winchester, and Oxford—to mention a few of the many nearby places of educational and cultural interest.

The Binfield purchase consisted of three major buildings that were the original homes located on separate but contiguous properties—Moor Close, Egremont, and Binfield Hall; the first is used as a women's residence, the second as an all-purpose unit, and the third a married students' residence. The first custom-built facility was Salisbury Hall in 1956,

housing administrative offices, classrooms, and assembly hall. This was followed by Keough House, built in 1962 as a men's residence, a gymnasium in 1972, and the Roy Graham Library, built in 1974 and extended in 1986. The library has a capacity holding of 100,000 volumes and houses the E. G. White-SDA Research Centre.

Later additions included Murdoch Hall, built in 1983, housing the seminary, business administration department, computer services and general administration; and Schuil House, built in 1989 as an additional single students' residence. Since 1975 a married students' village has been developed around Binfield Hall. A student body of 325 is enrolled, served by a teaching staff of 35. A typical student group comes from more than 50 countries spread around the world.

The college operates a horticulture enterprise, a laundry, and full maintenance and grounds departments.

Principals: H. R. Salisbury, 1901—1907; H. C. Lacey, 1907—1913; W. T. Bartlett, 1913—1915; G. Wakeham, 1915—1921; F. A. Spearing, 1921—1922; H. C. Lacey, 1922—1923; G. W. Baird, 1923—1927; G. McCready Price, 1927—1928; L. H. Wood, 1928—1930; W.G.C. Murdoch, 1930—1937, G. W. Baird (acting), 1937—1938; W.G.C. Murdoch, 1938—1946; E. E. White, 1946—1947; W.R.A. Madgwick, 1947—1954; W. I. Smith, 1954—1956; R. W. Olson, 1956—1960; V. Norskov Olsen, 1960—1966; G. L. Caviness, 1966—1971; R. E. Graham, 1971—1976; Jan Paulsen, 1976—1980; Sakae Kubo, 1980—1984; S. W. Thompson, 1984—1990; D. C. Beardsell 1991— .

Newbury Park Adventist Academy

NEWBURY PARK ADVENTIST ACADEMY. A coeducational day school on the senior high school level situated on U.S. Highway 101 in southeastern Ventura County, 45 miles (70 kilometers) northwest of Los Angeles, in Newbury Park, a community within the city of Thousand Oaks.

Accredited by the Seventh-day Adventist Board of Regents (1951) and a charter member of the Western Association of Schools and Colleges (accredited 1962), the school's average enrollment is currently 125. Its teaching staff numbers 12 full-time, two part-time, and four classified members.

Following the closing of the old San Fernando Academy in 1923, the Southern California Conference maintained an interest in establishing a boarding school in a rural setting. It purchased land near Oxnard, which it sold about 1937. Finally, in 1945, the conference committee purchased 135 acres (55 hectares) traversed by U.S. Highway 101 at the southwest edge of Conejo Valley, and called Frank E. Rice, a graduate of Stanford, to become principal-manager of the yet-unnamed school.

Elder David Voth (conference president) had formulated a plan to let young people from the city live in a rural setting, study a college preparatory curriculum, and become vocationally proficient, all with a Christian atmosphere.

Mr. Rice put together a staff of professional teachers with unique vocational training willing to teach academic classes and to supervise vocational activities. One such man was Ray Alderson, who was commissioned to direct and develop the total vocational program. His inventive genius set up a sophisticated poultry operation with a high level of production and efficiency, all the while teaching the Bible classes and pastoring the school church.

School opened in September 1948 with minimal buildings. Over a period of time the campus expanded to 560 acres (230 hectares). Wells were dug, and 39 faculty homes and four small apartments were built. In keeping with the vocational emphasis, a laundry was established, a broom/mop factory was set up, extensive agricultural pursuits were established, and a pedigreed dairy herd was acquired. The excellent farm produce as well as the maintenance service personnel and equipment kept the school a prominent factor in the community of Newbury Park for 20 years. After the highway became a freeway, an equestrian center was developed, but by 1983 the demographics had shifted, necessitating the closing of the dormitories and changing over the academy to a Ventura County constituency day school.

The academy is in possible transition to be rebuilt on the back portion of the existing 457 acre (185-hectare) site.

Principals: Frank E. Rice, 1948—1956; LaVerne W. Roth, 1956—1966; Herbert B. Wilcox, 1966—1968; Benn Nicola, 1968—1972; W. Edwin Nelson, 1972—1981; Stanley Baldwin, 1981—1988; Harold Crook, 1988— .

Newcastle Seventh-day Adventist High School

NEWCASTLE SEVENTH-DAY ADVENTIST HIGH SCHOOL. *See* [Macquarie College](#).

Newfoundland

NEWFOUNDLAND. *See* [Seventh-day Adventist Church in Newfoundland and Labrador](#).

Newfoundland Academy

NEWFOUNDLAND ACADEMY. *See* [St. John's Seventh-day Adventist Academy](#).

Ngaiyaye, Simon Kalilombe

NGAIYAYE, SIMON KALILOMBE (c. 1880—1958). Teacher, evangelist, and administrator in Nyasaland (Malawi), Africa. He was born in Portuguese Angoniland of pagan parents, but was converted to Christianity in 1904, and was baptized into the Seventh-day Adventist Church in 1905. From 1904 to 1912 he studied at Malamulo mission school and completed a vernacular teacher's course. While still a student he began to teach at Malamulo and continued there until 1925. Later he served as an evangelist and a school inspector at the Malamulo Mission. He was ordained to the ministry in 1927. In 1929 he took charge of the Thambani Mission, and from 1933 until his retirement in 1953 he served as evangelist and assistant director of the Luwazi Mission.

Ngoma Hospital

NGOMA HOSPITAL. *See* [Mugonero School of Nursing Science](#).

Nicanor Gonzalez Mendoza Secondary School

NICANOR GONZALEZ MENDOZA SECONDARY SCHOOL (Colegio Nicanor Gonzalez Mendoza). A secondary school located at Paseo Usumacinta 211, “Primero de Mayo” neighborhood, Villahermosa, Tabasco, Mexico. It was established in the year 1963 at the elementary level. Grades 1—4 were taught, with a total of 124 registered students.

During the 1974—1975 school year the secondary school was started, with 54 students in the first year. During the 1976—1977 school year the first generation at the secondary level completed their course, with 30 students. Two more classrooms were constructed.

During the 1978—1979 school year the first year at the preparatory level was incorporated in the Colegio de Bachilleres of Tabasco. Recognition for the kindergarten level also was achieved.

Total number of students in 1993 was 389; teachers numbered 19.

Principals: Josefina Cruz, 1963—1964; Jorge Bastar, 1964—1967; Otilio Vasconcelos, 1967—1972; Mercedes Magaña, 1972—1974; Alvaro Valencia, 1974—1979; Israel Pacheco, 1979—1980; Otilio Vasconcelos, 1980—1983; Amel Ramos, 1983—1985; Timoteo Cruz, 1985—1987; Olegario Perez, 1987—1990; Raul Vasconcelos, 1990—1991; Francisco J. Moreno, 1991— .

Nicaragua

NICARAGUA. The largest country of Central America, with an area of 50,193 square miles (130,000 square kilometers), lying between Honduras on the north and Costa Rica on the south, and reaching from the Caribbean Sea on the east to the Pacific Ocean on the west. Its population, about 60 percent of which is urban, was 4.1 million (1994). The average annual population increase is nearly three percent. Roman Catholicism is the principal religion, but for many years the government has upheld religious freedom.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Nicaragua constitutes the Nicaragua Mission in the Central American Union Mission, which in turn is in the Inter-American Division. Statistics (1993) for Nicaragua: churches, 68; members, 29,785; ordained ministers, 10; licensed ministers, 11; teachers, 85. Headquarters: Managua.

Institutions

Institutions. Adventist Vocational School of Nicaragua.

History

History. *Beginnings of Seventh-day Adventist Work.* F. J. Hutchins, the first missionary to bring the SDA message to Nicaragua, arrived in 1892 and sold books. In 1898 C. F. Brooks became an SDA through Hutchins' influence. He worked for 12 years as a layperson while awaiting baptism, and established the first group of believers at Yulu (where a church was later organized) before H. C. Goodrich visited the area in 1912 and baptized him and two converts from among the Mosquito Indians of the Caribbean coast. A church was organized in Laguna de Perlas in 1914. In 1916 J. A. Reed established the Corn Island church.

Progress of the Work. The Nicaragua Mission was organized in January 1929, with Ellis P. Howard as the president. At that time there were four English-speaking churches on the east coast, the only portion of the country entered; there was only one Spanish-speaking member at that time. Property was bought in Managua for the mission office building and the first SDA church in that city.

Medical work was begun in Bluefields in 1920 by Dr. N. M. Brayshaw. Later Dr. C. E. Nelson transferred it to Puerto Cabezas. In 1958, under the direction of Dr. F. B. Moor, Jr., it was moved to La Trinidad, where a modern hospital was developed. The Hospital Adventista de Nicaragua was taken over by the Sandinistas during their control of the country in 1979.

Nicaragua Adventist Hospital

NICARAGUA ADVENTIST HOSPITAL (Hospital Adventista de Nicaragua). A former general acute-care hospital with a capacity of 30 beds and six bassinets situated on the Pan American Highway at La Trinidad, Esteli, Nicaragua, 75 miles (120 kilometers) north of Managua, the capital of the country. It was owned and operated by the Central American Union. The hospital property, worth \$362,065, included 161 acres (65 hectares) of land and several modern buildings, including a nurses' dormitory, cafeteria, church, church school, workshop and laundry, four apartments, and 13 modern residences. The hospital employed three physicians, 16 graduate nurses, 23 student nurses, and 15 other employees, and offered general medical, surgical, and obstetrical care, with ward and private services. There were laboratory, physical therapy, X-ray, and emergency facilities, and two operating rooms. It was easily accessible to all parts of Nicaragua and Central America.

The hospital was organized as a self-supporting (privately owned) institution in 1948 by C. J. McCleary, a physician, under the name Clinica y Hospital Adventista. It was first situated in the small lumber town of Puerto Cabezas, on the isolated northeastern coast of Nicaragua. On Jan. 1, 1954, the Central American Union took over the administration of the hospital. Because of the remoteness of the hospital from the centers of population of the country and the insecure future of Puerto Cabezas, the original buildings were sold in 1958 and the hospital was moved to La Trinidad. After two years of operation in the unfinished buildings, the new hospital was officially opened on Jan. 22, 1961. Physicians William and Karen Shea were on the staff from 1960 to 1963, and were replaced in August 1963 by Vernon C. Sparks.

In 1950 a Nursing School was begun under the direction of Marjorie Bell and was accredited with the Nicaraguan government. In 1974 the school offered a three-year professional nursing program with a total of 107 graduates up to that date. The first year was given on the campus of Central American Adventist University in Costa Rica. In 1974 the enrollment was 44. The school was affiliated in psychiatry with government institutions in Managua.

By 1980 Nicaragua Adventist Hospital had been taken over by the Sandinistas and ceased to function as a church institution.

Medical Directors: Fred B. Moor, Jr., 1954—1968; Vernon C. Sparks, 1968—1973; Jose Delfin Rosales, 1973—1976; Donald Vargas, 1977—1979.

Nicaragua Mission

NICARAGUA MISSION. *See* [Inter-American Division](#); Nicaragua.

Nichol, Francis David

NICHOL, FRANCIS DAVID (1897—1966). Editor of the *Review and Herald* for 21 years, minister, and author. He was born at Thirlmere, Australia. His parents, John and Mary Nichol, had become Seventh-day Adventists after reading a stray copy of the *Review and Herald*. When he was 8 years old the family moved to Loma Linda, California, where his father had been invited to join the pioneer group of workers in the development of the hospital and medical school. He graduated from San Fernando Academy in 1914 and from Pacific Union College in 1920. The preceding year he had married Rose Elizabeth Macklin.

Upon graduation Nichol served briefly as pastor in Vallejo, California, and in 1921 became associate editor of the *Signs of the Times* for six years. Beginning with the General Conference session of 1922 he edited the General Conference Bulletin, a quadrennial task he continued for the remainder of his life.

In 1927 F. M. Wilcox invited Nichol to become associate editor of the *Review and Herald*, and soon after Wilcox's retirement in 1945, he was appointed editor in chief, at which post he remained until his death. From 1934 to 1945 he was concurrently editor of *Life and Health*. During his long editorial career he wrote incessantly—articles, editorials, and books, some involving extensive and painstaking research. He was also editor of *The Seventh-day Adventist Bible Commentary*.

Nichol became closely identified with a number of special areas of denominational interest and concern, especially the medical work, the area of science and religion, and the life and work of Ellen White. For 15 years he was a member of the Board of Trustees of the Ellen G. White Estate, for the last three of which he was chair. In 1925 in San Francisco he and Alonzo L. Baker engaged in a series of debates on evolution versus Creation. A project in which he took special interest was the Review and Herald Memorial church in Hyattsville, Maryland, which he and a group of workers from the Review and Herald established and of which he was the founder and first pastor.

Among his more than 20 books are *The Answer to Modern Religious Thinking*, *Answers to Objections*, *Behold He Cometh*, *Certainty of My Faith*, *Creation—Not Evolution*, *God and Evolution*, *Ellen G. White and Her Critics*, *Why I Believe in Mrs. E. G. White*, *The Midnight Cry*, *God's Challenge to Modern Apostasy*, *Why I Am a Seventh-day Adventist*, *Making Ready for Heaven*, *Questions People Have Asked Me*, and *Reasons for Our Faith*.

Nichols, Otis

NICHOLS, OTIS (1798—1876). A Millerite, one of the first to accept Joseph Bates's teachings of the seventh-day Sabbath. Having begun to keep the Sabbath in 1845, he offered the hospitality of his home at Dorchester (now South Boston), Massachusetts, and his means to the traveling preachers of the Seventh-day Adventist faith. Ellen White wrote about him and his wife: "They were ever ready with words of encouragement to comfort me . . . , and often their prayers ascended to heaven in my behalf" (2SG 68). In his home, on Nov. 8, 1848, she had the vision in which she was shown the need of the publishing work. A lithographer by trade, he prepared the prophetic charts used by the early Adventist evangelists.

Nicola, Leroy T.

NICOLA, LEROY T. (1856—1940). Minister, secretary of the General Conference, secretary and treasurer of the International Tract Society. He joined the Seventh-day Adventist Church at the age of 18 and graduated from Battle Creek College in 1880. The next year he was ordained to the ministry and engaged in pastoral work in Des Moines, Iowa. From 1893 to 1897 he was the secretary of the General Conference. From 1897 to 1901 he was secretary and treasurer of the International Tract Society. Later he was pastor of churches in New York, Massachusetts, and Michigan.

Nielsen, Niels Balle

NIELSEN, NIELS BALLE (1899—1968). Evangelist and treasurer. He was born in Copenhagen and began his ministry as an evangelist in Denmark in 1918. Following this he served for five years as secretary-treasurer of the Danish Conference. In 1925 he and his wife answered a call to India, where he served as treasurer for the Oriental Watchman Publishing House for two years. This was followed by a five-year term as secretary-treasurer of the South India Union Mission. After a short time in his homeland he became secretary-treasurer of the Ethiopian Mission for 14 years. This was followed by a number of years of service in West Africa.

Niger

NIGER. A republic in north central Africa, independent since 1960. It has close ties with France. The capital is Niamey. It is bounded on the north by Algeria and Libya, on the east by Chad, on the south by Nigeria and Benin, and on the west by Burkina Faso and Mali. The area is 489,189 square miles (1.2 million square kilometers). The population (1994), estimated at 8.6 million, is mainly Tuareg and Djerma. The official language is French, but there are many unwritten Sudanic dialects, also Arabic and Tuareg. About 80 percent of the people are Muslims, but there is some admixture of animism. Most of the people live in the south, from the Niger River to Lake Chad, because the northern portion, being part of the Sahara Desert, is too hot and dry.

During the Middle Ages, Arab invaders and African Muslim leaders established empires in several African territories, among which were those of Hausaland and Bornou, in the territory that is now Niger.

From 1971 to 1978 this country was a part of the Equatorial African Union; from 1979 to 1980, a part of the West Central African Union; and from 1981, a part of the Sahel Union Mission, which is in the Africa-Indian Ocean Division. In 1972 a delegation of Seventh-day Adventist ministers went to Niamey, capital of Niger, to contact the authorities with a view to opening SDA work in the country. The president of the republic received the delegation in person and expressed a desire to have medical work opened up by the Seventh-day Adventist Church. As of 1993 there was a mission station with 30 members in this country.

Niger Mission Station

NIGER MISSION STATION. *See* [Africa-Indian Ocean Division](#); [Niger](#).

Nigeria

NIGERIA. An African federation, it won independence on Oct. 1, 1960, and became a republic in October 1963. Nigeria is bounded on the south by the Gulf of Guinea, on the east by Chad and the Cameroon republic, on the north by Niger, and on the west by Benin. The country, with its capital at Abuja, consists of 30 states and the federal capital territory of Abuja.

Nigeria's area is 356,669 square miles (923,773 square kilometers). The most populous state on the continent, it has an estimated population (1994) of more than 98 million, 50 percent of whom are Muslims, mainly in the north, and 40 percent are Christians. The rest are chiefly animists. During the eighteenth century as many as 100,000 slaves a year were shipped through the ports along the Nigerian coast. Agriculture is the principal occupation, the chief exports being cocoa, palm products, peanuts, and cotton. Since the early 1970s crude oil production has become the chief source of the national income.

The geography of Nigeria is strikingly varied. Immediately north are mangrove swamps that soon give way to tropical rain forests in which palm products grow abundantly. Farther inland is a rolling plain dotted with orchard-type trees, and beyond them rises a plateau with grotesque little thorn trees. In the far north even the thorns disappear, and there is nothing but burning sky and scorched wasteland as one reaches the outer fringes of the Sahara, the white-hot heart of Africa. Two large rivers, the Niger flowing southeast and the Benue flowing west, converge at the city of Lokoja, dividing the country into three natural geographical regions.

About 100 years ago missionaries began entering Nigeria to establish schools. Many Nigerians have fathers and grandfathers who were educated men. The first university was established in Nigeria in 1948. In 1993 there were 33 state universities and many colleges and polytechnic schools.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Nigeria constitutes the Nigeria Union Mission within the Africa-Indian Ocean Division. Statistics (1992) for Nigeria: churches, 480; members, 99,080; ordained ministers, 149; licensed ministers, 117. Headquarters: Ikeja.

Statistics (1992) for the conference and missions—*East Central Mission*: churches, 49; members, 7,860; ordained ministers, 13; licensed ministers, 7. Headquarters: Umuahia. *East Nigeria Conference*: churches, 182; members, 35,087; ordained ministers, 43; licensed ministers, 11. Headquarters: Aba. *Edo-Delta Mission*: churches, 14; members, 3,053; ordained ministers, 5; licensed ministers, 9. Headquarters: Benin City. *North East Mission*: churches, 32; members, 7,430; ordained ministers, 10; licensed ministers, 12. Headquarters: Bukuru. *North West Mission*: churches, 30; members, 6,586; ordained ministers, 11; licensed ministers, 12. Headquarters: Kaduna. *Rivers Conference*: churches, 68; members,

10,841; ordained ministers, 18; licensed ministers, 8. Headquarters: Port Harcourt. *South East Mission*: churches, 12; members, 1,511; ordained ministers, 6; licensed ministers, 11. Headquarters: Calabar. *West Nigeria Conference*: churches, 88; members, 22,938; ordained ministers, 16; licensed ministers, 37. Headquarters: Ibadan.

Institutions

Institutions. Aba Health Center and Motherless Children's Home; Adventist Seminary of West Africa; Inisha Community Medical Center; Jengre Seventh-day Adventist Hospital; Seventh-day Adventist Hospital Ile-Ife.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. Seventh-day Adventist missions in Nigeria began in 1914, when D. C. Babcock, who had worked in Sierra Leone since 1905, arrived in Lagos. He was accompanied by two Sierra Leone workers, R. P. Dauphin and S. Morgue. Leaving his family at Lagos, he made a tour northward as far as Jebba, on the Niger River about 600 miles (1,000 kilometers) from the coast. Babcock selected a mission site at Erunmu, 12 miles (20 kilometers) north of Ibadan, capital of the Western Region. One of the young men who had come with Babcock from Sierra Leone learned the Yoruba language so quickly that within five months he opened a school near Lalupon. The missionaries' language instructor, son of a local chief, soon began to keep the Sabbath. Before the end of 1914 three schools were in operation and seven converts were reported.

In 1917 Babcock, stricken with ill health, was compelled to leave for England with his family. On the way they narrowly escaped death when their ship was torpedoed and sunk. E. Ashton, of England, succeeded Babcock and was succeeded in turn in 1920 by W. McClements of Northern Ireland. McClements remained in charge of the work in Nigeria until his transfer to Accra, Ghana, in 1946, to become the president of the newly organized West African Union Mission.

In 1923 Jesse Clifford and his wife, of England, having served in Sierra Leone and Ghana, came to begin work in the Eastern Region of Nigeria. They established there the Aba Station, which later became the headquarters for the work in East Nigeria, the most fruitful West African field. In the same year

W. G. Till, of England, opened a station at Otun, 60 miles (96 kilometers) from Shao. This station became the center of a prosperous work in the Ekiti area. With Otun well established, headquarters were transferred in 1927 from Shao, where they had been set up, to Ibadan, the capital of the Western Region.

In the Eastern Region a second station was opened at Elele in 1930, in the charge of

L. Edmonds, of England. In 1931 he was succeeded by Clifford, who was stationed at Aba. Elele then came under the direction of A. C. Vine, also of England.

Organization and Advance. In 1930 the East and West Nigerian missions were organized. In 1931 Seventh-day Adventists entered the Northern Region, when J. J. Hyde, coming with his wife and young son from Sierra Leone and Ghana, opened the Jengre station. Mrs. Hyde immediately began dispensary work, and by successfully treating victims of an

epidemic, forged an enduring link between the people and the mission. The dispensary later developed into the Jengre SDA Hospital in the charge of Dr. J. A. Hyde, son of J. J. Hyde. The headquarters of the Northern Mission were later transferred to Bukuru, but Jengre still remained a busy station with a hospital and a large school.

At Ibadan a teacher training school was opened in 1932, directed by W.T.B. Hyde, of England. This school was transferred to Ihie in 1947 (*see* [Seventh-day Adventist Training College \[Ihie\]](#)). In 1944 the first SDA hospital in the Western Region was opened at Ile-Ife. The 1946 reorganization of all the work on the west coast brought W. G. Till from Otun to Ibadan as president of the new West Nigerian Mission. In 1948 a Voice of Prophecy Bible Correspondence School was inaugurated at Ibadan by E. Keslake, a minister from the United States. Later a weekly *Voice of Prophecy* broadcast from Ibadan was begun. Shortly after, the TV program Faith for Today was granted a half hour every Sunday night.

In the East Nigerian Mission a forward step was taken in 1947 when the Nigerian Training College and Secondary School was established at Ihie. This absorbed the training school previously established at Ibadan. The coming of regional self-government resulting in the establishment of a greatly increased number of schools under a free primary education plan pointed out the need for a West Nigerian Mission training school. As a result, the Adventist Training College was opened at Otun in 1955 under C. A. Bartlett, of England. Later developments in the Western Region included the establishment of the Adventist College of West Africa and the SDA Grammar school at Ede, both in 1960.

In 1952 the North Nigerian Mission was organized. In 1955 E. E. Hulbert, of England, began work in the Calabar area in the Eastern Region, while at the same time P. E. Onwere began work in the Warri area. Hospitals were opened in cooperation with local authorities, at Ahoada and at North Ngwa.

Tremendous changes have in recent years taken place in Nigeria. As an increasing number of nationals have graduated from Nigerian universities or have returned from universities abroad to take up responsible posts of leadership, the government of Nigeria has taken over a number of our institutions. Almost immediately after the Nigerian civil war, the government took over the management of the Nigerian Training College and SDA Secondary School at Ihie as well as our two East Nigerian hospitals, the Ahoada County Hospital, and the Northern Ngwa County Hospital. The institutions still operated by the church now have an increasing number of nationals who are holding positions of leadership.

A new mission was organized in 1971—the Rivers Mission with headquarters in Port Harcourt. The positions of president, secretary-treasurer, and departmental leaders are now all held by nationals in all our conferences and missions in Nigeria.

Because of the large increase in membership in the West African Union, in 1972, Nigeria was separated from that organization and organized into the new Nigerian Union Mission, with headquarters in Lagos. S. Gustavsson became the first president of the new union. When he left in 1977 H. S. Andersen became the union president until 1984 when O. Adeogun succeeded him. Since 1990 L. T. Daniel has been the union president.

In 1977 the East Nigerian Mission became the first conference in the union. That same year what later became the Edo-Delta Mission was carved out of the West Nigerian Mission. In 1986 the East Central Mission was formed, and in 1989 the West Nigerian Mission became a conference.

The year 1993 was a landmark year in many ways. The Rivers Mission became a conference; the North Nigeria Mission was reorganized into the North East and North West missions. The South East Mission Station became a mission.

Nigerian Advent Press

NIGERIAN ADVENT PRESS. *See* [Advent Press \(Ghana\)](#).

Nigeria Union Mission

NIGERIA UNION MISSION. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

Nihon Dendo Gakko

NIHON DENDO GAKKO. *See* [San-iku Gakuin College](#).

Nihon San-iku Gakuin

NIHON SAN-IKU GAKUIN. *See* [San-iku Gakuin College](#).

Nile Union Academy

NILE UNION ACADEMY. A Seventh-day Adventist coeducational secondary day and boarding school operated by the Egypt Field at Gabal Asfar, 10 miles (16 kilometers) northeast of Cairo, Egypt. It is accredited by the Board of Regents of the General Conference. Religious training is emphasized.

A forerunner of the school was the short-lived Arabic Union Mission Training School, operated at Matariah, near Cairo, from 1927 to about 1930, directed by V. E. Toppenberg, with Ibrahim Khalil as a teacher.

Then the Fayoum Training School was opened November 1946 at Seila, in the oasis of Fayoum. This school was situated on a 65-acre (26-hectare) farm purchased partly with the life savings of an Armenian church member in Cairo, who died shortly afterward. During the first year, when the administration building was under construction, the 25 students who attended lived in tents. The land was improved by the installation of irrigation works and the planting of several thousand fruit trees. A dormitory was also constructed. Robert L. Rowe was the first director of the school; he continued to be in charge of the farm when, in mid-1948, E. C. Wines was appointed principal. The school, while at Seila, was known variously as the Fayoum Training School, the SDA Training School, the Egypt Training School, and the Egypt Academy.

When it was decided to move the institution, a 33-acre (13-hectare) piece of land was secured in the agricultural village of Gabal Asfar in 1952. However, a secondary school was first conducted in Heliopolis (1953—1954) with J. S. Russell as headmaster before boarding facilities were arranged at Gabal Asfar. Meanwhile the administration building was being constructed at Gabal Asfar, irrigation works and canals were prepared, and the building of two faculty cottages was begun. Classes began at Gabal Asfar in October 1954, with 39 boys.

First known as the Adventist Institute and the Nile Union Training School, it was designated the Nile Union Academy in 1955. It was operated by the Nile Union from 1951 until 1962, when the union was dissolved, then by the Egypt Section.

In 1958 agriculture and carpentry were added to the curriculum, and enrollment increased to 50. Increasing government regulation of the secondary school curriculum led to the adoption of a seminary-type program, and in the 1960s the school was renamed the Coptic Adventist Theological Seminary (later simply Adventist Theological Seminary). It was recognized by the government and accredited by the ministry of education as a theological school. The boys' dormitory was completed in 1959 and within a few months electricity, water, and telephone services from Cairo were connected. A new wing was added to the administration building in 1961 and a girls' dormitory was opened in 1989.

The school lost its government recognition in 1986 and in 1994 was still attempting to regain it. Since 1986 it has again been known as Nile Union Academy. Meanwhile, the academy is recognized by Cambridge University (UK) as a center for teaching the IGCSE curriculum.

Principals: Robert L. Rowe, 1946—1948; E. C. Wines, 1948—1949; Yacoub Nashed, 1949—1951; Chafic Ogali, 1951—1953; J. S. Russell, 1953—1954; Yacoub Nashed, 1954—1955; L. H. Cowles, 1955—1958; W. R. Leshner, 1958—1962; Shehata Guindi, 1962—1966; L. H. Cowles, 1967; Shehata Guindi, 1967—1978; Jim Neergard, 1979; Jack Mentges, 1980—1986; Albert Anderson, 1987; Monroe Morford, 1988—1989; Khilla Radi Khilla, 1990—1991; Gary Ver Steeg, 1992—1993; Timothy Scott, 1994— .

Nile Union Mission

NILE UNION MISSION. *See* [Egypt, Arab Republic of.](#)

Niue

NIUE (Savage Island). An island lying about 300 miles (500 kilometers) east of the Vava'u islands in the north of Tonga, with a land mass of 100 square miles (260 square kilometers). The population (1989) of 2,500 is distributed among more than a dozen villages, the largest being Alofi, the administrative center and port of entry. Almost the entire coastline is a rocky cliff of raised coral rock. The soil is fertile though not plentiful, for the rocky terrain makes cultivation difficult.

In the latter part of the nineteenth century, Niue came under British jurisdiction and was subsequently annexed by New Zealand in 1901 as part of the Cook Islands. Niue became self-governing and independent on Oct. 19, 1974. Christianity was first brought to Niue by John Williams, of the London Missionary Society.

It became self-governing in 1975, with New Zealand being responsible for its defense and foreign relations. Niue islanders are issued New Zealand passports.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory Niue belongs to the Tonga and Niue Mission, part of the Central Pacific Union Mission of the South Pacific Division. Statistics (1992) for the Tonga and Niue Mission: churches, 1; members, 18; ordained ministers, 1. Headquarters: Nukúalofa, Tonga.

Seventh-day Adventist Work

Seventh-day Adventist Work. In March 1909 J. E. Steed, then in Samoa, made contact with Niue Islander Vaiola Kerisome, who accepted the SDA message and in January 1910 accompanied Steed to Australia, where she attended Avondale College. In 1914 she assisted in the Maori work in New Zealand and late in 1915 returned to Niue. Some nine months later S. W. Carr arrived, staying until 1919. During his time three thatched meeting houses were erected, in Alofi, Avatele, and Sialiuta, and the Alofi church was organized in 1918. From 1920—1924, E. J. Giblett led out. Just before Giblett left Niue, Vaiola Keresome married Allan Head, an English businessman on the island. Working alone and without remuneration, she cared for the work of the church on the island by conducting a children's Sabbath school, translating *Patriarchs and Prophets* into the Niuean language, and nurturing the baptized members.

Recognizing her educational talents, the then New Zealand minister of island affairs, Sir Maui Pomare, encouraged her to take up teaching and commence an education program on the island. So successful was Vaiola Head that in later years she became known as the "Mother of Education" on Niue Island. In 1958 she was awarded an MBE (Member of the British Empire) honor. Vaiola passed to her rest on June 13, 1963.

Because of significant migration to New Zealand, the population has decreased throughout the years, and this has affected church membership.

Nokuphila Hospital

NOKUPHILA HOSPITAL. A 60-bed medical institution for Africans, operated from 1936 to 1959 in the Western Native Township, a few miles from Johannesburg, by the South African Union Conference. It was closed when all the Africans living in the area surrounding the hospital were moved to an area 12 miles (19 kilometers) from Johannesburg, where the government operated a 1,200-bed hospital. In 1944 the hospital was served by one resident doctor, two consulting doctors, two White and two African nurses. There were 20 African student nurses in training. During the 24 years of its existence, during which it graduated a number of African nurses, Nokuphila Hospital reported 34,932 patients admitted, 10,841 medical cases, 5,713 major and 20,473 minor surgical operations. Of the outpatients (clinic), new cases numbered 116,758 and return visits 145,640.

The spiritual work was fostered by African pastors and staff aided by White doctors and nurses. A church company was organized at the hospital in 1956.

Medical Directors: A. N. Tonge, 1936—1938; D. H. Abbott, 1938—1940; H. J. Davies, 1940—1941; W. R. Grant, 1941; E. G. Marcus, 1942—1943; W. R. Grant, 1943; G.A.S. Madgwick, 1943—1953; W. R. Grant, 1954—1956; P. G. Peach, 1957—1959.

Noncombatancy

NONCOMBATANCY. The status of one who does not bear arms. From the first the Seventh-day Adventist Church has staunchly advocated noncombatancy for its members. In 1863, during the American Civil War, the United States passed a draft law with special provisions for churches that held noncombatant principles. The newly organized General Conference of Seventh-day Adventists filed official statements with state governors and with the federal government listing its noncombatant teachings. The first of these statements, addressed to the governor of Michigan on Aug. 3, 1864, read in part: “We now lay before Your Excellency the sentiments of Seventh-day Adventists, as a body, relative to bearing arms, trusting that you will feel no hesitation in endorsing our claim that, as a people, we come under the intent of the late action of Congress concerning those who are conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.”

The various statements were accepted, and the church was notified that its members were entitled to the noncombatant provisions of the law.

The subject did not come up again until World War I. In the United States a statement confirming the position taken during the Civil War was adopted by the North American Division on Apr. 18, 1917: “We hereby reaffirm the foregoing declaration. We petition that our religious convictions be recognized by those in authority, and that we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God as contained in the decalogue, interpreted in the teachings of Christ, and exemplified in His life” (*North American Division Committee Minutes* 1:517, Apr. 18, 1917).

Since the church had by that time grown to worldwide proportions, representations were made to various governments by the Seventh-day Adventist organizations within these countries—for example, the following statement was presented to the prime minister of Great Britain and is quoted in part from the minutes of the British Union Conference for Jan. 12, 1916: “As a church we are opposed to war. Our people in the United States, during the Civil War, were recognized as noncombatants, and lately in Australia and South Africa we have been granted exemption from combatant duties and from general work on the Sabbath.”

In Continental Europe, World War I broke with such speed that Seventh-day Adventist Church leaders were unable to gather for counsel, hence no official stand was taken. Later, at a council of the European Division Committee at Gland, Switzerland, Jan. 2, 1923, a statement of noncombatant principles was issued, which read: “*Declaration of Principles.* The executive committee of the European Division of the denomination of Seventh-day Adventists, assembled in conference at Gland, Switzerland, having carefully counseled concerning Sabbathkeeping, military service, bearing of arms in time of peace and during periods of war, unanimously declare themselves in harmony with the general teaching of their brethren of that denomination throughout the world, as follows:

“We recognize earthly governments as ordained of God for the purpose of securing to their people the blessings of order, justice, and tranquillity; that in the exercise of their legitimate functions such governments should receive the loyal support of their citizens.

“We assert the justice of rendering tribute, custom, and honor to earthly governments, as enjoined in the New Testament.

“We revere the law of God contained in the decalogue as explained in the teachings of Christ and exemplified in His life. For that reason we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain from secular labor upon that day, but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of humanity; in peace and in war we decline to participate in acts of violence and bloodshed. We grant to each of our church members absolute liberty to serve his country at all times and in all places, in accord with the dictates of his personal conscientious conviction” (*Review and Herald* 101:4, 5, Mar. 6, 1924).

The Seventh-day Adventist principles on noncombatancy have led in the past, in some countries, to a member’s being imprisoned when confronted with an order to bear arms when drafted into military service. However, in most countries today the governments recognize, to some degree at least, the conscientious conviction against the bearing of arms.

Medical Cadet Corps. One factor in the improvement in the position of SDA noncombatants in the armed forces, apart from the recent rather general attitude that the individual should be granted the privilege of having conscientious convictions and living in accordance with them, was the practical work done by the SDA leadership in preparing their young men for the draft through the Medical Cadet Corps. In the 1930s in the United States, there was a realization that military medical service could give draftees an opportunity to comply with their duty to their country without compromising religious convictions, and that if some voluntary preparation for this service had been done before induction it would then be easier to secure assignment to the medical service.

In many countries other than the United States where there was obligatory military service, and where noncombatants were allowed to serve in the military forces, the Medical Cadet Corps training program has been adopted.

Current Provisions for Noncombatants. In the United States, Selective Service regulations provide a classification of 1-A-O for noncombatants who declare their conscientious objection to combatant duties before they are drafted. The noncombatant status of those drafted under this classification is secure unless they voluntarily sign a request to be assigned as combatants. The status is described in the following directive of the Department of Defense, Aug. 21, 1962, no. 1300.6:

I. Purpose

“I. Purpose. This directive establishes uniform procedures for the utilization of conscientious objectors in the Armed Forces. . . .

V. Procedure

“V. Procedure.

“A. 1. Individuals inducted into the Service who have previously been classified as 1-A-O by local induction boards should be assigned to noncombatant service, which in

accordance with the President's Executive Order no. 10028, dated January 13, 1949, is defined as:

“(a). service in any unit of the armed forces which is unarmed at all times;

“(b). service in the medical department of any of the armed forces; wherever performed;

or

“(c). any other assignment the primary function of which does not require the use of arms in combat provided that such other assignment is acceptable to the individual concerned and does not require him to bear arms or to be trained in their use.”

The term ‘noncombatant training’ shall mean any training which is not concerned with the study, use, or handling of arms or weapons” (quoted in *Military Regulation and Procedure*, National Service Organization of the General Conference of SDA, pp. 3—6, 11).

Seventh-day Adventist Noncombatants in the U. S. Armed Forces. Several SDA non-combatants in the U.S. Armed Forces have distinguished themselves while in the service. One, a United States Army medic, Private First Class Desmond T. Doss, of Lynchburg, Virginia, was awarded the Congressional Medal of Honor, the nation's highest decoration, for outstanding bravery in helping the wounded in the Okinawa campaign in April and May 1945. The 26-year-old medical soldier, unarmed, performed so many feats of heroism in saving the lives of his comrades on the battlefields of Guam, Leyte, and Okinawa, that his name became a symbol for outstanding gallantry throughout the 77th Infantry “Statue of Liberty” Division.

Another example of noncombatant heroism while in the service of their country is “Operation Whitecoat,” a project involving medical experimentation, staffed entirely by SDA volunteers. These volunteers endanger their lives in time of peace in order to perfect means to combat disease in the Army and in the general population.

Documents on the Seventh-day Adventist attitude toward war and military service are provided by the National Service Organization.

Nord, Gustav Edward

NORD, GUSTAV EDWARD (1881—1955). Educator and conference administrator. Born in Sweden, he was asked to leave home at the age of 16 because of his Seventh-day Adventist beliefs. After working in the Illinois Conference, he began evangelism for the Swedish people of New York City and Brooklyn (1905), then spent seven years in building up Broadview Swedish Seminary and serving as president (1910—1917). After evangelistic work in Massachusetts, he led the Swedish language work in North America.

As leader of the SDA work in Sweden (1921) and president of the Scandinavian Union (1922), he vigorously promoted evangelistic work. During his administration the sanitarium at Hultafors was established, also the Ekebyholm school, of which he was president for four years.

After a term as home missionary secretary of the Northern European Division (1936—1940), he returned to the General Conference as leader of the Scandinavian, Russian, and Ukrainian departments. Later he became pastor of the Swedish churches in New York and Brooklyn (1946) and retired from active service in 1950.

Nordås Retirement Center

NORDÅS RETIREMENT CENTER (Adventkirkens Eldresenter, Nordås). A combined retirement center and skilled nursing facility, situated on the outskirts of Bergen, a renowned harbor founded about A.D. 1070 in the rocky fjord country of western Norway, and surrounded by seven mountains.

It was established in the fall of 1982 on property donated to the Bergen Seventh-day Adventist Church by the municipality, on 1.5 acres (.6 hectare) of land then considered wilderness-ground and today constituting the fastest growing part of the larger Bergen area. The center was founded and financed by local members of the Bergen church. The center is administered as a foundation, and the running of the skilled nursing facility is financed by the community of Bergen.

The building costs of about \$3 million provided an H-shaped, two-story concrete building, featuring a total of 61 separate apartments averaging 430 square feet (40 square meters), and including larger apartments for married couples.

Originally intended as a home where retired church members from the local Bergen church and the West Norway Conference could live and spend the later years of life together in a Christian fellowship, the center also included a 31-apartment section for those elderly who needed board and care. In 1991 this particular section was converted to a skilled nursing facility/subacute rehabilitation ward, and today employs five registered nurses, 12 licensed vocational nurses, one part-time physician, and 102 other employees. Also physical therapy, occupational therapy, and

supervision in clinical geronto-psychology are provided.

Basically built for retired church members, the center also accepts non-Adventist applicants who want to live in a Christian environment. Approximately 50 percent of the patients in the skilled nursing facility section are church members. Approximately 50 percent of the patients on this ward are between 90 and 98 years of age.

The 31-bed ward and the retirement home (featuring apartments for 24 single elderly and six married couples), are fully occupied at all times.

Up to 1993 the following conference presidents have served as chairpersons of the board of the foundation: Kåre Kaspersen, Henryk Jaworski, Finn F. Eckhoff.

Directors: Fritz Kolvik, 1982—1983; Grete Bøhmer, 1983— .

Nord-Norges Kurbad

NORD-NORGES KURBAD *See* [North Norway Rehabilitation Center](#).

Norfolk Island

NORFOLK ISLAND. A territory of Australia, lying in the Pacific about 930 miles (1,500 kilometers) northeast of Sydney. The island has an area of 13.3 square miles (34.4 square kilometers) and a population (1990) of 1,800.

In 1788 Norfolk Island became a British convict settlement, and served as such until 1855. In 1856 all of the nearly 200 inhabitants of Pitcairn Island, descendants of the mutineers of the *Bounty*, were transferred to Norfolk Island. (Within a few years about 40 returned to Pitcairn Island; from these are descended the present islanders.)

Seventh-day Adventist Work

Seventh-day Adventist Work. SDAs first visited Norfolk Island late in September 1891, when the missionary vessel *Pitcairn* brought a party of missionaries headed by E. H. Gates. In the party were also several recently baptized Pitcairners who had come to visit their relatives. A minister, A. J. Read, and his wife were left on the island and stayed from September 1891 to March 1892. J. M. Cole worked there in 1895, and on May 21, 1895, a church was organized. S. T. Belden and his wife arrived on Norfolk Island, Dec. 17, 1894, and established themselves upon the island. Belden died there in 1906 and his wife many years later. H. Mitchell and his wife, with their son, Harold, followed, and remained four years, and A. H. Ferris and family were appointed in January 1911. In 1914, during the pastorate of Ferris, a church building was erected. Besides the church building and the minister's residence, the denomination owns a seven-acre (three-hectare) plot of ground adjoining the minister's residence, purchased in 1962 for future development of the work.

In 1974 the relocation of the church complex was commenced on this newly acquired land. A youth hall was completed, containing Dorcas Welfare facilities, and a new church was built in 1975.

There is one church on Norfolk Island, with a membership (1992) of 48. It belongs to the Greater Sydney Conference in the Trans-Tasman Union, which in turn is in the South Pacific Division.

Norsk Bokforlag

NORSK BOKFORLAG. *See* [Norwegian Publishing House](#).

North Adventist Academy Puerto Rico [1]

NORTH ADVENTIST ACADEMY PUERTO RICO [1] (Academia Regional Adventista del Norte). A K-12 coeducational institution located in Vega Baja, Puerto Rico, under the direction of the East Puerto Rico Conference. The Vega Baja Adventist Academy was established around the year 1969 by Jorge Campos and his wife, Amelia, as a primary school constructed on the church grounds. In 1972 it was moved to a new location, offering grades K-6, and in 1974 was transferred to its present location. With God's help and the hard work of the brethren, a new structure was erected at the new site.

In the year 1987 the first high school senior class graduated. In 1993 the school had 169 students in grades K-6 and 235 in grades 7—12, making a total of 404 students and 11 teachers.

Principals: Myriam Salcedo, 1988—1989; Manuel Velazquez, 1989—1990; Saul Lopez, 1990—1991; Danael Rodríguez 1991— .

North Adventist Academy Puerto Rico [2]

NORTH ADVENTIST ACADEMY PUERTO RICO [2] (Academia Regional Adventista del Norte). a coeducational academy located near Arecibo, Puerto Rico, under the supervision of the West Puerto Rico Conference. It began when the Arecibo church, led by Pastor Carmelo Rivera, started a school in the church facilities offering grades 1—3. Later, it was moved to Higuillales, a nearby town, expanding to include grade 6. From there it was moved to Las Brisas, where intermediate grades were offered.

In 1988 the school moved to its present location in Barrio Juncos. The first high school graduation took place in 1993. In 1992, 113 high school students were enrolled under the guidance of four faculty members.

Principals: Rosita Herminia, Gloria Martínez, E. Carmona, Viola de León, Rosa Pérez, Gladys Segarra, Carmen Vélez, Wanda Alvarez, Ruben Torres, Juanita González.

North Agra Mission Girls' School

NORTH AGRA MISSION GIRLS' SCHOOL *See* [Hapur Elementary Boarding School](#).

North American Commission for Self-Supporting Missionary Work

NORTH AMERICAN COMMISSION FOR SELF-SUPPORTING MISSION-ARY WORK. *See* [Adventist Laymen's Services and Industries](#).

North American Division

NORTH AMERICAN DIVISION. A unit of church organization to which is allotted the territory of the United States, Bermuda, Canada, St.-Pierre and Miquelon, Johnston Island, Midway Islands, and all other islands of the Pacific not attached to other divisions and bounded by the date line on the West, by the equator on the south, and by longitude 120 on the east. Statistics (1992): churches, 4,597; members, 803,015 (Sept. 30, 1993); elementary schools, 1,069; ordained ministers, 3,362; licensed ministers, 488; elementary school teachers, 3,736; college and academy teachers, 2,899. Headquarters at 12501 Old Columbia Pike, Silver Spring, Maryland.

“North American Division” appeared as early as 1910 in the *Yearbook*, although not as an organizational unit. In 1909 the General Conference constitution had been amended to add a third vice president, who was to work in “the Asiatic division,” along with the first and second vice presidents who had already been assigned specifically to Europe and North America, respectively, since 1903. In the 1910 *Yearbook* the list of officers includes the “Vice-President for North American Division,” along with those of the European and Asiatic divisions. Then at the 1913 session these three divisions were set up as organizational units. For the form of organization and the subsequent change in status, *see* [Division](#).

The North American Division comprises nine union conferences (which are in turn composed of 58 conferences), which are listed here, but there are also separate articles for each union and each conference or mission.

1. *Atlantic Union Conference*. Territory: Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, and the Bermuda Islands. Constituent conferences: Bermuda, Greater New York, New York, Northeastern, Northern New England, Southern New England.

2. *Canadian Union Conference*. Territory: Canada, also French possessions of Miquelon and St.-Pierre. Constituent conferences: Alberta, British Columbia, Manitoba-Saskatchewan, Maritime, Newfoundland and Labrador, Ontario, Quebec.

3. *Columbia Union Conference*. Territory: Delaware, Maryland, New Jersey, Ohio, Pennsylvania, Virginia, West Virginia, and the District of Columbia. Constituent conferences: Allegheny East, Allegheny West, Chesapeake, Mountain View, New Jersey, Ohio, Pennsylvania, Potomac.

4. *Lake Union Conference*. Territory: Illinois, Indiana, Michigan, and Wisconsin. Constituent conferences: Illinois, Indiana, Lake Region, Michigan, Wisconsin.

5. *Mid-America Union Conference*. Territory: Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Wyoming, and San Juan County in New Mexico. Constituent conferences: Central States, Dakota, Iowa-Missouri, Kansas-Nebraska, Minnesota, Rocky Mountain.

6. *North Pacific Union Conference*. Territory: Alaska, Idaho, Montana, Oregon, and Washington. Constituent conferences: Alaska, Idaho, Montana, Oregon, Upper Columbia, Washington.

7. *Pacific Union Conference*. Territory: Arizona, California, Hawaii, Nevada, Utah, Johnston Island, Midway Islands, and all other islands of the Pacific not attached to other divisions and bounded by the date line on the west, by the equator on the south, and by longitude 120 on the east. Constituent conferences: Arizona, Central California, Hawaii, Nevada-Utah, Northern California, Southeastern California, Southern California.

8. *Southern Union Conference*. Territory: Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, and Tennessee. Constituent conferences: Carolina, Florida, Georgia-Cumberland, Gulf States, Kentucky-Tennessee, South Atlantic, South Central, Southeastern.

9. *Southwestern Union Conference*. Territory: Arkansas, Louisiana, New Mexico (except San Juan County), Oklahoma, and Texas. Constituent conferences: Arkansas-Louisiana, Oklahoma, Southwest Region, Texas, Texico.

For the history of Seventh-day Adventist organizations and institutions in the North American Division, *see* the articles under the names of the unions and the constituent conferences and missions listed in this article, and of the specific institutions listed in each union and conference article; *see also* [Canada](#); [General Conference](#); [Organization](#); Seventh-day Adventist Church; [United States](#).

Division Presidents: G. A. Irwin, 1909—1911; W. T. Knox, 1911—1913; I. H. Evans, 1913—1918; E. E. Andross, 1918—1922; J. E. Fulton, 1922; O. Montgomery, 1922—1926; J. L. McElhany, 1926—1932; W. H. Branson, 1932—1936; M. N. Campbell, 1936—1939; W. G. Turner, 1940—1945; L. K. Dickson, 1945—1946; N. C. Wilson, 1946—1948; W. B. Ochs, 1948—1962; Theodore Carcich, 1962—1966; Neal C. Wilson, 1966—1979; C. E. Bradford, 1979—1990; A. C. McClure, 1990— .

North American Division Evangelism Institute (NADEI)

NORTH AMERICAN DIVISION EVANGELISM INSTITUTE (NADEI). An institution operated by the North American Division for the training of pastors, seminarians, and laypeople in the art of soul winning. NADEI is located on the campus of Andrews University in Berrien Springs, Michigan, and works in close cooperation with the Seventh-day Adventist Theological Seminary.

The institute was founded in 1979 by the Lake Union Conference, under the direction of Mark Finley. It was known as the Lake Union Soul-winning Institute (LUSI) and was located in Hinsdale, Illinois. Its first facility was provided for only \$1 per year and served for the first two and a half years of its existence. In January 1982 three apartment buildings with 12 apartments each were secured in La Grange, Illinois, a Chicago suburb. Five of the apartments were converted to offices and a classroom. The rest of the apartments provided living quarters for students.

On Oct. 12, 1983, the General Conference in Fall Council voted to establish the Lake Union Soul-winning Institute as a North American Division entity beginning Jan. 1, 1984, and the name was changed to reflect its division status. Mark Finley served as director of the Institute until July 1985. Russell Burrill then was appointed director and continues in that position at the time of this writing. In 1993 the staff consisted of five teachers and six supporting staff.

Seminarians had been required to take one quarter of their seminary training at NADEI. Usually this was their final quarter. In an attempt to increase the seminarian's exposure to evangelism, the NAD, in 1992 year-end meetings, voted for the institute to move to Berrien Springs, Michigan, where the evangelistic program was spread out over the full nine quarters of seminary training. This has resulted in a blending of academics and practics. As a result, the seminarian is no longer divorced from evangelism during his or her studies.

The institute continues to offer its specialized course to pastors in the field, as well as lay students. It has been authorized by the NAD to issue a Bible instructor's certificate to laypeople who complete the 30 credits required in the program. In addition, the institute provides a resource center with one of the most complete selections of church growth and evangelistic supplies in the denomination.

Directors: Mark Finley, 1979—1985; Russell Burrill, 1985— .

North American Division Multilingual Ministries (NADMM)

NORTH AMERICAN DIVISION MULTILINGUAL MINISTRIES (NADMM). The church work for special ethnic or language groups in North America, especially for foreign-speaking people, is carried on by local conferences with the aid and counsel of the North American Division Multilingual Ministries Department. The department was originally called North American Missions Committee (NAMCO), but in November 1988 the name was changed to North American Division Multilingual Ministries (NADMM).

In the mid-twentieth century it was estimated that more than 40 million persons had taken up residence in the United States as immigrants since 1820; that 35 million Americans were immigrants or children of immigrants, and that 22 million had some language other than English as their mother tongue. There are also more than 4 million non-English-speaking people in Canada.

SDA Foreign Language Statistics (1973): churches, 299; members, 22,187; workers, 193; baptisms (1962), 803; tithes, \$1,511,544.62; missions offerings, \$381,683.25. These statistics are now included in conference statistics and are no longer kept separately. Between 1960 and 1964, there were 18 churches organized (German, 1; Japanese, 1; Spanish, 14; Ukrainian, 1; Yugoslavian, 1). The fastest-growing foreign language work in North America, the Spanish, comprised in 1973, 137 churches with a membership of 14,988, and was served by 107 ministers.

At the close of 1992 the non-English-speaking membership was more than 106,000, comprised of the following language groups: Hispanics (Spanish-speaking), 440 churches, 68,000 members; Francophone (French-speaking), 90 churches, 14,805 members. The Asian community, church membership stood at 19,684 as follows: Korean, 72 churches, 8,034 members; Filipino, 26 churches, 5,736 members; Japanese, 5 churches, 1,277 members; Indonesian, 5 churches, 1,108 members; Chinese, 8 churches, 1,399 members; Samoan, 6 churches, 969 members; Hmong, 2 churches, 109 members; Vietnamese, 4 churches, 347 members; Thai, 1 church, 142 members; Tongan, 1 church, 118 members; other Asian groups not mentioned already have a total of 445 members.

Other language group statistics: Portuguese, 9 churches, 1,550 members; Native Indian, 32 churches, 1,254 members; Yugoslavian, 7 churches, 700 members; Romanian, 3 churches, 360 members; Ukrainian, 2 churches, 200 members; Hungarian, 6 churches, 240 members; Russian, 2 churches, 60 members; Czechoslovakian, 1 church, 20 members; Polish, 1 church, 17 members. The hearing-impaired, who have a “special” language, include 5 churches exclusively for the hearing-impaired, with 775 members, some of which worship in churches that provide interpretation.

An Awakening of Responsibility. The pioneers of the Seventh-day Adventist movement felt that it was their obligation to work for people of other languages who had come to the shores of North America, being admonished to do so by Ellen White.

Foreign Language Publications. Already in 1856 James White, J. H. Waggoner, and Uriah Smith had been appointed to prepare a tract on the Sabbath question for translation

into German and other languages. The tract, written by J. H. Waggoner, was circulated in 1858. In the same year it was issued in French (1,500 copies) and also in Dutch.

The appeal of Mrs. White in December 1871 for publications in other languages “to raise an interest and the spirit of inquiry among other nations,” resulted in the promotion of a missionary fund of \$2,000 for the purpose of initiating a literature program. Germans, Danes, Norwegians, and Swedes helped to raise the money. Many initial contacts in Europe were made by publications sent by new Americans to the lands of their origin.

John G. Matteson’s interest in the Scandinavians in America prompted him to publish the first SDA periodical in a foreign language, *Advent Tidende* (“Advent Herald”), in Danish-Norwegian. It was printed by the Review and Herald at Battle Creek, Michigan, beginning January 1872.

Publications of other periodicals followed: Swedish, *Svensk Advent Harold* (“Swedish Advent Herald”), 1874; German, *Stimme der Wahrheit* (“Voice of Truth”), 1879, later changed to its present name, *Zeichen der Zeit* (“Signs of the Times”). For current periodicals in foreign languages, see [Periodicals](#).

After the Review and Herald plant burned in 1902, the printing of foreign publications was moved to the College Press, College View, Nebraska, and later the work was carried on under the name International Publishing Association. This association was taken over by the Pacific Press Publishing Association in 1915, but the building it occupied was destroyed by fire in 1916, and a factory was built at Brookfield, Illinois. There the work continued until it was transferred in 1959 to the home office of the Pacific Press Publishing Association at Mountain View, California, as the Inter-American Publications and Foreign Language Division.

North American Foreign Department Organized. The 1905 General Conference session recommended the creation of a North American Foreign Department. The Yearbook of 1905 (late printing) lists the following persons under the department: G. A. Irwin (chair), I. H. Evans (secretary), N. P. Nelson, G. F. Haffner, S. Mortenson, B. G. Wilkinson, and the manager of the New York City foreign literature depository.

This department, with headquarters in Chicago, Illinois, was to direct the securing and the circulating of literature in North America in various languages and to assist the organized conferences and mission fields in evangelism among their respective peoples. The secretary of the department was authorized to draw \$20 a week as salary.

Superintendents and advisory committees were set up, including the following superintendents: German, G. F. Haffner; Swedish, S. Mortenson; Danish-Norwegian, L. H. Christian.

When O. A. Olsen became full-time secretary of the Foreign Department in 1909, the foreign membership in America included 3,000 Germans, 2,000 Danes and Norwegians, 1,500 Swedes, and some of a few other nationalities.

Foreign Language Schools. In 1909 the General Conference approved the establishment of three foreign-language schools; the Swedish to be located in the Lake Union Conference; the German in the Central or Southwestern Union Conference; the Danish-Norwegian in the Northern Union Conference (see [Broadview Academy](#); [Clinton Theological Seminary](#); [Hutchinson Theological Seminary](#)). At the recommendation of O. A. Olsen, secretary of the department, a city mission training school for preparing foreign-language workers was established in New York City.

Role in Foreign Missions. About 1910 O. A. Olsen reported the encouraging beginnings among the Italians, Serbians, Romanians, Russians, and several other nationalities.

In order to set before the foreign-speaking church members in North America the needs of overseas missions, in 1918 a goal of \$150,000 in offerings was set, divided among the various language groups.

Bureau of Home Missions. When, during World War I, the name Foreign Department caused some embarrassment it was changed in June 1918 to Department of Home Missions for North America, and in July 1918 to Bureau of Home Missions for North America.

At that time the membership of the foreign-language churches in North America was 11,791. In 1919 there were 13,632 members. Many ministerial recruits from among the students at the colleges and from among the workers entered denominational service in Europe.

Miscellaneous Language Educational Program. In 1920 the Swedish Seminary at La Grange, Illinois, petitioned the General Conference to help provide funds for buildings in which to offer education for young people of Italian, Russian, Polish, Bohemian, Hungarian, Finnish, Romanian, Serbian, and other language backgrounds.

Administration of the Foreign Language Work. At the Autumn Council of 1920 the General Conference Committee recommended that the foreign language workers look to the local conference administration for guidance and direction, while the bureau was to provide counsel and assistance coordinated with conference operations. Thus the Bureau of Home Missions moved into the same relationship with conference administrations as that held by other departments. The headquarters of the bureau were transferred from Chicago to Washington, D.C., the General Conference headquarters. Associate secretaries were appointed for Danish-Norwegian, Swedish, German, French, Spanish, Yiddish, Russian, and miscellaneous languages. In 1933 work for North American Indians was put under the bureau.

In 1933 a Bureau Committee of seven to nine members was appointed by the General Conference Committee to direct the bureau in carrying on its work. A comprehensive and detailed working policy was adopted for the foreign language work in North America. In 1939 it was revised so that the work and responsibilities of the Bureau of Home Missions secretary and associate secretaries were to be arranged by the General Conference Committee itself.

Progress of the Work. In 1935 W. H. Branson reported that in the United States preaching was being done in 24 languages besides English. The 64 workers were reported to have baptized more than 1,600 in 1934. The members of the foreign-speaking churches brought in \$356,000 in tithes for the same year and contributed \$284,000 in mission offerings.

World War II and After. World War II was a blow to the Japanese work in the United States. The Japanese-speaking church members were placed in relocation camps. In response to a plea for publications and workers to move into these areas, the General Conference made salaries available from the emergency fund of the bureau for the employment of three workers.

In 1945 the work of the bureau expanded again. Arrangements were made for the bureau to produce Bible correspondence lessons in German, Italian, Polish, and Spanish.

Home Foreign Committee. In 1951 the Home Foreign Bureau (as it had been called since 1946) was dissolved. The North American Committee on Administration determined that the

“work among the foreign-speaking people of North America is primarily the responsibility of the local conferences”; therefore the work should come directly under the direction and supervision of the local conference administrations, though appropriations for carrying on the work locally would still be provided by the General Conference. The General Conference officers appointed a foreign-language committee of seven to study how to work among foreign-speaking people in ensuing years. This committee became known as the Home Foreign Committee.

North American Missions Committee. In 1957 the name of the Home Foreign Committee was changed to the North American Missions Committee.

In the same year *Interchange*, a quarterly bulletin for the foreign-language workers in North America, was mimeographed. The name of this publication was changed in 1976 from *Interchange* to *Impact*.

Committee members for the North American Missions Committee elected by the General Conference in 1975 were N. C. Wilson, chair; M. S. Nigri, vice chair; R. A. Wilcox, secretary; M. E. Kemmerer, treasurer; F. L. Baer, J. W. Bothe, C. E. Bradford, J. C. Kozel, Walter Ost, M.D., A. J. Patzer, A. H. Roth, V. W. Schoen, B. M. Wickwire.

Bible Correspondence Courses. In 1974 evangelism through correspondence courses began to be emphasized with the following languages being used: English, Armenian, Arabic, Chinese, Czech, Finnish, French, German, Greek, Holland-Dutch, Hungarian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, Tagalog, Turkish, Ukrainian, and Yugoslavian.

Radiobroadcasts. Radio work was also put to use in reaching the people of other languages, including American Indians. In 1974, besides English, there were broadcasts in Armenian, Arabic, Bohemian, Chinese, Croatian, Danish, Dutch, Finnish, French, German, Greek, Hungarian, Ilocano, Italian, Norwegian, Polish, Portuguese, Russian, Spanish, Swedish, Tagalog, Turkish, and Ukrainian.

Jewish Work Assigned to the Committee. Evangelism for the Jews previously conducted by the Hebrew Scripture Association was placed in 1964 under the direction of the North American Missions Committee under the name of the Israelite Heritage Institute. Officers of the North American Missions Committee were officers of this auxiliary organization. (See [Israelite Heritage Institute](#).) In 1983 Clifford Goldstein became editor of *Shabbat Shalom*, a magazine for the Jewish community.

Special Activities. By the end of 1967 NAMCO had developed a series of 12 filmed Bible studies for the deaf, with Arthur W. Griffith, the only Seventh-day Adventist-ordained deaf minister, who labored principally in the Oregon Conference, as the “signer.” (See [Deaf, Work for](#).)

Hispanic Work. Hispanic Adventism had its beginnings in 1899 in a little town called Sanchez, Arizona. Although the town no longer exists, the Spanish work has flourished from that one-room adobe church with 22 members to more than 68,000 Seventh-day Adventists with 440 congregations to date in North America.

Spanish Advisory. Work among the Spanish-speaking population of the North American Division became more firmly established with the appointment of the *Spanish Advisory* in 1981, a name that was changed to *Hispanic Advisory* in 1989.

In 1984 the Institute for Hispanic Ministry at Andrews University was established to enhance the training and preparation of Hispanic pastoral ministry and leadership in the

NAD. The year 1985 brought about the establishment of a Hispanic scholarship fund to assist Hispanics pursuing studies in nonministerial postbaccalaureate degrees. The Hispanic Education Advisory was appointed at the division level in 1988 to give guidance and orientation to Hispanic youth.

The year 1974 was the beginning of *Revista Adventista*, the official Spanish edition of *Adventist Review*. In 1984 it was voted that *El Centinela*, a publication that had its beginnings in 1896 in Latin America, become the official missionary journal for the Hispanic population of the NAD.

French Work. Within the two decades between 1970 and 1990, the French-speaking members of this division came into prominence because of their impressive growth. By 1992 the combined membership of the two French subgroups, the Quebecois and the Haitians, was nearly 14,000 strong.

Although the Quebecois and Haitians share a common language, they have two separate cultures. The Haitian population, which retains its West Indian culture, centers mostly in the United States, with some members in Montreal and Quebec. In the Quebec Conference, Haitians represent 35 percent of Seventh-day Adventist Church membership.

The French Literature Translation Coordinating Committee was appointed in 1991, which was replaced in 1992 by the Francophone Advisory. The first meeting of this advisory took place in January 1993. Total NAD Francophone membership in 1993 numbered 14,805.

Asian Work. An Asian associate director for the Multilingual Ministries Department of the North American Division was appointed in 1991 as a half-time employee of the North American Division and half-time employee of the Pacific Union, to be the director of Asian/South Pacific affairs for both entities.

Korean Work. The first Korean believers in the North American Division met in 1960 as a branch of the White Memorial church in southern California, with approximately 40 members. The total Korean membership at the end of 1992 stood at 8,034.

Literature began rolling off the presses of the Korean Adventist Press on May 12, 1980, with permission of the Pacific Press Publishing Association, under the supervision of the Southern California Conference. The press, which received denominational status in 1991, prints and distributes books and periodicals for the Korean churches in this division.

In 1982 a weekly Korean Faith for Today television broadcast began in Los Angeles; 1992 saw the beginning of yearly Korean Bible conferences (camp meetings), one on the East Coast and one on the West Coast. Also in 1992 Koreans sponsored two missionaries: Charles Cho to Tashkent, Uzbekistan, and Ben Chon to Alma-Ata, Kazakhstan, both formerly part of the Soviet Union.

Secretaries-North American Foreign Department: I. H. Evans, 1905—1909; O. A. Olsen, 1909—1914; Committee, 1914—1916; Steen Rasmussen, 1916—1918; *Bureau of Home Missions for North America:* L. H. Christian, 1918—1919; P. N. Broderson, 1919—1923; M. N. Campbell, 1923—1932; W. H. Branson, 1932—1936; M. N. Campbell, 1936—1939; H. T. Elliott, 1939—1941; L. Halswick, 1941—1950; *Home Foreign Committee:* E. J. Lorntz, 1951—1956; *North American Missions Committee:* Wesley Amundsen, 1956—1968;

C. H. Lauda, 1968—1975. *Field Secretary With Responsibility for NAMCO:* R. A. Wilcox, 1975—1980; *Secretary, North American Division Multilingual Ministries Depart-*

ment (NADMM): Joseph Espinosa, 1980—1990; *Vice President for Special Ministries*: Manuel Vasquez, 1990— .

North American Foreign Department

NORTH AMERICAN FOREIGN DEPARTMENT. *See* [North American Division Multilingual Ministries \(NADMM\)](#).

North American Health-Care Corporations

NORTH AMERICAN HEALTH-CARE CORPORATIONS. An organization comprising 10 suborganizations whose members are the Seventh-day Adventist hospitals and other health groups located in the United States. These constituent parts are as follows:

Adventist Health System/Loma Linda, Inc., 11234 Anderson Street, Loma Linda, California.

Related Organizations:

Loma Linda University Behavioral Medicine Center, Inc., Loma Linda, California
Medical Personnel Services, Loma Linda, California

Member Institutions:

Loma Linda University Medical Center, Inc.
Adventist Health System/Sunbelt Health-Care Corporation, 2400 Bedford Road, Orlando, Florida.

Related Organizations:

Adventist Health System/Central Texas.
Adventist Health System/Sunbelt, Inc.
Adventist Health System/Texas, Inc.
AHS Resource Personnel, Inc.
East Pasco Medical Center, Inc.
Florida Hospital College of Health Sciences, Inc.
Florida Physicians Medical Group, Inc.
Health Management Group, Inc.
Healthplex Management, Inc.
Huguley Place, Inc.
Rollins Bedford Corporation
Sunbelt Health Care Centers, Inc.
Sunbelt Home Health Care, Inc.
Sunbelt Living Centers, Inc.

Member Institutions:

Southern Union Region:

Adventist Health System/Sunbelt, Inc.:
East Pasco Medical Center
Florida Hospital
Smyrna Hospital
Takoma Adventist Hospital
Tennessee Christian Medical Center—Nashville
Tennessee Christian Medical Center—Portland
Walker Memorial Medical Center
Adventist Health System/Sunbelt Health Care Corporation:
Florida Hospital/Waterman

Gordon Hospital

Jellico Community Hospital, Inc.

Memorial Hospital, Inc.

Riverside Sanitarium and Hospital, Inc.

Southwestern Union Region:

Adventist Health System/Sunbelt, Inc.

Central Texas Medical Center

Huguley Memorial Medical Center

Willow Creek Hospital

Adventist Health System/Sunbelt Health Care Corporation:

Beeville Memorial Hospital Association of SDA

Marion County Hospital Association of SDA

Sierra Vista Hospital, Inc.

Adventist Health System/United States, Inc., 12501 Old Columbia Pike, Silver Spring, Maryland.

Related Organizations:

Adventist Health System/United States Liability Trust

Adventist Health System/West, 2100 Douglas Road, Roseville, California.

Related Organizations:

Frank R. Howard Memorial Hospital

Northwest Medical Foundation

Pacific Living Centers

Portland Adventist Convalescent Center

Southern California Healthcare Network Foundation, Inc.

Tempe Community Hospital

Western Health Resources

Western Health Resources Holding Company

Member Institutions:

North Pacific Union Region:

Tillamook County General Hospital

Portland Adventist Medical Center

Walla Walla General Hospital

Pacific Union Region:

Anacapa Adventist Hospital

Castle Medical Center

Feather River Hospital

Glendale Adventist Medical Center

Hanford Community Hospital

Paradise Valley Hospital

San Joaquin Community Hospital

Simi Valley Hospital and Health Care Services

Sonora Community Hospital

St. Helena Hospital

Ukiah Valley Medical Center

White Memorial Medical Center

Adventist Healthcare/Mid-Atlantic Corporation, 9901 Medical Center Drive, Rockville, Maryland.

Related Organizations:

AHS/NEMA Management Services, Inc.
Adventist Healthcare, Inc.
Adventist Home Health Services, Inc.
Adventist Home Health Services of New Jersey
Adventist Home Services Preferred, Inc.
Columbia Union Health Care Corporation
Fairland Adventist Nursing and Rehabilitation Center, Inc.
Shady Grove Adventist Nursing and Rehabilitation Center
Shady Grove Adventist Rehabilitation Hospital Inc.
Springbrook Adventist Nursing and Rehabilitation Center Inc.
Washington Adventist Nursing and Rehabilitation Center Inc.

Member Institutions:

Hackettstown Community Hospital
Reading Rehabilitation Hospital
Shady Grove Adventist Hospital, Inc.
Washington Adventist Hospital

Atlantic Adventist Healthcare Corporation, 5 Woodland Road, Stoneham, Massachusetts.

Related Organizations:

Atlantic Health Resources, Inc.
Langwood Foundation, Inc.

Member Institutions:

Boston Regional Medical Center
Fuller Memorial Hospital
Hinsdale Health System, One Salt Creek Lane, Suite 101, Hinsdale, Illinois.

Related Organizations:

Adventist Health Resources, Inc.
Chippewa Valley Hospital Oakview Care Center, Inc.
Great Lakes Health System
Health Care at Home, Inc.
Health Care at Home Management Corporation
Health Care at Home Plus, Inc.
Health Ventures, Inc.
Hinsdale Hospital Foundation
St. Thomas Hospice, Inc.

Member Institutions:

Hinsdale Hospital
Kettering Adventist Healthcare, 3535 Southern Blvd., Kettering, Ohio.

Related Organization:

Kettering Long Term Health Corporation

Member Institutions:

Charles F. Kettering Memorial Hospital

Kettering College of Medical Arts

Kettering Medical Center, Inc.

Sycamore Hospital

Sycamore Glen Retirement Center *Midwest Adventist Health Services Corporation*, 9100

W. 74th Street, Shawnee Mission, Kansas.

Related Organizations:

Shawnee Mission Health Care, Inc.

Shawnee Mission Medical Center Foundation, Inc.

Member Organization:

Shawnee Mission Medical Center *Rocky Mountain Adventist Healthcare*, 2525 S. Downing Street, Denver, Colorado.

Member Institutions:

Avista Hospital

Littleton Hospital

Porter Memorial Hospital

Some of these entities have separate listings.

North American Informant, The

NORTH AMERICAN INFORMANT, THE. *See* [North American Regional Voice](#).

North American Missions Committee (NAMCO)

NORTH AMERICAN MISSIONS COMMITTEE (NAMCO). *See* [North American Division Multilingual Ministries \(NADMM\)](#).

North American Regional Department

NORTH AMERICAN REGIONAL DEPARTMENT. *See* [Human Relations, Office](#)
of.

North American Regional Voice

NORTH AMERICAN REGIONAL VOICE (1979—1992; monthly; printed by University Press, Berrien Springs, Michigan, 1979—1985, and Papers, Inc., Milford, Indiana, 1985—1992; formerly *The North American Informant*, 1944—1978 [RH; 1974 circulation, 19,000; file in GC, CoUC]). *The Informant* was an eight-page journal published in the interest of the work of the North American Regional Department and edited in its central office. In 1941 George E. Peters, secretary of the department, began to mimeograph a departmental bulletin that was named *The Informant*, and sent it monthly to the workers of the department. J. H. McElhany, General Conference president, called a small committee at the suggestion of the Regional Department secretary, which recommended the printing of this bulletin by the Review and Herald under the name of *The North American Informant*, which was to represent and to be mailed out to the entire constituency of the regional churches. The 1944 Spring Meeting, held at Chicago, Illinois, voted to publish this journal. The first issue appeared in 1946. The magazine furnished news, promotion material, and other matters of general interest. This paper ceased publication in November 1978, following the Annual Council action to close the Office of Regional Affairs.

Editors: Informant: G. E. Peters, 1946—1953; C. E. Moseley, Jr., 1953—1954; F. L. Peterson, 1954—1962; H. D. Singleton, 1962—1975; W. W. Fordham, 1975—1978. *Regional Voice:* L. A. Paschal, 1979—1992.

North African Mission

NORTH AFRICAN MISSION. *See* [Euro-Africa Division](#).

North Andhra Section

NORTH ANDHRA SECTION. *See* [India](#); [Southern Asia Division](#).

North Argentine Conference

NORTH ARGENTINE CONFERENCE. *See* [Argentina](#); [South American Division](#).

North Argentine Sanitarium

NORTH ARGENTINE SANITARIUM. *See* [Northeast Argentine Adventist Sanitarium](#).

North Association Mission

NORTH ASSOCIATION MISSION. *See* [Angola](#); [Euro-Africa Division](#).

North Bangladesh Mission

NORTH BANGLADESH MISSION. *See* [Bangladesh](#); [Far Eastern Division](#).

North Bavarian Conference

NORTH BAVARIAN CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

North Borneo

NORTH BORNEO. *See* [Malaysia, Federation of](#).

North Botswana Field

NORTH BOTSWANA FIELD. *See* [Botswana](#); [Eastern Africa Division](#).

North Brazil Union Mission

NORTH BRAZIL UNION MISSION. *See* [Brazil](#); [South American Division](#).

North Cameroon Mission

NORTH CAMEROON MISSION. *See* [Africa-Indian Ocean Division](#); [Cameroon](#).

North Cameroon Mission Hospital

NORTH CAMEROON MISSION HOSPITAL. *See* [Koza Adventist Hospital](#).

North Caribbean Conference

NORTH CARIBBEAN CONFERENCE. *See* [Antigua and Barbuda](#); [Inter-American Division](#); [Virgin Islands](#).

North Carolina

NORTH CAROLINA. *See* [Carolina Conference](#); [Georgia-Cumberland Conference](#); [South Atlantic Conference](#).

North Caucasus Conference

NORTH CAUCASUS CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

North Celebes Training School

NORTH CELEBES TRAINING SCHOOL. *See* [North Sulawesi Academy](#).

North Chiapas Conference

NORTH CHIAPAS CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

North Chile Mission

NORTH CHILE MISSION. *See* [Chile](#); [South American Division](#).

North Coast Mission

NORTH COAST MISSION. *See* [Brazil](#); [South American Division](#).

North Conference

NORTH CONFERENCE. *See* [Trans-European Division](#); [Yugoslavia](#).

North Dakota

NORTH DAKOTA. *See* [Dakota Conference](#); [North Dakota Conference](#).

North Dakota Conference

NORTH DAKOTA CONFERENCE. The unit of church organization that comprised the territory of the state of North Dakota. Statistics (1981): churches, 45; members, 3,316; ordained ministers, 19; licensed ministers, 15; elementary schools, 6; elementary teachers, 10. Headquarters: 1315 Fourth Street Northeast, Jamestown, North Dakota. The conference formed a part of the Northern Union Conference.

History

History. *Beginnings of the Work in the Area.* Apparently the first Seventh-day Adventists in the North Dakota area were members who had moved in from elsewhere. By late 1883 the General Conference was concerned about sending an evangelist to the region served by the Northern Pacific Railway (the first railway to enter North Dakota, which had reached to Bismarck by 1873 and had crossed into Montana by 1881). In the summer of 1884, after many calls from the SDA settlers, the General Conference asked G. C. Tenney, a minister of the Wisconsin Conference, to go to northern Dakota (the two Dakotas had not yet been separated). Because the members there were geographically isolated from the southern part of the Dakota Conference (*see* [Dakota Conference](#)), the area was to be a mission supervised by the Minnesota Conference. By December Tenney reported that he had spent three months there, that M. M. Olsen was working among the Scandinavians, that there were three or four colporteurs in the field, and that a third of the 75 SDAs were new converts of a few weeks. The first general meeting, held in Fargo, Dec. 6—8, 1884, was presided over by O. A. Olsen, president of the Minnesota Conference. The Fargo church, the first in present North Dakota, was organized with 17 members at this time; all SDAs in North Dakota (totaling approximately 75) were invited to join by letter.

At this time a Tract and Missionary Society was formed for the Fargo, Larimore, and Watson areas. Such societies played a large part in spreading the SDA faith in this early period.

During the next decade work was carried on at Stone Prairie, Hamlin, Styles, Forman, Gladstone, Dayton, Lisbon, Wahpeton, Lakota, Hankinson, Walhalla, Crown Center, Earnest, Elm Point, and Emerado.

Tenney, with Martin Olsen, worked in the Fargo area. In the summer of 1887 W. B. White, leader of the North Dakota Mission, reported that the Fargo church, which held its meetings in a hall on Broadway, had a Sabbath school of 25 members, to which 11 new members were added. He later met with the Hamlin members for a quarterly meeting, where many of the Styles members were present. This led to the electing of Sabbath school and church officers for the Styles church. He mentioned groups at Forman and Gladstone, Richardton (where the meeting place was the waiting room of the railroad station), and Dayton, where a Sabbath school and church of 12 members was organized.

Probably the first tent series in North Dakota was held at Lisbon in 1887 by White and C. M. Chaffee, assisted by a colporteur, D. W. Reed, selling *Thoughts on Daniel and the*

Revelation. White reported a church of eight members organized there. At the end of the year White was replaced in the mission by M. M. Olsen.

At this time, when there was a great interest in the “local option” question on the sale of liquor in the territory of North Dakota, H. F. Phelps presented a series of lectures on health and temperance at Wahpeton.

The Tract and Missionary societies and the canvassing work were stressed with good results. A. L. Hollenback reported that though the crops were poor, he sold \$310 worth of Daniel and the Revelation in 20 days, taking 19 orders in one day.

By 1890 there were 11 members and 25 Sabbath school members at Lakota. By 1893 there were interested families in Walhalla, Crown Center, Earnest, and Elm Point.

The first camp meeting in North Dakota was held at Jamestown, July 11—18, 1893, on the James River, one-half mile (.8 kilometer) from town in a grove of elms. The meetings were conducted in the German, English, and Scandinavian languages. There were more than 200 present, some coming as far as 150 miles (240 kilometers) over dry prairies in wagons with their children.

Union With Dakota Conference. At the Jamestown camp meeting of 1895, with more than 200 present, the North Dakota Mission voted to transfer to the Dakota Conference, which previously consisted of present South Dakota (*see* [South Dakota Conference](#)).

In 1897, as a result of meetings by Valentine Leer and Conrad Reiswig, the Bowdon church, a sod building, was erected by the members, augmented by members from South Dakota. During the next few years the work progressed in Fargo, Larimore, South Sykeston, and St. John. In the last-named area, where many French-speaking people lived,

D. T. Bourdeau, General Conference French-language worker, spent some time in 1899. That same year a Sabbath school of 30 was organized at the new state capital of Bismarck.

The North Dakota Conference Organized. The North Dakota Conference was organized in 1902 at the Carrington camp meeting with John G. Walker as president. Conference headquarters were established at Fargo, on property purchased with \$4,000 contributed by the members present at the meeting. At this meeting membership statistics showed the composition as: German-speaking, 250; English language, 75; Scandinavian, 25. For many years camp meeting services were held simultaneously in separate tents in the German, Scandinavian, English, and Russian languages. The 1903 conference session, at the Carrington camp meeting, voted the legal incorporation of the North Dakota Conference, the publishing of the North Dakota Gleaner, and the opening of an intermediate school as soon as possible, for which \$2,600 was pledged. From this beginning developed Sheyenne River Academy.

During the first decade of the twentieth century, as a result of evangelistic campaigns and colporteur work, the following churches were organized: Kenmare, Valley City, Beach, Heaton, Bowman, Goodrich, Kulm, Max, Carrington, and Williston.

The Review and Herald of Aug. 18, 1904, gave a statistical report of the North Dakota Conference as follows: churches, 24; total Sabbathkeepers, 761; canvassers, 7; total workers, 22; church schools, 3; church school enrollment, 50; Sabbath schools, 35.

Subsequent History. The work continued to grow during the years 1910—1920, with churches being organized at Lehr, Deisem, Cleveland, Keene, and Grassy Butte.

Many Russians were coming into the state by 1920. In 1924 the first Seventh-day Adventist Russian church in North America was established at Kiev. For some time separate

Russian camp meetings were held, and the Sheyenne River Academy not only offered Russian as a foreign language but also conducted a department in which the classes were taught in Russian.

The period between 1921 and 1930 was a time of financial hardship for the church in North Dakota. Banks closed, thousands of farmers lost their homes. In spite of the fact that many members moved away from the state, the work progressed. Churches at Harvey, Napoleon, Grand Forks, Devils Lake, Dickinson, Hebron, and Bismarck were established during this period. The Review and Herald of Feb. 26, 1925, reported that in spite of the bad economic conditions 197 members were added to the church the previous year.

The North Dakota Conference began the Home Study Bible League in 1927. In a banner year for missionary work, 180,797 pamphlets written in English, German, Russian, Norwegian, and Bohemian were distributed. During the 1930s depression the decrease in tithe brought a decrease in the number of conference workers, but a greater lay participation was urged. A lay preachers' institute, the first of its kind in this part of North America, was held at Jamestown, Oct. 29—31, 1937. The first meeting found 24 lay preachers present, 16 from North Dakota. As a result of the training received at the institute, eight evangelistic campaigns were carried on simultaneously across the state.

After years of lapse a new Lisbon church was organized Feb. 11, 1934, and the Wahpeton church was reorganized in 1939.

When World War II brought a need for special training for SDA young men, a Medical Cadet Corps training camp was conducted at Sheyenne River Academy, Jan. 15—Feb. 5, 1941. Early in 1941 the first Dorcas Federation in the North Dakota Conference was organized.

The work continued to spread during the early 1940s as churches were organized in Hurdsfield, Beulah, and Robinson as a result of extensive evangelism. At the Harvey, Bowdon, McClusky, and Jamestown meetings, conducted over an eight-month period in 1943, 77 persons were baptized, a result of the united efforts of radio, colporteur, and evangelistic endeavors. The church at Burt, after having been closed two years, was reopened in 1945.

During the fall of 1946 the Bowdon Country church, one of the largest churches in the state (built 1916), was destroyed by fire. It was rebuilt in 1947 and dedicated on June 24, 1950. In this church are a number of families whose children are in denominational employment—Bietz, Krueger, Leiske, Schander, Widicker, and Koenig.

In Wahpeton in 1950 a medical clinic was established by three Loma Linda medical graduates, who were joined a little later by an optometrist and another physician.

Later Developments. The conference membership, which had increased from 1,898 in 1926 to 2,401 by 1936 was reduced by 1939 to 2,190 because of the exodus that began in the dust bowl years of the middle 1930s. The gradual change to mechanized agriculture and larger farms had caused many to leave the state, but normal growth had a stabilizing effect on the membership statistics. By 1951 there were 2,480 members. The growth continued steadily until an all-time high of 2,902 was reached in December 1973.

More illustrative, perhaps, of the growth and development of the work is a summary of some of the major improvements in facilities. When the conference headquarters were moved from Fargo to Jamestown in 1914 the building then purchased served for 47 years. In 1961 a new headquarters office was built in Jamestown at a cost of \$50,000. In 1957

a large auditorium, constructed on the grounds of Sheyenne River Academy for \$40,000, became available for camp meeting use and accordingly the annual camp meeting was moved from Jamestown to Harvey. In 1952 a summer youth camp was purchased on Lake Metigoshe, just west of the International Peace Garden. Subsequent developments included dining hall, kitchen, four barracks-style housing units, a headquarters building, and a lodge built in 1970. Many churches have been built or renovated; 18 were dedicated between 1950 and 1963. Several new schools were also begun during this period. Between 1968 and 1979 new churches were built in Wahpeton, Bowman, Edgeley, Dickinson, Langdon, Jamestown, Bowdon, Keene, and Grand Forks. The Grafton church was purchased in 1973. New Leipzig purchased a church from the Baptists in 1975, which was to replace the church in Burt. Stanley was organized in 1975, and in October their church was raised in a week by volunteers. Mandan began a company in 1977 with 51 charter members. The group rented a church building. Churches that were remodeled during this time include Devils Lake, Valley City, Bottineau, Turtle Lake, Lisbon, Streeter, Beulah, Max, Hurdsfield, Gackle, Hebron, Lehr, and Beach. In 1974 the Grand Forks and the McClusky parsonages were sold and new ones were purchased. Other parsonages, a teacherage in Dickinson, and the Hurdsfield school were sold and new parsonages were bought for Harvey, Hazen, Langdon, and Ellendale. Three new parsonages were built in 1975—1976. One each for Lehr, Bowman, and Bowdon. The Beach school closed in 1978. From 1974 to 1976 other improvements included a new school for Max, a Pathfinder building for Bismarck, a public announcement system for the camp meeting auditorium, and a well at Northern Lights Camp.

In 1974 a new Book and Bible House was built, to be known as the Better Living Center. Provisions were made for a room in which to hold Five-Day Plans to Stop Smoking clinics and nutrition classes. This building also houses the bookmobile.

Television (*Faith for Today* and *It Is Written*) and radio (with the *Voice of Prophecy* and the *Amazing Facts* broadcasts) were used conference-wide for several years between 1952 and 1972. In 1972 a new program of entering areas where there were no churches or only small companies was begun. By 1974, 10 additional workers had been added to the ministerial force. Two evangelists were employed. In addition to these ministers, Carl Ludwig, who had retired from Loma Linda Foods, was employed to start the trust services work in 1970. It was largely through the income from trusts written that funds became available for this expansion in 1973 and 1974. The tremendous increase in tithe from \$666,000 in 1972 to \$913,000 for the close of 1973 also contributed to the expansion of the work.

During the second quarter of 1975, 172 people were baptized. A church was organized in Stanley in 1975. Again in 1976 a large tithe increase was noted. In June there was a \$55,000 increase over 1975, and 14 doctors and dentists moved into the state during that year to expand the medical work. In 1977 the Bold Adventure Plan to establish churches in new areas was launched. Pastors and laymen would choose a meeting place, have church there, and visit in the afternoons and survey every home in preparation for later evangelistic meetings.

In 1971 D. G. Albertsen, the lay activities secretary, started a *Signs of the Times* One Hundred Club, which became a great success. The Signs subscriptions grew from two per

member to more than five per member in 1974. Never before had such an achievement been reached by any conference.

In 1973 and 1974 North Dakota also led the world field in Listen magazine subscriptions per member.

At a constituency meeting in July 1970, it was voted to accept a letter of intent by Brother and Sister Wallace Carlson, of Dickinson, to give to the conference \$1,250,000 over a five-year period, beginning in October of 1974, toward the building of a new academy. Carlson also agreed to build staff houses at cost. In subsequent meetings, the purchase of land east of Bismarck at the Menoken Interchange on I-94 was approved and 560 acres (230 hectares) of land were purchased for a building site. In 1974 the South Dakota Conference was invited to join with North Dakota in this building venture and both conferences at separate constituency meetings approved of building and operating a new academy under Northern Union Conference leadership. In 1975 it was voted to set aside \$150,000 per year for five years for the new academy building. Two hundred fifty thousand dollars a year additional funds would be raised from the constituency for three years. Groundbreaking for the new academy was on Apr. 11, 1976. The new school, named Dakota Adventist Academy, was open beginning with the 1977—1978 school year. To help fund the project, businesses in Bismarck were solicited beginning in January of 1978. In 1977 sales for the first day of the Sheyenne River Academy sale amounted to \$23,000. In 1977 loans from constituents were taken out so that the DAA building program could continue. It was clear that housing costs at DAA exceeded what had been planned for as a gift from Wallace Carlson. The conference presented a “Bold Plan for Christ” in 1978 to pay off the debt. In 1979 camp meeting was held at Dakota Adventist Academy. In 1978 regional camp meetings were held in both the east and the west of the state along with a long weekend meeting at Dakota Adventist Academy.

In 1981 it was voted to merge with the South Dakota Conference. This merger took place in the fall of 1981. Because the academy was in North Dakota, it was decided to have the conference headquarters in South Dakota. When the conferences merged, there were 45 churches in the North Dakota Conference and a membership of 3,316. *See* [Dakota Conference](#) for additional information.

Presidents: John G. Walker, 1902—1907; C. J. Kunkel, 1908—1910; C. J. Buhalts, 1910—1913; S. E. Jackson, 1913—1918; E. L. Stewart, 1918—1920; H. H. Humann, 1920—1921; P. G. Stanley, 1921—1922; H. Meyer, 1923—1933; E. H. Oswald, 1933—1937; D. N. Wall, 1937—1941; B. L. Schlotthauer, 1941—1942; D. S. Osgood, 1942—1943; G. E. Hutches, 1943—1945; F. W. Schnepper, 1945—1947; D. C. Butherus, 1947—1951; A. E. Millner, 1951—1956; K. D. Johnson, 1957—1963; Ben Trout, 1963—1969; W. H. Elder, 1969—1974; LeRoy J. Leiske, 1974—1975; R. S. Watts, Jr., 1975—1978; Everett Cumbo, 1978—1980; Ben Liebelt, 1981.

North Dominican Conference

NORTH DOMINICAN CONFERENCE. *See* [Dominican Republic](#); [Inter-American Division](#).

North East Mission

NORTH EAST MISSION. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

North-East New Guinea

NORTH-EAST NEW GUINEA. *See* [Papua New Guinea](#).

North-East Namibia Field

NORTH-EAST NAMIBIA FIELD. *See* [Caprivi Zipfel](#); [Namibia](#); [South Africa, Republic of](#); [Southern Africa Union Conference](#).

North East Papuan Mission

NORTH EAST PAPUAN MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

North-East Tanzania Conference

NORTH-EAST TANZANIA CONFERENCE. *See* [Eastern Africa Division; Tanzania.](#)

North Ecuador Mission

NORTH ECUADOR MISSION. *See* [Ecuador](#); [South American Division](#).

North England Conference

NORTH ENGLAND CONFERENCE. *See* [Great Britain and Northern Ireland; Trans-European Division](#).

North France Conference

NORTH FRANCE CONFERENCE. *See* [Euro-Africa Division](#); [France](#).

North German Union Conference

NORTH GERMAN UNION CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

North Ghana Mission

NORTH GHANA MISSION. *See* [Africa-Indian Ocean Division; Ghana.](#)

North Haiti Mission

NORTH HAITI MISSION. *See* [Haiti](#); [Inter-American Division](#).

North India Christian Training School

NORTH INDIA CHRISTIAN TRAINING SCHOOL. *See* [Roorkee Higher Secondary School](#).

North India Section

NORTH INDIA SECTION. *See* [India](#); [Southern Asia Division](#).

North Kerala Section

NORTH KERALA SECTION. *See* [India](#); [Southern Asia Division](#).

North Korean Mission

NORTH KOREAN MISSION. *See* [Far Eastern Division](#); [Korea](#).

North Lake Field

NORTH LAKE FIELD. *See* [Eastern Africa Division; Malawi.](#)

North Malagasy Mission

NORTH MALAGASY MISSION. *See* [Africa-Indian Ocean Division](#); [Madagascar](#).

North Mexican Mission

NORTH MEXICAN MISSION. *See* [Inter-American Division](#); [Mexico](#).

North Mexican Union Conference

NORTH MEXICAN UNION CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

North Minahasa Mission

NORTH MINAHASA MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

North Mission

NORTH MISSION. *See* [Euro-Africa Division](#); [Mozambique](#).

North New South Wales Conference

NORTH NEW SOUTH WALES CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

North New Zealand Conference

NORTH NEW ZEALAND CONFERENCE. *See* [New Zealand](#); [South Pacific Division](#).

North Nigeria Mission

NORTH NIGERIA MISSION. *See* [Nigeria](#).

North Norway Conference

NORTH NORWAY CONFERENCE. *See* [Norway](#); [Trans-European Division](#).

North Norway Rehabilitation Center

NORTH NORWAY REHABILITATION CENTER (Rehabiliteringscenteret Nord-Norges Kurbad). A physical rehabilitation center, founded in 1952 and situated at Tromsø, 70 degrees north. The institution has 95 beds and serves the community with ambulant physiotherapy. The patients come mainly from the three northern counties of Norway (an area the size of Great Britain), and the booking lists have been large for years. The institution has about 70 employees.

The institution operates its own health food store. In December 1979 the center moved into new facilities on a beautiful and attractive piece of land that was sold to the rehabilitation center in 1974 by the local municipality. The new building contains two large swimming pools, a gymnasium, and all necessary rooms for training the patients.

Managers: Th. Sjølyst, 1952—1955; Arne Dyresen, 1955—1964; Helge Andvik, 1964—1980; Harald Hansen, 1980—1983; Arnold Larsen, 1983—1985; Bertil Meland, 1985—1988; David Gronert, 1988— .

North Nyanza Field

NORTH NYANZA FIELD. *See* [Eastern Africa Division; Kenya](#).

North Okanagan Academy

NORTH OKANAGAN ACADEMY. *See* [British Columbia Conference](#).

North Pacific Academy

NORTH PACIFIC ACADEMY. *See* [Portland Adventist Academy](#).

North Pacific Conference

NORTH PACIFIC CONFERENCE. *See* [Oregon Conference](#).

North Pacific Union Conference

NORTH PACIFIC UNION CONFERENCE. The North American administrative unit comprising the following local conferences: Alaska, Idaho, Montana, Oregon, Upper Columbia, and Washington, with headquarters at 10225 E. Burnside St., Portland, Oregon. Official organ: *Gleaner*. Statistics (1992): churches, 384; members, 73,395; church or elementary schools, 139; ordained ministers, 357; licensed ministers, 28; credentialed commissioned ministers, 35; licensed commissioned ministers, 125; teachers, 458.

Institutions

Institutions. Auburn Adventist Academy; Columbia Adventist Academy; Gem State Adventist Academy; Milo Adventist Academy; Mount Ellis Academy; Portland Adventist Academy; Portland Adventist Medical Center; Tillamook County General Hospital; Upper Columbia Academy; Walla Walla College; Walla Walla General Hospital; Walla Walla Valley Academy.

History

History. The beginnings of the North Pacific Union Conference go back to the organization of the Walla Walla, Washington, church on May 17, 1874. From this base the work of the church began to expand throughout the Northwest.

The North Pacific Union Conference was organized in 1906 and was made up of the following territory: Oregon, Washington, Idaho, Montana, British Columbia, Alaska, and Hawaiian Territory, with a membership of 5,131 and 144 churches. In the 1908 *Yearbook* British Columbia was moved from the North Pacific Union Conference to the Western Canadian Union Conference. The 1909 *Yearbook* shows that the Hawaiian Mission was placed under General Conference direction.

Presidents: W. B. White, 1906—1909; C. W. Flaiz, 1909—1920; A. R. Ogden, 1920—1921; H. W. Cottrell, 1922—1923; Morris Lukens, 1923—1932; P. E. Brodersen, 1932; E. K. Slade, 1932—1939; E. L. Neff, 1939—1943; V. G. Anderson, 1943—1947; C. A. Scriven, 1947—1964; W. J. Hackett, 1964—1968; E. R. Walde, 1968—1976; M. C. Torkelsen, 1976—1980; R. D. Fearing, 1980—1986; B. J. Johnston, 1986— .

North Pacific Union Gleaner

NORTH PACIFIC UNION GLEANER (1906— ; first 14 issues as North Pacific Gleaner; weekly until Dec. 21, 1970; twice monthly except once monthly in December and July; file in GC). Official organ of the North Pacific Union Conference.

North Parana Conference

NORTH PARANA CONFERENCE. *See* [Brazil](#); [South American Division](#).

North Peru Mission

NORTH PERU MISSION. *See* [Peru](#); [South American Division](#).

North Philippine Union Mission

NORTH PHILIPPINE UNION MISSION. *See* [Far Eastern Division](#); [Philippines](#).

North Plainfield Academy

NORTH PLAINFIELD ACADEMY. *See* [Garden State Academy](#).

North Queensland Conference

NORTH QUEENSLAND CONFERENCE. *See* [Australia](#).

North Rwanda Field

NORTH RWANDA FIELD. *See* [Africa-Indian Ocean Division](#); [Rwanda](#).

North Shaba Field

NORTH SHABA FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

North Solomons Mission

NORTH SOLOMONS MISSION. *See* [Solomon Islands](#); [South Pacific Division](#).

North Sulawesi Academy

NORTH SULAWESI ACADEMY (Sekolah Lanjutan Advent). A coeducational boarding school on the senior high school level operated by the North and South Minahasa missions at Tompaso II in the heart of Minahasa, North Sulawesi, Indonesia, in a mountainous area at an elevation of 2,000 feet (600 meters). The school draws students mainly from Sulawesi (the Indonesian name for “Celebes”) and adjacent islands. It is a fully accredited high school; instruction is given in the Indonesian language, with English as the second language.

The school opened on Aug. 16, 1948, with L. R. Winkler as principal and with 118 students, in temporary buildings made of bamboo with thatched roofs. The desks, beds, and benches likewise were all made of bamboo. It was called North Celebes Training School from 1948 until 1950. Later, additional land was purchased, and with John Anderson as builder and supervisor, the administration building, dormitories, dining room, kitchen, and teachers’ homes were erected. Most of the work was done by students.

In 1955—1956 the administration of the school was transferred from the Indonesia Union Mission to the North Celebes Mission. The purchase of more land gave the school a total of 40 acres (15 hectares). By 1958 two reservoirs with a capacity of 18,690 gallons (70,700 liters) were completed.

Because of civil strife in the North Celebes the school was closed in 1958, but a day school was operated in Manado in temporary quarters. With the rehabilitation of the buildings at Kawangkoan in 1962, the school returned to the original campus and reopened in August, with 320 students enrolled.

The present buildings are an administration building with 23 classrooms and offices, three dormitories, one kitchen with a cafeteria, a school store, and 16 homes for teachers.

Principals: L. R. Winkler, 1948—1951; M. G. Laloan, 1951—1955; B. A. Aaen, 1955—1956; B. F. Newell, 1956—1959; Frans Kairupan, 1960—1962; R. A. Kalangi, 1962—1963; J. B. Laloan, 1963—1965; Frans Kairupan, 1965—1967; B. A. Raranta, 1967; W. Rantung, 1968—1972; H. Pasahuk, 1972—1973; R. H. Walalangi, 1973—1975; B. A. Raranta, 1976—1977; V. Manoppo, 1977—1978; J. Kulon, 1979—1980; A. Wahongan, 1980; W. Rantung, 1981; V. Manoppo, 1982—1986; T. Katemba, 1986—1992; F. Losung, 1992—1994; E. Pratasik, 1994— .

North Sumatra Academy and Indonesia Union College Extension

NORTH SUMATRA ACADEMY AND INDONESIA UNION COLLEGE EXTENSION. (Sekolah Lanjutan Advent). Formerly North Sumatra Training School. A coeducational boarding school on the senior high school level operated by the North Sumatra Mission near Pematang Siantar, Sumatra, Indonesia. The school was opened in 1949 by Karl Tamboenan, the president of the North Sumatra Mission, within the city of Pematang Siantar, and offered a two-year training program beyond the elementary level for Bible instructors and a preparatory course for those planning to study further at Indonesia Union College, in Bandung, Java. Prior to this, during World War II, when all European schools were closed and overseas missionaries were interned, the national workers, feeling the need for a Bible training school, by committee action operated a school at Tarutung, Sumatra, with Albinus Mamora serving as principal.

The initial enrollment of the new school was 40 with two teachers, Mampe Siregar, the acting principal, and Elman Hutapea. Having neither classrooms nor dormitories, the school held its classes in a small rented house used as a church. Later Sutan Mangatas Siregar took over the principalship.

In February 1950 the Indonesia Union Mission assumed control of the school. On a rented lot within the city temporary buildings were constructed, including an administrative building, a dormitory, and a kitchen. The students moved into the completed buildings in the middle of 1952, and operation as a boarding school began. The enrollment increased to 70 and two more teachers were added.

In 1955 the school, by this time a senior academy, was moved to the present site, a tract of land at Martoba, about three miles (five kilometers) from Pematang Siantar, purchased by the North Sumatra Mission. The curriculum was adjusted to the requirements set for government schools.

The enrollment has steadily increased. After the curriculum was adjusted in 1972 to meet government requirements, it gained equal status with government schools.

A new dormitory accommodating 152 boys, and one unit of three permanent classrooms and a counseling room were completed in 1966 and 1972, respectively. A new cafeteria also has been constructed.

This academy serves both North and Central Sumatra missions. The college program was started in 1977 as an extension of Universitas Advent Indonesia, with majors in theology, accounting, and education. Government recognition was received in 1989 and renewed in 1992. Of the 100 students attending in 1992, nearly 100 percent are Seventh-day Adventists.

Principals: Sutan Mangatas Siregar, 1949—1950; Richard Figuhr, 1950—1952; A. P. Mamora (acting), 1952—1953; Richard Figuhr, 1953—1958; John Sakul (acting), 1958—1959; Robert A. Kalangi, 1959—1961; Imanuel R. Napitupulu, 1961—1963; Kennedy Siahaan, 1963—1967; M. S. Mangunsong, 1968—1969; U. Aritonang, 1970—1976; T. L. Tobing, 1977—1983; J. H. Sitorus, 1984—1988; Elly Waworundeng, 1988—1990; J. H. Sitorus, 1991—.

North Sumatra Mission

NORTH SUMATRA MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

North Tamil Section

NORTH TAMIL SECTION. *See* [India](#); [Southern Asia Division](#).

North Transylvania Conference

NORTH TRANSYLVANIA CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

North West Mission

NORTH WEST MISSION. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

North York Branson Hospital

NORTH YORK BRANSON HOSPITAL. An acute-care community hospital operating 318 beds, NYBH is Canada's only Seventh-day Adventist-affiliated hospital and serves a population of more than 165,000 people in the north region of the Greater Toronto area.

Land for the hospital was purchased by the Ontario/Quebec Conference in 1950. Construction proceeded as grants and donations arrived from the municipal, provincial, and federal government, the General Conference, the Canadian Union and local conferences, local businesses, and church members. Members also provided many months of volunteer labor. William H. Branson, the president of the General Conference at the time, and for whom the hospital was named, officiated at the groundbreaking ceremony on Mar. 7, 1955. The 80-bed hospital was opened on July 7, 1957.

As the surrounding community grew, NYBH expanded in several stages: in 1959 the bed capacity was doubled to 160; a five-story wing was added in 1966; and the final phase of the most recent wing was opened in 1990 with a new surgical suite, postanesthetic care unit, and surgical day-care unit.

Conversion to a greater range of outpatient and day-care services has shifted the focus from inpatient beds. In 1993 more than 60 percent of surgeries were performed on an outpatient basis. NYBH's 1,200 employees, 300 physicians, and 350 volunteers annually care for 43,000 emergency patients, 14,000 inpatients, including nearly 2,000 newborns, and 66,500 day-care/clinic patients.

Specialized services include cardiac care, combined maternal and newborn care, diabetes education, an eating disorders program, a pediatric walk-in clinic, and surgical day care. The Centre for Health Promotion offers classes to the public in smoking cessation, stress management, weight control, nutrition, and fitness.

NYBH is accredited by the Canadian Council on Health Facilities Accreditation and is a member of the Ontario Hospital Association, American Hospital Association, and Hospital Council of the Greater Toronto area.

Chief Executive Officers: Anthony W. Kaytor, 1957—1962; A. George Rodgers, 1962—1975; F. Bell, 1975—1979; J. A. Bruce, 1979— .

North Zaïre Field

NORTH ZAÏRE FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

North Zambia Field

NORTH ZAMBIA FIELD. *See* [Eastern Africa Division](#); [Zambia](#).

Northeast Argentine Academy

NORTHEAST ARGENTINE ACADEMY (Instituto Adventista Juan Bautista Alberdi). A coeducational boarding school on the senior high school level, situated on 173 acres (70 hectares) of hilly ground three miles (five kilometers) from Além, Misiones province, about 60 miles (100 kilometers) northeast of Posadas, capital of the same province. It is owned and operated by the North Argentine Conference.

History

History. The forerunner of Northeast Argentine Academy was a primary school known originally as the Escuela Sabatista (“Sabbatarian School”), founded in 1923 by Juan Wedekamper (Wiedekaempfer), a Seventh-day Adventist teacher, at Picada Rusa (later renamed Picada Libertad), in Misiones province. This school became officially recognized in 1925, and in 1933 its name was changed to Escuela Rivadavia (“Rivadavia School”), under which name it continued to function as a primary school until 1943, when the first year of secondary instruction was added to the curriculum and the name was changed to Instituto Juan Bautista Alberdi. The next year the second year was added, and in 1950 the third year, thus completing the three years required for the basic secondary course. This basic secondary course received recognition in 1953 and in 1955. Later two years of the normal course were added, making the secondary course complete. This normal course received recognition in 1961 and again in 1962, making possible the graduation of the first 13 teachers.

The school offers a basic course, a teacher preparatory course, a commercial course, and a course for music education. Graduates of the school are qualified to teach anywhere in the country of Argentina.

The academy began as an elementary school in 1923. It became a secondary school in 1953.

In 1993 the academy had 316 students and 33 teachers.

Principals: Juan Wiedekaempfer, 1923—1930; Jorge Sittner, 1931—1934; José Riffel, 1935—1937; Jorge Riffel, 1938—1942; Daniel Leichner, 1943—1949; Justo J. Vallejos, 1950—1954; Isidoro A. Gerometta, 1955—1960; José Carballal, 1961—1963; Egil Wensell, 1964—1969; Edwin Mayer, 1970—1971; Carlos Steger, 1972; Isidoro Gerometta, 1973—1977; Febo Basanta, 1978—1982; Victor A. Peto, 1983—1985; Raúl A. Pérez, 1986—1990; Néstor Sand, 1991—.

Northeast Argentine Sanitarium

NORTHEAST ARGENTINE SANITARIUM (Sanatorio Adventista del Noreste Argentino). The youngest of four medical institutions supported by the Seventh-day Adventist Church in Argentina. It is situated in the province of Misiones. In 1966 the construction of a building with a total area of 66,700 square feet (6,200 square meters) to be built in stages was approved. The first stage consisted of the basement and first floor of 43,040 square feet (4,000 square meters).

In 1972 the institution opened its doors to the public and began the gradual progress of growth that led it to become the second largest medical institution of the Austral Union. In 1993 there were 70 beds, five doctors, one biochemist, 18 nurses, and 27 other employees.

The complete project will provide facilities for 200 beds, in an arrow-shaped building situated on the top of a mountain and facing a wide valley partly covered by virgin jungle. Northeast Argentine Academy is located nearby.

The present area of influence of the sanitarium is the city of Leandro N. Alem and extends approximately 250 miles (400 kilometers) up to the borders of Brazil and Paraguay.

Medical Directors: R. K. Noltze, 1972—1975; Néstor Dupertuis, 1976—1984; Gregorio Kupczyszyn, 1984—1994; Jorge Rodriguez, 1994— .

Administrators: R. Kalbermatter, 1965—1971; Basilio Zawadzki, 1972—1976; Rubén Reichel (interim), 1976; Lucas Schulz, 1976—1984; Alcides Coria, 1985—1993; Neldo Graf, 1993— .

Northeast Brazil Academy

NORTHEAST BRAZIL ACADEMY (Educandário Nordestino Adventista). A coeducational boarding school on the secondary level, situated on 250 acres (100 hectares) of valley land near the city of Catende, about 110 miles (175 kilometers) south of the city of Recife, state of Pernambuco, Brazil. It is owned and operated by the East Brazil Union Conference for the purpose of meeting the educational needs principally of the states of Bahia, Sergipe, Alagoas, Pernambuco, Paraíba, and Rio Grande do Norte in that union. The North Brazil Union Mission also contributes students and assists financially in the maintenance of the school.

The forerunner of Northeast Brazil Junior College was Escola Intermediária de Belém de Maria (Belém de Maria Intermediate School), which opened in 1944 on a piece of land purchased in 1943 by the Northeast Brazil Mission. In 1946 the name of the school was changed to Instituto Rural Adventista do Nordeste, or IRAN (Northeast Brazil Rural Institute), and the number of courses was increased to include the beginning of an unaccredited secondary course. In 1949 a large level tract of adjoining land was purchased, and in September 1950 the name of the school was changed to Educandário Nordestino Adventista, abbreviated ENA (Northeast Brazil College). That same year, on Nov. 16, the school was taken over by the East Brazil Union, and larger and more modern buildings were built on the recently purchased land. Late in 1954 the normal training and business courses were begun, and they received official accreditation along with the secondary course, which had been accredited since 1951.

In 1957 a two-year theological course was introduced, the students finishing the last two years in the Instituto Adventista de Ensino (Brazil College) at São Paulo. Because of the great distance-more than 2,500 miles (4,000 kilometers)-between the two schools, it was voted in 1963 to begin a full four-year theological course on a temporary accreditation basis at ENA. In 1975, in harmony with a new law, the school began a three-year program on the secondary level with specializations in elementary education, business, and nursing (nurse's aides). In 1987 the theological course was transferred to the Instituto Adventista de Ensino do Nordeste (Northeast Brazil College; formerly Bahia Academy) and this school again became an academy.

Northeast Brazil College

NORTHEAST BRAZIL COLLEGE (Instituto Adventista de Ensino do Nordeste). An educational institution located near the historic city of Cachoeira on a ranch of 920 acres (372 hectares).

Education began at the school with a primary program in 1980. Secondary classes were offered beginning in 1981. In 1987 the theology courses were transferred to this institution, and its name was changed from Bahia Adventist Academy to Northeast Brazil College. Also the name of the Educandário Nordestino Adventista was changed from Northeast Brazil College to Northeast Brazil Academy.

In 1993 there were 866 students attending on the primary, secondary, and college levels.

Directors: Walcy dos Santos, 1980—1982; Gustavo Pires da Silva, 1983; Daniel P. Baia, 1984—1985; Ner Costa Souza, 1986—1987; Waldemar Lauer, 1988—1990; Zeferino Stabnov, 1991— .

Northeast Brazil Mission

NORTHEAST BRAZIL MISSION. *See* [Brazil](#); [South American Division](#).

Northeast India Training School

NORTHEAST INDIA TRAINING SCHOOL. *See* [Raymond Memorial High School](#).

Northeast India Union Section

NORTHEAST INDIA UNION SECTION. *See* [India](#); [Southern Asia Division](#).

Northeast Luzon Academy

NORTHEAST LUZON ACADEMY. A coeducational boarding school on the junior college level, operated by the Northern Philippine Union Mission. It is situated on a 57-acre (23-hectare) property at Mabini, Alicia, Isabela, Republic of the Philippines. The 1993 enrollment was 693 on the secondary level and 65 on the college level. There were 24 teachers.

Northeast Luzon Academy began as a church school at Divisoria, Santiago, Isabela. In 1948 the first year of the secondary course was added, and the school became known as the Northeast Luzon Junior Academy. Twenty-two students enrolled that year in classes held in a temporary building with bamboo walls, grass roof, and a bare, earth floor. The next year, when 70 students were enrolled, a subsidy from the Philippine Union Mission made it possible for the academy to offer second- and third-year courses. An annex was constructed with galvanized iron roofing.

During the school year 1950—1951 the Northeast Luzon Academy was permitted to operate as a full-fledged secondary school. Enrollment increased to 102, and at the end of the year 20 students graduated. During the school year 1960—1961 the academy was transferred to its present site. In the 1982—1983 school year the school became a junior college and extension campus of Philippine Union College. In 1991 it once again reverted to academy status.

Principals: J. A. Bangloy, 1948—1951; V. L. Bangloy, 1951—1955; R. A. Fernando, 1955—1956; V. C. Cabansag, 1956—1962; V. L. Bangloy, 1962—1966; B. S. Salvador, 1966—1967; S. G. Miraflores, 1967—1969; E. B. Guadiz, 1968—1969; V. A. Arreola, 1969—1970; A. P. Miguel, 1970—1973; J. T. Esteban (acting), 1973—1974; A. P. Miguel, 1974—1976; P. J. Barayuga, 1976—1984; A. M. Salazar, 1984—1986; D. R. Rafanan, 1986— .

Northeast Mexican Conference

NORTHEAST MEXICAN CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

Northeast New Guinea

NORTHEAST NEW GUINEA. *See* [Papua New Guinea](#).

Northeastern Academy

NORTHEASTERN ACADEMY. A coeducational day school on the senior high school level operated at 532 West 215th Street, New York, by the Northeastern Conference to serve the membership of the conference, including particularly that of the Metropolitan New York area, a constituency of approximately 25,000.

An academic or college preparatory curriculum with ample commercial subjects is offered the students. The predecessor of Northeastern Academy was Harlem Academy, established in 1920 and operated by the Greater New York Conference and the Harlem church. Before that time no special effort had been made to set up an educational facility for the Black Seventh-day Adventist youth in New York City.

Harlem Academy was set up at the Harlem church on 131st Street, with James L. Moran as the first principal. The school included grades 1—9 and had a faculty of five. A grade was added yearly until the status of a 12-grade academy was reached. At the time of the purchase of Carlton Hall, at 106-108 West 127th Street in 1924, the school had 12 grades, with six teachers and 28 students on the secondary level.

It was listed as a 12-grade school through 1931—1932. Then it became an elementary school until in 1939 and 1940 it appeared as the Harlem Junior Academy, then as the Ephesus Junior Academy from 1941 to 1946.

After the establishment of the Northeastern Conference in 1945, the school was moved to the newly acquired headquarters, the City Tabernacle church, 562 West 150th Street. Then the elementary school was separated as the Manhattan Elementary School and the secondary grades (9—12) became Northeastern Academy in 1947, at 806 Jennings Street, Bronx, New York. In 1958 it was moved to 1122 Forest Avenue, where it remained until 1974. It was then moved to its present location at 532 West 215th Street, New York City. In 1993 there were 14 on the faculty and staff and 188 pupils.

The school was accredited in 1959 by the SDA Board of Regents and in 1962, 1986, and 1993 by the New York State Board.

Principals-Harlem Academy: James L. Moran, 1924—1928; Arna Bontemps, 1929—1930; James L. Moran, 1930—1932; *Northeastern Academy:* Samuel Darby, 1947—1948; Lester W. Williamson, 1948—1949; James L. Moran, 1949—1952; Nathaniel E. Ashby, 1952—1960; Colin A. Pitter, 1960—1966; J. E. Roache, 1966—1972; Lester J. Valentine, 1972—1976; Edna L. Williamson, 1976—1982; Esmee Bovell, 1982—1990; Pearl Bell, 1990—1992; Melcher Monk, 1992— .

Northeastern Conference

NORTHEASTERN CONFERENCE. The unit of church organization in the territory of Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, and Vermont that includes a majority of the Black constituents in these states. Statistics (1992): churches, 107; members, 37,758; church schools, 14; ordained ministers, 100; licensed ministers, 15; Bible instructors, 15; teachers, 130. Headquarters: 115-50 Merrick Boulevard, St. Albans, New York. The conference forms part of the Atlantic Union Conference.

Institutions

Institutions. Northeastern Academy; Victory Lake Nursing Center.

Local churches—*Massachusetts*: Boston (Salem [Hispanic]), Brockton (French, Gethsemane Mission), Cambridge (Hispanic Mission), Chelsea (Hispanic), Dorchester (Berea [Hispanic], Temple Salem), Mattapan (Mattapan Mission), Malden (Philadelphie), Medford (Cambridge), Methuen (Lawrence [Hispanic]), New Bedford (South End [Hispanic]), Springfield (Shiloh, Hispanic); *Connecticut*: Bloomfield (Hope), Bridgeport (Calvary), Danbury (Hispanic), Hartford (Charity, Faith, Maranatha [Hispanic]), Hamden (Mount Zion), New Haven (Hill, Omega), New London (Mount Olive), South Norwalk (Norwalk), Stamford (French); *New York*: Albany (Capital City), Amityville (Bethesda), Amsterdam (Hispanic), Beacon (Beacon Light Tabernacle), Buffalo (Hispanic, Victory Temple), Central Islip, Coram (Gordon Heights), Ellenville, Elmira (Friendship), Freeport (Ebenezer), Hempstead (Pilgrim Tabernacle), Huntington (Emmanuel French Mission), Kingston, Mount Vernon, New Rochelle (New Rochelle, Eden [French]), New York City, Borough of Bronx (Apocalipsis 14, Bronx, Bronx Temple, Highbridge Mission, Hunts Point, Sharon, Smyrna), Borough of Brooklyn (Bethanie [French], Bethel, Brooklyn Faith, Brooklyn Temple, Brownsville Temple, Canarsie, Christian Fellowship, Coney Island, Cornerstone, East New York, Ebenezer [French], El Faro, Elim, Emnaus, Flatbush, Goshen Temple, Hanson Place, Hebron, Horeb, Kingsboro Temple, Laodicee, Lighthouse Temple, Majestic Heights, Mount of Olives, New Dimension, New Life, Rogers Avenue, Shiloh, Smyne French Mission, South Brooklyn), borough of Manhattan (Bethel, Bethel French Mission, City Tabernacle, Ephesus, Morija, New Hope), Borough of Queens (Cambria Heights [Bethlehem French], Corona, East Elmhurst [Steinway Hispanic], Far Rockaway [Solid Rock], Hollis [Beraca, Victory in Jesus Mission], Jamaica [Jamaica, Jamaica Hispanic, Mahanaim Mission, Queensboro Temple, South Ozone Park, Village Mission], Laurelton [Lebanon, Linden], Queens Village [Mount Sinai], South Floral Park [South Floral Park Mission], Springfield Gardens, St. Albans [Maranatha French]), Borough of Staten Island (Staten Island), Newburgh (Newburgh Tabernacle), Niagara Falls (Pioneer Memorial), Nyack (Berea), Peekskill, Poughkeepsie (Trinity Temple), Rochester (Breath of Life, Jefferson Avenue), Sodus (Antioch), Spring Valley (Spring Valley, Sinai French-Nyack), Syracuse (Mount Carmel), Wappingers Falls (Mid-Hudson French Mission), Westburg (Beer-scheba Mission, Bethany), White Plains

(First White Plains), Wyandanch (Macedonia), Yonkers (Primera [Hispanic], Riverdale); *Rhode Island*: Providence (Emmanuel-Mission, Hispanic).

History

History. *Beginnings of the Work in the Area.* The movement of Black adherents toward the Seventh-day Adventist Church in the East can be traced to the Advent awakening of the 1830s and 1840s when numerous free Blacks attended William Miller's meetings throughout New England. At least two Millerite preachers were Blacks: Charles Bowles, of Boston, Massachusetts, and John W. Lewis, of Providence, Rhode Island. "Father" Bowles, as he was often called, addressed large White congregations and was instrumental in establishing several churches. He preached up to February 1843.

Another Millerite was William E. Foy, of Boston, described as a "mulatto," who was the first of three persons in the SDA movement to receive visions relating to the Disappointment. He related these publicly for some time before a similar experience came to Hazen Foss and later to Ellen G. Harmon. When Foss heard the first vision related by Miss Harmon he testified that he believed the visions regarding the experiences of the SDAs had been taken from him and had been given to her.

Because of the Black following that Miller had carried, it is not surprising that there were handfuls of Black Americans in White churches formed by SDAs in cities of New York state and New England.

Among the persons attracted to Adventism in the East were some distinguished Blacks connected with the antislavery cause. Frederick Douglass, of Rochester, New York, saw in the falling of the stars an omen of the Second Advent (mentioned in his book *My Bondage and My Freedom*). Although he did not join the Adventists, his daughter, Rosetta Douglass Sprague, became a member of the Seventh-day Adventist Church some years later in Washington, D.C. William Grant Still, of the Underground Railroad movement, was another who heard William Miller and became a decided believer in the Second Advent, though there is no record of his having joined the Adventists. Sojourner Truth, who spent half her life in New York state and then some years in New England, attended and spoke at a camp meeting of Adventists (Millerites) in Connecticut in 1843, though the records state that she did not agree with them. (For the tradition that she became an SDA, see [Truth, Sojourner](#).)

Around the turn of the century numerous messages from Ellen White were addressed to the church regarding evangelism for the large Black minority within the American nation. Because the majority of Blacks lived in the South, her words were often quite specific about that field.

"Few realize the magnitude of the work that must be done among the colored people," she wrote.

"In the South there are millions who . . . must be given the light of present truth. . . . Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity" (Ellen White, in *Atlantic Union Gleaner* 3:1, 2, Oct. 26, 1904).

These entreaties were read as eagerly in the North as in the South, and numerous ministers and laymen took seriously the charge to reach the growing population of Blacks with SDA teachings.

The first record in the East of Seventh-day Adventist believers in the Black community was noted in New York City in 1902. Two groups, including a few who had attended the White church, began to hold meetings in a home. A layman, J. H. Carroll, himself a recent convert from the Catholic faith, was encouraged by the conference to begin meetings. Contacts were made among Methodist and Baptist churches, and one of his first converts was J. K. Humphrey, an ordained Baptist minister.

Meanwhile, company no. 2, under the leadership of J. C. Hennessey as local elder, was growing, but because of his illness it did not develop as rapidly as church no. 1. This second group was formally organized as a church of 12 members in 1904, and J. H. Carroll was made leader. They met on 134th Street in Harlem.

For church no. 1, J. K. Humphrey was the logical choice for a leader. He began his work in Manhattan, then went to Brooklyn to begin a new company; then back to Manhattan, to the congregation that for years was known as the First Harlem Seventh-day Adventist Church. The group bought a building at 131st Street and Lenox Avenue, and the membership swelled rapidly till it reached about 600.

Not to be forgotten in the area of the Northeastern Conference is the work of the laymen. Of the 107 churches in the conference (1993), many were begun by persons who were not on the employment rolls of the organization. Percy Brownie, for example, went from Manhattan to work with James J. North at New Rochelle, where SDAs were living. They distributed the Autumn Leaves Series of tracts for 15 weeks. Then they fasted and prayed for an opening in a home where they might begin Bible studies. The answer came immediately, and as a result, seven people were baptized. The same two laymen then conducted a tent meeting, with the result that, among others, Thaddeus D. Wilson joined the church. Then the Brownie-North team held two more series of meetings. After this Thaddeus Wilson joined James North to conduct four more series; from one of these originated the Mount Vernon congregation, which in 1992 had a membership of 528.

Elsewhere in New York, the Berea church in Nyack came into being as a result of the work of a Mrs. Faulden. The Ellenville church was begun by a Mr. Maddox. Samuel Barber was active in the beginning of the Brooklyn Red Hook church (known today as the South Brooklyn church). Sydney Armstrong and his wife pioneered two churches, the Linden Boulevard church in St. Albans and the Brooklyn Temple church, formerly the Brownsville church, in Brooklyn. The Westbury Mission, which has grown into the Bethany church in Westbury, New York, was founded by the Foster family, and the Brooklyn Mount of Olives church by Theodore X. Perry. Ada Montell and James North began the work in Babylon, New York, which has merged with the Amityville congregation to form the Bethesda church of Amityville. The Corona church was begun by Charles M. Willis and the Newburgh church by a Mrs. Johnson. The Staten Island church was developed under the leadership of a Brother Golson. The Bronx church stands today as a memorial to the work of Arthur King, Ruth B. North, and Edwin M. Thompson.

In Connecticut the Bridgeport church resulted from the efforts of three laymen: Mack Hawkins, Alfred Edwards, and a Mr. Arline. The Hartford church was started by Matthew Bell.

Farther north, in Boston, a group of 15 Black Seventh-day Adventists was organized in 1912. They assembled in a storefront on Shawmut Avenue under the leadership of

W. R. Utchman. Later they met for a while in the home of a Mrs. Chivers. For several years ministerial students from South Lancaster Academy, 40 miles (64 kilometers) away, shepherded the group. After the church moved to Cabot Street the congregation showed marked growth and eventually purchased a building at 87 Shawmut Avenue. After several years this rapidly expanding congregation outgrew this building, and new property was purchased at 108 Seaver Street, Dorchester, Massachusetts, the present site of the church.

Early developments in western New York included a home operated by Mrs. Bella Dorsey in Rochester for Black children who were sent to her by the courts. In 1922 the former Fernwood Academy property at Tunesassa was leased to her to be used as an industrial school for Black children. It continued for several years. Evangelism among the Blacks was carried on in Rochester and Buffalo by a Black minister.

As the interest grew, the members decided to have churches of their own. The Eastside church was started in Buffalo, and in 1936 six members left the Browning Memorial church in Rochester to form the Ebenezer church in that city. In 1944 the Buffalo Eastside and the Rochester Ebenezer churches united with the newly formed Northeastern Conference. Since then the work among the Black people has grown rapidly, as is evidenced by the fact that both the Emmanuel Temple of Buffalo and the Jefferson Avenue church of Rochester have more than 500 members each. A growing church, under the direction of its own pastor, exists in Syracuse, and a church has been established in Niagara Falls. On the eastern edge of the upstate area the church in Albany continues to flourish.

J. K. Humphrey, pastor of the First church in Harlem, was a man of great gifts—a musician as well as a scholar. He had an exceptional memory and a great faculty for organizing people and getting things done. In the 27 years that he served the church, he baptized hundreds of people into its membership. But unfortunately there developed in 1930 a division between Humphrey and the Greater New York Conference regarding a sanitarium, a home for the aged, and a general real-estate development that he hoped to found. The result was that Humphrey withdrew from the denomination, taking with him the church building and the major part of the congregation, and forming a movement known as the United Sabbath Day Adventists. However, when the State Supreme Court reversed the judgment of the lower court and returned the building to the SDAs, many of the former members also returned.

But before the split the Greater New York Conference, aware of the situation, had brought in Matthew C. Strachan to strengthen the second church in Harlem, on 127th Street, and after the Humphrey apostasy George E. Peters, newly elected secretary of the North American Negro Department, was invited to take up pastoral work in New York. Upon his suggestion, the name of the second church was changed to Ephesus. Worship services and evangelistic meetings, held in an auditorium that was used by the newly organized Harlem Academy, attracted such crowds that the congregation rented and later purchased a larger church with a parsonage, at 123rd Street and Lenox Avenue. During this period other churches were being organized in the Bronx, Mount Vernon, Rochester, and Buffalo.

Northeastern Conference Organized. The Black membership had grown to the degree that the necessity of making a singular appeal to this largest minority within the American population became apparent. The number of people won to the church in communities such as Harlem and the Bedford-Stuyvesant area in Brooklyn was not commensurate with the vast opportunities available in a city such as New York. The existence of such a situation here and elsewhere was recognized by the General Conference, and resulted in the organization

of what came to be known as regional conferences. On Oct. 3, 1944, the Black constituency of the Atlantic Union Conference came together in New York to organize the Northeastern Conference, and elected Louis H. Bland as president; Lionel Irons, secretary-treasurer; Jonathan E. Roache, secretary for the Education and Missionary Volunteer departments; and James J. North, Home Missionary and Sabbath School departments secretary.

Temporary quarters on 127th Street, New York City, served the conference until a building could be purchased at 560 West 150th Street, which housed the conference office, Book and Bible House, church school, and another congregation—a nucleus from the Ephesus church—that assumed the name of City Tabernacle. This congregation has experienced such steady growth that its membership exceeded 1,000 in 1992.

The Ephesus church, the largest, soon grew to 1,600 members, and with an expanded program of evangelism, composed of health lectures and Sunday night meetings, to which were invited diplomats of several African and Asian countries, the membership grew to 2,200 in 1962. In 1968 fire destroyed the Ephesus church building, causing the congregation much inconvenience. The task of renovating was completed after some hardships, and the members moved back into the building in 1977.

Since it began to operate (Jan. 1, 1945), the Northeastern Conference has made continued progress. The membership at the close of 1945 was 2,468, with a working force of 21, plus 27 colporteurs; at the close of 1961 it was 7,179, with a working force of approximately 45. In 1952 there were 163 baptisms. In 1973 there were 1,437. The period 1963—1973 showed very prolific growth within the Northeastern Conference. The membership doubled, increasing from 8,097 to 16,328. The 1992 membership makes up 51 percent of the membership in the Atlantic Union.

During the spring of 1975 the Northeastern Conference moved its headquarters from 560 W. 150th Street, New York City, to its new office building at 115-50 Merrick Boulevard, St. Albans, New York. Its secondary school (Northeastern Academy) has moved its operations into a very commodious structure in upper Manhattan, and the conference maintains a fine campsite at Hyde Park, New York. There are presently (1992) 107 congregations, all the way from Boston to Manhattan and as far west as Niagara Falls, New York, and the young people in these churches are organized into 95 AY Societies and 78 Pathfinder Clubs.

Presidents: Louis H. Bland, 1944—1954; Harold D. Singleton, 1954—1962; R. T. Hudson, 1963—1966; George R. Earle, 1966—1985; Leonard Newton, 1986—1988; Stennett Brooks, 1989— .

Northeastern Mindanao Academy

NORTHEASTERN MINDANAO ACADEMY. A secondary school popularly known as NEMA, established in 1978 at Los Angeles, Butuan City, Philippines. In 1982 NEMA attained government recognition and became a member of the Association of Christian Schools and Colleges (ACSC). In 1989 the school acquired accreditation status granted by both the Far Eastern Division of SDA Accrediting Team and the ACSC Accrediting Agency, Inc. (ACSC-AAI). Such industries as a farm, a bakery, a cafeteria, and a store, augment the school's financial income. Recently this boarding school earned level II accreditation status from the Federation of Accrediting Agency of the Philippines (FAAP) through the ACSC-AAI, and a four-year accreditation, recommended by the Far Eastern Division of Seventh-day Adventist Accrediting Team.

Principals: N. Macarine, 1978—1980; M. C. Mendez, 1980—1982; J. C. Catolico, 1982—1986; I. G. Entima, 1986— .

Northeastern Mindanao Mission

NORTHEASTERN MINDANAO MISSION. *See* [Far Eastern Division; Philippines.](#)

Northern Australian Conference

NORTHERN AUSTRALIAN CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Northern California Conference

NORTHERN CALIFORNIA CONFERENCE. The unit of church organization comprising the territory of the counties of Alameda, Amador, Butte, Calaveras, Colusa, Contra Costa, Del Norte, El Dorado, Glenn, Humboldt, Lake, Lassen, Marin, Mendocino, Modoc, Napa, Nevada, Placer, Plumas, Sacramento, San Joaquin, Shasta, Sierra, Siskiyou, Solano (with the exception of a small portion east of Highway 89, beginning at its junction with Highway 50, south of Lake Tahoe and northward along Highway 89 to its junction with Highway 36 west of Lake Almanor and along and south of Highway 36 eastward to its junction with Highway 395, then east on 395 and an unnumbered road to the California-Nevada line), Sonoma, Sutter, Tehama, Trinity, Yolo, Yuba. Statistics (1993): churches, 133; members, 37,032; church or elementary schools, 45; ordained ministers, 151; licensed ministers, 12; Bible instructors, 3; primary teachers, 187; secondary teachers, 58. Headquarters: 401 Taylor Boulevard, Pleasant Hill, California. The conference forms part of the Pacific Union Conference.

Institutions

Institutions. Adventist Health System/West; Armona Union Academy; Bakersfield Adventist Academy; Feather River Hospital; Fresno Adventist Academy; Golden Gate Academy; Lodi Academy; Modesto Adventist Academy; Monterey Bay Academy; Mountain view Academy; Napa Valley Adventist Retirement Estates; Pacific Union College; Pacific Union College Preparatory School; Rio Lindo Adventist Academy; Sacramento Adventist Academy; St. Helena Hospital and Health Center; Sonora Community Hospital; Ukiah Valley Hospital.

Local churches: Alameda, Altaville, Alturas, Anderson, Angwin (Angwin Village, Pacific Union College), Antelope (Antelope Hills), Antioch (Antioch, Spanish), Auburn, Berkeley (Berkeley, Ephesus), Brownsville, Calistoga, Camino, Cedarville (Surprise Valley), Chico, Citrus Heights, Clearlake, Cloverdale, Colfax, Colusa, Concord, Corning, Covelo, Crescent City, Deer Park (Elmshaven), Dobbins, El Sobrante (Appian Way), Escalon, Eureka, Fairfield (Fairfield, Spanish), Fall River Mills, Fort Bragg, Fortuna, Fremont, Galt, Georgetown, Grass Valley, Gridley, Hayfork, Hayward (Hayward, Spanish), Healdsburg (Healdsburg, Rio Linda Adventist Academy), Lakeport, Lewiston (Trinity Lakes), Lincoln, Livermore, Lockeford, Lodi (English Oaks, Fairmont, Spanish), Loomis, Magdalia (Upper Ridge), Manteca, McKinleyville (Arcata), Meadow Vista, Middletown, Miranda, Mount Shasta, Napa (Napa, Korean), Novato, Oakland (East Oakland, Elmhurst, Grand Avenue, Market Street, Spanish), Olivehurst, Orangevale, Orland, Orleans, Oroville (Oroville, Golden Feather), Palo Cedro, Paradise, Penn Valley, Petaluma, Pittsburg, Placerville, Pleasant Hill, Red Bluff, Redding, Richmond (Beacon Light), Rio Linda, Rocklin, Rohnert Park, Roseville, Round Mountain (Round Mountain Fellowship), Sacramento (Capitol City, Carmichael, Central, Japanese, Korean, Rancho Cordova, Southgate, Spanish, West,

Woodside, Yugoslavian), St. Helena (St. Helena, Spanish), San Andreas, San Anselmo (Ross Valley), San Lorenzo (East Bay [Filipino-American]), San Ramon (San Ramon-Valley Creek Christian Center), Santa Rosa (Santa Rosa, Korean), Scott Valley, Sebastopol, Shingle Springs, Sonoma, Stockton (Central Filipino-American, Market and E, Mayfair, Spanish), Sutter Creek (Sutter Hill), Tracy, Trinidad, Ukiah, Upper Lake, Vacaville, Vallejo (Berea, Central), Weaverville, West Point, Willits, Willows, Woodland (Woodland, Spanish), Yountville (Signs Memorial), Yreka, Yuba City.

Companies: Adin (Bieber), Alameda-East Bay (Chinese), Chico Spanish, Elk Grove (Elk Grove-Laguna), Foresthill, Hayward (Korean), Live Oak, Napa (Spanish), Novato (Novato-Horeb), Placerville (Spanish), Pleasant Hill (Korean), Sacramento (Indonesian, Samoan), San Ramon, Stockton (Modesto [Korean]), Tracy (Spanish), Union City, Valley Springs, Woodland (Spanish).

History

History. For the early history of the Seventh-day Adventist Church in California, *see* [California Conference](#). By 1911 the California Conference, with headquarters in Oakland, had grown to the point where it became necessary to divide for purposes of greater efficiency. At the official fortieth annual session of the California Conference held in Fresno, Feb. 9—19, 1911, it was voted to give several counties to the Southern California Conference and to divide the remaining area of the California Conference into three conferences: the California Conference, the Central California Conference, and the Northern California-Nevada Conference, with headquarters in Lodi, and with C. L. Taggart as president. The Northern California-Nevada Conference was to consist of the following counties. In California: Butte, El Dorado, Colusa, Lassen, Nevada, Shasta, San Joaquin, Sacramento, Tehama, Yolo, Merced, Mariposa, Siskiyou, Modoc, Plumas, Glenn, Sutter, Yuba, Sierra, Amador, Alpine, Calaveras, Tuolumne, Placer, and Stanislaus; in Nevada: Washoe, Churchill, Humboldt, Elko, Lander, Eureka, White Pine, Storey, Ormsby, Lyon, and Douglas. The newly formed conference covered an area of 108,428 square miles (280,800 square kilometers) with a population of 416,563 and was comprised of 27 churches with a total membership of 1,193.

The Nevada counties remained a part of the Northern California Conference until 1913 when they came under the Nevada Mission, which also included Modoc, Lassen, Mono, and Inyo counties in California.

The Northern California Conference inherited these pioneer churches: Petaluma (organized 1868), Healdsburg (December 1869), Santa Rosa (December 1869), Woodland (1872), Vacaville (1873), St. Helena (May 1874), Napa (1874), Oakland (1885, now Grand Avenue), Sacramento (1885, now Central; originally Pleasant Grove), Eureka (1885), Calistoga (1887), Deer Park Elmshaven (1890, originally Sanitarium), Stockton (May 1893, now Central), Placerville (1893), Sebastopol (1893), and Ukiah (1898).

By 1932 the Northern California Conference had 31 church organizations, with 26 buildings valued at more than \$100,000. The membership stood at 2,656, with 497 baptisms during the quadrennium ending Dec. 31, 1931, partly because of the strong emphasis given to evangelism, with such evangelists as Schaffner, Bradley, and King leading out. Tithe during the quadrennium reached \$322,304.94, and mission offerings totaled \$209,168.95. There were 37 Sabbath schools at this time, with a total membership of 2,829.

The 1930s were difficult years, but the church responded to new mission opportunities and operated nickel-lunch cafés in places such as Marysville and a penny cafeteria in Sacramento.

In 1932 the California Conference terminated its function, and its territory was divided between the Central and Northern California conferences. According to the 1933 *Yearbook*, the following counties comprised the Northern California Conference: Del Norte, Siskiyou, Humboldt, Trinity, Shasta, Tehama, Mendocino, Glenn, Butte, Sierra, Lake, Colusa, Sutter, Yuba, Nevada, Placer, Sonoma, Napa, Yolo, Marin, Solano, Sacramento, El Dorado, Contra Costa, Alameda, San Joaquin, Amador. The newly reorganized conference comprised 60 churches with a membership of 5,460, and soon moved its headquarters offices to Oakland.

Prior to the reorganization in 1932, the Northern California Conference had 12 church schools with 23 teachers and an enrollment of 350. Within its territory was Lodi Academy and Normal Institute, organized in 1908 as a supplement to the college to the north, especially for the training of teachers for the growing number of church schools in the conference. With the growth of the conference membership, additional academies were organized: the Golden Gate Academy in Oakland (1923) and Sacramento Union Academy (1958), both day schools. In September 1962 Rio Lindo Academy near Healdsburg opened with a capacity enrollment of 340. Rio Lindo Academy is a boarding school.

Lodi Academy was a boarding school until 1967 when the old buildings were razed and new construction began on the present new facilities. At present it is a day school.

In June 1946 property in the Sierras west of Lake Tahoe and bordering U.S. Highway 50 was secured for a conference summer camp. It was named Pinecrest.

On Apr. 28, 1974, the constituents voted to purchase an 840-acre (350-hectare) property known as Leoni Meadows, located 25 miles (40 kilometers) southeast of Placerville, for a new summer camp. Now 960 acres (400 hectares), the camp is surrounded 90 percent by the El Dorado National Forest. The summer program, which began in 1978, serves about 2,000 campers annually. Facilities for use as a year-round meeting and conference center accommodate approximately 550 attendees plus staff. The location is ideal for water sports on the Jenkinson Lake and snow skiing at Echo Summit (60 miles [100 kilometers] away) and Ski Lodge (50 miles [80 kilometers] away).

Within the territory inherited by the Northern California Conference from the old California Conference was the St. Helena Sanitarium and Hospital (now St. Helena Hospital and Health Center), founded at Crystal Springs near St. Helena in 1878. The oldest continuously operating Seventh-day Adventist hospital, St. Helena Hospital is a regional provider of acute-care services for Napa, Lake, Mendocino, Solano, and Sonoma counties. With 188 licensed beds and 36 residential health center beds, the hospital brings to the region diverse specialties such as cardiovascular surgery, pulmonary rehabilitation, mental health, oncology, preventive medicine, progressive women's programs, and complete home health and hospice services.

The Ukiah Valley Medical Center (formerly Ukiah Adventist Hospital, established in 1956) is a full-service 116-bed community hospital presently operating on two campuses. It offers a full range of outpatient programs plus strong community health education programs. Since August 1988 the facility has been the sole provider for a service area along Highway 101 of more than 60,000 residents, primarily in southeast Mendocino County.

In 1960 Feather River Sanitarium in Paradise was given to the Northern California Conference and a new acute-care hospital was built (the only one in Paradise), opening Nov. 12, 1968. Feather River Hospital, a 125-bed facility, offers a pediatric center, a free-standing rehabilitation clinic and home health agency, as well as a center for women's health, providing a unique combination of services unavailable elsewhere in the northern section of California.

The constituents voted on Mar. 25, 1979, to develop a retirement center to be operated under conference jurisdiction. Napa Valley Adventist Retirement Estates was built in Yountville and became a conference institution in November 1981. The facility offers residents 80 apartments for independent living and eight for assisted living. It provides a licensed Christian retirement community in a beautiful setting where dignity, privacy, and independence may be enjoyed.

Foreign-language and ethnic groups include 10 Black congregations (one company), with nine ministers and 4,144 members; two Filipino churches, with one minister and 145 members; one Haitian company, with one minister and 18 members; one Japanese church, with one minister and 156 members; three Korean congregations (two companies), with four ministers and 381 members; one Laotian group, with one lay leader and 24 members; one Samoan company, with one minister and 36 members; nine Spanish congregations (three companies), with nine ministers and 1,846 members; two Vietnamese groups, with one minister and 50 members; and one Yugoslavian church, with one minister and 106 members.

During 1993 churches operated 64 Community Services centers. Four of those (Fortuna, Manteca, Napa, Stockton Market and E) serve the public full time and include such extra services as senior citizen activities and DUI alcohol education. Major inner-city operations include 21 church projects (street ministry, food kitchens, drug awareness, tutorial counseling, prison ministry, health van, recovery center, cultural awareness), summer ministries (employing students to assist in inner-city projects), and camperships (currently sponsoring 35-50 inner-city youth at summer camps).

The Northern California Conference had a membership of 37,302 as of July 1, 1993, and is one of the four largest conferences in the North American Division.

Presidents—Northern California-Nevada Conference: C. L. Taggart, 1911—1913.

Northern California Conference: C. L. Taggart, 1913—1915; Clarence Santee, 1915—1924; W. M. Adams, 1924—1932; Morris Lukens, 1932—1933; J. E. Fulton, 1933—1936; L. K. Dickson, 1936—1940; E. F. Hackman, 1940—1943; W. B. Ochs, 1943—1945; W. A. Nelson, 1945—1950; Carl Becker, 1950—1964; James E. Chase, 1964—1972; Helmuth C. Retzer, 1972—1977; Philip Follett, 1977—1986; Richard W. Simons, 1986—1989; Don C. Schneider, 1989—1994; Darold Retzer, 1994— .

Northern California-Nevada Conference

NORTHERN CALIFORNIA-NEVADA CONFERENCE. *See* [California Conference](#); [Northern California Conference](#).

Northern Europe-West Africa Division

NORTHERN EUROPE-WEST AFRICA DIVISION. *See* [Trans-European Division](#).

Northern European Division

NORTHERN EUROPEAN DIVISION. *See* [Trans-European Division](#).

Northern Illinois Conference

NORTHERN ILLINOIS CONFERENCE. *See* [Illinois Conference](#).

Northern India Union Section

NORTHERN INDIA UNION SECTION. *See* [India](#); [Southern Asia Division](#).

Northern Ireland

NORTHERN IRELAND. *See* [Great Britain and Northern Ireland](#); [Trans-European Division](#).

Northern Latin American Missions

NORTHERN LATIN AMERICAN MISSIONS. *See* [Inter-American Division](#).

Northern Light

NORTHERN LIGHT. *See* [Light](#).

Northern Luzon Academy

NORTHERN LUZON ACADEMY. *See* [Northern Luzon Adventist College](#).

Northern Luzon Adventist College

NORTHERN LUZON ADVENTIST COLLEGE. A coeducational boarding school on the elementary through college level, operated by the Northern Luzon Mission. The school is situated in Artacho, Pangasinan province, on the island of Luzon, Philippines, on a 27-acre (11-hectare) tract along the national road, 130 miles (210 kilometers) north of Manila.

The school developed from a church school, which originated in 1923. In 1925 a three-room building was erected and grades 1—7 were offered; later the eighth grade was added. The school was then operated as the Ilocano Junior Middle School.

In 1931 the name of the school was changed to Northern Luzon Academy and the first year of high school was introduced. Cora Lugenbeal, the first principal, and four other teachers comprised the faculty, and in 1932 a second year was added. In the same year the stone administration building was erected. Government recognition was granted in 1934. Full elementary and high school courses were offered in 1937. In March 1938 the academy graduated its first class.

In 1939 two dormitories were built and a second story was added to the administration building. By this time the enrollment had reached 400, and the faculty numbered 12. During the Japanese occupation, 1942—1944, the school was closed and most of the buildings were destroyed by bombs and fire.

In May 1945 the academy reopened with a faculty of eight. A new administration building, a one-story structure with a chapel behind it, was built, and a dining hall, a kitchen, and teachers' quarters were erected of Quonset hut materials. Later a spring was secured and an improved water system was completed. In 1947 government recognition was renewed.

A building program beginning in the late 1960s resulted in the construction of a store, a library, a duplex teachers' cottage, a clinic, a shop, a home economics building, and an auditorium. In 1990 the college program was added, and from 1988 the following buildings were added: a college building with six classrooms, a new girls' dormitory, five high school classrooms, a technology and home economics building, a duplex college teachers' cottage, two more laboratory rooms, and a computer room.

When the Agno Valley District of the Bureau of Private Schools celebrated the golden jubilee of private education in the Philippines, Northern Luzon Academy was one of three secondary schools that had opened before the war to receive the Award of Merit for outstanding quality of work.

The college liberal arts program offers degrees in the following areas: Bachelor of Arts, Bachelor of Science in Education, Bachelor of Elementary Education, Bachelor of Theology, Bachelor of Accountancy, and Secretarial Management. Four-year and two-year computer courses also are offered.

In 1989 the school achieved a five-year Level II Deregulated Status for its high school program from the Association of Christian Schools and Colleges.

The name of the institution was changed from Northern Luzon Academy to Northern Luzon Adventist College during the 1992—1993 school year. During the 1993—1994 school year the school had a staff of 67 with a total enrollment of 1,235 students (259 college, 594 academy, 382 elementary).

Principals: Cora E. Lugenbeal, 1931—1939; Roman R. Senson, 1939—1942; Juan A. Bangloy, 1942—1943; Basilio O. Bautista, 1943; Jose M. Herrera, 1945—1948; Urbano M. Oliva, 1949—1952; Juan O. Afenir, 1952—1953; Victor C. Cabansag, 1953—1956; Demetrio M. Hechanova, Jr., 1956—1958; Bangele B. Alsaybarr, 1958—1963; Justiniano M. Tawatao, 1963—1967; Victor C. Cabansag, 1967—1970; Benjamin C. Sanidad, 1970—1972; Juanito V. Afenir, 1972—1976; Alejandro P. Miguel, 1976—1978; V. Arreola, 1978—1980; David R. Rafanan, 1980—1984; Nora V. Tambaoan, 1984—1987; Angelita M. Corpuz, 1987; Florendo M. Par, 1987—1988, Petronilo J. Barayuga, 1988—1990.

President: Petronilo J. Barayuga, 1990— .

Northern Luzon Adventist College Academy

NORTHERN LUZON ADVENTIST COLLEGE ACADEMY. *See* [Northern Luzon Adventist College](#).

Northern Luzon Mission

NORTHERN LUZON MISSION. *See* [Far Eastern Division](#); [Philippines](#).

Northern Mariana Islands

NORTHERN MARIANA ISLANDS. *See* [Guam](#) and [Micronesia](#).

Northern Mindanao Conference

NORTHERN MINDANAO CONFERENCE. *See* [Far Eastern Division; Philippines.](#)

Northern Moldova Conference

NORTHERN MOLDOVA CONFERENCE. *See* [Euro-Asia Division](#); [Moldova](#).

Northern New England Conference

NORTHERN NEW ENGLAND CONFERENCE. A unit of church organization comprising the territory of Maine, New Hampshire, and Vermont. (*See also* [Northeastern Conference](#).) Statistics (1993): churches, 56 (includes conference church); companies, 1; members, 4,212; church or elementary schools, 14; junior academies, 2; academy, 1; ordained ministers, 24; licensed ministers, 4; teachers, 33. Headquarters: 91 Allen Avenue, Portland, Maine. The conference forms part of the Atlantic Union Conference.

Institutions

Institutions. Parkview Memorial Hospital; Brunswick Retirement Village; Pine Tree Academy.

Local churches—*Maine*: Auburn, Bangor, Bath, Brunswick, Bryant Pond (Woodstock), Calais, Cliff Island, Dexter, Dixfield (Dixfield, Carthage), Ellsworth, Fairfield (Waterville), Farmingdale, Farmington, Freeport, Harrison, Jay, Limington, Lincoln, Lubec, Norridgewock, Oakfield, Oxford, Portland, Presque Isle, Richmond, Rockport (Camden), Saco; *New Hampshire*: Bedford (Manchester), Berlin, Claremont, Concord, Conway, Drewsville, Keene, Laconia, Nashua, Plymouth, Portsmouth, Rochester, Washington, West Lebanon; *Vermont*: Barre, Bennington, Brattleboro, Bristol, Enosburg Falls (Bordoville), Morrisville, Newport, Randolph, Rutland, South Newbury, St. Johnsbury, West Townshend, Williston.

Companies—*Maine*: Augusta, West Poland (Poland).

History

History. *Beginnings of Work in the Area.* The birthplace of the Advent movement is surely somewhere in Northern New England. William Miller preached his second series of lectures on the soon coming of Christ in Poultney, Vermont. His earliest published work was a series of articles in the *Vermont Telegraph* (1832). When Miller came to preach in Portland, Maine (1840), the Harmon family of Gorham, Maine, attended and accepted his teachings. After the great disappointment of the Millerite movement, Ellen Gould Harmon (later Ellen White) received her first vision in Portland, Maine, in December 1844 (*see* [EW 13—20](#)). She related her first messages at her sister's home in West Poland, Maine. Ellen met James White in Orrington, Maine; they were married on Aug. 30, 1846, and lived in Maine while traveling together throughout New England to speak to Advent believers. James White first published a 24-page pamphlet entitled *A Word to the "Little Flock"* in 1847 and mailed it from Brunswick, Maine; in 1849 the publication of an eight-page bulletin, *Present Truth*, started the publishing work of the church; in 1850 the first volume of the *Second Advent Review and Sabbath Herald* was issued from Paris, Maine. This paper became the official weekly church publication after the Whites moved to New York in 1852. The first Sabbath school lessons were written by James White as he traveled from Rochester, New York, to Bangor, Maine, in 1852.

The combination of the Second Advent and Sabbath messages was first introduced in the Washington, New Hampshire, congregation of Christian Brethren. Many had become Millerites and were searching the Scriptures for a deeper understanding. Mrs. Rachel Oakes (later Preston), a Seventh Day Baptist, while visiting her daughter in Washington, shared the doctrine of the Sabbath with the Adventist believers. William Farnsworth became the first Sabbathkeeping Adventist, observing the seventh-day Sabbath as early as March 1844. After the “passing of the time,” he publicly stated he had decided to keep the seventh day of the week as Sabbath, and his brother Cyrus and others joined him. The “first Seventh-day Adventist minister,” Frederick Wheeler, a former Methodist minister who had accepted Miller’s message in 1842, began keeping the Sabbath while serving the Washington, New Hampshire, church in 1844.

It was probably from this first group of Sabbathkeepers that another New Hampshire Adventist minister, T. M. Preble, learned the Sabbath truth. In February 1845 he published a tract showing that the seventh day should be observed as the Sabbath. This led to the conversion of seven families in Paris, Maine, including the father of J. N. Andrews, the Stowell and Stevens families, and two young women who later became Mrs. J. N. Andrews and Mrs. Uriah Smith. The Preble tract also introduced Joseph Bates to the Sabbath. He in turn wrote several tracts on the Sabbath that influenced James and Ellen White to keep the Sabbath. Joseph Bates became a prominent leader in “Sabbath Conferences” held in New England in 1848, and was chosen as chairman of the conference in Battle Creek in May 1863, when the name Seventh-day Adventist was adopted to designate the body of Sabbathkeepers who were looking for the soon coming of Christ.

Conference Organizations. The first steps toward organization among Sabbathkeeping Adventists occurred in northern New England. In the summer of 1851 the Royalton, Vermont, church ordained Washington Morse by “the laying on of hands, to the administration of the ordinances of God’s house” (cf. *Review and Herald* 2:15, Aug. 19, 1851). An old book, the covers gone, speaks of Adventist (Millerite) meetings held at Bordoville, Vermont, in 1838, when “100 infidels were converted by E. B. Crandall’s preaching.” The Vermont Conference was organized on June 15, 1862, when several small companies with a total of 45 charter members were united by J. N. Loughborough, A. C. and D. T. Bourdeau, and H. Pierce. Albert Stone, a former Baptist minister and Millerite, was elected chairman, and Stephen Pierce, secretary. Vermont was the first conference to give the entire Sabbath school offering to missions, as is done in the world field. Mrs. White wrote in *Life Sketches*, page 181: “In no state have the brethren been truer to the cause than in old Vermont.”

As a result of tent meetings held by M. E. Cornell and D. T. Bourdeau a group was formed in Norridgewock, Maine, in 1863, and organized as a church Dec. 12, 1866, by M. E. Cornell, J. N. Andrews, and James and Ellen White. The original church building is still used for services. The Maine Conference was organized in Norridgewock, Nov. 1, 1867, with James White, D. M. Canright, and J. N. Andrews present. L. L. Howard was elected president; H. C. Winslow, secretary; and W. A. Towle, treasurer. Hard work, evangelistic tent meetings, and tract societies spread the message throughout the state, resulting in many small companies and churches forming. Cliff Island, in Casco Bay near Portland, at one time was said to be populated by a majority of Adventists, with one of the first Adventist church schools in Maine. On Apr. 20, 1910, the Maine Conference Association of Seventh-day Adventists was formed and still continues to operate today as a legal association.

The first Seventh-day Adventist Church to be fully organized in New Hampshire was the historic Washington church on Jan. 12, 1862. New Hampshire was then included with Massachusetts, Connecticut, and Rhode Island in the New England Conference, which was organized in 1870. From 1903 to 1910 New Hampshire and Massachusetts formed the Central New England Conference. In 1910, at the request of the Atlantic Union Conference, New Hampshire and Vermont united as the Northern New England Conference; then in 1923 Maine was added to the conference territory. The conference headquarters, first located in Rochester, New Hampshire, were moved to Portland, Maine, in 1938 to Forest Avenue. The offices of the Northern New England Conference are currently located at 91 Allen Avenue, Portland, Maine.

The Present Work of the Northern New England Conference. In seeking to continue the work done by the pioneers, the Northern New England Conference leaders often have claimed the promise found in *Testimonies*, vol. 1, page 149: "I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time." To prepare the way for the power of God to work in the future, an emphasis is placed on involving the youth, family members, and tried-and-true adults/seniors in a variety of church activities.

Youth. One goal of the Education Department is to keep all church schools that have from 4 to 42 students open, so each child in the conference has an opportunity to have a Christian education. To strengthen the tie that binds, the conference hosts a yearly teacher's convention, a music clinic, and a number of quarterly workshops. The well-equipped Lawroweld youth camp on Lake Webb offers a diversity of programs: in the summer there are one-week aquatic, family, junior, teen, and blind camps; in the fall the academy retreat and outdoor education camp give students an opportunity to study God's lesson book in nature; an annual Bible camp attracts students from grades 8 to 12 throughout the conference.

At Pine Tree Academy a Bible Labs program encourages students to take part in visiting nursing homes, helping in animal shelters and food banks, and volunteering in hospitals, libraries, and day-care centers. Youth Emergency Service (YES) is a conference-wide program that teaches youth how to handle emergencies and disasters, and encourages participation in our existing Community Services programs. Youth-to-Youth and "Action Units" are small groups or Sabbath school classes that are involved in outreach: several prison ministry, flea-market witnessing, and literature distribution groups are active. Youth also volunteer on the Community Services van, which offers free blood pressure screening; take part in public evangelism, conducting meetings and giving Bible studies, and visiting and reclaiming nonattending friends and former members.

Family Members. The main gathering for Northern New England families is the old-fashioned tent camp meeting held each June-July for 10 days on the Pine Tree Academy grounds. There is a four-day family life camp over the Labor Day weekend, and Caring for Marriage weekends and seminars throughout the year. The youth camp is available to churches for weekend meetings. The conference sponsors children's ministries training for Sabbath school leaders and teachers, Vacation Bible School personnel, and Neighborhood Bible Club leaders.

Adults/Seniors. The Northern New England Conference honors those very active church supporters who have dedicated a portion of their lives and income faithfully to the church in several ways. Each year there are several retreats scheduled at Camp Lawroweld for specific

groups: a church ministries festival for church ministries leaders in the local churches; a medical retreat for the medical professionals who serve throughout the conference; and a women's retreat to give women a much-deserved break. There is also a retirement home located adjacent to Parkview Hospital for the convenience of members who have retired. Each year at camp meeting the retirees are honored with flowers and a special meal. The conference leaders speak weekly on Sabbaths in conference churches; hold and sponsor 8—10 public evangelistic meetings per year, while encouraging the development of small Bible study and nurture groups and lay evangelism; and support the work of the local pastors, Bible workers, and training programs such as AsPire—assisting pastors in reaching excellence—to help every member to minister with his or her God-given talents and spiritual gifts.

During the year there are Area Information Meetings (AIM), similar to town hall forums, scheduled quarterly and as needed throughout the conference to keep members in touch with conference leaders. Finally, four annual meetings commemorate the work of the Adventist pioneers. These are held in Bordoville, Vermont; Washington, New Hampshire; Norridgewock and Cliff Island, Maine—in northern New England, the birthplace of the Seventh-day Adventist Church.

Presidents-Maine Conference: L. L. Howard, 1867—1869; George W. Barker, 1869—1872; J. B. Goodrich, 1872—1884; S. N. Haskell, 1884—1886; J. B. Goodrich, 1886—1893; J. E. Jayne, 1893—1895; H. C. Basney, 1895—1902; P. F. Bicknell, 1902—1905; S. J. Hersum, 1905—1908; J. B. Goodrich, 1908—1909; O. Montgomery, 1909—1911; J. F. Piper, 1911—1913; F. M. Dana, 1913—1914; H. W. Carr, 1914—1921; W. C. Moffett, 1921—1922; B. M. Heald, 1922—1923 (Maine joined Vermont and New Hampshire to form the New England Conference).

Vermont Conference: Albert Stone, 1862—1863; Stephen Pierce, 1863—1865; A. C. Bourdeau, 1865—1870; Lewis Bean, 1870—1875; A. S. Hutchins, 1875—1885; I. E. Kimball, 1885—1887; T. H. Purdon, 1887—1893; William Covert, 1893—1896; P. F. Bicknell, 1896—1897; K. C. Russell, 1897—1899; J. W. Watt, 1899—1905; O. O. Farnsworth, 1905—1908; O. Montgomery, 1908—1909; W. H. Holden, 1909—1910.

Northern New England Conference (Vermont and New Hampshire): W. H. Holden, 1910—1912; F. W. Stray, 1912—1915; T. B. Westbrook (acting), 1915; R. J. Bryant, 1915—1920; B. M. Heald, 1920; D. U. Hale, 1920—1923.

New England Conference (Vermont, New Hampshire, and Maine): D. U. Hale, 1923—1926; F. D. Wells, 1926—1927.

Northern New England Conference (Vermont, New Hampshire, and Maine): F. D. Wells, 1927—1932; W. H. Howard, 1932—1936; C. M. Bunker, 1937—1942; D. A. Ochs, 1942—1945; G. S. Belleau, 1945—1946; R. S. Moore, 1946—1958; A. E. Millner, 1958—1961; C. P. Anderson, 1961—1977; D. J. Sandstrom, 1978—1981; J. R. Loor, 1981—1985; E. L. Malcolm, 1986— .

Northern Ngwa County Hospital

NORTHERN NGWA COUNTY HOSPITAL. A 30-bed general hospital formerly operated by the West African Union Mission on a 65-acre (26-hectare) site at Okpuala-Ngwa, eastern Nigeria. Equipped with laboratory facilities, it had 51 full-time workers, including two doctors and five national graduate nurses.

Seven buildings were erected by the community: an outpatient block, an inpatient unit to accommodate 30 patients, a kitchen and laundry block, two doctors' residences, a girls' dormitory, and a mortuary.

The hospital, opened to patients in August 1963 (officially opened July 6, 1964), was planned in 1959 in negotiations between the Northern Ngwa County Council representative, Chief Nwachuku, and Dr. Harold Cherne, medical director of the Ahoada County Hospital, and approved by the West African Union committee and the Northern European Division committee. The community agreed to put up the buildings and equip the hospital, and guaranteed to subsidize its operating cost beyond fees collected, while the operation of the hospital, including handling of all personnel matters, was to be in the hands of the mission committee.

A community board acted in an advisory capacity. The mission agreed that as the institution grew it would take the responsibility for establishing and operating a nurse's training school in the institution.

Dr. S. A. Nagel was called to be the medical director, assisted by Dr. James McDuffie. In September 1969 Dr. Nagel returned home on furlough. This was about the same time the International Red Cross committee took over the hospital from that time until the end of the civil war in 1969.

After the war the government of East Central state took the institution over and made it a general hospital for the new Ngwa division.

Northern Rhenish-Westfalian Conference

NORTHERN RHENISH-WESTFALIAN CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

Northern Section

NORTHERN SECTION. *See* [Pakistan](#); [Trans-European Division](#).

Northern Spanish-American Missions

NORTHERN SPANISH-AMERICAN MISSIONS. *See* [Inter-American Division](#).

Northern Uganda Mission

NORTHERN UGANDA MISSION. *See* [Eastern Africa Division](#); Uganda.

Northern Union Conference

NORTHERN UNION CONFERENCE. The North American administrative unit that formerly comprised the following local conferences: Iowa, Minnesota, North Dakota, and South Dakota.

The Northern Union Conference was organized in 1902, formed from part of the territory of the Northwestern Union Conference, which had been formed Apr. 18, 1901, at the General Conference when it was voted to organize union conferences. Minnesota, North and South Dakota, Manitoba and the Northwest Territory (including the present provinces of Manitoba, Saskatchewan, and Alberta) made up the Northern Union Conference. In 1907, when the Western Canadian Union Conference was formed, the Canadian territories were taken from the Northern Union, and the Iowa Conference added to it. In 1932 the territory of the Northern Union Conference was absorbed by the Central Union Conference. Then in 1937 the Northern Union was reorganized with the conferences: Iowa, Minnesota, North Dakota, and South Dakota. It was reorganized in 1980 as part of the Mid-America Union.

Presidents: C. W. Flaiz, 1902—1904; R. A. Underwood, 1904—1912; Charles Thompson, 1912—1919; C. F. McVagh, 1919—1920; E. T. Russell, 1920—1924; Charles Thompson, 1924—1932; E. H. Oswald, 1937—1941; Maynard V. Campbell, 1941—1946; Jere D. Smith, 1946—1954; R. H. Nightingale, 1954—1962; J. L. Dittberner, 1962—1971; Arthur Kiesz, 1971—1973; W. O. Coe, 1973—1975; L. J. Leiske, 1975—1978; E. L. Marley, 1978—1980.

Northern Union Outlook

NORTHERN UNION OUTLOOK (1937—1980; weekly until 1974, becoming bi-weekly on Sept. 1; files in GC). Served as the official organ of the Northern Union Conference until the formation of the Mid-America Union in 1980. For earlier union papers formerly serving the area, see *Central Union Reaper*; *Northern Union Reaper*.

Northern Union Reaper

NORTHERN UNION REAPER (1906—1932; weekly; files in GC). Former organ of the Northern Union Conference. See [Central Union Reaper](#); [Northern Union Outlook](#).

Northwest Argentine Mission

NORTHWEST ARGENTINE MISSION. *See* [Argentina](#); [South American Division](#).

Northwest Ethiopia Field

NORTHWEST ETHIOPIA FIELD. *See* [Eastern Africa Division](#); [Ethiopia](#).

Northwest Medical Foundation

NORTHWEST MEDICAL FOUNDATION. A nonprofit Seventh-day Adventist health-care corporation established in 1972 as an organization to increase the availability of health manpower in the Northwest and to strengthen the medical work of the church in the region.

Initially NWMF was considered to be primarily a recruiting agency for Portland SDA hospitals and VertiCare, an SDA corporation that was formed in 1972 to establish and manage medical centers, or clinics, in the area of Portland Adventist Hospital and other localities of the region that were in need of both physicians and medical facilities. The foundation served in the beginning as an information clearinghouse on medical practice opportunities in the Portland area and other points of the Northwest. Portland Adventist Hospital was the “parent” organization that instituted the NWMF and VertiCare programs.

As it became apparent that NWMF had potential for a greater role in providing management direction of SDA medical institutions over a wider area—including centralized services such as purchasing, data processing, and public relations—the foundation became the overall entity to coordinate the medical work in the Northwest. In this reorganization Portland Adventist Hospital and VertiCare became subsidiaries of NWMF. The foundation in August 1973, by lease, assumed management control of Tillamook County General Hospital, Tillamook, Oregon, and later in the year, of Walla Walla General Hospital, Walla Walla, Washington.

Other hospitals in the region have expressed interest in NWMF and its potential for strengthening the health-care delivery systems of communities that are currently without adequate medical programs. An aspect of bringing a strong health ministry to these communities is NWMF’s vigorous physician recruitment program, which has encouraged an increasing number of medical personnel to establish themselves in the Northwest.

Northwest Mexican Conference

NORTHWEST MEXICAN CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

Northwest Territories

NORTHWEST TERRITORIES. *See* [British Columbia Conference](#).

Northwestern Adventist Academy

NORTHWESTERN ADVENTIST ACADEMY (Academia Adventista del Noroeste). A K-12 school started by Juanita Pagán in Aguadilla, Puerto Rico. It began as a church school with 10 students and a teacher paid by Mrs. Pagán. In 1977 the institution was moved to larger facilities, where classes were held until 1982.

In 1981 a lot was acquired in Barrio Camaseyes and buildings were constructed. In 1982 the school opened its doors offering K-11 and the following year, K-12. In 1993 there were seven teachers on the primary level and seven on the high school level. The building has 14 classrooms, a laboratory, a library, two rooms as computer labs, a dining area, and offices. There are 205 students in the primary school and 166 in high school.

Principals: Mrs. Raquel Quinones, 1984—1987; Myriam Salcedo, 1988—1989; Raquel Quinones, 1989— .

Northwestern California Conference

NORTHWESTERN CALIFORNIA CONFERENCE. See [California Conference](#).

Northwestern Conference

NORTHWESTERN CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Northwestern Training School

NORTHWESTERN TRAINING SCHOOL. *See* [Portage Plains Academy](#).

Northwestern Union Conference

NORTHWESTERN UNION CONFERENCE. A North American administrative unit that existed as such for less than a year. It was organized Apr. 18, 1901. It was comprised of North Dakota, South Dakota, Iowa, Manitoba, Northwest Territory (including the present provinces of Manitoba, Saskatchewan, and Alberta), Minnesota, and Nebraska. In 1902 the Northern Union Conference was formed with part of this territory.

Norway

NORWAY. A kingdom occupying the western side of the Scandinavian peninsula and extending more than a thousand miles from a point parallel with central Labrador to a point north of the Arctic Circle, where for several weeks in summer the sun does not set. The scattered population of 4.3 million (1994) live principally along the coast. The major part of its approximately 125,000 square miles (324,000 square kilometers) is mountainous, some peaks reaching an elevation of 8,000 feet (2,440 meters). The Norwegians make their living principally by mining, manufacturing, construction, agriculture, forest industries, commerce, transportation, and fishing. Christianity entered Norway during the eleventh century and gradually won over the pagan Norsemen. Early in the sixteenth century when the teachings of Luther were widely accepted, Norway became Protestant and its state church is Lutheran. About 90 percent of the people claim the Lutheran faith. Some 230,000 belong to various other denominations, with the Pentecostals forming the largest non-Lutheran group. Nearly 6 percent of the population have no church affiliation. There are more than 30,000 Roman Catholics in the country.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Norway used to constitute the northern part of the West Nordic Union Conference. In 1992 the West Nordic Union Conference was dissolved, as Denmark founded a union of churches and Norway a union conference. The new Norwegian Union Conference, which is a part of the Trans-European Division, consists of three conferences. Statistics (1992) for Norway: churches, 71; groups, 5; members, 5,396; church or elementary schools, 10; ordained ministers, 42; licensed ministers, 14; teachers, 14. Headquarters: Oslo.

Statistics (1992) for the conferences—*East Norway Conference*: churches, 39; members, 3,224; church schools, 7; ordained ministers, 20; licensed ministers, 6; teachers, 42. Headquarters: Oslo. *North Norway Conference*: churches, 17; groups, 2; members, 746; church schools, 1; ordained ministers, 3; licensed ministers, 3; teachers, 6. Headquarters: Kvaløysletta. *West Norway Conference*: churches, 15; members, 1,426; church schools, 2; ordained ministers, 6; licensed ministers, 3; teachers, 15. Headquarters: Solheimsviken.

Institutions

Institutions. Mosserod Old People's Home; Nordas Retirement Center; North Norway Rehabilitation Center; Norwegian Junior College; Norwegian Publishing House; Sakshus Old People's Home; Skogli Health and Rehabilitation Center.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* As early as 1874 the *Review and Herald* reports a letter from a woman named Reirsen in Norway, telling that she

and her husband had begun to keep the seventh-day Sabbath and that several others were interested as a result of having read the *Advent Tidende*. She also expressed the wish either that she could move to America to see her fellow believers, or that someone might be sent to Norway to preach to them. This was one of many calls from Scandinavian readers of the American papers. This Danish-Norwegian paper, the first non-English periodical published by Seventh-day Adventists, was begun by John G. Matteson, a Dane who had emigrated to America.

In 1877 Matteson sailed for Europe, where for a year he worked in Denmark before crossing to Christiania (Oslo), the capital of Norway. Traveling from place to place by train and steamer, he found small groups of adherents in several places. One of these interested people was a ship agent named Swenson, who helped Matteson greatly. By selling publications Matteson supported himself and helped spread his beliefs. During the winter he held a series of meetings in Christiania, where a message such as his had never been heard before. In spite of strong opposition from the ministers of the state church, the interest increased until about a thousand persons were crowding into a building built to seat 800 and were filling the aisles and even sitting in the windows. The ministers next took their battle into the newspaper columns, but it seemed that the more they wrote about SDAs, the more the people wanted to know what this new religion taught.

By January 1879 Matteson reported to the *Review and Herald* that some 80 persons were attending his meetings in Christiania, and about half of these had begun to keep the Sabbath. On Jan. 13 he wrote: "Last Sabbath we formed a church under the law of dissenters in this country. We went before the authorities and were by them acknowledged as a Christian church agreeably to law. Thirty-three persons had signed their names" (53:54, Feb. 13, 1879).

About 60 were in the afternoon Bible class. In February he reported that a (building) society was formed "to purchase property for the use of the S.D.A. church" and a building was bought that would provide a meeting hall and apartments (*ibid.* 53:78, Feb. 5, 1879). On June 10 he wrote: "We have now held ten meetings in our new hall. . . . Twenty-five willing souls have been buried in baptism, and others will soon be ready. These, with our brethren and sisters that have come to us from the Baptist denomination, have united, and thus form a church of commandment—keeping believers" (*ibid.* 54:22, July 10, 1879).

On July 30 he reported: "To the present time forty-six persons have been baptized, and sixty-two in all have united with the church" (*ibid.* 54:68, Aug. 21, 1879).

Also in 1879 Matteson launched at Oslo the second SDA publishing house to be established outside North America and began to publish the *Tidernes Tegn* ("Signs of the Times"). Within 12 months 1,200 copies were being printed monthly. Norwegian members in America sent him 400 paid subscriptions of the *Tidernes Tegn* for their relatives in Norway.

As a result of Matteson's reports in the *Review and Herald*, Scandinavian members in America set out to collect more than \$2,000 for the Danish and Norwegian Mission. Soon J. B. Jespersson came from America to assist Matteson, and later E. G. Olsen, who began work in the town of Larvik.

Between 1880 and 1886 Matteson held meetings in various places, including Drammen. In 1886 O. A. Olsen, N. Clausen, and John Lorntz came from America to join the workers, Clausen and Lorntz helping in the publishing house. A school for training colporteurs was

started in Christiania. By 1887 there were four organized churches with a membership of a little more than 200.

On June 8, 1887, the first-known Seventh-day Adventist camp meeting in Europe met at Moss, Norway, a town about 40 miles (65 kilometers) south of Christiania. It was followed by a session of the European Council (June 14—22), which was attended by Ellen White, her son

W. C. White, O. A. Olsen, S. N. Haskell, L. R. Conradi, B. L. Whitney, S. H. Lane, William Ings, J. H. Waggoner, D. A. Robinson, and C. L. Boyd. Mrs. White spoke words of encouragement. "Go forward!" was her watchword to the colporteurs who were to press onward into every town and hamlet. The first Seventh-day Adventist church building in Norway was dedicated at Christiania in March 1886.

Organization and Growth. The first Norwegian Conference was organized at the Moss camp meeting in 1887 with O. A. Olsen, a native son of Norway, elected president. At the next General Conference, held in Battle Creek, the Norwegian Conference was admitted to the sisterhood of conferences.

When Olsen was elected president of the General Conference in 1888, Lewis Johnson took his place in Norway (1889) and served 10 years until Olsen returned.

Seventh-day Adventist medical work began in Norway in 1898 when two graduates of the Battle Creek Sanitarium, Alma Andersen and her sister, Emma Fleischer, opened a clinic in Christiania (now Oslo). The clinic was continued for a number of years and was known as Kurbadet (Oslo Health Home). It is now closed, and an evangelistic center is in the process of being founded in this historic building.

As a part of the general reorganization stemming from the 1901 General Conference, the Scandinavian Union Conference was formed, made up of Denmark, Norway, Sweden, and Finland, with P. A. Hansen serving as president for the first seven years. In 1901 Norway had five ordained ministers, four licensed ministers, 20 churches, and 631 members. In 1931, when this union was divided, Norway, Denmark, Iceland, and the Faroe Islands joined to form the West Nordic Union Conference, with headquarters in Oslo.

In Norway a number of organizational changes took place during half a century. Between 1912 and 1917 there were two conferences. From 1917 to 1920 there were three conferences. At the end of 1920 Norway had seven ordained ministers, six licensed ministers, 38 churches, and 1,686 members. Then for nine years there was only one conference; from 1929 to 1942 there were two again; from 1942 to 1950, four, and from 1950 on, three conferences.

In 1947 a Bible correspondence school was begun and placed under the direction of G. Gudmundsen. This became the Norwegian Bible Correspondence School.

The members are widely scattered; this helps explain why only 412 children are in church schools. One interesting fact is that Hammerfest, a city lying north of the Arctic Circle, is the most northerly Seventh-day Adventist church in the world.

Norway Old People's Home

NORWAY OLD PEOPLE'S HOME. *See* [Sakshus Old People's Home](#).

Norwegian Junior College

NORWEGIAN JUNIOR COLLEGE (Tyrifjord Videregaende Skole). A coeducational boarding school on the junior college level operated at Røyse, Norway, by the Norwegian Union Conference. It was established in 1958 on the eastern side of the northwestern arm of the beautifully situated Lake Tyrifjord. The school, established on approximately 77 acres (30 hectares) overlooking the lake, is 10 miles (16 kilometers) from Honefoss and 40 miles (65 kilometers) north of Oslo. It is primarily a boarding school, but about 25 percent of the students are day students. The location of the school serves quite adequately the 5,396-member Seventh-day Adventist constituency.

The first denominational school in Norway was a three-month colporteur and worker institute conducted in 1887 by O. A. Olsen, who later became president of the General Conference. This educational program, carrying the name of Philadelphia School, continued for only a few years. Beginning in 1894, Norwegian students went to a joint school of Scandinavian Seventh-day Adventists at Frederikshavn in Denmark. After that, the mission school established at Skodsborg, Denmark, in 1908 with Erik Arnesen as principal and moved in 1918 to Naerum, Denmark, served as the educational center for both Denmark and Norway.

In 1921 Norway opened a school of its own in a summer sanitarium building rented for one year at Solberg, Hadeland, on the shore of Lake Randsfjorden. On Oct. 3, 1921, the first group of 35 students met there. Henry Grundset was the first principal of this school, called the Solberg Misjonsskole. In 1922 a large farm property was purchased for a school at Ullensaker, Akershus, in the central part of Norway, about 30 miles (50 kilometers) north of Oslo. This institution, known as the Onsrud Mission School, had an average enrollment of about 50 or more for a number of years. During the latter part of World War II the number rose to about 100. Onsrud Mission School served as a training school for missionaries to overseas fields as well as for national workers and for students who wished to continue their studies at Newbold Missionary College in England, or at colleges in America or South Africa. A four-year course was offered at Onsrud with the main emphasis on biblical and other subjects related to the missionary purpose of the school. However, some students, in addition, followed the government curriculum for the realskole, and they sat for the government-recognized examinations as "private students." Beginning in 1939, Onsrud Mission School became a six-year school corresponding to a junior college.

In 1952 the Onsrud property was sold, and plans were laid to build a new school. From 1952 to 1958 the Norwegian students received their denominational education at Vejlefjord Realskole, Denmark. Some of the Norwegian teachers moved to Denmark with their students to prepare those who wished to take the Norwegian realskole examination.

Meanwhile a committee under the chairmanship of the president of the West Nordic Union, Alf Lohne, in 1955 found a new site for the school on the shore of Lake Tyrifjord in the heart of southern Norway. An administration building, an office building, and one dormitory were completed in 1958. On Sept. 18 the new school opened its doors to 101

students. The curriculum was based on the requirements of the *realskole* with additional Bible instruction. The three-year *realskole* course was given government recognition in 1960. The same year a three-year *gymnas* course (English language line) was introduced, based on a completed *realskole*, or a five-year *gymnas* course based on a completed seven-year elementary education (14 years of age). In 1961 a science course was added to the *gymnas* program. Government recognition of the *gymnas* was granted in 1964 as the first full classes in both lines were completing their work.

The school was granted junior college status in 1962 by the General Conference. All departments have full government recognition. Current enrollment (1993) stands at 250 students, with a teaching staff of 18 full-time teachers. Beginning with the 1971—1972 school year the *realskole* intake was discontinued and, in harmony with educational developments throughout Norway, the *realskole* was phased out over a period of three years. It was replaced by the three-year *ungdomsskole* (grades 7—9), which is the second part of the new *grunnskole* (grades 1—9), the first part being called the *barneskole* (grades 1—7). On campus the East Norway Conference is operating a school (grades 1—7) for 30 students. In 1974 a business administration course on the *gymnas* level was introduced, having been granted full government accreditation from its start. In 1965 an additional dormitory was erected, increasing dormitory capacity to 180 students. In 1970 the school plant was basically complete with the building of a chapel-auditorium, a heated indoor swimming pool, a gymnasium, modern classrooms for art instruction, a bomb shelter with ancillary facilities, and a spacious library.

The *gymnas*, now called *videregaende*, meets the entrance requirements to European universities. *Gymnas* graduates are generally given junior-year standing at Seventh-day Adventist senior colleges.

Principals: Henry Grundset, 1921—1925; Herbert Hanson, 1925—1934; O. J. Olsen, 1934—1936; G. Gudmundsen, 1936—1938; Leif Kr. Tobiassen, 1938—1940; Magnus Larsen, 1940—1944; Olaf Wiik, 1944—1949; Karl Abrahamsen, 1949—1951; P. G. Nelson, 1951—1952; Karl Abrahamsen, 1952; Trygve Åsheim, 1958—1963; J. Reichelt, 1963—1972; Øivind Gjertsen, 1972—1984; Rolf Beckhaug, 1984—1992; Bjørgvin Snorrason, 1992—1993; Kjell Helgesen, 1993— .

Norwegian Publishing House

NORWEGIAN PUBLISHING HOUSE (Norsk Bokforlag). A publishing establishment with its own printing facilities, operated by the Norwegian Union Conference in Oslo, Norway. The publishing house was organized July 27, 1882, under the name Den Skandinaviske Forlags-og Trykkeriforening (The Scandinavian Publishing and Printing Association), later changed to Den Skandinaviske Bokforlags (The Scandinavian Publishing House). For some years it was listed in the Yearbook as the Christiania Publishing House.

Books and periodicals were printed for Sweden and Denmark, as well as for Norway. Since 1940 the institution has been named Norsk Bokforlag and prints for Norway only.

Seventh-day Adventist publishing work in Norway began in January 1879 when J. G. Matteson published *Tidernes Tegn* (“Signs of the Times”), containing mainly his sermons. For the first three months it was published weekly and then semimonthly. The magazine has continued under different names and is at present the monthly *Tidens Tale* (“Voice of the Times”). The health periodical *Sundhedsbladet* in Danish-Norwegian (later called *Sunnhetsbladet* for Norwegian readers only) was begun in 1881 by Matteson and was edited for many years by Dr. Carl Ottosen, founder of the Skodsborg Sanitarium. It is issued monthly.

Since 1900 the publishing house has published a church paper, *Evangeliets Sendebud* (“Gospel Messenger”), and since 1932 a young people’s paper, *Advent-Ungdom* (“Advent Youth”). During the year 1992, 169,552 books, 416,000 tracts, and 374,600 periodicals were sold at a value of Nkr16,585,553 (US\$2,370,000). A substantial group of full-time colporteurs has carried out door-to-door evangelism since 1882.

Managers: A. C. Christensen, 1919—1923; E. Bjaanes, 1923—1924; A. C. Christensen, 1924—1935; L. A. Nilsen, 1935—1940; P. J. Olsen, 1940—1942; T. Tobiassen, 1942—1945; P. J. Olsen, 1945—1948; E. Bjaanes, 1948—1960; O. Vetne, 1960—1979; L. Myklebust, 1979—1980; G. Aune, 1980—1994; L. Stoelen, 1994— .

Norwegian Union Conference

NORWEGIAN UNION CONFERENCE. *See* [Norway](#); [Trans-European Division](#).

Notes of Progress

NOTES OF PROGRESS See *Messenger*.

Noujaim, Selim Elias

NOUJAIM, SELIM ELIAS (1898—1966). Educator, editor, departmental secretary, administrator. A native of Maassir, El-Chouf, Lebanon, Noujaim began his work as a teacher in the Egypt Mission, where he also organized schools. He performed this same service in Iraq and Lebanon and emerged as one of the church's leading educators. Known as a scholar of Arabic, he translated a number of church publications into that language and edited Hope and Health magazine. In the East Mediterranean Union he served as educational secretary as well as temperance and religious liberty secretary, and director of the Voice of Prophecy in that area. His last position was that of president of the Lebanon Mission.

As the first national worker from the Middle East to develop a wide influence of leadership, he provided the church with valuable insights and paved the way for greater national participation in denominational administration.

Nov Zivot

NOV ZHIVOT. *See* [Bulgaria](#).

Nova Scotia

NOVA SCOTIA. *See* [Maritime Conference](#).

Nowlen, Clair A.

NOWLEN, CLAIR A. (1865—1961). Pioneer colporteur in South and Central America. In 1892 he accompanied E. W. Snyder and A. B. Stauffer to Argentina and helped to open Seventh-day Adventist work there through the sale of SDA publications. He canvassed also in Brazil, the Malvinas (Falkland Islands), and Chile. About 1895 he married Ethel Threadgold and later went to England. In 1907 he and his wife went to Central America, where he sold SDA publications. In 1908 his only daughter and his wife died. He died at Clarkston, Washington, at the age of 96.

Number of the Beast

NUMBER OF THE BEAST. The cryptic number 666 or, in some ancient manuscripts, 616 ([Rev. 13:18](#)). It is declared to be “the number of a man” (or “a human number,” RSV), “the number of the beast,” and “the number of his name” ([Rev. 13:17, 18](#); [15:2](#)). The reader “who has understanding” is invited to “reckon the number of the beast” ([Rev. 13:18](#), RSV), and the saved are declared in [Rev. 15:2](#) to be those “that had gotten the victory over the beast, . . . and over the number of his name.”

Seventh-day Adventist Views. In 1836 William Miller proposed that the first beast of [Rev. 13](#) be interpreted as pagan Rome, and the second beast as papal Rome. The “number of the [first]beast” he took to be a time period of 666 years, during which the power of pagan Rome was exercised over the people of God, that is, Jews and Christians, and reckoned this from 158 B.C., when he supposed that the Jews made their league with Rome ([1 Macc. 8:23ff.](#)), to A.D. 508, when, according to his (unproved) calculation, “Paganism ceased” with the conversion of the last of the 10 kingdoms occupying the former Roman territories (William Miller, *Evidence From Scripture and History of the Second Coming of Christ* [1836], pp. 54—56, 62).

This view does not seem to have been especially influential in the prophetic interpretation of Sabbathkeeping Adventists, since they very early applied the “number of the beast” to the second two-horned beast instead of to the first. In 1847 James White makes this identification and declares of this second beast: “This last power that treads down the saints is brought to view in [Rev. 13:11—18](#). His number is 666” (*A Word to the “Little Flock”* [1847], pp. 8, 9).

A similar understanding is reflected in his publication at the same time of a letter written by Ellen White to Joseph Bates. The manuscript of this letter, dated Topsham, Maine, Apr. 7, 1847, is not extant. Bates printed it as a broadside under the title “A Vision, Vol. I, no. 1.” As published, it contains the following statement in the context of a discussion of the symbols of [Rev. 13](#): “I saw that the number (666) of the Image Beast was made up; and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope’s, and not God’s Sabbath.” In 1868 Uriah Smith explained that the number 666 in this statement, as suggested by its enclosure in parentheses, had not been in the original letter written by Mrs. White but had been inserted by Bates, as reflecting his understanding of her meaning (*The Visions of Mrs. E. G. White* [1868], pp. 100—102). Smith further points out that the expression “image beast,” which she uses, is difficult to apply either to the beast to whom the image is made or to the beast that makes the image. He therefore takes this “image beast,” whose number Mrs. White declares to be “made up,” as a reference to the “image to the beast” ([Rev. 13:14](#)). He suggests that this image also has a number (not necessarily 666), which, though not mentioned in Scripture, is the number to which Mrs. White refers.

James White endorsed Smith’s book as a whole, stating that he had carefully read the manuscript (*Review and Herald* 32:60, Aug. 25, 1868). This would appear to indicate that with the retrospect of two decades he agreed with Smith’s explanation of the passage in

question. In the light of Smith's and White's statements it seems evident that this passage cannot be taken as a clear indication of Mrs. White's thinking on the number of the beast. However, it does throw light on James White's understanding of the problem in 1847. Shortly after Bates's publication of the letter, White included it in his initial publishing venture *A Word to the "Little Flock"* (Brunswick, Maine, 1847, pp. 18—20). In this reprint he continued the figure 666 in parentheses, as printed by Bates, and added a footnote reference to [Rev. 13:18](#) (p. 19).

Like Bates, at that time he obviously understood the "image beast" to be the second beast and connected it with the number 666. This identification of the number 666 with the second beast was of course in harmony with his opinion stated in one of his own essays in the same publication and cited above. The same connection was made by George W. Holt in 1850, who went on to identify this beast as "protestant and republican" (*ibid.*, pp. 8, 9; G. W. Holt, in *Present Truth* 1:64, March 1850).

Later the same year a further step was taken by Otis Nichols, who published a prophetic chart on which the two horns of the second beast are stated to be "papist and protestant," "whose names number 666" (L. E. Froom, *Prophetic Faith*, vol. 4, p. 1074; see note 6). Apparently before the chart was circulated, a corrected reading was pasted over these horns: "Republicanism & Protestantism." The intent of this interpretation seems to have been made clear by J. N. Andrews, writing the following year in the *Review and Herald*, where he identifies the two horns of this beast as "Republican civil power" and "Protestant ecclesiastical power," and interprets the beast itself as the United States. Applying the number 666 to this beast, he then suggests: "The Protestant church may, if taken as a whole, be considered as a unit; but how near its different sects number six hundred three score and six, may be a matter of interest to determine" (1:81—86, May 19, 1851).

In 1853 J. M. Stephenson took the alternate view that the number is that of the first beast, arguing on the basis of [Rev. 15:2](#) that number, mark, and image all belong to the same beast. He denied that the number is to be solved by "the ancient mode of reckoning by letters," because it is the number of a specific man, and such reckoning can apply it to many different men. The "man" he therefore took to be "the man of sin," which he identified as the "Papal Anti-Christian church." He declared, "We may trace the lineage of every Protestant church back to the mother of harlots [[Rev. 17:15](#)]." "These divisions [of Protestantism] have continued dividing and subdividing until, according to the *Encyclopedia of Religious Knowledge*, they now number about six hundred three score and six" (*Review and Herald* 4:166, Nov. 29, 1853). The following year J. N. Loughborough quoted Stephenson in the second installment of an article in *The Two-Horned Beast* that appeared in the *Review and Herald* (5:79, Mar. 28, 1854). M. E. Cornell took 666 to represent the "Protestant sectarian bodies" (*ibid.* 6:43, Sept. 19, 1854). In 1855 Andrews wrote again on the subject, still applying the number to the second beast, developing his argument that this beast is the United States, and identifying the "image of the beast" ([v. 15](#)) as "apostate religious bodies": "The image it appears is made up by legalizing the various classes that will acknowledge the blasphemous claims of the beast. . . . It is thus that we understand the number of the beast" (*ibid.* 6:204, Apr. 3, 1855).

This view was maintained by Andrews in a reprint of the series dated 1864 (*The Three Angels of Revelation XIV. 6—12*, p. 95).

However, in 1866 Uriah Smith proposed a radically different interpretation. As Stephen had done, he connected the number 666 with the first beast, and saw it as symbolizing the papacy. The “name” for which the number stands he took to be the Latin title VICARIVS FILII DEI, “Vicar of the Son of God,” the sum of whose letters in Roman numerals equals 666. This phrase, though not a part of the official papal title, is the equivalent of a common term for the pope, and made its initial appearance about A.D. 760 in the false Donation of Constantine (see [SB, no. 1751](#)). Andreas Helwig (c. 1572—1643) had proposed this title as the name cryptically referred to by the “number of the beast.” Concerning this title, Smith declared that “the most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown” (*Review and Herald* 28:196, Nov. 20, 1866).

In an 1877 reprint of his book *The Three Angels of Revelation XIV. 6—12*, Andrews also adopted this view (p. 109). Smith continued this interpretation throughout the various editions of his highly influential *Thoughts on Daniel and the Revelation*, and largely through the medium of this book his view has come to be held widely among Seventh-day Adventists. However, no proof for his assertion that these words appear on the papal crown has been discovered (see [SB, no. 1750](#); C. D. Vineyard, “The Papal Tiara” [unpublished M.A. Thesis, S.D.A. Theological Seminary, 1951]). Although there is nothing to be found in the published writings of Ellen White on the interpretation of the number 666, she clearly taught that this number is to be identified with the first beast of [Rev. 13](#), which beast represents the papacy ([GC 445](#)).

The NT and the Early Church. The scheme of adding up the numerical values of the letters in a name or word, as demonstrated above in the term VICARIVS FILII DEI, is an ancient practice known as gematria. This was possible in Latin, Greek, and Hebrew, as in each of these languages letters were used for numerals. In the two latter languages all letters of their alphabets were given numerical value in alphabetical order, running in succession through the units, tens, and hundreds. Thus any name could have a number. Numerous examples of this appear in ancient literature and inscriptions. At Pompeii (before A.D. 79) two instances have been found: in one a man speaks of his lady and declares, “The number of her honorable name is 45”; in another the writer declares, “I love her whose number is 545.” Similarly the epitaph on a Jewish grave from the time of Alexander Severus (A.D. 222—235) reads: “I proclaim Gaios to be equal in number to these two, both holy and good”; here the name *Gaios* and the Greek words *hagios* (“holy”) and *agathos* (“good”) each total 284. An interpretive use of gematria in rabbinical literature appears in the midrash on [Lev. 16:3ff.](#): “There are three hundred and sixty-five days in the solar year. The numerical value of *hassatan* (Satan) is three hundred and sixty-four. This alludes to the fact that during all the days of the year Satan brings accusations, but he does not bring any accusations on the Day of Atonement.”

Similarly in Christian exegesis gematria is found in the Epistle of Barnabas (first half of the second century). Commenting on the statement that Abraham circumcised 318 men of his household ([Gen. 14:14](#); [17:23—27](#)), Barnabas 9:8 declares: “Notice that it first says ‘ten and eight,’ and then, in a separate phrase, ‘three hundred.’ As to the ‘ten and eight’: ‘ten’ = I, ‘eight’ = H. There you have IESUS [Gr.]. But since the Cross, prefigured by a T, was to

be the source of grace, it adds the ‘three hundred.’ It therefore points to Jesus in two letters, and to the Cross in one.”

These examples illustrate the wide use of gematria in the ancient world.

From the beginning, Christians seem to have understood the number of the beast as gematria. Our earliest evidence comes from Irenaeus of Lyons (c. A.D. 180), who discusses the question at length. He confesses doubt as to the meaning of the number, which suggests that no tradition concerning this had been handed down through the churches of Asia, from which Irenaeus had come, for elsewhere he is in possession of a number of such traditions attributed to John, preserved there. Irenaeus sees several significances in the number: it is the age of Noah at the Flood ([Gen. 7:6](#); 600 years) plus the dimensions of Nebuchadnezzar’s image ([Dan. 3:1](#); 60 x 6 cubits); it also represents for him the division of world history into six periods of one thousand years each. Prophetically, however, he takes it as gematria and suggests three words as possible solutions: *euanthas* (e=5, u=400, a=1, n=50, th=9, a=1, s=200), a name similar to one, *euanthēs* (“beautifully flowering”), given the god Dionysus, and a not uncommon personal name that may have been adapted purposely to total 666, but with no ascertainable relationship to the figure portrayed in Revelation [v. 1:1](#); *lateinos* (l=30, a=1, t=300, e=5, i=10, n=50, o=70, s=200), “Latin”—“for,” he points out, “the Latins are they who at present bear rule”; and *teitan* (t=300, e=5, i=10, t=300, a=1, n=50), his own preferred solution, which seems to be a variant spelling of “Titan,” referring to the mythological Titans who rebelled against their father, the god Uranus. Irenaeus notes that the term was also applied to the sun. Though he does not say so, in addition there may be an implied reference in this name to the Emperor Titus (A.D. 79—81), who destroyed the Temple in Jerusalem. Irenaeus concludes, however, that the meaning of the number cannot be known with certainty, though he is satisfied that it applies to antichrist. Commentators throughout ancient and medieval times proposed these and many similar terms and phrases with no greater likelihood of probability. Thus the Venerable Bede (c. 672—735), in addition to Irenaeus’ *teitan*, which he defines as “giant, . . . as if he excells all things in power,” gives two additional names that he had borrowed from other commentators, *antemos* (a=1, n=50, t=300, e=5, m=40, o=70, s=200), which he understands to mean “contrary to honor,” and *arnoume* (a=1, r=100, n=50, o=70, u=400, m=40, e=5), which he defines as the verb “to deny,” obviously taking it as the Greek verb *arneomai*.

666 or 616? Already in Irenaeus’ day, within a century of the writing of Revelation, there was a question whether the number should be 666 or 616. Irenaeus says that the reading “666” was found “in all the most approved and ancient copies” of Revelation and was testified to by those who had themselves seen John. However, the reading “616” survives in Codex Ephraemi (C) from the fifth century and in minuscules 5 and 11, as well as in an ancient commentary falsely attributed to Augustine. At the same time there is evidence that some early texts probably did not contain [v. 18](#) at all: while the commentary of Pseudo-Augustine gives the number as 616, the text on which it is based, as well as the related commentary of the Spanish monk Beatus (d. A.D. 798), both omit the verse. As these works probably are based on a lost commentary by Ticonius (A.D. 390) from North Africa, it seems likely that from the fourth century at least there was an Old Latin text in which this verse did not appear. A number of modern scholars have favored the originality of the reading 616. It is pointed out that this is the *lectio difficilior*, that is, “the more difficult reading”: it is easier to account for an original 616 having been “rounded off” into 666 than

vice versa. It is sometimes interpreted as standing for *Gaios Kaisar* (3 + 1 + 10 + 70 + 200 + 20 + 1 + 10 + 200 + 1 + 100), “Gaius Caesar,” that is, Caligula (A.D. 37—41), the first emperor to have demanded sacrifice to himself as a god. Thus he conceivably could have been seen as a prototype of the antichrist to come. Deissmann and Cullmann suggest that it represents the phrase *Kaisar theos* (k=20, a=1, i=10, s=200, a=1, r=100, th=9, e=5, o=70, s=200; “Caesar god”). This could reflect the pretensions of Caligula or perhaps of Diocletian (during whose persecution the Revelation probably was written), who proclaimed his own divinity and insisted on emperor worship. Others have defended the priority of 616 on the thesis that Nero, not Diocletian, is the figure intended, and have seen the solution in a Hebrew writing of his name, *nrv qsr*, “Nero Caesar,” which in Hebrew numerals also equals 616 (n=50, r=200, w=6, q=100, s=60, r=200). In this connection 666 is also frequently interpreted of Nero, his name being spelled in Greek fashion (*Nerōn*) but in Hebrew letters, *nrwn qsr* (n=50, r=200, w=6, n=50, q=100, s=60, r=200). Thus the suggestion has been made that both numbers are really variants of one original cryptogram. This is probably the most widely adopted solution among scholars today. However, several factors have been pointed out that appear to militate against this interpretation. First, if it is granted that the Revelation was intended to be understandable to its initial readers in their context, it is questionable that the Christians of the province of Asia would have understood a gematria based on the Hebrew alphabet. While this would not have been impossible (Irenaeus, as far away as Gaul and writing regarding the Valentinians, a heresy centered at Rome, argues a question of gematria on the name of Jesus [*Iēsous* = 888] by appealing to the priority of a Hebrew spelling), it does appear improbable from the fact that twice in the Revelation the writer feels the necessity of explaining to his Greek-speaking readers that certain terms are Hebrew (**Rev. 9:11; 16:16**). Second, the Hebrew spelling *qsr* for “caesar” is defective, the usual form being *qysr*, although a few examples of the former have been found, and this unusual form possibly could have been intended for the sake of the number 666. Third, it is highly questionable whether the number is to be understood as that of a specific emperor or any individual man, as the beast represents an institution rather than a person. In favor of the originality of 666 it may be said that the oldest manuscripts, and the vast majority of manuscripts of all textual groupings, read 666.

Nunawading Adventist College

NUNAWADING ADVENTIST COLLEGE. A coeducational secondary level (years 7 to 12) day school located at Nunawading, Melbourne, Victoria, Australia; operated by the Victorian Conference. The school has an enrollment of around 200 students and, each year, the students are successfully presented as candidates for the state-run VCE program and state examinations. Students then proceed to tertiary studies at the local universities or at Avondale College.

The school shares a parklike 40-acre (16-hectare) estate with the Victorian Conference headquarters, Coronella retirement village, and the Victorian Conference campground. The school operated as Nunawading Adventist High School from 1974 until 1988, offering the first four years of secondary education (years 7 to 10). 1989 saw the amalgamation of Nunawading and Hawthorn Adventist High School, with the combined schools located at Nunawading. At this time the name Nunawading Adventist College was adopted and the school program was extended to include years 11 and 12.

Principals: A. Campbell, 1974—1975; D. Chesney, 1976—1981; B. Howell, 1982—1984; R. Hollingsworth, 1985—1987; R. Wareham, 1988; P. Morey, 1989—1994; A. Morgan, 1994— .

Nursing Education

NURSING EDUCATION. Nursing was a part of Seventh-day Adventist health work from its beginning (1866), but the first School of Nursing was opened in 1883 at the Battle Creek Sanitarium. By 1983 more than 40 programs of nursing education were operated by Seventh-day Adventists around the world, including master's degree programs in Loma Linda and the Philippines.

Levels of Nursing. The philosophy of Seventh-day Adventist nursing in the United States is expressed in the levels of nursing found in its programs (see top of next page).

Collegiate Nursing Education. In 1932 the General Conference recommended that SDA colleges offer a one-year prenursing course. By 1935 all the hospital schools of nursing required one year of college for entrance. In 1936 one SDA college (Columbia Union College) offered a five-year program leading to a baccalaureate degree with a major in nursing education. This course included one year of college and three years in a hospital School of Nursing followed by an additional year of college.

Subsequently most SDA colleges in the United States and overseas began operating nursing degree programs.

Type of Program	Institutional Control	Length of Program: License	Function
Practical or vocational	Hospital	1 year (12 months) L.P.N. or L.V.N.	Under the supervision of the professional nurse or physician in the hospital or home to perform simple functions in situations relatively free of scientific complexity.
Associate degree	Liberal arts college	2 years (18—24) months R.N.	Under supervision to give nursing care to a patient or group of patients at a beginning staff level in a hospital.

Baccalaureate degree	Senior college or university	4 years (36—48 months) R.N.	Under supervision to be able to give comprehensive nursing care of patients at a beginning staff level in the hospital and in other agencies. To participate with members of other professions and citizen groups in community health programs and in solving health problems.
Master's degree	University	4 quarters	Teaching in a School of Nursing. Administration in nursing. Clinical specialization in nursing.

Nursing Homes

NURSING HOMES. *See* [Retirement Homes and Orphanages](#).

Nusa Tenggara Academy

NUSA TENGGARA ACADEMY (Sckolah Lanjutan Advent). A coeducational boarding school, opened in 1967 at Knete, Amarasi, Timor, a distance of 36 miles (58 kilometers) from Kupang, Indonesia. The enrollment at that time was 70 students. There were three teachers, including the principal, N. Sasela. In 1969 A. Rantung was appointed principal, and the number of students increased to about 90. The Nusa Tenggara Mission then planned to build permanent buildings there, but owing to shortage of water it was decided to find another location.

In 1969 a piece of land was bought in Tarus. This 100-acre (40-hectare) property was by the sea, only 10 miles (16 kilometers) from Kupang. In 1970, under the principalship of W. A. Sahetapy, the school moved to this new location, which later was found to be unsuitable owing to malarial mosquitoes and floods.

Two years later, under the leadership of S. Wewengkang, Nusa Tenggara Academy with 60 students moved again to a new location, which is not far from Tarus but close to the roadside. Government recognition was given to the academy in 1973.

Principals: N. Sasela, 1967—1968; A. Rantung, 1968—1969; W. A. Sahetapy, 1969—1971; S. Weweng Kang, 1971—1977; A. M. Kalumbang, 1977—1980; F. N. Sabuin, 1980—1989; F. E. Noni, 1989— .

Nusa Tenggara Mission

NUSA TENGGARA MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

Nussbaum, Jean

NUSSBAUM, JEAN (1888—1967). Physician, religious liberty secretary, friend of popes and world leaders, defender of the consciences and rights of millions. He was born Nov. 24, 1888, at La Chaux-de-Fonds, Switzerland, the second son of Tell and Berthe Nussbaum. Swiss law required school attendance six days a week. Therefore, Berthe took in washing so that she could pay the judge her weekly fine each Monday morning for allowing her son to skip school on Saturday. Also on each Monday morning, Jean's teacher invariably called the other students' attention to the boy's peculiar beliefs and asked him to explain to the class why he'd missed school the previous Saturday. He completed his primary grades and stood at the head of his class, but the local high school refused to excuse him from Saturday classes.

Accompanying his father and two other volunteer colporteurs to France, he there topped their literature sales. Then his father began evangelistic activities in the university city of Montpellier, southern France, and Jean enrolled in the local Protestant school. He won first prize in the school's history and mathematics competition for the entire area, and a woman professor offered to coach and prepare him for a bachelor's degree. But the idea of higher learning frightened Tell. He didn't want his son to lose his religious interest, as had been the case with the 15 young men he'd helped with their medical education. Greatly respecting his godly parent, Jean resolved to follow in his footsteps. At 15 he gave his first public evangelistic lecture on [Daniel 2](#) and showed promise of becoming a dynamic preacher.

That autumn he enrolled in the lyceum preparatory course. He excelled in mathematics, and his teachers urged him to enter the polytechnic school and prepare himself for medical school. Tell Nussbaum still doubted the wisdom of higher education but recalled his visits with Drs. Daniel and Laretta Kress during his evangelistic meetings in Nice. Perhaps his son could be as useful and dedicated as they. He decided medicine was a worthy way for his son to serve his God.

Jean oriented his studies toward medicine and enrolled in the Faculte des Sciences. The following year he entered the famous medical school at Montpellier. When his parents moved north, Jean transferred to the smaller Lyons medical school, where he again met Sabbath observance problems. Not once did he compromise with the principles his parents had instilled in him. His church's teachings motivated his entire life. They were his thoughts and his character. After a year's successful internship in the famed Alpine tourist resort of Chamonix, he completed his thesis in Lyons and received his degree in medicine. Then he returned to Chamonix, but within two weeks World War I broke across Europe.

To help stem the typhus epidemic that had exhausted and immobilized sections of the Balkan peninsula, Nussbaum signed a contract with the Serbian government. He began serving in the Nis hospital, organized and managed by Belgrade society women. They assigned their youngest and most capable nurse, Milanka Zaritch, to interpret for him. A few weeks later typhus took the life of her superior, and Milanka became directress of the hospital.

Nussbaum lived in a nearby cavalry barracks room with four other men. Austrian prisoner of war Johan, assigned to clean their room, discovered that Jean was a Seventh-day Adventist and appealed to him to help him get Sabbath privileges also. But Johan's immature concept of good public relations provoked Jean, as the orderly got himself into deeper trouble. Yet his case involved vital religious freedom principles, and the SDA doctor couldn't abandon him to a sure death. The new director became so intensely interested in Nussbaum's first effort to protect the conscience of another that she joined her efforts with his in pleading with government officials in Johan's behalf.

While nursing Jean through a typhus infection, Milanka compared her Serbian Orthodox beliefs with his uncomplicated faith. His strong physique, a product of careful diet, exercise, and healthful habits, overcame the disease. His almost Spartan religious beliefs so attracted her that she with her mother and a niece began studying the Bible with him and soon asked for baptism into the Seventh-day Adventist Church. Jean and Milanka's friendship deepened, and they were married on an autumn day in 1915. Almost overnight political developments plunged Serbia into further disaster, forcing the newlyweds to begin a two-month unplanned honeymoon trek with a fleeing multitude. Inching up hairpin trails to Montenegro's summit and over Albania's icy roads, they came to the Drin Gulf, where they waited for a boat to Italy.

In Paris Nussbaum contacted the Medical Bureau for a possible location and relieved an ailing doctor in Dieppe. Then he settled in Le Havre and along with his practice held Sunday Bible classes in his office and lectured once a week on health in a public hall. He conducted evangelistic lectures in nearby Rouen and raised up churches in both Le Havre and Rouen. Then the Nussbaums began a lifelong residence in the elite Neuilly sector of Paris, where he practiced medicine.

The Southern European Division asked Nussbaum to represent them at the forthcoming Geneva League of Nations meeting to study a new world calendar proposed by Moses B. Cotsworth and backed by millionaire-philanthropist George Eastman. The meeting would take place in five days. Nussbaum was to join Charles S. Longacre, International Religious Liberty Association world secretary; Arthur S. Maxwell, editor in chief of the Stanborough Park Press in England; and Roy S. Anderson, of London (recently arrived from Australia), representing the Australasian Union Conference of Seventh-day Adventists. Since most of the delegates would speak French and the three delegates knew only English, the General Conference desired someone speaking French to help them understand behind-the-scenes maneuverings.

That evening Longacre arrived in Paris and asked Nussbaum to contact influential government leaders who might help them in their cause. Nussbaum presented the SDA position on the Sabbath to the head of the French delegation. In Geneva he thought of his wife's godfather, Voyislav Marinkovitch, who supervised Yugoslavia's political activities, and approached their mutual friend Djouritchitch, head of the Yugoslavian delegation. The Calendar Reform session convened, and Longacre, Maxwell, and Anderson presented their well-prepared papers. Nussbaum didn't intend to speak, but in the critical turn of proceedings finally agreed to do so. His exquisite French oratory turned the tide, and when the vote of the 42 voting delegates was taken, only three favored the adoption of a 13-month blank-day calendar.

Appointed religious liberty secretary of the Southern European Division, he began to lay the groundwork for any future calendar proposals. He presented the matter to Cardinal Pacelli in Rome and during succeeding months and years, even after the cardinal became Pope Pius XII, the Seventh-day Adventist religious liberty secretary often visited with his Vatican friend. He always found the pontiff to be most cordial.

Nussbaum attended the 1937 Universal Christian Council for Life and Work in Oxford, England, and the ecumenical council that followed in Edinburgh. During 1937 he also traveled four times to Bucharest to intercede for fellow Seventh-day Adventists when a Romanian government death decree threatened their lives. He appealed to Bulgarian and Orthodox church leaders to grant religious freedom to the Baptists and Seventh-day Adventists who lived in Bulgaria.

During the World War II occupation of Paris he continued his medical practice. Contacting the German commandant regarding religious problems, he won his respect so that Dr. Reichle often discussed with him problems the French Resistance created for him. Nussbaum's cordial relations with the German occupying officials caused his friends to fear for his safety when Allied forces neared Paris. But he believed his God could help him maintain good relationships with all nationalities, and he got along as well with the Allies when they returned as he had with the Germans.

In 1945 he attended the San Francisco Conference of United Nations and the following year the United Nations session in London. There he met Mrs. Eleanor Roosevelt and visited with her in her London apartment and later in her Hyde Park home. She always received him as one who had priority on her time.

Through the years he worked closely with other physicians. He served as president of the French Anti-Tobacco Society and as president of the Institute Curie, composed of Protestant doctors in the Paris area. For 10 years Radio Monte Carlo broadcast his health and evangelistic lectures.

In his religious liberty work he always tried to base his conclusions of a problem on a Bible text. He contacted patriarchs, ministers of cults, education, and of war. With courtesy he met and powerfully influenced the heads of state of a dozen different countries, always with an air of personal understanding and humility. His efforts to reopen Seventh-day Adventist churches in Spain met with success. He traveled to Bogotá, the Vatican, and the United Nations in New York before Colombia again granted worship privileges to SDAs. He served his church well, accomplishing some of his most difficult assignments through a self-imposed program of secrecy. The records kept often contain only the notation that the problem was solved.

Nussbaum, Tell

NUSSBAUM, TELL (1859—1932). Evangelist and administrator in France and Switzerland. He was a maker of chronometers at La Chaux-de-Fonds, Switzerland, when he became a Seventh-day Adventist. He was baptized at Tramelan, Switzerland, in 1886. During the same year he married Berthe Favre. After his baptism he filled several offices in the Chaux-de-Fonds church. In 1898 he volunteered for evangelistic work and in 1906 was ordained at a camp meeting at Nîmes, in southern France. From 1910 to 1914 he was president of the French Conference, and after 1915 worked in Switzerland, although he continued to live in France. In 1925 he returned to Switzerland for surgery and after recovery preached in the churches until his retirement, probably in 1927, in Neuchâtel. He met his death when struck by a truck while riding his bicycle to church on a Sabbath morning.

Nutana

NUTANA. A health food factory in Denmark, originally owned and operated by the Seventh-day Adventist Church. It was established in 1898 by Carl Ottosen. This was the same year he founded the Skodsborg Sanitarium. Nutana covered about 60 percent of the health food market in Denmark during the 1980s. The institution was sold in 1991.

Nutana Food Company (Sweden)

NUTANA FOOD COMPANY (Sweden). *See* [Swedish Nutana Food Company](#).

Nutrition Update

NUTRITION UPDATE. An eight-page newsletter published four times a year by the General Conference Health and Temperance Department. It presents the latest scientific research in areas appropriate to Seventh-day Adventist lifestyle.

Nuzvid Mission Hospital

NUZVID MISSION HOSPITAL. *See* [Giffard Memorial Hospital](#).

Nyasaland

NYASALAND. *See* [Malawi](#).

Nyazura Adventist Secondary School

NYAZURA ADVENTIST SECONDARY SCHOOL. A coeducational boarding school offering primary and secondary education near Nyazura station, Zimbabwe. In January 1993 the enrollment was 551 students with 24 teachers in high school, and 400 pupils in the primary school with 10 teachers.

History

History. Inyazura Mission School, now known as Nyazura Adventist Secondary School, was founded in 1910 by M. C. Sturdevant, superintendent of the Solusi Mission. Desiring to establish work further in the interior, he went to Mashonaland to look for a site for a mission station.

He was directed to a Mr. Folks, who said he was about to surrender his own farm to the government in order to return to England. He suggested that it might prove a suitable location for the mission.

After careful investigation, Sturdevant accepted the offer and the government was pleased to set the land aside for mission purposes with the understanding that a tract of land of similar size be deducted from the land belonging to Solusi Mission.

The Folks farm, consisting of 3,666 acres (1,500 hectares), had fertile soil watered by two rivers, both of which flow the entire year. The main mission was first named Tsungwezi Mission and later renamed Inyazura after the Beira-to-Salisbury Railway had placed a siding (Inyazura) six miles (10 kilometers) from the mission. The improvements on the farm consisted of 15 acres (six hectares) of plowed land and four native huts. The place is surrounded by hills and mountains and beautiful scenery.

The huts mentioned provided shelter for the first year. Early in 1911 bricks were made and burned, and by the end of November Sturdevant and his family were occupying a comfortable six-room brick cottage. A new school building was built of poles set perpendicularly and plastered inside and outside with mud, roofed with grass, and provided with brick seats plastered with mud.

To these buildings were added a store, a tool shop, and a large dining room, all with iron roofs, besides a number of huts, lion-proof cattle kraals, and a mule stable. The mission school opened Jan. 1, 1911, with 12 students who boarded at the mission. By the end of 1912 the enrollment had grown to 73, 40 of whom were boarding students.

Times were hard, and a number of missionaries who died of malaria and the influenza epidemics of 1914—1918 are buried at the small mission cemetery, a testimony to the untiring efforts, faith, and dedication of these workers who were laid to rest in the service of the Master.

The first baptismal candidates included Gibson Dumba, William Mberi, and Zacharia Mbengo Mutungwazi, who later became one of the first Shona teachers. Among the early students were three who later were among the first pastors. They were Edward Janda, Enock Waungana, and Jonah Chimuka.

In December 1950 the Zambesi Union Mission Committee voted to request the Southern African Division Committee to sell 1,000 acres (400 hectares) of land at Nyazura Mission and to invest the proceeds from this sale in the erection of a new European school, Rhobecon, later known as Anderson School. It is located near Gweru.

Nyazura Mission was a boarding primary school from 1914 to 1966. In 1967 a junior secondary school was introduced. In 1971 the first students sat for government examinations.

During 1976 the school closed down because of the war of liberation. It reopened in 1979. The years 1982 to 1992 saw rapid progress. To improve the infrastructure of the school, a church building, new classrooms, additional boys' and girls' dormitories, teachers' houses, administration offices, and a library were constructed during this period. This resulted in Nyazura winning the prestigious Meritorious Award from the Ministry of Education in 1991 and in introducing more advanced classes in 1993.

Principals: M. C. Sturdevant, 1910—1913; F. B. Jewell, 1914—1918; W. M. Hudgson, 1919—1922; C. Robinson, 1924—1933; S. W. Palmer, 1934—1936; C. Robinson, 1937—1848; B. Ellingworth, 1949—1950; I. R. Peckham, 1951—1956; J. T. Bradfield, 1957; R. C. Tarr, 1958—1963; S. T. Palvie, 1964; M. O. Claussen, 1965—1966; J. H. Wright, 1966—1970; H. R. Fisher, 1971; R. E. Kacelenga, 1972—1973; R. N. Bell, 1974—1977; J. B. Chituku, 1977—1980; C. Masunda, 1981; A. M. Mhoswa, 1982—1993; D. T. Mashoko, 1993— .

Nyhyttan Health and Rehabilitation Center

NYHYTTAN HEALTH AND REHABILITATION CENTER (Nyhyttan Halsä och Rehabilitering). A 90-bed sanitarium situated 38 miles (60 kilometers) from the town of Örebro, Sweden, on the farm property of Nyhyttan, purchased in 1897 for the establishment of a Seventh-day Adventist school in Sweden (*see* [Swedish Junior College and Seminary](#)). Former owners of the property had been iron miners, and had produced iron until 1789. In 1993 there were 50 employees and one full-time physician.

The sanitarium work at Nyhyttan opened in 1905, when C. Kahlström took charge of a summer health resort, offering a vegetarian diet and hydrotherapy. The number of guests during the first summer was about 50. In the beginning conditions were primitive; for example, wooden bathtubs were used. A doctor from Örebro visited the institution at intervals. The sanitarium was operated only during the school's summer vacation. In 1906 a special building for hydrotherapy was erected. In 1910 there were 75 guests, in 1914 there were 150.

In 1932, after the loss of the hydrotherapy building through fire, a new building with facilities for hydrotherapy and other types of physiotherapy was erected. In 1933, when the school moved to Ekebyholm, Nyhyttan Sanitarium began to operate the year round. The average number of patients was then 30 and the personnel numbered 15. In 1961 a modern building was erected containing offices, large treatment rooms, guest rooms for ambulatory patients, and a special section for bed patients. In 1961 a new church building with a seating capacity of 176 was dedicated. Since 1954 the sanitarium has had one full-time physician.

Through cooperation with the Örebro and Stockholm councils, a number of the patients sent by them are assured places at the sanitarium.

Medical Directors: O. Björkquist, 1946—1948; Gunnar Smars, 1954—1981; Carl Praestiin, 1981—1984; Mrs. Eila Jutila-Jansson, 1984—1987; Mrs. Leena Laitinen, 1987—1989; Karl-Aage Praestiin, 1989—1990; Mrs. Leena Laitinen, 1990—1993; Carl Praestiin, 1993— .

Business ManagersAdministrators: i0 Nils Zerne, 1946—1956; Olle Eriksson, 1956—1968; Sven Pettersson, 1968—1977; Gosta Ulltjarn, 1977—1979; Erling Berg, 1979—1984; Raymond Delding, 1984—1988; Helmuth Pohl, 1989— .

Nykyaika

NYKYAIKA (formerly *Adventtiarut*; 1917 to 1953, as *Siionin Ystävä*; until the end of 1967, monthly, then weekly; published by Kirjatoimi in Tampere, Finland). Organ of the Finland Union Conference published by Kirjatoimi (Finland SDA Publishing House) in Tampere, Finland. A combined evangelistic journal and general church paper in Finnish, containing church news and promotional material, general articles on doctrinal, devotional, and other subjects, such as the Week of Prayer readings. As of January 1993 the church paper *Adventtiarut* (“Advent Herald”) and the evangelistic journal *Nykyaika* (“Our Times”) merged, and a new publication entitled *Nykyaika* was launched.

Before the merger, until the end of 1992, *Nykyaika* was published as a monthly evangelistic journal (1897 to 1945, as *Aikain Vartija*; 1946 to 1967, as *Valon Viesti*).

Editors (evangelistic journal): K. Sandelin, 1897—1917; V. Sucksdorff, 1917—1921; A. Rintala, 1922—1925; K. Soisalo, 1926—1932; A. Rintala, 1932—1936; A. Unhola, 1936—1938; K. Soisalo, 1938—1941; K. V. Osola, 1941—1959; S. Halminen, 1960—1967; E. O. Rouhe, 1967—1974; S. Halminen, 1975—1979; E. O. Rouhe, 1979—1981; A. Helminen, 1981—1986; S. Halminen, 1986—1991; P. Pohjola, 1991—1992; Olavi Rouhe, 1992.

Editors (church paper): K. Sandelin, 1917; V. Sucksdorff, 1917—1921; A. Rintala, 1922—1926; K. Soisalo, 1927—1932; A. Rintala, 1932—1936; A. Unhola, 1936—1938; K. Soisalo, 1938—1941; K. V. Osola, 1941—1959; S. Halminen, 1960—1967; E. O. Rouhe, 1967—1972; A. Helminen, 1972—1974; S. Halminen, 1974—1979; E. O. Rouhe, 1979—1981; A. Helminen, 1981—1986; S. Halminen, 1986—1991; P. Pohjola, 1991—1992; Olavi Rouhe, 1992. *Editors (combined journal)*: Olavi Rouhe, 1993— .

O

Oak Park Academy

OAK PARK ACADEMY. A coeducational boarding school formerly operated on the senior high school level at Nevada, Iowa, by the Iowa Conference. The school began in 1902 and continued for 78 years, closing its doors in 1980.

In 1901, when the Iowa Conference was looking for someone to start denominational secondary education in the state, they turned to a native son, T. H. Jeys. A man of vision and humor, Jeys had already started a school at Elk Point, South Dakota. A farm was procured joining the eastern limits of Stuart, Iowa, 40 miles (65 kilometers) southwest of the capital city of Des Moines, but the school, first known as the Iowa Industrial Academy and later as Stuart Academy, was housed during the first year (1902—1903) in the rented Baldum Hotel in Stuart. There were 35 students. Later a summer school was held to prepare church school teachers to take charge of conference schools.

The first buildings completed were the girls' dormitory and the barn. The new barn was used as the kitchen, dining room, classrooms, chapel, and boys' dormitory. There was no electricity. Rooms were made by using canvas partitions, heat was furnished by wood stoves, and water was carried from a well and heated on the stoves. There were no books and no laboratory. The teachers wrote the lessons on blackboards, to be copied by the students. Despite hardships, the students enjoyed the year and thanked God for the opportunity of a Christian education.

As in Seventh-day Adventist schools in general, vocational training was given from the first. Students worked in construction and on the farm; also in gardening and canning, since the farm yielded a large amount of the food supply. Students were required to work for two hours each day during the school year, for which they were credited at 10 cents an hour on their school expenses. A glove factory was operated, in which the students were paid by the piece.

In 1907 the first class of seven was graduated. During the fall of 1907 there was a larger student body, the buildings were completed, and a water system had been installed. There were not only textbooks but also a library. A larger dormitory for girls was built in 1908, and the former dormitory was turned over to the boys. The kitchen, dining room, laundry, and girls' dormitory were in one building.

By 1910 the need for larger facilities was apparent. By this time the Iowa Sanitarium had been moved to Nevada. Certain advantages in having the school and the sanitarium on the same campus in central Iowa were pointed out: the sanitarium was near the center of the state, it would supply a ready market for both dairy and garden produce, and it would give the students employment experience that would be of great value to them in their future work as teachers, ministers, and missionaries.

In October 1911 the academy was moved into one new building at Nevada, near the Iowa Sanitarium, and the name was changed to Oak Park Academy. After a disastrous fire in 1943 destroyed the sanitarium, the academy operated as the only institution on the campus. Additional buildings and improvements included a camp meeting auditorium and

gymnasium on the site of the sanitarium (1948); a printshop (1950), for which improved equipment was provided to continue the teaching of printing, which had been taught since the school moved to Nevada; a building housing the broom shop and milk-processing plant; an addition to the main building for the Music Department; a boys' dormitory (1955), which left the entire upper floors of the main building for the girls; a church building (1961); four staff houses (1963); a laundry building (1964); a duplex house (1967); girls' dormitory (1971); broom shop (1971); two staff houses (1971—1972); and landscaping and paved streets (1972).

The class of 1980 was the last to graduate from Oak Park Academy. Because of declining enrollment and economic hardship, the Iowa constituency called a meeting in June 1980 to determine the future of the school. With only 93 students anticipated in the fall, it was voted to close its doors. The Missouri Conference invited the Iowa students to be a part of Sunnydale Academy, and this communication between the schools triggered talk about merging the two conferences.

A number of Oak Park students tried Sunnydale. As a result, enrollment at the Missouri school was increased in the fall of 1980.

Much of the Oak Park property is still owned by the Iowa-Missouri Conference. The girls' dorm, now called Oak Park Center, is used frequently by pastors and laypersons for meetings. The dorm rooms provided housing for volunteer laborers from all over the United States who came to help with repair work during the Midwest flood of 1993.

A loyal alumni association continues to hold meetings annually that draw approximately 600 attendees. This enthusiastic group has gone beyond just socializing and are focusing on raising funds to provide scholarships to help Iowa young people attend other Seventh-day Adventist academies.

Principals: T. H. Jeys, 1902—1904; Floyd Bralliar, 1904—1908; M. M. Hare, 1908—1909; J. G. Lamson, 1909—1913; S. M. Butler, 1913—1914; R. W. Brown, 1914—1916; L. A. Hoopes, 1916—1919; G. W. Habenicht, 1919—1920; V. D. Hawley, 1920—1921; W. H. Teesdale, 1921—1927; W. C. Flaiz, 1927—1930; Paul Ford, 1930—1934; H. C. Hartman, 1934—1935; M. S. Culver, 1935—1938; J. A. Tucker, 1938—1942; J. R. Siebenlist, 1942—1944; C. L. Smith, 1944—1947; M. E. Smith, 1947—1953; R. E. Hamilton, 1953—1956; J. H. Lantry, 1956—1958; Julius Korgan, 1958—1959; W. A. Sowers, 1959—1966; C. E. Felton, 1966—1970; Melvin Brass, 1970—1974; Larry Huston, 1974—1977; Harold Grosboll, 1977—1978; Carl Moeckel, 1978—1980.

Oakes, Rachel

OAKES, RACHEL. *See* [Preston, Rachel \(Harris\) Oakes](#)

Oakwood Academy

OAKWOOD ACADEMY. A coeducational school for grades K-12 located near Huntsville, Alabama. It began operation as a school separate from Oakwood College in the fall of 1945. The first academy faculty members were R. L. Reynolds, Louise Davis, Edna Lett, Margaret Johnson, and Gladys Fletcher. A \$196,000 academy building was occupied Apr. 1, 1974. Grades 7—12 have classes in the J. T. Stafford Building.

In 1974 grades 9—12 were moved from the college's facilities to their present location in the J. T. Stafford Building.

Although the academy was moved from the college's facilities to its own building, Oakwood College still assumed total financial and operational responsibility for the academy program. In 1981, because of the financial strain, the college relinquished this responsibility to Huntsville Area Seventh-day Adventist Schools (HASDA), a group comprised of the Oakwood College, Mount Calvary, First, and New Life churches.

In 1984 Oakwood Academy became a member school of the Department of Education of the South Central Conference of Seventh-day Adventists. The HASDA school board is presently in the process of building a new educational complex that will accommodate the total academic program.

Publications are the student newspaper, *The Ocadian*, and the student yearbook, the *Quercus*.

Principals: R. L. Reynolds, 1945—1947; Maxine Brantley, 1947—1951; J. T. Stafford, 1951—1973; W. R. Wright, 1973—1976; N. G. Higgs, 1976—1983; Alvin Bernard, 1983—1984; Fred Pullins, 1984—1989; Donald W. Monroe, 1989—1993; Jessie G. Bradley, 1993— .

Oakwood College

OAKWOOD COLLEGE. An accredited coeducational liberal arts college in Huntsville, Alabama, operated by the General Conference of Seventh-day Adventists.

Oakwood College's beginnings may be traced to 1895, when the General Conference Association sent an educational committee of three to the South to select and purchase property (not exceeding \$8,000) for a school for Black youth. These were G. A. Irwin, who as director of the Southern District of the General Conference had developed a special interest in the Black work; O. A. Olsen, the president of the General Conference; and Harmon Lindsay, who had assisted in the founding of Battle Creek College.

In Huntsville (population approximately 15,000) they learned of a 360-acre (145-hectare) farm about five miles (eight kilometers) northwest of the town, which they inspected. After the committee made its report, Olsen and Irwin returned to Huntsville to negotiate for the land. With them was M. E. Olsen, son of O. A. Olsen.

As the committee began looking over the land, Irwin said that he felt deeply impressed that this was the very place they were looking for, and the others concurred. As Irwin and Olsen walked under the 65 towering oaks that stood on what was to become the heart of the campus, they decided that the place should be called Oakwood.

In striking contrast to the symmetrical appearance of the giant oaks were the mass of brush and briars and low-hanging limbs a few yards to the south; the dilapidated manor house and, west of it, the well, choked with debris; the old leaning barn and the row of nine cabins, all falling apart—four ordinary log cabins and five built of squared cedar logs planted upright in the ground and clapboarded.

Among those who began clearing the land after it was purchased by the General Conference was George Washington Warsaw, who was born on the land when it was known as Irwin's farm, and who operated a small nursery almost to the time of his death in 1957. In a personal interview he described the old cotton gin and the nine cabins.

Before the arrival of the first principal, Solon M. Jacobs, of Iowa, in April 1896, J. J. Mitchell, of California, and Grant Adkins, of Atlanta, were in charge of the property, and two students, George Graham, of Birmingham, and Grant Royston, of Vicksburg, were on the grounds. The men who composed the school board, in addition to Jacobs, the principal and business manager, were O. A. Olsen and G. A. Irwin, both of whom came and in their overalls worked with the principal and others as they began to prepare the site. Jacobs added to the Old Mansion a room to be used as the kitchen and dining hall. In November a new two-story building was ready, the first floor to be used for classrooms and the second floor as a men's dormitory.

Oakwood Industrial School. With four buildings and a property valued at \$10,157.57, four teachers, and 16 students (eight women and eight men), Oakwood Industrial School opened its doors on Nov. 16, 1896. The faculty consisted of H. S. Shaw, A. F. Hughes, Hattie André, former missionary teacher on Pitcairn Island, and the principal, Solon M. Jacobs.

Consonant with the Seventh-day Adventist philosophy of education, the school aimed to develop the total person, so that each individual might understand the true values of life and one's proper relationship and duty toward God and others, and to teach the students how to think and act for themselves, to master circumstances, to develop breadth of mind and clearness of thought, to live by the courage of their convictions, and to appreciate the dignity of labor and the sense of achievement in any assignment faithfully performed.

At the end of the first school year, H. S. Shaw was elected principal, and Jacobs and his wife continued until 1903 as manager and matron, respectively. Their son and daughter, Lewin and Clara, were instructors. Hattie André, who taught and supervised the women's home for three years, was called to Australia. After 1899 some changes were made in the curriculum, and two-year diplomas were given for the completion of "the common branches." Emphasis was given to organized agriculture, carpentry, bricklaying, canning, broom making, blacksmithing, and other industries. Before 1912 the following buildings had been erected, chiefly by student labor: Oaklawn (principal's home), a study hall, Butler Hall (young men's home), a printshop, a dining hall, an orphanage, a sanitarium building, and a duplex apartment as living quarters for teachers.

Oakwood Junior College. Oakwood operated for two decades on the secondary level under the names Oakwood Industrial School, Huntsville Training School, and Oakwood Manual Training School. Then in April 1917 the North American Division council met on Oakwood's campus and elevated Oakwood Manual Training School (so named since 1904) to the status of a junior college. In 1918 the first two students completed the junior college course. Also in 1918 C. J. Boyd concluded a 10-year campus improvement plan. The trustees purchased 600 acres (245 hectares) north of the Oakwood Road, still known as the Ford place, which enlarged the property to slightly less than 1,000 acres (400 hectares)-adequate for the operation of a large farm, garden, and various vocational activities. During the years of Oakwood's existence as a junior college, many graduates, having completed the two-year theological, collegiate, teacher training, music, secretarial, or prenursing courses, entered various phases of SDA work. The Alumni Association of Oakwood College was organized in 1926.

Oakwood College. Before the end of the 1930s, administrators had explored the possibilities of raising Oakwood Junior College to the senior level. By 1943 the academic foundation and faculty qualifications were deemed adequate for the board to vote senior college status. In 1945 the first baccalaureate degrees were conferred by J. L. Moran, first Black president of the college.

When the enrollment of many World War II veterans necessitated an accelerated building program, officials discovered by examining the school's forest resources that hundreds of thousands of board feet of lumber were in their possession, sufficient for the construction of 10 barracks-type buildings with scarcely observable decrease in timber acreage. Timber utilization and reforestation made it possible to offer a small forestry education curriculum in 1947.

In 1993 the college property consisted of 1,185 acres (480 hectares). Its family living quarters included 13 teacher's cottages and 30 married students' apartments. The major academic buildings are: the Blake Memorial Center, completed in 1968, named for Principal W. J. Blake, containing the administrative offices, college cafeteria, and student center; Moran Hall, started in 1939, with east and west extensions built in 1943—1944, respectively,

named for J. L. Moran, Oakwood's first Black president; Green Hall (1952), named for W. H. Green, first Black SDA departmental leader; Ford Hall (1954), named for Harry E. Ford, pioneer Hinsdale

X-ray technician and business manager of the Riverside Sanitarium; Ashby Auditorium (1956), named for N. E. Ashby, language teacher and registrar; the Anna Knight Elementary School (1960), named for Anna Knight, pioneer Black missionary, educator, and nurse; Peters Hall (1964), named for G. E. Peters, evangelist and second Black departmental leader; Eva B. Dykes Library (1973), named for professor emeritus Dr. Eva B. Dykes, the first Black woman to complete the required studies for a Ph.D. degree; the Natatorium (1974); and the J. T. Stafford Academy Building (1974), named for J. T. Stafford, former principal. The four residence halls are Peterson Hall (1955), named for F. L. Peterson, former president; Carter Hall (1966), named for Bessie Carter, staff member and benefactor; Edwards Hall (1969), named for O. B. Edwards, Oakwood educator and administrator; and Wade Hall (1990), named for Trula Wade, a pioneer in residence hall leadership at Oakwood.

Before the expiration of the 1940s, the administration of the college devised a plan, still in operation, for the academic advancement of faculty members, under which many studied in the leading universities of America. In 1951 the board also appointed an accreditation committee, which met regularly and worked diligently toward qualifying the school for recognition and approval by the Southern Association of Colleges and Schools. Two of the presidents, F. L. Peterson and G. J. Millet, with their administrative officers and staff members, worked unrelentingly until this goal was attained in 1958. Then full membership as a liberal arts college was achieved in 1961. In 1963 the Southern Association of Colleges and Schools granted Oakwood College unlimited accreditation, and in 1964 Oakwood College became a member of the United Negro College Fund. On Oct. 2, 1974, Corliss Claibon was recognized as the 1,000th student. The students pursue majors in biology, business administration, business education, chemistry, elementary education, English, food and nutrition, history, home economics, mathematics, medical technology, music, nursing (Associate in Science degree), psychology, religion, social work, and sociology. After thorough preparation many pursue advanced study elsewhere, and they participate in secular, professional, and religious activities in various parts of the United States. Since 1916 numerous missionaries from Oakwood have gone to foreign lands.

It is significant that Ellen White said in a speech to the students and teachers at Oakwood on June 21, 1904, that "it was God's purpose that the school should be placed here [near Huntsville]." "You have precious opportunities here [in this school]."

The college publications are *The Spreading Oak*, the student newspaper; *The Acorn*, the annual student yearbook; the *Oakwood Magazine*; *Campus Dateline*, a weekly newsletter; and *OC Today*, a bimonthly newsletter for alumni.

Principals: S. M. Jacobs, 1896—1897; H. S. Shaw, 1897—1899; B. E. Nicola, 1899—1904; F. R. Rogers, 1904—1905; G. H. Baber, 1905—1906; W. J. Blake, 1906—1911; C. J. Boyd, 1911—1917.

Presidents: J. I. Beardsley, 1917—1923; J. A. Tucker, 1923—1932; J. L. Moran, 1932—1945; F. L. Peterson, 1945—1954; G. J. Millet, 1954—1963; A. V. Pinkney, 1963—1966; F. W. Hale, Jr., 1966—1971; C. B. Rock, 1971—1985; Benjamin F. Reaves, 1985— .

Oaxaca Mission

OAXACA MISSION. *See* [Inter-American Division](#); [Mexico](#).

Oberg, Harold A.

OBERG, HAROLD A. (1884—1948). Missionary administrator in Korea and Japan. At the age of 25 he sailed to Korea, where he engaged in evangelistic and administrative work, serving first as secretary-treasurer of the Korean Mission. In 1912 he returned to the United States and married Elsie Graham, daughter of Capt. John E. Graham of the *Pitcairn*, and together they set sail for Korea. He was ordained in 1915 and later was superintendent of the Korean Union Mission (1928—1939). In 1939 he moved to Japan, where he served as secretary-treasurer of the Japan Union Mission until forced to leave by the approaching war in 1941. Returning to the United States, he served as a pastor in Oregon (1942—1945) and as chaplain at Portland Sanitarium (1945—1948).

Oberholtzer, Ollie

OBERHOLTZER, OLLIE. *See* [Tornblad, Ollie \(Oberholtzer\)](#).

Oblnder, John George

OBLNDER, JOHN GEORGE (1864—1946). An early evangelist in Russia and a conference administrator in Germany. He was born in Russia of German parentage and, when a child, emigrated with his parents to the United States and settled in Kansas. There the family joined the Seventh-day Adventist Church. John was baptized in 1884, attended Battle Creek and Union colleges, and served as Bible instructor and licentiate in the Nebraska Conference until 1893, when he was sent to Europe. There he was ordained and helped to develop the SDA work in Russia. In 1896 he returned to Germany and served as evangelist in the East German Conference, and between 1905 and 1918 as president of the Prussian, German-Swiss, Rhenish-Prussian, and Hessian conferences. From about 1910 till his return to the United States in 1918 he was president of the West German Union.

Oertlimatt Old People's and Nursing Home

OERTLIMATT OLD PEOPLE'S AND NURSING HOME (Stiftung Altersheim Oertlimatt). An institution founded in 1967 near Krattigen, Switzerland. Located at the entrance to the beautiful Bernese Oberland, surrounded by green meadows and overlooking Thuner and Brienersee, it is a dream come true for the 60 residents living there. The 2,300-foot (700-meter) elevation and mild climate are ideal for the elderly, camping, and vacations.

The funds that made this project a reality were raised by the German Swiss Conference in Zurich. The cost for a resident to live in the home is so arranged that every church member can meet it, with government subsidy granted as needed. A new building was added in 1982, and in 1993 another new extension was opened.

Together with neighboring families, the pensioners organized their own church, which has been meeting in a lovely new chapel since 1972. For many years Oertlimatt has been famous for conventions and other gatherings.

Managers: Mrs. Emil Zürcher, 1967—1968; Burkhard Wagner, 1968—1971; Fred Wälti, 1971—1988; Hans Studer, 1988— .

Offerings

OFFERINGS. *See* Church Calendar; Sabbath School Offerings; Stewardship; Systematic Benevolence; Tithe.

Office of General Counsel (General Conference)

OFFICE OF GENERAL COUNSEL (General Conference). The office that provides or coordinates legal services to church entities operating within the General Conference office complex and, as requested, to the divisions of the General Conference and other church organizations and institutions. The office is directed by the general counsel and a staff of associates and support personnel. The Legal Affairs Committee of the General Conference provides general oversight and develops operational guidelines for the office.

This service was inaugurated in 1936 with the appointment of Judge Millward C. Taft, a lawyer who served as state's attorney in Vermont and chief judge of the probate court of Montgomery County, Maryland, as general counsel to the General Conference. Taft began "special work" in 1927 at the General Conference and later served as an associate director of the Religious Liberty Department (1928—1936).

General Counsels: Millward C. Taft, 1936—1961; Boardman Noland, 1961—1975; Warren L. Johns, 1975—1992; Robert W. Nixon, 1993— .

Office of News and Information

OFFICE OF NEWS AND INFORMATION. *See* [Communication, Department of](#).

Offshoot Movements

OFFSHOOT MOVEMENTS. *See* [Apostate Movements](#).

Ohio

OHIO. *See* [Allegheny West Conference](#); [Ohio Conference](#).

Ohio Conference

OHIO CONFERENCE. A unit of church organization comprising the state of Ohio. (See also [Allegheny West Conference](#).) Statistics (1993): churches, 90; members, 11,399; church schools, 24; ordained ministers, 47; licensed ministers, 7; Bible instructors, 1; teachers, 81; academies, 2. Headquarters: 2 Fairgrounds Road, P.O. Box 1230, Mount Vernon, Ohio 43050. The conference forms a part of the Columbia Union Conference.

Institutions

Institutions. Mount Vernon Academy, Kettering Medical Center, Spring Valley Academy.

Local churches: Akron (Akron, Yugoslavian), Amelia (Hamlet), Ashtabula, Athens, Barberton, Bellefontaine, Broomfield (Blooming Grove), Bowling Green, Bryan, Bucyrus, Canton, Carrollton, Centerville, Chillicothe, Chesterland, Cincinnati (First, Village, Fairfield), Clarksfield, Cleveland (Brooklyn, English, Hungarian, Spanish I, Spanish II, Sub East, Yugoslavian), Clyde, Columbus (Eastwood, Grove), Coshocton, Dayton (Beavercreek), Defiance, Delaware, Dublin, East Liverpool, Findlay, Fredericktown, Galion, Grove City, Hamilton, Hicksville, Hillsboro, Jackson, Kettering, LaGrange (Elyria), Lakewood, Lancaster, Lima, Lorain, Madison, Manchester, Mansfield, Marengo, Marietta, Marion, Medina, Miamisburg, Middletown, Millersburg, Mount Vernon (City, Hill), Newark, New Carlisle, New Philadelphia, Northwood, Norwalk, Olmsted Falls, Piqua, Pomeroy, Portsmouth, Ravenna, Reynoldsburg, Salem, Sandusky, Springboro (Christ Fellowship), Springfield, Steubenville-Wintersville, Swanton, Toledo (First), Vandalia (Stillwater), Van Wert, Warren, Washington Court House, Westerville (Abundant Life Fellowship, Westerville), Willoughby, Wilmington, Wooster, Worthington, Xenia, Youngstown (Boardman, Spanish), Zanesville.

History

History. *Beginnings of the Work in Ohio.* Both prior to 1844 and following the Disappointment, Ohio received considerable attention from the Millerite preachers. H. S. Case, a pioneer Seventh-day Adventist worker, preached in Ohio in the early 1850s. According to reports in the *Review and Herald*, J. N. Andrews introduced SDA teachings in Cleveland, Cincinnati, Norwalk, and Milan, Ohio, as early as 1851, and Joseph Bates in Olena, Seville, Akron, Parma, Clarksville Hollow, and Rochester in 1853. For example, Bates writes James White of visiting in September 1853 “the church at Milan,” and in October tells how Ira Day took him by carriage to a number of places in Sandusky County to meet former Millerites who had lost their interest after the Disappointment. He spoke in a public hall in Green Springs, to which the whole town turned out, and preached in Marysville and Cincinnati. In December of the same year J. N. Loughborough, also writing to James White from Milan, mentions holding five meetings in Green Springs. At the final lecture on Sunday night the schoolhouse was filled, and many listened outside with their ears against the windows.

In February 1858 G. W. Holt gave a course of lectures on the SDA views in a schoolhouse at Lovett's Grove, about two miles north of Bowling Green in Wood County. The meetings lasted only two weeks, but no less than 30 people began to keep the Sabbath. The next month James White reported holding conferences at Green Springs with the believers at Gilboa, and with the new Sabbathkeepers at Lovett's Grove. It was on this trip, while attending a funeral service in a schoolhouse at Lovett's Grove, that Mrs. White was given a two-hour vision covering much of the material printed in the book *The Great Controversy*. In November M. E. Cornell reported that the Gilboa congregation was building a church and that the Lovett's Grove members were preparing a home for the minister.

In 1860 James White and his wife held a series of meetings in a tent, and the 30 Sabbathkeepers at Lovett's Grove were organized into a company. On Feb. 8, 1862, Oliver Mears, a farmer-preacher, and H. S. Case organized this group into a church. This was the first Seventh-day Adventist church to be organized in Ohio.

Organization. After the adoption of the denominational name (1860) and the formation of the Michigan Conference (1861), steps were taken toward organization in other states. In 1862 there were churches organized at Cass, Portage, Lovett's Grove, Green Springs, Attica, Jackson, Gilboa, and Ayersville. Even before the local churches had been formally organized, there was an embryonic form of state organization in Ohio as early as 1859, that is, a conference (in the sense of a meeting) at which, in addition to preaching, there were business sessions, with a chairman, a secretary, and delegates from the churches. The 1859 conference, as reported in the *Review and Herald*, transacted business to finance "the [evangelistic] tent enterprise in Ohio," and recommended the plan of systematic benevolence in the churches. On May 31, 1863, shortly after the organization of the General Conference as a permanent body, the Ohio Conference was organized by the adoption of the constitution recommended by the recently organized General Conference. Oliver Mears was elected president.

As late as 1866 Joseph Clarke wrote that Ohio was without ministers and was dependent upon those coming from the neighboring states. Those coming from Michigan were often long absent from their homes. Two of these were I. D. Van Horn and R. J. Lawrence, who came with their tent to Belleville and Fredericktown in the summer of 1866. In his report Clarke mentions about 14 worshipping on the Sabbath in Fredericktown and 30 or 40 in Belleville. Literature evangelists, who traveled on horseback, also had a part in strengthening the small but growing membership of the state. Until funds became available for representative places to worship, Sabbath services were held in tents, private homes, and rented halls.

The conference business session in 1866, meeting at Lovett's Grove, voted that 90 percent of the funds received under the plan of systematic benevolence should go to the conference. The treasurer's report showed that the conference had \$332.21 on hand at the last report. From the \$599.07 received during the conference year, \$288.50 had been paid out by order of the conference committee, which left a balance of cash on hand of \$642.78.

From Bowersville a new convert, William Cottrell, wrote early in 1866 of visiting from home to home sharing his faith, and stated that he and his wife knew of no other Sabbathkeepers in the area. However, two years later Van Horn, on Sunday, Feb. 23, 1868, organized a church of 16 in Bowersville, with William Cottrell as elder. He reported that the

health principles were being accepted rapidly, but that dress reform, adopted by the women, was bringing jeers and scoffs.

The first camp meeting in Ohio was held at Clyde in 1869. Subsequent ones were held in Mansfield, Newark, Galion, Columbus, Springfield, Cleveland, Marion, Findlay, Akron, Dayton, Canton, and Mount Vernon.

The Cleveland church was organized in 1877, with 18 charter members, and churches in Newark and Blooming Grove were organized in 1878. In 1882 A. J. St. John and R. A. Underwood, who held meetings in Akron, reported 21 adherents in the city, seven of whom had been baptized recently.

In Mount Vernon, which later became a conference center, a church was organized in 1885, with a membership of 15. It met first in rented quarters, then moved in 1889 to the gymnasium constructed by the Mount Vernon Sanitarium (operated 1888—1892). It met there until 1926, when it moved to the chapel of Mount Vernon Academy (founded 1893) and later to the new academy gymnasium (completed in 1953). Finally a Colonial-style church building was erected, which was occupied in 1957.

In the 1890s the membership of the Ohio Conference passed 1,200. Churches that were organized in that decade include: Millersburg, Washington Court House, Dayton, and Hicksville. The Wilmington, Youngstown, Akron, Portsmouth, and Columbus churches were founded between 1900 and 1905.

In 1901 the Ohio Conference became part of the Lake Union Conference at its formation, and of the Columbia Union Conference in 1907.

A semimonthly conference paper, the *Ohio Welcome Visitor*, began to be published in 1896 at the subscription price of 25 cents a year. In 1901 it was changed to a weekly, and in 1907 this publication became the *Columbia Union paper*, renamed the *Columbia Union Visitor*.

The Ohio Conference is credited with forming the first conference-wide young people's organization in 1899, known as the Christian Volunteer Society. Two years later the General Conference asked the Sabbath School Department to look after the work of newly formed young people's societies. Six years later the organization had become so large that at the 1907 General Conference council, held in Switzerland, it was recommended that a separate department for the young people's work be established. It was at Mount Vernon, Ohio, that the Seventh-day Adventist Young People's Society of Missionary Volunteers was launched.

In December 1920 there were 2,860 Seventh-day Adventists in 65 churches throughout Ohio, among them Mansfield, Ravenna, Bucyrus, Canton, and Worthington. In 1944 there were 89 churches. The next year 10 Black congregations became part of the newly formed Allegheny Conference, but by the end of 1954 there were again 89. The Cleveland German church, founded in 1910 with 12 charter members, had more than 200 members. By 1972 few of the members used the German language, so it became an English-speaking, church and the name was changed to the Brooklyn church.

In 1974 there were three foreign-language churches in the Ohio Conference. The Youngstown Spanish church began as a Spanish Sabbath school class, and in 1960 a branch Sabbath school was begun in separate quarters. A church of 17 members was organized in 1962 and by 1974 had increased to 115. The Cleveland Hungarian church, organized with 17 charter members in 1958, grew to 39 by 1974. The Cleveland Yugoslavian church has an older history. It was organized in 1941, and by 1974 numbered 107 members.

Later Developments. A new camp meeting pavilion, 100' x 200' (30 m. x 60 m.) in size, valued at \$150,000 at the time of erection, was built at Mount Vernon and was ready for use in 1956. A new conference office building was completed and occupied in 1959. The Ohio youth facility, Camp Mohaven—a 429-acre (175-hectare) plot on the Mohican River, just north and west of Brinkhaven, Ohio—was initiated in 1961. A lodge, staff house, bathhouse, and swimming pool were ready for the 1962 camping season. Since then other buildings, including cabins, have been erected. In 1980 the Ray and Lucy Hausted Nature Center became an important addition to the camp.

On July 7, 1961, ground was broken in Kettering, Ohio, for the Charles F. Kettering Memorial Hospital. The name was later changed to the Kettering Medical Center. This is a philanthropic project turned over to the Adventist Church for planning, staffing, and management. In 1967 Kettering College of Medical Arts was established on the campus, offering professional and preprofessional degrees in the health sciences. In 1976 ground was broken for a satellite facility in Miamisburg, Ohio. The Sycamore Hospital opened its doors in 1978. Total beds for Kettering and Sycamore hospitals was 673 in 1994.

The most recent division of KMC was added in 1986 when Sycamore Glen Retirement Community became operational. Located adjacent to Sycamore Hospital, Sycamore Glen offers both independent and assisted living arrangements for senior citizens. SDA membership in Dayton has grown from 436 in 1963 to 1,841 in 1992.

Loma Linda Foods, founded in the 1930s as the International Nutrition Laboratories by Dr. Harry Miller, operated in Mt. Vernon first as the primary location of the plant, and then beginning in 1951 as the eastern division production center for the denominationally owned Loma Linda Food Company. In 1989 the decision was made to sell the company.

Harding Hospital in Worthington, Ohio, is recognized nationally as a leader in psychiatric, chemical dependency, and eating disorder treatment. Founded in 1916 by George T. Harding II, M.D., a brother of President Warren G. Harding, the institution's treatment is directed toward the whole person, combining scientific medicine, psychiatry, and concern for spiritual issues. Originally known as Columbus Rural Rest Home and later as the Harding Sanitarium, it is an accredited 120-bed facility. Prevention and healthful living have always been emphasized. Special programs for clergy, physicians, and other health professionals and their families are featured.

Worthington Foods was founded in 1939 by George T. Harding III, M.D., and his associates to provide vegetarian foods for health-conscious people of all denominations. The company expanded its line of products in 1951 by acquiring Miller Foods and in 1960 by acquiring Battle Creek Food Company. Madison Foods and the LaLoma product line also became a part of Worthington. In 1970 Worthington Foods was acquired by Miles Laboratory. In 1982 a group of businesspersons led by James L. Hagle, Allan R. Buller, and George T. Harding IV, M.D., bought the company and have operated it as a public company since 1992.

In 1967 a Lay Advisory Council was established to advise the conference administration and to generate creative new ideas and plans to help advance the work of the church. Membership was on the basis of one member elected by each church, but later was made proportional to church membership. It reports its recommendations directly to the conference committee.

Spring Valley Academy is a coeducational K-12 school established in 1969. Located on nearly 50 acres (20 hectares) at 1461 East Spring Valley Road in Centerville, it was formerly known as Dayton Junior Academy. It is operated by the constituent churches in the metropolitan area of greater Dayton and accredited by the Board of Regents of the General Conference and the North Central Association of Schools and Colleges, and is chartered by the Ohio Department of Education. The high school division in 1993 accommodated 150 students in a college preparatory program. It is affiliated with joint vocational schools for those students desiring a vocational program. The staff consists of 41 members, of whom 26 are teaching, 10 are nonteaching, and five are in administration.

Presidents: Oliver Mears, 1863—1866; I. N. Van Gorder, 1866—1867; J. H. Waggoner, 1867—1868; General Conference Committee, 1868—1869; Oliver Mears, 1869—1870; William Chinnock, 1870—1872; O. T. Guilford, 1872—1873; Oliver Mears, 1873—1875; H. A. St. John, 1875—1878; D. M. Canright, 1878—1881; H. A. St. John, 1882—1883; R. A. Underwood, 1883—1889; G. A. Irwin, 1889—1895; I. D. Van Horn, 1895—1897; R. R. Kennedy, 1897—1901; A. G. Haughey, 1901—1902; H. H. Burkholder, 1902—1911; E. K. Slade, 1911—1918; F. H. Robbins, 1918—1919; W. H. Heckman, 1919—1920; N. S. Ashton, 1920—1928; C. V. Leach, 1928—1934; F. H. Robbins, 1934—1939; W. M. Robbins, 1939—1950; M. E. Loewen, 1950—1957; D. W. Hunter, 1957—1964; F. W. Wernick, 1964—1967; Philip Follett, 1967—1976; D. G. Reynolds, 1976—1980; John W. Fowler, 1980—1985; Edward D. Motschieder, 1985— .

Ohme, Bruno

OHME, BRUNO (1881—1945). Missionary in East Africa and Indonesia; educator and conference administrator in Germany. He was born in Leipzig, Germany, into a Lutheran family. After baptism (1900) into the Seventh-day Adventist Church he attended Friedensau Missionary Seminary between 1901 and 1903. At the same time, he worked as a colporteur and as a nurse at the Friedensau Sanitarium. Later in preparation for a mission appointment, he worked as Bible instructor and attended a school for Oriental languages in Berlin.

In 1905 he married Helene Schlenvoigt, and the same year they went to German East Africa (now Tanzania), where he was director of the German East Africa Mission. He was ordained to the ministry in 1908. During World War I he was interned and transported to India. In 1919 he returned to Germany. The 1921 *Yearbook* lists his name among ministers of the East Saxon Conference. The 1922 *Yearbook* does not give his position, but lists his address as that of the Malaysian Union. The 1923 *Yearbook* does not list him. The 1924 and 1925 *Yearbooks* list him as president of the Northeast Saxon Conference.

From 1925 to 1928 he was president of Friedensau Missionary Seminary. In 1928 he went to superintend the work in the newly organized Netherlands East Indies Union Mission. In 1934 he returned to Germany, and for a time was president of the Silesian and Baden conferences, where he worked until he and his family were killed in an air raid on Dresden in the winter of 1944—1945.

Okanagan Academy

OKANAGAN ACADEMY. A coeducational day school on the secondary level, with a large elementary school, situated on a 15-acre (six-hectare) site on Hollywood Road one mile (1.6 kilometers) south of Highway 33 in Kelowna, British Columbia. It is operated by a board chosen from six central Okanagan Valley churches with a constituency of about 1,200 church members. The academy is accredited both denominationally and provincially. It publishes a yearbook called *The Corona*. Secondary enrollment in 1993 was 54; total staff, 13.

The elementary school from which the academy developed was housed first in 1917 in the home of its teacher, Robert Clayton. A year later it was transferred to an old hotel four miles (6.5 kilometers) from Kelowna. James Lawson, who owned the building, boarded students coming from a distance, enabling them to attend the school. About 1920 the church purchased some property at Rutland and with secondhand material constructed a dual-purpose building—the rooms on the lower floor serving as school and the upstairs as a church. This was the beginning of the present home of the academy. From 1920 to 1925 the school expanded to include grades 9 and 10. In the fall of 1926 the Kelowna Intermediate School, as it was called then, reverted to an elementary school and continued as such until 1938, when it became a 10-grade school known as Rutland Junior Academy. Six years later it added two more grades, becoming Rutland Academy. By 1947 it had adopted its present name.

A separate church building was erected in 1940, and the original building was devoted entirely to educational purposes. Three years later it became apparent that more space was required, and soon afterward an addition was made to the original structure. In 1952 a Quonset-type auditorium was erected.

In 1968 an eight-classroom building plus library was built at a cost of \$250,000. Two classrooms were added in 1971 to accommodate the industrial arts classes and later an auditorium-gymnasium complex.

Principals: Robert Clayton, 1917—1919; Eva White, 1919—1920; Cecil Mayor, 1920—1921; Claude Casey, 1921—1925; J. A. Johnson, 1925—1926; Wilfred Rowe, 1926—1927; Theo Weis, 1927—1928; Percy Andrews, 1928—1929; T. B. Moors, 1929—1930; Lillian Simpson, 1930—1931; Millie Greening, 1931—1932; Carl Lindgren, 1932—1934; Audrey Taylor, 1934—1936; Ross E. Rick, 1936—1938; Edward Edstrom, 1938—1944; Melvin Erickson, 1944—1945; George Graham, 1945—1946; Roy Bowett, 1946—1947; George Graham, 1947—1950; Ted McDonald, 1950—1952; Elden James-Veitch, 1952—1955; George Egolf, 1955—1956; Elden James-Veitch, 1956—1957; G. W. Streifling, 1957—1959; A. Warren Matheson, 1959—1964; A. E. Stoops, 1964—1965; Malcolm Graham, 1965; Richard Murphy, 1965—1966; Caesar Nawalkowski, 1966—1968; Wesley Negrych, 1968—1971; Leroy Kuhn, 1971—1973; Ron Rusk, 1973—1975; Stanley Chace, 1975—1978; Date Vanderwerff, 1978—1980; Lloyd Erickson, 1980—1982; Ken Walton, 1982—1985; George Schafer, 1985—1987; Don Harkness, 1987—1994; Bob Crux, 1994—.

Okanagan Manor

OKANAGAN MANOR. A low-cost housing facility provided by the British Columbia Conference for the elderly. Property was purchased in Kelowna, and the first phase of Okanagan Manor was opened officially in December 1966. This unit contains 16 single-bedroom suites, 10 bachelor suites, and a common lounge. The project was financed by a 35-year loan from Canada Mortgage and Housing Corporation, an appropriation of \$95,365 from the provincial government, and personal donations totaling \$30,738.

Okinawa

OKINAWA. *See* [Japan](#).

Okinawa Medical Center

OKINAWA MEDICAL CENTER. *See* [Adventist Medical Center](#).

Oklahoma

OKLAHOMA. *See* [Oklahoma Conference](#); [Southwest Region Conference](#).

Oklahoma Conference

OKLAHOMA CONFERENCE. A unit of church organization comprising the territory of the state of Oklahoma and Lipscomb County in Texas. (*See also Southwest Region Conference.*) Statistics, 1993: churches, 75; members, 5,636; church schools, 10; ordained ministers, 30; credentialed missionaries, 10; licensed ministers, 2; licensed missionaries, 3; teachers, 24; literature evangelists, 2. Headquarters: 4735 NW. 63rd Street, Oklahoma City, Oklahoma. The conference forms part of the Southwestern Union Conference.

Institutions

Institutions. Parkview Adventist Academy; Summit Ridge Retirement Center.

Local churches: Oklahoma: Ada, Addington, Altus, Alva, Antlers, Ardmore, Bartlesville, Bristow, Broken Arrow, Canton, Chandler, Chickasha, Choctaw, Claremore, Cleveland, Coalgate, Davis, Duncan, Durant, Edmond, Elk City, El Reno, Enid, Guthrie, Guymon, Hooker, Hugo, Idabel, Jay, Ketchum, Lawton, Madill, McAlester, Miami, Moore, Muskogee, Norman, Nowata, Okeene, Oklahoma City (Central, Korean, Midwest City, Southern Hills, Spanish), Okmulgee, Owasso, Pauls Valley, Perkins, Perry, Ponca City, Pryor, Sallisaw, Sand Springs, Sapulpa, Seminole, Shattuck, Shawnee, Stillwater, Stilwell, Summit Ridge, Tahlequah, Tulsa, (Cincinnati Hills, New Life, Spanish), Vinita, Wagoner, Weatherford, Wilburton, Woodward, Yukon.

History

History. The work in the area of the Oklahoma Conference was begun by Richard H. Brock in the spring of 1892. During that summer the General Conference sent a tent and assigned G. W. Page, from the Arkansas Conference, to assist Brock. They conducted meetings in Oklahoma City, baptized 12, and organized a company of 15 members. Then they moved to Norman for another series of meetings, baptized three, and organized a Sabbath school of 25 members.

In the fall the tent was shipped to Edmond, where the first camp meeting was held from Oct. 4 to 11, with about 100 in attendance. There were three visiting ministers—J. H. Durland, Henry Shultz, and S. S. Shrock. During this meeting the Oklahoma and Indian Territory Mission was organized, with Brock as leader and Mary L. Brock as secretary-treasurer. A Sabbath school association was also organized, with R. H. Brock as president and Inez Stoops as secretary.

The expression “Indian Territory” has its background in the early history of Oklahoma. In 1834 Indians were brought from the Southeastern states and assigned reservations in the Midwest, where Whites were not allowed to settle, and their area was organized as the Indian Territory, in which the tribal authority of five tribes was established. One sector in this Indian Territory that had not been assigned to the Indians at any time was called Oklahoma, meaning “Red man” in the Choctaw language. This unassigned land was opened

to White settlers on Apr. 22, 1889. On that day nearly 50,000 people entered the territory in a race to stake out the land. Two years later more areas were opened by piecemeal and mostly by the same procedure, namely, a race. Then the last areas were distributed by lottery in the summer of 1901.

At the close of 1892 there were 132 members, who had paid a tithe of \$240.24 and given \$40 to foreign missions; there was one ordained minister, 10 canvassers, and 10 other workers.

The second annual session of the Oklahoma and Indian Territory Mission was held during a camp meeting at Oklahoma City from Sept. 28 to Oct. 8, 1893. Now there were nine organized churches—four German and five English—with a total membership of 246, and three companies ready to be organized. The treasurer reported a total of \$796.87 in tithe, \$57.92 as annual offerings, and \$10.10 for first-day offering.

Early directors of the sale of publications were W. M. Crothers, of Battle Creek, Michigan; J. M. Dickerson, of Texas; and R. W. Parmele. During the summer of 1897 J. B. Blosser, the first man to give his entire time to the colporteur work after the conference was organized, took charge. Hattie White Sorenson canvassed all the towns along the two railroads in Oklahoma during 1893. She also worked nearly all of what is now Kingfisher County, driving a two-wheeled cart. Eugene Couch canvassed sparsely settled territory (now Woods County) on foot in the summer of 1897.

Reporting for 1893 in the 1894 *Yearbook*, A. J. Breed, superintendent of General Conference District no. 5, said: "Oklahoma is a mission field carried on by the General Conference. At present there are laboring in the field two ordained ministers, one licentiate, and six canvassers. Thirteen churches have been organized with a membership of upward of 300. There are 12 Sabbath schools, as reported in the April number of the *Sabbath School Worker* of 1894, with a membership of 421. There has been paid in tithes to sustain the work, \$1,451.59, besides first-day and annual offerings amounting to \$89.34. They have purchased a new 54-foot (16-meter) tent with a 20-foot (six-meter) splice, at a cost of \$187, for use at camp meetings, and for carrying on the work in new fields. One camp meeting was held, with 234 encamped."

Oklahoma Conference Organized. Oklahoma was organized as a conference at the camp meeting held in August 1894. It comprised the territory of Oklahoma and the reservations of the Cherokee, Creek, Choctaw, Seminole, and Chickasaw Indian tribes. There were then 17 churches and a membership of 500, with three ordained ministers. The first conference president was J. M. Rees. At the General Conference session in February 1895 the four-month report for the new conference mentioned \$3,090.26 worth of books sold; tithe totaling \$3,244.87; offerings to foreign missions, \$316.19; 20 Sabbath schools with a membership of 526; and four meetinghouses built.

The general offices for the Oklahoma Mission and the Oklahoma Conference have been in Oklahoma City continuously. They were first at 318 Fourth Street and were moved several times before a building was erected in 1899 at 217 NW. Seventh Street, which served as conference headquarters, church, and church school for many years. In its basement the first church school in Oklahoma was opened (1899—1900) even before the rest of the structure was completed. The conference office continued there until the property at 525 NW. Thirteenth Street was purchased in 1942. The office was moved again in 1970 to its present location.

Many of the early SDAs in Oklahoma were German speaking, who came to the territory from Kansas and the Dakotas at the time when the lands of Oklahoma were thrown open to White settlement. Among the German churches organized were Hooker, Okeene, and Shattuck, which still exist; and East Cooper, West Cooper, Omega, Tangier, and Prague, which no longer exist. For many years services in these churches were conducted in German, and at each annual camp meeting there was a German tent specifically erected for meetings in that language.

The Oklahoma Conference has also conducted work among the Indians. For 25 years Frank Webb, a Chippewa from Minnesota, carried on colporteur-evangelistic work. A. W. Spalding tells of other missionaries sent in since 1936—F. M. Robinson and his wife, “followed by Oscar Padget and C. D. Smith. The latest missionaries are Mr. and Mrs. A. W. Wennerberg, who came there in 1945. . . . The Indians of Oklahoma are no longer on reservations but are mingled with the White population. Consequently, the Indian church members . . . are in churches containing both White and Indian” (Origin and History of Seventh-day Adventists, vol. 3, p. 323).

In the fall of 1940 a friend of Seventh-day Adventists sold a 40-acre (16-hectare) campsite of unimproved land at the southeast edge of Oklahoma City to the Oklahoma Conference at a sacrificial price. This property on Sooner Road, named Bierig Park, was developed for the yearly camp meeting program. For 40 years it served the Oklahoma constituency well.

In 1979 this site was sold, and 461 acres (190 hectares) of wooded land, with a 45-acre (18-hectare) lake, were purchased. The name Wewoka Woods Adventist Center was given to the new location. This incorporated the use of a geographical name as well as a name unique to Oklahoma. “Wewoka” is a soft Indian name that not only identifies the area but brings to mind the significant role of Indian culture in the state.

Development has included an auditorium seating 2,500; a lodge that provides dining facilities, meeting rooms, and living accommodations; four cabins with sleeping rooms and kitchens; a junior-Olympic-sized swimming pool; an Adventist Book Center; more than 200 campsites for recreational vehicles; and 132 cement floors for family tents. All buildings are air-conditioned and winterized.

Wewoka Woods provides a rural setting for camp meeting, the summer camp program, Pathfinder activities, and all programs for youth, the ministerial family, and for lay training. Local church use includes retreats, officer instruction, and outdoor church school.

From 1958 to 1991 the conference operated the Ardmore Seventh-day Adventist Hospital. From 1965 to 1985 the Jay Memorial Hospital, in the town of Jay, was operated by the conference.

The conference school system is affiliated with Ozark Academy at Gentry, Arkansas, and Southwestern Adventist College at Keene, Texas.

Office Building. In 1969 a 2.5-acre (one-hectare) tract of land was purchased at 4735 NW. 63rd Street. Early in 1970 a large new modern office building was constructed at an approximate cost of \$240,000 to house the conference headquarters and the Adventist Book Center. This facility provides adequately for the needs of the conference administration, and there is ample space for future expansion when needed.

Summit Ridge Retirement Center. In March 1974 Mr. and Mrs. Ernest Wolfe, of Jones, Oklahoma, donated a 94-acre (40-hectare) tract of land near Oklahoma City for a retirement center. An additional 80 acres (30 hectares) has since been purchased for further expansion.

Summit Ridge is a community made up of 29 single-family residences, four duplexes, two fourplexes, and two mobile homes. The activity center includes offices, dining hall, eight efficiency apartments, and two wings (for residential and intermediate care), providing for a total of 67 beds.

A fellowship hall and a church seating 450 are attached to the activity center, making spiritual and social activities convenient to residents and within walking distance of those living in the community.

Presidents: J. M. Rees, 1894—1897; E. T. Russell, 1897—1899; Chester McReynolds, 1899—1901; G. G. Rupert, 1901—1902; G. F. Haffner, 1902—1905; Andrew Nelson, 1905—1909; David Voth, 1909—1913; John Isaac, 1913—1918; M. B. Van Kirk, 1919—1922; E. R. Potter, 1922—1923; W. H. Clark, 1923—1933; J. J. Reiswig, 1933—1939; J. L. McConaughey, 1939—1948; H. C. Klement, 1948—1954; W. A. Dessain, 1954—1967; C. W. Skantz, 1967—1976; R. D. Rider, 1976—1994; Rodney A. Grove, 1994— .

Okohira, Teruhiko H.

OKOHIRA, TERUHIKO H. (1865—1939). Evangelist, administrator. Born into an influential family in Satsuma Province, Japan, he was early driven by an ambition to become a great businessman in his newly awakened country. In 1883 he entered a business college in the United States, was converted by a Methodist minister, and consequently lost the support of his father. While working in a hotel in California in 1892 he accepted the Seventh-day Adventist faith and enrolled at Healdsburg College. While a student there he led in establishing the Golden Gate Japanese-English School in San Francisco. In 1894, at the close of the school year, he made a strong appeal in a Friday evening vesper service for a volunteer to accompany him in taking the SDA message to Japan. The president of the college, W. C. Grainger, responded, and in 1896 they left for Japan under General Conference appointment. In 1907 Okohira and another minister, H. Kuniya, were ordained as the first Japanese ministers of the Seventh-day Adventist Church. Okohira was a delegate to the General Conference sessions of 1913 and 1936.

During his 43 years of service in Japan, Okohira was at various times church pastor, editor of the Japanese *Signs of the Times*, mission director, and teacher in the workers' training school. In 1939, the year of his death, he went as a delegate to the publishing meeting in Singapore, held in conjunction with the Far Eastern Division committee meeting.

Old Covenant

OLD COVENANT. *See* [Covenant](#).

Old People's Homes

OLD PEOPLE'S HOMES. *See* [Retirement Homes and Orphanages](#).

Oliveira, Enoch

OLIVEIRA, ENOCH (1924—1992). Administrator, author. He was reared in a Seventh-day Adventist home in Brazil, where his father was the first national to be a literature evangelist. In 1945 Enoch graduated from Brazil College, then attended Andrews University, where he earned a Master of Arts degree in 1959, a Master of Divinity degree in 1967, and a Doctor of Divinity degree in 1975. He began his ministry in the Paraná Conference in the South Brazil Union, and was ordained in Curitiba, Paraná, in 1952. He served as Ministerial Association secretary of the South American Division from 1959 to 1970, secretary of the division from 1970 to 1975, and was the first national elected as president of the division, in which position he served until 1980. At the General Conference session in Dallas, Texas, he was elected to be a general vice president of the General Conference. He served in this capacity for 10 years, the second Brazilian to hold that position. In 1990 he retired to South America with his wife, Lygia.

Oliveira was noted for his theological knowledge, preaching ability, care for pastors, and literary works. His first book, *Religious Liberty in Latin America*, was published in 1968. *God Is at the Helm* was written in Portuguese in 1985 and then translated into Spanish in 1986. Another book, *Year 2000: Anguish or Hope?* was published in Portuguese and Spanish in 1988. His last book, *Good Morning, Lord*, was published in 1990, the first Portuguese devotional by a national author.

Olsen, Alfred Berthier

OLSEN, ALFRED BERTHIER (1869—1960). Physician; pioneer of Seventh-day Adventist health education in Britain. He was the son of O. A. Olsen, onetime president of the General Conference. He took his medical training at the University of Michigan under the sponsorship of the General Conference Committee and the Medical and Surgical Sanitarium Board in the first group of Christian physicians to be thus sponsored (1891—1895). Upon graduation he joined the faculty of the newly opened American Medical Missionary College, where he served as secretary of the board and professor of physiology and pathology until about 1901, and as special lecturer from 1903 to 1905. In 1901 he secured recognition of his qualifications in Britain and took over the health education work begun there by Drs. D. H. and Laurretta Kress three years previously. In the same year he and his brother, M. E. Olsen, founded the British *Good Health* magazine. Between 1901 and 1919 he was superintendent of the Caterham Sanitarium. On return to the United States after World War I, he specialized in psychiatry and served on the staffs of the Harding, Battle Creek, Wabash Valley, and Hinsdale sanitariums.

Olsen, Mahlon Ellsworth

OLSEN, MAHLON ELLSWORTH (1873—1952). Educator, administrator. Son of O. A. Olsen, who was president of the General Conference from 1888 to 1897, Mahlon Olsen received his B.A. at Battle Creek College (1894) and his Ph.D. in English at the University of Michigan (1909). In 1894 he was appointed secretary to his father, and in 1901 went to England as managing editor of the *Good Health* magazine. After eight years he returned to America and completed his work for the Ph.D. degree. He then taught English at Washington Missionary College (1909—1917), served as principal and president of South Lancaster Academy and Lancaster Junior College (1917—1920), and was head of the English Department at Union College (1920—1923). In 1923 he became president of the Fireside Correspondence School, later known as the Home Study Institute, and held that office until his retirement in 1946. Included in his works are: *Origin and Progress of Seventh-day Adventists*, *The Carpenter of Nazareth*, *The Prose of Our King James Version*, and *Much-Loved Books*.

Olsen, Ole Andres

OLSEN, OLE ANDRES (1845—1915). Administrator, General Conference president. He was born at Skogen, near Christiania, Norway. When he was 5 years old his parents came to the United States and settled on a farm in Oakland Township, Wisconsin. At the age of 9 he with his parents began to keep the Sabbath. He was baptized in 1858. The winters of 1864 and 1869 he spent in a Baptist school in Milton, Wisconsin. The school year 1876—1877 he attended Battle Creek College. In 1869 the Wisconsin Conference granted him a ministerial license, and for two summers he served as tentmaster and assistant to Isaac Sanborn. About 1870 he began work among the Scandinavians. On June 2, 1873, he was ordained, and in 1874 he was elected president of the Wisconsin Conference. After two years he was released from the presidency to resume his work for the Scandinavians. Later he served as president of the Wisconsin (1880—1881), Dakota (1882—1883), Minnesota (1883—1885), and Iowa (1884—1885) conferences. During the spring of 1886 the General Conference sent him to the Scandinavian countries to supervise the growing work there.

While busy at his post in Europe, Olsen received word that he had been elected president of the General Conference during the memorable session held in Minneapolis in 1888. This post he held for nine years. During his administration, progress was reported in expanding, organizing, and developing the Seventh-day Adventist cause throughout the world field. Olsen first advocated the formation of union conferences. The first union, the Australian, was organized during his visit there and with his cooperation. After laying down his General Conference responsibilities, he worked for a year in South Africa, giving special attention to work for the Africans. After this he spent about two years shepherding the work on the European continent. In 1901 he was asked to head the work in Great Britain. Under his supervision the field was organized into a union conference, a training school was established, and the various lines of work were strengthened. In 1905 he went to Australia, where he served as president of the union for four years. In 1909 he was made secretary of the North American Foreign Department of the General Conference, and in 1913 was elected vice president of the North American Division, posts he filled until stricken with a heart attack on Jan. 29, 1915.

Olson, Albert Victor

OLSON, ALBERT VICTOR (1884—1963). Administrator. He entered the service of the Seventh-day Adventist Church in 1902 as a colporteur-evangelist, then served as a church school teacher. He was ordained at age 24. After a period of pastoral service in Minnesota (1906—1912), he was a pastor-evangelist in Montreal, Canada (1912—1914); in 1914 he was elected president of the Quebec Conference and in 1916 of the Ontario Conference. From 1917 to 1920 he was president of the Eastern Canadian Union; from 1920 to 1929 president of the Latin Union, with headquarters in Gland, Switzerland; and from 1929 to 1946 president of the newly organized Southern European Division. In 1946 he was elected a general vice president of the General Conference and held that office until his retirement in 1958. After retirement he continued to serve as chair of the board of trustees of the Ellen White Estate, and was engaged in other church activities until the day of his death.

Oltenia Conference

OLTENIA CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

Oman, Sultanate of

OMAN, SULTANATE OF. The former Muscat and Oman, it is an independent monarchy occupying the east corner of the Arabian Peninsula. Its area is 118,150 square miles (306,000 square kilometers), and it has a population (1994) of 1.7 million. The people are predominantly Arab, but other nationalities include Indians, Baluchis, and Africans. The religion is mainly the Ibadhi sect of Islam. The Sultanate of Oman is a territory of the Middle East Union, an attached field of the General Conference.

In 1991 David Dunn visited Muscat, Oman, and started to organize the scattered SDA migrant workers into a group. On July 12, 1991, Sven Jensen from the Middle East Union formally organized them into a company. In 1993 more than 50 were attending every Sabbath.

Omega Preparatory School

OMEGA PREPARATORY SCHOOL. *See* [Health and Knowledge Secondary School](#).

One Hundred Forty-Four Thousand

ONE HUNDRED FORTY-FOUR THOUSAND. The special group of “sealed” saints mentioned in [Rev. 7:4](#) and [14:1](#), described as consisting of 12,000 from each of the 12 tribes of Israel. They are identified as “the first fruits unto God and to the Lamb,” “redeemed from among men.” The sealing of the 144,000 is described after the delineation of the events under the “sixth seal” ([Rev. 6:12—17](#); cf. [Rev. 8:1](#)), which include the second coming of Christ and “the great day of his wrath.” John saw “four angels . . . holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” until the “servants” of God have been “sealed . . . in their foreheads” ([Rev. 7:1—3](#)). In the context of the sixth seal, wind would represent strife, turmoil, and natural calamity, which in the Revelation are associated with the great day of God’s wrath, and particularly with the seven last plagues ([Rev. 15:1](#)). Accordingly, the sealing work here presented takes place at the close of the present age, but prior to the great climactic scenes that precede Christ’s second advent.

In [Rev. 7:3](#) the 144,000 are said to be “sealed . . . in their foreheads,” while in [Revelation 14:1](#) they have the “Father’s name written in their foreheads,” which fact attests divine approval, acceptance, and ownership. They are “not defiled with women,” but are “virgins” ([v. 4](#))—they have refused the false teachings of “Babylon the great, the mother of harlots and abominations of the earth” ([Rev. 17:5](#); cf. [Rev. 12:17](#); [14:8](#), [12](#)). In their mouth is “no guile,” that is, they are what they appear to be, they are “without fault before the throne of God” ([Rev. 14:5](#)).

The 144,000 sing “a new song before the throne” ([v. 3](#)), which only they can learn. In a similar setting in [Rev. 15:1—3](#) John listens as what appears to be the same group of people “stand on the sea of glass,” which is “before the throne of God” ([Rev. 4:6](#); cf. [Rev. 14:3](#); [15:2](#)), singing “the song of Moses the servant of God, and the song of the Lamb.” (The Song of Moses was a song of divine deliverance from foes bent upon the destruction of God’s people at the Red Sea [[Ex. 15:1—19](#); [Deut. 31:30](#); [32:1—43](#)].) The foes over whom the victory has been gained are designated in [Rev. 15:2](#) as “the beast” and “his image.”

Significantly, the [Rev. 14:1—5](#) passage on the 144,000 immediately follows the beast-image-mark-name-number sequence of [Rev. 13](#), implying that this group refuses to comply with the demand of [Rev. 13:15](#), [16](#) to worship the beast and its image and to receive its mark or the number of its name. Instead, they receive the seal and name of God.

Furthermore, the three angels’ messages ([Rev. 14:6—12](#)), immediately following [vs. 1—5](#), focus on the worship of the true God ([vs. 6, 7](#)) in contrast with that of the beast and its image ([vs. 9—11](#)), which constitutes an apostate religion ([v. 8](#)).

By implication the “saints” who accept the three messages and are characterized in [v. 12](#) as “they that keep the commandments of God” instead of worshiping the beast and its image, and who have “the faith of Jesus,” are the saints of [vs. 1—5](#).

According to J. N. Loughborough (*Review and Herald* 83:8, 9, June 14, 1906; 83:8, 9, June 21, 1906) Seventh-day Adventist interest in the sealing message and the 144,000

began in 1848 when some non-Sabbatarian Adventists hailed the epidemic of revolutions in Europe as the opening phase of the battle of the great day of God, and the spirit rappings in Hydesville, New York—also in 1848—as the arrival of the spirits foretold in [Rev. 16:13, 14](#), which were to go forth to gather the nations to Armageddon. Seventh-day Adventists denied this and contended that the 144,000 must be sealed first: “There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message.” The Sabbath was identified with the sealing message of [Rev. 7](#), and as a result, the Sabbath came to be seen as God’s seal. “The position of our people then,” said Loughborough, “was that the sealing work at that time was going on, and that some of the 144,000 were then being sealed.” During the next few years, Ellen White repeatedly spoke of the sealing work currently in progress ([EW 36—38, 44](#), etc.).

Corollary to the belief that those who accepted the third angel’s message and the Sabbath were being sealed was the belief that any who died would not in that way forfeit membership in the 144,000, but would come forth in a special resurrection to join their brethren who remained alive to the coming of the Lord (cf. [1 Thess. 4:13, 16](#)). Loughborough went on to explain that those who accepted “the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand. . . . The faith of the Sabbathkeepers from that time until some of the modern ‘lights’ came in [1906] was that those who died in the faith were among the sealed ones, and would constitute part of the one hundred and forty-four thousand.”

Loughborough then proceeded to reconcile the seeming discrepancy between the idea that the 144,000 are all living saints (see below) and the belief that those who have died in the faith of the third angel’s message will also be numbered among that privileged group. He explained this on the basis that following the third message of [Rev. 14:9—11](#), a special blessing is pronounced upon those ([v. 13](#)) who accept that message (as applied to the Sabbath), and he identified this blessing as the privilege of coming forth in a special resurrection at the beginning of the seventh plague. Those who do so, he explained, will live through the crisis of the seventh plague, or “great tribulation,” and will, in fact, be among the living saints at the time of the general resurrection of the righteous.

Two early articles on the subject of the 144,000 were written by James White (*Review and Herald* 5:123, May 9, 1854) and Uriah Smith (*ibid.* 8:76, July 3, 1856). Smith argued that the sealing work precedes the seven last plagues because these are included in the “winds” the four angels hold in check. In the issue for July 30, 1861 (18:68), he identified the 144,000 as “those who will be translated [without seeing death] at the coming of Christ.” White (*ibid.* 25:162, Apr. 25, 1865) located the sealing time by the contextual location of the message between the sixth and the seventh seal. He dismissed the argument that the 144,000 are literal Jews on the basis that if so the names of the 12 tribes appearing on the gates of the city would, by a parity of reasoning, make it strictly a Jewish city with Jewish inhabitants.

Smith (*Thoughts on the Revelation* [1865; i.e., 1867], pp. 131—134) identifies the 144,000 as “the last generation of Christians, the Christians of our own day,” and the Sabbath as the seal of God. He explains the 144,000 being designated as belonging to “the

twelve tribes of the children of Israel” on the basis that in the NT those who believe in Christ constitute “Abraham’s seed” ([Gal. 3:28, 29](#)), or spiritual Israel ([Rom. 2:28, 29](#), etc.).

As to who constitute the 144,000, White explained that “those who die under the third angel’s message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and . . . are changed to immortality when Christ appears” (James White, in *Review and Herald* 56:216, Sept. 23, 1880).

As to the number 144,000, Smith later wrote: “The number 144,000 must mean a definite number, composed of just so many individuals. It cannot stand for a larger but indefinite number; for in verse 9 another company is introduced which is indefinite in its proportions, and hence is spoken of as ‘a great multitude, which no man could number’” (*ibid.* 74:504, Aug. 10, 1897).

Nevertheless, he thought the actual numerical count might be much greater than that: “The 144,000 may include only the adult males connected with the great Advent movement, while the women and children associated in the same movement would be so many additional ones to be saved from among the living in that day. The plausibility of this idea lies in the fact that the Hebrews were so numbered when delivered from Egyptian bondage, which was a figure of the deliverance of the remnant of the true Israel from the Egypt of this world at the coming of the Lord” (*ibid.* 505).

On this basis he suggested that there might actually be more than 700,000 persons in the group, including women and children. But he does not see where so large a group can be found to qualify. As to whether those who have died in the faith of the third angel are to be raised to life to join the 144,000, he writes: “Do the 144,000 represent only those who have never passed through death? Not at all. The conditions of the prophecy make it necessary that many who are now in their graves should be included in the 144,000” (*ibid.*).

Smith apparently believed that many of those who die in the Lord must be numbered with them. The seal of God is the Sabbath, and those who accept it must therefore be included in the 144,000. He concludes: “Thus the evidence seems clear and conclusive that the 144,000 are gathered from the last generation before Christ comes; that they are brought out by the third angel’s message; that even those of them who die in the message are blessed, being restored to the number by a resurrection before Christ appears” (*ibid.* 506; see also 74:568, Sept. 7, 1897).

The 144,000 figure prominently in Ellen White’s delineation of the great climactic events preceding the second coming of Christ. In *The Great Controversy* (p. 649) their song is said to be “the song of their experience” in passing through “the time of trouble such as never was” and “the anguish of the time of Jacob’s trouble”; also, they have gone through the seven last plagues. According to her earliest description, about the end of 1844 ([EW 15, 16](#)) “the living saints” are “144,000 in number” at the time God’s voice is heard announcing “the day and hour of Jesus’ coming.” As “the living saints,” in contrast with those saints who are raised to life at Christ’s coming (cf. [1 Thess. 4:16, 17](#)), they recognize “their friends who had been torn from them by death.” In heaven they alone have the privilege of entering the holy temple. Their names are engraved in gold on tables of stone (p. 19). They triumph over the decree to slay the saints (cf. [Rev. 13:15](#)), which precipitates the time of Jacob’s trouble.

In summary, Seventh-day Adventists believe that the 144,000 are those saints who, in the providence of God, live through the great climactic events immediately preceding the return

of Christ. Seventh-day Adventists do not find any clear indication as to whether precisely 144,000 individuals are involved, or whether the number is figurative.

Some think the evidence tends to favor a literal number, on the basis of Ellen White's description of them as "the living saints" ([EW 15](#)). Others, pointing to the symbolic nature of the prophecies of the Revelation, indicate that if the *number* sealed from each tribe is to be taken literally, then the *people* who are sealed must likewise be considered literal Jews, and the New Jerusalem, on whose gates the tribal names appear, must be strictly a Jewish city, for literal Jews only. They point out also that precisely 12,000 from each tribe would suggest arbitrary selection on the part of God, and that elsewhere in the NT Gentile Christians are commonly spoken of as constituting "Israel."

Oneida Mountain Hospital

ONEIDA MOUNTAIN HOSPITAL. *See* [Memorial Hospital](#).

Online Edition

ONLINE EDITION. See [Media Services](#).

Ontario

ONTARIO. *See* [Ontario Conference](#).

Ontario Conference

ONTARIO CONFERENCE. A unit of church organization comprising all of Ontario. Statistics (1993): churches, 94; companies, 13; members, 17,104; church schools, 16; ordained ministers, 58; licensed ministers, 10; church school teachers, 59. Headquarters: 1110 King Street East, Oshawa, Ontario. This conference is part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions: Crawford Adventist Academy; Kingsway College; Heritage Green Senior Centre; Maracle Press, Limited (Pacific Publishing Association); North York Branson Hospital.

Local churches: Barrie, Belleville, Bowmanville, Bracebridge, Bramalea, Brampton (Brampton, Portuguese), Brockville, Cambridge, Carleton Place, Chatham, Cornwall, Downsview (Downsview, Filipino Canadian), Exeter, Guelph, Haileybury, Hamilton (East, Mountain), Harrison, Hawkesburg, Iron Bridge, Kingston, Kitchener (Kitchener, Waterloo, Spanish), Leamington, London (London, North), Malton, Midland, Mississauga, Nepean (Parkwood Hills), Newmarket, Niagara Falls, North Bay, Oakville (Bronte), Orangeville, Orillia, Oshawa (College Park, Lakeview, North), Ottawa (Ottawa, East, French), Owen Sound, Paris, Parry Sound, Pembroke, Perth, Peterborough, Pickering (Agape Temple), Port Arthur, Rexdale (Mt. Olive), Richmond Hill, Saint Catharines, Saint Thomas, Sarinia, Sault Ste. Marie, Scarborough (Apple Creek, Ephesus, Filipino, Scarborough), Simcoe (Simcoe, Six Nations), Smiths Falls, Smithville (Lincoln Pioneer), South River, Stoney Creek (Heritage Green), Streetsville (Meadovale), Sudbury, Thornhill (Maranath), Thunder Bay (Port Arthur), Timmins, Toronto (Berea, Bethel, Beulah, Central, Chinese, East, Estonian, Faith, Ghanaian, Hungarian, Italian, Japanese, Korean, Luso Brazilian, Perth, Portuguese, Smyrna, Spanish, Spanish Bet-el, West, Yugoslavian), Weston (Kingsview Village), Walford Station (North Shore), Whitby (Kendalwood), Willowdale (Immanuel, Mount Zion Filipino, Willowdale, Ukrainian), Windsor (Spanish, Windsor), Woodstock.

History

History. *Beginnings of the Work in the Area.* The dissemination of Seventh-day Adventist teachings began in the area when in November 1851 Joseph Bates accompanied by Hiram Edson visited Canada West (Ontario since 1867). They visited those who had been part of the Miller movement and from among them gained their first converts. James and Ellen White visited Melbourne, Canada East, in 1850. Among the earliest converts were Joseph Hool and John Claxton in Canada East, D. C. Corcoran, of Delaware, and Peter Gibson, of London in Canada West.

In Canada West R. F. Cottrell conducted meetings in Bronte in 1863 and in Milford in 1872—probably the first in that territory. On June 4, 1876, a congregation was organized

in Wyoming, Lambton County, as a result of evangelistic meetings by John Fulton. This was the first Seventh-day Adventist church in Ontario. Seven years later, Apr. 16, 1883, a second was organized in Belleville by A. C. Bourdeau. The same year George Brown began work in Toronto by selling SDA publications in a shop on Yonge Street.

In 1889 ministers from Michigan began intensive evangelism in southwestern Ontario. At Albuna, in Essex County, the first church was organized, and there too the first church building in Ontario was erected (1893). Churches appeared in rapid succession over southern Ontario as a result of the work of William Ward Simpson, J. H. Durland, P. M. Howe, E. J. Dryer, A. O. Burrill, William Spear, and J. F. Ballenger. In 1897 a church of Iroquois Indians was organized near Brantford, Ontario—apparently the first Indian Seventh-day Adventist church in North America. In 1900 the Oneida church near Southwold, Ontario, was founded as the result of the work of an Indian missionary to his own people. (See [Native Americans](#).)

The early converts in Ontario sometimes suffered persecution because of a provincial Sunday law (the dominion law was not enacted until 1906). R. Watt and Thomas Griffith were arrested (1895) for working on the so-called Lord's day, but were released because the act did not apply to farmers. John Matthews, Watt's hired man, served 30 days in the Chatham jail, where he was kindly treated. In eastern Ontario a Miss Mucklewee was convicted for raking hay, but the sentence was never enforced. At Darrell, Ontario, villagers burned the lumber procured to build a place of worship. Later three ministers working on the building on a Sunday were sentenced to imprisonment (December 1895), though only two, Simpson and Howe, actually served out the sentence; the third, Burrill, chose to leave the country.

The Ontario Conference was organized in 1899 in London, Ontario, and included all of Ontario. Within a few months after the organizing of the Ontario Conference, new churches were established in Hamilton, Peterborough, Brantford, and Ottawa, and between 1900 and 1910 at least 12 churches were organized, two of which were Indian: one at Southwold, near St. Thomas, and the other on the Brantford Reservation. By 1910 that portion of the Ontario Conference west of the 89th meridian was added to the territory of the Manitoba Conference.

F. W. Johnston organized new congregations in Napanee (1912) and Kingston (1913), and revived the Peterborough church in 1915. Matthew J. Allen added 61 members to the Hamilton church and 27 to the Brantford church, besides building up congregations at Simcoe, Toronto (Central), and Windsor. George W. Sowler, pioneer colporteur, was responsible for the first church on the Niagara Peninsula, St. Catharines. J. T. Errington, a self-supporting minister, erected the first Seventh-day Adventist church in Toronto in 1911; and in 1916 in Port Arthur he began two years of Bible studies in the homes that brought the Port Arthur church into being.

In 1920, on the recommendation of the General Conference, the eastern Ontario counties of Renfrew, Lennox, and Addington were transferred to the Quebec Conference. Five years later the Quebec Conference was renamed the St. Lawrence Conference.

In the 1920s churches were established in Sarnia, Pembroke, Almonte, Renfrew, Sault Ste. Marie, Mattawa, and Toronto, including the Toronto Ukrainian church, organized in 1929 by A. M. Baybarz—the first foreign-speaking church in the conference. An exodus to the United States reduced the Ontario membership from 937 in 1919 to 760 in 1928, though

intensive evangelism in 1930 by O. D. Cardey and others brought the figure to 995 at the end of 1930.

Ontario-Quebec Conference. When the 1930s Depression brought unemployment to many members, the financial crisis was met by the union of the Ontario and the St. Lawrence conferences in 1932 as the Ontario-Quebec Conference, with a combined membership of 1,348. In 1944 the Mission du St. Laurent (St. Lawrence Mission) was set up as a separate organization, under the Canadian Union, to conduct the French language work, including not only the Gaspé Peninsula but also the whole French constituency in eastern Canada. By 1951 the portion of the Ontario Conference between the 86th and 89th meridians was added to the Manitoba-Saskatchewan Conference, but in 1960 the Ontario-Quebec Conference took back the western part of Ontario, with its churches of Port Arthur and Fort William, which had been administered previously by the Manitoba-Saskatchewan Conference.

Institutions. In 1898 two private health institutions were opened in Ontario: one a health food factory (now Kellogg's), opened by the new converts in London; the other a home for the friendless, operated by T. H. Tobinon. About 1899 Dr. C.V.S. Boettger and his wife opened a "hygienic institute" in Ottawa, which was later purchased and operated for many years by W. J. Hurdon. At Knowlton, Quebec, 70 miles (110 kilometers) from Montreal, the Canadian Sanitarium operated from 1903 to 1908. It was the first such SDA institution in Canada and the first to conduct a nursing school.

In 1884 the first church school in Canada began operation in the South Stukely church, with Mary Cushing as the first teacher. The church auditorium served as a classroom and the upstairs as a dormitory and dining room. In 1894 the Fitch Bay High School, the first SDA secondary school in Canada, opened at Fitch Bay, 25 miles (40 kilometers) from Stukely, with Carroll H. Drown as principal. The next year there were 37 students, nearly all in secondary grades. This school, in accordance with the laws of the province, received financial assistance from the Quebec government. At one time H. E. Rickard, who owned a large house in Fitch Bay, boarded as many as 25 students in his home in order that they might attend the school. In Ontario three church schools were in operation in 1899, taught respectively by Anna Nelson in the church auditorium at Selton, by Marguerite Artress above the health food factory in London, and by Cassie Cameron in Toronto.

Later Developments. It was 1943 before the membership in Ontario-Quebec passed the 2,000 mark. In the next 20 years the membership almost doubled. New congregations were organized in the Niagara Peninsula at Niagara Falls and Welland. In Toronto and vicinity new churches sprang up after the erection of the North York Branson Hospital in Willowdale. During the 1950s much time was devoted to the foreign-speaking population in Toronto and other centers. In 1963, in addition to the Ukrainian church established earlier, there were Yugoslavian-, Japanese-, Estonian-, and German-speaking congregations. In the north of Ontario new churches were organized in Haileybury and Sault Ste. Marie. During this same 20-year period many new, more representative, and better church buildings were either erected or purchased. Two youth camps were acquired: Camp Frenda in South River, Ontario, through the generosity of Fred and Brenda Hosking; and Cloud Lake, 29 miles (50 kilometers) southwest of Fort William, Ontario, donated by Donald and Edith McDonald.

During the late 1960s and early 1970s the membership grew very rapidly, passing the 5,000, 6,000, and 7,000 figures. In addition to the English-speaking work, progress was made among the Portuguese, Korean, Filipino, and Spanish people. In the Toronto area

several large non-SDA churches were purchased, having a seating capacity from 500 to 800. These have now been largely filled with members, the membership in Toronto during the past five years having increased from under 2,000 to nearly 4,000 members. In 1971 the English-speaking organized churches and members residing in the province of Quebec became a part of the Quebec Seventh-day Adventist Church Association, and the conference once again became the Ontario Conference rather than the Ontario-Quebec Conference, thus dealing with members in Ontario rather than in the combined provinces.

In 1972 a new cafeteria-chapel-women's dormitory complex was built on the campus of Kingsway College at a cost of approximately \$1 million. This has added greatly to the facilities provided and was the first major educational building, apart from an industrial building, added to the campus in many years.

The North York Branson Hospital has provided considerable work opportunities for many people in the northern section of Toronto.

Presidents—Ontario-Quebec Conference: M. V. Campbell, 1932—1934; H. A. Lukens, 1934—1936; W. A. Clemenson, 1936—1941; A. E. Millner, 1941—1949; G. E. Jones, 1949—1959; H. D. Henriksen, 1959—1963; L. L. Bock, 1963—1966; P. Moores, 1966—1971. *Ontario Conference:* F. D. Starr, 1899—1901; J. W. Collie, 1901—1903; G. B. Thompson, 1903—1904; A. O. Burrill, 1904—1907; E. Leland, 1907—1910; M. C. Kirkendall, 1910—1915; M. M. Hare, 1915—1916; A. V. Olson 1916—1917; H.M.J. Richards, 1917—1918; B. M. Heald, 1918—1920; F. W. Stray, 1920—1921; J. H. McEachern, 1921—1922; D.J.C. Barrett, 1922—1928; M. V. Campbell, 1928—1932; P. Moores, 1971—1975; E. C. Beck, 1975—1981; G. W. Morgan, 1981—1985; O. Parchment, 1985—1989; E. R. Bacchus, 1989— .

Open and Shut Door

OPEN AND SHUT DOOR. An expression derived from [Rev. 3:7, 8](#), where Christ is described as the one “that openeth, and no man shutteth; and shutteth, and no man openeth” (an allusion to [Isa. 22:22](#)), and as the one who says to the Philadelphia church, “Behold, I have set before thee an open door, and no man can shut it.” Seventh-day Adventists have applied these texts to the closing of the first phase and the opening of the second and final phase of Christ’s ministry in heaven, where He has been the Christian’s high priest since His sacrifice on the cross (*see* [Sanctuary](#)). Christ’s dual ministry was prefigured by the service of the ancient high priest, who served “unto the example and shadow of heavenly things” ([Heb. 8:5](#)). In the earthly sanctuary he served daily in the holy place, the first apartment of the sanctuary, and once a year in the Most Holy Place, the inner shrine where was the golden ark in which were the tables of the Ten Commandments and over which appeared the visible glory of God. This entering into the Holy of Holies took place on the Day of Atonement in the ceremony of the cleansing of the sanctuary ([Lev. 16](#)).

In applying the type to Christ, Ellen White declared: “Then Jesus rose up and shut the door in the holy place, and opened the door in the Most Holy, and passed within the Second Veil, where He now stands by the ark; and where the faith of Israel now reaches. I saw that Jesus had shut the door in the holy place, and no man can open it; and that He had opened the door in the Most Holy and no man can shut it: ([Rev. 3:7, 8](#)); and that since Jesus has opened the door into the Most Holy Place, which contains the ark, the commandments have been shining out to God’s people, and they are being tested on the Sabbath question” (*Present Truth* 1:21, August 1849; also [EW 42](#)).

This application corrected, not immediately but eventually, a misunderstanding of the “shut door” of the parable of the wise and foolish virgins—a misconception that had been derived from the Millerite movement of 1844.

The Millerites had based their expectation of the return of Christ principally on Daniel’s prophecy of the cleansing of the sanctuary at the end of 2300 prophetic days ([Dan. 8:14](#)). At the climax of the movement, in 1844, they specifically connected this prophecy with the purification ceremony of the ancient Day of Atonement as typifying the ending of Christ’s mediation for sins (though they saw the cleansing of the sanctuary as the purging of the earth in the final fires). At the same time they gave increased and specific emphasis to the prophetic parable of the wise and foolish virgins ([Matt. 25](#)).

William Miller had likened his message of the expected Second Advent to the “midnight cry” of the parable (“Behold, the bridegroom cometh”), and had emphasized the point that the wise virgins, who were ready to meet the arriving bridegroom, entered with him into the wedding, where the door was shut after them, leaving the tardy foolish virgins outside. The virgins he interpreted as those summoned to meet the returning Lord; the wedding, the eternal kingdom, from which the unready would be forever excluded. “The door was shut,” he said, “implies the closing up of the mediatorial kingdom, and finishing the gospel period” (William Miller, *Evidence . . . of the Second Coming of Christ* [1840], p. 237).

Unlike most others who were then looking for the near advent of Christ (*see Premillennialism*), the Millerites placed strong emphasis on the doctrine that at the coming of Christ every human being would be either ready or unready to meet Him, and that opportunity for salvation would then cease. This in theological parlance was called the close of human probation. The Millerites taught “that the notion of a probation after Christ’s coming is a lure to destruction, entirely contrary to the Word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in” (“Boston Second Advent Conference,” *The Signs of the Times* 3:69, June 1, 1842; reprinted in [SB, no. 1083](#)).

Because they expected Christ to return at the close of the 2300 prophetic days, they had emphasized the close of probation at the end of that period. Therefore, for a short period after the disappointment of October 1844, Miller and many others thought that their work for the world was done, that there was only a little “tarrying time” left—perhaps but a few days or months—until Christ would come. In December 1844 Miller wrote: “We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door, we can only stir one another up to be *patient*; and be diligent to make our calling and election sure. We are now living in the time specified by [Malachi iii:18](#), also [Daniel xii:10](#), and [Rev. xxii:10—12](#). In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it. And never since the days of the apostles, has there been such a division line drawn as was drawn about the 10th or 23rd day of the 7th Jewish month” (William Miller letter, in *Advent Herald*, Dec. 11, 1844, p. 142; reprinted in *Western Midnight Cry* 4:25, Dec. 21, 1844).

Others expressed themselves similarly at first. But J. V. Himes, Miller’s most prominent colleague, and others held that since Christ had not come, the 2300—day prophetic period must not have ended in 1844; that it must extend to some other date in the future, and therefore that the fulfillment of the “midnight cry” of the parable of the virgins was also still future; and that the October 1844 movement (*see Seventh-Month Movement*) was a mistake, and was not a fulfillment of prophecy. By the spring of 1845 the main Millerite group, including Miller, had come to this view. This group, still possessed of the idea that the “door” of the parable of the virgins was none other than the “door of salvation,” argued thus: Since Christ has not come, the door of salvation is still open; therefore, the parable of the virgins has not yet met fulfillment. They concluded that anyone who taught that this parable had been fulfilled must believe that probation had ended, and must, therefore, be ipso facto a “no-mercy” heretic. The phrase “shut door” became an epithet.

But a minority continued to hold that the time had been correct; that the mistake had been in the nature of the prophetic fulfillment; that in October 1844 the 2300 days had ended in the symbolic Day of Atonement and the parable had been fulfilled (though not in the way that they had expected); and therefore that the door of the parable—whatever it might mean—had been shut in fulfillment of the prophecy. To them the phrase “shut door” was equivalent to the affirmation of belief that the “true midnight cry” had been the climax of a God-given message and the 1844 movement had been led of God and permitted, in His providence, as a test of their consecration and willingness to be ready to meet their Lord. Naturally these regarded the majority, who had given up “the time,” as turning their backs on the truth and denying the Lord’s leading in the “midnight cry.”

Some continued to hold—as Miller had taught—that the door was that of salvation, for they still expected Christ to return very shortly. As time passed, some held that it was the door of “access” to listeners—that obstinate and willful individuals had closed their ears to God’s message for that day; in either case there was no chance of winning acceptance of their message by the world at that time. The unfortunate controversy over the “shut door” magnified the subject unduly and prolonged the misunderstanding. As might be expected, feelings ran high in this time of disillusionment and confusion.

The extremists on the shut-door doctrine declared that Christ had come, not literally, but “spiritually” (see [Spiritualism \[1\]](#)). But the small group that formed the nucleus of the future Seventh-day Adventist Church opposed alike the vagaries of those who declared that Christ had come spiritually and the position of the majority who “denied their past experience” in the 1844 movement. They retained their confidence in the 1844 fulfillment, and concluded that the mistake lay in the event they had expected.

They accepted the explanation of the Disappointment that was first advanced by Hiram Edson on the day after the Disappointment, namely, that the ministry of Christ as our high priest in the heavenly sanctuary had not ended with the 2300 days, but had entered another phase, as symbolized (1) by the high priest’s entry into the Holy of Holies, the beginning of the symbolic cleansing of the sanctuary, and (2) by the coming of the bridegroom to the wedding (not to the earth); and that the end of this phase, symbolized by the priest’s coming out of the sanctuary and the bridegroom’s return from the wedding ([Luke 12:36](#)), was yet to come, and would be followed by the Second Advent.

Their retention of the belief in the 1844 ending of the 2300 days and their separating of the Second Advent from that prophetic period saved them from the error to which the majority group was susceptible—that of seeking future dates for the end. But it left them with the dilemma of either accepting the no-mercy doctrine or correcting their view of the “shut door” from the initial Millerite definition of it. They gradually came to see the opening of the final phase of Christ’s ministry as the shutting of the door of the holy place and the opening of the door to the Holy of Holies—the opening of a new message of the Sabbath, and the opening of a broadened ministry to the world preceding the Second Advent. But this took time.

It is interesting to trace the steps by which the little groups that later became the Seventh-day Adventists moved out of the shut-door dilemma and solved the double problem: (1) Is the door shut? and (2) What is the door?

Ellen G. Harmon (later White) was accused of claiming divine revelation for the no-mercy doctrine. This she denied. She stated later: “With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. . . . I was shown that there was a great work to be done in the world for those who had not had the light and rejected it. Our brethren could not understand this with our faith in the immediate appearing of Christ” (letter 2, 1874, in [ISM 74](#)).

Her first vision (December 1844) portrayed the “Advent people” journeying along a path to the Holy City with the light of the “midnight cry” behind them, and entering the city at the Second Advent. This, to those who accepted it, meant reassurance that the 1844 message and movement had not been a delusion; or to put it another way, that the 2300 days

had ended and the parable, with its “shut door,” had been fulfilled, and that very shortly they would see their Lord, who was delaying His appearance to test their faith.

Her view in February 1845 was in agreement with Edson’s explanation—Christ, the high priest, going from the holy place to the Most Holy Place, within the veil, explained as His going to receive the kingdom after which He would “return from the wedding” to receive His waiting ones at the Second Advent. In 1847 she connected this entering of the Holy of Holies with the shutting of the door.

Thus both Hiram Edson and Ellen Harmon taught that Christ’s work in the sanctuary had not ended, but was continuing in another phase. However, they thought that this phase would represent only a brief period.

When in 1848 she described a vision depicting the future SDA publications as “streams of light that went clear round the world,” the little group could not comprehend that there was either the time or the possibility for them to bear a message to the world at large.

In 1849 Ellen White had a vision of the heavenly sanctuary that further depicted the significance of the “open and shut door,” in connection with the Sabbath message and in connection with [Rev. 3:7, 8](#) (see extract quoted near the beginning of this article). The shutting of one door meant the opening of another.

In 1850 James White reported the accession of one man who “had made no public profession of religion” before 1845. By the next year there was a noticeable change. In April, White stated that the door was shut to “those who had heard the everlasting gospel message and rejected it,” but he held that the following classes may be converted: (1) “erring brethren” in the Laodicean church (the majority group of ex-Millerites), (2) children now coming to the age of accountability, and (3) “hidden souls” compared with the biblical “seven thousand” who had “not bowed unto Baal” ([1 Kings 19:18](#)), who would be converted in the future “in His own time,” when they hear the message; but at present, he said, the message was for those in the Laodicean church (editorial note in *Review and Herald* 1:64, Apr. 7, 1851).

In September he reported some converts from this third class. In December G. W. Holt, a fellow minister in New York, wrote that “in some places where but a few months since there was seemingly no sign of there being one child of God, they are now springing up.” The next February White reported “many,” and by May “a large portion,” of those who had had no connection with the 1844 movement. These accessions seem to have changed the picture. White wrote in February, setting forth a new view of the “shut door”: “It however represents an important event with which the church is connected, that was to occur prior to our Lord’s return *from the wedding*. That event shuts out none of the honest children of God, neither those who have not wickedly rejected the light of truth, and the influence of the Holy Spirit” (editorial note 1 in *Review and Herald* 2:94, Feb. 17, 1852).

After quoting [Isa. 22:22](#) and [Rev. 3:7, 8](#) on the shut and open door, he continued: “This Open Door we teach, and invite those who have an ear to hear, to come to it and find salvation through Jesus Christ. There is an exceeding glory in the view that Jesus has OPENED THE DOOR into the holiest of all.

... If it be said that we are of the OPEN DOOR and seventh day Sabbath theory, we shall not object; for this is our faith” (*ibid.* 95).

Open View Mission School

OPEN VIEW MISSION SCHOOL. *See* [India](#).

Opleidingsschool Der Advent-Zending

OPLEIDINGSSCHOOL DER ADVENT-ZENDING. *See* [Indonesia Union College](#).

Oppegard, Ole

OPPEGARD, OLE (1846—1934). Pioneer Seventh-day Adventist missionary in Argentina. He was born in Christiania, Norway, and educated in a military school. Without entering the armed services, he emigrated to the United States at the age of 25. There he became an SDA and after some training at Battle Creek College, went to Argentina in 1895 as a self-supporting worker and began to canvass among the Scandinavian settlers there. During the next 30 years he worked as a pastor and evangelist throughout the country, but mainly in and around Buenos Aires. In 1899 he married Lydia Greene, who for many years had assisted him in his work and at the same time served as editor at the Buenos Aires Publishing House. He retired from the active work only eight or nine years before his death at the age of 88 at his home near Buenos Aires.

Orange-Natal Conference

ORANGE-NATAL CONFERENCE. *See* [South Africa, Republic of](#).

Orangewood Adventist Academy

ORANGEWOOD ADVENTIST ACADEMY. A coeducational day school on the senior high school level, operated at Garden Grove, California, by the churches of Orange County (Southeastern California Conference).

Orangewood Academy traces its history back to the Centralia church school, which is believed to be the first Seventh-day Adventist church school in the state of California. The leading promoter in establishing the Centralia school in 1896 was Milton Henry Shirley, a local elder of the first church in Centralia. He was a teacher who in 1891 had come from the Dakotas, and shortly after arriving had joined the SDA Church. The first teacher was Carrie Hacker (1896—1897). According to Alma McKibbin, the second teacher, there were 30 pupils in nine grades, and the school day was from 8:00 a.m. to 5:00 p.m., or even later. Because there were no textbooks, all the lessons were written out on the blackboard. The school was held in a small unfinished room at the back of the Centralia church. Other church schools operated intermittently in the area, notably the Santa Ana church school, which, however, remained open continuously from 1910 to 1944. In 1944 under the leadership of Wilton O. Baldwin, educational superintendent of the Southeastern California Conference, the first union school was established in Orange County on Valencia Drive in Fullerton. Known as Valencia Junior Academy, it operated until 1956.

Early in 1950, 10 acres (four hectares) of land were purchased at 13732 Clinton Avenue, Garden Grove, in the center of north Orange County, on which was built an enlarged junior academy. In 1956 it opened with 243 students in 10 grades, with a good music department. Early in 1959 two more churches were added to the constituency of the school. The constituency now consists of 16 churches in Orange County, with a membership of approximately 6,300.

Under the supervision of Lester E. Park, plans were drawn up for a senior academy, and a unit accommodating 250 students was erected. In January 1961, grades 9 through 11 moved into the new facilities, leaving the old junior academy classrooms for the elementary school.

In September 1961 Orangewood Academy was established as a full senior academy, with an opening enrollment of 115, and graduated its first senior class, consisting of 23 members, in 1962.

Additions to the academy since 1967 are a new gymnasium, a 600-seat auditorium, five new classrooms, shower-locker facilities, and shop.

Principals—Orangewood Junior Academy: Robert Gale, 1956—1958; Lester E. Park, 1958—1961. *Orangewood Academy:* Lester E. Park, 1961—1967; R. E. Hamilton, 1967—1978; Arne H. Muderspach, 1978—1983; Norman D. Powell, 1983—1985; J. J. Preston, 1985—1990; Gordon C. Day, 1990— .

Order of Worship

ORDER OF WORSHIP. *See* [Services, Church](#).

Ordinance of Humility

ORDINANCE OF HUMILITY. *See* [Foot Washing](#).

Ordinances, Church

ORDINANCES, CHURCH. *See* [Baptism](#); [Foot Washing](#); [Lord's Supper](#).

Ordination

ORDINATION. The act by which the church sets apart an individual for a special function in the church by prayer and the laying on of hands. Three categories of church workers are ordained—ministers, church elders, and deacons (*see* [Church Elder](#); [Deacon](#); [Minister](#)).

Ministers. Candidates for ordination must be male and church members who not only live consistent Christian lives but also are experienced in church work and have demonstrated confidence in the leadership of the church. Women also serve as ministers, but without ordination. At the 1990 session the General Conference stated that “we do not approve ordination of women to the gospel ministry,” but did allow women to continue serving as pastors according to division policy.

The North American Division reserves three functions for the ordained minister only: organizing a church; uniting churches; ordaining local elders and deacons (*NAD Working Policy* [1994—1995], p. 313).

Before ordination there is a careful examination of the candidate, covering such features as the candidate’s present personal religious experience, the Scriptures, his acquaintance with and full acceptance of the fundamental teachings of the Seventh-day Adventist Church, and his attitude toward denominational organization. Three ministers are customarily chosen before the service to take the leading parts: the ordination prayer, the charge, and the welcome. If other ordained ministers are present at the meeting, they are invited to take part in the ordination.

After a brief sermon on the high calling and responsibilities of the minister, the conference president presents the candidate, referring briefly to his past service. The ministers present then kneel about the candidate while one of them offers the ordination prayer. As the one offering the prayer speaks of the laying on of hands, the kneeling ministers place their hands upon the candidate’s head.

After the prayer a charge, or declaration of the sacredness and responsibility of the work of the minister, is given, after which words of welcome are spoken to the candidate. The ordained minister performs many functions, among which are to: preach, baptize, conduct the Lord’s Supper, perform the marriage ceremony, organize churches, unite churches, and ordain local elders and deacons.

Local Elders and Deacons. Church elders (not to be confused with ordained ministers, to whom SDAs in the United States commonly apply the title of Elder) and deacons of local churches, elected by the local church, are usually ordained in a simple ceremony during the church service on Sabbath. An ordained minister must be in charge.

At the ordination the minister reads appropriate passages of Scripture (such as [1 Tim. 3:1—7](#), for elders; [1 Tim. 3:8—13](#), for deacons). The candidate and the minister then kneel, and the minister prays, asking God to approve the choice of the church in the election of the candidate, to accept the candidate’s consecration as the candidate is set apart to the work entrusted to him or her, and to make him or her a wise steward, a faithful leader,

and a blessing and example to the community. As the minister speaks of consecration and the laying on of hands, he places his hands on the head of the candidate. After the prayer the minister clasps the candidate's hand with a word of blessing. Once ordained, a local elder need not be reordained again upon reelection, or if he is subsequently chosen to be a deacon. Likewise, a deacon need not be reordained if he is reelected; however, if he is chosen to be an elder, he must be ordained as an elder. The 1975 Spring Meeting of the General Conference Committee voted "that the way be opened for women elected to serve as deaconesses in our churches to be ordained to this office and that the *Church Manual* Committee be requested to give study to a statement of the qualifications of deaconesses and suggestions in regard to a suitable ordination service" (p. 153). To date, however, the church has not seen fit to allow women to be ordained as deaconesses.

Ordination qualifies the local elder to conduct the Communion service in the church of which he or she is an elder. However, "in the absence of an ordained pastor, the elder shall request the president of the conference or local field to arrange for the administration of the rite of baptism to those desiring to unite with the church" (*Church Manual* [1990], p. 59).

Development of SDA Practice. In the early days of the SDA Church there seems to have been little need for ordaining new ministers, since most of the congregations were small and most of the ministers had already been ordained in the churches to which they had formerly belonged. At first there was considerable opposition to any form of church organization ([see Organization](#)).

However, the need for some form of church organization, and especially for a ministry ordained by the church, became increasingly apparent when certain self-appointed preachers refused to cooperate with the responsible leaders of the movement, claiming "'liberty to do as they pleased,' to 'preach what they pleased,' and to 'go when and where they pleased'" (J. N. Loughborough, *The Church, Its Organization, Order, and Discipline*, p. 101). To cope with this situation James White wrote an article entitled "Gospel Order," which appeared in a series of installments in the *Review and Herald* in December 1853. This article advocated strongly "that men who are called of God to teach and baptize should be ordained or set apart to the work of the ministry by the laying on of hands" (*Review and Herald* 4:189, Dec. 20, 1853), but it appears that even before it was published, White and some of the other leaders of the movement were already practicing ordination, for at a meeting held at New Haven, Vermont, in the autumn of 1853, "the wants of the cause were considered. And it was decided that there were those present that should be ordained to the work of the gospel ministry. . . . At 1 o'clock at night we adjourned to 8 o'clock in the morning, when the subject of ordination was again taken up. And it was the unanimous expression of all present that our dear Brn. J. N. Andrews, A. S. Hutchins, and C. W. Sperry should be set apart to the work of the ministry (that they might feel free to administer the ordinances of the church of God) by prayer and the laying on of hands" (*ibid.* 4:148, Nov. 15, 1853).

Even before this, it appears, Washington Morse had been ordained by the church, although whether the ordination occurred in 1851 or 1852 is not quite clear from extant sources. According to the *Review and Herald*, July 1851, at a meeting held by G. W. Holt, "Bro. Morse," presumably Washington Morse, was "set apart by the laying on of hands, to the administration of the ordinances of God's house" (*ibid.* 2:15, Aug. 19, 1851). It is not certain whether this ordination admitted him to the ministry or permitted him to function only in the administration of the Lord's Supper. According to his own account, written some

years later, he was ordained to the ministry in 1852 (*ibid.* 65:643, Oct. 16, 1888). But it is possible that he had forgotten the precise date. The first ordination service for deacons among SDAs occurred a short time later. Frederick Wheeler, another prominent SDA leader, presented the subject of gospel order to the Dartmouth and Fairhaven, Massachusetts, SDAs, and laying on of hands, he proceeded to “set apart” “two brethren, one in Fairhaven and one in Dartmouth, to act the part of ‘deacons,’ as denominated in the Bible” (*ibid.* 4:199, Dec. 27, 1853).

Early the next year ordination services for deacons were held at Sylan and Jackson, Michigan, and Metomen, Wisconsin, and before long the ordaining of deacons was an established practice in all SDA churches. But it soon became evident to the leaders of the SDA movement that someone would have to look after spiritual interests of the churches in the absence of an ordained minister. In August 1854, Joseph Bates, one of the most prominent leaders of the Sabbathkeeping Adventists, suggested local elders as the solution of this problem. An installment in an article by J. B. Frisbie in the *Review and Herald* of June 26, 1856, entitled “Church Order” outlines the duty of such elders, showing that the practice of ordaining local church elders was by then an established practice among SDA congregations.

The 1974 Annual Council of the General Conference Committee opened the way for women to be ordained as local elders: “To request the President’s Executive Advisory to also arrange for further study of the election of women to local church offices which require ordination and that division committees exercise discretion in any special cases that may arise before a definitive position has been adopted” (*Annual Council Actions* [1974], p. 14).

Divisions then began cautiously allowing women to be ordained as local elders. A definitive position was voted at the 1984 Annual Council: “To advise each division that it is free to make provision as it may deem necessary for the election and ordination of women as local church elders” (*ibid.* [1984], p. 56). More than 1,000 women serve as elders in the North American Division, and many more serve other divisions of the world.

Biblical Reasons for SDA Practice: The practice of setting individuals apart for a special work by the laying on of hands has a biblical basis. For example:

“The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before . . . all the congregation; and give him a charge in their sight” ([Num. 27:18, 19](#); cf. [Num. 8:10, 11](#)).

And Luke records: “The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away” ([Acts 13:2, 3](#); cf. [Acts 6:6](#); [1 Tim. 4:14](#); [5:22](#); [2 Tim. 1:6](#); [Titus 1:5](#)).

The word “ordain” does not appear in the Greek New Testament. The word “ordain” that appears in the King James Version actually translates a number of Greek words, including *poieō*, “appointed” ([Mark 3:14](#)); *ginomai*, “to become, select” ([Acts 1:22](#)); *tithēmi*, “appointed, place, set” ([1 Tim. 2:7](#)); *kathistēmi*, “cause to be, appoint” ([Titus 1:5](#)); *cheirotoneō*, “stretch out the hand, appoint” ([Acts 14:23](#)). The English word “ordain” has a Latin root, *ordinare*, which derives from Roman law, which conveys the idea of a special status or a group distinct from ordinary people. That is why most modern versions do not use the word “ordain”—it does not give an accurate translation of the original meaning.

The doctrine of spiritual gifts (as taught in [Rom. 12:4—8](#); [1 Cor. 12:1—28](#); [Eph. 4:8, 11—16](#); [Acts 6:1—7](#); [1 Peter 4:10, 11](#)) teaches that God gives gifts for service to all without respect to race or gender. Included among those gifts are those of evangelist, prophet, teacher, and pastor.

In harmony with the New Testament custom, SDAs appoint ministers, who, like the apostles and evangelists of the early church, look after the general interests of the church; and elders (also called “presbyters,” or “bishops” in the New Testament) and deacons, who, like their New Testament prototypes, look, respectively, after the spiritual and temporal interests of the local congregation to which they belong.

Oregon

OREGON. *See* Oregon Conference; Idaho Conference; Upper Columbia Conference; Washington Conference.

Oregon Conference

OREGON CONFERENCE. The unit of church organization comprising the territory of the state of Oregon (except Baker, Gilliam, Grant, Harney, Malheur, Morrow, Umatilla, Union, Wallowa, and Wheeler counties) and the counties of Clarke, Cowlitz, Klickitat (west of the Klickitat River), Skamania, Wahkiakum, and the southern portion of Pacific in the state of Washington. Statistics (1993): churches, 125; members, 28,393; church or elementary schools (K-12 system), 41; ordained ministers, 109; licensed ministers, 8; Bible instructors, 1; teachers, 225. Headquarters: 13455 SE. 97th Avenue, Clackamas, Oregon.

Institutions

Institutions. Columbia Adventist Academy; Milo Adventist Academy; Portland Adventist Academy; Portland Adventist Medical Center; Tillamook County General Hospital.

Local churches—*Oregon*: Albany, Ashland, Astoria, Bandon, Beaverton, Bend, Bonanza, Boring (Hood View, Pleasant Valley), Brookings, Canby, Canyonville, Cave Junction, Central Point, Coos Bay, Coquille, Corvallis, Cottage Grove, Dallas, Eagle Point (Shady Point), Estacada, Eugene (Eugene, Santa Clara), Fall Creek, Falls City, Florence, Forest Grove, Gaston (Gaston, Laurelwood), Gladstone (Gladstone Park, Spanish), Glide, Gold Beach, Grand Ronde, Grants Pass (Gateway, Grants Pass, Spanish), Gresham (Gresham, Village), Hillsboro (Hillsboro, Hispanic), Hood River (Hood river, Spanish), Hopewell, Junction City, Klamath Falls, Lakeview, Lebanon, Lincoln City, Madras, McMinnville, Medford (Medford, New Hope, Valley View), Merlin (North Valley), Mill City, Milo Academy, Milwaukie (New Life), Molalla, Myrtle Creek, Myrtle Point, Newberg, Newport, Pleasant Hill, Portland (Glendoveer, Korean, Lents, Mount Tabor, Rockwood, Roumanian, Russian, Sharon, Stone Tower, Sunnyside, Tabernacle, University Park), Prineville, Redmond, Reedsport, Rogue River, Roseburg, Salem (East, Central, Hispanic, South), Sandy, Scappoose, Seaside, Sheridan, Silverton, Springfield, Stayton, Sutherlin, Sweet Home, The Dalles, Tillamook, Tualatin (South Park), Veneta, Vernonia, Waldport, Williams, Winston, Woodburn (English, Spanish, Monitor), Yoncalla; *Washington*: Amboy, Battle Ground (Meadow Glade), Brush Prairie (Hockinson Heights), Castle Rock, Cathlamet, Longview (Kelso-Longview), Ocean Park, Ridgefield (Ridge Dell), Stevenson, Vancouver (Hazel Dell, Orchards, Korean, Vancouver), Wahkiacus, Washougal (Riverside), White Salmon, Woodland (Cedar Creek, Woodland).

Companies—*Oregon*: Christmas Valley, Gilchrist, McMinnville (Hispanic), Portland (Vietnamese, Hispanic, Your Bible Speaks), Troutdale (Columbia Gorge). Companies—*Washington*: Woodland (Spanish).

History

History. *Beginnings of the Work in the Area.* The Seventh-day Adventist doctrines first reached Oregon through the pages of the *Review and Herald*. As early as 1870 the McChord

family of Oregon City are mentioned as having accepted the Sabbath message as a result of reading that journal.

In response to Ellen White's urging "that missionary labor must be put forth in California, Australia, Oregon, and other territories," Isaac D. Van Horn was sent to the Northwest. After spending some time in Washington Territory and organizing a church in Milton, Oregon (now in the Upper Columbia Conference), he came to the Willamette Valley as the first SDA minister to work in the territory of the present Oregon Conference. Arriving at Oregon City on May 10, 1876, he stayed at the McChord home while holding meetings in a large tent. A company was organized at Oregon City. Then Van Horn moved the tent to Salem (then the largest city in the Northwest, with a population of 6,000) in July 1876. After two months of meetings, with attendances running as high as 700, there were some 30 converts. On Jan. 14, 1877, Van Horn organized a church of 35 members at Salem, the first church to be established in the present Oregon Conference. On May 12 of that year he ordained Thomas Starbuck, one of the new converts, as elder of the Salem church. On Oct. 13, 14, 1877, J. N. Loughborough attended a general meeting at Salem and helped to conduct the first Communion service in that city.

Not long after the Salem church was organized, the pastor of the local Congregational church, O. A. Dickinson, accepted the SDA faith. He later became treasurer of the conference and served as such until his death in 1893. In 1877 Van Horn also organized a church at Eola, with eight members, and held tent meetings in The Dalles and Portland, although no churches were formed in those towns at the time of his evangelism there.

North Pacific Conference (1877—1902). Five churches and six unorganized bodies in Oregon and Washington Territory, with a total of about 200 members, were organized into the North Pacific Conference, Oct. 25—29, 1877.

I. D. Van Horn was elected president; his wife, Adelia, secretary; and Alonzo T. Jones, treasurer. There were two churches in what is the present Oregon Conference (Salem, 35 members and Eola, eight members) and six companies (Jefferson, 12 members; Silverton, five; Beaverton, seven; Portland, 20; Oregon City, four; and Carrollton, Washington Territory, five), with a total membership of 96. In 1880 the portions of Washington and Oregon east of the Cascade Mountains became part of the new Upper Columbia Conference, and in 1886 British Columbia was added to the North Pacific Conference.

The first SDA camp meeting in Oregon was held in 1878 three miles (five kilometers) north of Salem. J. N. Loughborough and Ellen White were guest speakers at this meeting.

In 1879 the James Bunch family left Walla Walla, Washington, to settle at Coquille, Oregon, where they built sawmills and engaged in commerce, all the while spreading the SDA faith along the coast. This family was successful in establishing several churches and church schools.

From 1880 to 1885 interest developed in the Beaverton area, where a church building was erected, the first to be built and owned by Seventh-day Adventists in western Oregon. Also during this time, A. T. Jones organized a church in Damascus.

The first elementary church school in the Portland area was situated at 10th and E. Ankeny streets in 1885, and was taught by Carrie Mills. In 1888 the North Pacific Academy opened in Portland at NE. 19th and Pacific streets, with T. H. Starbuck as principal. It was closed when Walla Walla College opened in 1892.

Western Oregon Conference (1902—1932). In 1902 Western Washington and British Columbia were made separate conferences, and what was left of the North Pacific Conference was reorganized as the Western Oregon Conference (territory: Oregon west of the summit of the Cascade Mountains and Wasco and Klamath counties east of the range). Francis M. Burg was elected president. Also in 1902 land was secured at 60th and Belmont streets and a wooden building erected, which later developed into the Portland Sanitarium and Hospital.

In 1900 the Portland Central church (built in 1893—1894 at NE. 11th Avenue and Everett Street on property donated by Mrs. Josephine Gotzian) opened a church school in its basement. Four years later, in 1904, construction was begun on Laurelwood Academy, 25 miles (40 kilometers) southwest of Portland, in Oregon.

In 1910 the Western Oregon Conference was reduced in size by the formation of the Southern Oregon Conference (see next section).

In 1912 M. N. Doremus donated a site for the erection of a school on NE. 44th Street, near Burnside in Portland. The Doremus Union School served the Portland area until its facilities became inadequate. In 1927 the Portland Junior Academy was built at 49th and Couch streets. In 1962 these facilities were left to the Portland Union Grade School, while Portland Union Academy moved to a new school plant at 1500 SE. 96th Avenue.

From 1878 to the present, a camp meeting has been held each year in the conference. The meetings were held in various places (Salem, Cornelius, Beaverton, Corvallis, Woodburn, Forest Grove, Hillsboro, and most often Portland) until in 1930 the Chautauqua grounds at Gladstone were purchased as a permanent camp meeting site. This site, acquired largely through the generosity of Dr. William B. Holden, provided space for approximately 1,600 tents and cabins. Subsequent construction of a major building provided meeting space, a commercial kitchen, and guest rooms.

In 1920 two counties in southern Washington—Clark and Skamania, with eight churches and 362 members—were added to the territory of the Western Oregon Conference. In this area were three church schools, the largest of which was the 12-grade school at Meadow Glade, near Battle Ground, with an enrollment of 80 (which in 1921 became the present Columbia Adventist Academy).

Southern Oregon Conference (1910—1932). In 1910 the part of the state lying west of the summit of the Cascade Mountains and south of the north boundary of Lane County, also the county of Klamath lying east of those mountains, was separated from the Western Oregon Conference and organized as the Southern Oregon Conference. F. S. Bunch was the first president. Headquarters were at Roseburg, Oregon, later at Sutherlin, and then in Eugene. By 1917 the two Oregon conferences had a total of 55 churches, with a membership of 3,259 served by 14 ordained ministers. The tithe for 1917 totaled \$63,817.22.

Oregon Conference (1932). As an economy measure, when the financial depression of the 1930s struck, the Southern and Western Oregon conferences were reunited in 1932 under the name Oregon Conference. By 1937 churches in the Oregon Conference numbered 81, with membership of 7,788. By 1960 there were 108 churches and 14,836 members, with 58 ordained ministers.

In 1952 a new conference office building was erected in Portland at 39th Avenue and Washington Street. Milo Adventist Academy in southern Oregon opened in 1955. In 1962 a site for a new youth camp was secured on Big Lake, 90 miles (145 kilometers) east of Salem, in the Cascade Mountains.

Together with these improvements, 52 new church buildings were erected from 1954 to 1974; 40 new church schools were built, and 33 Dorcas Welfare centers were established in various centers.

In 1981 the conference office moved to a larger site in Clackamas, a Portland suburb.

Laurelwood Adventist Academy closed in 1985. It was subsequently sold to private interests, who reopened the campus as Laurelwood Mission Training Center. The academy became a day school in 1977 when the dormitories were torn down.

After several years of unsuccessfully trying to sell the Gladstone campground, church members approved a master plan for redevelopment of the property. The first step, as mandated by local authorities, was the 1993 removal of all cabins and tent frames. Additional improvements were scheduled as funds became available.

Presidents—North Pacific Conference:

I. D. Van Horn, 1877—1881; C. L. Boyd, 1882—1887; John Fulton, 1887; Samuel Fulton, 1887—1889; R. C. Porter, 1889; John Fulton, 1889—1890; J. E. Graham, 1890—1894; William Healey, 1894—1897; H. W. Decker, 1897—1902.

Western Oregon Conference: F. M. Burg, 1902—1905; F. S. Bunch, 1905—1908; C. W. Flaiz, 1908—1909; F. S. Bunch, 1909—1910; P. A. Hanson, 1910—1912; H. W. Cottrell, 1912—1922; G. A. Roberts, 1922; J. W. Norwood, 1922—1925; I. J. Woodman, 1925—1929. *Oregon Conference* (the former *Western Oregon Conference*): I. J. Woodman, 1929—1932; E. L. Neff, 1932. *Southern Oregon Conference*: F. S. Bunch, 1910—1914; T. G. Bunch, 1914—1916; H. G. Thurston (acting), 1916; J. A. Rippey, 1916—1922; J. T. Jacobs, 1922; A. V. Rhoads, 1922—1925; J. S. Rouse, 1925—1927; T. B. Westbrook, 1927—1932 (in 1932 the Southern Oregon Conference was absorbed by the Oregon Conference).

Oregon Conference (present organization): E. L. Neff, 1932—1939; V. G. Anderson, 1939—1943; C. A. Scriven, 1943—1948; Lloyd E. Biggs, 1948—1959; Henry L. Rudy, 1959—1967; F. W. Wernick, 1967—1968; W. D. Blehm, 1968—1976; H. J. Harris, 1976—1981; E. C. Beck, 1981—1986; Donald G. Jacobsen, 1986—1994; Alfred E. Birch, 1994—.

Organization, Development of, in the Seventh-day Adventist Church

ORGANIZATION, DEVELOPMENT OF, IN THE SEVENTH-DAY ADVENTIST CHURCH. A system of church government or polity is essential for directing the affairs of the church in an orderly manner. Organization functions to preserve the identity of a church society, to maintain purity of doctrine, to discipline members, to direct concerted efforts, and to care for the temporal as well as the spiritual existence of the church.

The Seventh-day Adventist form of church government came to have characteristics of several systems—particularly the congregational, with its emphasis on local church authority, the presbyterian, which provides for government by elected representatives; and in some points the Methodist, in that it has conferences as organizational units and in that the conference assigns ministers to the local churches. However, these features were not conscious imitations, but grew out of the situations and needs of the developing SDA groups.

I. Formation of Seventh-day Adventist Church.

I. Formation of Seventh-day Adventist Church. 1. *Factors Leading to Organization.* There was considerable opposition to church organization among many of the SDA pioneers, an attitude that may be traced to their having come from the Millerite movement. This movement had not been organized as a sect or denomination, though many of the Adventists in 1844 were forced by conscience or by expulsion to separate from the churches that opposed them. Millerites tended to look with marked disfavor on any form of organization; the only bond of unity among those who were expecting the imminent return of Christ was to be found in a common faith. But after the 1844 disappointment that bond was weakened by divergent views on prophetic fulfillment and the Sabbath.

At first it was largely the strong leadership of such pioneers as James White, Ellen White, and Joseph Bates that held together the scattered Sabbathkeeping Adventists. However, with the rapid increase in the number of adherents in the 1850s, several problems arose that brought into sharp focus the need of the church for a name and a corporate existence: the legal problems of holding church property and other assets (originally owned by individuals); the growing need for selecting, directing, and supporting a ministry; and the necessity of controlling personal ambition, fanaticism, and offshoot movements. The ordination of ministers was not an immediate problem among Sabbathkeeping Adventists, because the first ministers had been already ordained; what caused concern in the 1850s was the problem of self-appointed preachers who went out with more zeal than ability and consecration, and without being responsible to any church body—for the Sabbathkeeping Adventists had no organized church body.

2. *Beginnings of Local Church Organization.* As early as the autumn of 1851, in gatherings of Sabbathkeeping Adventists in New England, White and others preached on “gospel order, and perfect union,” and in some of these meetings actions were taken—disfellowshipping a member, choosing deacons (*see Review and Herald* 2:52, Nov. 25, 1851).

Already in the preceding July at a similar meeting held by G. W. Holt, “Bro. Morse,” presumably G. W. Morse, was “set apart by the laying on of hands, to the administration of the ordinances of God’s house” (*ibid.* 2:15, Aug. 19, 1851).

A strong plea for “Gospel Order” (that is, church organization based on NT models) was made by Ellen White in the fall of 1853 (published in 1854; see [EW 97—101](#)), after she and her husband, James White, attended conferences in New York State and New England, where they encountered strife and disunion. James White wrote on the same subject in a series of editorials in the *Review and Herald* during December 1853. He declared that while “God has been leading His people out of Babylon,” there were many of the Adventist brethren who have “been in a more perfect Babylon than ever before. Gospel order has been too much overlooked by them” (*Review and Herald* 4:173, Dec. 6, 1853). He advocated a fully qualified ministry, men ordained by the laying on of hands, which of itself would require unity and cooperation (*ibid.* 4:189, Dec. 20, 1853). Finally, the church members should support this ministry by their prayers and their means (*ibid.* 4:196, 197, Dec. 27, 1853).

One of the initial steps toward organization was the giving of cards of recommendation, signed by “leading ministers,” to preachers who had proved their ministry and who were in harmony with the program of the church. The card given to J. N. Loughborough in 1853 was signed “in behalf of the church,” by James White and Joseph Bates.

There had been some rudimentary church organization before on the local church level. As early as 1851 the Washington, New Hampshire, group of Sabbathkeeping Adventists had selected “a committee of seven . . . (see [Acts vi](#)) to attend to the wants of the poor” (*ibid.* 2:52, Nov. 25, 1851). In the same issue with White’s closing editorial on “gospel order” there is a report of the choosing of two deacons, one at Fairhaven, and the other at Dartmouth, Massachusetts (*ibid.* 4:199, Dec. 27, 1853). In the next issue Cornell tells of the Sylvan and Jackson churches in Michigan having each acquired a deacon (*ibid.* 5:7, Jan. 24, 1854).

In subsequent issues there are various reports of church meetings or area conferences at which individuals were disfellowshipped, deacons chosen, or ministers ordained. White remarked in May 1854 that “the brethren in Michigan have taken hold of the subject of Gospel Order in good earnest” (*ibid.* 5:142, May 23, 1854).

Church elders seem to have been a later development. In August 1854 Bates wrote an article on “Church Order” in which he emphasized the fact that Paul instructed Titus to “ordain elders in every city” ([Titus 1:5](#)), and cited [1 Tim. 5:17](#) to point out that there were two kinds of elders: those who rule, and those “who labor in the Word and doctrine.” He argued that “church order and unity” existed in the apostolic church, that it had been “deranged” by the great apostasy, and that it was to be restored by the church of the last days (*ibid.* 6:22, 23, Aug. 29, 1854). Then, in the second installment of a two-part article entitled “Church Order,” J. B. Frisbie, of Battle Creek, mentions local elders as functioning in the New Testament churches. Two weeks later White responded affirmatively to a question from John Byington as to whether elders and deacons should be appointed in every church where suitable men were available. White spoke of “disorderly spirits” who scorn “order in the Church of God,” and those who “talk loudly of coming out of Babylon, who carry a perfect Babel of confusion” with them. What he advocated was not “the weak and imperfect systems of men,” but the “perfect system of order, set forth in the New Testament” (*ibid.* 6:164, Jan.

23, 1855). His request for “a free expression on this subject” elicited no discussion in the *Review*. Apparently the idea of local church officers being elected by the membership had taken firm root.

The increase in membership in the middle 1850s, resulting in part from the use of large tents for evangelistic meetings, raised the question of the support of ministers. In 1859 the system of “systematic benevolence” was introduced, which resulted in another step in local church organization—the appointment of treasurers.

3. *The Question of Denominational Identity*. The practice of issuing cards signed by “leading brethren” to ministers did not please some who claimed liberty to preach when, where, and what they chose. In 1854 began the first organized disaffection among Sabbathkeeping Adventists. Two men, H. S. Case and C. P. Russell, who had been reproved by Ellen White for censoriousness, avarice, and extravagance, became embittered and were joined in 1855 by two ministers from Wisconsin, J. M. Stephenson and D. P. Hall, who insisted on preaching the “age-to-come” doctrine, which the majority opposed. From their “slandorous sheet” called the *Messenger of Truth* they were known as the “Messenger Party.” Although this divisive movement had practically lost its influence on Sabbathkeeping Adventists by 1858, it probably brought into focus the problem of the identity of the church as a whole—who was of it and who was not of it.

The erection of church buildings, beginning in 1855, raised the problem of church ownership of property. A group without a name and without corporate existence could not hold property. The first legally organized Sabbathkeeping Adventist church appears to have been that at Parkville, Michigan, May 13, 1860. This congregation, in order “that they might hold property in a lawful manner,” organized before erecting a church building. The “articles of association” read as follows: “We the undersigned hereby associate ourselves together as a church with the name of Parkville Church of Christ’s Second Advent: taking the Bible as our rule of faith and discipline.”

About the name, Loughborough remarked: “Perhaps a more appropriate name will be chosen by us as a people; but the church at Parkville concluded to take this name for the present” (*Review and Herald* 16:9, May 29, 1860).

The ownership of the publishing house posed the specific problem that finally precipitated action on the organization of the denomination as a whole. Since July 1849 when James White began publishing *Present Truth*, the publishing plant and business had been legally his, although he regarded the work as the “publishing department” of the church, because it had been financed partly by contributions from the members. In 1855 this publishing house came under church control, but not its ownership, for the church was not organized to hold property legally. In the *Review and Herald*, Feb. 23, 1860, James White called on the members to make it possible for the church to hold its own property and receive bequests.

Roswell F. Cottrell expressed strong opposition to White’s suggestion: to “make us a name” and to have any legal organization would be to become part of Babylon; legal incorporation would be union of church and state. Despite White’s reply, Cottrell’s articles influenced many readers, even after he modified his position. In May M. E. Cornell wrote that he was no longer prejudiced against organization because he realized the need for it.

White continued to beg the brethren to drop their prejudices and unite on a workable plan. In August he wrote that a new *Review* office must be built. Who was to hold it? In the

same issue (Aug. 21) J. N. Andrews suggested that no step should be taken until after a general gathering from all parts of the country could be held.

4. *First Seventh-day Adventist Organization—the Publishing House.* In response to a call to a “General Conference,” signed by J. N. Andrews, Uriah Smith, J. H. Waggoner, and James White, ministers from five states met at Battle Creek, Sept. 28 to Oct. 1, 1860. This was one of the most significant Sabbathkeeping Adventist gatherings up to that time. The delegates assembled for business immediately after Sabbath, Sept. 29, 1860, and Joseph Bates

was appointed chair. A full report of the proceedings appeared in the *Review and Herald*, Oct. 9—23, 1860.

James White asked for the forming of an organization that could legally own the publication office and meetinghouses. He was strongly supported by J. N. Loughborough, but many of the delegates were still afraid of becoming “a part of Babylon.” After lengthy debates a committee of three—J. N. Andrews, J. H. Waggoner, and T. J. Butler—was appointed to frame a plan of organization. This committee, enlarged by seven more, drew up a constitution for a legal association such as had been proposed by J. N. Loughborough. This was adopted. At first the delegation was unable to agree on a denominational name, but it was obviously impossible to conduct a business by an organization that had no name. Butler and others favored “Church of God”; finally, with one dissenting vote, the name Seventh-day Adventist was adopted as best representing the beliefs of the church. Concerning this name Ellen White remarked: “No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world” (1T 223).

A committee of seven, headed by James White, was appointed to form the association, which was to be named the Advent Review Publishing Association. The next spring a new committee of five was formed, and the name was changed to the Seventh-day Adventist Publishing Association. The publishing house was incorporated on May 13, 1861, under the laws of Michigan. At its first meeting, May 23, it elected James White president of the association as well as editor of the *Review and Herald*.

II. Denominational Organization

II. Denominational Organization. 1. *A Three-Level Organization Recommended.* At a small conference (not a “general” conference) convened in Battle Creek, Apr. 26—29, 1861, to make preparation for the incorporation of the publishing association, it was felt that the time had come to consider closer denominational organization. This conference voted that the nine ministers present write for the *Review and Herald* an “address” on that subject. The outcome was a carefully prepared “Conference Address” entitled “Organization,” signed by J. H. Waggoner, Joseph Bates, James White, J. B. Frisbie, J. N. Loughborough, M. E. Cornell, E. W. Shortridge, Moses Hull, and John Byington, and published in the issue of June 11. It set forth the basic principles that have guided the denomination ever since, and at that time influenced considerably the sentiment for organization within the church. The writers proposed (1) a more thorough organization of local churches; (2) proper organization of “state or district conferences,” which would authorize ministers; (3) the holding of “general conferences” that would be “fully entitled to the name” as representing

the will of the churches. They also recommended that all churches keep written records of all business transactions and membership lists, and issue “letters of fellowship” in the transfer of membership.

Despite a partial response on the local church level to the definite recommendations made in June, there still was delay and opposition to further organizing. In August James White wrote an editorial in which he mentioned Wheeler and Ingraham as holding back, as well as J. N. Andrews (though Andrews later expressed his regrets for not speaking out, and indicated he was in favor of “concerted effort”). Ellen White added her voice to the call for organization in the same issue (*Review and Herald* 18:101, Aug. 27, 1861).

2. *Michigan Plan for Local Church Organization.* At a conference for Michigan held in the church at Battle Creek, Oct. 4—6, 1861, with seven ministers present, J. N. Loughborough proposed that the organization of churches be studied, and James White presented the following resolution to the group: “*Resolved*, That this Conference recommend the following church covenant: We, the undersigned, hereby associate ourselves together, as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ” (*ibid.* 18:148, Oct. 9, 1861).

After this was passed, another resolution referred the question of “the proper manner of organizing churches” to the ministers present, with the request that they “hold a Bible class on it, and write an address to the brethren, to be published in the *Review* .”

This referral allowed the conference to proceed to other business, including the organization of the Michigan Conference. Then after adjournment the ministers drew up their recommendations on local church organization. This second “Address” of 1861, written by Loughborough, Hull, and Cornell (assisted by Smith, says White), appears on the editorial page of the Oct. 15 issue of the *Review and Herald*. White asks for suggestions from ministers in other States, and remarks that the “people have been ahead of the preachers, and have in some places entered into a sort of organization without the assistance of preachers.”

The address discusses the New Testament names for church leaders. Apostles (apparently ordained ministers), who have oversight of churches, and evangelists, who go out and “raise up” new churches, are not officers of local churches, like the elders and deacons. Each church should elect at least one elder (who is to administer baptism and the Lord’s Supper in the absence of any higher officer). The deacon or deacons, if needed, should be elected to handle the temporal affairs of the church. Records of church transactions should be kept by a clerk. Charter members are to form a church by signing the covenant (already quoted); new members are admitted by unanimous vote of the members in good standing; membership is to be transferred by “letters of commendation.” For the present practice, differing from this on some points, see [Church Elder](#); [Church \(local organization\)](#); [Deacon](#); [Elder](#). See also the current [Church Manual](#).

3. *First Conference Organized—Michigan.* At this same conference of October 1861 another far-reaching resolution was voted: “*Resolved*, That we recommend to the churches in the state of Michigan to unite in one Conference, with the name of the Michigan Conference of Seventh-day Adventists” (*Review and Herald* 18:148, Oct. 8, 1861).

It was further “*Resolved*, That the conference be composed of ministers and delegates from the churches” (*ibid.*).

The following officers were named: Joseph Bates, chair; Uriah Smith, secretary; conference committee, J. N. Loughborough, Moses Hull, and M. E. Cornell.

Another resolution provided for the issuing by the conference of annual ministerial credentials and certificates of ordination. These resolutions appear to have been adopted with little discussion, suggesting an unusual degree of harmony and unanimity. This meeting must be considered one of the most significant in the history of the church. Although there continued to be opposition to organization, the course to be taken in the future was largely laid down. During 1862 other local conferences were formed: Southern Iowa (Mar. 16), Northern Iowa (May 10), Vermont (June 15), Illinois and Wisconsin (Sept. 28), Minnesota (Oct. 4), New York (Oct. 25). Others followed shortly after.

In some areas the cause of organization made little progress. As a result of his persistent appeals in the *Review and Herald* for progress, James White began to see some results among laity as well as ministers. Joseph Clarke, layman in Ohio, voiced his annoyance at the slow progress in these words: "Are our officers acting like the army officers at the defeat at Bull Run? Men of God! Is it so? Are the soldiers cut to pieces for want of pluck in our officers?" (*ibid.* 20:197, 198, Nov. 18, 1862).

At the first regular session of the Michigan Conference, convened at Monterey, Michigan, Oct. 4—6, 1862, a layman, William S. Higley, was elected president for the following term, with James White, J. N. Loughborough, and John Byington as committee members. It was decided to pay the ministers a regular salary, fixed by an auditing committee, and to require regular reports from the workers. There was to be annual certification of ministers in addition to ordination. Another important action was taken: "*Whereas*, Several states are dependent on the Michigan Conference for laborers: and, *Whereas*, Those going out as laborers in some instances have been too much under the dictation of inexperienced brethren: therefore, *Resolved*, That it devolves upon the Michigan Conference to direct as to *how* and *where* such missionaries shall labor" (*ibid.* 20:157, Oct. 14, 1862).

A still more significant resolution was adopted: "*Resolved*, That we invite the several State Conferences to meet with us, by delegate, in general conference, at our next annual Conference" (*ibid.*).

In one sense this was not a new procedure; since 1855 a series of "general" gatherings had been called at Battle Creek, with invitations to delegates from any and all churches. Thus all Seventh-day Adventists had become accustomed to the fact of a "general" conference meeting at Battle Creek, transacting business that concerned the church as a whole, and solving the administrative and financial problems of the publishing house. This series of annual conferences had thus paved the way toward the organization of a continuing body.

The new step taken in this 1862 Michigan Conference was that it invited the participation, not of local churches, but of the newly organized state *conferences* through their official delegates. With local and state organization already functioning, the further step to a church-wide organization was a short one. Already, earlier in the year, J. H. Waggoner had proposed to White "that a General Conference Committee be appointed, with whom state conferences may correspond, and *through* whom they shall present their requests for laborers" (*ibid.* 20:29, June 24, 1862).

4. *General Conference Organized, 1863.* The next annual meeting of the Michigan Conference (originally scheduled for October) convened at Battle Creek May 20—23, 1863, under the temporary leadership of J. N. Aldrich, with Uriah Smith as secretary. Elected delegates were present from the New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota conferences.

A committee appointed to draft a constitution for the proposed General Conference organization brought in its report on Friday, May 21. The following constitution, after being discussed item by item, was adopted in its entirety: "For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

"Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

"Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

"Art. III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

"Art. IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

"Art. V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

"Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

"Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State: *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State Committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

"Art. VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees: *Provided*, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

"Art. VII. The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

"Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the *Review*.

"Sec. 2. Special meetings may be called at the option of the Committee.

“Art. IX. This constitution may be altered or amended by a two-third’s vote of the delegates present at any regular meeting: *Provided*, that any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference” (*ibid.* 21:204, May 26, 1863).

James White was unanimously elected president, but when he declined to serve on the grounds that his strong advocacy of organization might compromise his office, John Byington was elected in his place and served for two one-year terms. Uriah Smith was elected secretary of the General Conference, and E. S. Walker treasurer. The Executive Committee consisted of James White, John Byington, and J. N. Loughborough, to whom were added J. N. Andrews and G. W. Amadon.

The conference then proceeded to frame a constitution of eight articles to be recommended to all the state conferences for their adoption (*ibid.* 205). Its chief provisions may be summarized as follows:

Article I. Each conference was to be composed of all ministers and of elected delegates.

Art. II. The officers were to be a president, secretary, treasurer, and an executive committee of three.

Art. III. Funds were to be raised by the Systematic Benevolence plan and other gifts, and reported regularly to the conference treasurer.

Art. IV. Churches were to obtain ministerial help through the conference.

Art. V. Ministerial licenses and credentials should be issued by the conference.

Art. VI. Ministers were to make written reports of their activities to each annual meeting of the conference.

Art. VII. Churches were to send delegates to the conference on the basis of 1 for each church with 20 members, or under and 1 for each additional 15 members.

Art. VIII. The constitution was to be amended at any regular meeting by a two-thirds vote of the members present, “provided such amendment shall not conflict with the constitution of the General Conference.”

Uriah Smith, the secretary of the General Conference, reported editorially in the *Review and Herald* of May 26, 1863, that “perhaps no previous meeting that we have ever enjoyed was characterized by such unity of feeling and harmony of sentiment.” Although opposition to organization was to be heard many times later, the church had chosen its course, and systematic church government was never seriously challenged again.

The general plan adopted in 1863 has not been changed since in its essential features, though it has been developed and expanded.

5. *Early Functioning of General Conference Organization.* With a membership in 1863 of only 3,500, concentrated east of the Missouri River and north of the parallel of the southern boundary of Missouri, and with only about 30 ministerial workers, it was possible for the president of the General Conference directly to look after much of the detailed work of the church. He could personally attend every important meeting and in addition give attention to much of the business connected with the publishing work. For example, in 1865 it was voted that the president of the General Conference should attend the sessions of all the eight state conferences.

However, the remaining years of the century saw rapid growth, and there followed in quick succession the establishment of a number of institutions and organizations that added to the complexities of the administration of the church. The health institution at

Battle Creek was opened Sept. 5, 1866, whose articles of incorporation were signed on Apr. 9, 1867, as the Western Health Reform Institute (later the Battle Creek Sanitarium), John P. Kellogg being the chief shareholder. In 1869 the first local Tract and Missionary Society was organized in South Lancaster, Massachusetts, from which developed later a denomination-wide International Tract and Missionary Society. In 1874 J. N. Andrews went to Switzerland, the first Seventh-day Adventist representative sent overseas; also in the same year Battle Creek College was established. In 1878 the General Conference Sabbath School Association came into being. In 1879 the American Health and Temperance Association was formed. In the meantime state conferences were rapidly being organized.

III. Steps Toward Division of Responsibility

III. Steps Toward Division of Responsibility. Prior to 1871 James White personally had carried the heaviest responsibilities in the administration of the church. In 1873 George I. Butler, president of the General Conference, supported the view that a strong leader was essential to the administration of the church, citing the biblical instances of Moses, Joshua, and others to support his case. This view was endorsed by the General Conference session convened on Nov. 14, 1873.

In 1874 (beginning with the July 28 issue of the *Review and Herald*) Butler wrote a series of articles on church government supporting this view.

However, Ellen White and others urged a wider division of administrative responsibilities. In 1875 Ellen White wrote of the danger of one man's mind controlling that of another, and contended that the burdens of office should be more widely borne. She later wrote similarly concerning the management of the Battle Creek Sanitarium, warning against allowing Dr. J. H. Kellogg to assume dictatorial powers at that institution.

Again, in a letter of Oct. 28, 1885, to two of the members of the General Conference Committee, she urged: "Give men a chance to exercise their individual judgment" (*Special Testimonies for Ministers and Workers*, no. 6, p. 62).

1. *European Responsibility.* An indication of the widening geographical spread of authority was the General Conference's choice in 1875 of the following to serve as its executive committee: James White, of Battle Creek, Michigan; J. N. Loughborough, of Oakland, California, and J. N. Andrews, of Switzerland.

A step toward decentralization took place in 1882 when in Basel, Switzerland, the conferences and missions in Scandinavia, Great Britain, and Switzerland formed an organization they called the European Conference (the name was changed, on advice of the 1882 General Conference session, to the European Council of SDA Missions). In the 1884 meeting in Basel, General Conference president George I. Butler, who attended, reported "the perfecting of a plan of organization, so that responsibilities should rest upon all the leading workers there," whereby the Executive Committee of three was supplemented by a board of three in each of the three missions.

At the third meeting of the European Council, in 1885, Ellen White, addressing the workers on principles of relationships, laid foundations for unity while maintaining the need for individual initiative.

To make possible wider representation in the General Conference, the General Conference Committee was expanded to five members in 1883 and to seven in 1886.

2. *General Conference Districts in North America (1888—1889)*. At the Minneapolis General Conference session of 1888 “it was proposed that the General Conference territory in the United States and Canada be broken up into several portions,” each comprising “a few local conferences and missions,” like the European Council, which had worked so well (C. C. Crisler, *Organization*, p. 135). This idea was not well received, but after the close of the session on Nov. 18, 1888, the General Conference Committee, as a temporary measure, divided the United States and Canada into four large districts, with a member of the General Conference Committee having oversight of each.

These four districts reported on their respective fields at the General Conference session of 1889, at which the area was divided into six districts, later named (1) Atlantic, (2) Southern, (3) Lake, (4) Northwest, (5) Southwest, and (6) Pacific, although they were commonly designated by number.

After this session, the General Conference Committee defined the duties of the general superintendent of each district, who was a member of the General Conference Committee. He was to attend annual state conferences and other annual meetings in his district, was to “counsel, caution, and instruct” officers of the state conferences and associations, and was to show special care for weak conferences and mission fields and “bring to the attention of the General Conference Committee the condition and wants of such fields” (*SDA Yearbook* [1891], p. 56). In the 1891 statistical report a District 7 was listed, including all foreign work, but this was apparently not official.

The district organization was further developed at the time of the 1893 General Conference session. The president, O. A. Olsen, recommended that district conferences be formed of the local conferences (including those in other lands) that would have property-holding organizations and hold their sessions between General Conference sessions, which were by then held in alternate years. The conference did not enact these recommendations in full, but did recommend biennial district meetings. The same conference made Australia the seventh district and Europe the eighth.

After the General Conference session closed, the General Conference Executive Committee outlined more specifically the plan for these district sessions: “42. That District Conferences be held in each General Conference District, as far as practicable, in the years alternating with the biennial sessions of the General Conference; that the representation of such Conferences consist of State Conference Committees, the Presidents and Secretaries of State Tract Societies, and Sabbath-school Associations, and the State Canvassing Agent of each State or Territory, in the District: that the District Superintendent be the presiding officer of the District Conference, a secretary being selected at the first meeting of each session; that the object of the District Conferences be to counsel concerning the interests of the cause in the territory of the Conference, and for planning for the extension of the work in all the various lines, no action being taken on matters which have not been considered in principle, at least, by the General Conference; and that devotional exercises and meetings for Bible instruction be held each day of the session” (*SDA Yearbook* [1894], p. 85).

In compliance with this recommendation, the first district conference was held at Battle Creek for District no. 3 in October 1893. Delegates were present from each of the four state conferences, representing the various departments of the work. This did not form a union conference as now understood, but the holding of such sessions may be considered a move in the direction of forming such conferences.

3. *South African Conference.* Another advance in organization was already being made overseas. While A. T. Robinson was head of the work in South Africa, he planned to organize a centralized conference in that field.

According to his recollection of the events, as recorded at the age of 96 in his autobiographical sketch, he proposed to the General Conference president to set up departmental secretaries under the conference president, a plan similar to one that had been submitted at an earlier General Conference session by a committee on which he had served, but which had been voted down (and not recorded in the minutes). He believed that the conditions in South Africa were so different from those in the United States that confusion would result from following the American pattern.

While waiting for approval from the General Conference, he went ahead and organized the conference according to his plan, only to discover that it was not approved at headquarters, where it was felt that it involved too much centralization. However, the plan worked well.

4. *Australasian Union Conference (1894).* While the districts were holding sessions in North America, the new District 7, in Australasia, also held a session in which the leaders followed the General Conference recommendation of 1893, with the counsel of O. A. Olsen, the General Conference president, who was present, and also took a further step—they organized a union conference. They provided for a president, a vice president, a secretary, a treasurer, and an executive committee, the superintendent of District 7 being the president. This Australasian Union Conference, the first in the denomination, later became a model for the reorganizing of the districts in North America into unions.

5. *Decentralization at Headquarters.* In August 1896 Ellen White addressed a letter to conference presidents urging certain changes in administration: “It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. . . . There should be a division of the field” (letter 24a, August 1896).

She obviously did not mean that the office should be dispensed with, but that his burdens should be shared. In a further letter she urged: “When the president of the General Conference is standing overloaded with work, let some young men, or some men of age and experience, come close to the weary man, and lift the burdens, sustaining him with encouraging words, standing in his place, and doing the work he would have done. . . . Men have learned to send every petty request to Battle Creek, until the elevated, sacred work has passed through so many human elements that it has become contaminated” (letter 100, Aug. 27, 1896).

Prior to 1897 the president of the General Conference also had been president of the Foreign Mission Board, president of the General Conference Association, president of the International Tract Society, and president of the Seventh-day Adventist Publishing Association, besides being a member of a number of other committees and boards. It was voted at the 1897 General Conference session “that the presidency of the General Conference Association, the presidency of the Mission Board, and the presidency of the General Conference work in North America be placed on three different men” (*General Conference Bulletin* [1897], p. 215).

It was also voted that the General Conference territory be divided into three sections: the United States and British North America, the European Union Conference, and the Australasian Union Conference, the rest to be under the care of the Mission Board. The

Mission Board was to consist of nine members, and the General Conference Committee was increased to 13 members. Union conferences were to be organized in Europe and the United States as soon as it was deemed advisable.

IV. General Conference Reorganization in 1901

IV. General Conference Reorganization in 1901. 1. *Need for Reorganization in Two Directions.* With the early organization had come centralization and a failure to meet the administrative requirements inherent in a rapidly expanding enterprise. All matters throughout the world that could not be handled at the local conference or mission level had been directed to the General Conference Committee. Recent exceptions were Australasia, which already had been organized as a union conference, and to some extent Europe.

By 1901 the church had grown to such an extent that too many demands were being made of the president of the General Conference, too much authority was centered in the president and in a small group of men. Again Ellen White wrote sternly about “kingly power” and “Jerusalem centers.” She urged further decentralization: “New conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new Conferences is not to separate us. It is to bind us together” (*General Conference Bulletin*, Apr. 5, 1901, pp. 68, 69).

On the other hand, there still existed divisive elements. The Sabbath school, publishing, and medical work operated independently in large degree. The Foreign Mission Board, the General Conference, and the International Medical Missionary and Benevolent Association each sent out missionaries. The medical organization had more employees than all other church agencies combined. Several of these semi-independent groups were in serious financial difficulties, but the General Conference had little control over them. Personal interests were involved, as well as differing views as to how to decentralize and yet unify the church organization. The solution would not be an easy one.

2. *General Conference Session of 1901.* On Apr. 1, 1901, the day before the formal opening of the General Conference session, Ellen White spoke to a specially called meeting of the General Conference Committee, state conference presidents, business managers, editors, physicians, and heads of training schools, and urged a thorough reorganization of denominational administration. She proposed that the General Conference Committee should represent all phases of the work, that every institution should have a voice, that the present Executive Committee should be relieved because it had accomplished little, that the leading men should go out into the field to observe, that there should be no “kings” in the work, and that the gospel work and the medical work should be blended.

A. G. Daniells, the chair of the preliminary meeting, was also chair of a committee of about 75 (which became known as the Committee on Counsel) appointed to recommend plans to the conference. To this committee he explained the organization of the Australasian Union Conference, in which the mechanics had been simplified and branches of the work, such as educational and publishing, had been made departments of the conference.

Immediately after the opening of the conference on Apr. 2, 1901, Mrs. White addressed the delegates, repeating much of what she had said the previous day. She again urged further distribution of responsibility: “God has not put any kingly power in our ranks to control

this or that branch of the work. There must be a renovation, a reorganization” (*General Conference Bulletin*, Apr. 3, 1901, p. 26).

It would be for others to determine just how this should be accomplished. Her counsel was well received, and the final result was reorganization under a new constitution.

Six major changes were later enumerated by A. G. Daniells as set in operation by this conference:

“1. The organization of union conferences and union mission boards in all parts of the world where either the membership or the staff of workers make it advisable.

“2. The transfer of the ownership and management of all institutions and enterprises of the cause to the organizations with which they are by location directly connected.

“3. Making all the leading lines, such as the Sabbath school, educational, medical missionary, religious liberty, and publishing work, departments of the General Conference, and placing the chairmen of these departments on the General Conference Committee.

“4. Enlarging and strengthening all conference committees and mission boards by placing on them men especially qualified to represent the evangelical, educational, medical missionary, and publishing interests of the cause.

“5. Placing the responsibility of attending to the details of the work in all parts of the world upon those who are located where the work is to be done.

“6. Arranging an organic connection or union of all the parts of our organization and field by placing on the union conference committees the presidents of local conferences who are elected by the local churches; and further by placing on the General Conference Committee the presidents of union conferences, the superintendents of union mission fields, and the chairmen of all department committees. Thus every church, every department of work, and every institution in the denomination is represented in local and union conferences, and in the General Conference as well” (A. G. Daniells, in *Review and Herald* 83:6, 7, Mar. 29, 1906).

Before the conference closed, the original six districts in North America were reorganized by the delegates into union conferences modeled somewhat after the already existing Australasian Union Conference, with its simplified operating machinery and its arrangement of departments. These were the Eastern Union Conference (almost immediately renamed Atlantic), Southern Union Conference, Lake Union Conference, Northwestern Union Conference, Southwestern Union Conference, and Pacific Union Conference. Besides these there were the Australasian Union Conference and the European General Conference.

3. *General Conference Executive Committee and Departments.* The leading independent organizations within the denomination—educational, medical missionary, Sabbath school, religious liberty, and publishing—became branches, or departments, of the General Conference (see [General Conference Departments](#)). The chair—later called the secretary—of each department became a member of the executive committee of the General Conference, then increased to 25 members. While greater authority was now invested in one central body, it was more representative and responsible than previously. It was representative of the different departments of the work as well as of the various geographical units of the church around the world. The Executive Committee elected its own officers, appointed its own chair, and held office for one year in order to prevent any assumption of “kingly power.” This plan lasted for two years. A. G. Daniells became the first “chair,” but in effect began his long term as General Conference president.

The foreign mission work came under the supervision of the General Conference Committee, but the appointment of boards of management, titles to property, and obligation for debts of local institutions were transferred to union conferences.

A difficulty was encountered in attempting to bring the International Medical Missionary and Benevolent Association under the direction of the General Conference Committee. It was the most vigorous of all the denominational organizations, which, although controlled by members of the church, had received considerable support from non-SDAs. As a compromise, the Benevolent Association was given a representation of six members on the General Conference Committee, and its own board was to be appointed equally by the General Conference and its own constituents. (However, Dr. J. H. Kellogg, chair of the association, vigorously opposed any action that would bring it under General Conference control. By 1908 the International Medical Missionary and Benevolent Association, with the Battle Creek Sanitarium, passed entirely from denominational control.)

The General Conference reorganization of 1901 left much yet to be done, but it had achieved a degree of harmony that assured success as the decisions were translated into action. Self-interest still was found, but never again was there serious doubt about the course organization should take. The difficulties that arose were not so much in adjusting the machinery of administration to the new pattern as in dealing with the lack of insight on the part of some who failed to heed Ellen White's counsels against centralization at Battle Creek. Further work was yet to be done at the General Conference session of 1903.

However, on a number of subsequent occasions Mrs. White expressed her recognition of the reforms that had been effected at the 1901 General Conference session, and she made it clear that therefore many of the criticisms she had made of the leadership and the organization were no longer applicable.

She wrote to one of the conference workers: "Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced. . . . It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made" (letter 54, 1901).

4. *Constitution Revised in 1903.* Certain deficiencies in the constitution of 1901 became apparent between 1901 and 1903. No official head of the denomination had been elected by the conference, but A. G. Daniells, the chair of the Executive Committee, decided, on the advice of others, to use the title of president. Pressing financial problems were taken care of by the transfer of the assets and liabilities of the General Conference to the union conferences, and by the decision to do business on a strictly cash basis. It had been understood in 1901 that each department was to be represented on the Executive Committee, but in 1903 this proposal was added to the constitution.

The General Conference session of 1903 extended the principles of organization initiated in 1901. The General Conference Sabbath School Department was to direct the work for the young people; the International Medical Missionary and Benevolent Association was requested to become a department of the General Conference; a plan for bringing institutions fully under denominational control was adopted; and provision was made for the support of aged workers and their dependents. Also, it was agreed that the General Conference headquarters and the Review and Herald should be moved from Battle Creek.

During the biennial period 1901—1903 there were organized 12 union conferences, three union missions, and 20 local conferences, a continuation of the policy perfected at the 1901 General Conference. No drastic organizational changes were made in 1903; recommendations made previously were put into action and developed to meet the needs of a rapidly expanding work.

5. *Two Vice Presidents.* One significant step taken at the 1903 conference was the election of two vice presidents where formerly they had elected one. To the one (called the first vice president) was specifically assigned the supervision of the work in Europe. The other was to supervise the work in North America. Thus the rapid growth of the church in Europe and in the parts of the world administered through and supplied by the European office was given administrative recognition. The question of a coordinate position for the European work with that of North America had been agitated for several years previously (*see General Conference Bulletin*, 1903, p. 170). In fact, already in 1901 the European leaders had organized the unions in that field into the European General Union Conference (or the General European Conference).

V. Divisions of the General Conference

V. Divisions of the General Conference. 1. *Three Areas of World Field.* Once the idea of coordinate administrative organization for major parts of the worldwide work had taken root in denominational thinking, the idea grew, and in the 1909 session a third vice president was elected, assigned to “the Asiatic division,” though there was no formal action establishing such an organizational unit. All three vice presidents were empowered to preside at meetings of members of the General Conference Executive Committee in their respective areas, or at missionary councils there. The 1910 Yearbook for the first time listed the titles: “Vice President for European Division,” “Vice President for North American Division,” and “Vice President for Asiatic Division.”

In 1912 the members of the General Conference Committee who had charge of the work in Europe addressed a memorial to the Autumn Council of the General Conference Committee, giving reasons for providing a divisional administrative unit comprising all union conferences and union missions in the European field, and requesting the General Conference to consider the matter at its next session. Already in 1912 they called their statistical bulletin the Quarterly Report of the European Division of the General Conference.

The need for something on this order had been foreseen as early as 1893, when O. A. Olsen recommended the formation of overseas districts in view of the rapid growth in overseas areas, but the 1863 constitution then in force had not been written in the expectation of a worldwide organization and could not be extended any further to cover the new needs.

2. *Division Conferences Organized.* On May 21, 1913, 50 years to the day from the time that the General Conference was organized, a constitution and bylaws for a European Division Conference were submitted to the General Conference delegates and accepted the next day. The division conference was an administrative unit intermediate between the union conference and the General Conference, with unions as its constituency and the source of its authority. The territory of the General Conference was to be composed of the North American and European Division conferences, the Asiatic Division Mission, and all other

union and local conferences and missions. In the same year the South American Division was authorized.

3. *Present Divisional Structure.* In 1918 the division conferences were abolished, leaving the union conferences and missions again directly responsible to the General Conference. Instead of locally elected officers (including the president) for the former divisions of the work, the General Conference named vice presidents to supervise the world fields and provided for subtreasurers and assistant departmental secretaries from among members of the Executive Committee to reside in each and to conduct the field work.

According to the 1918 constitution, the members of the Executive Committee in each division of territory constituted an executive board for that area, but the control over departmental activities was retained by the General Conference Executive Committee.

The principal reasons for this change were (1) to preserve structural unity; (2) to place on every section of the church membership the responsibility of supplying funds and men for the whole world, including unentered fields; and (3) to avoid in the future some of the difficulties in administration, communication, and finance caused by World War I, when parts of one division conference were separated by the war front.

By 1922 the present pattern of divisional organization had developed and was inscribed in the General Conference constitution. The divisions of the world field remained essentially “sections” of the General Conference Executive Committee, with responsibility for their respective territories, but they were given a measure of authority in that they were given a full complement of officers and a divisional committee elected by the General Conference in session. This committee, composed of the delegates from the union conferences, missions, and unattached fields, was empowered to act on local matters in accordance with the general policies set by the full meetings of the Executive Committee. The name “division” has persisted, but the double term “division section” is rarely used, though it appears in the constitution.

Interunion organizations, comprising several unions, have at times been formed. Even as the union conference was being adopted for the whole church (1901), the growth of the church to continental dimensions in Europe, where it could not be united as a single union, led to the attempt to find some unit intermediate between the union and the General Conference. This resulted in the formation of the General European Conference, and eventually of the European and other divisions. But later there arose, in two cases, the need for an organizational unit between the union and the division. In Germany, at a time when the situation required that the German church exist as a united administrative organization, while the European Division included a number of countries, the German Inter-Union Association was formed. The Australasian Union Conference, when it was split into several unions in 1948 became the Australasian Inter-Union Conference. Both of these inter-union organizations are now identical with the divisions.

Since 1922 new divisions have been formed and there have been territorial adjustments among divisions, unions, conferences, and missions in keeping with political and economic developments. The emergence of new nations has accelerated the transfer of certain administrative authority from the foreign to the national staffs, but no significant changes have been made since that time in the overall structure of Seventh-day Adventist Church organization.

Organization, Local

ORGANIZATION, LOCAL. *See* [Church \(local organization\)](#), [Organization, Development of, in the Seventh-day Adventist Church](#).

Oriental Watchman Publishing House

ORIENTAL WATCHMAN PUBLISHING HOUSE. A publishing house with its own printing facilities, operated by the Southern Asia Division at Pune, India, about 100 miles (160 kilometers) east-southeast of Bombay.

The house prints in 19 languages: Assamese, Bengali, English, Garo, Gujarati, Hindi, Kannada, Khasi, Malayalam, Manipuri, Marathi, Mizo, Naga (AO), Naga (Thankhul), Nepali, Oriya, Punjabi, Tamil, and Telugu. Most of the printing for the Southern Asia Voice of Prophecy Bible Correspondence School, Church Ministries Department, Department of Communication, and other division departments is done by this house. Six monthly health magazines—*Herald of Health* (English), *Arogyadeep* (Marathi), *Arogyavani* (Kannada), *Marga Darsi* (Telugu), *Nalwazhi* (Tamil), and *Swasthya Aur Jeevan* (Hindi)—are printed and published by the house. The house also prints the bimonthly evangelistic magazine *Our Times*, the official monthly news magazine of the division, *Southern Asia Tidings*, and the monthly world edition of the *Adventist Review*. Through the years numerous books on health, spirituality, and family living have been published.

Besides the earnings of the house, special funds are made available occasionally from denominational resources for new equipment and replacement of old machinery or for the general expansion program.

The management is responsible to a board of trustees, of which the president of the Southern Asia Division is the chair, and which governs the general conduct of the business. The staff is drawn entirely from among Seventh-day Adventists and numbers 108 persons.

History

History. SDA publishing work in India began in 1896 under the name of the International Tract Society. The society began by issuing a number of tracts in the International Series. In 1898 it began publishing a magazine, *The Oriental Watchman*, at first having the printing done by commercial printers in Calcutta. In 1903 the Watchman Press was founded and was housed at the mission's office at 38 Free School Street, Calcutta. In July of that year it turned out its first issue of *The Oriental Watchman*. In 1905 the press was moved to Karmatar, Bihar, and remained there until 1909, when it was transferred to 19 Banks Road, Lucknow. The growth of church membership and the consequent increase in the need for publications made a larger press building necessary. In 1911 a portion of a \$300,000 fund given by the churches in the United States was used to build quarters for the India Union office and the Watchman Press at 17 Abbott Road, Lucknow. About this time the Watchman Press became known as the International Tract Society. The name of the press was changed in 1919 to the Seventh-day Adventist Publishing House. In 1924 the publishing house was moved to its present location at Salisbury Park, Pune, near the Southern Asia Division offices, and renamed the Oriental Watchman Publishing Association. Six years later, in July 1930, the house was renamed the Oriental Watchman Publishing House—a name under which it continues to serve the Seventh-day Adventist Church in Southern Asia.

Managers: W.W. Quantock, 1903—1904; A. G. Watson, 1904—1905; J. C. Little, 1905—1909; W. E. Perrin, 1909—1915; S. A. Wellman, 1915—1916; W. S. Mead, 1916—1919; A. H. Williams, 1919—1920; W. A. Scott, 1920—1927; J. S. James, 1927—1929; J. C. Craven, 1929—1936; J. O. Wilson, 1936—1937; A. G. Rodgers, 1937—1938; C. H. Mackett, 1938—1941; L. C. Shepard, 1941—1945; R. M. Milne, 1945—1946; F. H. Loasby, 1946—1947; L. C. Shepard, 1947—1953; O. A. Skau, 1953—1956; L. C. Shepard, 1956—1959; V. V. Raju, 1959—1982; G. S. Peterson, 1982—1985; P. H. Lall, 1985— .

Original Sin

ORIGINAL SIN. *See* [Humanity, Doctrine of](#).

Origins

ORIGINS. *See* [Geoscience Research Institute](#).

Oriola, J. B.

ORIOLA, J. B. (d. 1984). Pioneer worker. He was the second national Seventh-day Adventist to be ordained in Nigeria. Before becoming an SDA, he was a strong member of the Anglican Church.

He was called to the ministry in 1916 and began work at Sao. In 1918 he was transferred to Erunmu, where he worked for two years. The rest of his ministry was in the various fields of Nigeria. He retired in 1955, but continued to nourish the work of God. He will be remembered for pioneering the work and for his good work with branch Sabbath schools.

Orissa Region

ORISSA REGION. *See* [India](#); [Southern Asia Division](#).

Oroua Missionary School

OROUA MISSIONARY SCHOOL. *See* [Longburn Adventist College](#).

Orphanage Industrial School

ORPHANAGE INDUSTRIAL SCHOOL. *See* [Raymond Memorial High School](#).

Orphanages

ORPHANAGES. *See* [Retirement Homes and Orphanages](#).

Osaka Center

OSAKA CENTER. *See* [Evangelistic Centers](#).

Osborne, Howard Edgerly

OSBORNE, HOWARD EDGERLY (1873—1908). Secretary of the General Conference. He was the son of a Seventh-day Adventist minister and was educated at South Lancaster Academy and Battle Creek College. Before serving as secretary of the General Conference, from 1901 to 1903, he preached and engaged in religious liberty work in New York and Maine. A severe attack of pleuropneumonia led him to resign his secretarial post and move to California. There he married Jessie Barber in 1904 and from 1905 to 1906 taught English at Healdsburg College and from 1906 to 1908 at Fernando Academy. Typhoid fever ended his service early.

Oshawa Missionary College

OSHAWA MISSIONARY COLLEGE. See [Kingsway College](#).

Oslo Health Home

OSLO HEALTH HOME. *See* [Kurbadet](#).

Oss, John

OSS, JOHN (1892—1959). Publishing and home missionary secretary of the China Division, editor of the Chinese *Signs of the Times*. After studying at Plainview Academy and at Washington Missionary College, he entered Seventh-day Adventist work in 1918 as a publishing secretary and evangelist in South Dakota.

In 1919 he and his wife, née Olga Bertine Osnes, whom he had married in 1917, went to China. He led the Publishing and Home Missionary departments first in Manchuria and then in the North and East China unions. While he developed the book sales work, his wife organized solicitation campaigns on behalf of SDA medical and welfare work in China. About 1932 he was appointed publishing secretary of the China Division, and at about the same time he joined the staff of the Signs of the Times Publishing House at Shanghai as associate editor of several Chinese language periodicals. The *SDA Yearbooks* list him as editor of the Signs of the Times and general book editor from 1938 until 1950, with the exception of the war years, which he and his wife spent as internees in a prisoner-of-war camp.

Upon release they had a period of recuperation. He was one of the last SDA overseas missionaries to leave mainland China in 1950. After his return to the United States he pastored the San Francisco Chinese church for several years. His death from heart failure occurred while he was engaged in research on a book, *The Sabbath and the Weekly Cycle in China*. He was the author of a historical account, *Missions Advance in China*, and helped in the translation and publication of many of Ellen White's volumes in Chinese. His wife has written an account of her experiences in China in a small book entitled *Triumphs of Faith*.

Oster, Frank Frederick

OSTER, FRANK FREDERICK (1881—1960). Minister, pioneer Seventh-day Adventist missionary in Iran. He was born in Switzerland but as a child was brought to the United States, where his parents became the first SDAs in their section of Wisconsin. Upon leaving public schools he followed the trade of a merchant tailor in Portland, Oregon, then attended Walla Walla College for two years, and while there volunteered for mission service in Persia. In 1909 he was sent to begin SDA work there. After preparatory training at Friedensau Missionary Seminary, Germany, and in Baku, Russia, he entered Persia in 1911 in company with Henry Dirksen.

Because of the harrowing experiences of World War I, Oster took a two-year furlough in the United States (1920—1921), during which he was ordained (1920). After this rest he returned to Persia, accompanied by his wife, née Florence Genevieve White, whom he had married in 1913, and who was the daughter of a prominent SDA worker, W. B. White. He resumed his work as superintendent and for a while was secretary-treasurer of the Persian Mission, while his wife carried responsibilities as a secretary-treasurer, educational and Sabbath school department secretary, and teacher. Between 1938 and 1943 he served as director of the Turkish Mission. In 1943 he returned to America and worked in the Indiana Conference until his retirement in 1948.

Oswald, Theodore Lewis

OSWALD, THEODORE LEWIS (1891—1970). Missionary and administrator. He was a native of South Dakota whose service to the church spanned 42 years. With his wife, the former Cora Ruth Youngberg, he served as a missionary in Bolivia and Chile. After returning to the United States he became president of the Arizona Conference and also served in the same capacity in the Kentucky-Tennessee Conference. He became home missionary secretary of the Pacific and North Pacific Union conferences, and then was appointed secretary of the General Conference Home Missionary Department.

Oswego Industrial School

OSWEGO INDUSTRIAL SCHOOL. *See* [Enterprise Academy](#).

Ottapalam Seventh-day Adventist Hospital

OTTAPALAM SEVENTH-DAY ADVENTIST HOSPITAL. A modern 120-bed general hospital on a 32-acre (13-hectare) compound two miles (three kilometers) out of Ottapalam, a small town in a rural but thickly populated area of North Kerala, India. Opened on Nov. 10, 1969, this well-equipped hospital serves Hindus, Muslims, and the few Christians in the area. It is staffed mostly by Vellore-trained SDA doctors and Nuzvid-trained SDA nurses.

Directors: K.A.P. Yesudian, 1969—1974; Mary Small, 1974; K. P. George, 1974—1984; R. V. Thomas, 1983—1989; M. Richard, 1984—1986; A. H. Kore, 1987—1991; Boban Thomas, 1991— .

Ottosen, Carl Jacob

OTTOSEN, CARL JACOB (1864—1942). Founder, promoter, and leader of Seventh-day Adventist health work in Scandinavia. He was born on a farm in the northern part of Denmark and became an SDA as a young student. During these years he worked as a teacher, preacher, and evangelist, and was ordained as a minister of the gospel.

As a student and later as a newly graduated physician, he made visits to the Battle Creek Sanitarium; the last time in 1896, at which time Dr. John Harvey Kellogg showed great interest in this young colleague.

Ottosen returned to Denmark, enthusiastic for the health ideas of the Seventh-day Adventist Church, and became the driving force in the establishment of the Frydenstrand Sanitarium (1897), the Skodsborg Sanitarium (1898), the Health Food Factory (Nutana, 1899), and a clinic for physical therapy in Copenhagen (1901).

It was also on his initiative that the Skodsborg Sanitarium began a course in nursing and physical therapy and a school for natural food service. The Skodsborg School of Physical Therapy has graduated more than 1,000 young SDA physical therapists.

From 1900 to 1936 Ottosen was medical director of Skodsborg Sanitarium and a pioneer in the methods of physical therapy in Scandinavia.

Ottosen's lectures were highly successful, and his program of the use of fresh air, exercise, water, electricity, massage, and vegetarian nutrition became well accepted after the first years of resistance.

He served as editor of the Danish health magazine from 1898 to 1942 and is the author of several popular books on healthful living and nutrition.

He connected with the temperance movement and was the president of the Danish Temperance Society from 1924 to 1935.

Ottosen was knighted by the king of Denmark for his great contribution to health and temperance, and at his death, the newspapers throughout Scandinavia referred to him as the "Health Apostle of the North."

Oud-Zandbergen

OUD-ZANDBERGEN. *See* [Netherlands Junior College and Seminary](#).

Our Little Friend

OUR LITTLE FRIEND (July 4, 1890— ; eight-page weekly; PPPA; 1993 circulation, 54,079; files at LLU, PPPA). The Sabbath school paper for preschool children. It contains the cradle roll lesson for children ages 1—3, and the kindergarten lesson for ages 4—6. For 56 years it was the only Seventh-day Adventist publication for children up to the Youth's Instructor age.

My Bible Story (1946—1956), a four-page paper for tiny tots, interrupted this half-century continuity. In 1953 the *Junior Guide* (ages 10—14) absorbed the junior readership. In 1957 *Our Little Friend* incorporated *My Bible Story*, and the age-level ceiling was lowered to include only the cradle roll and kindergarten children. The material for primary children (ages 7 to 9), began to be published in a new weekly, *Primary Treasure*.

Subject matter includes true-to-life character-building stories written with the positive approach from a child's viewpoint. Simple lessons of life for Christian growth are emphasized. Honesty, truthfulness, courtesy, safety, health, and temperance are stressed. Nature articles, illustrated poetry, pictures to color, and simple puzzles are included.

The Signs Publishing Company of Warburton, Australia, publishes an Australian *Our Little Friend*. Foreign language versions of the paper appear in the Spanish *El Amigo de los Ninos* and the French *Notre Petit Ami*, published by the Pacific Press.

Since 1987 a monthly parenting column has been published.

Editors: W. N. Glenn, 1890—1906; Kathrina B. Wilcox, 1907—1918; Uthai V. Wilcox, 1918—1921; Maude O'Neil, 1921—1923; Ernest Lloyd, 1924—1949; Eugene Sample, 1949—1963; Louis Schutter, 1963—1985; Lawrence Maxwell, 1985—1986; Aileen Andres Sox, 1986— .

***Our Times* (Nashville, Tenn.)**

OUR TIMES (Nashville, Tenn.). See [These Times](#).

Outlook

OUTLOOK. *See Caribbean Union Gleanings; Central Union Outlook; Far Eastern Division Outlook; Mid-America Adventist Outlook; Northern Union Outlook; Southern Publishing Association (South Africa).*

Owen, Roderick Sterling

OWEN, RODERICK STERLING (1852—1927). Teacher, administrator. He was an active layperson in the Methodist Church and a student of law when introduced to Seventh-day Adventist teachings through reading *Man's Nature and Destiny* and *Thoughts on Daniel and the Revelation*. In 1883 he accepted the SDA faith and was baptized. He entered denominational service and for two years engaged in ship missionary work in San Francisco harbor. In 1887 he joined the faculty of Healdsburg College as a teacher of Bible and history, and from 1897 to 1899 served as president of the college. Afterward he pastored a church in the Los Angeles area and taught Bible and history at the San Fernando Academy (1903—1909). From 1909 until near the time of his death he was on the faculty of the College of Medical Evangelists.

Ozama Adventist Secondary School

OZAMA ADVENTIST SECONDARY SCHOOL (Colegio Adventista Ozama). A coeducational K-12 school located in Ozama in the Dominican Republic. It is under the direction of the Central Dominican Conference. Founded before 1968, it first offered grades 1—8. In 1974 it expanded to include 12 grades. In 1993 the school had 501 students in grades K-12, with 15 teachers and administrators.

In 1984 it received accreditation from the Antillian Union, and in 1991 it was accredited by the Inter-American Division. The school consists of a two-story building containing eight classrooms, offices, library, and cafeteria. It also has a volleyball court and is proud of a musical group that glorifies God's name.

In 1994 Mar'a Elena Kevellier was principal.

Ozark Adventist Academy

OZARK ADVENTIST ACADEMY. A coeducational boarding school owned and operated by the Arkansas-Louisiana Conference. It is situated on a 78-acre (32-hectare) campus in a poultry-raising and small-farm area in the extreme northwest corner of Arkansas, one mile (1.6 kilometer) west of State Highway 59 in Benton County two miles (three kilometers) southeast of Gentry (the postal address) and seven miles (11 kilometers) northwest of Siloam Springs.

The school has facilities for 148 dormitory students. However, some 60 to 70 students from the community attend as day students. Accreditation with the General Conference Board of Regents was extended provisionally in 1948 and finally in 1949. The school was accredited by the state of Arkansas in 1947. In 1991 it was accredited by the Arkansas Nonpublic School Accrediting Association.

The enrollment in 1992—1993 was 175, the total staff 28, of whom 21 were in administrative and instructional positions, seven were part-time employees, and nine directed the academy services and industries. There are work opportunities for students in the school services and in a cabinet factory, a box recycling operation, a packaging business, and a plastic bag industry.

The academy originated from a church school in the village of Gentry, first taught by Josephine Wilson (Tucker) in 1905—1906. Soon thereafter, however, the church and school were moved to the present site on Flint Creek. As the community grew, wings were added to the church to accommodate the growing school. When during the middle twenties the school began to offer secondary work, it became known as the Flint Creek Junior Academy. In 1934—1935 the name was changed to Ozark Junior Academy.

After W. D. Pierce became principal in 1938, buildings to house resident students were constructed. Through the help of the district pastor, Isaac Baker, support from the nearby Arkansas churches of Fort Smith, Fayetteville, Springdale, Rogers, Harrison, Bentonville, Hiwassee, and Decatur was obtained. In 1939—1940 the eleventh grade was added, and the first student to graduate from the twelfth grade did so in 1941. Also in 1941 the Arkansas-Louisiana Conference took over operation of the academy, but in 1945 decided to close the school. Upon request from the staff the academy was allowed to continue on its own for a year on a trial basis. One of the teachers, Mrs. Crystal Duce, was chosen to administer the school.

Immediately plans were laid to provide for an adequate building for administrative offices and classrooms. This enthusiasm of the staff led to a return to conference operation the following year. The administration building, begun in 1946, was completed in 1948. In 1955 a building for the cafeteria, laundry, and the Home Economics and Music departments was added. A new boys' home was completed in 1958, and a new girls' home in 1963. A gymnasium-auditorium was erected in 1965. A new industrial arts building was constructed in 1972. The new administration building completed in 1978, houses classrooms, the Home Economics Department, the library, the auditorium, and the Music Department. The Music

Department received a rare distinction in 1993 by winning trophies for both band and small choir at the twentieth annual Festival of Music at Worlds of Fun in Kansas City, Missouri.

School publications are an annual, *The Flintonian*, first published in 1942, and a school paper, the *Mountain Echo*.

Principals: W. D. Pierce, 1938—1944; C. E. Kellogg, 1944—1945; Mrs. Crystal Duce, 1945—1946; Joseph Bischoff, 1946—1950; L. E. Russell, 1950—1955; H. E. Haas, 1955—1957; F. H. Hewitt, 1957—1963; Joshua Swinyar, 1963—1969; Dean Kinsey, 1969—1973; Orlin McLean, 1973—1974; Richard W. Bendall, 1974—1979; Beaman Senecal, Jr., 1979—1983; Garry Sudds, 1983—1985; Dale Kongorski, 1985—1986; Paul Rouse, 1986—1991; Richard A. Aldridge, 1991— .

P

Pacific Academy

PACIFIC ACADEMY (Colegio del Pacífico; formerly Mexican Pacific Academy; Escuela Agrícola e Industrial del Pacífico). A coeducational boarding school operated by the Asociación Civil Filantrópica y Educativa (the civil association of Seventh-day Adventists in Mexico). It serves the western and northern states of Mexico, although students attend from other parts of the country as well. It is situated eight miles (13 kilometers) from the city of Navajoa, Sonora, Mexico. It is in a rich farming area where wheat, corn, cotton, soybeans, safflower, sesame seed, sorghum, melons, and winter vegetables are raised. The school farm is under constant cultivation.

Land for the school was donated by Frank Byerly and his family (residents of Navajoa since 1917) to the Liga Mexico Pan-Americana, an organization of Adventist physicians, dentists, and businessmen and women, which has contributed to the development of the school since its establishment. With Juan Gil as director, the school opened in September 1948 with 27 students.

Besides the 125 acres (50 hectares) of land originally donated, another 200 acres (81 hectares) were later purchased, making a total of 325 acres (132 hectares). A dining room-kitchen, the basement of which was used as a dormitory, was completed in 1949. The Elena Byerly girls' dormitory and the Francisco Byerly boys' dormitory were opened in April 1959. The T. Gordon Reynolds Auditorium was completed in 1961. A laundry building, most of the cost of which was donated by Dr. Chanceford Mounce and his wife, was opened in December 1962. The central section of the administration building, Harry C. Nelson Hall, was opened in 1963.

Because of financial difficulties, the school was closed in 1965, but reopened in September 1967 with 90 students and 16 faculty members. This same year it was accredited by the director of public education for the state of Sonora. The preparatory school was opened in September of 1969, and is accredited with the University of Sonora. Since its reopening, the school has made great advancement in the development of the campus. Three hundred seventy acres (150 hectares) of farmland have been added, bringing the total to 695 acres (281 hectares), with 676 acres (273 hectares) under cultivation. In 1968 a well for drinking water was drilled, and the fulfillment of the master plan for the school was begun, the rebuilding and repairing of existing buildings to suit present needs, and constructing new homes, classrooms, and buildings. The new dining room, with a capacity of 450, was opened in August 1972. The food plant, which began producing vegetarian foods in 1969, moved into a new and larger plant with more modern equipment in 1972. The boys' dorm has a capacity for 300. The girls' dormitory also was remodeled. New faculty homes and a new wing of classrooms have been built.

On Christmas Day 1973 the president of the republic of Mexico, Licenciado Luis Echeverría Alvarez, visited the school, leaving a gift of a school bus, and an authorization for the installation of a telephone line. All instruction is given in the Spanish language.

In 1979 the institution suffered the worst draught of its history. As a result a fresh-water well was installed in 1980. In 1982 administrative offices were constructed. In 1984 and 1985 houses were built for the deans of boys and girls. Apartments for singles were constructed in 1992.

During the same year Meadow Glade Elementary School made a donation of a bus along with \$5,000 in cash that was to be used for scholarships for industrial students.

In 1993 the school hosted the second congress of the North Mexican Union with 300 teachers in attendance.

Principals: Juan Gil, 1948—1953; Hipólito Preciado, 1953—1954; Anastacio Alarcón, 1954—1955; Francisco Reyes, 1955—1956; L. A. Wheeler, 1956—1958; D. W. Palmer, 1958—1964; Luis Carlos, 1964—1965; school closed, 1965—1967; Henry E. Fuss, 1967—1969; Horace A. Kelley, 1969—1972; Mario A. Collins Sepúlveda, 1972—1975; Neftalí Rodríguez Reyes, 1975—1979; Félix Cortés Antonio, 1979—1981; Saúl Barceló Guerrero, 1981—1983; Isa'as Tineo Valenzuela, 1983—1986; Therlow A. Harper González, 1986—1989; Carlos Ramón Avila, 1989—1992; Saúl Pérez Baro, 1992— .

Pacific Adventist Academy

PACIFIC ADVENTIST ACADEMY (Colegio Adventista del Pacífico). A coeducational secondary school located in Guayaquil, Ecuador. It was established in 1980. In 1993 it had an enrollment of 243 and a faculty and staff of 24. In 1994 the principal was Carlos Flores.

Pacific Adventist College

PACIFIC ADVENTIST COLLEGE. A coeducational senior boarding college situated in Koiari Park, approximately 12 miles (20 kilometers) out of Port Moresby, capital of Papua New Guinea. Under the direction of the South Pacific Division, it has served since 1984 as the senior college for the three island unions (Papua New Guinea, Western Pacific, and Central Pacific) with a combined constituency (in 1993) of more than 200,000. A governing board of up to 24 members representing the division, island unions, and local mission is responsible for the operation of the college, and the division president is the board chair.

The college is authorized to offer academic awards under an act of the PNG Parliament, the Pacific Adventist College Act of 1983. PAC courses are structured in diploma and degree modules. Students graduate with a diploma after having completed the two- or three-year diploma module, then gain two or more years of field experience, and later return to study for one or two years in the degree module to earn a Bachelor of Education or Bachelor of Theology degree. Besides the education diplomas and degrees (with majors and minors in primary education and most subjects taught in secondary schools) and the theology diplomas and degrees, the college also offers diplomas in business (accounting), secretarial administration, and agriculture business management. PAC operates an Extension Services Department, which offers preliminary programs and a limited number of diploma subjects by correspondence.

The modern campus buildings are situated on sweeping tree-studded lawns surrounding three lakes in which a variety of water lilies bloom year-round, and the parklike effect makes PAC an attractive place to live and study. Fortunately, the college has access to abundant water supplies for irrigation, and a profitable commercial farm supplies fruit and vegetables to the nearby city of Port Moresby. The college currently has accommodation for 50 married student families in four villages, dormitory accommodation for 44 women and 88 men, 28 faculty houses, and 38 ancillary staff houses. A spacious air-conditioned library houses some 26,000 books, and a growing collection of historical documents and artifacts from the Pacific Islands region of the South Pacific is housed in a heritage vault being developed for the purpose. A video production unit has the capability of producing educational and promotional videos of high quality, and the agricultural research program has achieved considerable recognition by government and other agencies.

A popular feature of the college operation is its Work Study Scheme by which approved students from the Pacific Islands region can earn their way through college by working during vacations and in their spare time for tuition, board, books, and a small weekly living allowance. An endowment fund set up by the South Pacific Division makes the scheme possible.

History and Development

History and Development. At a meeting of representatives of the three island unions and the division in Honiara, Solomon Islands, in 1977 it was decided to establish a senior

college for the Pacific Islands region. A search was made for a suitable site, and the current site was leased from the Koiari landowners in 1979. Buildings were constructed (library/administration, classrooms, offices, laboratories, lecture theaters, chapel, technology, dormitories, food services, faculty, staff and married student housing) and the college registered its first student intake (approximately 110 students) in February 1984. Since 1984 additional housing has been constructed as well as a farm complex, greenhouses, maintenance workshop, and other ancillary buildings.

The academic program began with diploma and degree courses in theology and education and diploma courses in business and secretarial studies. The Extension Services Department was added in 1985, the secretarial studies course was changed to secretarial administration in 1988, and the agriculture business management course commenced in 1989. A two-year off-campus Associate Diploma in Administration was offered to a single intake of 60 students commencing in 1987. The current enrollment (1993) stands at almost 150 on campus and approximately 130 studying through the Extension Services Department.

Principals: Raymond K Wilkinson, 1982—1991; Allen J. Sonter, 1992—1993; O. L. Hughes, 1994— .

Pacific Adventist Secondary School

PACIFIC ADVENTIST SECONDARY SCHOOL (Centro Educacional Adventista). A coeducational secondary institution located in Cali, Columbia. It was established in 1952. In 1993 it had an enrollment of 520 and a faculty and staff of 18.

Directors: Edgardo Munoz, 1978—1980; Agustin Urrutia, 1980—1985; Mrs. Yolanda Merchan, 1985—1989; Edgardo Munoz, 1989—1993; Lixbeth Ruiz, 1993— .

Pacific Agricultural and Industrial School

PACIFIC AGRICULTURAL AND INDUSTRIAL SCHOOL. *See* [Pacific Academy](#).

Pacific Chile Mission

PACIFIC CHILE MISSION. *See* [Chile](#); [South American Division](#).

Pacific College

PACIFIC COLLEGE. *See* [Pacific Union College](#).

Pacific Colombia Conference

PACIFIC COLOMBIA CONFERENCE. *See* [Colombia](#); [Inter-American Division](#).

Pacific Health Journal

PACIFIC HEALTH JOURNAL. See [Vibrant Life](#).

Pacific Press Publishing Association

PACIFIC PRESS PUBLISHING ASSOCIATION. A denominationally owned and operated publishing house producing books and magazines in English and other languages, also high-fidelity tapes and compact discs. Headquarters: 1350 North Kings Road, Nampa, Idaho.

History

History. Seventh-day Adventist publishing in the West began in 1874, when James White, who had begun to print the little paper *Present Truth* in New England 25 years earlier, founded *Signs of the Times* (not to be confused with a Millerite paper of the same name founded in 1840 in Boston). The early numbers, beginning June 4, 1874, were issued irregularly for several months, and carried the name of James White as editor and founder. These were printed in a second-floor commercial print shop in Oakland, California.

Then an appeal was made at a camp meeting held in Yountville, California, in October 1874 for funds to establish a publishing house on the West Coast. The people responded with gold and pledges amounting to \$19,414, and James White secured an additional \$10,000 in pledges in the East. With this backing, the Pacific Seventh-day Adventist Publishing Association was organized on Apr. 1, 1875, with J. N. Loughborough as the first president. O. B. Jones, builder of the *Review and Herald* offices, was employed to construct the new building, which was erected on an 80' x 100' (24 m. x 31 m.) lot on Castro Street, between Eleventh and Twelfth streets, Oakland. James White journeyed to New York to purchase equipment and also persuaded five trained young people to go West with him to work at the new publishing house.

The publishing work, now on firmer footing, grew steadily. Promotion of the *Signs of the Times* by tract and missionary societies gave impetus to the magazine's circulation; within a year the list of subscribers had reached the 4,000 mark. Books and tracts also were published, and secular job printing was done. Two years later a larger building was erected on an adjoining lot. Furnished with electrotype and stereotype equipment and bindery, the institution had become the largest and best-equipped printing establishment in the West.

James White was editor of *Signs of the Times* from the beginning of the magazine in 1874 until shortly before his death in 1881. During this period he also served two short terms as president of the Seventh-day Publishing Association, and for most of this time he was president of the General Conference. Associated with him in managing the plant were his sons Willie (W. C.) and James Edson. Uriah Smith and J. N. Andrews assisted as corresponding editors. J. H. Waggoner succeeded James White as editor of *Signs of the Times* in 1881.

Charles H. Jones, formerly pressroom foreman at the *Review and Herald*, arrived at Oakland in 1879 to begin a service of more than 50 years as manager, vice president, and president. Within eight years business had increased until nine cylinder and three job

presses were in use and 125 persons were employed. The investment in the plant was \$200,000, and the annual gross business \$150,000. Branch offices were opened in New York City (1888), in London, England (1889), and in Kansas City, Missouri (1893). In 1888 the institution's name was changed to the Pacific Press Publishing Company. Later, in 1904, a new organization, the nonprofit, nonstock Pacific Press Publishing Association, was initiated. However, the changeover from the stock company to the nonprofit association was not completed until Jan. 25, 1909.

Because it often interfered with the production of denominational publications, the large amount of commercial work being done created a growing problem. Eventually, in response to Ellen White's counsel, the board voted in 1902 to reduce the volume of commercial work. Since by this time the city of Oakland had grown up around the plant, the board also took action to seek a rural site for a new plant. This decision resulted in the removal to Mountain View, 38 miles (60 kilometers) south of San Francisco, in 1904. Here, on a five-acre (two-hectare) lot donated by the city a two-story brick building was erected, only to be severely damaged by the San Francisco earthquake on Apr. 18, 1906. A new building of wood construction was hastily built with the help of a \$20,000 loan from the General Conference, but this building was reduced to ashes on July 20 of the same year by a fire of unknown origin. Part of this loss was covered by insurance. The board decided to rebuild once more, and to do only denominational printing. Said C. H. Jones, "We have been admonished by the earthquake and the fire. Let us not need the wind, but listen to the still small voice pleading, 'Do My work only.'" This policy has been followed ever since.

The London branch of the press was closed in 1893, and the New York branch in 1903. However, new branches were established in Portland, Oregon, in 1904 (closed, 1963), and Regina, Saskatchewan, in 1907. The latter was transferred to Calgary, Alberta, in 1910 and later sold to the Review and Herald Publishing Association. In 1915 the International Publishing Association in College View, Nebraska (organized 1903 to publish in foreign languages), was taken over by the Pacific Press as a branch. After the building of the International branch burned to the ground in 1916, the branch was moved to Brookfield, Illinois. In 1912 a temporary depository was opened in New Orleans, Louisiana, which was turned over to the factory branch (established 1917) in Cristobal, Canal Zone, which served the Inter-American Division. In 1918 a branch was organized in Mountain View to foster sales in local territory. In 1924 the Kansas City branch and a branch that had been established in St. Paul, Minnesota, were replaced by a branch in Omaha, Nebraska. In 1952 the Cristobal branch discontinued factory operations and became a depository; it was closed in 1955, the Spanish-language operations being transferred to the Brookfield branch in Illinois. In order to effect still greater economies of operation, the Brookfield plant was closed in the fall of 1959, after which date all foreign-language publications were produced in Mountain View, California. On Jan. 1, 1970, Pacific Press assumed the operation of Maracle Press Limited and Kingsway Publishing Association in Oshawa, Ontario, Canada.

The publishing function of Kingsway, renamed Pacific Publishing Association, continues to operate as a branch office of Pacific Press. In 1992 Maracle Press (by this time primarily a commercial printer) was sold to a group of employees.

By the 1980s the high cost of operating in the Bay Area of California, as well as other financial considerations, dictated a relocation to an area providing less expensive operating costs. In addition, such a move would make it possible to realize savings as a result of a

more efficiently designed facility. After considering sites in several Western states, the board voted to relocate Pacific Press on 40 acres (16 hectares) of land in Nampa, Idaho. The move took place in 1984 in two stages. The office area moved into temporary quarters in Boise in the summer, while the factory continued to operate in Mountain View. When the Nampa plant was constructed, the factory moved from California directly into the new facility, and the office area occupied the new building in the early part of 1985.

Besides English language publications, Pacific Press also publishes in Spanish and French. A small number of publications, primarily Ingathering materials and Sabbath school lesson quarterlies, are produced in other languages as well.

Periodicals

Periodicals. The Pacific Press has published *Signs of the Times* (since 1874); *The Pacific Health Journal and Temperance Advocate* (1885—1905); *The American Sentinel* (1886—1900) and its continuation *The Sentinel of Christian Liberty* (1901—1903); *Our Little Friend* (since 1890); *Primary Treasure* (since 1957); *Primary Sabbath School Lesson Exercises* (1953—1984); *Listen, A Journal of Better Living* (1948—1994); *Health* (1934—1948); *Present Truth* (1948—1955); *My Bible Story* (1946—1956); *Sabbath School Lesson Quarterly* (now called *Adult Sabbath School Lessons* and issued in various editions) (since 1895); *Primary Sabbath School Lesson Quarterly* (since 1935); *The Sabbath School Worker* (1890—1901); *Alert* (1950—1971); *Smoke Signals* (1955—1979); and *Israelite* (1954—1982).

Books

Books. In its earliest days the Pacific Press served as an agent for books and tracts published at the Review and Herald; then in 1875 it printed a set of children's books, and these were followed by others: *Golden Grains* and four volumes of *Sabbath Readings*. Additional early books were *Story of Pitcairn Island*, by Rosalind Young; *Story of Redemption*, by William Covert; *Heralds of the Morning*, by A. O. Tait; *Testimonies for the Church*, *The Desire of Ages*, *The Great Controversy*, and *Prophets and Kings*, by Ellen White; a series of small books called "The Young People's Library," by Emma H. Adams; and *The Place of the Bible in Education*, *Empires of the Bible*, *The Great Empires of Prophecy*, *Ecclesiastical Empires*, and *Great Nations of Today*, all by Alonzo T. Jones. Books by Ellen White have constituted a substantial portion of all books sold.

Pacific Press also publishes textbooks for use in SDA elementary schools and academies, Spanish-language books for North America, books for literature evangelists, and approximately 30 new trade titles per year.

Records and Tapes

Records and Tapes. In 1955 the Pacific Press took over the production and sale of a record business begun by the Pacific Union Conference. In 1958 Chapel Records was organized as a separate department of the Pacific Press, producing high-fidelity recordings of religious music performed mostly by Seventh-day Adventists on both records and tapes. Today recordings are released in cassette tape and compact disc formats.

Presidents/Board Chairs: J. N. Loughborough, 1875—1876; W. C. White, 1876—1877; James White, 1877—1878; J. N. Loughborough, 1878—1879; James White, 1879—1880; S. N. Haskell, 1880—1888; C. H. Jones, 1888—1902; W. T. Knox, 1902—1904; M. C. Wilcox, 1904—1906; H. W. Cottrell, 1906—1912; C. H. Jones, 1912—1933; A. G. Daniells, 1933—1936; J. L. Shaw, 1936—1939; Frederick Griggs, 1939—1950; W. P. Elliott, 1950—1959; W. B. Ochs, 1959—1963; Theodore Carcich, 1963—1967; N. C. Wilson, 1967—1969; R. R. Bietz, 1969—1975; W. D. Eva, 1975—1980; L. L. Bock, 1980—1990; R. J. Kloosterhuis, 1990— .

Managers/Presidents: C. H. Jones, 1891—1906; E. A. Chapman, 1906; C. H. Jones, 1906—1933; J. H. Cochran, 1933—1941; H. G. Childs, 1941—1951; I. J. Woodman, 1952—1960; R. P. Rowe, 1961—1966; L. H. Bohner, 1966—1973; W. J. Blacker, 1973—1977; L. J. Leiske, 1977—1983; E. M. Stiles, 1983—1989; R. E. Kyte, 1989— .

Pacific Publishing Association

PACIFIC PUBLISHING ASSOCIATION (Canadian Branch of Pacific Press Publishing Association, formerly Kingsway Publishing Association). A publishing house serving all conferences of the Canadian Union Conference, situated at 1148 King St., E., Oshawa, Ontario.

Beginnings of the Seventh-day Adventist Publishing Work in Canada. Before the printing of Seventh-day Adventist publications in Canada began, materials for distribution were published in the United States. George King, the father of colporteur evangelism, was Canadian born. He sold books and took periodical subscriptions in Ontario in 1878 and 1879. Nothing is known of any actual publishing until 1889, when the SDA Publishing Association branch was established in Toronto. G. W. Morse, who was manager of this branch, reported on the work there: "Under the supervision of the Canada Tract and Missionary Society, the canvassing work had already been taken hold of to a limited extent in the province of Quebec; and in the province of Ontario one canvasser had been engaged for a portion of the time since last December. Something had also been done in the Maritime provinces. Two canvassers were sent from Michigan to Toronto to start the work there simultaneously with the establishment of the office" (*General Conference Bulletin*, Oct. 22, 1889, p. 35).

Ellen White's *Great Controversy* and Uriah Smith's *Thoughts on Daniel and the Revelation* were being sold in Canada. In the same report Morse explains that it was the purpose of the Toronto office to import completed books for distribution in Canada, but because of import duties and other restrictions, it was deemed advisable to import plates for the printing of several editions of *Bible Readings* in Canada. A contract was made with a large publishing house in Toronto to manufacture an edition of *Bible Readings*, the Review and Herald supplying the electrotype plates and paper. At least 15,000 copies of *Bible Readings* were issued in this manner. In later years Ellen White's *Patriarchs and Prophets* was also printed in Toronto.

In 1895 the Canadian Publishing Association was organized, with offices in Toronto. In 1902 it was transferred to Montreal, then back to Toronto two years later. In 1908 it was transferred to Ottawa, three years later to Port Hope (about 30 miles [50 kilometers] east of Oshawa), and in 1913 to the city of Oshawa, where the work was carried forward in various temporary locations until the erection (in 1920) of the Canadian Watchman Press on the eastern outskirts of Oshawa.

Canadian Watchman Press. This new publishing house, an important addition to the work of the church in Canada, was made possible through the donation of the land and building, and the transfer of equipment and personnel in Oshawa and in Winnipeg to the Canadian house by the Review and Herald Publishing Association. A new provincial charter, designating the new institution the Canadian Watchman Press, granted permission to publish and print a denominational magazine and to manufacture books, papers, and materials connected with the business of publishing for the denomination in Canada.

The new institution was equipped with facilities for manufacturing books, magazines, and tracts on a comparatively large scale. During the years that followed, subscription books were printed and bound, and the finished products were distributed throughout Canada. Among the more important books printed and bound, in addition to the titles already mentioned, were *Modern Medical Counselor* and Ellen White's *Desire of Ages*, also health books for the French-speaking population. Other important books that were completed from imported material were *Bedtime Stories*, *The Bible Story*, and *The Children's Hour*, by Arthur Maxwell, and *Drama of the Ages*, by W. H. Branson. Several magazines were published: *The Canadian Watchman* (1920—1943), which later became *Signs of the Times* (1943—1954); *Le Messenger*, a French church paper (1924—1928, 1937—1953); and *Les Signes des Temps* (1928—1936), an evangelistic journal designed primarily for the French-speaking population of Canada.

Experience soon proved, however, that the demand was insufficient to maintain production on a full-time basis. After operating losses were encountered during the first several years of operation, a careful study of the problem of reducing the losses resulted in a decision to supplement the denominational printing program with a limited volume of suitable commercial work. This program was followed until 1938, when it was decided jointly by the General Conference Committee and the publishing house board to lease the manufacturing equipment of the Canadian Watchman Press to private management. Under this arrangement C. G. Maracle began operation of the Maracle Printing Company on June 1, 1938. However, two years later the Canadian Watchman Press assumed control of the Maracle Printing Company and followed the plan of operation that had been outlined by private management. This proved reasonably successful for a number of years.

The Maracle Printing Company was operated under the control of the Canadian Watchman Press until the end of 1952. At that time it was deemed necessary, in consultation with legal counsel and the General Conference Committee, to organize the Maracle Printing Company as a separate legal entity. Maracle Press Limited was then organized; and at the same time the name of the publishing house was changed from Canadian Watchman Press to Kingsway Publishing Association. This organization carried forward the purposes and objectives that were envisioned in the organization and formation of the Canadian Watchman Press, and effectively promoted the interests of the publishing work in Canada in cooperation with publishing secretaries in each part of the union field.

In 1969, after a study of the total publishing work in Canada, the Canadian Union Conference requested that the publishing responsibility for the Canadian territory be undertaken by the Pacific Press Publishing Association. As a result, the operation of Kingsway Publishing Association and Maracle Press was transferred on Jan. 1, 1970, to the Pacific Press, and the Canadian Union territory became a part of the book and periodical territory of the Pacific Press. Kingsway continues to function as a property holder for the land and buildings that are associated with the publishing house.

The promotion and distribution of Seventh-day Adventist literature in Canada has, since that time, been carried on under the name Pacific Publishing Association, with offices located in Oshawa, Ontario. Pacific Publishing Association continues as the Canadian branch of Pacific Press Publishing Association at Nampa, Idaho. Maracle Press, the commercial printing operation, was sold to private interests Dec. 31, 1992, and is not now owned or controlled in any way by the Seventh-day Adventist Church in Canada or by the Pacific

Press Publishing Association. Denominational literature, however, still continues to be printed here in the same volume as before.

Managers—Canadian Watchman Press: H. H. Rans, 1920—1933; C. G. Maracle, 1933—1938; C. L. Paddock, 1938—1943; C. G. Maracle, 1943—1946; H. P. Evens, 1946—1950; C. G. Maracle, 1950—1952. *Kingsway Publishing Association:* C. G. Maracle, 1952—1957; W. A. Nelson, 1957—1959; P. G. Biy, 1959—1970; J. W. Bothe, 1970—1973; L. L. Reile, 1973—1981; J. W. Wilson, 1981—1989; D. D. Devnich, 1990—1994; Orville Parchment, 1994—. *Maracle Press Limited:* C. G. Maracle, 1953—1956; F. L. Bell, 1956—1961; A. G. Rodgers, 1961—1962; A. G. Choban, 1962—1970; F. L. Bell, 1970—1981; D. J. Lawson, 1981—1983; Ashton Robinson, 1983—1985; D. J. Lawson, 1985—1992. *Pacific Publishing Association:* David Gay, 1971—1978; Allen Hrenyk, 1979; LeRoy J. Leiske, 1979—1983; Eugene M. Stiles, 1983—1989; Robert E. Kyte, 1989—.

Pacific Union College

PACIFIC UNION COLLEGE. A coeducational senior college, founded at Healdsburg, California (1882), but since 1909 situated in Angwin, Napa County, California, occupying a 200-acre (80-hectare) main campus surrounded by approximately 1,800 acres (730 hectares) of college-owned agricultural and forested land. In the 1992—1993 school year student enrollment was 1,512, and the teaching faculty numbered 120.

Fifteen curriculums are offered leading to associate degrees, 16 to the Bachelor of Arts degree, and 38 to the Bachelor of Science degree. Professional baccalaureate programs lead to the degrees of Bachelor of Business Administration, Bachelor of Music, and Bachelor of Social Work. The graduate program in elementary education leads to the Master of Arts degree.

PUC is accredited with the Western Association of Schools and Colleges, and is authorized by the state of California to grant general secondary and elementary teaching credentials. The Music Department is accredited by the National Association of Schools of Music, the Nursing Department by the National League for Nursing, and the social work program by the Council on Social Work Education (baccalaureate).

Healdsburg College, 1882—1908. At the 1881 session of the California Conference the need for a school in the West was recognized. Ellen White urged immediate action, and on Oct. 20 a school board was named with her son W. C. White as chair. On Apr. 5, 1882, the purchase of the defunct Healdsburg Institute provided a two-story building and 100 school chairs. With two teachers, Sidney Brownsberger (former president of Battle Creek College) and his wife, and with 26 students, Healdsburg Academy opened a special eight-week term on Apr. 11, 1882.

More land was secured, and the first school dormitory in the denomination was dedicated in 1883. Brownsberger, anxious to avoid earlier mistakes in Michigan, stressed student labor. By 1884 students were employed in carpentry, printing, and painting, and it was planned to add shoemaking, blacksmithing, and tentmaking. This last, when adopted, proved to be the most profitable school industry. By the end of the first regular term the faculty numbered six and the students 152. At the urging of the townspeople, the name “College” was substituted for “Academy,” but the first “collegiate” graduate, Kate Bottomes, did not complete her course until 1889. The students, many of them of mature years, tended to come and go at will, for most were preparing for an immediate part in denominational work and were not interested in completing formal curricula. Despite warnings from Ellen White, charges were kept low to attract students (board, room, and tuition were \$15 to \$19 a month in 1882). The college was rarely solvent.

In the opinion of students and constituents, Healdsburg’s high point was the paternal administration of W. C. Grainger (1886—1894). The strong faculty included G. W. Rine, A. T. Jones, R. S. Owen, and the president himself, who was reputed to be a “walking encyclopedia.” With “substance, not form,” Grainger ran the school with Western informality, unvarying kindness, and firm principle. When he resigned in 1894, Frank Howe, Frank

Moran, and W. E. Howell were sent from Michigan to achieve a more formal and “cultured” atmosphere. The economic panic of 1893 added to President Howe’s problems. Board and tuition were cut to \$14 in 1896 and the opening of school was delayed until enough students could be found.

Under the leadership of M. E. Cady, the school’s fortunes rose for a time. In 1902 enrollment climbed to 298 (185 collegiate). Cady was especially interested in the training of elementary teachers and the preparation of textbooks. Among those teaching in the revived Education Department were Alma McKibbin, Mrs. H. E. Osborne, Katherine Hale, and G. E. Johnson. He was also active in developing school industries, of which 16 were reported in 1902. Students were supposed to work two hours daily as a minimum.

During the last years at Healdsburg, problems multiplied. Losses, particularly in the industries, resulted in substantial debt. Furthermore, as Ellen White had warned, the town grew up around the school, and a move was being discussed as early as 1903. Industries, faculty, and class offerings were repeatedly reduced; land and buildings were sold. To avert closing in 1906, the devoted faculty offered to operate on their own responsibility. In 1907 President Reed economized by teaching eight classes daily himself. The school was renamed Pacific Union College, with eventual relocation in mind. On July 14, 1908, the doors closed for the last time. Some 2,000 students had attended the college; about 400 entered denominational service.

The Move to Howell Mountain. Much of the responsibility for finding a new location fell upon W. C. and Ellen White. Mrs. White disapproved of the central valley because it was not retired enough, the climate was rather warm, and there were possible problems over the use of irrigation water on the Sabbath. In August 1908 an estate near Sonoma was considered, but defects in the title and other difficulties ended that negotiation. Ellen White said that if that deal was closed up, the Lord had something better for them.

Then on Sept. 1, 1909, Angwin resort was purchased. On Howell Mountain near the St. Helena Sanitarium, the property covered 200 acres (80 hectares) of wooded and watered land. Mr. Angwin, who wished to move to town, agreed to sell his property—land, buildings, swimming pool, orchards, and livestock—for \$60,000. When Ellen White saw the property she expressed her thankfulness that the Sonoma plan had failed. At the dedication she said, “God wanted us here, and He has placed us here. I was sure of this as I came on these grounds” (E. G. White manuscript 65, 1909).

The Pioneer Period, 1909—1921. Even before she knew of Angwin’s resort, Ellen White had called C. W. Irwin to be head of the future school because of his service record at Avondale College. Less than a month from the time of purchase and with almost no funds or equipment, but with 42 students, he opened Pacific College. Not until February 1910 were the legal details settled, the transfer from local to union conference effected (the name being lengthened again), and the faculty confirmed by the board. Engaged but not all present the first year were C. W. Irwin and his wife, H. W. Washburn, G. W. Rine, Hattie André, M. W. Newton, Alma McKibbin, Frank Field, Dr. Maria Edwards, Dr. H. F. Rand, and Lois Randall. Among later arrivals were J. H. Paap, William Robbins, and G. F. Wolfkill and their wives, and E. J. Hibbard, N. E. Paulin, and C. C. Lewis.

The young women occupied the hotel building, the faculty the cottages, and the young men, the barn and castoff tents. After mornings in classes the teachers led the students in building, logging, and gardening. President, faculty, and student body united in the proud

task of building and operating the new school. President Irwin kept the school solvent, but at times had to advance funds from his own pocket.

The first building erected was a women's dormitory (now Graf Hall), in use by 1912. In that year a classroom building was begun, but its second section was not completed until 1919. (Extensively remodeled in 1935—1936, it was renamed Irwin Hall.) The dance hall became the chapel, the bowling alley five classrooms. The men moved into the hotel after the women moved into their new dormitory, and overflowed into sway-backed West Hall (now vanished). Alhambra cottage was successively the administration building, the president's quarters, and the store. Eventually it sheltered married couples until it was pulled down to make room for Newton Hall. In 1912 Agnes Lewis (Caviness) received the first college degree awarded on the Angwin campus. Degree programs and departments gradually developed, as did a strong interest in premedical training. The first summer school was held in 1914. Said F. D. Nichol in a funeral tribute to Irwin, his college president, "With faith in his heart and a pickax in his hand, he carved a college out of a hillside."

Between the Wars. The W. E. Nelson and W. I. Smith administrations were characterized by continued growth, strong financial management, and a solid faculty guided by long-service department heads. A partial list from those administrations includes H. W. Clark, C. E. Weniger, J. M. Peterson (the first Ph.D. on campus, in 1928), Dr. Mary McReynolds, R. E. Hoen, Raymond Mortensen, L. L. Caviness, W. R. French, George Greer, Minnie Dauphinee, W. B. Clark, D. A. Courville, M. E. Ellis, G. H. Jeys, Charles Utt, W. H. Teesdale, O. C. Baldwin, G. B. Taylor, H. D. Wheeler, Lysle Spear, Anna Olson, and Gladys Stearns Ellis.

Academic progress included denominational accreditation in 1932 (the first college to qualify) and accreditation with the Northwest Association (another first). Majors, minors, and letter grades became standard after 1921. Faculty improvement through graduate study became policy in 1931. In 1929 a field school in natural history began and eventually developed into the biological field station at Albion, California (1946).

The first graduate study offered in a denominational institution began on the PUC campus in 1933 in the Advanced Bible School, with visiting and local faculties; moved to Washington, D.C., after three years, it became the SDA Theological Seminary. The present graduate program began in 1940. The A Cappella Choir was founded in 1927, and the permanent college band in 1937.

New buildings included a gymnasium (1922), North (now Grainger) Hall on the site of the old hotel (1922), the elementary school (now West Hall) (1927), Home Economics (1929), the science building (now Clark Hall) (1930), Paulin Hall (1932), Newton Observatory (1932), new classroom wing to Irwin Hall (1935), a new swimming pool (1938), and McKibbin Hall (1941).

At least 400 students and alumni served in World War II.

Postwar Years. There were four presidents in the next 12 years, during which time postwar adjustments in America had their impact on PUC. H. J. Klooster came to the college in 1943, providing dynamic leadership in strengthening and vitalizing the work at PUC, and leaving an imprint that survived his two short years on campus. P. W. Christian, succeeding to the presidency just a few weeks after V-J Day, continued the changes initiated by Klooster. He presided over PUC's most sudden enrollment growth and the consequent expansion of the faculty and the campus building program. Veterans returning to finish

their education boosted enrollments from 550 in 1944 to more than 1,000 in 1948. New dormitories—Andre, Newton, and Dauphinee halls—were added in 1947, 1951, and 1963, and the old ones were remodeled. A new gymnasium was built in 1949. GIs, and later married students, lived in Quonset huts and trailers in what was called Vet Heights. Separate buildings were provided for the biology, chemistry, and physics departments.

In 1950 J. E. Weaver succeeded Dr. Christian. He presided over the affairs of the college during four difficult years of contraction, between the falling off of the GI enrollment and the arrival of the “war babies” as enrollment dipped for a few years below the thousand mark. His administration saw the faculty earnestly engaged in intensive and extended study of the ideals of SDA higher education. Growing out of that study were curricular innovations representing an effort to reach those ideals more successfully.

Dr. Weaver’s successor, H. L. Sonnenberg, had little opportunity to see his plans take shape, for he died prematurely in the summer of 1955 after just a year in the presidency.

During the tenure of R. W. Fowler, enrollment again grew. Major additions to the campus during the Fowler years were the Nelson Memorial Library (1958) and Dauphinee Hall, a women’s residence hall (1961).

Later History. F. O. Rittenhouse assumed the presidency in 1963. His administration was characterized by a spirit of expansiveness as enrollment climbed steadily from about 1,250 to nearly 2,000. He actively built up the number of faculty and staff and energetically pursued the renovation of the campus, thanks to the board’s commitment on his arrival of \$5 million in building funds. These funds were put to more visible use than had been possible in any previous administration.

The campus was physically turned around. The entrance to the campus was placed on the highway and the ensemble of old and new structures was tied together by an impressive central mall descending from the Irwin Hall portico to a broad plaza and fountain. Major additions included Fisher Hall, erected for the Industrial Education Department (completed in 1964), the College church (1968), new Paulin Hall for the Music Department (1967), and the Dining Commons with the Student Center (1972). Angwin Plaza, built west of the county road, included the market, hardware, dry cleaner, bakery, bookstore, and the bank and post office buildings.

Succeeding Rittenhouse in 1972, J. W. Cassell became president. For the first few years of his presidency enrollment continued to climb, peaking at nearly 2,300 in 1975—1976. Davidian Hall (1975), phase one of a projected three-phase science learning center, was built to meet the need for more classroom space. To provide augmented student housing two new dormitories, Nichol (1976) and McReynolds (1977), were constructed on the high ground behind Irwin Hall, and Brookside Park (1974), the 40-unit married student housing complex was developed west of the county road. A chapel was added to Dauphinee Hall, the dormitory renamed Winning Hall and the chapel designated Dauphinee Chapel. Other additions during Cassell’s administration were the Rasmussen Gallery, a visual arts center (1974), and the Charles E. Weniger Memorial Alumni Park, the latter in the wooded corner where Prof. and Mrs. Noah Paulin lived for a half century.

As the decade progressed, the college enrollment leveled off, then sharply dropped. A declining college-age population, shrinking student financial aid from government sources, and decreasing financial support from the church as a percentage of operating costs, combined to create major challenges for the operating of the college through the 1980s and

into the 1990s. Cassell and his administrative colleagues had to initiate the first phases of retrenchment that would continue into the next administration.

D. Malcolm Maxwell assumed the presidency in 1983, the first PUC alumnus to hold that position. In the last year of Cassell's administration, enrollment had plunged from nearly 2,000 to about 1,600. President Maxwell and his colleagues were faced with the financial consequences of the sharp decline in enrollment, with its attendant effects on faculty and staff morale. Although operating in a climate of fiscal austerity, with enrollment barely above 1,400 for a few years, the new administration succeeded in gaining the loyalty and support of constituents and among the faculty a renewed confidence in the future of the college. Despite financial pressures, it was possible to raise sufficient funds to resume construction of Science Complex II (Chan Shun Hall), which had been suspended for a few years. Irwin Hall, except for the classroom wing, had been demolished at the end of the previous administration, and the offices of president, dean, and registrar were relocated in portions of Graf Hall, along with the Religion Department.

Himself a New Testament scholar, Dr. Maxwell has taken a special interest in strengthening the Religion Department, bringing to its faculty both promising young teachers and mature scholars of distinguished reputation.

The Student Association existed from 1935 to 1936, and after a nine-year hiatus, was revived in 1945. Student publications began with the *Student's Workshop* (Healdsburg, 1884). *The Mountain Echo* was published from 1918 to 1927, and the *Campus Chronicle* since that time. A regular school annual appeared in 1927, 1928, and 1935, and under the name *Diogenes Lantern* since 1938.

The Alumni Association was founded in 1913. At the annual homecoming in April, tradition requires the lighting of a missionary map in honor of the year's missionary contingent. During the first 50 years of the association, it was claimed that about a quarter of the graduates performed overseas mission service. In recent years PUC students have continued the spirit of commitment, and since 1964 approximately 900 PUC students have taken time out to serve as student missionaries.

Alumni and friends have formed the Committee of 100 to help support specific facilities and projects important to the development of the college. Recent examples include assistance toward the financing of Davidian and Chan Shun halls, and the refurbishing of Dauphinee Chapel.

Presidents (at Healdsburg): Sidney Brownsberger, 1882—1886; W. C. Grainger, 1886—1894; Frank Howe, 1894—1897; R. S. Owen, 1897—1899; M. E. Cady, 1899—1903; E. D. Sharpe, 1903—1904; W. E. Howell, 1904—1906; L. A. Reed, 1906—1908; (*at Angwin*): C. W. Irwin, 1909—1921; W. E. Nelson, 1921—1934; W. I. Smith, 1934—1943; H. J. Klooster, 1943—1945; P. W. Christian, 1945—1950; J. E. Weaver, 1950—1954; H. L. Sonnenberg, 1954—1955; R. W. Fowler, 1955—1963; F. O. Rittenhouse, 1963—1972; J. W. Cassell, Jr., 1972—1983; D. Malcolm Maxwell, 1983— .

Pacific Union College Preparatory School

PACIFIC UNION COLLEGE PREPARATORY SCHOOL. A coeducational day school operated by five local churches on the campus of Pacific Union College in Angwin, California. The board of trustees includes representatives from the churches, the Northern California Conference, and Pacific Union College. The school is accredited by the Seventh-day Adventist Board of Regents and the Western Association of Schools and Colleges with courses approved by the University of California.

The Preparatory School of Pacific Union College (established 1909) graduated its first class in 1911. The secondary school was operated in conjunction with the college until 1934, when the academy was separated in administration from the college but still housed in college buildings. The new academy building, named in honor of Mrs. Alma McKibbin, pioneer teacher on both the Healdsburg College and Pacific Union College campuses, was erected in 1941 and opened for the second semester of the 1941—1942 school year.

McKibbin Hall is a well-equipped three-story building, housing administrative offices, nine classrooms, two laboratories, a teachers' lounge/committee room, nine teacher offices, a library, and a chapel. The new wing completed in 1970 doubled the classroom space in the building. PUC Prep students also have the use of the physical education, music, and technology education facilities of the college.

Pacific Union College Preparatory School is primarily concerned with preparing students for college, but it also supplements the regular curriculum with specialized college classes. Four years of instruction are given in religion and English, but also available in social studies, mathematics, science, and physical education.

Students may elect three years of foreign language and two years of technological education.

The first school yearbook, *The Window Tree*, was published in 1943. The school paper, originating as a section included in the college paper, *The Campus Chronicle*, was first published as *The Prep Chronicle* in November 1956 (eight issues per year).

The 1992—1993 enrollment was 127; total school staff, 17 (including four part-time teachers).

Principals: Lloyd E. Downs, 1934—1935; R. B. Lewis, 1935—1938; R. B. Prout, 1938—1940; A. R. Monteith, 1940—1944; J. E. Young, 1944—1945; I. R. Neilsen, 1945—1946; H. E. Metcalfe, 1946—1948; W. H. Meier, 1948—1954; R. L. Reynolds, 1954—1956; J. C. Miklos, 1956—1960; L. H. Taylor, 1960—1962; D. M. Warren, 1962—1963; N. C. Sorensen, 1963—1965; Ervin H. Bigham, 1965—1977; Marvin Mitchell, 1977—1981; John Kerbs, 1981—1982; Lloyd Best, 1982—1985; Steve McKeone, 1985—1986; James Retzer, 1986—1989; W. R. Dennis, Jr., 1989— .

Pacific Union Conference

PACIFIC UNION CONFERENCE. The North American administrative unit comprising the following local conferences: Arizona, Central California, Hawaii, Nevada-Utah, Northern California, Southeastern California, and Southern California, with headquarters at 2686 Townsgate Road, Westlake Village, California. Official organ: *Pacific Union Recorder*. Statistics (1993): churches, 615; companies, 50; members, 186,000; elementary and secondary schools 158; mission schools, 2; universities, 2; college, 1; ordained ministers, 728; licensed and licensed commissioned ministers, 96; elementary teachers, 886; secondary teachers, 385.

Educational Institutions

Educational Institutions. Armona Union Academy; Bakersfield Adventist Academy; Escondido Adventist Academy; Fresno Adventist Academy; Glendale Adventist Academy; Golden Gate Academy; Hawaiian Mission Academy; Holbrook Seventh-day Adventist Indian Mission School; La Sierra Adventist Academy; La Sierra University; Lodi Academy; Loma Linda Academy; Loma Linda University; Los Angeles Adventist Academy (formerly Lynwood Academy); Mesa Grande Academy; Modesto Adventist Academy; Monterey Bay Academy; Mountain View Academy; Newbury Park Adventist Academy; Orangewood Adventist Academy; Pacific Union College; Pacific Union College Preparatory School; Rio Lindo Adventist Academy; Sacramento Adventist Academy; San Diego Adventist Academy; San Fernando Valley Academy; San Gabriel Academy; San Pasqual Adventist Academy; Thunderbird Adventist Academy.

Health-Care Institutions

Health-Care Institutions. Adventist Health System/Loma Linda, including Loma Linda University Medical Center and Loma Linda University Behavioral Medicine Center (subsidiary of LLUMC).

Adventist Health System/West, including Anacapa Adventist Hospital; Castle Medical Center; Feather River Hospital; Hanford Community Medical Center; Monument Valley Hospital; Paradise Valley Hospital; St. Helena Hospital; San Joaquin Community Hospital; Sonora Community Hospital; Southern California Healthcare Network (Glendale Adventist Medical Center, Simi Valley Hospital, and White Memorial Medical Center); Ukiah Valley Medical Center.

Other Pacific Union entities include Elmshaven (Ellen White's last home); Napa Valley Adventist Retirement Estates; and Ventura Estates.

The Pacific Union Conference was formed early in 1901, at the General Conference session that voted the organization of union conferences. It was comprised of California, Oregon, Washington, Idaho, Montana, Utah and Nevada, Alaska, Hawaii, and British Columbia. The next year Arizona was added. In 1906 the North Pacific Union Conference

was organized, leaving the total Pacific Union territory much as it is today with the exception that Hawaii went to the North Pacific Union. Hawaii again became part of the Pacific Union in 1929, having been a detached field under the Foreign Mission Board since 1909. Conference configuration has been revised a number of times for efficiency as the field has grown. Hawaii became a conference in 1982.

Presidents: W. T. Knox, 1901—1904; W. B. White, 1904—1905; H. W. Cottrell, 1905—1910; G. A. Irwin, 1910—1912; E. E. Andross, 1912—1918; J. W. Christian, 1918—1921; J. E. Fulton, 1921—1922; J. L. McElhany, 1922—1926; J. E. Fulton, 1926—1932; J. L. McElhany, 1932—1933; Glenn Calkins, 1933—1941; L. K. Dickson, 1941—1945; W. B. Ochs, 1945—1946; C. L. Bauer, 1946—1956; F. W. Schnepper, 1956—1959; R. R. Bietz, 1959—1968; W. J. Blacker, 1968—1973; Cree Sandefur, 1973—1979; W. D. Blehm, 1979—1986; T. J. Mostert, Jr., 1986— .

Pacific Union Recorder

PACIFIC UNION RECORDER (1901—1982, weekly; 1982—1985, biweekly tabloid; 1985—present, biweekly magazine; file in GC). Official organ of the Pacific Union Conference. Circulation (1993), 60,000.

Paddock, C. L., Sr.

PADDOCK, C. L., SR. (1891—1972). Author, publishing house manager. A native of Illinois, Paddock assumed the support of his mother at an early age after the death of his father. In his early teens he began selling Seventh-day Adventist literature, thereby earning scholarships for his education at Emmanuel Missionary College. His first work following graduation was as a secretary to Dr. David Paulson. After his marriage in 1915 he and his wife moved to Grand Rapids, where he became manager of the West Michigan Book and Bible House and later the East Michigan Book and Bible House.

When the Review and Herald opened its branch in Winnipeg, Manitoba, in 1920, Elder Paddock was called as manager. He served there until 1928.

In Oshawa he served the Canadian Watchman Press, first as Book Department manager, and later as general manager and editor of the Canadian Watchman magazine. Later he served with the Southern Publishing Association as manager of the Book Department.

From Nashville he moved to California, where he assumed the responsibility of the Book Department of the Pacific Press Publishing Association. He served in this capacity until his retirement in 1962. During his lifetime he authored 23 books.

Pages, Augusto

PAGES, AUGUSTO (1866—1946). Administrator in Brazil. Born and brought up in Germany, he joined the Seventh-day Adventist Church in 1893, and beginning in 1899 was the first manager of the German health food factory at Friedensau. Later he worked at the Hamburg publishing house as auditor. He came to Brazil in 1905 as manager of the newly established Taquari publishing house (*see* [Brazil Publishing House](#)). From then until 1939 he was listed in the Yearbook either as manager or as treasurer of the SDA publishing house in Brazil. He retired in 1942.

Pakistan

PAKISTAN. An Islamic republic, formerly composed of two parts, East Pakistan and West Pakistan, which were situated on the east and west, respectively, of the Indian peninsula in Asia, and were separated by nearly 1,000 miles (1,600 kilometers) of Indian territory. Pakistan was created on Aug. 14, 1947, out of the predominantly Muslim areas of British India. In December 1971 the eastern sector seceded from the west and became known as Bangladesh.

The total area of Pakistan is 310,403 square miles (803,944 square kilometers), excluding the disputed and not demarcated areas along the Indian border. Its population (1994) is nearly 122 million. The people are of mixed ancestry, related to the peoples of Iran, Arabia, Turkey, and Central Asia. Islam is the state religion, and in 1994, 97 percent of the population were reported as Muslims.

Pakistan borders on India to the east and southwest, Iran to the west, and Afghanistan to the northwest. Its people are of mixed ethnic origin, ranging from dark-skinned descendants of Dravidians to light-skinned Pathans. Urdu is the official language of the area, but English is widely used by the educated classes.

The land is mountainous in the north, with numerous peaks reaching more than 20,000 feet (6,100 meters) in elevation, while the south has extensive semidesert. The Indus is the principal river. The climate is dry. The rich agricultural plains surrounding Lahore are very fertile. The staple crops are wheat and rice. Cash crops of cotton and tobacco are also grown.

The territory of Pakistan comprises part of the Pakistan Union Section in the Trans-European Division.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Statistics (1993) for *Pakistan Union Section*: churches, 50; members, 9,030; church or elementary schools, 27; ordained ministers, 30; licensed ministers, 1; educational workers, 86. Headquarters: Adventpura, P.O. Box 32, Multan Road, Lahore, Pakistan. Official organ: *Qasid-e-Jadid* (Urdu).

Institutions

Institutions. Karachi Adventist Hospital; Pakistan Adventist Seminary; Qasid Publishing House.

Beginnings of Seventh-day Adventist Work in Pakistan. Colporteurs visited the area now called Pakistan in 1901, among the first of whom was Anna Knight, a Black American missionary. In 1909 A.C.E. Johnston reported in *Eastern Tidings* (4:3, August 1909) that he had a group meeting for Bible study at Karachi. Then, in 1913, S. A. Wellman, traveling from Simla to Lucknow, met S. Samuels, an independent Christian minister from Gujranwala. As they traveled along they studied the Bible together with the result that

Samuels accepted the seventh-day Sabbath doctrine and invited Seventh-day Adventists to open work in the Punjab. Wellman visited Gujranwala in December 1913, and a little later Wellman and H. R. Salisbury traveled through the Punjab province. Much interest was developed through these visits and the work of S. Samuels.

After a tour of the region F. H. Loasby and Dr. V. L. Mann settled at Lahore in 1914. Assisted by A. Gardner, a national from northern India, Loasby and Mann began itinerant evangelism and medical work in the villages west of Lahore. By night they slept under their oxcart to protect themselves and the oxen from thieves. In 1916 Mann purchased 10 acres (four hectares) of land in Chuharkana, about 35 miles (56 kilometers) west of Lahore, for a medical training center, where men could be trained to operate village dispensaries (*see Chuharkana Hospital Dispensary*). Gardner remained to assist in the medical work. The mission was moved to the site.

Soon Loasby found 12 young men interested in village evangelism. After a period of training, six were sent out as village workers. Soon Sabbath schools and companies of adherents were formed in surrounding villages. In 1917 the first baptisms took place in the Punjab. In the same year a woman physician, Olive Smith, joined the hospital staff at Chuharkana. During that year land was purchased at Chichoki Mallian, about 15 miles (25 kilometers) away, for a new station. To it the Loasbys moved, and from there Loasby promoted village evangelism, while his wife opened and operated a dispensary. Baptisms were held in Warren, Jhandiala, and Dhundianwala. Among the first regular national workers in the area were Mehnga Mall, Kasim Ali, and Sardar Khan.

In 1919 Mann returned to the homeland and Dr. Olive Smith took charge of the dispensary. When she became ill shortly afterward and had to leave, E. R. Reynolds, a young American missionary with some medical training, was asked to look after the dispensary work until Ima Dowling, a nurse from Australia, could arrive.

In 1921 or 1922 the hospital at Chuharkana was discontinued and its building was afterward converted into a school for boys, with O. O. Mattison, a recent arrival, as its first principal (*see Pakistan Adventist Seminary*). E. R. Streeter took charge of the school in the autumn of 1924, when Mattison was released for village evangelism. About 1929 a school for girls was opened at Chichoki Mallian (*see Pakistan Adventist Seminary*). Between 1930 and 1936 a hospital was operated there (listed in the *Yearbooks* as Chichoki Mallian Hospital) by a missionary physician, R. C. Lindholm. But when he left, the hospital was closed. In 1946 the medical work in the area was reactivated when a dispensary was opened at Chuharkana by a woman physician, Mrs. C. W. Robbins. In 1947 a small clinic was opened in Karachi by a woman physician, G. Joy Ubbink, which by the end of 1951 had developed into the Karachi Seventh-day Adventist Hospital.

Evangelistic work in English was conducted in Pakistan by several men, among them N. C. Burns, F. H. Loasby, and J. C. Collett, who did much to build up the English churches in Rawalpindi, Lahore, and Karachi.

Organization and Growth. Until 1910 Seventh-day Adventist work in British India, Ceylon, and Burma was administered by the India Mission, organized in 1895, with headquarters at Calcutta. In that year, at the fourth biennial meeting of the mission held at Lucknow, India, October-November 1910, the Seventh-day Adventist work in India was organized along the language lines into four missions, among them the Bengali Mission, with headquarters at Calcutta, including the part that later became East Pakistan. L. G. Mookerjee, A. G.

Watson, W. A. Barlow, and W. W. Miller were assigned to work in East Bengal. W. R. French, who had recently arrived from America, was given supervision of the work in that area. He was succeeded by L. G. Burgess in 1915, and by L. G. Mookerjee in 1919.

The work in what is now Pakistan was not opened until 1914, when the Northwest India Mission was organized, with Dr. V. L. Mann in charge of the medical work, centered in the dispensary at Chuharkana, and F. H. Loasby in charge of evangelistic work. In 1917 this mission was joined with the North India Mission under M. M. Mattison, but in 1919 the work in Punjab was made a separate mission under the Northwest India Union Mission. F. H. Loasby became its first director. In 1937 the Punjab Mission was reorganized as the Punjab Local Mission Field. Five years later, in 1942, the field was divided into two missions, East Punjab and West Punjab. After the partition of India in 1947, the Northwest India Union Mission was reorganized and more local missions were set up, but the union itself was not broken up along the political division line until 1949, when the West Pakistan Union was organized with three missions, later called the Central Punjab, the largest and oldest, the Northwest Frontier, with headquarters at Peshawar, and the Sind, with headquarters at Karachi. Since the membership in the last two sections was small, they were later put under the union administration. At the time of this reorganization there were 12 churches with 918 members in West Pakistan Union. Duane S. Johnson became the first president of the West Pakistan Union, with headquarters in Lahore. The union offices were later moved to an 18-acre (seven-hectare) plot outside Lahore, called Adventpura. The East Pakistan Section and the Punjab Section were united under the name of Pakistan Union. At that time there were 18 churches and 732 members in East Pakistan, 14 churches and 939 members in the Punjab Section, and four churches and 111 members in the union territory, making a total for the Pakistan Union of 36 churches with 1,782 members.

Since the organization of the West Pakistan Union in 1949 the work has spread into many new districts. This has been done mainly through village evangelism, the Voice of Prophecy Bible correspondence school, village Sabbath schools, and the schools of the union. In 1948 a small mimeographed church paper, *Pakistan Union Newsletter* (now *Qasid-e-Jadid*), came into being.

A modern 72-bed hospital was built in Karachi in 1951. This was later expanded to 120 beds and a school of nursing was added. A small hospital situated in the Punjab at Chuharkana opened in 1946. This hospital later became a part of Pakistan Adventist Seminary, and operates now as a health center on the campus of the seminary in Farooqabad.

In November 1972 the Pakistan Union was reorganized with the administrations of two of its largest institutions being taken over by the Southern Asia Division. The Karachi SDA Hospital and Pakistan Adventist Seminary are thus directly controlled by and are responsible to the division headquarters. The reorganization also placed the area of Afghanistan under direct division control. Following the political upheaval and secession of the East Pakistan province during the Indo-Pakistan war of December 1971, East Pakistan Section also became inaccessible to the Pakistan Union leadership. Because of this, the East Pakistan Section became the Bangladesh Section, and the administration was taken over directly by the Southern Asia Division.

The reorganization provided greater scope for the union leadership to place emphasis on evangelism and worker training in Pakistan. In early 1974 the Ministerial Training Institute was begun in Lahore, with K. S. Brown as its first director and S. A. Ditta as his assistant.

The school was founded to train vernacular-educated young men to serve as workers in villages in the country.

Evangelistic efforts in the 1960s and early 1970s also promoted the growth of the work in a number of new areas. Work was begun in the interior of Sind and churches organized in Mirpurkhas, Hyderabad, and Sukkur. A new church building was built in Multan, and an evangelistic effort there resulted in a good group in that city.

In 1973 the union administration began to plan for a publishing house in Pakistan that would print material in vernacular languages and English. The Qasid Publishing House was upgraded in 1974 to do publishing work in the country. The press took over the printing of the monthly *Sehat* (“Health”) magazine, which has been in circulation since 1952. About 25 regular and part-time literature evangelists spread the message by selling imported and local publications.

With growing interest in evangelism, two sections were created and managed by the union. The Sind section catered to the needs of the south, mainly in Karachi. The Punjab section office was originally set in Gujranwalla and later moved to Lahore. The sections were renamed Southern and Northern, respectively, in 1990.

Geopolitical changes compelled the General Conference to rethink its strategy for the Southern Asia Division. In the reshuffle, Pakistan was attached to the Trans-European Division in 1986. At that time G. J. Christo, president of the Southern Asia Division, officially handed over the Pakistan Union to Jan Paulsen, president of the Trans-European Division.

The work continued only in established places for several years. The 1980s saw the General Conference promoting such outreach slogans as the One Thousand Days of Reaping, Harvest '90, and Global Mission to the world church. Funds came into the union for expansion of work in unentered areas. D. C. Beardsell spearheaded the work of expansion with a campaign in Karachi in May 1990 with Mark Finley as the speaker. Under the leadership of S. A. Ditta work entered places that had long been untouched.

A major concern of both the union and the division is the need to enter Afghanistan. Several efforts have been made in the past, but even those by ADRA International have proved futile. Adventist World Radio, with facilities in Adventpura, Lahore, seems to be the answer. Planned in 1983, the studio came into operation on Aug. 25, 1993.

A family from Afghanistan was baptized in 1992 and have been a vital help in the work of Dari—a language akin to Farsi. Programs in Urdu and Dari are being prepared for the air.

Pakistan Adventist Seminary

PAKISTAN ADVENTIST SEMINARY. A coeducational boarding institution offering education up to the college level. The seminary is operated by the Pakistan Union at Farooqabad Mandi, formerly Chuharkana Mandi, Sheikhpura District, some 35 miles (56 kilometers) west of Lahore in Pakistan. Its enrollment in 1993 was 375 and it had a staff of 60, including auxiliary workers.

The school had its beginning in the early 1920s, when the hospital building of the Chuharkana Mission Station, the first Seventh-day Adventist station in Pakistan, was converted into classrooms and a chapel for a boys' school. The school, then known as Punjab Boys' School, opened on Mar. 23, 1923, with about 40 students. O. O. Mattison was the first principal.

In 1929 M. G. Champion and his wife opened the Punjab SDA Mission Girls' School at Chichoki Mallian, several miles from Chuharkana. In 1937 this school was moved to Chuharkana and a coeducational institution was established. The new school, with H. C. Alexander as principal, became known as Chuharkana Mandi Elementary School. After partition of the state of Pakistan from India in 1947, this school was raised to high school level and became known first as West Pakistan Union School and later as Pakistan Union School. For a short period, beginning in 1957, two years of college work were offered, but this was discontinued. In 1964 a collegiate training program was reintroduced and the school became known as Pakistan Union School and College. The first senior college graduation with academic credit was in 1970. In 1973 the present name of the school was adopted.

The seminary currently operates at three levels: lower seminary (elementary), middle seminary (high school), and higher seminary (college). The elementary and high schools offer in total 10 years of schooling, which follows the normal pattern of education in Pakistan. The higher seminary offers bachelor's degrees in business, education, language, and religion. An additional year of studies beyond the bachelor's level leads to an honors degree.

Throughout its history the school has been associated with health care in the community. The work begun by Chuharkana Hospital and Dispensary has evolved into a rural development project that functions as a department of the seminary. This department, working in conjunction with ADRA/Pakistan, is involved in village sanitation and development programs and in operating satellite adult literacy schools. The department also operates a maternity clinic and provides health education to local Christian and Muslim communities.

Principals/Presidents: O. O. Mattison, 1923—1924; E. R. Streeter, 1924—1928; J. M. Steeves, 1928—1929; E. R. Streeter, 1929—1937; L. E. Allen, 1937; H. C. Alexander, 1937—1941; Winston James, 1941—1942; C. H. Hamel, 1942—1945; Faquir Chand, 1945—1946; Mrs. R. P. Morris, 1946—1948; D. S. Johnson, 1948—1949; H. C. Alexander, 1949—1956; R. K. Hamilton, 1956—1961; E. R. Hutchinson, 1961—1971; G. P. Babcock, 1971—1977; T. B. Sadler, 1977—1980; W. F. Easterbrook, 1980—1985; H.

I. Dunton, 1985; G. M. Valentine, 1986—1990; H. Carter, 1990—1992; R. J. Lehtinen, 1992— .

Pakistan Union Section

PAKISTAN UNION SECTION. *See* [Afghanistan](#); [Pakistan](#); [Trans-European Division](#).

Pakistan Union Newsletter

PAKISTAN UNION NEWSLETTER. *See [Qasid-e-Jadid](#).*

Palama Chinese School

PALAMA CHINESE SCHOOL. *See* [Hawaiian Mission Academy](#).

Palau

PALAU. *See* [Guam and Micronesia](#).

Palau Mission Academy

PALAU MISSION ACADEMY. A coeducational boarding secondary school located in Airai state, Palau. Palau is the last United Nations Trust Territory of the Pacific Islands of Micronesia to have “free association” with the United States. Palau is about 550 miles (880 kilometers) east of Mindanao, Philippines, and 850 miles (1,360 kilometers) southwest of Guam. Palau Mission Academy is the only coeducational boarding school operated by the Guam-Micronesia Mission of Seventh-day Adventists and is accredited by the Far Eastern Division and chartered by the authorities of the republic of Palau. The property consists of a 57-acre (23-hectare) picture-window rural site view.

The academy began as an elementary school, which opened in a Quonset hut in 1952 under J. L. Bowers and his wife, first American SDA missionaries to Palau. About 55 students enrolled at that time and were taught by Mrs. Bowers and three Palauan young women. By 1956 the first eighth-grade class graduated, and the school had an enrollment of about 100. That year grades 9 and 10 were added and the school became a junior academy.

In 1957, under the leadership of W. A. Burton, more land was leased around the old school. A new school building was built by the church members, using materials salvaged from abandoned military buildings and equipment. Its six modern classrooms, erected at a cost of about \$5,000, were first used in 1960. By 1961 there were 165 students enrolled, and the faculty numbered seven.

In 1962 E. W. Higgins, Jr., added the eleventh grade. At that time the enrollment reached 190 and the teaching staff 10. In 1963 the high commissioner of the Trust Territory authorized the chartering of Palau Mission Academy as a 12-grade coeducational school. The first senior class graduated on June 7, 1964.

In 1967 a typhoon destroyed the academy buildings. The secondary school relocated nine miles (14 kilometers) outside of Koror, next to the airfield, on its present site. The typhoon-proof concrete structures typify the building plans. The administration building consists of four classrooms, laboratory, home economics room, typing room, library, principal’s office, teachers’ room, store, storage, and restrooms. The cafeteria also serves as a multipurpose meeting place. The school farm is one of the best in Palau.

In 1977 the girls moved from their Quonset hut dorm to a new concrete dormitory. In 1980 the girls’ dorm was expanded further. A chapel was constructed at one end with the dean’s apartment under it. Pastor Willy Nobuo and his wife, Hatsumi, became the boys’ and girls’ dean in a big family setting. In 1987 Jack Penner built a modern gymnasium with classrooms at one end. The school poultry industry is producing eggs for the community, with 8,000 layers.

Principals: J. L. Bowers, 1952—1956; W. A. Burton, 1957—1961; E. W. Higgins, Jr., 1962—1964; R. J. Aldridge, 1965—1967; L. G. Sibley, 1967—1972; C. A. Ortner, 1972—1975; Roy Ryan, 1975—1979; Dale Ringerling, 1979—1980; Dennis Gibbs, 1980—1985; Fred McIntyre, 1985—1986; Jack Penner, 1986—1989; Bill Dickerson, 1989—1991; Angie Olkeriil, 1991—1992; Bob Bramhall, 1992—1994; John Dorland, 1994—.

Palawan Adventist Academy

PALAWAN ADVENTIST ACADEMY. A coeducational boarding day school on the high school level, operated by the Central Luzon Conference of the North Philippine Union Mission. The school is situated on a 168-acre (68-hectare) lot in Tacras, Narra, Palawan, 75 miles (123 kilometers) south of Puerto Princesa, the capital of Palawan. In 1993 there were 260 students with 11 teachers.

Founded in 1967 as a junior academy, the school became a senior academy in 1973 when official recognition was granted by the government. The first class of students graduated in 1969—1970. Groundwork was laid in 1970 for a building to replace the original temporary building, which was made of bamboo. The new building houses the administrative offices, library, four classrooms, and an auditorium that seats 700.

In 1975 dormitories were erected for men and women. PAA has two faculty homes, a multipurpose court for students, and one vehicle (a pickup) for transportation. The school operates a rice farm, ranch, and orchards to augment its family needs.

Director: B. G. Pagan, 1967—1968.

Principals: M. C. Guevarra, 1967—1968; R. A. Budayao, 1968—1970; R. G. Evangelista, 1970—1971; E. B. Guadiz, 1971—1974; A. M. Salazar, 1974—1976; D. A. Manalo, 1976—1977; Mrs. E. G. Padul, 1977—1978; A. M. Salazar, 1978—1979; B. A. Bico, 1979—1981; Mrs. E. G. Padul, 1981—1982; B. Bico, 1982—1986; Mrs. A. T. Amada, 1986—1987; R. A. Saban, 1987—1991; J. A. Celestre, 1991—1993; Robin Sabin, 1993— .

Palawan Adventist Hospital

PALAWAN ADVENTIST HOSPITAL. A 50-bed health-care institution located in Puerto Princesa, Philippines. It was established in 1982. In 1993 it had a staff of 15.

Presidents: O. B. Varona, 1988— .

Palestine

PALESTINE. *See* [Israel](#); [Jordan](#).

Palmer, Cyril Stewart

PALMER, CYRIL STEWART (1893—1976). College administrator. Born in Tonga, he served as principal of New Zealand Missionary College (now Longburn Adventist College), New Zealand; Beulah College, Tonga; and Australasian Mission College (now Avondale College), Australia.

Palmer, Edwin R.

PALMER, EDWIN R. (1869—1931). Publishing secretary, administrator. Following his graduation at South Lancaster Academy and a period as publishing secretary in Vermont, he was appointed publishing secretary and secretary-treasurer of the Oklahoma Conference and Tract Society (1894).

Then he headed the publishing work in Australia and for two years was manager of the Book and Periodical departments of the Echo Publishing Company, at the end of which time, in 1899, he became principal of what is now Avondale College.

Returning to the United States in 1901, he became administrative assistant to A. G. Daniells. For one year (1904) he was manager of the Paradise Valley Sanitarium, and then for two years worked at the Pacific Press. Again, from 1905 to 1913, he served as secretary of the Publishing Department of the General Conference (during the first four years as secretary under a chairperson), and in 1912 he was appointed general manager of the Review and Herald Publishing Association. During his nearly 19 years in this office there was marked growth in all departments of the institution.

Panama

PANAMA. A republic in Central America on an isthmus that links South America with North America. It is bounded on the west by Costa Rica, on the north by the Caribbean Sea, on the east by Colombia, and on the south by the Pacific Ocean. The land area of Panama is 29,761 square miles (77,081 square kilometers). The population (1994) is 2.6 million. Off the coasts there are no fewer than 1,621 islands. Panama City, the capital, is situated at the south end of the 10-mile- (16-kilometer-) wide strip of territory known as the Canal Zone.

The country has a temperate climate and heavy rainfall. There are numerous small industries, and the main exports are pineapples, cocoa, bananas, and shrimp.

The official language is Spanish, but English is widely used. Panama is predominantly a Roman Catholic country. However, laborers from the West Indies brought in to work on the banana plantations and the canal were mostly Protestants, and their descendants still espouse that faith.

Panama was first visited by Spaniards early in the sixteenth century and was soon colonized. In 1513 Vasco Nuñez de Balboa crossed the isthmus and became the first European to see the eastern shore of the Pacific Ocean. Panama broke away from Spain in 1821 and joined Colombia, but in 1903 it declared its independence.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Panama constitutes the East Panama Conference and the West Panama Mission, parts of the Central American Union Mission, which in turn is a part of the Inter-American Division. Statistics (1993) for the *East Panama Conference*: churches, 52; members, 13,421. Headquarters: 0844 Gavilan Road, Balboa, Canal Zone. Statistics (1993) for the *West Panama Mission*: churches, 63; members, 15,704. Headquarters: Carretera Interamericana, Urbanizacion El Rocio, David, Chiriqui, Panama.

Institutions

Institutions. Panama Adventist Institute.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist work in the Panama region of Central America began when missionaries from the Bay Islands of Honduras visited throughout the area in the 1890s. In 1897 a schooner, *The Herald*, built by, and under the command of, F. J. Hutchins, a preacher-colporteur-dentist, served as a floating base of the work along the coast from Honduras to Colombia. When in 1901 the schooner was sold, the headquarters of the work was established at Bocas del Toro, Panama, where a plot of land, a building, and a small gasoline launch, *The Messenger*, were acquired. In 1900 the first SDA medical worker in Central America, Dr. John Eccles, joined Hutchins in the area,

but less than two years later, in 1902, both died at Bocas del Toro. According to the *General Conference Bulletin*, by the end of 1901 there were 56 SDA members in the area.

About this time B. Thompson arrived and held open-air meetings for the English-speaking plantation workers, H. K. Humphrey, from Jamaica, went to Colón and preached on street corners, and I. G. Knight conducted tent meetings in Cristóbal, Canal Zone.

Organization and Growth. About 1903 the work was organized as the Panama Mission. At the end of that year there were three churches and four companies, with a total membership of 129. In 1905 C. E. Peckover preached to the many thousands of East Indians in the Canal Zone. In 1906 the West Caribbean Conference was organized, with H. C. Goodrich as president and with headquarters in Bocas del Toro. The territory included Panama, Costa Rica, Nicaragua, Corn Islands, and the Colombian islands of San Andrés and Old Providence.

In 1907 a church was built at Mount Hope, two miles (three kilometers) from Colón, with a membership of about 40. From this church canvassers were sent throughout Panama. One of the first canvassers in Panama City was Phillip Morgan, from Jamaica. Another early colporteur was Edward Burke, who canvassed in the provinces of Bocas del Toro and Chiriqui, as well as in the cities of Chitre and Santiago de Veraguas. In Chiriqui he met with much opposition from religious leaders, and his life was threatened.

In 1907 the conference headquarters were moved to Cristóbal, Canal Zone. At that time there were eight organized churches and 375 members in the conference. Later, from 1915 to 1922, the country of Colombia was added to the territory of the West Caribbean Conference.

From 1917 to the end of 1955 the Inter-American Branch of the Pacific Press operated at Cristóbal and exerted a stabilizing influence on the early work in the Colón area. On Apr. 5, 1921, the West Caribbean Training School, with an enrollment of 30 students and under the direction of Clarence J. Boyd, was opened in Las Cascadas, overlooking the Panama Canal. In 1931, after 10 years of operation, the school was closed. From 1923 to the middle of 1942 the Inter-American Division headquarters were situated in the Canal Zone.

In 1927 Costa Rica and Nicaragua, with Corn Island, were taken out of the West Caribbean Conference and organized into a mission. On Sept. 12, 1928, the territory of Panama, Canal Zone, Talamanca Valley (Costa Rica), and San Andrés and Old Providence islands became officially known as the Panama Conference.

In 1930, after several visits to the Guaymi Indian country of Cerro Iglesia, Ismael Ellis baptized 33 persons and organized a church. In 1931 José Chavanz was sent there, and a year later he started a school, which has continued to grow to the present. In 1963 there were 571 baptized members among the Guaymi Indians.

In 1945 the Panama Industrial Academy was opened at Pedrogalito, with L. A. Wheeler as director. The school operated for 10 years.

The Colombian Islands of San Andrés and Old Providence were transferred to the Colombia-Venezuela Union on Jan. 1, 1952, and on Nov. 23, 1956, the Talamanca Valley was transferred to the Costa Rica Mission.

Recent Developments. In 1962 Claudio Hernandez and his wife were sent to Río Sidra in the Mulatas Islands of San Blas to begin new work. Hernandez spoke the dialect of the Cuna Indians, who inhabit these islands. Under his ministry, 31 of these Indians became church

members. Sixty-eight pupils enrolled in a day school. About 80 attended the two morning sessions of the Sabbath school, with about 40 attending the afternoon branch Sabbath school.

In 1963 a new church building was completed at Balboa, Canal Zone. It serves also as an evangelistic center for English-speaking residents of the area.

In 1964 work began among the Indians in the Darien jungles of the southernmost tip of Panama, bordering on Colombia. Obed Quiroz was sent to Yavisa, Darien, and found that the people had been praying that God would send someone to teach them the way of salvation. He enrolled 259 in the radio Bible school and began studying with each one. Several Sabbath schools were organized.

Panama Adventist Institute

PANAMA ADVENTIST INSTITUTE (Instituto Adventista Panameño). A coeducational boarding school located in San Vicente, Panama. The institution operates on a secondary level. The doors of the school were first opened in La Concepción, Chiriquí, under the leadership of Rafael Acosta. In June 1970, under the directorship of LeRoy Abrahams, it was transferred to its present location, which embraces an area of 250 acres (100 hectares).

This institution serves the young people of Panama and is recognized by the Ministry of Education of Panama. Three buildings originally constructed on campus for industrial purposes are now used as classrooms, laboratory, and dining room. Other buildings have been added that are used as administrative offices, boys' dormitory, auditorium, and maintenance facilities. A new girls' dormitory was built with funds from the Thirteenth Sabbath offering overflow of the last quarter of 1986.

Directors: L. Phillips, 1967—1969; A. Abrahams, 1970—1972; G. Melendez, 1972—1975; J. Caballero, 1975—1977; E. Alva, 1977—1980; D. Zimmerman, 1980—1981; J. Parchment, 1981—1989; A. Magallon, 1989—1990; H. Moreno, 1990— .

Panama Industrial Academy

PANAMA INDUSTRIAL ACADEMY. A former coeducational boarding school on the senior high school level established in 1944 and operated until 1955 by the Panama Conference to serve the English-speaking young people of Panama. It opened in May 1945 on a 154-acre (60-hectare) farm situated in Pedrogalito, Panama. The school eventually served both the Spanish and the English constituency and was authorized by the Panamanian government to offer full secondary work.

Principals: L. A. Wheeler, 1944—1946; B. L. Archbold, 1946—1948; L. L. Cook, 1950—1951; C. V. Henriquez, 1952; L. E. Greenidge, 1953; E. L. Porras, 1954—1955.

Panificadora La Carlota

PANIFICADORA LA CARLOTA. *See* [Inter-American Health Food Company, Mexico-Montemorelos Branch](#).

Papaaroa College

PAPAAROA COLLEGE. A coeducational boarding school offering grades 1—8, situated on Rarotonga, Cook Islands. The first Seventh-day Adventist school on Rarotonga was organized in 1902 with Evelyn Gooding as teacher. She was followed in 1906 by Mark Carey. A boarding school was opened in 1906 with 22 students in attendance. Some time later this school ceased to operate and its equipment was sold.

In 1938 an estate of more than 100 acres (40 hectares) was made available (on lease) at Titikaveka on Rarotonga to the mission, and a boarding school for 57 students was opened. A. C. Jacobson, the mission superintendent, operated the school with the help of a national staff. In 1945 N. W. Palmer was appointed the first headmaster.

In 1945 the school began a training program for Cook Islands workers, but in 1950, when Fulton Missionary School in Fiji began to train workers, the Rarotonga school reverted to its former program. In 1965 forms 3 and 4 were closed by government action, but in 1973 form 3 was reoffered, with form 4 following in 1971. Three new classrooms house these classes. The school is once again a day central school (academy) and offers 11 grades of education. Enrollment averages 100 students yearly. A new primary day school was opened in January 1975 on Aitutaki Island.

Headmasters: N. W. Palmer, D. H. Watson, J. Cernik, M. Taikakara, R. K. Wilkinson, R. I. Gotts, S. G. Thompson.

Principals: S. Armstrong, 1973—1978; A. Grosse, 1979—1985; T. Taivairanga, 1986—1991; D. R. Edgeworth, 1992— .

Papua New Guinea

PAPUA NEW GUINEA. A country made up of the eastern half of the island generally known as New Guinea (the western half is part of Indonesia and is known as West Irian or Irian Jaya), and several groups of islands, the Schoutens, the Western Islands, the Bismarck Archipelago, Bougainville, the Trobriands, Woodlark, the D'Entrecasteaux, and the Louisiade Archipelago as well as a number of smaller islands. The country of Papua New Guinea became self-governing on Dec. 1, 1973, and became an independent nation in 1975.

Papua, the southeastern portion of the island of New Guinea, was a territory of Australia, and until World War II was administered as a colony by Australia. From 1884 until World War I the northeastern portion of New Guinea, along with the Bismarck Archipelago, Bougainville, and several other island groups, was a German colony. Between the two world wars this territory was an Australian mandated territory under the League of Nations. During World War II the Japanese occupied many points along the coast and islands of northeast New Guinea and also the north coast of Papua, but were driven out by the combined American and Australian forces in the South Pacific. Throughout the war years the two territories were administered as one by the Australian New Guinea Administrative Unit, and since that time, until the declaration of self-government, the two territories were administered as one by Australia, the New Guinea portion being under a trust from the United Nations.

This country covers about 180,740 square miles (468,000 square kilometers) and has a population (1994) of 4.2 million. The people generally are of three groupings, Negrito, Papuan, and Melanesian, with a smaller number of Polynesians. Most of the people were animists, but the majority have now accepted Christianity, some islands being inhabited entirely by Seventh-day Adventists.

With more than 700 languages and dialects in the country, communication is a problem. The use of two lingua francas, Neo-Melanesian (New Guinea Pidgin) and Hiri Motu, has helped materially in the spread of the gospel and in the work of administration. English is the language used in education and to quite an extent in administration. Business in the House of Assembly is conducted in English with translations available in the two lingua francas.

The country is mostly rugged mountains, although there are extensive plains in certain areas. There are a number of active volcanoes. Dense tropical jungle covers a large portion of the country, but there are fairly extensive areas of grassland. There are many rivers, the three largest of which are the Fly, the Sepik, and the Ramu. The hydro power potential is great, and considerable development in this area is taking place.

The produce of the country is copper, gold, silver, copra, coconuts, cocoa, rubber, coffee, tea, timber and plywood, oil palm, chilies, pyrethrum, vanilla, and crocodile skins. While the economy of the country has been rather primitive, subsistence gardening being the way of life, in recent years there has been considerable development in cash cropping, and the economy of the country is undergoing a fairly rapid change. Mining dominates the economy.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The country of Papua New Guinea constitutes the Papua New Guinea Union Mission, with its 10 local missions, being one of the three union missions and two union conferences of the South Pacific Division. Statistics (1992) for *Papua New Guinea Union Mission*: churches, 573; members, 140,455; elementary schools, 64; secondary schools, 4; colleges, 1; ordained ministers, 181; licensed ministers, 115; teachers, 209. Headquarters: P.O. Box 86, Lae.

Statistics (1992) for the missions—*Central Papua Mission*: churches, 85; members, 14,787; elementary schools, 9; ordained ministers, 12; licensed ministers, 22; teachers, 30. Headquarters: Ela Beach, Port Moresby. *Eastern Highlands Simbu Mission*: churches, 115; members, 47,958; elementary schools, 10; ordained ministers, 36; licensed ministers, 41; teachers, 32. Headquarters: Garden Street, Goroka. *Madang Manus Mission*: churches, 41; members, 5,144; elementary schools, 9; ordained ministers 9; licensed ministers, 17; teachers, 18. Headquarters: Madang. *Morobe Mission*: churches, 31; members, 10,881; elementary schools, 4; ordained ministers, 13; licensed ministers, 27; teachers, 12. Headquarters: Markham Road, Lae. *New Britain New Ireland Mission*: churches, 71; members, 11,304; elementary schools, 16; ordained ministers, 16; licensed ministers, 27; teachers, 32. Headquarters: Rabaul, New Britain. *North East Papuan Mission*: churches, 33; members, 4,798; elementary schools, 3; ordained ministers, 12; licensed ministers, 17; teachers, 4. Headquarters: Popondetta. *North Solomons Mission*: churches, 37; members, 5,174; elementary schools, 9; ordained ministers, 6; licensed ministers, 7; teachers, 31. Headquarters: Rumba, Arawa, North Solomons. *Sepik Mission*: churches, 42; members, 9,108; elementary schools, 7; ordained ministers, 8; licensed ministers, 24; teachers, 6. Headquarters: Wewak. *South West Papua Mission*: churches, 24; members, 6,103; elementary schools, 3; ordained ministers, 2; licensed ministers, 8; teachers, 4. Headquarters: Kikori. *Western Highlands Mission*: churches, 98; members, 25,198; elementary schools, 6; ordained ministers, 50; licensed ministers, 23; teachers, 19. Headquarters: Mount Hagen.

Institutions

Institutions. Kabiufa Adventist High School; Kambabu Adventist High School; Mount Diamond Adventist High School; Sonoma Adventist College; Sopas Adventist Hospital.

Seventh-day Adventist Work

Seventh-day Adventist Work. Because of the varying arrangements of the administration of Seventh-day Adventist mission work in this country, the history of the work will be taken sectionally.

Papua

Papua. Papua was entered in 1908 by S. W. Carr and his wife, and Peni (Beni) Tavodi, a Fijian teacher. The work was not easy. The government had divided the whole of the Papuan territory between three mission bodies—the Methodist, the Anglican, and the London Missionary Society. Under this agreement no other mission body could purchase land,

because all land leased by the nationals was first bought by the government. Carr eventually succeeded in leasing 130 acres (53 hectares) about 27 miles (43 kilometers) inland from Port Moresby, at Bisiatabu. In 1909 he was joined by Gordon Smith and his wife, and a Rarotongan by the name of Solomana. A small school was opened for the indigenous people. Tavodi, who assisted in the work, died of snakebite after six years of service. A. N. Lawson and his wife came to Papua in 1911 and remained until 1921. Other leaders at the first station and the dates of their arrival included Gerald Peacock and his wife (1923), A. N. Lock (1924), C. J. Howell (c. 1928), and L. I. Howell (1931).

On Apr. 13, 1921, veteran missionary G. F. Jones and his wife sailed for Papua, where they explored inland territory on the now famous Kokoda trail.

About 1924 medical work was begun by Emily Heise (a nurse) and a Fijian national, Nafitalai. About that time work was opened at Efogi some 50 miles (80 kilometers) inland. All goods sent there were transported by carriers over high mountain ranges and over many rivers and streams.

By 1928 C. E. Mitchell and his wife had begun work at Vilirupu, and about 100 miles (160 kilometers) west of Port Moresby at Vailala, G. H. Engelbrecht and his wife were operating a station. In December 1931 Ross James, his wife, and Alma Wiles opened work at Aroma, 80 miles (130 kilometers) east of Port Moresby.

On Feb. 27, 1933, a training school for national workers was opened at Mirigeda, some 16 miles (26 kilometers) from Port Moresby, where for a number of years the headquarters were situated. C. J. Howell was placed in charge.

A mission boat, called the *Diari* (meaning "light"), for the coastal areas was supplied by the Sabbath School Department in 1933 and served the field for 25 years.

When the Japanese invaded Papua toward the end of 1941, the European missionaries left the work to the nationals. At that time there were 173 baptized members and 2,097 Sabbath school members.

On their return the missionaries found an orderly, progressive work. After the war the work developed rapidly. By 1948 a training school for the entire Papuan field had developed at Bautama, and by 1953 a central school was opened at Belepa. In 1949, in the reorganization of the field, Papua became a part of the Coral Sea Union Mission. Local mission headquarters were established at Port Moresby.

In the original Coral Sea Union Mission as formed in 1949, Papua was administered as one local mission. When the union was reorganized in 1953 Papua was divided into four local missions—Central Papua, Eastern Papua, Papuan Gulf, Western Papua. In 1959 the Western Papuan Mission was combined with the Papua Gulf Mission and became territorially the largest mission in the union. It is now known as the South West Papua Mission. Work in the northern district was pioneered by nationals and with the exception of the year 1973, the first year after the Milne Bay Mission was joined with the North Papuan Mission (now called North East Papuan Mission) was administered by expatriate administration. In the 1980s it began to be administered by nationals.

In the year 1959 L. I. Howell pioneered work in eastern Papua and a small local mission, the Milne Bay Mission, was developed and organized in 1962, with headquarters on Gesila Island. At a special meeting of the Papua New Guinea Union, Apr. 11, 1972, the Milne Bay Mission was joined with the North Papuan Mission and became the North East Papua Mission with headquarters at Popondetta. Throughout Papua, considerable progress has

been made in recent years. In 1972 Central Papua had the distinction of having the highest ratio of SDAs per capita of population in the country, 1 in 24.

Bismarck Archipelago and Bougainville

Bismarck Archipelago and Bougainville. The islands of the Bismarck Archipelago together with Bougainville and associate islands just south of the equator are referred to by the people of the country as the New Guinea Islands.

Admiralty Islands

Admiralty Islands. The northwesternmost prominent group of islands in the Bismarck Archipelago.

In 1933 a native of Manus named Nugini, employed in Rabaul, New Britain, met SDAs and later, on a visit to his home on the island of Tong in the Admiralty Group, arranged for SDA missionaries to be invited to his island. He returned to Rabaul with the invitation, and in response in 1935 the mission vessel *Veilomani*, under Captain Gilbert McLaren, with A. G. Stewart, a minister, and several Fijian-Solomon Island missionaries on board, proceeded to the Admiralty Group, where they established a mission station on Tong Island and left Robert Salau, a Solomon Islander, in charge.

During the same itinerary the mission party visited the islands of Baluan and Lou. Later, churches were built and schools opened in both places. However, when Ereman Matani, a minister from Matupi Island, and four missionaries from New Britain took up residence on the island of Lou a little later, they encountered considerable opposition from the chief of that island. To meet this opposition, the missionaries began praying earnestly for the chief's conversion. After a few weeks he began to attend worship and became friendly. The work thrived, and the whole island quickly came under SDA influence.

In 1936 G. Peacock, superintendent of the Territory of New Guinea Mission, and A. S. Atkins, a new missionary, visited the island evangelists, and R. H. Tutty and his wife settled on Lou Island as the first resident European missionaries. They remained there until they were evacuated in 1942 at the outbreak of the Pacific war. During their stay mission work developed strongly and numerous outstations were opened throughout the group. They traveled by native canoe at first; later by a motor launch.

Mission work was continued during the Japanese occupation under the direction of Karese Manovaki, a Solomon Islander. Tutty and his wife returned in 1946. In 1950 R. A. Harrison placed three nationals from Manus as teachers in a new mission area of the Western Islands not opened previously for mission activity, about 200 miles (320 kilometers) northwest of Manus.

Before World War II the Manus district was attached to the New Guinea Mission; in postwar years, to the Bismarck Archipelago Mission. During 1951 and 1952 it was linked with the Northwest New Guinea Mission, but in 1953 the Manus Mission, with Manovaki as president, was organized as one of the fields within the Bismarck-Solomons Union Mission. In 1955 the mission was united with the New Ireland Mission to form the North Bismarck Mission, with headquarters at Kavieng. However, in 1964 the Admiralties again became a separate mission, known as Manus Mission, with headquarters at Lou Island, and with A. A. Godfrey as president.

With the reorganization of the union that took place at a special meeting at Lae on Apr. 11, 1972, the Manus Mission was combined with the Madang Mission to become the Madang Manus Mission, with R. A. Harrison, who had been president of the Manus Mission, as its first president, with headquarters at Madang. Effective January 1974, the presidency was localized, with Joseph Mave as president.

Bougainville

Bougainville. A sailor by the name of Sarago, a crew member of a trading ship, *Drumba*, was used of God to introduce the Advent message to the island of Bougainville. A native of the village of Lavilai, Bougainville, he was commissioned by his people to keep his eyes open in his travels for a mission that would help his people. At Tulagi, then capital of the British Solomon Islands Protectorate, he came in contact with J. C. Radley, who recommended the Seventh-day Adventist mission and arranged with H.B.P. Wicks, superintendent of the mission, for an initial contact to be made. Unable to be present himself, Sarago wrote a letter to his people recommending the mission, and according to native custom, he sent with his letter five arm bands and five strings of native money, and asked his people to indicate their acceptance of his recommendation by receiving the armbands and string money. They were accepted and in September 1924 R. H. Tutty and two Solomon Island missionaries, Nano and Rongapitu, arrived to open work on that island. A. J. Campbell joined forces there in 1927, and the following year the first two converts were baptized. One of these men, Taunai, was present at the jubilee celebration held at Rumba. D. H. Gray also helped in pioneer work on that island.

The Bougainville Mission was established in 1929 and organized in 1953. Cyril Pascoe began work there before the outbreak of the Pacific war and contributed much to the work until 1957. Because of civil strife, the North Solomons Mission (Bougainville Mission) has been administered by the South Pacific Division since 1990.

New Britain

New Britain. The largest island of the Bismarck Archipelago is New Britain. It is about 300 miles (500 kilometers) in length, and on an average about 50 miles (80 kilometers) in width. The terrain is mountainous and covered with dense jungle. There is one main town, Rabaul.

In 1929 G. F. Jones was appointed by the Australian Conference to open mission work in the eastern section of New Britain. Accompanied by G. Peacock, superintendent of the Solomon Island Mission; A. G. Stewart, vice president of the Australasian Division for the island mission field; and several national evangelists, he proceeded to the islands, and obtained a grant of land on Matupi Island in Rabaul Harbor. Jones and his wife established a mission station and began to operate a school. In 1930 Captain Gilbert McLaren arrived from Fiji with the newly acquired mission boat *Veilomani* and its Fijian crew and established his base at Rabaul. When the Joneses returned to Australia some time later, A. S. Atkins took charge of the school, and later McLaren left to search for new outstation sites on other islands.

The Matupi Island compound became the headquarters of the New Guinea Mission, which comprised the whole of the Mandated Territory. After the violent eruption of Mount

Matupi a new headquarters site was chosen in 1937 at Palm Beach on the opposite side of the harbor. This mission station was completely destroyed during the Japanese invasion 1942—1945. Malcolm Abbott, the superintendent, and Arthur Atkins were captured by the Japanese, and both lost their lives.

In 1946 the headquarters were rebuilt and the field was reorganized as the Bismarck Archipelago Mission. In 1953 the newly formed Bismarck-Solomons Union Mission took over the Palm Beach compound, and the island of New Britain was organized as a separate mission field. E. A. Boehm, R. A. Harrison, and Cyril Pascoe successively served as presidents until 1961, when Joseph Mave, a national from Emira Island, was appointed to that office. In 1963 the field became East New Britain Mission, and consisted of the northeastern half of the island of New Britain and the southeastern portion of New Ireland.

The work in the western part of New Britain began in 1953 and was concentrated mainly on the offshore islands of Kombe and Witu. In 1961 a mission was established, and in 1963 the work was organized as the West New Britain Mission with headquarters at Silovuti, near the administrative center of the area of Talasea.

In 1972 the two New Britain missions were combined with the New Ireland Mission to form the New Britain New Ireland Mission. *See* [New Ireland](#) below.

New Ireland and Adjacent Islands

New Ireland and Adjacent Islands. New Ireland, situated north of the island of New Britain, is the second-largest island of the Bismarck Archipelago. Among the adjacent islands are the St. Matthias Group (Mussau, Emira, and Tench), New Hanover (Lavongai), Tabar, Tanga, Feni, Lihir, Nissan (Green Islands), and Nuguria. Seventh-day Adventist work is conducted mainly on Mussau, Emira, Tench, New Hanover, and Tabar islands. The leaders of the church there are all Melanesians.

The St. Matthias Group, comprising Emira (sometimes spelled Emirau), with a population of 530, Mussau, with 3,302, and Tench, with 48, was inhabited entirely by primitive people until SDAs began working there in 1930 under the leadership of Captain G. McLaren, then superintendent of the New Guinea Mission. With the newly acquired mission auxiliary ketch *Veilomani*, based at Rabaul, New Britain, McLaren visited Emira, Mussau, and Tench islands. Six months later, in 1931, he returned with two teachers from the Solomon Islands; one of them, Robert Salau, began work on Emira, and another, Oti, went on to Mussau. The people of the islands had been long noted for treachery and were regarded as a decadent race, but remarkable success attended these first two missionaries.

In 1932 two trained nurses, A. S. Atkins and his wife, came to Mussau and there established nine schools, taught by men from the Solomon Islands. Later a Fijian by the name of Nafitalai settled with his family on Emira, and Salau joined Oti on Mussau. S. H. Gander, W. W. Petrie, and teachers from the Solomons augmented the staff. Day schools were operated in almost every village until within two years all the inhabitants were converted to Christianity and became Seventh-day Adventists. The transformations that occurred within two years were so remarkable that a government official was heard to exclaim: "I have never seen, heard of, or read of such a change anywhere."

The work on Tench, a tiny circular island about a quarter of a mile (.4 kilometer) across and about six feet (two meters) above high tide, some 70 miles (110 kilometers) east of

Mussau, kept pace with the developments on the larger islands of the group. The population of Tench is Seventh-day Adventist.

During the war years, 1942—1945, although cut off from European supervision, the church membership on these islands did not decline. The church activities were supervised by a Solomon Islands pastor, Rogapitu. After the war T. F. Judd became district director of the group and continued in that post until 1949.

J. R. Martin held the post from 1949 to 1954. Martin was followed by C. R. Stafford, who was succeeded by nationals. In 1955 the work there was organized as a part of the North Bismarck Mission. In 1964 the work in the Admiralty Islands was organized into the Manus Mission, and the remainder of the North Bismarck Mission was renamed New Ireland Mission.

Every village in the group now has an organized church and a well-built church building. Many of the church buildings are of European-type construction and are of a high standard of workmanship.

New Hanover, a small island off the northwestern tip of New Ireland, is about 35 miles (55 kilometers) long and 22 miles (35 kilometers) wide and its coastline is surrounded by a coral reef about 100 miles (160 kilometers) in length. The terrain is hilly and jungle covered; the population lives mainly in small villages.

SDAs began work there in 1949 when T. F. Judd and J. R. Martin placed Melanesian teachers in six villages. Martin made continued visits to the island. One of the early missionaries, Pikis by name, contracted leprosy on New Hanover and had to spend a number of years in a Hansenide colony. Upon recovery he resumed active service with the mission.

Although early successes were encouraging, permanent results have not been great.

Seventh-day Adventist work on Tabar Island, off the northeastern coast of New Ireland, began after Willi, the first local convert in the Territory of New Guinea, interested his brother living on Tabar Island, as a result of which a call was made for an SDA missionary. In March 1952 J. R. Martin visited there and left two Mussau Islanders. Later a church was organized as the result of their work.

The work on New Ireland Island has progressed slowly. However, the past few years have seen new areas of New Ireland opening up largely through the work of volunteer laity, and the prospects for advance are much brighter.

As a result of the reorganization that took place in April 1972, the two New Britain missions and the New Ireland Mission were combined to make the New Britain New Ireland Mission, and R. E. Cobbin was appointed president. The headquarters of the mission are in Rabaul. In 1990 Wilson Stephen became the first national president of the mission.

Northeast New Guinea

Northeast New Guinea. The first Seventh-day Adventists to enter northeast New Guinea as missionaries were G. McLaren, head of the New Guinea Mission, and 10 islanders (from Mussau and Matupi), who arrived in mid-July 1934. Mission headquarters at that time were on New Britain Island. They found that the indigenous people were primitive cannibals. Land that later became part of Kainantu Mission, central New Guinea, was surveyed July 19, 1934.

A few weeks later, early in September, W. W. Petrie, secretary-treasurer of the New Guinea Mission, relieved McLaren. Petrie's wife and his son, Arthur, arrived later and remained until the end of January 1935. On Jan. 4, 1935, S. H. Gander, his wife, and his daughter, Gwen, arrived and became the first permanent mission family. In December of the same year A. J. Campbell joined the Ganders, and early in 1936 his family arrived.

When World War II came to the Pacific in December 1941, E. M. Abbott, superintendent, was taken prisoner. Later he lost his life when the ship in which he was traveling was torpedoed. Kainantu Mission headquarters were bombed during the war, but little damage was done to the European-type buildings. Mission administration began anew Nov. 22, 1944, when C. E. Mitchell was appointed leader of the combined territories of Papua and New Guinea. This territorial arrangement ended Sept. 25, 1947, when the Bismarck Archipelago Mission was formed, leaving northeast New Guinea attached to the Papuan Mission. R. R. Frame was superintendent at the time of this division, and headquarters were at Port Moresby, Papua.

Effective Jan. 1, 1949, the Coral Sea Union Mission was organized, comprising Papua, the Trust Territory of New Guinea, and the British Solomon Islands Protectorate, within the Australasian Division, with Herbert White as president, and headquarters at Lae, New Guinea. At that time SDA work in northeast New Guinea was separated from Papua, with H. W. Nolan as president of the Northeast New Guinea Mission and E. A. Boehm, secretary-treasurer. Headquarters were established at Madang, New Guinea.

Later, when mission activities spread over coastal areas, the highlands territory was divided into the Northeast New Guinea Mission and Northwest New Guinea Mission.

In 1953 the territory was reorganized when the British Solomon Islands Protectorate and adjacent islands were separated from the Coral Sea Union Mission and became known as the Bismarck-Solomons Union Mission, with E. A. Boehm as president and headquarters at Rabaul, New Britain. There were 12 churches with 1,292 church members, and 123 Sabbath schools with 13,069 members.

In the same year, northeastern New Guinea territory was divided into five local missions: Western Highlands, Eastern Highlands, Morobe, Madang-Manus, and Sepik.

With nearly a third of the country's population in the five highlands districts, this area comprising the Eastern Highlands Mission and the Western Highlands Mission became a very fruitful area for evangelism. With its 8,404 members, the Eastern Highlands Mission in the 1970s was the largest mission or conference in the Australasian Division. In 10 years the church membership in the Western Highlands Mission almost trebled, from 1,612 to 4,826, and the Eastern Highlands Mission almost doubled, from 4,388 to 8,404.

The union organization that became effective in 1953 remained in force until April 1972. Because of the rapid political development of the country, with independence looming in the near future, it was felt that our church should speak with one voice in the country. Accordingly at the annual meeting of the Australasian Division of Nov. 23, 1971, it was voted that there should be a reorganization of the three union missions of the Australasian Division (now South Pacific Division). As a result of the reorganization, the Coral Sea Union Mission and the Bismarck Solomons Union Mission ceased to be, and the Papua New Guinea Union Mission came into being, with O.D.F. McCutcheon as president. In this organization the whole of the country of Papua New Guinea became the territory of the Papua New Guinea Union Mission. With a church membership of 152,000, this union is the

largest within the South Pacific Division and in membership more than twice the size of the other two union missions combined. The South Pacific Division in session in 1990 elected the first national union president, Yori Hibo.

Aircraft have played a large part in the development of SDA work in Papua New Guinea. To help in its administrative and evangelistic program, this union presently utilizes two aircraft. The use of these aircraft has assisted considerably in the work throughout the union. The new union mission organization became effective Apr. 1, 1972. The old Coral Sea Union Mission headquarters at Lae became the headquarters of the Papua New Guinea Union Mission. A new office building that was projected was enlarged and built and is now the administrative center of the union mission. At a special meeting called on Apr. 11, 1972, the local mission arrangement was decided. In order that the union mission committee would not become unwieldy, some local missions were combined to make 10 local missions within the union. As of March 1993 all local missions were under national leadership.

Papua New Guinea Union Mission

PAPUA NEW GUINEA UNION MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

Papua New Guinea Union Mission Bible Workers' Training School

PAPUA NEW GUINEA UNION MISSION BIBLE WORKERS' TRAINING SCHOOL. A school to train Bible instructors for the area, established 1964. It was situated on the same compound with the Omaura Hospital, about 20 miles (32 kilometers) from Kainantu, Papua New Guinea. During its operation, about 20 young men graduated each year, most of whom were appointed as missionaries.

The school was forced to close in December 1991 because of continuous civil strife.

Pará Adventist Academy

PARÁ ADVENTIST ACADEMY. *See* [Grão Pará Adventist Academy](#).

Paracey, Nadejda Antonovna

PARACEY, NADEJDA ANTONOVNA (1928—1988). Translator. Born into a Ukrainian Seventh-day Adventist family, she married a minister and was a constant source of courage, love, and inspiration to him, family, and friends. During her lifetime she translated 12,500 pages of Ellen White writings into the Russian language. She actively spread the three angels' messages and was an encouragement to all she met, welcoming them into her home and heart. She lived in Russia and Moldova, but later returned to Ukraine, her homeland. She dedicated more than 40 years to the service of God and others.

Paradise Valley Hospital

PARADISE VALLEY HOSPITAL. A 228-bed general hospital operated by Adventist Health System/West, in Greater San Diego at 2400 East Fourth Street, National City, California.

The origin of this medical institution may be traced back to 1901, according to Mrs. T. S. Whitelock, wife of Dr. T. S. Whitelock, who in that year was operating a treatment room under the direction of the Southern California Conference at Fourth and C streets in San Diego. In this same year Ellen White communicated with Dr. Whitelock, telling him of her interest in obtaining property for a medical institution near San Diego. A few weeks later John Boal, who had been coming to the treatment rooms, told Dr. Whitelock of a piece of property, a defunct medical institution, in National City that he thought suitable for an expansion of the work carried on in the treatment rooms. Boal stated that the first mortgage of \$22,000 was held by a Dr. Harrison, who was eager to dispose of it even at a considerable sacrifice. Dr. Whitelock began to negotiate at \$18,000 with Dr. Harrison.

In September 1902 Ellen White saw the property, a three-story building of about 50 rooms on a 20-acre (eight-hectare) site beautifully landscaped with rare shade trees, situated in Paradise Valley, and approved its purchase if the money could be raised. The original institution had opened for patients, under the planning and guidance of Dr. Anna Longshore Potts, on Dec. 6, 1888; mainly because of a lack of water it did not remain open for long, and after another attempt in 1894 it failed again for the same reason. Ellen White was certain that water would be found.

When the price was reduced to \$8,000 through negotiation, Dr. Whitelock took his wife and some friends to see the property. While they were in the building, two women drove up and entered. When one of the women spoke favorably of the building, Dr. Whitelock began to point out that the cost of renovating would be high. On learning that he was Dr. Whitelock, she said, "I have been looking for you. I feel that if you offer \$6,000 now for the property, Dr. Harrison will take the offer." Dr. Whitelock telegraphed Ellen White, who advised him to proceed, and assured him that \$4,000 would be forthcoming if he could close the deal. Upon Dr. Whitelock's telegraphing a bona fide cash offer of \$4,000, Dr. Harrison accepted. If action had not been immediate, the property would have gone to another, for an offer of \$6,000 was then on the way by mail.

But the leaders in southern California, without money and faced with heavy debts, could not be persuaded to venture into the operation of a medical institution at that time. Mrs. Josephine Gotzian and C. S. Ballenger joined Ellen White, each putting \$2,000 into the venture in order to open the institution. It was operated for a time by a stock company, and E. R. Palmer was the first business manager. During the first months of preparation, water as well as money was scarce, but Ellen White insisted that water was available if they would dig for it. A well, which was dug in November 1904, yielded, much to the surprise of everyone, an abundant supply of pure water for the young institution.

Late in 1904 the Paradise Valley Sanitarium opened its doors to patients. T. S. Whitelock, M.D., was the first medical superintendent. The first recorded board meeting, dated Apr. 12, 1904, lists: "Present: W. C. White, W. B. White, J. F. Ballenger, Prof. E. S. Ballenger, J. A. Burden, F. I. Richardson, T. S. Whitelock, M.D., L. O. Johnson, Sophie Johnson, M.D., and E. R. Palmer. W. B. White, chair, and E. R. Palmer, secretary." Several of these names were closely connected with the institution for more than a quarter of a century. J. A. Burden had an active hand in several major building projects.

By April 1905, 13 stockholders held stock in the amount of \$11,900 and the institution was solvent, with \$500 in the bank. On Apr. 21, 1905, T. H. Robinson was chosen as business manager. The board set his salary at \$12 per week and board, and that of the medical director, Dr. Whitelock, at \$17 per week. J. F. Ballenger, serving during the winter of 1905—1906 as the institution's first chaplain, received room and board as total remuneration.

In April 1906 a three-story addition was begun that was to house treatment rooms and additional patients' rooms. At the same time negotiations were being made to transfer the sanitarium to the Southern California Conference, but it was not until Aug. 9, 1912, that final arrangements for the transfer were completed.

In 1949 two more floors were added to the building housing the physical therapy department, kitchen, and surgical floor (begun in 1928), and a complete remodeling of the older part was finished.

In 1962 a modern laundry, boiler house, and a multipurpose assembly room were completed as the first step in a modernization program. In 1966 a completely new hospital of 150 beds was built on a site located at the northwestern part of the property, facing Fourth Street. In addition to providing 150 beds (the majority being private rooms), the services included a primary emergency room (accessible by helicopter), radiology, physical therapy, laboratory, occupational therapy, respiratory therapy, social services, pharmacy, EKG and EEG departments, nuclear medicine, and the first home-care service licensed in San Diego County.

With the occupation of the new hospital building, the original structure was razed, except that one of the concrete wings was renovated to serve as a long-term skilled-nursing facility of 83 beds. Paradise Valley Manor, a retirement home for senior citizens, now occupies this site.

In 1972 a west wing was added, bringing the acute bed capacity to 210. The emergency room, intensive- and coronary-care units, medical records, and departmental offices were moved to quarters in the new wing.

During the intervening years the hospital has grown to 228 beds with the addition of a four-story, 70,000-square-foot (6,500-square-meter) outpatient pavilion and medical office building opening in 1994. Future plans include a new 10-bed pediatric wing and a new 10-bed surgicenter.

A training school for nurses was organized in 1909. The first class graduated two members in 1912. Shortly after the registration of nurses became effective in California in 1914, the school was accredited by the state and continued as an accredited School of Nursing until its transfer to Loma Linda University, La Sierra, in 1967. A total of 729 students graduated from the Paradise Valley School of Nursing.

In nursing service and nursing education the following individuals have given prominent leadership: Lucia Perry, three years; Winifred Frederick, three years; Myrtle Phillips, three years; Cora Parrett, eight years; Helen Rice, 17 years; Ernestine Gill, four years; Bertha Parker, 11 years; Verdelle Ells, nine years; Elsie Ziprick, three years; Maxine Blome, nine years; Carolyn Johnson, two years; and Carrie Lyster, five years.

Medical Directors: T. S. Whitelock, 1904—1906; R. S. Cummings, 1907—1911; F. F. Abbott, 1911—1913; T. J. Evans, 1914; W. J. Johnson, 1914—1916; O. S. Parrett, 1916—1919; A. D. Butterfield, 1919—1936; C. E. Nelson, 1936—1943; J. W. Warren, 1943; A. R. Stadin, 1943—1946; Horace A. Hall, 1946—1948; C. E. Randolph, 1951—1954.

In 1954 the hospital began electing a two-year-term chief of staff to serve as medical director. *Chiefs of Staff:* Joseph C. Hayward, Gordon Skeach, Arne Knutsen, William F. Baker, Kenneth J. Cales, Edward J. Sheldon, Matthew A. Williams, Warren L. Ralph, Russell Zetterlund, Jacquelin Trestrail, Calvin Maloney, Michael J. Renshle, William D. O’Riordan, Robert Magnuson, Ben Medina, and Frantz Derenoncourt.

Managers: E. R. Palmer, 1904; T. H. Robinson, 1905; J. R. Scott, 1906; H. H. Wessels, 1907; H. W. Lindsay, 1913; C. E. Rice, 1913—1916; J. A. Burden, 1916—1924; R. R. Cook, 1924—1925; J. A. Burden, 1925—1934; A. C. Larson, 1934—1944; M. C. Lysinger, 1944—1948; B. C. Marshall, 1948—1950; R. G. Mote, 1950.

Administrators: W. E. Guthrie, 1951—1957; M. V. Jacobson, 1957—1959; R. L. Cone, 1959—1960; F. E. Rice, 1960—1973; H. P. Friesen, 1973—1981; M. M. Rabuka, 1981—1986; F. M. Harder, 1986— .

Paraguay

PARAGUAY. An inland republic situated in south central South America, bounded on the east and north by Argentina and Brazil, on the northwest by Bolivia, on the west and south by Argentina, having an area of 157,047 square miles (406,750 square kilometers), and a population (1994) of 5.2 million. Ninety-five percent of the population are classed as mestizo. Roman Catholicism is the established religion, but the constitution provides that other religions are to be tolerated “if they are not contrary to public morality and order.” It is estimated that there are more than 50,000 Protestants in the country. Spanish and Guarni, an Indian language, are the official languages. The Paraguay River, which runs from north to south, divides the country into two distinct parts. The eastern third of the republic consists of rolling, occasionally mountainous, country covered with meadows and hardwood forests; the western two thirds is made up of undulating alluvial plains covered with grassy prairies and swamps. The climate is generally mild to subtropical, but subject to extremes because of the nature of the terrain, which allows dry, cold polar winds to flow in from the south and hot, humid winds to blow in from the north. Paraguayan economy is based chiefly on agriculture, cattle raising, and forestry.

Historical Background

Historical Background. The original inhabitants of what is now Paraguay were Indians, who had achieved a high degree of civilization in pre-Columbian times, and who were divided into various tribes all speaking the same language, Guarani. The first European to visit what is now Paraguay is believed to have been Alejo Garcia, a Spanish explorer, who was killed somewhere in Paraguay about 1520. In 1537 Juan de Salazar, a Spanish adventurer, founded Asunción, the present capital. Shortly after this event the region that is now Paraguay was placed under the viceroyalty of Peru. In 1608 Spanish Jesuit missionaries succeeded in winning over the warlike Guarani Indians and establishing a system of government that was practically independent of all other colonial authorities, and that continued until 1767.

In 1776 Paraguay was transferred to the viceroyalty of the Rio de la Plata. When the Hispano-American War of Independence broke out in 1811, Paraguay supported the Spanish governor against Argentinean revolutionaries, then deposed the Spanish governor and declared its independence on May 14.

From the time of its independence until now, Paraguay has been dominated by dictatorships. Early dictators were Jose Rodriguez Francia (1814—1840), Carlos Antonio López (1844—1862), and his son, Francisco Solano López (1862—1870). Under the younger Lopez, Paraguay fought against Brazil, Argentina, and Uruguay in the War of the Triple Alliance, which is generally regarded as the bloodiest war in Latin American history. In five years its population of approximately 1.2 million was reduced to an estimated 28,000 men and about 200,000 women.

Recuperation of the prostrate nation occupied the people for the next 50 years. In 1870, the year the war ended, a new constitution was adopted, which continued in force until 1940.

Seventh-day Adventist Statistics

In 1932 a long smoldering controversy between Paraguay and Bolivia erupted in the Chaco War, in which Paraguay was victorious, and in 1938 it was awarded about three fourths of the disputed territory it claimed. The history of Paraguay since the armistice (1935) has been marked by a succession of revolutions and dictatorships.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Paraguay constitutes the Paraguay Mission, within the Austral Union Conference, which in turn is in the South American Division. Statistics (1992) for the *Paraguay Mission*: churches, 63; members, 5,458; schools, 11; ordained ministers, 10; licensed ministers, 8; teachers, 16; colporteurs, 129. Headquarters: Kubitschek 899, Asunción, Paraguay.

Institutions

Institutions. Asunción Adventist Academy; Asunción Adventist Sanitarium; Hohenau Adventist Sanitarium.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* According to extant records, the first SDA worker to visit Paraguay was Lionel Brooking, a colporteur, who sold books in the Gran Chaco of Paraguay in the latter part of 1892 (*General Conference Bulletin* 1:462, Mar. 4, 1895). In August 1900 E. W. Snyder and his wife arrived from the United States. SDA canvassers had reported that a German at Colonia Nacional (National Colony), Paraguay, had accepted SDA teachings through reading a German paper sent to him by his brother in Uruguay (*Missionary Magazine* 12:430, 431, September 1900; *Review and Herald* 78:382, June 11, 1901). Through further distribution of the same paper (*Der Christliche Hausfreund*), others became interested, and four families began to observe the Sabbath (*ibid.* 77:640, Oct. 2, 1900). Snyder visited the interested Germans and began securing the names of colonists in various parts of Paraguay, to whom he sent publications (*ibid.* 78:382, June 11, 1901). As a result of the interest aroused, five persons were baptized late in 1901 at Colonia Nacional (*Missionary Magazine* 14:41, January 1902), apparently the first converts in Paraguay. Around the beginning of 1903 Snyder and his wife were called to work in River Plate Mission office in Buenos Aires, leaving Paraguay without any SDA workers until the latter part of 1903, when Juan McCarthy and R. H. Habenicht visited interested persons (probably in Asunción, the capital) in Paraguay, and left six keeping the Sabbath. Late in 1904 Luis Ernst, who was working in Corrientes province, Argentina, was asked to go to Paraguay in order “to strengthen the few brethren there” (*La Revista Adventista*, Supplement 5:4, February 1905).

Early Organization and Growth. In 1906, in harmony with a recommendation of the South American Conference, Paraguay and Misiones province in Argentina, formerly administered by the union conference, were constituted a separate mission, which became known as the Upper Paraná Mission (Misión Alto Paraná), with Luis Ernst as its superintendent. The first general meeting of this mission was held at Santa Ana, Argentina, late in 1907. Early in 1907, as a result of the work of Luis Ernst and Ignacio Kalbermatter, a church with 12 members was organized in Asunción.

Seventh-day Adventist work in Paraguay progressed slowly because of the influence of the clergy over the people and the unstable political conditions that existed, but by 1912 there were seven churches, two ordained ministers, and 198 members in the country. Most of these members were foreign colonists, who were scattered throughout the country.

In the middle of 1916, a church of 14 members was organized in Asunción, where work had been begun in 1902, but with “very meager results” (*Review and Herald* 97:14, Apr. 8, 1920). Results were meager also in the rest of Paraguay, as indicated by the paucity of reports on the work in Paraguay in SDA periodicals between 1920 and 1937.

Shortly after the conclusion of the Chaco War, *La Revista Adventista* (37:11, Oct. 18, 1937) reported: “The late war between Paraguay and Bolivia reduced . . . the number of our believers [in Paraguay]. In spite of this, there yet remain around 100 faithful brothers in that republic. . . .”

After this war Seventh-day Adventist work began to make a gradual recovery. The Clinica Fisioterápica Mayo (Mayo Physiotherapy Clinic), situated on 25 de Mayo Street in Asunción, from which it took its name, was opened Aug. 4, 1945, by two nurses, Miguel Esparcia and Arnol Treiyer. The Asunción Seventh-day Adventist church building, begun early in 1947, was inaugurated May 15, 1948, in spite of a revolution that swept the country while the building was being constructed.

Later Developments. On Dec. 21, 1947, the Austral Union organized Paraguay as a separate mission in recognition that it was “capable of administering its own affairs” (*La Revista Adventista* 48:13, Aug. 2, 1948). By the end of 1948 membership stood at 168.

Membership continued to increase, reaching 513 by 1959. The same year, on July 26, the Sanatorio Adventista del Paraguay (Paraguay Adventist Sanitarium), which absorbed the Clinica Fisioterápica Mayo, was established in Asunción. There was a decline in church membership after 1959. In 1961 membership stood at 361, but by 1963 it had increased to 412.

In 1965 there were 596 baptized members, in 1970, 745, and at the end of 1974, 1,089. The SDA Church is growing with the population, being the only church established in some villages. In 1974 this became more noticeable with an increase in baptisms. In the 10 years before 1973, 789 were baptized; or an average of 78.9 yearly. In 1974, 183 members were added through baptism. By 1992 the membership had reached more than 5,000.

An increase in the work among Japanese immigrants is helping the church in Paraguay. A boarding school for Japanese young people born in Paraguay has been established. The school is situated in Asunción, on a property of 21,500 square feet (2,000 square meters) donated by Dr. Joseph Nozaki, who served as medical missionary in the Paraguay Adventist Sanitarium and Hospital.

In 1962 steps were taken to establish another sanitarium in Paraguay, and the first edifice was erected in 1963. That same year Dr. Carlos Drachenberg was named director

of the Hohenau Adventist Sanitarium and Hospital, situated 22 miles (36 kilometers) from Encarnación, the second important city in Paraguay. In 1992 there were 22 beds, five physicians, and eight nurses serving the institution.

Paraguay Adventist Sanitarium

PARAGUAY ADVENTIST SANITARIUM. *See* [Asunción Adventist Sanitarium](#).

Paraguay Mission

PARAGUAY MISSION. *See* [Paraguay](#); [South American Division](#).

Paraná Adventist Academy

PARANÁ ADVENTIST ACADEMY (Instituto Adventista Paranaense). A coeducational boarding school on the high school level. It is owned and operated by the North Paraná Conference in Brazil.

The school is a successor to the Colégio Adventista de Butiá (Butiá Adventist School), founded in 1940 near Mafra, Santa Catarina. At first the Butiá school, with Werner Frank as principal and teacher, offered only a primary course. In time, secondary courses were added, and later the curriculum standards were raised further. The initial enrollment of 47 in 1941 increased to 93 in 1945. The following were the directors of the Butiá school: Waldemar Ehlers, 1941—1942; Emílio Rodrigues Azevedo, 1943—1944; José Darcí de Carvalho, 1945; Romeu Ritter dos Reis, 1945—1947.

Because of its distance from a principal city, which created administrative problems, this school was transferred in 1946 to near Curitiba. Construction was begun in 1946 and classes opened in 1948, under the direction of Romeu Ritter dos Reis. The curriculum was officially accredited the following year. Enrollment increased to 343 in 1973. However, at the beginning of 1974 the school was transferred again, this time to the northern part of the state of Paraná, because the land was expropriated by the city. The new site is 13 miles (21 kilometers) from the city of Maringá, in Ivatuba County.

The soil of this 900-acre (365-hectare) property is excellent and well suited for the production of wheat, soybeans, rice, cotton, et cetera. The farm has 300 head of cattle. The school's facilities were enlarged in the late 1970s. In 1992 the academy had an enrollment of 254 and a faculty and staff of 31.

Directors: Romeu Ritter dos Reis, 1948—1950; Enoch de Oliveira, 1951; Jacob Germano Streithorst, 1952—1954; Dario Garcia, 1955—1957; Rubens Segre Ferreira, 1957—1959; Renato Emir Oberg, 1960—1961; Arthur Dassow, 1962—1966; Earle P. Linhares, 1966—1972; N. S. de Abreu, 1972—1973; Edmir de Oliveira, 1973—1977; Irineu Rosales, 1977—1984; Albino Marks, 1985—1986; Valter Aniceto de Souza, 1987—1990; José de Azevedo, 1991—1992; Jose Paulo Martini, 1993— .

Paraná-Santa Catarina Academy

PARANÁ-SANTA CATARINA ACADEMY. *See* [Paraná Adventist Academy](#).

Parane Secondary School

PARANE SECONDARY SCHOOL. A boarding school on the secondary level located in the Same district of Kilimanjaro Region in Tanzania. It is owned and sponsored by the Tanzania Union. Established in 1975, there were 320 students enrolled in 1993 in grades 9—12.

The school accepts students from all parts of the country, from both Seventh-day Adventist and non-SDA homes.

Principals: L. Mwamukonda, 1976—1977; G. Mgeni, 1977—1978; E. Tuvako, 1978—1984; J. Oola, 1984—1986; L. Ikanda, 1986—1988; G. Mbwana, 1988—1991; Z. Mkitunda, 1991—1992; G. Kusekwa, 1993—1994; E. Kiangi, 1994— .

Pare Station

PARE STATION. *See* [Tanzania](#).

Parent-Teacher Association

PARENT-TEACHER ASSOCIATION. *See* [Home and School Fellowship](#).

Paris Publishing House

PARIS PUBLISHING HOUSE. *See* [Life and Health Publishing House](#).

Park Manor Personal Care Home

PARK MANOR PERSONAL CARE HOME. A 100-bed personal-care home built in 1967 and situated in Transcona, a suburb of Winnipeg, Manitoba. Park Manor is under the auspices of the Manitoba-Saskatchewan Conference of the Seventh-day Adventist Church.

Twenty-four-hour nursing care, occupational therapy, chaplaincy services, and resident activities are part of the services provided by a multidiscipline team that aims to maximize the well-being of residents by providing for physical, social, spiritual, and emotional needs. An effort is made to provide a homelike atmosphere in this nonprofit, government-funded facility.

In 1986 an attached 60-unit seniors' apartment complex was completed. An adult day-care program now operates four days a week and 25 meals a day are provided to the community through the Meals on Wheels Program. Twenty-fifth anniversary celebrations took place in 1992.

Administrators: Bernard Skoretz, 1967—1977; William Olson, 1977—1984; Don Laing, 1984—1986; Charles Toop, 1986— .

Park Ridge Hospital

PARK RIDGE HOSPITAL. A 103-bed medical center providing general acute care and behavioral services in Fletcher, North Carolina, owned and operated by Adventist Health System/Sunbelt Health Care Corporation.

The hospital's beginning goes back to an evening in 1909 and a conversation between Martha Rumbaugh of Asheville, North Carolina, and her house guest, Ellen White, who was traveling from Nashville, Tennessee, to a General Conference session in Washington, D.C. Mrs. Rumbaugh spoke of her desire to do more for the work of the church. She had already assisted in placing workers in the area, contributed to building the first Seventh-day Adventist church in Asheville, built a parsonage, and had regularly supported a pastor.

"The Lord would be pleased if you would start a medical and educational work in the vicinity of Asheville," Mrs. White told her.

Two men who played an important part in establishing this work were Arthur Whitefield Spalding and Professor Sidney Brownsberger. Spalding had been head of the English Department at Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan. Brownsberger was the first principal of Battle Creek College (1874—1881), Battle Creek, Michigan, and principal of Healdsburg College (1882—1887) in northern California.

The Naples Agricultural and Normal School Board of Trustees convened for the first time on Sept. 6, 1910, and began plans for a self-supporting training school for Christian workers in connection with a medical work. By 1916 two treatment rooms were built, and the brother and sister team of John and Ethel Brownsberger (children of Sidney Brownsberger) joined the institution. Both were graduate nurses from Madison College near Nashville, Tennessee.

In the early days some patients stayed in cottages where meals and medications were delivered to them. By 1918 the institution was called Mountain Sanitarium. Sometime in 1927 a larger facility was built with a long porch where patients enjoyed the view of the Blue Ridge Mountains.

As the work grew, so did the need for qualified staff. A school for nurses opened in 1929. That same year John Brownsberger, who had completed medical training in Loma Linda, California, moved to Mountain Sanitarium as the first resident physician, surgeon, and medical director.

A 24-bed facility was built in 1938. It was expanded in 1963 and again in 1970, bringing the total number of beds to 103. In 1973 the name was changed to Fletcher Hospital. The last class graduated from the school of nurses in 1984.

Fletcher Hospital became part of Adventist Health System/Sunbelt Health Care Corporation in 1984, and in 1985 the name was changed to Park Ridge Hospital. On July 31, 1986, it moved into a new facility on a 30-acre (12-hectare) site that was previously the location of the institution's apple orchard.

Presidents: Clarence Simmons, 1978—1985; Robert Burchard, 1985— .

Parker, C. H.

PARKER, C. H. (1869—1939). Missionary. After preaching in the Minnesota Conference (1889—1898), he served as superintendent of the Fiji Mission (1898—1900). Then he preached in New South Wales (1900—1902), later returned to Fiji and worked in Samoa and Tonga (1902—1908). After a term as president of the Victoria-Tasmania Conference (1908—1911), he entered pioneering work in the New Hebrides (1912—1916), was president of the Central Polynesian Conference (1916—1922), superintendent of the New Hebrides Mission (1922—1925), superintendent of the Fiji Mission (1927—1928), president of the New South Wales Conference (1928—1930), and again superintendent of the New Hebrides Mission (1930—1934). His wife, née Myrtle Griffis, accompanied him in his pioneering work. They returned to America in 1933 after 35 years of service in the South Pacific area.

Parker Missionary School

PARKER MISSIONARY SCHOOL. *See* [Aore Adventist High School](#).

Parkview Adventist Academy (Alberta)

PARKVIEW ADVENTIST ACADEMY (Alberta). A boarding school on the secondary level established in 1982 in College Heights, Alberta. It offers courses of study that meet all the requirements for the Alberta high school diploma.

The history of the school goes back to about 1900 when railroad construction and free homesteads attracted settlers to the prairie provinces. In 1906, one year after Alberta and Saskatchewan assumed the status of confederated provinces, a group of men met at Leduc to attend an institute for Christian laymen. A farm was purchased two miles (three kilometers) west of Leduc, and school opened in the fall of 1907 under the name of the Alberta Industrial Academy.

During March 1982 the academy was officially separated from the college and renamed Parkview Adventist Academy. While the cafeteria, music building, physical education complex, and a few other facilities are shared with the college, PAA does have its own classroom facilities.

From the position where the campus is situated, one looks over 20 miles (32 kilometers) of fertile valley, near the center of which is the town of Lacombe. Beautiful lakes are visible in almost every direction.

Principals: Ralph Janes, 1979—1983; James Jeffrey, 1983—1987; John Janes, 1987— .

Parkview Adventist Academy (Oklahoma)

PARKVIEW ADVENTIST ACADEMY (Oklahoma). A nonboarding secondary school established in 1983 in Oklahoma City. The school is sponsored by eight constituent churches in the Oklahoma City area.

Principals: Randy Gilliam, 1984—1985; Arlo Krueger, 1985—1988; Jack Francisco, 1988—1992; Richard DeLong, 1992— .

Parkview Memorial Hospital

PARKVIEW MEMORIAL HOSPITAL. A 55-bed acute general hospital at Brunswick, Maine, operated by the Northern New England Conference. It was first established as a self-supporting institution, with a capacity of 35 beds, in 1959 by R. A. Bettle, M.D., with the support of several other Seventh-day Adventist doctors and the community, at an original cost of \$430,000. In 1964 it was turned over to the conference. In 1973 a \$1.4 million addition was built and other major improvements were made.

The hospital operated as a member of the Adventist Health System from 1982 to 1992.

Administrators: H. E. Clough, 1964—1967; R. W. Harris, 1967—1970; L. G. Larrabee, 1970—1974; V. D. Bond, 1974—1976; William H. Gosse, 1977—1984; Kurt Gainter, 1984—1987; Norman L. McBride, 1988— .

Parkview Retirement Village

PARKVIEW RETIREMENT VILLAGE. A housing complex consisting of 48 bright and airy apartments situated in a beautiful rural setting in Brunswick, Maine. Twelve of the apartments are one-bedroom units, and 36 are two-bedroom units—all on the ground floor, with ample room, plenty of sunlight, and modern appliances. For those with automobiles, there are 35 one-car garages available on the premises. The village is operated by the Northern New England Conference of Seventh-day Adventists, 91 Allen Avenue, Portland, Maine, and is designed and maintained primarily for the benefit of older people who, while still pursuing an independent lifestyle, wish to avoid the work and hassles of maintaining their own home.

The project, which grew out of a desire on the part of the conference administration and some concerned laypeople to provide senior citizens with attractive housing in a safe and friendly environment, has been operating at near-capacity levels since its inception.

Phase 1 began in 1974 with the construction of four buildings housing 12 one-bedroom units and eight two-bedroom units. As enthusiasm for the program began to spread throughout the conference, and more funds became available, additional phases were launched until the project reached its present size. The final phase of construction was completed in 1981. The retirement center is located in a complex with the Parkview Memorial Seventh-day Adventist Hospital, the Seventh-day Adventist Professional Building, and the 450-member Brunswick Seventh-day Adventist Church. Famous Bowdoin College is nearby, and the ocean is but a short drive from the complex.

Parmele, Rufus Wells

PARMELE, RUFUS WELLS (1869—1945). Administrator. Baptized in 1886, he worked as a colporteur in Kansas and Illinois, then as stenographer in the General Conference office, and later as secretary-treasurer in the Oklahoma, Kansas, and Southwestern Union conferences. He was instructor in business subjects at Union College (1904—1906), served as circulation manager of the Southern Publishing Association (1906—1907), and then as president of the Florida Conference (1907—1912), the Louisiana Conference (1912—1915), and the Cumberland Conference (1915—1917). In 1916 he became general superintendent of the Northern Latin American Missions. From 1922 to 1935 he was successively pastor of the Glendale, the White Memorial, and the Pomona Seventh-day Adventist churches.

Parmenter, Keith Samuel

PARMENTER, KEITH SAMUEL (1918—1993). Administrator. Born in New South Wales, Australia, as a young child he moved to Inverell, where the family joined the Seventh-day Adventist Church after attending meetings held by Pastor Charles Reynolds. Keith studied for a year at Avondale College, but was forced to leave because of his father's failing health.

In 1939 he married Heather Chilott and soon after began canvassing in the Tamworth district. He and his family returned to Avondale College, where he prepared for the ministry, graduating in 1947. He served for a while as a pastor, but his administrative ability was soon noticed. He was called to serve as president of the Queensland Conference, then served in the same capacity in North New Zealand. In 1970 he became secretary of the Australasian (now South Pacific) Division, and in 1976 was appointed president, a position he held with distinction until his retirement in 1984.

Pasay City Adventist Academy

PASAY CITY ADVENTIST ACADEMY. A coeducational day school on the senior high school level, situated on a lot adjoining the North Philippine Union Mission compound at Pasay City, a few miles south of Manila. It is operated by the Central Luzon Conference.

Forerunner of the school was the four-grade Pasay church school, established in 1930 by the Central Luzon Mission and taught by Rosalina Macalinao. It was closed from 1941 to 1945, when it reopened with five grades. In 1952 it had six grades, taught by three teachers. In 1954 the school was authorized to offer the first year of the secondary course, and in the next two years the second and third years. In 1957 it offered a four-year secondary curriculum and adopted the name Pasay City Academy, which was changed to Pasay City Adventist Academy in 1970. In 1962 the academy ranked among the upper 20 percent of all secondary schools in the Philippines in the national government examinations.

A campaign headed by Dr. Jose Tojino was conducted in 1974 to build a better, more permanent-type structure to replace the present one, which was built in the early 1950s.

Principals: Rizalina Q. Tigno, 1954—1961; Rizalina T. Supit, 1961—1962; Samuel Ladion, 1962—1963; Luz C. Tangalin, 1963—1964 (for four months Benjamin S. Salvador); Samuel Ladion, 1964—1966; Justiniano M. Tawatao, 1966—1968; Benjamin C. Sanidad, 1968—1969; Salvador G. Miraflores, 1969—1971; Reuben A. Budayao, 1971—1973; Rodolfo G. Evangelista, 1973—1974; Melchor Dapo, 1974—1976; J. V. Afenir, 1976—1980; Antonio S. Botabara, 1980—1981; Raymond S. Barizo, 1981—1984; Antonio S. Botabara, 1984—1990; J. C. Afenir III, 1990—1992; Antonio S. Botabara, 1992— .

Passebois, Louis F.

PASSEBOIS, LOUIS F. (1874—1948). Minister, missionary, born in France. He joined the Seventh-day Adventist Church in 1889, enrolled in Battle Creek College in 1890, and married Elizabeth Reed Price in 1898. He was sent as a missionary first to France (1898), then to Egypt (1899). Returning to America in 1905, he worked in New England until 1914, then among the French Canadians in Quebec. For many years he was associated with the North American Foreign Department. His fearless preaching was not deterred by opposition: he was arrested 14 times, he received 14 letters threatening his life and the lives of the members of his family, and his home was burned down. Ill health forced him into retirement for a period after 1936, but he returned to active service and worked until he retired permanently in 1945.

Pastor

PASTOR. An ordained or licensed minister assigned to a church or district by the conference or mission committee and paid by the conference. Pastors are not considered regular officers of that church, but serve as the leader of the church and assist the officers in carrying out their duties. They have charge of the pulpit, are usually chairperson of the church board, ex officio members of any committee, but direct their church by influence rather than by any authority vested in them.

In the early days of the denomination, churches did not have pastors: the traveling preachers and evangelists visited on occasion, but the churches functioned under their local (lay) elders (*see* [Church Elder](#)).

Writing in the *Review and Herald* in 1883, W. H. Littlejohn, in his series of *Church Manual* articles, remarked that at that date the work of the Seventh-day Adventist minister was largely evangelistic. Only enough attention was given to the older churches to keep them in “good running order.”

The pastor’s special functions, duties, and responsibilities are described in the *Seventh-day Adventist Minister’s Manual* (1992). *See also* [Minister](#).

Pastor's Bible Class

PASTOR'S BIBLE CLASS. A series of lessons previously prepared by the Sabbath School Department of the General Conference and currently in 1993 by the Church Ministries Department for use by pastors in presenting Seventh-day Adventist beliefs to interests, baptismal candidates, or new SDAs. Classes meet each week during the regular Sabbath school lesson study period, usually under the leadership of the church pastor.

In 1972 a series of Pastor's Bible Class lessons entitled "Profiles of Faith" was launched, prepared by the Sabbath School Department in cooperation with the Ministerial Association. It consisted of a four-color set of 28 study guides, including a review lesson. The series covered all the major doctrines of Scripture and was designed to acquaint the class member with Christ and to lead him or her into full fellowship with God's family on earth.

The lessons were undated and unnumbered except for an inconspicuous code number on the back of each lesson for the teacher's benefit in keeping records. This allowed the teacher to follow either the suggested sequence of lessons or his own sequence. The final lesson served as a review in preparation for baptism and entry into church membership.

As a means of further establishing the new believers in the truths of God's Word, a set of 11 books was prepared with covers matching the corresponding lessons. These books were designed for free distribution to the students at designated stages in the course as supplementary reading, and as a nucleus of an Adventist library in the home.

In 1993 a new series of Pastor's Bible Class lessons was prepared under the direction of the Church Ministries Department. Written by Erwin Gane and Leo Van Dolson, they cover the 27 fundamental beliefs of Seventh-day Adventists and are entitled *This We Believe*. Printed in Sabbath school lesson quarterly style, the lessons are divided into two books. Book 1 covers the first 13 major doctrines of the Seventh-day Adventist Church and book 2 covers the last 14. A 250-page supplemental book written by the same authors and also called *This We Believe* not only serves as a companion volume designed to present additional materials on each doctrine in an easy-reading format but also can be used to present an overview of the teachings of the Seventh-day Adventist Church.

Pathfinder Basic Staff Training Course

PATHFINDER BASIC STAFF TRAINING COURSE (formerly Pathfinder Staff Training Course). A 10-hour training course that has been designated as a separate unit in the overall plan for leadership training of Pathfinder leaders. The Basic Staff Training Course is a familiarization exercise, which provides adequate awareness and beginning skills for volunteer leaders. The granting of a certificate is recognition of the completion of this course, and the revalidating of this certificate continues to make this 10-hour training course a strong foundation for the study of the Pathfinder Leadership Award.

Pathfinder Clubs

PATHFINDER CLUBS. Organizations providing a character-building program of activities for both boys and girls from 10 to 15 years of age. Launched in 1950, these clubs promote the Pathfinder classes and emphasize happy association of adults with children in mutually enjoyable projects. The general organization, sponsored by the Youth Department, has adopted a uniform, a club flag, unit guidons, and ceremonies. Each club is divided into units of six to eight boys or girls; each unit has two officers, captain and scribe, chosen by the unit, and an adult counselor appointed by the staff. The staff is composed of a director and deputy directors elected by the church, and counselors and instructors. The club is to help each member become a sincere Christian—trustworthy, resourceful, possessing a worthy goal in life and a sense of mission in preparing to meet the needs of a neighbor near or far.

On Pathfinder Day (since 1957 a recurring appointment on the church calendar in North America, usually the fourth Sabbath in September) the club is accorded recognition by the local congregation and appeals are made for new members.

The Pathfinder Fair is an important annual event, when the conference calls together all clubs for combined exercises, crafts, and nature activities exhibits, parades, and demonstrations, in which each club is at its best, and the interchange of ideas benefits all participants. The Pathfinder Camporee, a conference-wide campout, climaxes the camping season. Units join in comparing camping skills in a wilderness area, spending at least two nights and three days in outdoor living, enjoying open-fire cookery and campfire stories.

The Silver Anniversary year was celebrated in 1975, with participation by clubs internationally.

In 1989—1990 the fortieth anniversary of Pathfinding was celebrated.

The Pathfinder Club is now a worldwide organization, in 1993 numbering more than 900,000 members.

Pathfinder Honors

PATHFINDER HONORS. An award for proficiency in any of specific fields classed under Arts and Crafts, Household Arts, Nature Study, Outdoor Industries, Outreach Ministries, Recreation, and Vocational. The skills, understandings, appreciations, and attitudes gained through the earnings of Pathfinder Honors are intended to help the Adventist Youth/Pathfinder become the benefactor to others that this name implies.

The basic requirements were set by the General Conference Youth Department at the suggestion of the 1927 Advisory Committee. The Pathfinder Honors were first called Vocational Merits, later Vocational Honors, then MV Honors, then AY Honors, and since 1980 have been called Pathfinder Honors.

Most Pathfinder Honors, except those in technical lines, may be gained by private endeavor. Advanced Honors are offered in some fields.

When requirements have been met for any Pathfinder Honor, application is made to the local conference youth director for the specific Honor certificate and Honor token. It is usually presented at an Investiture service. The felt Honor tokens may be worn on a Pathfinder sash over the shoulder.

Pathfinder Leadership Award

PATHFINDER LEADERSHIP AWARD (introduced in 1988). An award designated as a definite forward step in Pathfinder leadership. It is designated not only for the counselor or staff member but for the club director, area coordinator, and conference Pathfinder specialist as well. The emphasis is on inservice training and active involvement within the club in order that the participants may gain new experiences and the chance to develop greater leadership skills. With the Basic Staff Training Course completed, the participant has opportunity to build on his or her foundation with a more detailed in-depth study of the fundamentals of Pathfinding. The course has been divided into seven skills areas, and these segments of the Pathfinder Leadership Award will involve the participant in at least 20 hours of seminar attendance.

Following on from this seminar instruction, the participant is in a position to select two of the seven skills areas studied and major in these subjects. This further study enables participants to specialize in skills that suit their talents and interests.

Advanced Pathfinder Leadership Award (also introduced in 1988). In the Advanced Pathfinder Leadership Award, the participant is asked to choose a further skill and complete the necessary requirements. This course is designed as an additional training unit for Pathfinder staff members and is open to all applicants meeting the course requirements and involved with Pathfinders. A person could spend many years in Pathfinding with the objective of ultimately becoming qualified in all the seven skills areas as outlined in the Advanced Pathfinder Leadership Award requirements.

In 1974 a new *Pathfinder Staff Manual* was published, with 533 pages of material covering every aspect of Pathfinding.

Paulini, Peter P.

PAULINI, PETER P. (1882—?). Pioneer Seventh-day Adventist minister in Romania, administrator in Romania and Switzerland. Of Protestant background, Paulini was studying medicine when J. F. Ginter came to Bucharest to preach. Paulini was one of his first converts (1906). After studying at Friedensau Missionary Seminary for six months and gaining practical experience in the ministry in the city of Burg, Paulini began preaching to the Romanian peasants in Hungary. In 1909 he married Alice Elisa Favre, a Swiss girl.

When Ginter was expelled from Romania for preaching SDA doctrines, Paulini became head of the SDA work in that country and was ordained to the ministry in 1911. In 1913 he became president of the newly organized Romanian Conference. Later he served as president of the Romanian Union (1919—1927, 1932—1936), the Swiss Union (1928—1932), and the Banat Conference in Romania (1936—1938). For many years he edited SDA publications in Romania. His name continued to be listed in the *Yearbook* till 1955.

Paulson, David

PAULSON, DAVID (1868—1916). Philanthropic physician, founder of the Hinsdale Sanitarium. His parents came from Denmark and settled in Wisconsin. A year before his birth his parents joined the Seventh-day Adventist Church through the preaching of John G. Matteson. When David was 6 years old, his parents moved to South Dakota, which was then new frontier territory. When 8 years of age, David attended the first camp meeting held in South Dakota and was impressed by the preaching of James and Ellen White, who were there. He was baptized at that time. In 1888 he heard W. W. Prescott speak on the value of Christian education, and determined to attend Battle Creek College, from which he graduated in 1890. He then began the study of medicine at the Battle Creek Sanitarium, continued it at the medical school of the University of Michigan, and transferred in his senior year to the Bellevue Medical College in New York. While in New York he lived in the house of Dr. Dowkontt, one of the pioneers of the medical missionary idea and leader of a medical mission for the poor. He graduated as a physician in 1894. Two years later he married a woman physician, Mary Wild, who later was a cofounder of the Hinsdale Sanitarium and for many years served as guide and counselor there.

Paulson taught in the American Medical Missionary College, and in 1899 he took charge of the sanitarium's medical missionary work in Chicago and became editor of the *Life Boat*, the magazine devoted to the promotion of the sanitarium's charitable, medical, and social work in Chicago. In 1904, with the assistance of one of his wealthy patients, he established a small sanitarium at Hinsdale and afterward devoted his life to developing that institution not only as a medical service to paying patients but as an institution providing and promoting charitable work, first in the city of Chicago and later in the community in which it was situated.

Always public-spirited in his thinking, about 1906 he became president of the Anti-Cigarette League, in connection with which work he traveled and lectured extensively. He never enjoyed robust health and died in 1916 after an illness that lasted several months.

Pearson, John, Jr.

PEARSON, JOHN, JR. Son of John Pearson, Sr., of Portland, Maine, and editor of the short-lived journal *Hope of Israel*, in which appeared T. M. Preble's first discussion of the Sabbath. Pearson was in partnership with his brother Henry (C. H.) until mid-1845; then Henry began publishing *Hope Within the Veil*, and a few months later married its editor, Emily C. Clemons. By the autumn of 1845 both brothers rejoined the majority party of Adventists, headed by J. V. Himes.

Pearson, John, Sr.

PEARSON, JOHN, SR. A Baptist deacon among the Adventists of Portland, Maine. He was a friend and counselor of Ellen Harmon in the beginning of her work, and is referred to as “Father” Pearson in [LS 70, 71](#); [1T 64](#).

Peck, Sarah Elizabeth

PECK, SARAH ELIZABETH (1868—1968). Educator, writer, missionary. A native of Wisconsin, she received her education at Battle Creek College and was one of the church's first women missionaries to Africa, where she opened up the educational work for children. She worked for a period with Ellen White in Australia and in America in the preparation of manuscripts. In 1906 she became educational secretary for the West Coast, and it was at this time that she began the preparation of much-needed reading material for the church schools. The result was the long-lasting series *True Education Readers*. Recognizing the distinct advantages of the denomination's system of education, she also began to prepare suitable Bible textbooks. God's Great Plan provided a biblical foundation for many Seventh-day Adventist young people at the crucial decision-making period of their lives.

She was called to the General Conference Department of Education, where she advanced the cause of Christian education until her retirement in the 1930s. A short time before her death she was cited by Andrews University as its "alumna of alumni." She passed to her rest a few weeks after her 100th birthday.

“Peculiar People”

“PECULIAR PEOPLE.” A biblical phrase applied to the people of God in the Old Testament ([Deut. 14:2; 26:18](#)) and in the New Testament ([Titus 2:14; 1 Peter 2:9](#)). The Hebrew word translated “peculiar” is *segullah*, “property,” and the passages designate Israel as a prized possession belonging exclusively to God. Two Greek words are translated “peculiar” (1) *peripoiēsis*, “personal possession” ([1 Peter 2:9](#)), and (2) *periousios*, “chosen,” “especial” ([Titus 2:14](#)). The English word “peculiar” comes from the Latin *peculiaris*, which is from the Latin noun *peculium*, meaning that which is one’s own. In Old English, “peculiar” designated something as being exclusively one’s own, and was thus an accurate translation of the Hebrew and Greek terms. It did not suggest eccentricity of appearance or conduct, as the word does today.

Pematang Siantar Academy

PEMATANG SIANTAR ACADEMY. A day school located in a residential section of the city of Pematang Siantar, a major city for the surrounding district in north Sumatra, Indonesia. The school has been in continuous operation, starting as a junior academy, since 1982. It advanced to senior academy status in 1984.

The school serves the surrounding Seventh-day Adventist community. A few students board with faculty. It is a constituent school of the Jalan Nias church and is located on the same property as the church.

In 1993 the enrollment was 124 students, 91 percent of whom were from Seventh-day Adventist homes.

Principals: M. A. Simbolon, 1984—1990; R. O. Saragi, 1991— .

Pemba Island

PEMBA ISLAND. *See* [Tanzania](#).

Penang Adventist Hospital

PENANG ADVENTIST HOSPITAL. A 146-bed medical institution operated by the Southeast Asia Union Mission at Penang, Malaysia.

Seventh-day Adventist medical work in Southeast Asia was begun on Penang Island, a body of land 45 miles (70 kilometers) in circumference, 500 miles (800 kilometers) north of Singapore. In 1924 Dr. J. E. Gardner opened a clinic in a large, newly completed 150-foot (45-meter) building on Muntri Street in the city of Georgetown. The building housed the clinic on the ground floor, and the doctor's family on the upper floor. After some three years the upper floor was used to accommodate 10 patient beds. In 1932 a three-story building on Chulia Street was secured, which provided room for the clinic on the ground floor and two floors for 14 beds. Then a more suitable site was discovered nearby on which stood a building that had been an Anglo-Chinese school with eight rooms upstairs and a number of rooms downstairs with space to care for approximately 30 inpatients. At this place the poor were charged at the rate of 50 cents to one dollar (Malay) and were asked to bring their own food. However, there was not enough space for those who wished to have private rooms.

In 1928 construction began on the present building on Burmah Road by E. C. Wood, builder for the Far Eastern Division, and continued by A. P. Ritz. This new hospital, costing about M\$50,000, admitted patients in 1931, seven years after the beginning of the medical work on Muntri Street. Dr. Gardner divided his time between the new hospital and the clinic.

Additional property was later purchased and a west wing was added. This wing, partially finished in 1941, was completed by the Japanese after they took over the hospital. The Japanese allowed the downtown clinic to operate, but it functioned with an inadequate staff.

After World War II the downtown clinic building, considered unsafe for occupancy because of bomb damage, was sold, and all the patients were directed to the Burmah Road hospital. A new wing was opened in 1958, with the governor of Penang present at the opening.

In the early 1960s, a building was erected at the rear of the hospital to house a kitchen with gas stoves and a dining room for employees.

A top floor was added to the east wing, making the building a total of four stories. This was opened as a maternity floor in 1966 by the mayor of Penang.

In 1974 a two-story wing was completed with facilities for food service, X-ray lab, storage, and auditorium on the ground floor, and rooms for surgical patients, intensive-care unit, and a pediatric unit on the first floor.

The campus includes four houses and two duplexes for workers, laundry, maintenance shop, and guest apartments.

Medical Directors: J. E. Gardner, 1930—1936; L. L. Harrop, 1936—1938; H. G. Hebard, 1938—1941; N. K. Menon, 1942—1945; J. E. Gardner, 1946—1950; B. T. Hammond, 1950—1954; D. A. Brueske, 1955—1957; B. T. Hammond, 1957—1960; W. P. Ordelleide, 1961—1962; W. G. Dick, 1962—1964; W. A. Bozak, 1964—1966; R. F.

Hann, 1966—1970; S. Ketting, 1970—1982; John K. S. Lee, 1982—1986; R. E. Standish, 1986—1989; B. C. Robbie, 1989—1991; W. L. Laspe, 1991—1994; Ronald W. Brody, 1994— .

Pênfigo Adventist Hospital

PÊNFIGO ADVENTIST HOSPITAL (Hospital Adventista do Pênfigo). A hospital specializing in the treatment of *pemphigus foliaceus* (Cazenave), an endemic skin disease commonly known as *fogo selvagem* (“savage fire,” or “wildfire”). The hospital, with a capacity of 80 beds, is situated on a 62.5-acre (25-hectare) tract of land at Sitio Saltinho, state of Mato Grosso, Brazil, about seven miles (12 kilometers) from Campo Grande, and is owned and operated by the South Brazil Union Conference.

In 1948 Alfredo Barbosa de Souza, a Seventh-day Adventist minister whose wife had been cured of wildfire by a preparation discovered by Isidoro Jamar, began treating victims of this disease at Campo Grande, in the state of Mato Grosso. Soon sufferers from this disease came in such numbers that it became necessary for the Mato Grosso Mission to do something for them, and in March 1949 Durval Stockler de Lima, the mission president, and his wife initiated a plan for building a hospital for treating this disease. This hospital was inaugurated Nov. 9, 1952, with Dr. Edgar Bentes Rodrigues serving as its first medical director until 1959.

From 1949 to 1959, 478 cases of pemphigus were treated there. Of this number 167 (38 percent) were discharged with the disease in complete regression, and 108 (25 percent) with 80 percent regression. Thus 63 percent of these cases were benefited. The mortality rate during treatment was 15 percent. The patients were treated by the external applications of a homemade remedy called Jamarsan.

Beginning in 1960, under the direction of Dr. Gunter Hans, Jamarsan was replaced by Neo-Jamarsan, made by an improved formula that was perfected in cooperation with experienced pharmaceutical help. The less toxic, less irritating formula, used in conjunction with Corticosteroids, antibiotics, and a more adequate diet, proved its worth quickly as reflected in the higher percentage (81 percent) of complete regressions, (9.5 percent) partial regressions, and the reduced number of deaths (4.8 percent in 1963). The formula has been improved (modified) several times since.

Between 1949 and 1962 more than 600 pemphigus patients were treated at the hospital entirely free of charge. The hospital maintains a dairy, a poultry farm, an apiary, an orchard, and gardens, where many of the patients contribute their labor and thus lighten the institution’s financial burden. The hospital also receives many private and some government donations.

The work being done in this institution has awakened the interest of national and international medical scientists, some of whom have visited the hospital on different occasions.

In 1975 a more modern 80-bed hospital providing better facilities was completed. The number of patient beds was later increased to 100.

Medical Directors: Edgar Bentes Rodrigues, 1949—1959; Gunter Hans, 1960—1973; Alfredo Marquart, Jr., 1974—1976; Wilson Lessa, 1977; Rene Gross, 1978—1979; Joao C. Xavier, 1979—1981; Joao K. Filho, 1981—1987; Helnio J. Nogueira, 1988— .

Peninsula Secondary School

PENINSULA SECONDARY SCHOOL. A coeducational day school on the senior high school level, situated some 20 miles (32 kilometers) from Freetown at the east end of the village of Waterloo, Sierra Leone, on 15 acres (six hectares) of government-owned land overlooking the old and new main motor roads to the interior. Instruction is in English and prepares students to the General Certificate of Education level.

Waterloo Training School was opened by T. M. French as a primary day school in 1909, and as a boarding school in 1910. It became a center for training Seventh-day Adventist workers not only for Sierra Leone but also for Liberia, the Gold Coast, and Nigeria. For several years prior to 1942 it operated as a secondary school. In 1941 the school property was requisitioned by the military. After an attempt to carry on in rented quarters, the school was closed in 1942. (It was also listed in the Yearbook as Waterloo Industrial School and as Sierra Leone Training School.)

In 1961 D. Lowe concluded negotiations begun by E. Keslake and A. M. Moyer with the Sierra Leone Department of Education concerning the opening of a secondary school. Because of its past educational record there, the Seventh-day Adventist Mission was offered the management of a new school to be built by the government in Waterloo. The control of the school was vested in a board on which the Seventh-day Adventist Mission has strong representation.

What was later named Peninsula Secondary School was opened in 1961 by J.A.M. Kamara and K. W. Brown in rented quarters. It offered a preparatory course for the nationwide selective entrance examination to secondary schools. In September 1961 H. I. Dunton became principal, and the school moved into a newly finished single-story school building on a new site east of Waterloo. By May 1963 a total of five classrooms, a science laboratory, and rooms for industrial arts and domestic science were completed. A 10-year development plan was inaugurated, subject to the availability of government funds. Enrollment grew from 32 in one grade to 97 boys and 35 girls in three grades in September 1962; 45 percent of the 1962 enrollment was from Muslim homes, 35 percent from SDA homes. All the major tribes of Sierra Leone were represented.

Further developments. Student enrollment continued to increase through the years, but the off-campus dormitory arrangements proved unsatisfactory. It was decided to take only day students. J.A.M. Kamara again assumed leadership of this school in 1970, and continued to encourage student participation in church and AY activities.

The staff has increased to 38 because of the rapid increase of the student population since the 1991—1992 academic year. Enrollment for the 1993—1994 school year was 1,100. This increase is a direct result of the civil war in neighboring Liberia and Sierra Leone, which saw thousands of Liberian refugees and displaced Sierra Leonean students seeking admission into various schools in safer parts of the country.

The increase has necessitated the implementation of a double shift system to accommodate the student population. The Liberian refugees are sponsored by the United Nations High Commission for Refugees (UNHCR).

Even though the majority of students and staff are not Seventh-day Adventists, the Adventist minority has embarked on soul winning through activities and programs that include Bible studies, the Adventist Youth Society, and the Voice of Youth campaigns.

Principals: H. I. Dunton, 1961—1963; L. Read, 1963—1965; L. Nielsen, 1965—1966; D.M.P. Rao, 1966—1970; J.A.M. Kamara, 1970—1987; A. Y. Kargbo, 1987—1990; P. Abdul-Shereeff, 1990— .

Peninsular Malaysia

PENINSULAR MALAYSIA. *See* [Malaysia](#).

Peninsular Malaysia Mission

PENINSULAR MALAYSIA MISSION. *See* [Far Eastern Division](#); [Malaysia](#).

Pennsylvania

PENNSYLVANIA. *See* [Allegheny East Conference](#); [Allegheny West Conference](#); [Pennsylvania Conference](#).

Pennsylvania Conference

PENNSYLVANIA CONFERENCE. A unit of church organization comprising the state of Pennsylvania. (See also [Allegheny East Conference](#); [Allegheny West Conference](#).) Statistics (1993) for *Pennsylvania*: churches, 103; members, 9,032; church or elementary schools, 23; ordained ministers, 39; licensed ministers, 8; Bible instructors, 1; teachers, 44; lay pastors, 6; credentialed commissioned ministers, 1. Headquarters: 720 Museum Road, Reading, Pennsylvania. The conference forms part of the Columbia Union Conference.

Institutions

Institutions. Blue Mountain Academy; Reading Rehabilitation Hospital.

Local churches: Allentown (Allentown, Lehigh Valley [Spanish]), Altoona, Berwick, Bethlehem, Blossburg, Brockway, Butler, Canton, Carlisle, Chambersburg, Charleroi, Chester (Grace), Clearfield, Corry, Coudersport, Danville, Derrick City, Drums, Easton, Ephrata, Erie, Everett, Fairview Village, Fleetwood, Fleming (Lock Haven), Gettysburg, Gibsonia (Richland), Greensburg, Halifax (Pleasant View), Hamburg (Hamburg, Blue Mountain Academy), Hanover, Harrisburg, Harveys Lake (Beaumont), Hershey, Honesdale, Indiana, Jersey Shore, Johnstown, Kingston, Lancaster (Lancaster, Spanish), Lansdale, Lebanon, Leechburg, Lewistown, McKeesport, Manfield (Hillcrest), Mifflintown, Montrose, Mount Jewett, Nanticoke, Needmore, New Bethlehem (Distant), New Brighton, New Castle, New Tripoli, North Versailles (East Suburban [Pittsburg]), Northumberland, Philadelphia (Boulevard, Chestnut Hill, Korean, Lawndale, Spanish I, II, III, IV, V), Pittsburgh (Shadyside), Pottstown, Pottsville (Pottsville, Wade), Reading (Hampden Heights, Kenhorst, Spanish), Rossiter (Laurel Lake), Sayre, Scranton, Seneca, Sharpsville, Shermansdale, Six Mile Run, Slatington, Slocum, Somerset, Souderton, State College, Straudsburg, Tunkhannock, Uniontown (Hilltop), Warminster (Bucks County), Warren, Washington, Wattsburg (Lowville), Waynesboro, West Chester (Spanish), Williamsport, York; York Springs.

Companies: Kingston (Spanish), York (Spanish).

Early History of the Work in the Area

Early History of the Work in the Area. The work of Seventh-day Adventists in western Pennsylvania began as early as 1851, when Hiram Edson and J. N. Andrews in July went into Potter County and also Tioga County, adjoining it to the east. They won a number of converts near what a report calls the “head waters of the Genesee, Allegheny, and Susquehanna rivers.” This seems to have been in the area of Ulysses, for at this place meetings of adherents were scheduled by Rhodes, Bates, and Edson in 1851 and 1852. There is mention of a church in Ulysses by 1853, when W. S. Ingraham held meetings and won six from among the Seventh Day Baptists. Later A. S. Hutchins joined Ingraham working in that district, and a new convert, C. H. Barrows, moved to Liberty, McKean County, adjacent to the west, and started an interest there. The Ulysses church was the scene

of weekend “conferences” or “general meetings” from time to time—one of them in 1860 had about 100 Sabbathkeeping Adventists in attendance. Disbanded about 1865 “on account of removals,” it was reorganized with 18 members in 1867, and appears often in notices as late as 1879.

In McKean County, in addition to the work in Liberty, already mentioned, evangelism was carried on in Port Allegany, Shippin (no longer in existence), and Smethport, also in Westport, Tioga County, requested by 14 new converts convinced by reading. In these four places J. N. Loughborough, William Ingraham, and R. F. Cottrell held tent meetings in the summer of 1856.

In 1862 the Ulysses church in Potter County and the Mixtown church in Tioga County were incorporated into the New York Conference (later known as the New York and Pennsylvania Conference) at its formation.

In 1877 a church was organized in Port Allegany. By 1879 a church with a Sabbath school membership of 30 to 40 members was well established in Sunderlinville. At a meeting in East Otto, New York, in the spring of that year, J. G. Saunders reported that he had spent the preceding winter building up the Sunderlinville, Port Allegany, and West Pike churches.

Pennsylvania Conference Organized. In November 1878 the New York and Pennsylvania Conference voted to divide, and in 1879 the Pennsylvania Conference began to operate, with the president of the New York Conference, B. L. Whitney, as president of both. The new conference included all of Pennsylvania and the New York counties of Chemung, Steuben, Allegany, Cattaraugus, and Chautauqua (these five counties were later restored to the New York Conference).

In 1890 the membership stood at 914 in 42 churches. By 1902 the membership had grown to 1,420 in 59 churches and 110 Sabbath schools. Then it was divided to form the East Pennsylvania and the West Pennsylvania conferences in 1903. The united Pennsylvania Conference had been a part of the Atlantic Union Conference, organized in 1901, and the East Pennsylvania Conference and the West Pennsylvania Conference likewise until they became a part of the new Columbia Union Conference at its organization in 1907.

Because the history of the Seventh-day Adventist work in Pennsylvania was written before the reunion in 1963, and was originally discussed in two articles under the headings East Pennsylvania Conference and West Pennsylvania Conference, most of the remainder of this article treats the history separately under similar subheadings.

East Pennsylvania

East Pennsylvania. In 1880 J. W. Raymond and F. Peabody held meetings in Lawrenceville, Tioga County, and won several people despite opposition of local ministers. Also in 1880 I. Sanborn won several people in eight meetings held at Fleetwood, Berks County, at the request of Amos Snyder, who had embraced SDA teachings in California some years before and, on his return, had won others to the observance of the Sabbath. This was apparently the group of German Sabbathkeepers in Berks County later visited by S. N. Haskell and B. L. Whitney in 1882. A church was organized in 1884 with 14 charter members. In that year new converts were added, and a tract society of 10 members was

organized during tent meetings held by L. R. Conradi at Fleetwood. Five were baptized at Emaus (now Emmaus).

In August 1884 a city mission was opened in Philadelphia by J. M. Kutz and his wife, who distributed *Signs of the Times* and other periodicals; then on Sept. 4, 1884, F. Peabody began work, holding Bible studies and laying plans to get reading material into the hands of the people.

D. T. Fero preached at Roaring Branch in 1884, and the next year he organized a church of 29 members and a tract society of 15 members; the two Sabbath schools there had an aggregate membership of more than 50. In 1886 the work was further developed in Allentown by L. R. Conradi, assisted by J. S. Shrock, and tent meetings were held in Bethlehem by Reis, Shrock, and a couple named Trump.

In 1887 F. Peabody and K. C. Russell held tent meetings in Round Top, Tioga County. In Williamsport, where interest grew rapidly, meetings were conducted by J. W. Raymond and J. E. Robinson. The next year E. W. Snyder was appointed to act as state agent in the interest of the canvassing work. At Reading, J. S. Shrock and K. C. Russell conducted meetings in both the German and English languages in 1888. Progress was slow, but a beginning was made. By October 1888 a new church building had been erected in Williamsport, and the church was organized in November with 24 charter members. Ellen White and her son W. C. White visited Williamsport Jan. 31, 1889. In 1900 a church school was opened at Williamsport, reputedly the first in the Pennsylvania Conference, with B. A. Wolcott as teacher.

The work was prospering in Philadelphia by 1900. This church, with a membership of 102, operated the Gospel Help Mission, which cared for 2,000 men and sold about 20,000 penny servings of food each month.

East Pennsylvania Conference Organized. On June 1, 1903, the Pennsylvania Conference (organized 1879) was divided into the East and West Pennsylvania conferences. The line of separation was along the eastern boundary of the following counties: Potter, Clinton, Center, Mifflin, Huntingdon, and Fulton.

The division, voted in a conference session held at Kingston in the month of June, was desirable because of the problem of giving ministerial assistance to the widely scattered churches. Twenty-seven churches and about 800 members were assigned to the East Pennsylvania Conference; R. A. Underwood was the first president.

Subsequent History. The tract society and Sabbath School Department were moved from Williamsport to Philadelphia during 1904. The conference headquarters were in Philadelphia at various addresses until 1951, when they were moved to Reading.

At the conference session in 1904 the Philadelphia Sanitarium, which had been opened by Dr. A. J. Reed in 1902, was accepted by the conference. Thus the medical work became a department of the conference. The sanitarium prospered, graduating its first class of four nurses on July 5, 1906.

The German church in Philadelphia was organized in March 1907. Meetings had been held there at different times by L. R. Conradi, J. H. Schilling, and O. F. Schwedrat. The first church property was purchased by this congregation in 1909. There were also many German-speaking people who became SDAs in other parts of the conference.

In September 1910 T. H. Branch of Denver, Colorado, arrived in Philadelphia to begin work among the Black people. With the cooperation of the Black members of the North

Philadelphia church, a church called the First African Seventh-day Adventist Church of Philadelphia was organized Feb. 11, 1911, with 16 charter members.

In 1925 the Allentown church secured control of radio station WCBA. Friday evenings were dedicated to Bible stories for the children and the International Sunday school lesson. Vesper services were conducted at 5:00 on Sunday afternoons and at 7:00 H. A. Vandeman presented a sermon. As far as any record can be found, this was the first radio work done in eastern Pennsylvania.

The Italian work had its beginning in 1925, when an evangelist named Robino rented a hall in the Italian section of Philadelphia and held lectures. The number of Italian members in Philadelphia was 88 in 1963.

Developments Until 1963. The conference membership increased from 800 members and 24 churches in 1903 to 4,601 members and 62 churches in 1963. Further developments of the work were reflected also in the expansion of facilities. In June 1928 the Emmanuel Grove campground, near Wescosville, was purchased for \$7,300, to provide a permanent campsite. Improvements included a large pavilion, a dormitory, dining room, cafeteria, office and store, and 41 cinder-block cabins. More acreage was purchased from time to time. The conference headquarters, moved to Reading from Philadelphia, were housed in a two-story stone mansion, purchased in April 1951 for \$35,000.

Blue Mountain Academy, which opened its doors in 1955, represents an investment of almost \$3 million. On the property, comprising 725 acres (300 hectares), is Camp Keystone, which serves youth, church, and camp meeting needs.

West Pennsylvania

West Pennsylvania. In 1883 I. N. Williams and J. G. Saunders organized a church in North Warren. About that same time work was being established in the Pittsburgh area.

By 1883 the Health and Temperance Association, with D. T. Fero as president, operated in Pittsburgh. About the beginning of 1885 a city mission was opened at 41 Frankstown Avenue, with a staff of four, and Frank Peabody as manager. During the first 10 months three converts were won and the lecture room had an average attendance of 10 nonmembers. During the fall of 1886 a church was organized in Pittsburgh with 21 charter members. About this time J. E. Robinson was conducting work east of Pittsburgh in New Enterprise, Bedford County.

Others who helped to establish the work in western Pennsylvania in the 1880s and 1890s were I. N. Williams, J. W. Raymond, K. C. Russell, J. G. Saunders, and C. F. McVagh, who served both as ministers, building up the churches, and as conference committee members. By 1890 the number of churches in Pennsylvania had grown to 42, with 914 members, a large number of whom were in the western part of the state. After tent meetings were held in Altoona in 1894 K. C. Russell organized a church there. Other churches followed in the central part of the conference. In 1889 J. W. Raymond organized a church at Albion, west of Erie, and by 1897 a church was organized in Erie. By that time SDAs were found in most areas of western Pennsylvania. In 1899 C. S. Longacre preached in Greensburg, 30 miles (48 kilometers) east of Pittsburgh, with the help of Lee S. Wheeler, and organized a church there.

West Pennsylvania Conference Organized. Because of the problem of giving ministerial help to widely scattered churches, Pennsylvania was divided into two conferences at a conference session held at Kingston, Pennsylvania, in the summer of 1903. The western part of the state was organized as the Western Pennsylvania Conference in June 1903 with E. J. Dryer as the first president. The new conference had 40 churches and 750 members, no medical institutions or church schools, and a heavy debt inherited from the Tract and Missionary Society. The working force consisted of six ministers and two Bible instructors. In 1907 the Western Pennsylvania Conference changed its name to West Pennsylvania Conference.

Subsequent History. The years 1903 to 1910 were lean years financially for the West Pennsylvania Conference because of a financial depression in 1908 and 1909 that closed many steel mills and coal mines. The conference president, F. D. Wagner, reported: "When the mines closed, the church treasurer had little use to open the books."

Although a school had been operated in Erie for a short time about 1898, the West Pennsylvania Conference as such had no church schools until one was opened in 1906 at Indiana, Pennsylvania, in Indiana County, by J. W. Watt. By 1908, after two years of operation, it had 16 pupils and a newly erected school building. At the conference session held in Oil City, June 18 to 28, 1908, a resolution was passed calling upon every member to donate two cents a week to a church school fund to assist new church schools. By 1909 two schools were in operation, with an enrollment of 28.

During the summer of 1903, when Sunday blue laws were agitated in Pittsburgh, C. S. Longacre took advantage of the opportunity to hold a series of meetings, which won a large company of converts and resulted in a church. A second church of 30 members was organized in Pittsburgh on Jan. 21, 1906. By 1915 there were four churches in that city with a combined membership of 191. In 1951 three Pittsburgh churches with a total membership of 480 were combined as the Shadyside church. This new congregation purchased a former Methodist church.

Work also was conducted among foreign language groups in the conference. A nine-week evangelistic campaign in German was conducted by Charles A. Scholl and George West in a 30' x 50' (9 m. x 15 m.) tent in Allegheny (a suburb of Pittsburgh) in the summer of 1908. The five or six converts won at this time later developed into a German-speaking church. At Warren and Mount Jewett, meetings for the Swedish people resulted in a Swedish church, organized at Mount Jewett in 1917. A Slovakian church was organized in Pittsburgh in 1939 by Andrew Yakush.

The conference office remained at Corydon, Pennsylvania, from 1904 until 1910; then it was moved to Pittsburgh, on Mount Vernon Street. In 1918 it was moved to Indiana, Pennsylvania, then back to Pittsburgh in 1920, thence to Greensburg in 1922, where it occupied three different locations. Then in 1940 the office was again moved to Pittsburgh.

Later Developments. The conference membership increased from 27 churches and 750 members in 1903 to 40 churches and 1,661 members in 1940. Except for a decrease in the late 20s, and a drop in 1945 when 318 Black members were transferred to the Allegheny Conference, a steady growth marked the work in West Pennsylvania.

A youth campsite was purchased in 1954 a few miles east of Punxsutawney, on which a large artificial lake and several buildings were constructed. By 1961 the conference owned

34 church properties, including two junior academies (at Erie and Pittsburgh) and six church school buildings.

Pennsylvania Conference Reunited

Pennsylvania Conference Reunited. In 1963, after 60 years of separation, the East and West Pennsylvania conferences were reunited. On Jan. 1, 1964, the Pennsylvania Conference began to function, with headquarters in Reading.

The Pennsylvania Conference has seen the development of a lay advisory council, whose function is to interpret and share the intents, objectives, and concerns of the church, provide communication between membership and leadership, and generate new ideas, plans, and creative approaches to problems and challenges of the church. A nearly \$250,000 debt was liquidated in eight months under this council.

A full 10-day camp meeting was reestablished in 1971 and a permanent location (Blue Mountain Academy) voted at the triennial session in 1973. The Wescosville campground was sold in November 1970 for the sum of \$102,596.25. The Pennsylvania Development Plan was implemented in 1973, providing the means for growth and development in evangelism, education, church and school, and youth and family facilities at Laurel Lake Family Camp. During the first year this plan was implemented, \$67,608 was received and dispersed throughout the state. In 1985 PDP was given the new name of Pennsylvania Soulsaving Advance. More than \$100,000 is received each year for conference growth.

Evangelism. The It Is Written telecast was launched in the Philadelphia area in 1972, in Pittsburgh in 1974, and in Erie and Scranton in January 1975. Radio programs of local origin and special Voice of Prophecy releases now touch many areas of Pennsylvania.

Education. A number of consolidated schools were established throughout the conference. In 1970 Greater Pittsburgh Junior Academy joined one of the oldest, Reading Junior Academy. Greater Philadelphia Junior Academy was built and opened in 1967.

Youth and Family Facilities. Major steps have been taken to enlarge the use of Laurel Lake Camp and Retreat Center. A recent key improvement is the construction of Baker Lodge, which contains a spacious kitchen, offices, dining hall, and motel-type sleeping rooms. Further enlargement plans are in the making.

The publishing work has been expanding and sales soaring. Pennsylvania led the union in 1969 and the North American Division in 1972 and 1973. In 1991, with the development of Family Enrichment Resources, the publishing work leadership moved out of the conference office. Sales in the state have continued to be strong.

The Pennsylvania Adventist Book Center expanded its operations to include a bookmobile in 1969, which delivered supplies throughout the conference. A branch was dedicated and put into service at Blue Mountain Academy in 1969. The ABC Religious Books and Supplies and Nutrition Food Center in Reading was closed in April 1984 and moved to a new building on the Blue Mountain Academy campus. The blessing of this move is shown in the more than \$1 million in sales in 1991 and 1992.

The Reading Institute of Rehabilitation was made a part of the Pennsylvania Conference on July 1, 1966, six years after the purchase of the 263-acre (110-hectare) Eberley Estate to establish the institution. In 1969 the institute became a member of the American Hospital Association. When it became evident that the mansion housing the institute was no longer

adequate, a \$3.5 million 80-bed hospital was constructed on the estate and opened Dec. 8, 1974. In 1979 a four-story wing was added for doctors' offices, communication disorders, psychiatry, social services, and a warehouse. In May 1986 a head injury wing was dedicated. With the acceptance of 20 subacute rehabilitation beds the hospital will be certified with a 100-patient capacity.

The Better Living center was established in 1969 in Philadelphia by J. Wayne McFarland, M.D., cofounder of the Five-Day Plan. A satellite Better Living center was established in 1973 in Montrose, where a similar program was conducted.

A concentrated plan was implemented in Pittsburgh in 1990. It is known as the Pittsburgh Project and is under the leadership of Pastors Tony Moore and Steve Farley. This NAD Global Mission Project envisions the establishment of a new 100-member congregation in the South Hills section of the city.

Presidents—Pennsylvania Conference: B. L. Whitney, 1878—1883; D. B. Oviatt, 1883—1887; J. W. Raymond, 1887—1892; I. N. Williams, 1892—1895; R. A. Underwood, 1895—1897; I. N. Williams, 1897—1899; R. A. Underwood, 1899—1903.

East(ern) Pennsylvania Conference: R. A. Underwood, 1903—1904; W. J. Fitzgerald, 1904—1907; W. H. Heckman, 1907—1912; H.M.J. Richards, 1912—1917; D. A. Parsons, 1917—1920; J. A. Leland, 1920—1923; B. G. Wilkinson, 1923—1924; C. V. Leach, 1924—1928; C. S. Prout, 1928—1930; W. M. Robbins, 1930—1936; G. F. Eichman, 1936—1939; F. H. Robbins, 1939—1942; T. M. French, 1942—1943; L. H. King, 1943—1945; D. A. Ochs, 1945—1947; T. E. Unruh, 1947—1960; Arthur Kiesz, 1960—1963.

West(ern) Pennsylvania Conference: E. J. Dryer, 1903—1905; C. F. McVagh, 1905—1908; I. N. Williams (acting president), 1908; F. D. Wagner, 1908—1910; I. N. Williams (at first vice president), 1910—1911; B. F. Kneeland, 1911—1913; R. A. Underwood, 1913—1914; F. H. Robbins, 1914—1918; I. D. Richardson, 1918—1919; R. S. Lindsay, 1919—1920; D. A. Parsons, 1920—1923; W. M. Robbins, 1923—1930; W. A. Nelson, 1930—1932; M. G. Conger, 1932—1938; L. H. King, 1938—1943; M. E. Loewen, 1943—1946; W. C. Moffett, 1946—1950; A. J. Robbins, 1950—1958; F. W. Wernick, 1958—1963.

Pennsylvania Conference: D. W. Hunter, 1964—1966; O. D. Wright, 1966—1971; D. G. Reynolds, 1971—1976; W. A. Loveless, 1976—1978; G. Henderson, 1978—1982; F. Thomas, 1982—1985; G. Patterson, 1985—1987; J. N. Page, 1988—1994; M. Cauley, 1994— .

Pension Le Flon

PENSION LE FLON. *See* [Établissement Medico-Social Le Flon](#).

Perez, Braulio Marcio

PEREZ, BRAULIO MARCIO (1904—1974). Originator of the Spanish language Voice of Prophecy. A native of Spain, he moved with his family to the Americas in 1908 and was educated at River Plate College in Argentina. Following his graduation in 1930, he gained recognition as an educator, author, and poet. After his marriage in 1931, he served as director of the Central American College of Seventh-day Adventists in Costa Rica, and later as pastor, evangelist, and youth counselor for the Inter-American Division.

In 1942 Dr. Perez began the broadcast of the Spanish Voice of Hope programs, and continued as an active broadcaster until his death. His audiences reveled in his command of the Spanish language. His life and ministry did much to change the image of Adventism and Protestantism in Latin America. It is estimated that in excess of 40,000 people joined the church largely as a result of his ministry.

Perguran Advent Cimindi

PERGURAN ADVENT CIMINDI. *See* [Cimindi Academy](#).

Perguruan Advent Jakarta

PERGURUAN ADVENT JAKARTA. *See* [Jakarta Academy](#).

Perguruan Advent Kalimantan

PERGURUAN ADVENT KALIMANTAN. *See* [Kalimantan Academy](#).

Perguruan Advent Pematang Siantar

PERGURUAN ADVENT PEMATANG SIANTAR. *See* [Pematang Siantar Academy](#).

Perguruan Advent School

PERGURUAN ADVENT SCHOOL. *See* [Salemba Jakarta Academy](#).

Perguruan Advent Semarang

PERGURUAN ADVENT SEMARANG. *See* [Semarang Adventist Academy](#).

Perguruan Advent Sumbul

PERGURUAN ADVENT SUMBUL. *See* [Sumbul Academy](#).

Perguruan Advent Surabaya

PERGURUAN ADVENT SURABAYA. *See* [Surabaya Academy](#).

Perguruan Advent Tanjung Kasan

PERGURUAN ADVENT TANJUNG KASAN. *See* [Tanjung Kasan Academy](#).

Perguruan Tinggi Advent

PERGURUAN TINGGI ADVENT. *See* [Indonesia Union College](#).

Perguruan Tinggi Klabat

PERGURUAN TINGGI KLABAT. *See* [Klabat University](#).

Periodicals

PERIODICALS (currently issued under the auspices of the Seventh-day Adventist denomination).

I. Official Organs

I. Official Organs. For the official organ and general church paper of the Seventh-day Adventist Church, see [Adventist Review](#).

Division periodicals. (Some of these have separate entries.) *Adventist News Review* (Trans-European Division); *Africa-Indian Ocean Adventist Review*; *Eastern Africa Division Outlook*; *Far Eastern Division Outlook*; *Record* (South Pacific Division); *Southern Asia Tidings*.

Union conference periodicals. (Some of these have separate entries.) *Accion* (Venezuela-Antilles Union); *Adventist Life* (Japan Union Conference); *Atlantic Union Gleaner*; *Aurore* (French Antilles-Guiana Union Mission); *British Advent Messenger*; *Canadian Adventist Messenger*; *Caribbean Herald*; *Caribbean Union Gleanings*; *Central India Herald*; *Church Compass* (Korean Union Conference); *Columbia Union Visitor*; *En Marcha* (Colombia Union Conference); *Encounter*; *Gaceta* (Central Philippine Union Mission); *Gleaner* (North Pacific Union Conference); *Heraldo Puertorriqueno* (Puerto Rican Union); *Lake Union Herald*; *Last Day Shepherd's Call* (South China Island Union Mission); *Maranatha* (Southern Africa Union Conference); *Messenger* (Southeast Asia Union Mission); *Mid-America Adventist Outlook*; *Mizpa* (Central Philippine Union Mission); *Mizpa* (North Philippine Union Mission); *Northern Union Reporter* (India); *Noticiero Centroamericano* (Central American Union Mission); *Nyky aika* (Finland Union Conference); *Pacific Union Recorder*; *South India Observer*; *Southern Tidings* (Southern Union Conference); *Southwestern Union Record*; *Spotlight* (Northeast India Union); *Sri Lanka Union Messenger*; *Warta Advent* (East and West Indonesia Union missions); *West Indies Union Visitor*.

II. General Periodicals

II. General Periodicals. (Some of these have separate entries.) 1. English language (taken from the 1995 *Yearbook*):

ACM Update: eight-page quarterly news and information letter; free to ACM member chaplains; published by General Conference Adventist Chaplaincy Ministries.

Adventist Evangelistic Association UPDATE: Eight-page newsletter, printed three times per year; published by the Adventist Evangelistic Association.

Adventist-Muslim Review: 32-page biannual news and resource journal for persons involved in Muslim evangelism; published by the SDA Islamic Centre.

Adventist Review: 24- to 32-page weekly; denominational church paper, established 1850; published by the General Conference of Seventh-day Adventists; printed at the Review and Herald Publishing Association.

- Adventist Review, World Edition*: Published by the Africa Herald Publishing House.
- AfriTell*: 16-page quarterly missionary journal; published by the Advent Press (Ghana).
- AID Adventist Review*: 16-page bimonthly; official news organ of the Africa-Indian Ocean Division; published by the Advent Press (Ghana).
- AID Ministry*: 16-page quarterly; official organ of the Africa-Indian Ocean Division Ministerial Association; published by the Advent Press (Ghana).
- ASI Magazine*: Quarterly; 16-page, four-color news magazine of the Adventist-Laymen's Services and Industries (ASI); sent free to ASI members.
- ASI Update*: Quarterly; newsletter reporting ASI activities; published on alternating quarters with *ASI Magazine*.
- Audit Trails*: 16-page quarterly journal of news and information for financial professionals; published by the General Conference Auditing Service.
- Beginner Program Helps* (Cradle roll Sabbath school leaders): 32-page quarterly; published by the Review and Herald Publishing Association.
- Celebration*: 32- to 40-page monthly; published by the Review and Herald Publishing Association.
- Channels*: Monthly; official organ of Advent Radio-Television Productions; published by the Signs Publishing Company (Australia).
- Children's Friend* (English braille): Quarterly; furnished free to blind people by Christian Record Services, Inc. (U.S.).
- Christian Record* (English braille): Quarterly inspirational journal; furnished free to blind people by Christian Record Services, Inc. (U.S.).
- Christian Record Talking Magazine* (recorded on 16 2/3 r.p.m. flexible disc and four-track mono cassette at 1 7/8 i.p.s.): Quarterly; recordings of educational, inspirational, and health articles, musical selections, interviews with blind people, and travelogues; furnished free to blind people by Christian Record Services, Inc. (U.S.).
- College and University Dialogue*: 36-page journal published three times a year for Adventist college and university students, teachers, and chaplains, under the auspices of the General Conference AMiCUS Committee.
- Elder's Digest*: 32-page international quarterly resource journal for local church elders; published by the Ministerial Association of the General Conference of Seventh-day Adventists.
- Encounter Magazine* (recorded on 16 2/3 r.p.m. flexible disc and four-track mono cassette at 1 7/8 i.p.s.): Bimonthly; Bible doctrines; answers to perplexing questions concerning Bible texts; how archaeology confirms Bible statements; verse-by-verse study of whole books of the Bible; study of prophets and prophecies; furnished free to blind people by Christian Record Services, Inc. (U.S.).
- For God and Country*: 8- to 12-page quarterly; National Service Organization news and information publication; free to SDA military chaplains and service personnel.
- Geoscience Reports*: Triennial publication designed for the secondary education level, giving general science information and news; published by the Geoscience Research Institute, Loma Linda University, Loma Linda, California.
- Guide*: 32-page weekly journal for Christian young people, ages 10 to 14; published by the Review and Herald Publishing Association.
- Happy Ways*: 32-page quarterly for children; published by the Advent Press (Ghana).

Health and Home: 48-page bimonthly missionary-health journal; published by the Philippine Publishing House.

Herald of Health, The: 28-page monthly; published by the Oriental Watchman Publishing House.

Insight: 16- to 32-page weekly magazine of Christian understanding for youth, ages 15 to 19; published by the Review and Herald Publishing Association.

Insight/Out: 16- to 32-page monthly outreach magazine for teens; published by the Review and Herald Publishing Association.

It Is Written Channels: 16-page quarterly; sent free to It Is Written television viewers; published by It Is Written.

Kids' Stuff: 32-page quarterly; published by the Review and Herald Publishing Association.

Liberty: 32-page bimonthly organ of the North American Division; printed by the Review and Herald Publishing Association.

Lifeglow (large print): Quarterly adult magazine furnished free to sight-impaired people by Christian Record Services, Inc. (U.S.).

Listen: 32-page, four-color monthly on drug-abuse prevention for teenagers; published by the Review and Herald Publishing Association.

Literature Evangelist: 16-page illustrated quarterly; a journal of the General Conference Publishing Department, containing literature evangelist experiences, motivation and Christian salesmanship techniques, and news items; sent to publishing leaders and literature evangelists; published by the General Conference Publishing Department.

Message: 32-page illustrated monthly July to October, bimonthly November to June; published by the Review and Herald Publishing Association.

Ministry: 32-page monthly international journal for clergy; published by the General Conference Ministerial Association; printed by the Review and Herald Publishing Association.

Mission (Children): A 32-page quarterly report of world mission; furnished free to Sabbath school superintendents to provide mission emphasis for weekly Sabbath school programs for children of kindergarten and primary age; distributed by the Review and Herald Publishing Association.

Mission (Junior-Teen): A 32-page quarterly report of world mission; furnished free to Sabbath school superintendents to provide mission emphasis material for weekly Sabbath school programs; published by the Review and Herald Publishing Association.

Mission (Adult): A 32-page quarterly report of world mission; furnished free to Sabbath school superintendents to provide mission emphasis material for weekly Sabbath school programs; published by the Review and Herald Publishing Association.

Origins: Biannual scholarly journal dealing with the broad issues of past history of the earth; published by the Geoscience Research Institute.

Our Little Friend: Weekly for cradle roll and kindergarten Sabbath school divisions; published by the Pacific Press Publishing Association.

Our Times: 20-page bimonthly; published by the Oriental Watchman Publishing House.

Primary Treasure: Weekly for the primary Sabbath school division; published by the Pacific Press Publishing Association.

Print: 16-page quarterly house journal; published by the Philippine Publishing House.

Publishing Mirror: 4-page quarterly; journal of the North American Division Publishing Department, providing NAD publishing news including statistical reports of Adventist Book Centers and literature evangelists; provided free to NAD administrators, publishing leaders, and ABC managers; published by the North American Division Publishing Department.

Shabbat Shalom: 16-page quarterly; outreach magazine to the Jewish people; published by the North American Division Multilingual Ministries Department; printed and circulated by the Review and Herald Publishing Association.

Shepherdess International: 24-page quarterly journal for pastors' wives; published by Shepherdess International.

Signs of the Times: 32-page monthly missionary journal; published by the Pacific Press Publishing Association.

Signs of the Times: 64-page monthly; published by the Signs Publishing Company (Australia).

Telenotes: Periodical; sent free to Faith for Today sponsors; published by Faith for Today.

The Journal of Adventist Education: Bimonthly October through May, and a summer issue for June through September; issued by the General Conference Department of Education; printed by Southwestern ColorGraphics.

The Window: Bimonthly; published by the School of Education, Andrews University, for the Department of Education, General Conference of Seventh-day Adventists, and the Adventist Student Personnel Association (ASPA).

The Winner (For children ages 8—12): 16-page monthly; drug prevention and health education in puzzles, games, and stories; published by the Review and Herald Publishing Association.

Vibrant Life: 48-page bimonthly illustrated health journal; formerly *Your Life and Health*; published by the Review and Herald Publishing Association.

Voice of Prophecy News: Illustrated 32-page, quarterly; sent free to Voice of Prophecy sponsors; published by The Voice of Prophecy.

Women of Spirit: 48-page quarterly journal; published by the Review and Herald Publishing Association.

Young and Alive (English Braille and large print): Quarterly; young adult magazine furnished free to the legally blind and visually impaired by Christian Record Services, Inc. (U.S.).

Youth Ministry Accent: 48- or 64-page quarterly; resource materials for youth ministry published by the General Conference Department of Church Ministries for the world divisions.

2. Other languages (as listed in 1995 *Yearbook*):

Afrikaans

Sending, Kindersending (children's missions quarterly): 40-page quarterly.

Sending, Uitgawe vir Volwassenes (adult missions quarterly): 40-page quarterly.

These periodicals were published by the Southern Africa Union Conference.

Bulgarian

Adventen Vestitel (“Adventist Herald”): Published by the Bulgarian Union of Churches.

Chinese

Mission Quarterly (junior and senior).

Our Little Friend: Children’s weekly.

Signs of the Times: 36-page monthly.

The above periodicals are published by the Signs of the Times Publishing Association (Taiwan).

Croatian

Adventisticki Pregled (“Adventist Review”): 32-page bimonthly; published by the Croatian-Slovenian Conference of SDA.

Biblijski Pogledi (“Biblical Views”): 112-page semiannual; published by the Adventist College of Theology.

Zivot Zdravlje (“Life and Health”): 24-page quarterly; published by the Life and Health Publishing House.

Znaci Vremena (“Signs of the Times ”): 24-page quarterly; published by the Croatian Publishing Branch.

Czech

Advent: 40 pages, eight issues annually.

Znameni Doby (“Signs of the Times”): 32-page quarterly.

Unless otherwise noted, the above periodicals are published by Czecho-Slovakian Publishing House (Nakladatelstvi Advent-Orion).

Danish

Adventnyt (church paper): 24-page monthly.

Sundhedsbladet (health journal): 32 to 48 pages, 6 issues annually.

Tidernes Tegn (“Signs of the Times”): 16 pages.

The above periodicals are published by the Danish Publishing House.

Dutch

Advent, De (“The Advent Messenger”): 24-page monthly; published by the Netherlands Publishing House.

Jeugdecho (youth): 14-page monthly; published by the Youth Department of the Netherlands Union Conference.

Finnish

Nuori Usko: 16-page monthly.

Nyky aika: Combined 24- to 48-page evangelistic journal and 8- to 16-page general church paper.

Nyky aika-pistevercio: 28-page quarterly magazine in braille.

Terveys: 48-page monthly. The above periodicals are published by the Finland Publishing House.

French

AID Revue Adventiste: 16-page bimonthly; organ of the Africa-Indian Ocean Division; published by the Central African Publishing House.

Conscience et Liberté (“Conscience and Liberty”): 128-page semiannual international magazine of religious liberty; published by the International Association for the Defense of Religious Liberty; approved by the Euro-Africa Division Committee for promotion by the Public Affairs and Religious Liberty Department.

Dialogue Universitaire: 36-page journal published three times a year for Adventist college and university students, teachers, and chaplains, under the auspices of the General Conference AMiCUS Committee. To request a sample copy or a subscription, write to Dialogue, 12501 Old Columbia Pike, Silver Spring, MD 20904—6600, U.S.A.

En Avant: 36-page church officers’ quarterly; published by the Inter-American Division, Coral Gables, Florida.

Forum Votre Programme (French “Youth Ministry Accent”): 48-page semiannual; Week of Prayer issue, 40 pages; published by the Euro-Africa Division Youth Department.

Moniteur, Le (“Sabbath School Worker”): 56-page quarterly; published by the French Publishing House.

Pasteur, Le: 16-page quarterly; organ of the Africa-Indian Ocean Division Ministerial Association; published by the Central African Publishing House.

Revue Adventiste (edition Inter-Americaine): 16-page monthly; published by the Franco-Haitian Adventist Seminary.

Revue Adventiste, La (“Advent Review”): 16-page monthly; published by the French Publishing House.

Revue d’Education Adventiste: 26-page journal for educators; published once a year by the General Conference Department of Education. To request a sample copy, write to the editor, 12501 Old Columbia Pike, Silver Spring, MD 20904—6600, U.S.A.

Sentinelle, La (“The Sentinel”): 16-page monthly missionary magazine for Inter-America and North America; published by the Pacific Press Publishing Association.

Servir (“The Ministry”): 64-page triannual; published by the Euro-Africa Division Ministerial Association.

Signes des Temps (“Signs of the Times”): 16-page bimonthly; published by the French Publishing House.

Vie et Sante (“Life and Health”): 60-page monthly; published by the French Publishing House.

German

Adventecho (“Advent Echo”): 36-page monthly church paper.

Adventist Press Service: 17-page monthly; organ of the North and South German Union conferences.

Aller Diener (“The Ministry”): 64-page triannual; published by the Euro-Africa Division Ministerial Association.

Besser Leben (“Better Living”): 48-page bimonthly; published by the Hamburg Publishing House.

Gewissen und Freiheit (“Conscience and Liberty”): 96-page semiannual international magazine of religious liberty; published by the International Association for the Defense of Religious Liberty; approved by the Euro-Africa Division Committee for promotion by the Public Affairs and Religious Liberty Department.

Informationen: 15-page monthly; organ of the Communication Department, Advent-Mission, Basel, Switzerland; published under the patronage of the German Swiss Conference.

Leben und Gesundheit (“Life and Health”): 24-page monthly; published by Advent Publishers (Switzerland).

Mitteilungsblatt der “Stimme der Hoffnung” (Voice of Hope bulletin): Illustrated 4-page monthly; sent free to listeners of “Stimme der Hoffnung;” edited by Voice of Hope (Stimme der Hoffnung).

Zeichen der Zeit (“Signs of the Times”): 12-page quarterly.

Hindi

Swasthya Aur Jeevan (“Life and Health”): 28-page monthly; published by the Oriental Watchman Publishing House.

Hungarian

Advent Hirnok (“Advent Herald”): Bimonthly; published by the Communication Department of the Hungarian Union Conference.

Boldog Elet (“Happy Life”): Bimonthly; published by the Communication Department of the Hungarian Union Conference.

Hirnoke (“Advent Review”): Bimonthly; published by the Yugoslavian Publishing House.

Lelkesztalyekoztato (“Ministers’ Review”): Bimonthly; published by the Advent Publishing House.

Icelandic

Adventfrettir (church paper): 12-page monthly; published by the Iceland Publishing House.

Ilocano

Mizpa: 16-page bimonthly; organ of the North Philippine Union Mission.

Indonesian

Missions Quarterly.

Rumah Tangga dan Kesehatan (formerly *Pertandaan Zaman*) (“Home and Health”): Monthly.

All published by the Indonesia Publishing House.

Italian

Messaggero Avventista (“Advent Messenger”): 16-page monthly.

Segni dei Tempi (“Signs of the Times”): 48-page bimonthly.

Vita e Salute (“Life and Health”): 40-page monthly.

All published by the Italian Publishing House.

Japanese

Adventist Life: 30-page monthly; organ of the Japan Union Conference; published by the Japan Union Conference.

Journal for Church Officers (Ansokunichi no Tomo): 22-page quarterly; published by the Japan Union Conference Church Ministries Department.

Signs of the Times: 44-page monthly.

Unless otherwise specified, above are published by the Japan Publishing House.

Kannada

Arogyavani (“Life and Health”): 28-page monthly; published by the Oriental Watchman Publishing House.

Korean

Church Compass: 44-page monthly.

Home and Health: 40-page bimonthly.

Signs of the Times: 44-page monthly.

All published by the Korean Publishing House.

Malagasy

Faneva Adventista, Ny (“Advent Standard”): Quarterly.

Vavolombelona, Ny (“The Witness”): 20 pages.

All published by the Adventist Printing House.

Malayalam

Malayala Dhoothan (“Malayalam Messenger”): Monthly church paper; published for the Kerala Section, by the Kottarakara School Press (India).

Marathi

Arogyadeep (Marathi health journal): 28-page monthly; published by the Oriental Watchman Publishing House.

Mizo

Mizo Newsletter: eight-page monthly; printed by the Mizo Section (India).

Norwegian

Advent-Ungdom (“Advent Youth”): 16- page; monthly.

Evangeliets Sendebud (“Gospel Messenger”): 16-page monthly church paper.

Mitt Blad: four-page children’s weekly; published by the Norwegian Union Conference Sabbath School Department.

Sunnhetsbladet (health journal): 32-page monthly.

Tidens Tale (“Signs of the Times”): 24 pages, six issues annually.

Unless otherwise noted, the above periodicals are published by the Norwegian Publishing House.

Polish

Glos Adwentu (“Voice of Advent”): 16-page monthly.

Znaki Czasu (“Signs of the Times”): 20-page monthly.

The above periodicals are published by the Polish Publishing House.

Portuguese

Acao Jovem (“Youth Ministry ACCENT”): 32-page quarterly; published by the South American Division Church Ministries Department (Brazil).

Alcool, Fumo e Saude (“Smoke Signals”): 4-page quarterly.

Decisao (“Decision”): 16 pages.

Dialogo Universitario: 36-page journal published three times a year for Adventist college and university students, teachers, and chaplains, under the auspices of the General Conference AMiCUS Committee. To request a sample copy or a subscription, write to Dialogue, 12501 Old Columbia Pike, Silver Spring, MD 20904—6600, U.S.A.

Ministerio Adventista (“Ministry”): 32-page bimonthly.

Nosso Amiguinho (“Our Little Friend”): 20-page monthly; published by the Portuguese Publishing House.

Nosso Amiguinho (“Our Little Friend”): 40-page monthly.

Revista Adventista (“Advent Review”): 20-page monthly; published by the Portuguese Publishing House.

Revista Adventista (“Adventist Review”): 40-page monthly.

Revista de Educacao Adventista: 26-page journal for educators; published once a year by the General Conference Department of Education. To request a sample copy, write to the editor, 12501 Old Columbia Pike, Silver Spring, MD 20904—6600.

Superamigo (Super Friend Magazine): 32-page monthly.

Saude e Lar (“Health and Home”): 24-page monthly; published by the Portuguese Publishing House.

Sinai dos Tempos (“Signs of the Times”): 16-page quarterly; published by the Portuguese Publishing House.

Vida e Saude (“Life and Health”): 36-page monthly.

Unless otherwise noted, the above periodicals are published by the Brazil Publishing House.

Romanian

Curierul Adventist (Advent Herald): 24-page monthly.

Signs of the Times: Quarterly.

The above periodicals are published by the Romanian Union Conference.

Samoan

Mission Quarterlies (junior and senior).

O Le Tala Moni (Samoan “Truth”): Bimonthly.

The above periodicals are published by the Samoa Mission.

Serbian

Glasnik Hriscanske Adventisticke Crkve (“Advent Review”—Cyrillic Alphabet): 24-page bimonthly.

Zivot i Zdravlje (“Life and Health”—Cyrillic Alphabet).

Znaci Vremena (“Signs of the Times”—Cyrillic Alphabet).

The above periodicals are published by the Yugoslavian Publishing House.

Simple English for Pacific Islands

World Mission Report (pidgin mission news): Published by the Signs Publishing Company (Australia).

Sinhala

Dharuvange Sabbath Pasal Padam Sangarava (kindergarten children's quarterly): Published by the Lakpahana Publishing House.

Saukhaya Thilinaya (Sinhala health journal): 28 pages; published by the Lakpahana Publishing House.

Slovak

Znameni Doby ("Signs of the Times"): 32-page quarterly; published by the Slovakian Conference.

Slovenian

Adventisticni Pregled ("Adventist Review"): 32-page bimonthly; published by the Croatian-Slovenian Conference of SDA.

Znamenja Casa ("Signs of the Times"): 24-page quarterly; published by the Signs of the Times Publishing Branch (Slovenia).

Spanish

Adventus: 24-page illustrated quarterly missionary review; published by the Safeliz Publishing House.

Buenas Nuevas: Illustrated four-page quarterly; sent free to La Voz de la Esperanza radio listeners; published by La Voz de la Esperanza (California).

Centinela, El: 16-page monthly missionary journal; published by the Pacific Press Publishing Association.

Ciencia de los Origenes: Triannual publication covering the broad issues of origins; published by the Geoscience Research Institute.

Dialogo Universitario: 36-page journal published three times a year for Adventist college and university students, teachers, and chaplains, under the auspices of the General Conference AMiCUS Committee.

Mis Amigos (Missionary Magazine for Children): Published by the Buenos Aires Publishing House.

Perspectiva (Spanish AY Kit): 48-page quarterly.

Revista Adventista (Adventist Review, Inter-American Edition): 16-page monthly; published by the Inter-American Division Publishing Association.

Revista Adventista, La: 24-page monthly; published for the Spanish Union of Churches by the Safeliz Publishing House.

Revista Adventista, La ("Adventist Review"): 32-page monthly church paper for South America; published by the Buenos Aires Publishing House.

Revista de Educacion Adventista: 26-page journal for educators; published once a year by the General Conference Department of Education.

Revista Enfoque de Nuestro Tiempo: 20-page monthly missionary journal; published by the Agencia de Publicaciones Mexico Central.

Vida Feliz (missionary magazine): 28-page monthly; published by the Buenos Aires Publishing House.

Vida Radiante (Spanish Large-print): Quarterly adult magazine to encourage, inspire, and inform; furnished free to sight-impaired Spanish-speaking people by Christian Record Services, Inc. (U.S).

Swedish

Missionaren/Ungdomens Budbarare (church paper and youth paper): 16-page biweekly; published by SDA Media.

Tagalog

Mizpa: 16-page bimonthly; organ of the North Philippine Union Mission.

Tahitian

Mission Quarterly: Published by the French Polynesia Mission.

Tamil

Advent Thoothan (“Advent Messenger”): 12-page quarterly; published by the North Tamil Section (India).

Nalwazhi (“The Good Way”): 28-page monthly; published by the Oriental Watchman Publishing House.

Telugu

Margadarsi (“Pathfinder”): 28-page monthly; published by the Oriental Watchman Publishing House.

Thai

Health and Home: 20-page quarterly missionary-health journal; published by the Thailand Publishing House.

Urdu

Qasid-e-Jadid: Monthly church paper.

Sabbath School Mission Story (teens).

Sehat: Monthly; published by the Qasid Publishing House of Seventh-day Adventists.

Unless otherwise specified, above periodicals are published by the Pakistan Union.

III. Sabbath School Lesson Materials. 1

III. Sabbath School Lesson Materials. 1 . Sabbath school lesson quarterlies, Sabbath school teaching aids, and Sabbath school program helps (cradle roll, kindergarten, primary, junior, youth, and senior) are published in the following languages: Afrikaans, Amharic, Arabic, Armenian, Bamar, Bulu, Chin, Chinese, Croatian, Czech, Danish, Dutch, English, Finnish, French, Fulfulde, Garo, German, Hindi, Hungarian, Ilocano, Indonesian, Italian, Japanese, Kalenjin, Kannada, Khasi, Kinyarwanda, Kiribali, Kisii, Korean, Luo, Lushai, Macedonian, Malagasy, Malayalam, Maori, Marathi, Mizo, Norwegian, Pampango, Pidgin, Polish, Portuguese, Punjabi, Pwo Kayin, Romanian, Russian, Samoan, Serbian, Sgaw Kayin, Sinhala, Slovak, Slovenian, Sotho, Spanish, Swahili, Swedish, Tagalog, Tahitian, Tamil, Telugu, Thai, Tongan, Twi, Ukrainian, Umbundo, Urdu, Venda, Xhosa, Zulu.

Perk, Gerhard

PERK, GERHARD (1859—1930). One of the first Seventh-day Adventists in Russia, a native of a Mennonite colony in southern Russia; a colporteur, Bible instructor, evangelist, and administrator in Russia, Romania, and Germany. About 1882 he learned from a neighbor of some publications, sent three years previously by relatives in America, which were so dangerous that “even an earnest member of the Brethren Church might be led astray by them.” His curiosity aroused, Perk begged to see the tracts, and upon promise not to show them to anyone, he was given a copy of *The Third Angel’s Message*, which he took to the haymow to read in secret. Telling no one, he copied the address of the publisher and ordered more publications. He soon became convinced that what he had read contained the message for the time, but he did not immediately profess the SDA beliefs openly. In the same year he became an agent for the British Bible Society in Russia. As he traveled through the country, his experiences led him to the conviction that he should keep all of God’s commandments if he expected Him to provide his needs. Having settled this matter, he began observing the seventh-day Sabbath.

In 1886 L. R. Conradi wrote to him suggesting that he sell SDA literature in Russia. This meant not only losing the good wages paid by the Bible Society but also exposing himself to personal danger, for although the sale of Bibles was allowed in Russia, not so the sale of SDA literature, which was clearly an attempt to proselyte among the members of the established church—a crime against the state at that time. Nevertheless, Perk agreed and carefully and cautiously began selling SDA publications.

Moreover, at his urging, L. R. Conradi came to Russia in July 1886, the first SDA minister to visit that country. Together with Perk, who served as his interpreter and guide, Conradi visited scattered groups of Sabbathkeepers throughout the Crimea and along the Volga River, baptized converts, and established churches. While in the Crimea, Perk and Conradi were arrested for proselyting among the Russians and were kept in prison at Perekop 40 days.

After their release, Perk resumed his colporteur work in the south of Russia, but was soon again arrested and escaped imprisonment only through agreeing to a voluntary exile to Switzerland and Germany. While there he worked as a self-supporting missionary between 1887 and 1894. From 1895 to 1897 he was a Bible instructor in Berlin. In 1897 he made another attempt to bring the SDA message to Russia, this time working in the St. Petersburg-Reval (Leningrad-Tallinn) area, where he organized a few churches, but he soon returned to Germany. He was ordained in 1899 and organized churches in Chemnitz, Leipzig, and Dresden.

In 1902 he was called to direct the Seventh-day Adventist mission in Romania but was expelled because of his religious activities soon afterward. He worked again in Germany from 1904 to 1910, for some time as president of the Silesian Conference. Then he superintended the Siberian Union Mission for three years. Again in Germany, he presided

over the Thuringian Conference until 1919, when he went to Leipzig. He retired in 1921 and resided in Berlin until his death, which occurred while he was on a visit to Pomerania.

Perkins, Eva

PERKINS, EVA (Miller, Mrs. Eli B.; Hankins, Mrs. Ira J.) (1858—1942). Educator, missionary. Entering Battle Creek College in 1874, she later became assistant to G. H. Bell in the classroom and in the preparation of his grammars, and was graduated in 1880. From 1878 she was also first corresponding secretary of the General Sabbath School Association. After her marriage to Eli B. Miller she and her husband both taught in Battle Creek College until 1892, when they were sent to Africa as the first overseas Seventh-day Adventist missionaries in the field of education. While in Africa she was at different times bookkeeper, teacher, preceptor, and matron of the Claremont Union College, of which her husband was president. They returned to the United States in 1895, and on the death of her husband in 1900, she resumed teaching at Battle Creek College. In 1903 she married Ira J. Hankins and worked briefly as educational secretary of the Indiana Conference before she and her husband the same year went to Africa. There she was educational secretary of the field and assistant editor of the *South African Sentinel*. She and her husband returned permanently to the United States in 1923.

Perrin, William Elmer

PERRIN, WILLIAM ELMER (1875—1951). Printer, administrator, and editor. He was brought up in a Seventh-day Adventist home, but received his education in public schools and by correspondence. In 1900 he entered church work as compositor for the *Worker's Bulletin*, published by the Iowa Tract Society. Later he edited the paper and also served as bookkeeper for the society. In 1908 he went to India, where he managed the Watchman Press and edited the *Eastern Tidings*. In 1914 he was elected secretary of the India Union Mission as well. From 1916 to 1918 he was secretary of the tract society in the Eastern Michigan Conference, from 1918 to 1919, treasurer of the New England Sanitarium, and from 1919 to 1921, secretary-treasurer of the Greater New York Conference. Between 1921 and 1929 he served as auditor of the Southern Asia Division. In 1929 he went to Canada, where he was secretary-treasurer of the Eastern Canadian Union Conference (1929—1937) and later administrator (1937—1939) of the Rest Haven Sanitarium, from which position he was forced by ill health to retire in 1939.

Perry, Franklin Leland

PERRY, FRANKLIN LELAND (1876—1961). Pioneer Seventh-day Adventist missionary in Peru. He was educated at Union College, taught in the public schools for a number of years, then joined the tract society staff of the Dakota Conference in 1899. He was ordained in 1902 or 1903. When in 1905 the South Dakota Conference offered to support a missionary in Peru, it sent Perry to begin SDA work in that country. After four years he was compelled to return to the United States to regain his health. He reentered ministerial work and became president of the Manitoba Conference in 1910. The next year he returned to South America and headed successively the Uruguay Mission, and the Chile and Argentina conferences. In 1922 he took charge of the South Mexican Mission. When his wife died several months after the move to Mexico, he returned to the United States and engaged in pastoral work in Iowa and Nebraska. In 1924 he became president of the North Texas Conference. In 1926 he remarried and took charge of the Inca Union Mission, but his wife's failing health made necessary their return to the homeland. From 1928 to 1930 he was president of the South Texas Conference, and from 1930 to 1932, of the North Texas Conference. After that he joined the General Conference Bureau of Home Missions as associate secretary of the Spanish department, from which he retired in 1938.

Persecution

PERSECUTION. *See* [Public Affairs and Religious Liberty, Department of](#); [Sunday Laws](#).

Perseverance

PERSEVERANCE. In Calvinist theology, “perseverance of the saints” denotes the unalterable continuance of the new life in Christ, as the experience of those who have, presumably, been elected by God to salvation. This special power to persevere, so Calvin taught, preserves them from ever falling into sin. This theological concept has found expression in the popular affirmation, “once in grace, always in grace.” This doctrine was first clearly set forth by Augustine in the fourth century, and is held by churches in the Calvinistic tradition as a logical consequence of the doctrine of election. *See Predestination.*

Seventh-day Adventists have never held this theory, inasmuch as the Scriptures explicitly state that persons may fall away after they have accepted Christ as Saviour and thus forfeit the gift of eternal life ([Heb. 6:4—6](#); cf. [Eze. 3:20](#)). In fact, Seventh-day Adventists reject both the Calvinist theory of election and its corollary, the perseverance of the saints. They believe, instead, that God purposed, or predestined, all persons to salvation in Christ Jesus ([1 Tim. 2:4](#); [Eph. 1:3—5](#)), but that this purpose becomes effective only as people respond in faith to God’s gracious invitation, of their own free will ([John 3:16](#); [1:12, 13](#); etc.). This new life in Christ is maintained, strengthened, and deepened as Christians live lives of continual voluntary submission to the will of Christ in all things ([Rom. 6:8—13](#); [2 Cor. 5:14](#); [Gal. 2:20](#); [Phil. 2:12, 13](#); [James 4:7](#); [1 John 5:18](#)).

Ellen White wrote in 1889: “The Word of God lays down the condition of our salvation, and it rests wholly with ourselves whether or not we will comply with Him” ([5T 692](#)). Again, in 1900, she said: “The Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore, there is need of a decided, daily conversion” ([SDACom 6:1114, 1115](#)).

That it is possible for a man once saved by grace to fall away from Christ and forfeit salvation is evident from such passages as [Eze. 33:13](#); [1 Cor. 9:27](#); [Heb. 6:4—6](#); [10:26—27](#).

To be sure, sinners saved by grace must persevere, or endure, to the end in order to be saved ([Matt. 10:22](#); [2 Peter 1:10, 11](#)). But this endurance results from their continued voluntary cooperation with divine grace in the life, not from an irresistible power taking possession of them, as Calvin taught.

Persévérance Boissard School

PERSÉVÉRANCE BOISSARD SCHOOL (École la Persévérance de Boissard). A coeducational Seventh-day Adventist school begun in Guadeloupe in 1947 by the Pointe-à-Pitre church. It was a simple primary school composed of three classes under the leadership of Joseph Bigord, a retired school director.

That school, located on the first floor of a multistoried building, provided classes for children from 5 to 14 years old. It had to accommodate more than 60 students in a small room divided into three sections by two blue rough canvas curtains.

In 1952 the school was transferred to two rooms that had just been built. In 1955 three new rooms were added, making it possible to open the school officially under the name La Persévérance school. That same year the second year of high school was offered; in 1956 the third year was offered, and in 1957 the fourth.

In 1969 a new building was erected providing classrooms, a laboratory, offices, a nursery, a library, a kitchen, and a dining room.

In 1980 six new rooms were added, including a library and a science laboratory. In 1993 the school had 26 classrooms and more than 535 students.

Directors: Joseph Bigord, 1947—1961; David Rémissé, 1961—1964; Alain Cidolit, 1964—1966; J. Isimat-Mirin, 1966—1971; Daniel Carbin, 1971—1975; M. Samut, 1975—1979; Edouard Fleurival, 1979— .

Personal Evangelism

PERSONAL EVANGELISM. *See* [Lay Evangelism](#).

Personal Ministries

PERSONAL MINISTRIES (Lay Activities). A facet of the church, the beginning of which can be traced to a women's group in South Lancaster, Massachusetts, called the Vigilant Missionary Society (established 1869). The work of the society gave S. N. Haskell the idea that led to his establishing in New England in 1870 the first of the Tract and Missionary Societies of the various conferences. These conference "T. and M. Societies," either directly or through district or local societies, enlisted lay members in circulating Seventh-day Adventist tracts, pamphlets, books, and periodicals through sale or free distribution, in conducting personal evangelism through visits or correspondence, and in aiding the needy. Then in 1874 the General Conference set up its General (renamed International) Tract and Missionary Society. When the General Conference Publishing Department was set up about 1901, it absorbed the International Tract and Missionary Society, but the fostering of lay evangelism was assigned in 1913 to a separate subdivision—the "Home Missionary Branch of the Publishing Department," with Edith M. Graham as secretary. After functioning thus for five years, the Home Missionary Branch was made a department in 1918 (*General Conference Bulletin* [1918], pp. 104, 118, 149).

In 1915, soon after the General Conference had recommended the appointment of home missionary secretaries to promote church missionary work in both the General Conference and the North American Division, the home missionary secretaries were appointed also in union and local conferences.

At the General Conference session in 1922 A. G. Daniells, the General Conference president, explained what the Home Missionary Department meant: "It is not a campaign, it is a religious movement. It is a revival of pure religion in the church, and the going forth to bear it to others. . . . This department is to train men and women all over the world to go out about their homes to win souls to Christ" (*General Conference Bulletin* [1922], p. 77).

In time, five areas of departmental evangelistic activities developed:

1. Bible correspondence course enrollments.
2. Community services, involving the work done by Dorcas-Welfare Societies in local churches and Community Services centers and units. Specific programs included emergency provision of food and clothing, interviewing and referral, adult-education classes in first aid, home management, sponsoring summer camps for disadvantaged children, and disaster relief.
3. Ingathering. This annual appeal has made millions of personal contacts, enrolled thousands in Bible correspondence courses, and raised funds for medical, educational, community service, and evangelistic work around the world.
4. Lay Bible evangelism, including personal Bible studies or public meetings. Many churches have organized groups specializing in lay preaching, prison evangelism, and certain specific Community Services projects.
5. Literature distribution, including systematic house-to-house distribution, mailing programs, tract racks, and individual or church lending libraries.

At the 1966 General Conference session the GC Home Missionary Department became the Lay Activities Department. In 1985 the General Conference Lay Activities Department became part of the newly formed Church Ministries Department. Lay activities and personal ministries departments and divisions continue at various levels of church organization. *See* [Church Ministries Department](#); [Lay Activities Department](#).

Secretaries (until 1974) and *Directors*: Edith M. Graham, 1918; F. W. Paap, 1918—1919; C. S. Longacre, 1919; C. V. Leach, 1919—1921; J. A. Stevens, 1921—1936; Steen Rasmussen, 1936—1941; R. G. Strickland, 1941—1945; W. A. Butler (acting), 1945—1946; T. L. Oswald, 1946—1958; J. E. Edwards, 1958—1970; V. W. Schoen, 1970—1976; George E. Knowles, 1976—1985.

Peru

PERU. A unitary republic on the Pacific coast of South America, lying between Ecuador and Chile, with its eastern boundary touching Colombia, Brazil, and Bolivia. There are about 23.7 million inhabitants (1994) in an area of 496,222 square miles (1.2 million square kilometers), with a population density of nearly 50 per square mile (20 per square kilometer).

The country is divided into three distinctive geographical regions: 1. *La Costa*, the narrow coastal plain, an arid region, broken by valleys watered by short rivers that flow down from the high mountains to the sea. Agriculture, industries, and fishing flourish in these valleys. 2. *La Sierra*, the mountainous region, including the western and eastern Andean ranges with heavily populated mountain valleys that range in elevation from 8,000 to 12,000 feet (2,450 to 3,660 meters). The mountains rise abruptly from the coast to a peak of 22,205 feet (6,768 meters) at the top of Huascarán, the highest mountain in Peru. The most notable of the high plateaus is the Titicaca basin. The Andean highlanders engage principally in agriculture, sheep and cattle raising, and mining. The mountain climate has been summarized as hot sun, cool shade; warm middays, frosty nights; rainy summer, dry winter. 3. *La Selva*, the eastern jungle, part of the great Amazon basin. This low, flat region, hot and humid, with abundant rainfall, is crossed by a network of streams and is covered with exuberant tropical vegetation. Most of the inhabitants of the jungle are members of various native tribes, still uncivilized or semicivilized. But there also are towns and cities, mainly along the rivers, populated by highly cultured people and connected by railroads, highways, and airlines.

Lake Titicaca, situated between Peru and Bolivia, and lying at an elevation of 12,507 feet (3,800 meters), is the highest navigable lake in the world. It is 110 miles (175 kilometers) long and 35 miles (55 kilometers) wide, and is crossed by 1,000-ton (900 metric tons) steamers. On Amantani Island in the lake there is an organized Seventh-day Adventist church. The highest SDA Sabbath school in the world meets at Patalaca near the southern end of the lake.

Peruvians are divided into two distinct social classes: the poorer class, by far the majority, whose standard of living is low, although slowly improving; and the rich aristocracy that possesses the larger part of the wealth and the lands. There are a few who belong to a growing middle class. The population is made up of a small percentage of Europeans, a larger percentage of those who are descendants of Whites and Indians, and a still larger percentage of full-blooded Indians who speak either the Quechua or the Aymara language. There is a strong movement under way for improving living conditions in the cities and providing more and better homes and hospitals for the working class. New grade schools and high schools are continually being built. During the first five years of the sixties, 10 new universities sprang up, some offering technical training. SDA primary schools in the highlands have contributed significantly in helping to stamp out illiteracy.

Peru is predominantly Roman Catholic, because that was the religion of the Spanish conquerors. However, the large Indian population, while nominally Roman Catholic,

preserves many pagan superstitions and practices. Besides the Roman Catholic majority there are relatively small groups that profess Protestantism and a few Orientals who have brought in their religions. The times of religious fanaticism and open persecution have passed.

Historical Background

Historical Background. Peru arose from the Inca Empire, which included the present countries of Ecuador, Peru, and Bolivia, plus parts of Colombia, Argentina, and Chile—almost half of South America. That empire with its amazing culture continued until 1532, when the Spanish conqueror Francisco Pizarro, arriving at the city of Cajamarca, took prisoner the Inca chief Atahualpa, and soon had him tried and executed. There followed the periods of the Conquest, the Colonization, the Viceregency, and the Republic. The 40 viceroys who ruled Peru had as their seat of government the city of Lima, which Pizarro had founded, still called la Ciudad Virreynal and still the capital of the country. Among large colonial cities were Arequipa and Trujillo, second and third in size. Spain's control was overthrown when on July 28, 1821, Peru's independence was declared and shortly afterward the republic was born.

The present constitution of Peru expresses the ideals of democracy and provides for liberty of conscience, freedom of expression and of the press, and freedom of religious worship. The population of Peru is made up of a mixture of races, but Indians and mestizos form the largest group. There are some Blacks and Asians. When Peru was yet a colony, Blacks were brought into the country to replace the Indians who worked in the mines and the fields. President Ramón Castilla (1855—1862) abolished slavery, after which Chinese coolies were brought in to do the work.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Peru is part of the Inca Union Mission (which also includes Bolivia), a part of the South American Division. Statistics (1992) for *Peru*: churches, 845; members, 271,319; church or elementary schools, 163; ordained ministers, 155; licensed ministers, 93; credentialed missionaries, 256.

Statistics (1992) for the conferences and missions—*Central Andina Mission*: churches, 88; members, 20,360; church or elementary schools, 15; ordained ministers, 10; licensed ministers, 9; credentialed missionaries, 3. Headquarters: Huancayo. *Central Peru Conference*: churches, 171; members, 49,056; elementary schools, 22; ordained ministers, 25; licensed ministers, 20; credentialed missionaries, 30. Headquarters: Miraflores. *East Peru Mission*: churches, 162; members, 56,061; church or elementary schools, 13; ordained ministers, 21; licensed ministers, 16; credentialed missionaries, 16. Headquarters: Pucallpa. *Lake Titicaca Mission*: churches, 195; members, 67,912; church or elementary schools, 92; ordained ministers, 14; licensed ministers, 15; credentialed missionaries, 26. Headquarters: Puno. *North Peru Mission*: churches, 142; members, 70,209; elementary schools, 13; ordained ministers, 24; licensed ministers, 21; credentialed missionaries, 22. Headquarters: Chiclayo. *South Peru Mission*: churches, 94; members, 40,187; elementary schools, 12; ordained ministers, 23; licensed ministers, 11; credentialed missionaries, 15. Headquarters: Arequipa.

Institutions

Institutions. Ana Stahl Adventist Clinic; Juliaca Adventist Clinic; Miraflores Adventist Academy; Miraflores Adventist Clinic; Titicaca Adventist Academy; Ucayali Adventist Academy; Union Adventist Educational Complex.

Seventh-day Adventist Work in Peru

Seventh-day Adventist Work in Peru. *Forerunners.* Late in the 1800s a young man of a distinguished family in Arequipa, by the name of Eduardo F. Forga, was sent to study abroad. During the years that he spent in Europe he became proficient in French, German, and English. As he studied and did research in the great universities he became convinced that the teachings and practices of the Roman clergy were false. He read the Bible, not so much as the Word of God but as an important historical-philosophical work. When he returned to his native city, known as “the Rome of Peru,” he began to write tracts exposing ecclesiastical abuses. These were widely distributed in the departments of Arequipa, Puno, and Cuzco. As a result of reading these tracts, many sympathized with Forga’s convictions and lost their confidence in the Roman Catholic clergy. But his own relatives, prominent figures in Arequipa society and all zealous Catholics, were encouraged by the clergy and their friends to exclude him from their family and social circle. Thus Forga fled to Europe. In London he accepted the SDA faith and became a valuable worker in the translating and publishing of SDA literature in the Spanish language. His ideas on the separation of church and state, disseminated through his publications, prepared the way for Adventism in Peru.

Beginnings on the Coast. Seventh-day Adventist missionary efforts in Peru began some time in 1898. According to the January 1899 issue of *The Missionary Magazine*, SDA work had “just been carried into Peru.” This issue reported that a Chilean member by the name of Escobar, with a company of six adults, had settled in the city of Lima. They were working as self-supporting missionaries. Other Chilean members had gone with their families to Mollendo in southern Peru. As a result of their missionary efforts small groups of persons joined them.

When writing in *La Revista Adventista*, Nov. 11, 1939, page 6, E. W. Thomann recalled that the group that went to Mollendo arrived on a Friday and began missionary work the next day. They were immediately attacked by a mob, arrested by the police, and in a few days shipped back to Chile. The other group, under the leadership of Jose Luis Escobar, began self-supporting work. He mentioned that despite hardships and persecution, they succeeded in winning a few converts.

According to *La Revista Adventista* (April 1902) Enrique Balada, a Chilean colporteur and pioneer worker, went to open work in Lima among the interested persons there. The adherents immediately began to experience hostility of both their former friends and the popular church, and to suffer persecution. Balada did not stay long in Lima. When he left, the lay workers and the new converts requested that a missionary be sent to baptize them and organize an SDA church. In answer, H. F. Ketring was sent from Chile to visit the interested ones in Lima. He arrived Oct. 13, 1904, and found a group of about 20 adherents at Lima, seven of whom he baptized on Nov. 12, 1904. This baptism was conducted in secret, and the meetings were held behind closed doors. On Nov. 16, 1905, F. L. Perry arrived from South Dakota, and the work that was already growing was organized as the Peru Mission.

Perry organized a band of colporteurs from the enthusiastic converts who volunteered for that work, prominent among whom were Ramón Betrán S., and Julio Nerio Espinoza. He also traveled extensively throughout the coast and highlands, preaching with a faith that was contagious. Since he was the only missionary—mission superintendent, treasurer, and departmental promoter all in one—the heavy work soon took its toll of his strength, and he was forced to return to the homeland in 1909. He later returned to Peru for further service.

At that time there were more than 100 adherents in Peru, about 30 of whom had been baptized. *La Revista Adventista* reported that the first church was organized in Lima about the middle of 1907, with about 20 members (7:6, June 1907). From 1908 to 1932 these converts met in three successive locations; in 1932 they finished and occupied the church known today as the Central church of Lima.

The second church to be organized was at Lanca de Otao, a small town among the hills about 40 miles (65 kilometers) east of Lima, and the third at Huacho, about 80 miles (130 kilometers) north of Lima.

With the arrival in 1909 of A. N. Allen and other missionaries, the Peruvian Mission was strengthened and began to develop rapidly. Allen served as mission superintendent; O. H. Maxson, secretary-treasurer; E. F. Wilson, colporteur director; E. H. Wilcox, home missionary and Sabbath school secretary; and W. R. von Pohle, who arrived in December 1909 as mission evangelist. The first colporteur institute was held in Lima in 1909 with 18 colporteurs in attendance. Present too were Manuel Z. Camacho, an Aymara chief from Plateria near Puno, and a young man, Fernando Osorio, who later related many of the early experiences of the work.

Lake Titicaca Area Entered. During the fall of 1900 two colporteurs and a companion by the name of Escobar passed through Arequipa and Puno on their way to Bolivia, selling and taking subscriptions to *Las Señales de los Tiempos* (“The Signs of the Times”), which Thomann had been editing in Chile. These papers fell into the hands of the Peralta and the Aragón families in Puno, who in turn passed them on to the Aymara chief, Manuel Z. Camacho. Securing copies of Bibles, they studied and accepted the SDA faith. Perry visited them in 1908, and in 1910 Allen baptized four of the converts in Puno, as well as Chief Camacho and 14 of his villagers.

The colporteurs who attended the first institute in Lima went out protected by certificates from government offices, stating that the books they were selling were legitimate merchandise. César López, by now a veteran, and Fernando Osorio, the youngest recruit, were assigned the cities of Arequipa, Puno, and Cuzco. As Osorio remembers it, they went from door to door on opposite sides of the street; López had great success, but Osorio’s efforts seemed to result in nothing but failure. When the mission superintendent, Allen, passed through Arequipa, the discouraged and homesick Osorio asked for permission to go home. But Allen offered him a different and unexpected solution. The converts in Puno were begging for a missionary and this young man seemed to be the answer to their prayers. Osorio could not refuse this invitation, even though he would receive as compensation only his room and board. Thus from May 1910 to February 1911 he carried on gospel work in Puno. He found four families of adherents, about 20 persons in all, four of whom were already baptized.

On Sabbaths Indians from Camacho’s village began to arrive at church in increasing numbers. When these Indians told their chief about the young preacher in Puno, he himself

came to invite Osorio to teach his people. An arrangement was made for Osorio to teach in Plateria from Monday to Thursday and in Puno from Friday to Sunday each week. Every Monday morning a young man by the name of Luciano Chambi brought a horse for Osorio to ride to Plateria. La Revista Adventista reported that on May 27, 1911, 29 Aymara Indians were baptized by J. W. Westphal, then president of the South American Union, who was visiting Puno. One hundred and fifty more were preparing for that rite at a later date.

It was at this time that F. A. Stahl and his wife, who had begun work in La Paz, Bolivia, in 1909 were transferred to Plateria. The history of the pioneer experiences and missionary service that endeared them to the Aymara Indians is recounted most interestingly in Stahl's book *In the Land of the Incas*. Their work and that of their coworkers and successors made possible the great progress and success of the mission work in the Lake Titicaca region.

The Stahls believed that one of the first steps to take was the training of native workers. Mrs. Stahl personally tutored the mission boy Luciano Chambi (who later became an ordained minister) until he was able to read and write excellently. Then, with Luciano as her assistant, she opened a small, poorly equipped school where the Indian children could begin their education. From that humble beginning the number of mission schools on the Peruvian side of the lake gradually rose to an all-time high of 113 in 1951. The total enrollment in that year was 5,654 pupils. The majority of the 164 teachers were prepared at the Colegio Adventista de Titicaca (Titicaca Adventist Academy), established near Juliaca in 1922.

Inca Union Mission Organized. In order to supervise better the growing work in Peru, Bolivia, and Ecuador, where missions had already been organized, these three local missions were united in 1914 to form the Inca Union Mission, with E. L. Maxwell as president. Offices were established in Lima and later moved to a suburb, Miraflores. In 1919 the Industrial Institute (now the Union Adventist Educational Complex) was founded in Miraflores.

Lake Titicaca Mission Organized. Because the whole of Peru was far too large a territory to be under one mission organization, the southern part was separated in 1916 to form the Lake Titicaca Indian Mission, with headquarters in Puno. Its territory took in the departments of Puno, Cuzco, and Madre de Dios in Peru, and also the basin of Lake Titicaca on the Bolivian side of the lake. In 1920 the territory in Bolivia was transferred to the Bolivia Mission, and eventually the departments of Apurimac, Arequipa, Moquegua, and Tacna were added to the Lake Titicaca Mission.

In view of calls for missionaries from 18 villages, the mission committee sent an urgent request for seven married couples from the United States and an appropriation to provide homes and support for them for a year, and also a call for 24 national workers. In the following years congregations numbering hundreds of Indians gathered at the many mission stations around the lake. As early as 1921 there were 10 organized churches, with a membership of 3,120. The baptisms in 1922 totaled 680. About this time the new Juliaca Clinic and the Lake Titicaca Training School began functioning.

In 1920 the local and union committees voted that the word "Indian" be dropped from the name of the mission and that it be called henceforth the Lake Titicaca Mission of Seventh-day Adventists. Soon plans were laid for more aggressive work in the large cities of Peru, and a call was placed for a city evangelist.

In 1923 the union faced a grave financial crisis. The budget for established work was reduced 28.5 percent, but the missionaries, not willing to allow the advance of the work to be interrupted, rallied to the need by voting to cut back the margin of safety in the estimate

of expenses, to save on legitimate expenses, to sacrifice evangelistic funds and instead to work among the church members for a spiritual revival, and to donate four weeks without pay. The “lean” years proved to be “fat” in soul winning, especially in the Lake Titicaca Mission, where the baptisms jumped to 955 in 1923 and to 1,420 in 1924.

Because of the extremely high elevation, the Lake Titicaca Mission was always a difficult field healthwise for missionaries. A rest home was maintained in Tingo, a suburb of Arequipa, and another was rented in Mollendo, so that workers could escape periodically from the altitude.

In the mid-1960s the mission was renamed South Peru Mission, and in 1974 its headquarters were transferred to Arequipa, an important city about 7,000 feet (2,100 meters) above sea level, closer to the largely neglected coastal cities of south Peru. In the late 1970s a new Lake Titicaca Mission, comprising the department of Puno, was formed from the South Peru Mission.

Advance Into the Amazon Jungle. In July 1921 the Inca Union committee requested F. A. Stahl to visit central Peru to investigate the opportunities for Indian work in the eastern jungle. After reconnoitering and studying the possibilities for two months, he sent an urgent plea to be permitted to stay in the Chanchamayo district. The request was granted, and once again the Stahls were pioneering, this time among the jungle tribes. The Metraro mission station was set up on the Perené River, and through hardship, sickness, lack of facilities, and opposition they struggled on until the mission was firmly established. Then they returned to the United States to attend the 1926 General Conference session and enjoy a much-needed rest. They took with them a young Campa girl named Chave, firstfruits of the jungle work. She accompanied them also on a trip to Europe, and great interest was aroused everywhere in the work for the jungle Indians—the Campas, Piros, Cashivos, Shipibos, Conibos, and others living along the numerous Amazon tributaries.

In 1927 an action was taken to separate the eastern jungle territory from the Peru Mission and to organize it as the Upper Amazon Mission of Peru, known now as the East Peru Mission, with Stahl as superintendent and with headquarters at Iquitos; also to construct two small homes and purchase a boat. This was carried out in 1928.

A piece of property north of town was greatly desired, but because of lack of funds the mission bought only the part fronting on the road; Stahl bought the other part with his own means and built his own house there. The first church in Iquitos was organized in 1927.

The promised boat, made possible through gifts from the United States, was a wood-burning steam launch named *Auxiliadora* (“Helper”). In it Stahl made long missionary trips up and down the rivers. Eventually it was sold, and in 1940 was succeeded by a more practical Diesel-powered launch built in Belém, Brazil, as the twin sister of L. B. Halliwell’s *Luzeiro II*. See [Missionary Vessels](#).

The work in those years was difficult, as exemplified by a letter Henry Westphal’s wife wrote to her mother: “Our workers are all having troubles. The Schaefflers [missionaries among the Indians on the upper Ucayali River] sent a telegram asking Elder Stahl to go up to help them. . . . Then Brother Chávez has had his books confiscated. The Indian teacher, Manuela, is in prison. And here we are at a standstill, with no place for our meetings. A new school year is approaching, with no teachers and no building in sight. There just aren’t enough of us, and there is never enough money!” (Barbara Westphal, *A Bride on the Amazon*, p. 78).

A building was erected in 1930 on the mission property in Iquitos with the hope that a medical institution could be established there. For many years it served simply as a mission office and home. Finally, the Stahl Clinic was opened.

Later Growth. From 1898 until 1923, there was only one organized church in Lima, which reached a membership of about 70. A church was organized in Miraflores in 1923 for the professors and students of the Lima Training School. When that school was moved to Ñaña (15 miles [24 kilometers] east of Lima) in 1946, a large congregation remained in Miraflores, meeting in the old school chapel. In 1964 the largest Seventh-day Adventist church building in Peru was erected on Espinar Avenue to house that congregation.

As the result of public meetings in the 1950s, new congregations sprang up in the Porvenir, Pueblo Libre, and San Martin districts of Lima, each formed by new converts and members from the Central church.

The Indian missions at Nevati and Unini carry on the work begun in Metraró. The Clinica Adventista Miraflores was established in 1946.

Radio Work. In 1950 the Radio Department of the Inca Union was created, with B. A. Larsen as secretary. Seventy-two weekly Voice of Prophecy (Voz de la Esperanza) broadcasts go out in the Inca Union (including Bolivia and Ecuador).

North Peru Mission. Because of the demands of the growing work, in January 1961 the Peru Mission was once again divided to create the North Peru Mission. The remaining part was then called the Central Peru Mission, its offices continuing in Miraflores. The new mission, with headquarters in Chiclayo, department of Lambayeque, included all the old mission north of the Santa River and also the department of Amazonas, which was formerly part of the Amazon Mission.

Central Peru Conference. After years of steady growth, the Central Peru Mission achieved conference status in January 1974. In 1990 the Central Andina Mission was formed from part of the conference.

Disasters. Earthquakes damaged churches in Cuzco (1950) and in Arequipa (1958 and 1959). A severe drought afflicted the Titicaca region from 1955 to 1958, seriously affecting the personal economy of the Indians on their small farms. Large numbers of SDA Indians have moved away from the highlands, seeking employment on the coast, thus causing a shift and even a considerable loss in membership in the South Peru Mission. The mission carried on an extensive program of distribution of CARE packages during the drought and helped earthquake victims.

Headquarters. The property in Miraflores, which was acquired in 1922, has since been the headquarters for the Inca Union Mission. A training school was begun, and other buildings were added, such as workers' homes and a union office. The first major change came with the sale of the school farm and the transfer of the school to Ñaña in 1946. Soon afterward a street-widening project necessitated the rebuilding of the whole compound. A new union office was occupied in 1955.

Pescadores

PESCADORES. *See* [China, Republic of](#).

Peten Agricultural School

PETEN AGRICULTURAL SCHOOL. A coeducational boarding school formerly operated on the junior high school level by the Guatemala Mission, which forms a part of the Central American Union Mission. In 1971 a concession of 1,800 acres (730 hectares) of land was received from the Guatemalan government, and construction of the project began the following year. The school was located six miles (10 kilometers) from the town of Poptún in the northern province of El Peten, which borders on Belize. At an elevation of 1,600 feet (490 meters) above sea level, the climate is healthful and moderate.

The school was formally opened in January 1973 under the direction of James Bechtel, with an initial enrollment of 22 students. Enrollment grew to 72, with a staff of eight members permanently employed and eight others who served under the Volunteer Service Corps plan. The scholastic program was geared to vocational training with special emphasis in agriculture. The agricultural program was operated along the lines of the Jacob Mittleider Food Production program. Dr. Charles Hackett and Henry Smith initiated the program and developed it into a thriving industry.

In February 1974 authorization was granted by the General Conference for the operation of the school, and in June the Guatemalan government also granted its official approval.

Started as a faith project in Christian education, the school was built from private donations and volunteer labor, with no appropriations from denominational sources.

In the 1980s the school was rented on a long-term lease to the International Children's Care organization.

Peters, George Edward

PETERS, GEORGE EDWARD (1885—1965). Minister and departmental secretary of the General Conference. He was born on the island of Antigua in the West Indies in the family of a Moravian minister and principal of a parochial school. When he was about 13, the family joined the Seventh-day Adventist Church. In his youth he went to Trinidad and later to Panama, where he met Ethel Espeut, who later became his wife. After studying at Oakwood College, about 1908 he entered evangelistic work in the southern United States becoming, after a period, a union evangelist. In 1922 he went to Chicago to pastor a Black congregation. While there he directed in the building of the Shiloh church. In 1929 he was elected secretary of the North American Colored Department, but returned to evangelism the next year, working in New York City. In 1939 he went to Philadelphia as pastor of the Ebenezer church. In 1941 he was again elected secretary of the North American Colored Department. This position he filled until his retirement in 1953, serving also as a field secretary of the General Conference during the last three years. He was the first editor of the *North American Informant* and was author of the book *Thy Dead Shall Live*.

Petersen, Bernhard

PETERSEN, BERNHARD (1884—1957). Pioneer Seventh-day Adventist missionary in Manchuria. He was born in Denmark and at the age of 18 came to the United States, where the next year he joined the SDA Church through the influence of an SDA family and through reading *Daniel and the Revelation*. He attended Union College, and in 1906 participated in evangelistic work in Chicago. Later he returned to Denmark for additional study at Copenhagen University. In 1908 he joined the faculty of the Scandinavian Department of Union College, Lincoln, Nebraska, and taught for two years. Later he again engaged in evangelistic work in Chicago and Nebraska. In 1911 he was ordained and in 1912 was appointed to establish a Seventh-day Adventist mission in Manchuria. In 1913, after special training at the Washington Foreign Mission Seminary, Takoma Park, Maryland, he and his wife, née Bertha Erickson, whom he had just married, went to China. For the next 17 years (1913—1931) he was in charge of the SDA work in Manchuria, and later directed Anhwei Mission in East China for five years (1931—1935). In 1936 he returned to the United States and worked in the Iowa and Upper Columbia conferences until his retirement about 1948.

Peterson, Alfred W.

PETERSON, ALFRED W. (1887—1971). Educator and departmental secretary. He was a native of Minnesota and attended Union College from 1905 to 1910. While there, he was baptized by Elder Luther Warren. In 1912 he entered the literature ministry and soon thereafter was called as principal of an intermediate school in Oklahoma. During a four-year term of service at Southwestern Junior College, he was married to Stella May Parker.

Beginning in 1920, he served the denomination as educational secretary of the Southwestern and North Pacific unions, and in 1929 he went to South America as the educational and MV secretary of the division, returning in 1931 because of illness in his family.

In 1932 he became educational and MV secretary of the Southern Union, following which he joined the General Conference staff as MV secretary, a position he held for 12 years.

After a year of graduate studies, he was called to the Australasian Division, again as secretary of the educational and MV work. In 1953 he returned to the United States, where he served as research secretary and counselor for the Voice of Prophecy until his retirement in 1956.

Peterson, Frank Loris

PETERSON, FRANK LORIS (1893—1969). Minister, teacher, departmental secretary, administrator. He was born in Florida to devout Methodist parents. At 14 he became a Seventh-day Adventist and was baptized into the church. Studying theology at Pacific Union College, he became in 1916 the first Black man to graduate from that school.

In 1922 he married Bessie Elston. At this time he was teaching at Oakwood Junior College, where he continued until 1926. At that time he became assistant Missionary Volunteer, home missionary, and assistant educational secretary of the Southern Union. In 1930 he became pastor of the Boston, Massachusetts, Berea church, and then was elected secretary of the North American Regional Department.

In 1941 he was invited to a pastorate in California, which position he held until 1945, when he was elected president of Oakwood College. Nine years later he became an associate secretary of the General Conference.

At the General Conference session of 1962, Elder Peterson was elected a general vice president of the General Conference, the first Black man to be named to this high office.

After his retirement in 1966 he returned to California.

Peterson-Warren Academy

PETERSON-WARREN ACADEMY. A nonboarding secondary school located in Inkster, Michigan. The property consists of seven acres (three hectares) of land and a physical plant known as Campus I. The preschool and kindergarten, which opened in 1985, are located on a separate site in Inkster. This facility is known as Campus II. In 1994 the school had a staff and faculty of 17.

Principals: Carlyle Miller, 1978—1980; Alvin Barnes, 1980— .

Petri, Johann Philipp

PETRI, JOHANN PHILIPP (1718—1792). German pastor and writer on the prophecies; on some points a forerunner of Seventh-day Adventist interpretations connected with the 70 weeks and the 2300 days. While serving as pastor of the Reformed church at Seckbach, now a suburb of Frankfurt am Main, from 1746 to 1792, he wrote a number of treatises on the prophecies.

He found the key to the chronology of the 2300 days ([Dan. 8](#)) in the 70 weeks ([Dan. 9](#)), by beginning both 453 years before the birth of Christ, thus placing the death of Christ in the midst of the 70th week and ending the 2300 days, as years, 1847 years after Christ's birth (*Aufschluss der Zahlen Daniels und der Offenbarung Johannis*, 1768, pp. 7—9; this book was reprinted in facsimile by the Advent-Verlag, Hamburg).

If calculated from 4 B.C., the date for the Nativity generally accepted in Miller's day, Petri's "year 1847 after the birth of Christ" was equivalent to William Miller's 1843/1844. However, Miller arrived at his conclusions independently.

Petri did not initiate a movement, but his chronology probably influenced later writers. In the widespread nineteenth-century movement many were looking to 1843, 1844, or 1847 for the end of the 2300—day prophecy, even though they did not necessarily know of Petri.

Petrópolis Adventist Academy

PETRÓPOLIS ADVENTIST ACADEMY (Instituto Petrópolis Adventista de Ensino). A coeducational boarding school on the senior high school level, situated on 136.5 acres (55 hectares) of land, 34 miles (54 kilometers) from Rio de Janeiro, on the Rio-Bahía Highway, and about 14 miles (22 kilometers) from the historical city of Petrópolis. It is owned by the East Brazil Union Conference and is operated by a board representing the union and serving principally the southern states of that union.

The forerunner of Petrópolis Adventist Academy was Instituto Educacional e Agrícola de Petrópolis (Petropolis Educational and Agricultural Institute), founded in 1939 by the East Brazil Union Mission. In 1940 the name of the school was changed to Instituto Teológico Adventista (Adventist Theological Institute), in 1960 to Instituto Petrópolis de Ensino (Petropolitan Institute). From 1972 to 1983 it was called East Brazil Academy. It has had its present name since 1984.

In 1942 the school became accredited. The academic curriculum includes elementary school, three secondary courses, normal, commercial, and assistant laboratory technician; all of which prepare students to enter the university.

Directors: J. D. Hardt, 1940—1941; W. J. Brown, 1942—1943; S. J. Schwantes, 1944—1947; Joao Bork, 1948—1949; Tosaku Kanada, 1950; Jairo Araujo, 1951; D. D. Holtz, 1952—1953; E. Roth, 1954—1955; Silas F. Lima, 1956; N. C. Harder, 1957—1961; Claudio C. Belz, 1962—1964; Zizion Fonseca, 1964—1973; Zeferino Stabnov, 1974—1980; Arthur Dassow, 1980—1984; Daniel P. Baia, 1985—1987; Ner Costa Souza, 1988—1990; Enoch da Silva, 1991; Ednilson Medeiros, 1992— .

Pettis, Jerry L.

PETTIS, JERRY L. (1916—1975). Congressman from the Thirty-third Congressional District of California. A native of Phoenix, Arizona, he received his education in Western schools. In 1938 he graduated from Pacific Union College with a major in speech. In later years he took advance studies at the University of Denver and the University of Southern California. After graduation from Pacific Union College, he served as a ministerial intern in Arizona. Always interested in aviation, he obtained his pilot's license and then traveled by light plane as he served his scattered congregations in the Mojave Desert.

In following years he worked in evangelism in Missouri and joined the faculty of Union College, teaching in the Speech Department. In 1947 he married Shirley McCumber. One year later he became professor of economics at Loma Linda University, a position he held for 16 years. During a portion of this time he also served as vice president in charge of development, and from 1960 to 1967 he was chairman of the Board of Counselors.

On Nov. 9, 1966, Pettis was elected to the Ninetieth Congress as representative from California's Thirty-third Congressional District, one of the largest in the country. He was subsequently reelected to the Ninety-first, the Ninety-second, the Ninety-third, and the Ninety-fourth Congresses, each time increasing his margin of victory. During his years in the House of Representatives he gained a reputation for much personal attention to the needs of his constituents.

At the time of his death he was the third ranking Republican member of the powerful Ways and Means Committee. He died on Feb. 14 when his private plane crashed in the mountains near Beaumont, California. He was the first member of the Seventh-day Adventist Church to be elected to the Congress of the United States.

PHAG Food Factory

PHAG FOOD FACTORY (Fabrique de produits dietetiques) (PHAG is a trade name formed from the initials of Produits Alimentaires Hygiéniques, Gland). A health food factory at Gland, Switzerland, owned by the Société Philanthropique de la Lignière, Inc., under direct supervision of the Euro-Africa Division. Originally opened in connection with the establishment of a medical institution in Basel, Switzerland, in 1895, it at first limited itself almost entirely to the manufacture and sale of oatmeal and biscuits. Kellogg specialties were later added, such as peanut butter, Granose biscuits, and cereal flakes.

In 1905, when the medical institution moved from Basel to Gland, on the shores of Lake Geneva and halfway between Lausanne and Geneva, the food factory moved with it and was established on the same property. Since the abridged title PHAG is reminiscent of the Greek verb *phagein*, “to eat,” it is a suitable name for a food manufacturing enterprise.

From year to year the factory increased its production and sales, added new products, and improved its equipment. The factory became well known throughout Switzerland. Among the foods that deserve special mention are those derived from almonds, hazelnuts, and peanuts. Meat and coffee substitutes and diabetic specialties are also produced.

In 1980 a close cooperation began with the German Health Food Factory (DE-VAU-GE Gesundkostwerk), whereby the production of most of the products was transferred step by step to the German company. PHAG continues with the distribution of these products. The yearly turnover (1992) exceeds \$1.4 million.

In 1993 the organization had seven employees.

Managers: Henri Revilly, 1905—1906; Charles Reihlen, 1906—1908; Jules Robert, 1908—1921; Ernest Villeneuve, 1921—1926; Vital Monnier, 1926—1935; Oscar Fasnacht, 1935—1948; Charles Wehrli, 1948—1950; Willy Clémentçon, 1950—1975; Hanspeter Selinger, 1975—1979; Rémy Mayer, 1979— .

Phang Nyuk Thin

PHANG NYUK THIN (1875—1961). The first national Seventh-day Adventist minister in Southeast Asia to be ordained. He was born in Kwangtung province of China and worked at Basel Mission, a nondenominational mission operated by a European society in British North Borneo (now Sabah). It was here that a relative, an SDA colporteur, influenced him to join the SDAs. He trained for the ministry in Singapore and in 1917 took charge of the Bible training course of the Chinese department at Singapore Training School (now Southeast Asia Union College/Southeast Asia Adventist Seminary). He remained there 14 years until he retired at the age of 60 and entered the colporteur work. For a time he also served as chaplain of the Bangkok Mission Clinic in Thailand.

Pharos

PHAROS. *See* [Light House Publishing Company](#).

Philadelphia Academy

PHILADELPHIA ACADEMY. *See* [Blue Mountain Academy](#).

Philadelphia Sanitarium

PHILADELPHIA SANITARIUM. *See* [Pennsylvania Conference](#).

Philanthropic Service for Institutions

PHILANTHROPIC SERVICE FOR INSTITUTIONS (formerly Institutional Consulting Service). An office that nurtures and encourages the acquisition of voluntary financial support by church-operated colleges, academies, and hospitals in the North American Division. The function documents philanthropic data by sources and provides annual comparisons that stimulate and inspire continued efforts. A monthly publication, *The Philanthropic Dollar*, is sent to 500 church and institutional leaders as well as to staffers who contribute professionally at the various institutions. The office also administers a program designated to facilitate entry into the field of philanthropy by young men and women. It is known as the STEP/UP program—acronym for student training and experience program underscoring philanthropy. Discounted computer services, professional books, service from the National Foundation Center, periodic conferences, and consulting visits to institutions are also provided by the office.

PSI was established in 1973 as the result of some successful campaigns that had been undertaken in the previous six years. The Hackettstown Community Hospital, Shawnee Mission Medical Center, Huguley Memorial Medical Center, Portland Adventist Medical Center, and Bella Vista Hospital (Puerto Rico) were sites of successful capital campaigns that, in effect, persuaded church leaders to formalize and establish the philanthropic function. In 1978 the first Tri-annual Conference on Philanthropy was held on the campus of Union College with 37 in attendance. The 1993 conference—the sixth—was attended by more than 125, showing a significant increase in programs.

In 1979 the Hospital Development Fund was established by the General Conference to extend challenge grants to the hospitals for achieving dollar goals for capital campaigns and annual funds. In 1985 the Adventist Health System itself joined in funding the program. By 1992 some \$1.7 million invested in challenge programs to the hospitals had helped to generate \$38 million, almost entirely from non-Seventh-day Adventist sources.

In addition to enhancing the financial picture at the various institutions, philanthropy makes known the mission of the church to hundreds of thousands who otherwise would not have known.

In 1980 Philanthropic Service for Institutions set up a \$2.1 million fund by asking various business executives to join church leadership in challenging SDA colleges and universities to raise significant moneys from their alumni. After 12 years of work (and an additional \$1.3 million in challenge moneys), the BECA (Business Executives' Challenge to Alumni) Program helped to generate some \$22 million. In 1986 a similar program was initiated for academies, which within seven years was prompting academy alumni and other constituents to give \$4 million annually for their programs. Collectively, some 100 institutions in NAD were receiving \$1 million each week through philanthropy. During a 12-year period ending in 1993, \$430 million in philanthropic moneys came to institutions.

The service also contributes to the advancement of philanthropy at the national level by providing publications and modest funding for national agencies. The Page-a-Day *Giving*

Is Caring quotes calendar is distributed to hundreds of nonprofits throughout the nation. As of the end of 1993 some 340,000 have bedecked the offices and homes of donors and volunteers. Other publications with national standing include books on how to recognize donors and volunteers, humor in philanthropy, quotations for writers, speakers, and leaders.

Thanks to funding provided by an SDA business couple, a very modest “BECA type” program has been working with a dozen colleges outside the North American Division where alumni are beginning to take note of the possibilities. In the process, \$145,000 of challenge moneys have generated \$435,000 from alumni of these institutions.

Directors: Milton Murray, 1973—1993; Kenneth M. Turpen, 1994— .

Cochairpersons: Berney Neufeld and Don Prior, 1994— .

Philippine Junior College

PHILIPPINE JUNIOR COLLEGE. *See* [Philippine Union College](#).

Philippine Publishing House

PHILIPPINE PUBLISHING HOUSE. A publishing organization with its own printing plant operated by the North, Central, and South Philippine unions at Caloocan City, near Manila, Philippine Islands. It issues Seventh-day Adventist publications in Bicol, Cebuan, Chinese, English, Ilocano, Pampango, Panayan, and Tagalog. The following periodicals are published by the house: *Gaceta sa Iglesya* ("Church Gazette," in Cebuan), *Mizpa* (in Cebuan, English, Ilocano, Panayan, and Tagalog), *Sabbath School Lesson Quarterly* (senior, in Cebuan, English, Ilocano, Pampango, Panayan, and Tagalog), and *Health and Home* (in English). A number of books by local authors have also been published.

Development. The publishing house had its beginning in 1914 in a stable behind the house in which L. V. Finster, superintendent of the SDA work in the Philippines, was living in Malate, Manila. The printing equipment consisted of a secondhand foot-power Colt's Armory job press, and a small assortment of type brought from the United States by Finster when he returned from furlough in the autumn of 1913. The printed signatures were stored in the open basement of the Finster house until they were assembled and bound into books as needed. Previous to the setting up of the press, publications in the Filipino dialects used by the colporteurs had been printed by local non-SDA printers.

In an effort to keep up with the demands for books and leaflets, the press, which could print only two pages at a time, was operating from 5:00 a.m. until 10:00 p.m. By mid-1915, there had come off the press 20 publications, including books of from 200 to 500 pages, printed in the four major Philippine dialects: Tagalog, Cebuan, Ilocano, and Ilonggo.

In 1915, with an appropriation from the Far Eastern Division, a plot of about five acres (two hectares) was purchased in Pasay City, near Manila, and work on a building begun. In March 1916 the handpress was moved to the new building, which had been erected at a cost of \$2,000. It was 75 feet (23 meters) in length, its front section was 43 feet (13 meters) wide, and its rear section 33 feet (10 meters) wide.

By early 1917 the new plant was well equipped. Among its new machinery was a large cylinder press. Most of the equipment was donated by the Pacific Press Publishing Association.

The new building and equipment soon proved inadequate to meet the demands. During the next several years buildings were enlarged and equipment was added. In 1922 a Linotype and power cutter were installed, in 1923 a Miehle press, and in 1926 a second Linotype.

From 1916 to 1928 there were six additions to the original plant, bringing the total floor space to 13,000 square feet (1,210 square meters). Some of the space was used by the Philippine Union Mission offices.

In 1922 printing was being done in nine dialects and by 1927 in 11. By 1924 the Philippine Publishing House was self-supporting and able to give substantial bonuses to all press workers. It led the other denominational publishing houses in the Far Eastern Division in sales. Press manager E. A. Moon reported that in 1925 and 1926 (the best years up to that

time), the press produced 48,658 bound books, 83,040 paperbound pamphlets, 81,186 tracts, 464,244 magazines, and 111,012 missionary calendars, a total output of 786,140 units.

From 1928 to the Japanese invasion in 1941, the production of the Philippine Publishing House reflected the economic conditions of the country. With the fall of the Philippines, publishing ceased. When the Japanese forces retreated in 1945, they burned the building and destroyed all the equipment.

Postwar History. Soon after the cessation of hostilities, a new plant was constructed on a site of about five acres (two hectares) that had been part of the campus of Philippine Union College. Through an action of the Publishing Rehabilitation and Expansion Committee, the Pacific Press Publishing Association helped generously in the rebuilding and the reequipping of the new plant. By 1948 it was in full operation. The new institution was larger than the old plant, and in 1953 was reported to be the third-largest denominational publishing house outside of North America.

Space additions have brought the total floor area to more than 29,000 square feet (2,700 square meters). Expansion of the plant became necessary as the demand of literature evangelists increased. In 1960 a new offset pressroom was added. In 1970 a sizable annex was added to become the Bindery Department. A part of this area now houses the Shipping Department. In 1971 a photo studio room was added on the mezzanine floor. The construction of a new chapel was completed in 1989, together with that of a canteen and a clinic. Two years later the Shipping Department was expanded and the Periodical Department was relocated to ease space constraints. In 1993 a conference room, additional guest houses, and a two-floor apartment were among the new building projects completed.

Major equipment items installed from 1960—1992 are Komori offset presses GM2 and KL-2, Multilith press, Invicta 32 offset press, Stahl folder, Durst Laborator G-139, Graphotype, and a Hydromat three-knife trimmer. In 1971 the house was able to purchase a new book-sewing machine, a casing-in machine, and a two-color Roland offset press. Since then the house has acquired a two-color Heidelberg offset press, a four-color Roland offset press, a two-knife cutter, a Smyth sewing machine, and a 450-kva generator. The plant began its computerization program and went into desktop publishing in 1988. The renovation of its multiline bindery equipment followed three years later.

Throughout the years since its reestablishment, the house has had a steady growth in sales of books and periodicals. Surprisingly, the switch from imported books, which made up 75 percent of sales in 1968—1969, to locally produced books, which now comprise 99 percent of the sales, was made without the anticipated drop in total sales. The 1-million peso mark in annual sales was reached for the first time in 1963. The Philippine Publishing House exceeded the 10-million peso mark for 1974. With the implementation of the cash-and-carry policy in 1986, total sales of the house increased rapidly, reaching 155 million pesos in 1992.

From its initial circulation of 6,000 in 1959, *Home and Health* magazine increased to 75,000 in 1975. By 1991 circulation had climbed to 140,000.

Direct evangelistic crusades led by workers of the house from 1988 to 1992 yielded 676 converts.

Managers: R. M. Wallace, 1915—1916; C. N. Woodward, 1916—1920; H. Anderson, 1920—1921; E. A. Moon, 1921—1935; J. A. Leland, Jr., 1935—1945; W. J. Blacker, 1947—1950; N. B. Vining, 1950—1951; E. P. Capman, 1951—1953; V. D. Dortch,

1953—1955; H. W. Bedwell, 1955—1959; E. A. Pender, 1959—1961; H. W. Redwell (acting), 1961—1962; W. D. Jemson, 1962—1971; E. L. Villanueva, 1971—1983; J. G. Gallego, 1984—1986; V. C. Palma, 1986— .

Philippine Union College

PHILIPPINE UNION COLLEGE. A coeducational boarding school on the senior college and graduate level operated by the North Philippine Union. The school is situated at Puting Kahoy, Silang, Cavite.

Plans to establish a training school in the Philippines were laid as early as 1915, when Arthur G. Daniells visited there. In 1916 L. V. Finster, president of the field, did the preparatory work, and I. A. Steinel and O. F. Sevens arrived. The school's first building, costing approximately US\$4,000 (P6,500), was erected near the outskirts of Manila, in Pasay, Rizal Province, on a five-acre (two-hectare) plot of land, on which were situated also the publishing house and three homes.

The school, called the Philippine SDA Academy, aimed to offer a symmetrical general education and to prepare workers for some branch of Christian service. The school was opened on June 12, 1917, with 36 students on the academy level, 12 of whom were girls. On the first floor of the only school building were the classrooms, the chapel, the dining room, the kitchen, and the library; the boys lived on the second floor. An old house on the land became the first dormitory for girls. Its basement was used for the kitchen and dining room. The first teachers were I. A. Steinel, O. F. Sevens, and Marciano A. Roxas. In 1918 Mrs. I. A. Steinel, Macario C. Pascual, and Mrs. Merced C. de Pascual joined the staff. By this time the enrollment had increased to 80. The students engaged in various work programs, such as helping to build the homes, making desks, chairs, and other furniture for classroom use, and working in the gardens and the school kitchen.

In 1919 a girls' dormitory was built. A large nipa house, which had served as the matron's quarters, was converted into a primary and normal school building. The first class graduated from the academy in 1920. By 1923 there had been 13 graduates, but 88 students had participated in some form of denominational work. During these same five years 67 students had been baptized. By 1923—1924 the enrollment had reached 300.

In 1925 the Far Eastern Division authorized the school to offer two years of college work. One year was to be added in 1926, and the other in 1927. With this enlargement of course offering, the school was named Philippine Junior College. The articles of incorporation were amended in January 1926, and permission was granted by the Department of Public Instruction of the Philippines for the school to operate on a junior college level.

When a growing enrollment made desirable a larger and better site away from the environs of the city, a tract of 65 acres (26 hectares) was purchased at a cost of approximately US\$33,000 (P65,951.95) in Baesa, Caloocan, Rizal, toward the end of 1927. In 1931 the construction of a new school building was begun. Much of the labor was done by the students and teachers. In memory of two former leaders, the administration building was named Jackson-Sevens Memorial Hall. In 1932 the division committee raised the institution to senior college standing and its name was changed to Philippine Union College. In 1935 the first degrees were conferred. Government recognition placed Philippine Union College on the same level as other colleges in the land.

At the time of the move, on the faculty of 21 members, were 13 Americans and eight Filipinos. By 1936 only nine out of the 23 teachers of Philippine Union College were Americans. From then on the percentage of Filipinos on the college faculty has steadily increased.

The school publication, *English Journal*, was launched in 1936. This was replaced later by the *College Voice*, which became the official monthly organ of the school. The Alumni Association was organized in 1938, and in the same year the first annual, *The Golden Souvenir*, was published (renamed *Balintawak Memoirs* in 1940).

When the missionaries were interned during World War II, Reuben G. Manalaysay became president and Honesto C. Pascual became business manager. Schoolwork was carried on during the Japanese occupation except for the year 1944—1945. Although none of the buildings were destroyed, losses in equipment were heavy.

In 1949 the college opened an extension division in Mindanao, offering junior college courses on the campus of Mindanao Mission Academy. This extension school was the forerunner of Mountain View College. In 1952, with the appointment of Reuben G. Manalaysay as president and Romeo D. Brion as business manager, the administration of Philippine Union College was placed in the hands of national leadership. Demands for better-qualified workers led to the addition of courses leading to bachelor's degrees in secretarial science, nursing, and medical technology. The school of nursing at the college utilizes the personnel, physical resources, and experience of Manila Sanitarium and Hospital.

On June 10, 1957, government recognition and General Conference authorization were given to the graduate curriculum leading to a master's degree in education. In January 1964 the master's degree in religion was authorized; thus Philippine Union College was the first Seventh-day Adventist institution outside the United States to offer a graduate degree. There were four in the first class of M.A. graduates in 1959.

A large percentage of the denominational workers in the Philippines are graduates or former students of Philippine Union College. Students from other countries began to attend as early as 1921. Nearly all of these have returned to their homelands.

The Seventh-day Adventist Theological Seminary (Far East) at Philippine Union College was granted membership in the Association of Theological Schools of Southeast Asia at an accreditation meeting held May 21—25, 1973.

In 1972 the board of directors decided to transfer the school to a new location—a 412-acre (165-hectare) site in Puting Kahoy, Silang, Cavite, 31 miles (50 kilometers) south of Manila. This gave more space for intensive farming and other agricultural pursuits for students and teachers.

In May of 1972 the Silang property was purchased. L. L. Cebrian began farming seven acres (three hectares) of the property in August.

The first graduate and seminary students moved to Silang in January of 1978 and utilized the present elementary building as their classroom. In the process of moving, a part of the graduate school still held classes at the main campus in Baesa, Caloocan City.

In June 1979 the first group of 266 first-year students began classes at the Silang campus. The majority of the teachers were commuting from Baesa every Tuesday and Thursday for their teaching assignment, while Monday, Wednesday, and Friday classes were taught by teachers who were housed on campus and those who went home weekends.

The number of students increased when, in June 1981, the juniors and seniors joined the college family, thus basically completing the move of the college to the Silang campus. Presently (1993) there are 2,373 college and graduate students and 508 high school and elementary students enrolled.

Academic Offerings. The move to Silang provided greater opportunity to open additional academic schools and departments. From the original three schools there are now seven schools: School of Arts and Sciences; School of Education; School of Graduate Studies; School of Business; School of Public Health; School of Theology; School of Nursing. The Seventh-day Adventist Theological Seminary, Far East, which was part of the college from 1978 to 1988 became a separate institution operated by the Far Eastern Division and was relocated at the Silang campus.

Looking forward to obtaining university status, the college opted to strengthen its academic program with the creation of the Institutional Research Center.

Naga View Campus. In 1971 by special arrangement with the Southern Luzon Mission, Naga View Academy at the foot of Mount Isarog, with its 216 acres (85 hectares) of agricultural property, came under the supervision of Philippine Union College. In the same year the school was granted recognition by the Bureau of Private Schools of the Republic of the Philippines to operate a junior college.

Philippine Union College also supervises a second junior college on the Northeast Luzon campus.

Principals and Presidents: I. A. Steinel, 1917—1922; O. F. Sevens, 1922—1927; W. B. Amundsen, 1927—1931; L. M. Stump, 1931—1943; R. G. Manalaysay, 1944; O. A. Blake, 1945—1946; A. M. Ragsdale (acting), 1946; A. N. Nelson, 1946—1952; R. G. Manalaysay, 1952—1964; A. R. Corder, 1964—1965; A. P. Roda, 1965—1969; O. C. Edwards, 1969—1972; A. P. Roda, 1972—1987; E. A. de Leon, 1987—1988 (interim president); S. A. Ladion, Sr., 1988—1990; A. T. Fabella, 1991—1992; L. E. Gensolin (acting), 1992; R. R. Rafanan, 1992— .

Philippine Union College (Naga View)

PHILIPPINE UNION COLLEGE (Naga View). *See* [Naga View Academy](#).

Philippine Union College (Northeast Luzon)

PHILIPPINE UNION COLLEGE (Northeast Luzon). *See* [Northeast Luzon Academy](#).

Philippine Union College Academy

PHILIPPINE UNION COLLEGE ACADEMY. A coeducational day school, secondary level, duly recognized by the Department of Education and Culture of the republic of the Philippines. Founded in 1917 on the 65-acre (26-hectare) campus of Philippine Union College, then moved to Baesa Caloocan City, the academy served as PUC's laboratory school for secondary school teachers. The academy was under the administration of Philippine Union College until 1959.

In June 1981 Philippine Union College moved to a new site at Puting Kahoy, Silang, Cavite, occupying a 430-acre (175-hectare) campus. In June 1982 the academy followed with 103 students. With more improved facilities, the school increased its enrollment to 240 in 1993.

Principals: J. Herrera, 1947—1959; A. A. Poblete, 1959—1963; B. B. Alsaybar, 1963—1966; J. V. Afenir, 1966—1970; B. S. Salvador, 1970—1971; R. B. Castro, 1971—1973; R. A. Fernando, 1973—1977; D. B. Alsaybar, 1977—1978; R. D. Pedernal, 1978—1981; E. B. Guadiz, 1981—1982; R. D. Pedernal, 1982—1988; R. S. Carillo, 1988—1989; R. D. Pedernal, 1989—1993; C. F. Idasos, 1993— .

Philippine Union College Health Foods

PHILIPPINE UNION COLLEGE HEALTH FOODS. A food factory built in 1955 by Stephen Kim. He started by producing soy sauce. Later William L. Perry, the industrial manager of the college, took over. He named the factory Omega Food Products. He began production of peanut butter and loaf bread. The third man who handled its operation was Anselmo Nermal, who for the first time introduced the production of vegetarian meats at the college, although it was Dr. Harry W. Miller who brought the technology to the Philippines during the early part of the 1950s.

Mrs. Elisa de Leon was the fourth department head. It was during this time that cinnamon rolls were introduced to the consumers. Miss Judith Abello became the caretaker of the department, when De Leon was transferred to the Nutrition Department of the college. In 1965 Dr. Conrado M. Jimenez was designated as the department head and food technologist, and it was he who started the development of soy milk under the guidance of Dr. H. W. Miller. The product was later sold in bottles and vegetarian meat was also sold in cans.

In the 1970s the North Philippine Union Mission saw growth and increased earning capacity in the food factory. NPUM took over the operations and designated Benjamin Avellona as the head of the industry, replacing Jimenez. In the same year the food factory operations were halted because of a serious steam accident involving Mr. Avellona. In 1975 PUC again opened the food factory under the direction of Alice Ramos. Then Corazon Tangonan took over from 1976 to 1979, and Benido S. Cayetano (1980—1981).

From 1981 to 1989 Corazon Tangonan-Bañaga headed the department for the second time. It was during this time that the food factory was transferred from Baesa to the new campus in Silang, Cavite, and the name PUC Health Foods was adopted and registered with the government. From 1989 until the present time the food factory has been under the leadership of William P. Galang.

PUC Health Foods was originally established to supply the health food productions needed by its students, faculty, staff, and its immediate communities. With the increased production, it now delivers its goods to the provinces and metropolitan areas within its reach. Its product lines are assorted vegetarian meats, breads, pastries, peanut butter, and soy milk.

Philippines

PHILIPPINES. A republic occupying the Philippine archipelago lying off the southeast coast of the Asian continent between the South China Sea and the Pacific Ocean. There are about 7,100 islands in the group, whose total area is 115,831 square miles (300,000 square kilometers). The two largest islands, Luzon in the north, and Mindanao in the south, account for about two thirds of the area. Other large islands in order of size are Samar, Negros, Palawan, Panay, Mindoro, Leyte, Cebu, Bohol, and Masbate. The population of the country (1994) is 69.8 million. The Filipinos, who belong to the Malay race, constitute the overwhelming majority of the population; however, there are small but important groups of Chinese, Indians, and Europeans. Filipino and English are the official languages of the country; besides these, there are more than 85 local dialects in use among the people of the islands. About four fifths of the people adhere to the Roman Catholic Church; another 10 percent belong to the Philippine Independent Church (Aglipayan); among the remainder are Muslims, Protestants (largely federated in the United Church of Christ in the Philippines), and Buddhists.

The islands, long in commercial contact with the Asian mainland, were discovered by the Europeans in 1521, at which time Magellan claimed them for Spain. They were named after the Spanish king Philip II, and remained a Spanish colony until 1898 when they passed to the United States as a result of the Spanish-American War. An independence movement, suppressed under the Spaniards, succeeded in obtaining first a degree of autonomy, and eventually, in 1946, independence for the Philippines.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Philippines constitutes three union missions in the Far Eastern Division. Statistics (1992) for the *Philippines*: churches, 2,722; members, 555,442. There are two official organs: *Gaceta* for the Central and South Philippine unions, and *Mizpa* for the Central and North.

Statistics (1992) for the unions, conferences, and missions—*Central Philippine Union Mission*: organized churches, 615; organized companies, 764; members, 133,482; church or elementary schools, 61; ordained ministers, 95; licensed ministers, 40; Bible instructors, 1; teachers, 143. Headquarters: 112 Gorordo Avenue, Cebu City. *Central Visayan Mission*: organized churches, 92; organized companies, 158; members, 31,459; church or elementary schools, 13; ordained ministers, 21; licensed ministers, 8; teachers, 39. Headquarters: 60 N. G. Escario, Cebu City. *East Visayan Mission*: organized churches, 99; organized companies, 286; members, 26,760; church or elementary schools, 9; ordained ministers, 11; licensed ministers, 10; teachers, 19. Headquarters: Old Sagkahan Road, Tacloban City. *Negros Conference*: organized churches, 222; organized companies, 207; members, 43,614; church or elementary schools, 22; ordained ministers, 27; licensed ministers, 8; Bible instructors, 1; teachers, 50. Headquarters: Taculing, Bacolod City. *West Visayan*

Mission: organized churches, 202; organized companies, 113; members, 31,649; church or elementary schools, 17; ordained ministers, 17; licensed ministers, 12; Bible instructors, 1; teachers, 35. Headquarters: Corner of Jalandoni and Ledesma Streets, Iloilo City.

North Philippine Union Mission: organized churches, 1,101; organized companies, 378; members, 172,819; church or elementary schools, 135; ordained ministers, 178; licensed ministers, 90; Bible instructors, 90; teachers, 393; academies, 11; secondary teachers, 176. Headquarters: Corner of Donada and San Juan streets, Pasay City. *Central Luzon Conference:* churches, 361; members, 57,541; ordained ministers, 48. Headquarters: 20 Governor Pascual Avenue, Malabon, Metro Manila. *Mountain Provinces Mission:* churches, 55; members, 10,422; ordained ministers, 7. Headquarters: 37 Navy Road, Baguio City. *Northern Luzon Mission:* churches, 246; members, 44,732; ordained ministers, 28. Headquarters: Artacho, Sison, Pangasinan. *South-Central Luzon Mission:* churches, 275; members, 37,100; ordained ministers, 34. Headquarters: San Pablo City. *Southern Luzon Mission:* churches, 139; members, 18,743; ordained ministers, 20. Headquarters: Corner of Leonore Rivera and Marquez streets, Legaspi City.

South Philippine Union Mission: churches, 1,066; members, 262,489; church or elementary schools, 85; ordained ministers, 136; licensed ministers, 60; Bible instructors, 2; teachers, 335. Headquarters: Carmen Hills, Cagayan de Oro City. *Davao Mission:* churches, 158; members, 51,536; church or elementary schools, 13; ordained ministers, 20; licensed ministers, 10; Bible instructors, 1; teachers, 62. Headquarters: Palm Drive, Bajada, Davao City. *Northeastern Mindanao Mission:* churches, 138, members, 38,402; church or elementary schools, 10; ordained ministers, 19; licensed ministers, 5; teachers, 40. Headquarters: Butuan City. *Northern Mindanao Conference:* churches, 205; members, 55,299; church or elementary schools, 29; ordained ministers, 29; licensed ministers, 20; Bible instructors, 1; teachers, 100. Headquarters: Julio Pacana Street, Cagayan de Oro City. *Southern Mindanao Mission:* churches, 226; members, 59,095; church or elementary schools, 15; ordained ministers, 22; licensed ministers, 12; teachers, 72. Headquarters: Purok Mangga, City Heights, General Santos City. *Western Mindanao Mission:* churches, 339; members, 58,157; church or elementary schools, 18; ordained ministers, 24; licensed ministers, 12; teachers, 61. Headquarters: Gango, Ozamis City.

Institutions

Institutions. Adventist International Institute of Advanced Studies; Bacolod Sanitarium and Hospital; Baesa Adventist Academy; Cagayan Valley Sanitarium and Hospital; Calbayog Sanitarium and Hospital; Central Luzon Adventist Academy; Central Philippine Adventist College; Concepcion Adventist Academy; East Visayan Academy; East Visayan Adventist Academy; Gingoog Sanitarium and Hospital; H. W. Miller Memorial Sanitarium and Hospital; Lake View Academy; Lipa Adventist Academy; Manila Sanitarium and Hospital; Matutum View Academy; Mindanao Mission Academy; Mindanao Sanitarium and Hospital; Mountain view College; Mountain View College Academy; Naga View Academy; Negros Mission Academy; Northeast Luzon Academy; Northeastern Mindanao Academy; Northern Luzon Adventist College; Northern Luzon Adventist College Academy; Palawan Adventist Academy; Palawan Adventist Hospital; Pasay City Adventist Academy; Philippine Publishing House; Philippine Union College; Philippine Union College Academy;

Southern Mindanao Academy; Tirad View Academy; West Visayan Academy; Western Mindanao Academy.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* In 1905 G. A. Irwin, president of the Australasian Union Conference, visited the Philippines on his way to the General Conference, where he recommended that Seventh-day Adventists begin work on the islands by placing colporteurs in Manila. Responding to this recommendation, R. A. Caldwell, from Australia, arrived before the end of that year and successfully sold Spanish language health and religious books.

In 1906 the Australasian Union sent J. L. McElhany and his wife, who arrived in April, and worked for nearly two years, principally among the large numbers of Americans then in Manila. They distributed thousands of copies of *Signs of the Times* and wrote personal letters to the hundreds of American teachers scattered throughout the islands. McElhany also helped in preparing publications for the nationals of the country.

In December 1908 L. V. Finster took charge of the work in the islands and began working for the Filipinos. At the 1909 General Conference the Philippines were reassigned from Australasia to the newly formed Asiatic Division.

While studying the Tagalog language, the dialect spoken in the Manila area, Finster devoted time also to preparing tracts and books in the local dialects. During his period of language study Finster gave Bible studies in Santa Ana, a section of Manila, to a group of progressive young men who soon became deeply interested in the new religion, as well as in perfecting their English. From this group came the first converts, baptized in March 1911. A church of 18 members was organized in Santa Ana with a complete set of officers. Except for two Finsters and two Caldwells, all were Filipinos. By that time R. A. Caldwell had already delivered in Luzon some 1,500 copies of Ellen White's *Patriarchs and Prophets* and 1,000 copies of J. Edson White's *The Coming King in Spanish*, and had worked only part of the island and had not yet touched the southern islands.

Two of the new converts were about to finish high school, and two were from the ministry of other faiths. Finster immediately began training these young men as evangelists by conducting institutes and holding tent meetings in different parts of the city with their help. Before the end of 1911 these men were sent out, and their early successes form one of the stirring chapters in Seventh-day Adventist history in the Philippines.

On Nov. 22, 1911, E. M. Adams, together with a young canvasser, Floyd Ashbaugh, sailed from San Francisco for the Philippines. The arrival of Adams made possible a furlough for the Finsters. Ashbaugh found canvassing in Panay, Guimaras, and other southern islands successful beyond his highest expectations, in spite of disastrous floods and typhoons. People would stop him on the street to buy, or take his prospectus and get signers without his saying a word. Influential men would write notes to their friends, urging them to buy. Despite difficult travel, for more than two years his average sales were well over \$100 a week, often with 100 percent delivery. One week his sales amounted to \$243. After giving help at colporteur institutes in the Cebu area, he returned to the United States in 1915 to continue his education.

L. V. Finster represented the Philippines at the General Conference of 1913, returning in October of that year, accompanied by a group of 13: the Hay, Fattebert, Lanier, and Stewart families.

R. E. Hay and his family were assigned to work for the Ilocanos in northern Luzon, where they pioneered until 1921. When they began, there were no SDA publications in the language of the people, nor were there any members in the field. When they left in 1921 there were seven organized churches with a total membership of 327; two ordained Filipino ministers, five licensed ministers, four Bible instructors, and 16 colporteurs, besides office staff; 35,000 books in the vernacular had been sold and thousands of magazine subscriptions taken.

Dr. Carlos Fattebert and his wife were assigned to the Cebu field. Robert Stewart joined them as a colporteur and quickly became self-supporting by selling Ellen White's *Patriarchs and Prophets*, J. Edson White's *The Coming King*, and a book called *Home and Health* in several provinces. At the general meeting near the end of 1918, Dr. Fattebert reported 15 baptisms that year, bringing the total membership in that area (later known as the East Visayan Mission) to 50.

In January 1914 Adams and his wife were transferred to Iloilo to open work on the island of Panay and the other islands, a work later organized as the West Visayan Mission. By 1919 Adams reported a membership of 159 in four churches, six Sabbath schools with 213 members, two ordained Filipinos, Fausto Jornada and Wenceslao Rodriguez, and at Jaro, Iloilo, the first church school to be established in the entire Philippines.

Filipino Evangelists Trained. In northern Luzon, Hay held training institutes lasting up to 10 weeks for young workers and prospective colporteurs. Among those he trained who later carried heavy responsibilities were Juan Afenir, Manuel Oliva, Tito Atiga, Emilio Valera, and Rafael Pilar.

Typical of the work of the young Filipino evangelists Finster was training in central Luzon was the story of the San Pablo church. After Isaac Enriquez, a colporteur assigned to Paete and other towns along Laguna de Bay, had won a few converts at San Pablo, some 50 miles (80 kilometers) from Manila, an evangelist, Bibiano Panis, was sent there to hold meetings. For the first time the people heard the SDA message preached in their own native tongue, Tagalog, by a Filipino. As a result, early in 1916 Finster baptized 104 and organized a church with 116 members. By the end of a year the membership had increased to 249, according to the clerk's record.

Among other nationals engaged in evangelism were Emilio Manalaysay and Leon Z. Roda, the latter sent in 1916 to the Ilocano region to assist Hay in the Northern Luzon Mission. In Santa Cruz, a section of Manila, Manalaysay held meetings with the help of his associates, that resulted in the baptism of 66 persons. Among these were four who later became ministers—Pedro Magsalin, Ricardo Magcalen, Flaviano Dalisay, and Valeriano Garcia. In Malolos, the hometown of the Manalaysay family, a church building was dedicated on Jan. 25, 1912, reported as the first in the Philippines. This was built of local materials costing about \$150, the members doing most of the work.

Publishing Work. Paralleling the success of public evangelism, and strongly supporting it, was the publishing work. Although commercially printed tracts and books had been distributed from 1909 to 1913, the real beginning was made with a small hand-operated job press brought back from the United States by Finster in the fall of 1913 and set up in a shed

in his yard. By running almost around the clock this press turned out nearly 3 million pages of SDA publications in 1914 in the Tagalog language, and later in the Ilocano, Cebuano, and Panayan. The bindery work was done in the basement of the Finster home.

On a five-acre (two-hectare) tract of land purchased in 1915 in Pasay, a suburb of Manila, a press building and a manager's home were erected (*see* [Philippine Publishing House](#)). Under the direction of W. E. Lanier from 1913 to 1917, and later under others, a strong corps of Filipino field secretaries and colporteurs successfully promoted the book and magazine sales. From \$3,200 in 1914, the totals increased to \$65,506 in 1918.

In 1919 there were about 60 colporteurs in the field, and publications in the Pampango and Bicol dialects had been added.

Organization and Growth. In December 1916 the General Conference president, A. G. Daniells, with other leaders, spent several weeks in the Philippines perfecting a formal organization that lasted with little change for several decades. The Tagalog area around Manila, with 752 members in eight churches, was organized into the first local conference in Asia, the Central Southern Luzon Conference, with L. V. Finster as superintendent. At that time the local tithes supported about 67 percent of the Filipino work.

The Panayan Mission (later known as the West Visayan Mission) was organized under E. M. Adams, with headquarters at Iloilo. Dr. Carlos Fattebert was appointed head of the Cebuano Mission (later known as the East Visayan Mission), with headquarters at Cebu. Headquarters for the Northern Luzon Mission were at Vigan, with R. E. Hay as superintendent. These three local missions and the one local conference constituted the Philippine Union Conference with headquarters in Manila. In the entire union there were 10 foreign families. Of the 70 Filipino workers, seven were evangelists, 15 Bible instructors, four teachers, 30 colporteurs, 12 printers, and two office workers. There were 11 organized churches with a membership of 846.

At the time of organization the first three Filipino ministers were ordained—Leon Z. Roda, Bibiano Panis, and Emilio Manalaysay. Although Panis later apostatized, the other two men served until their deaths in the early and middle 1920s.

By 1922 the Philippine Union was again classified as a union mission, but the Central Southern Luzon organization retained its conference status until about 1931, when it reverted to mission status and was divided into the Central Luzon Mission and the South-Central Luzon Mission.

In the largest single group of SDA missionaries ever sent out up to that time (42 adults and six children), who sailed from San Francisco in August 1916 were I. A. Steinel and O. F. Sevrens, with their wives, who on June 12, 1917, opened the training school, the Philippine SDA Academy, with an enrollment of 87 in grades 1—12 (*see* [Philippine Union College](#)). Mission workers were so urgently needed that at the close of the first year nine of the older students were employed. In addition, about 20 joined the colporteur force. By the end of five years 67 students had been baptized and 88 had entered SDA work.

Under the leadership of S. E. Jackson, superintendent of the Philippine Union Mission from 1918 until his health failed in 1929, the work continued to grow in all lines. In 1923 the number of baptisms reached 1,029, and in succeeding years never fell below that number. In December 1928 the total church membership reached 11,008. During the preceding two-year period there were 3,573 baptisms. The ratio of SDAs to total population of the

country was then about the same as in the United States, and since that time it has become considerably higher.

In the spring of 1920 Manuel Kintanar entered the large southern island of Mindanao and in two months sold 250 copies of Uriah Smith's *Thoughts on Daniel and the Revelation* and also some books of the *World Crisis Series*. At the same time other colporteurs were doing well in the Sulu Archipelago south of Mindanao, having sold books to a sultan and other Muslim chiefs in Jolo.

In January 1924 the Bicol area of southern Luzon was separated from the Central Southern Luzon Conference to become the Southern Luzon Mission. It began with a membership of 80 in three churches, under the leadership of W. B. Riffel, but by September 1929 it had 11 churches, with 356 members.

During the middle twenties, the work suffered from a shortage of Bibles in the Filipino languages. These Bibles had formerly been obtained from a Christian publishing house in Japan, but the great earthquake and fire of September 1923 destroyed even the plates from which these were printed, and not until 1928 were new plates for seven of the major languages completed.

Medical Work. Demand for Seventh-day Adventist medical work in the Philippines began in the middle twenties when influential surgical patients of Dr. H. W. Miller urged the erection of a hospital in Manila. In the fall of 1928 Dr. H. A. Hall arrived and opened a dispensary on the ground floor of his residence, with a small hospital in a house nearby where the Finsters had formerly lived.

When F. A. Mote arrived in the field early in 1929, his first assignment was to supervise the erection of a building for a sanitarium (*see* [Manila Sanitarium and Hospital](#)), which quickly gained the favor of influential government officials, world travelers, diplomats, and the professional class.

One member of the first class of 10 who received their nursing diplomas in 1935 was Consolacion Vergara, who pioneered the field nursing service. After 20 months of touring the four missions of Luzon, she reported having visited 151 places and given 453 lectures, 150 demonstrations, and about 1,000 treatments. Her fellow graduate, Francisco Cabansag, followed a similar program in the Visayan Islands. This work of visiting churches, schools, colporteur institutes, conventions, and homes to conduct health classes, give demonstrations, examine children, and treat the sick was so well received that by 1938 there were 10 nurses devoting their time to fieldwork, all supported from Ingathering funds.

Educational Work. Although some junior academies had been operated earlier, the 1930s saw the gradual development of three schools to senior high school level—East Visayan, West Visayan, and Northern Luzon academies, which graduated their first classes in 1939, 1937, and 1938, respectively. In 1931 the academy moved from its crowded quarters in Pasay to a more spacious country location on the outskirts of Manila, and with denominational and government recognition as a senior college, it assumed a new name, Philippine Union College, during 1933.

An important contribution to the educational program during the 1930s was the Manila branch of the Home Study Institute. Hundreds of students enrolled in courses in Bible, church organizations, Christian salesmanship, commerce, and English. By the end of 1938 there were 17 who had completed the three-year course in evangelism; O. A. Blake and L.

L. Pan were the first to complete the five-year course in commerce. Classes in Chinese and Tagalog were also offered.

Gains and Losses in the Twenties and Thirties. R. R. Figuhr, later president of the General Conference, came to the Philippines in 1923, and at first held various administrative and editorial positions. From 1931 until immediately before World War II broke out, he was superintendent of the union mission.

Few countries in the world where SDA mission work has been carried on have shown records of greater or more rapid membership growth than the Philippines.

By the close of 1939, in less than 30 years since the work began, the membership had grown to more than 20,000. However, before the end of the 1920s, a leveling off in the rate of growth had set in. At first, although there was some opposition to SDA missions, the masses of people, newly freed from centuries of oppression, and stimulated by democratic ideas and the liberalizing effect of public education, were ready to break with tradition and accept the new faith. However, in the later twenties and thirties, opposition became stronger, better organized, and more determined. Converts were beaten, attacked with bolos, driven from the land they had occupied as tenant farmers, rejected by their families, or robbed of their carabaos and sewing machines. Evangelists met violent abuse and had their meeting places stoned or set on fire, or their tents slashed.

From a peak of 1,972 baptisms in 1926, the yearly figures declined steadily until in 1936, baptisms reported were 1,312. In part, this reflected the reduction in the working force because of the economic depression. Sharply decreased appropriations forced the missions to lay off many Filipino workers, and some missionaries on furlough were not able to return. For the 19-year period ending in 1938, losses in membership by death, apostasy, or other reasons amounted to 28.3 percent of baptisms.

During this same period two Filipino workers, first Flaviano Dalisay and later Roman Senson, were active in religious liberty promotion, protesting compulsory religious education in public schools, Sunday legislation, calendar change, and compulsory military training.

The first Filipino delegate to a division council was Bibiano Panis, who, in 1915, attended a meeting in Shanghai. Juan Afenir was the first Filipino delegate to a General Conference (1926) and also the first Filipino mission director, taking charge of the Northern Luzon Mission in 1927. In 1938 Northern Luzon Academy had its first Filipino principal, Roman Senson, who also was the first Filipino to attain the MV rank of Master Comrade (now Master Guide), and the first to finish the five-year Home Study Institute course for evangelists.

Through the years large numbers of converts were won by laymen. It was not unusual for a church to conduct evangelistic meetings without the help of any mission workers. Between 85 and 90 percent of the converts were first introduced to the faith by laymen. This enthusiastic participation by the church members themselves helped the church to survive the disruption of organized work during World War II.

World War II. Because of hostilities on the Asia mainland, many missionaries from China were in the Philippines at the time of the Japanese attack in December 1941, and were interned together with the missionaries assigned to the Philippines. After the fall of Bataan the missionaries who originally were working in Manila were released. There were no casualties among the overseas staff; however, before the war was over, two missionaries had died.

In July 1944 the missionaries in the Manila area were interned at Los Baños, where they remained until their dramatic rescue by American and guerrilla forces on Feb. 23, 1944, just before an order for their execution was to have been carried out. Of the group in Baguio, B. B. Davis, a teacher at Philippine Union College, succumbed in February, and on Mar. 31, Mrs. Mary Blake, mother of Mrs. F. A. Mote and O. A. Blake, died in Manila. Honesto Pascual, treasurer at Philippine Union College, also was a victim of the hostilities.

Suffering severely from malnutrition, most of those released from internment were repatriated as soon as transportation was available. A small group felt it their duty and obligation to stay until replacements could be sent. L. C. Wilcox, union mission superintendent, O. A. Blake, secretary-treasurer, E. M. Adams, formerly director of Northern Luzon Mission, J. A. Leland, manager of the Philippine Publishing House, with their wives, and also two nurses, Bessie Irvine and Edna Stoneburner, remained until substitutes could be found to relieve them.

Although the country was cut off from communication with the outside world, later records show that during the four years 1942—1945, under national leadership, there were 5,250 baptisms, plus 3,189 in 1946, a record for any field in the Orient.

Many mission properties were destroyed. The newly completed two-story administration building at Northern Luzon Academy was one of the first to suffer. The publishing house, with all of its equipment, valued at \$60,000 at prewar rates, was totally destroyed by the retreating forces in 1945. Philippine Union College lost all of its library books and equipment. Its main buildings were saved only by the efforts of Kensaku Yasui, a former student from Japan, who pleaded with his officers not to burn them. The union mission office and equipment, local mission offices, academy buildings, and eight homes were lost. The Manila Sanitarium buildings, completed in 1940 at a cost of about \$100,000, were used by the occupying forces until 1945, who upon leaving, exploded a demolition bomb in the elevator shaft, intending to destroy the building. Although badly damaged, it was used temporarily by the American forces when they entered Manila. However, all equipment was looted after the Japanese left.

Postwar Development. Among the first to undertake the work of rehabilitation were the SDA servicemen, who donated army rations and medical supplies, rebuilt chapels, helped to support Filipino preachers and teachers, and by their active participation in all church activities brought new vigor to the war-weary members.

With the arrival in December 1945 of V. T. Armstrong, president of the Far Eastern Division, and others, it was possible in January 1946 to hold the first union committee session since 1941, at which representatives from all missions, departments, and institutions, as well as from the division, could be present. In February 1946 G. A. Campbell arrived to reactivate the book work, and A. M. Ragsdale to take charge of Philippine Union College. A little later M. E. Loewen and Werber Johnson came as president and secretary-treasurer of the union mission.

The next few years were a time of rapid expansion as well as rehabilitation. Rebuilt by the close of 1949 were the union office, four local mission offices, 13 buildings at four academies, the publishing house, 20 workers' homes, and 70 of the 148 churches that had been destroyed. Rehabilitation of the sanitarium as a 90-bed institution was completed by early 1949. It admitted its first patient in September 1948, and resumed the training of nurses who had begun their courses before the war.

Growth in the East Visayan Mission made necessary a number of organizational changes. Even before the war popular migration to the open spaces of Mindanao had begun, and in December 1937 the large southern island was separated from the East Visayan Mission to become the Mindanao Mission. After the war, settlers poured into Mindanao by the scores of thousands. In January 1950 the island was divided between the Northern and Southern Mindanao missions, and in January 1958 Western Mindanao was set off as a separate mission. In January 1965 Davao was established as a separate mission, and in January 1966 Northeastern Mindanao became a separate mission.

With more than 35,000 members, the Philippine Union was divided in 1951 into the North and South Philippine unions. The two unions had about the same populations, but the North had established institutions, such as the sanitarium, the publishing house, and Philippine Union College, and had greater financial stability, whereas the South had a considerably larger territory and more members (20,641 against 15,251 in the North).

In the north the Mountain Provinces Mission was added in January 1956. By 1960 it had more than 1,000 members in nine churches and seven companies. In January 1948 the Northeast Luzon Mission had been separated, but in 1957 it was recombined with Northern Luzon. At the beginning of 1962 the island of Negros became the sixth local mission in the South Philippine Union. At the division council held in Tokyo late in 1962, plans were laid to divide further the South Philippine Union, which then had a membership of more than 50,000 (one to every 287 of population), into two unions, one comprising the island of Mindanao, the other the central islands known as the Visayas. This was done in 1964 when the Central Philippine Union came into existence.

Departmental Work. Although a Sabbath school was organized before the first church, and a Young People's Society very soon after, formal departmental work did not begin until several years later. According to one of the early union Sabbath school secretaries, Mrs. Bertha Chaney, Sabbath school membership grew from 34 in 1910 to 2,346 in 1920; then to 13,283 in 1930. In the late 1920s the Sabbath School Investment plan was successfully introduced. Beginning in 1948, the plan of having all the Sabbath schools in a given area band together into a Sabbath school association became popular. In the mid-1930s a plan of conducting branch Sabbath schools was introduced, and in 1936, 15 Vacation Bible Schools were held. However, it was not until some 20 years later that the idea became popular. In 1959, in the North Philippine Union, 40 Vacation Bible Schools were held, with an enrollment of about 1,000 children. Two child-evangelism workshops also were held. In the South Philippine Union an average of more than one branch Sabbath school was organized every week, and 238 Vacation Bible Schools were held in 1960 and 1961. The 938 Sabbath schools in the South Philippine Union were grouped into 96 associations at the end of 1961.

The Missionary Volunteer Department was first organized in 1918, with Irving Steinel as union MV secretary supervising 132 members in four societies. When the two unions were divided in 1951, there were 13,300 members in 389 societies. After the first Master Comrade training camp was held at Los Baños in mid-1949, with L. A. Skinner and C. P. Sorensen in charge, a program of youth camps was begun in all the missions. Pathfinder Clubs were introduced in 1952. A series of local and union youth congresses in the 1940s and 1950s culminated in April 1961 in a division-wide youth congress in Manila, attended by delegates from all the countries in the Far East. Stimulated by this great gathering, the following year the youth of the North Philippine Union Mission conducted 21 Voice of

Youth evangelistic series, resulting in 93 baptisms. In the South Philippine Union Mission, as the fruit of 37 Voice of Youth evangelistic crusades, 740 were baptized.

Promoted by the Education Department, from the very earliest years, church schools, mission schools for non-Christian tribes, academies, and the college were established. Financial problems, however, often made it impossible for more than a small fraction of the children of church members to obtain a Christian education. In 1961, with a membership of more than 27,000, the North Philippine Union operated 62 church schools, with 2,542 pupils enrolled under 104 teachers. In the South, with a much larger membership, there were more than 3,000 pupils in 74 schools.

The major educational project in the South Philippine Union during the 1950s was the establishment of Mountain View College on more than 2,500 acres (1,000 hectares) of government land in the cool, high central plateau of Bukidnon. Begun as an extension of Philippine Union College on the campus of Mindanao Mission Academy at Manticao in 1949, it became the college for the South Philippines shortly after the division of the field into two unions.

For years welfare work was carried on by Dorcas Societies, who distributed bales of clothing and other relief supplies to the victims of fire, flood, typhoon, or volcanic eruption. Then in the early 1960s the Adventist Welfare Service was approved to distribute surplus milk, flour, corn meal, rice, cooking oil, and clothing. Most of the 19,310 persons given help in 1960—1961 (valued at \$135,708.77) were non-SDAs.

Medical Work Expanded. After the war several small medical units in both the North and the South Philippine unions were opened. As the result of an Ingathering contact in late 1947, the Lakeside Clinic was opened on Mar. 25, 1948, in Dansalan, known as the “Moro Capital.” A staff of 12 workers directed by Dr. R. T. Santos in 18 months performed 287 surgical operations and treated 7,400 outpatients, the large majority of whom were Muslims. The earnings from this clinic, which operated until 1954, helped finance the construction of the Mindanao Sanitarium and Hospital at Iligan City. The latter, opened in 1953, was directed by Dr. F. T. Geslani. It soon became so overcrowded that a new wing had to be added, increasing its capacity from 25 to 40 beds.

The non-Christian tribes in the mountains north of Baguio are served by the Masla Clinic, which was dedicated on Christmas Day 1951. Operated by a nurse, Mark Balaoas, the medical work there resulted in the baptism of 18 persons in January 1953.

The Miller Sanitarium in Cebu City was erected in 1955 and enlarged in 1960. In 1962 ground was broken for a new sanitarium in the booming sugar center of Bacolod City. In the northern part of Luzon, the Cagayan Valley Sanitarium and Hospital, under the direction of Dr. Celedonio Fernando, opened in March 1959. Much of the equipment was donated by doctors and former missionaries. Its nine-bed capacity was sometimes stretched to 30 by putting patients in the halls and crowding extra beds in the rooms.

Specialized Evangelism. Although in the south the ratio of workers to church members dropped from 1 to 66 in 1951 to 1 to 108 in 1960, radio work helped multiply the effectiveness of the ministry. Broadcasting was begun in English in 1936, then continued by F. T. Dalisay in Tagalog. After the war, when more programs were put on the air over more powerful stations, the Bible correspondence school was opened. Lessons for the many thousands of students who enrolled were translated into the major languages. In 1960—1961 the Manila Voice of Prophecy Bible school graduated 3,629. Recording equipment was

installed in Cebu in the early 1960s to make possible the preparation of programs in various local dialects as well as in the more widely used languages.

By 1960 evangelistic centers had been established in both Manila and Cebu. Between 1960 and 1962 there were 249 baptisms at the Capitol Center in Cebu, and 350 as a result of three major series of meetings at the Manila Center. The Adams Center in the South Philippine Union Mission was established in Davao City in 1967.

A dramatic result of prison evangelism carried on by the students and teachers of Philippine Union College was the baptism of 19 Japanese prisoners of war, none of whom had previously been members of any Christian church. Baptism was administered by A. N. Nelson in October 1949. Through the years many other conversions resulted from the meetings held in New Bilibid Prison, Camp Murphy Military Stockade, and the Manila City Jail. Work among the hundreds of prisoners of war was initiated under the supervision of an SDA Army chaplain assigned to prisoner of war ministry in the city of Manila at the time.

Filipino Missionaries. The first worker sent overseas from the Philippines was Monica Bayocot (later Mrs. Gil de Guzman), who sailed for Singapore in May 1923 as a missionary teacher. The first foreign missionary couple to be supported by the offerings of the young people of the Philippines were Jose O. Bautista and his wife, who were sent to Palau in 1934. In the 1950s scores of trained medical and educational workers found their way to other countries, both within and beyond the Far Eastern Division. During 1962, 17 Filipino missionaries were sent out to such places as Pakistan, Libya, Taiwan, Hong Kong, Guam, Thailand, Vietnam, and Irian Barat (West New Guinea). Thus, within half a century, the Philippines developed from an unentered country to a major home base for SDA missionary work.

Phoenix Academy

PHOENIX ACADEMY. *See* [Thunderbird Academy](#).

Phoenix Adventist Secondary School

PHOENIX ADVENTIST SECONDARY SCHOOL. A coeducational day school on the senior secondary level, operated by the Indian Ocean Union Mission at Phoenix on the island of Mauritius. It was established in 1948 as a junior secondary school with Henri Evard as principal. The initial enrollment was 80.

The school is situated in a region about 1,000 feet (300 meters) above sea level, close to the main road linking the densely populated towns of the central plateau. Located on the school campus are an administration building with classrooms, including chemistry and physics/biology laboratories; special rooms for teaching art, communication graphics, and computer studies; an audiovisual room; and a large library. Plans are being made to build additional classrooms to accommodate the new Higher School Certificate classes.

In 1992 there was an enrollment of 680 students, the majority of whom belong to the non-Christian section of the population. There is a teaching staff of 26, of whom 21 are Seventh-day Adventists. The nonteaching staff of 13 are all SDAs.

The purchase of an adjoining four-acre (1.6-hectare) property on the other side of the stream bounding the former school campus on the eastern side has furnished new possibilities for development. Two old buildings on this property have been completely renovated to house a small theological school for the training of French-speaking workers in the union and to provide facilities for a few boarding students.

The school is grant-aided by the Mauritian government. The official Cambridge School Certificate and Cambridge Higher School Certificate syllabi are followed, but Bible courses are taught daily.

Principals: Henri Evard, 1948—1953; Alfred Richli, 1953—1957; Henri Evard, 1957—1962; Michel Grisier, 1962—1963; Hans Salzmann, 1963—1964; Charles Rochat, 1964—1967; L. H. Seenyen, 1967—1968; Daniel Gueho, 1968—1970; Sylvain Michel, 1970—1973; Sam Appave, 1973—1974; Malcolm Vine, 1974—1975; Daniel Gueho, 1975—1977; Sylvain Michel, 1981—1984; Breejan Burrum, 1984—1990; Bernard Rivet, 1990— .

Phoenix Islands

PHOENIX ISLANDS. A group of eight scattered islands in the south-central Pacific area: Kanton (Canton), Enderbury, McKean, Birnie, Phoenix, Kikumaroro (Gardner), Orona (Hull), and Manra (Sydney). They are situated immediately east of the date line, south of the equator, and lie due north of Samoa. The total land surface is about 11 square miles (28 square kilometers). They were uninhabited for many years except for occasional parties who worked the guano deposits. However, in 1938 the Gilbert and Ellice Islands government, under whose control most of the islands came, settled a number of Gilbertese from their overcrowded homeland on the islands of Hull, Sydney, and Gardner.

In 1963 the government of the Gilbert and Ellice Islands removed those who had been settled during the Phoenix Island settlement scheme to Gizo in the British Solomon Islands. Today these islands are inhabited. All of the islands became part of independent Kiribati in 1979.

Seventh-day Adventist Work

Seventh-day Adventist Work. There now is a Seventh-day Adventist minister for the Phoenix Islands, based on Christmas Island. There are 113 church members. The Phoenix Islands are assigned to the Western Pacific Union Mission, which in turn is a part of the South Pacific Division. *See also* [Kiribati](#).

Phuket Adventist Hospital

PHUKET ADVENTIST HOSPITAL. A 70-bed hospital and clinic operated by the Southeast Asia Union Mission at Phuket, Thailand, a port city in the Indian Ocean off the western coast of the Malay Peninsula. The hospital was opened in 1940 by A. E. Geschke, M.D., a Loma Linda graduate, in response to repeated urgings from the local people that Seventh-day Adventists establish medical facilities there. A building owned by Tan Cheng Hor, a Chinese businessman, was granted rent free for clinic use. Within a month of its opening the clinic was treating 60 outpatients daily, and its 15 beds upstairs were constantly occupied by inpatients.

When World War II came to Southeast Asia early in December of 1941, the clinic was closed and the entire personnel was evacuated. Responding to an urgent call from the people of Phuket, F. N. Crider, M.D., reopened the clinic at its prewar site in July 1949. The outpatient department flourished, but the inpatient capacity was restricted by law to 10 beds. Religious services were conducted in the waiting room and soon a small company of adherents was formed. Later a branch Sabbath school was opened in a nearby village and there a church building seating 100 persons was built.

In 1959 a three-acre (1.2-hectare) tract of land was purchased for a new hospital, worker housing, and a church. Two houses were completed in 1961. The church was constructed and dedicated Oct. 9, 1970. This church has a seating capacity of 250, plus space for junior, primary, and kindergarten Sabbath school departments.

By the early 1960s it was felt that the old clinic hospital in its poor location in the center of town was inadequate. A search began for a plot of land just outside the city limits. An ideal location was found, but the owner refused to sell.

Luang Anubhas Bhuketkarn (Tan Chin Guan), a prominent tin miner in Phuket, had become desperately ill and had been admitted by Dr. Paul Watson to the little hospital. Because of lack of available blood he was flown to Bangkok, where Dr. Roger Nelson performed lifesaving surgery. To show his appreciation, he donated a 10-acre (four-hectare) tract of land to the clinic. In 1963 plans were developed to construct a hospital and auxiliary buildings on this larger site. In February 1965 the new hospital building was formally opened and dedicated. In 1970 a new wing was constructed to enlarge the hospital to the capacity of 47 beds, two operating rooms, a delivery room, and labor room. In November 1971 a cafeteria for the use of hospital employees and patients was built next to the hospital. Between 1971 and 1974 three new houses were built to provide staff housing.

In 1986 another two-story wing was added to the hospital. The ground floor was for the physiotherapy and the second floor was for worship services and health education lectures.

At present a new three-story building has been constructed, which provides for a modern and spacious inpatient wing, and a bed capacity of 70. The building also houses the emergency room, intensive-care unit, and radiology and dental services.

Medical Directors: A. E. Geschke, 1940—1942; F. N. Crider, 1949—1960; J. L. Webster, 1960—1961; R. D. Van Arsdell, 1961—1963; P. M. Watson, 1963—1974; R. P. Alono, 1974—1976.

Administrators: Torcuato Y. Billones, 1976—1979; Rodrigo R. Caagbay, 1979—1987; Victor E. Duerksen, 1987—1988; Ronald Koh, 1988—1990; Nursia Supunavong, 1991— .

Physical Therapy

PHYSICAL THERAPY. The use of the physical agents in the treatment of disease or injury. The most frequently used of these agents are (1) hydrotherapy: water applied at various temperatures and pressures; (2) exercise; (3) rest; (4) massage; (5) light therapy: sunlight and artificial radiation including visible, infrared, and ultraviolet radiations; (6) electrotherapy: low voltage direct and alternating currents and the high frequency currents including shortwave and microwave diathermy; (7) ultrasonic therapy: high-frequency sound waves. Physical therapy is best administered by professionally trained and registered physical therapists. It may also be applied by graduate nurses who have had training in this field.

Physical Medicine. When physical therapy is administered on the prescription and under the supervision of a physician trained in physical medicine and rehabilitation (psychiatrist), it is more properly called physical medicine. Rehabilitation is a comprehensive multidisciplinary program aimed at restoring persons to the maximum of their recovery potential. Physical therapy is an essential feature of the rehabilitation program.

Early in the history of the movement, Seventh-day Adventists became a health-conscious people (*see* [Health Principles](#)).

In the middle of the nineteenth century, as the Seventh-day Adventist Church emerged and began developing, the science of pharmacology was in its infancy.

Potent drugs such as mercury, strychnine, and the opiates were prescribed empirically in large dosages. (Today, mercury and strychnine are obsolete as therapeutic agents for internal administration, and the opiates are used sparingly.) Against this background developed a growing interest in the physiologic approach to treatment by “natural” or “physical” agents.

During the first half of the nineteenth century, the Austrian peasant Priessnitz popularized hydrotherapy in Europe. Physical therapy, although not designated by that term in the mid-nineteenth century, was not entirely new. Various physical therapy procedures had been employed intermittently since the time of Hippocrates (460—357 B.C.). In 1648 a Seventh Day Baptist physician, Dr. Peter Chamberlen (1601—1683), proposed a system of hydrotherapeutics in public baths in England, but was turned down by the College of Physicians. A few years after Priessnitz’ work, Professor Winternitz, of Vienna, placed hydrotherapy on a scientific footing. Contemporaneously in the United States there were physicians interested in the reform of existing medical practice. One of these was Dr. J. C. Jackson, who operated the Health Institute at Dansville, New York. Another was Dr. R. T. Trall, who conducted the Hygio-Therapeutic College, at Florence Heights, New Jersey. Both of these men influenced in some degree the early development of the treatment program of Seventh-day Adventist medical institutions.

Under the inspiration of Ellen White, the Western Health Reform Institute, later known as the Battle Creek Sanitarium, was founded in the fall of 1866. In the institute drugs were not prescribed, but patients were treated with rest, exercise, hydrotherapy, and a vegetarian diet. In 1876 Dr. J. H. Kellogg became medical superintendent of the institute. During

his long tenure he did a considerable amount of experimental study of the physical therapy procedures. The Battle Creek Sanitarium became famous the world over for its physical therapy program and its vegetarian diet.

Before the Battle Creek Sanitarium was removed from church control, about 1908, other sanitariums were being established by the denomination, under the guidance of Ellen White and Dr. Kellogg in other parts of the United States and in foreign lands, and in each of them physical therapy became a prominent feature of the treatment program. One of the largest of these institutions was the Skodsborg Sanitarium near Copenhagen, Denmark. At present many Seventh-day Adventist hospitals continue to operate an active physical therapy department. Along with other advances in medicine, newer methods of treatment are used, often in the broader context of physical medicine and rehabilitation.

Loma Linda University School of Allied Health offers undergraduate and graduate training in physical therapy.

In 1941 a School of Physical Therapy was established at Loma Linda in connection with the School of Medicine for the training of qualified physical therapists. A fully approved school with a degree course, it has one of the largest enrollments among approved physical therapy schools in the United States. Andrews University now also operates an accredited School of Physical Therapy.

In 1947 the American Medical Association established a qualifying Board of Physical Medicine and Rehabilitation for physicians who specialize in this field, which includes physical therapy. Some of the larger SDA hospitals have board-qualified specialists in physical medicine and rehabilitation, known as physiatrists, who have charge of this phase of the treatment program. Most Seventh-day Adventist hospitals have physical therapy services in their institutions.

Pickett, Fred Lloyd

PICKETT, FRED LLOYD (1897—1938). Pioneer Seventh-day Adventist worker in Cambodia. He became interested in the study of the Bible while a student at Ohio University, Athens, Ohio, and in 1923 joined the Seventh-day Adventist Church. During World War I he served in the United States Navy. In 1924 he began studying for the ministry at Emmanuel Missionary College and was graduated in 1927. In the same year he married Ada Irene Reeder, a graduate of the Bible workers' course. After that he worked as an evangelist in Illinois for about two and a half years. After ordination to the ministry he went to French Indochina (now Vietnam) and opened Seventh-day Adventist work in Cambodia in 1930. Later he was director of the Siam Mission (1934—1936) and of the French Indochina Mission (1937—1938). He died in Saigon after a brief illness.

Pierce, Stephen

PIERCE, STEPHEN (c. 1804—1883). One of the pioneer Seventh-day Adventist ministers; conference administrator; writer and editor. He was born and reared in Vermont, and was apparently an earnest Millerite. He was one of the group who with James and Ellen White, Joseph Bates, and Hiram Edson, “after the passing of the time in 1844, searched for the truth as for hidden treasure” (1SM 206; *see* [Sabbath Conferences](#)). For a number of years in the late 1850s, he was a corresponding editor of the *Review and Herald*. From 1863 to 1865 he was president of the Vermont Conference. In late summer of 1865 he moved to Minnesota and was recommended by the General Conference Committee to the churches there as a faithful and efficient minister. From 1865 to 1870 he was president of the Minnesota Conference. His later years were spent in Iowa and in South Dakota. He died at the age of 79 from typhomalarial fever.

Pierson, Robert Howard

PIERSON, ROBERT HOWARD (1911—1989). Pastor, evangelist, missionary, author, administrator, president of the General Conference. He was born in Brooklyn, Iowa, into the family of Will and Mabel Pierson. His mother was a devout Seventh-day Adventist. His father never interfered in the spiritual training of the children, but because of distance, attendance at church was sporadic.

When he was in his teens, the family moved to Florida, where Robert attended high school and met Dollis Mae Smith, whom he later married. During the terminal illness of his mother Robert yielded his heart entirely to the Lord and determined to prepare for service. Dollis had been converted through Robert's sister. After their wedding in 1931, they headed for Southern College in Tennessee in their Model T Ford.

In 1933 he accepted his first assignment for the church—as a pastor-teacher in Georgia. Before the year ended he had a new job as Home Missionary and Sabbath School secretary for the Georgia-Cumberland Conference. After a year there he was called to Poona, India, where he was ordained.

In 1939 the Piersons accepted a call to southern India, where he became superintendent of the Tamil Mission.

Because of World War II, the Piersons returned to the United States in 1942. Robert was a pastor briefly and then was called to pioneer a new venture, as speaker on *The Bible Auditorium of the Air*, a denominational broadcast from a 50,000-watt commercial station in New York City.

During the war years Pierson was called to various positions in administration in the Inter-American Division, including the presidency of two unions. In 1950, after only 18 months as president of the Caribbean Union, he was elected president of the Southern Asia Division, and the family was once more on their way to India. Upon arrival Robert immediately began to lay plans for getting young national men into positions of leadership. Later, when it became difficult for foreigners to enter India, capable trained workers were able to fill all positions.

Robert is remembered by his associates in Southern Asia as the most indefatigable and best organized worker they have ever known.

The Piersons returned to the United States in 1954 to educate their sons. Robert became president of the Kentucky-Tennessee Conference where, through Madison College, he was introduced to the ministry of self-supporting SDA institutions. He maintained a keen interest in such work for the rest of his life.

In 1957 Pierson was invited by the Texas Conference constituency to become their president. Fifteen months later, at the General Conference session in Cleveland, Ohio, he was elected president of the Southern African Division. The Piersons endured the stress of the political upheaval that prevailed in Africa in the 1960s, during which time the division became the Trans-Africa Division. He served there for nearly eight years, until his election

to the General Conference presidency on June 17, 1966, where he served until his retirement to North Carolina in 1979.

In 1989 he accepted a short-term call to serve as pastor of the Kailua church in Hawaii. Shortly after his arrival he died suddenly, leaving the entire SDA world in mourning.

Robert Pierson was the first General Conference president to officially visit the USSR. During his nearly 50 years of service he received many well-deserved awards and commendations, including an honorary Doctorate of Divinity from Andrews University.

During his active life he authored more than 25 books and many poems.

Pieter Wessels Home for the Infirm Aged

PIETER WESSELS HOME FOR THE INFIRM AGED. A facility for the aged situated near Nigel, 45 miles (70 kilometers) east of Johannesburg. This institution, before becoming part of the dynamic Seventh-day Adventist Community Services program in 1981, was operated privately and catered for 79 residents. In 1991 an extension named Protea House was added adjacent to the existing home with seven bedrooms, a large self-contained kitchen, a lounge, and modern bathing facilities. In 1993, 96 residents were receiving Christian love and care by competent and dedicated staff.

Pil’Kevitch, Ippolit

PIL’KEVITCH, IPPOLIT (c. 1850—c. 1935). One of the pioneer Russian Seventh-day Adventist workers in the Ukraine. He became an SDA through the preaching of Michael Kusmin and was baptized at Stavropol (now Voroshilovsk) in the Caucasus in 1894. Soon afterward he began preaching in central Russia. By 1907 he was working in the city of Kiev, in the Ukraine, assisted by a colporteur by the name Gontar’. Repeatedly he was arrested and jailed for his missionary activities. He was in jail when A. G. Daniells visited him on a trip to Russia some time before World War I. From 1914 to the mid-1920s he preached in the Black Sea Conference, after which he retired in Theodosia in the Crimea. He died a natural death in retirement, but his wife, a loyal SDA Bible instructor, was arrested and disappeared.

Pine Forest Academy and Sanitarium and Hospital

PINE FOREST ACADEMY AND SANITARIUM AND HOSPITAL. A former self-supporting institution operated on the Madison plan (*see* [Madison Institutions](#)), embracing a 12-grade boarding school and a 30-bed sanitarium and hospital on a 385-acre (145-hectare) farm 16 miles (26 kilometers) west of Meridian, Mississippi. It originated in 1934 when a piece of property at Gilbertown, Alabama, which had been used for a school was offered to the Alabama-Mississippi Conference on condition that it be used for educational purposes. The conference arranged for the operation of a school on a self-supporting basis and named it Alabama-Mississippi Conference Academy. In 1935 the institution was moved to its last location, and in 1938 renamed Pine Forest Academy and Sanitarium.

Facilities included a food-processing laboratory and bakery combination with sewing room, and a kiln for curing lumber, which was sawed on the school sawmill. Other industries included a dairy, gardens, and farm. Emphasis was placed on both scholastic and practical work achievement. The school closed in 1991.

Pine Forge Academy

PINE FORGE ACADEMY. A secondary coeducational boarding school on the senior high school level; operated by the Allegheny East and Allegheny West conferences and situated five miles (eight kilometers) northwest of Pottstown, Pennsylvania, off State Route 422 in the extreme eastern Berks County-Delaware Valley area, 40 miles (65 kilometers) west of Philadelphia.

Pine Forge Institute (organized in 1945 and opened in 1946) was the direct outgrowth of the need for a secondary boarding school for Black constituents of the North American Division. Accordingly, the Allegheny Conference purchased a 575-acre (230-hectare) tract of land with the Manatawny River running through it. A large manor house, a mill, and several other cottages and buildings served as the humble beginnings of the only Black coeducational boarding academy in North America. Most of these buildings were converted for use as dormitories, administration office, and classrooms and residences for the faculty and staff. This tract was the old Thomas Rutter Estate, notable in Colonial history as an original gift of William Penn dating back to 1726. It was the site of the first iron forge in Pennsylvania and was an Underground Railroad station for runaway slaves. It took vision to see the possibilities that this place offered to a young conference without immediate funds. However, Dr. Grace Kimbrough, a practicing physician in Philadelphia and member of the Ebenezer church, advanced the earnest money to bind the sale, and later Dr. Kimbrough left most of her estate to the Allegheny Conference to aid in the education of young people. The girls' dormitory at the school is named Kimbrough Hall in her honor and memory.

J. H. Wagner, Sr., conference president at the time of the school's founding, led in the development and administration of the school. Finance and the curricula were placed under the supervision of a school board whose members consisted of the conference president, the principal-manager (now principal), the conference secretary-treasurer, the conference educational superintendent, and additional members of the conference committee. These officers were elected at the biennial session of the conference.

The operation of the institute has been uninterrupted since it first opened in 1946. Five modern buildings—an administration building (1954), a girls' dormitory (1961), a boys' dormitory (1973—1974), a church (1985), and a gymnasium (1986)—were added to the original property. The student body, drawn from Black constituents from all parts of the United States and from several foreign countries as far away as eastern Africa, has totaled as many as 270 in a year.

The name was changed from Pine Forge Institute to Pine Forge Academy in 1965. It offers curricula on two levels: college preparatory and a general course of study. A work-study program operates in cooperation with assorted local businesses. The school is well known for its choir, which tours annually throughout the United States and occasionally in the Caribbean.

Principals: J. L. Moran, 1945—1949; R. L. Reynolds, 1949—1951; E. I. Watson, 1951—1961; C. L. Brooks, 1961—1963; L. R. Palmer, Jr., 1963—1966; C. B. Tivy,

1966—1969; A. T. Westney, 1969—1976; A. T. Humphrey, 1976—1979; P. R. Jones, 1979—1981; R. C. Smith, 1981—1982; W. A. Cheatham, 1982—1985; C. L. Gill, 1985—1989; R. E. Mills, 1989—1991; S.A.L. Richardson, 1991—1993; R. A. Smith, 1993— .

Pine Tree Academy

PINE TREE ACADEMY. A 12-grade coeducational school that primarily is a day school but has two duplex homes, each housing 10 students. Other boarding students live in homes in the community. Grades 9—12 offer college preparatory and general courses. The school is owned and operated by the constituency of five churches in the Northern New England Conference; namely, Auburn, Bath, Brunswick, Freeport, and Portland. The school is located on a 100-acre (40-hectare) farm, on the Pownal Road, Freeport, Maine. The enrollment for 1992—1993 was 60 in grades 9—12 and 68 in grades 1—8, with a full and part-time staff of 12.

The school was planned on Mar. 4, 1961, when the first board meeting was held, and it began operation in September 1961 with 92 pupils in grades 1—10 inclusive, and a staff of seven, including the principal.

In 1969 a wing was constructed to provide more classrooms, and in 1973 a large addition was made to provide such facilities as a gymnasium, offices, and classrooms.

The name Pine Tree, an aphorism of the Pine Tree State, is also an adoption from the old Pine Tree Academy that operated on a farm four miles (six kilometers) out of Auburn, Maine, from September 1921 to June 1933, when it closed because of the 1930s depression. The school graduated 100 pupils from grade 12 during its operation, and these loyal alumni and others of the old PTA have donated more than \$4,000 to the present Pine Tree Academy.

Principals: Ronald Rogers, 1961—1966; John Craig, 1966—1967; Roger Holton, 1967—1968; Herbert Wrate, 1968—1971; Gilbert Young, 1971—1975; Robert Habinect, 1975; Robert Quillin, 1975—1977; Ronald Goodall, 1977—1981; Floyd White, 1981—1982; Al Stevens, 1982—1983; Robert Rice, 1983—1984; Gary Frost, 1984—1988; Malcolm Hutchinson, 1988—1993; Ronald Krueger, 1993—1994; Brad Hunter, 1994— .

Pinney, E. R.

PINNEY, E. R. (d. 1855?). A Baptist minister, of Seneca Falls, New York, a Millerite preacher and writer. As early as 1844 he held that the kingdom of God would be established on the earth at the end of the millennium-not at the beginning, as the Millerites in general had always thought. In 1845 James White stated that he agreed with him on this point (*Review and Herald* 7:61, Oct. 16, 1855). It is not known whether he derived the idea from independent study or from others. Pinney never taught (as did Storrs and, later, Marsh) probation during the millennium, even though he was Marsh's assistant editor in 1850, while the latter's "age-to-come" editorials were being published. Pinney's last pastorate was in Rochester, New York.

Pioneer Memorial Church School

PIONEER MEMORIAL CHURCH SCHOOL. *See* [Hong Kong Sam Yuk Secondary School](#).

Pioneer Valley Academy

PIONEER VALLEY ACADEMY. A coeducational boarding school formerly operated on the high school level at New Braintree, Massachusetts, by the Southern New England Conference. The academy was opened in September 1965 with an initial enrollment of 233 students. The institution replaced the boarding facilities of the South Lancaster Academy. It was first planned in 1958 and the ground was broken on July 2, 1961. Work opportunities for students included Harris Pine Mills and Dakota Bake-N-Serv.

Principals: H. D. Lawson, 1965—1969; Jack Knowles, 1969—1974; Lyle Botimer, 1974—1979; Robert Lebard, 1979—1982; Garry Sudds, 1982—1983.

Piper, Albert H.

PIPER, ALBERT H. (1875—1956). Missionary and administrator for nearly 60 years. Born in New Zealand, he received his ministerial training at Australasian Missionary College, where he lived in the home of Ellen White for a year. He entered the ministry and was the first Seventh-day Adventist missionary to be sent to the Pacific Islands by the Australasian Division. He served as president of a number of conferences in the Australasian Division, was general secretary of the Australasian Union Conference, and then became its vice president. He also served as principal of West Australian Missionary College and then of Australasian Missionary College.

Pisgah Industrial Institute

PISGAH INDUSTRIAL INSTITUTE. *See* [Mount Pisgah Academy](#).

Pisgah Sanitarium

PISGAH SANITARIUM. *See* [Mount Pisgah Academy](#).

Pitcairn

PITCAIRN. A vessel (built as a schooner, refitted as a brigantine) used by Seventh-day Adventists for transporting missionaries across the Pacific Ocean from 1890 to 1900. This ship is probably the best known of Seventh-day Adventist missionary vessels. M. C. Wilcox, who was present at the *Pitcairn's* dedication, described the schooner as follows: "The length of the ship is 100 feet [30 meters], breadth of beam 27 feet [eight meters], depth of hold 10 feet [three meters]; and it is of about 120 tons [110 metric tons] burden. It is made of the very best timber, and the workmanship is of the best character. The ship has two masts, foremast and mainmast, each 79 feet [25 meters] long. She is capable of spreading to the breeze 1,576 square yards [1,300 square meters] of canvass" (*Review and Herald* 67:636, Oct. 14, 1890).

The decision to build a missionary ship was made at the General Conference session of October 1889, and construction began soon after. The ship was paid for by Sabbath school offerings. The vessel was to have been named Glad Tidings, but on further consideration the Foreign Mission Board settled on the name Pitcairn.

The ship, completed in the fall of 1890, cost \$11,746.33, and furnishings an additional \$2,125.30; various expenses amounted to \$4,811.42, and stocks of books for missionary purpose cost \$3,415.30. This made a grand total expenditure of \$22,098.35 by the time the ship sailed on her first voyage.

Dedication services for the Pitcairn were held Sept. 25, 1890, during the California camp meeting, and were attended by about 1,500 persons.

The schooner set sail from Oakland, Oct. 20, 1890, with the following crew: captain, J. M. Marsh; first mate, J. Christiansen; carpenter, J. I. Tay; sailors, G. A. Anderson, Peter Hansen, C. Kahlstrom; cook, Charles Turner; and cabin attendant, Nicholas Garthofner. The missionary work was under the supervision of E. H. Gates, who was accompanied by his wife. Other missionaries were A. J. Read and his wife, and J. I. Tay and his wife.

The ship sailed directly to Pitcairn Island, arriving there Nov. 25, 1890. During the next 10 years the *Pitcairn* made six missionary voyages with various crews and missionaries, who established missions in many of the islands of the South Pacific between 1890 and 1899. Because maintenance of the missionary ship was expensive, the Pitcairn was sold in 1900, by which time steamship connections with the islands had improved. *See also* [Missionary Vessels](#).

Pitcairn Island

PITCAIRN ISLAND. A remote British island possession in the southeastern Pacific Ocean, 3,500 miles (5,700 kilometers) northeast of New Zealand. The island is volcanic, about two miles (three kilometers) long and one mile (1.6 kilometers) wide, with its highest elevation 1,109 feet (340 meters). The soil is fertile and grows subtropical fruit, yams, taro, and sugarcane. The population (1994) is 66. The island was discovered by English/

Navigator Carteret in 1767, but it remained uninhabited until nine mutineers of the H.M.S. *Bounty* and a group of Tahitians arrived there in 1790.

By 1800, through drink and fighting, all the men were dead except Alexander Smith (who later changed his name to John Adams). With him were 11 women and 23 children. Shortly after this he was converted through reading the *Bounty* Bible and immediately began to teach the children from the Bible and from the Anglican prayer book. Because of overcrowding, in 1856 the colony was transported to Norfolk Island, but within five years about 45 persons returned. At present the economy is supported by the sale of fruit and souvenirs to rare passing ships and by the issue of postage stamps.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Pitcairn Island constitutes the *Pitcairn Island Mission* in the Central Pacific Union Mission, which in turn is in the South Pacific Division. Statistics (1992): churches, 1; members, 47; licensed ministers, 1; nurse, 1. Headquarters: Pitcairn Island.

Seventh-day Adventist Work

Seventh-day Adventist Work. In 1876 James White and J. N. Loughborough sent literature to Pitcairn. Ten years later John I. Tay, a Seventh-day Adventist ship's carpenter, spent five weeks on Pitcairn and persuaded the islanders to keep the seventh-day Sabbath. In 1888 A. J. Cudney set out from the Hawaiian Islands to Pitcairn but was lost at sea.

On Nov. 25, 1890, the missionary ship *Pitcairn*, built with funds from Sabbath school offerings, arrived at Pitcairn from San Francisco with several missionaries aboard, including J. I. Tay. During a three-week stay, E. H. Gates and A. J. Read baptized and organized a church of 82 members and a Sabbath school of 114 members (Dec. 6, 1890).

In July 1892 Gates and his wife returned as resident missionaries and stayed until February 1894. Five months later W. C. Buckner and his wife arrived there as self-supporting missionaries. In June 1895 Edwin S. Butz and his family came and stayed 12 months.

In February 1893 Hattie André came from America on the second cruise of the *Pitcairn* and directed a school for three years; later came Mark Carey (1907—1912) and M. R. Adams and his wife (1913—1917). In 1924 Robert Hare spent several months on the island and held a 10-day camp meeting.

Workers now come from Australia for two-year terms. The worker's wife, invariably a trained nurse, serves as the government medical officer. Mark Ellmoos was the minister in 1993.

Pitcairn Island Mission

PITCAIRN ISLAND MISSION. *See* [Pitcairn Island](#); [South Pacific Division](#).

Place, Olney Galen

PLACE, OLNEY GALEN (1860—1926). Pioneer Seventh-day Adventist medical missionary to India, founder of Boulder Sanitarium. He joined the Seventh-day Adventist Church at an early age, took nurse's training at Battle Creek Sanitarium, and later completed his education at the University of Michigan with a medical degree. After graduation he was on the staff of the Battle Creek Sanitarium for a number of years, then served as medical superintendent of the Mount Vernon (Ohio) Sanitarium until it closed. Early in 1895 he was sent to begin medical work at Boulder, Colorado; he opened the predecessor of the Boulder Sanitarium and started the first buildings of the present institution. In 1896 he was called to go to India to begin medical missionary work in Calcutta. He established a small sanitarium and treatment rooms. However, in 1901, because of his wife's condition of health, he returned to the United States. He carried on sanitarium work at Boulder for a few years, then supervised Glenwood Springs Sanitarium for a year, and after that practiced privately in Colorado. A series of strokes led to his death.

Plagues, Seven Last

PLAGUES, SEVEN LAST. The designation in [Rev. 15:1](#) for the fearful judgments ([v. 4](#)) of God upon perversely impenitent sinners in the last days, in which it is said that the “wrath of God” is “filled up.” The seven last plagues are introduced in [Rev. 15](#) and described one after another in [Rev. 16](#). What John was shown with respect to these plagues is said to be “another sign [Gr. *sēmeion*] in heaven” [Rev. 15:1](#); cf. [Rev. 12:1, 3](#)). It was a symbolic enactment in which seven angels were represented as pouring the plagues from seven bowls, or “vials” ([Rev. 15:7](#)).

The first plague consisted of a virulent and incurable sore. The second and third rendered useless the salt and fresh waters of the earth. The fourth subjected the earth to intense heat and was followed by the fifth, utter darkness. The sixth consisted in the drying up of the Euphrates, followed by “three unclean spirits” going forth to deceive the nations of earth into fighting “the battle of the great day of God Almighty” (*see* [Armageddon](#)). Under the seventh, Babylon is judged, and her judgments consist of an earthquake, lightning, and hail.

In a sublime choral anthem, those who have suffered at the hands of the impenitent declare the justice of God in His ways ([Rev. 15:2—4](#)). The plagues issue from “the temple . . . in heaven” ([v. 5](#)). They afflict “the men which had the mark of the beast” and those who “worshipped his image” ([Rev. 16:2](#)).

“The fact that the first plague is poured out upon men who have received the mark of the beast and who worship its image ([Rev. 16:2](#)) places the plagues after the setting up of the image and the affixing of the mark (see on [Rev. 13:14—17](#)), and also after the proclamation of the third angel, which warns against the beast and its mark (see on [Rev. 14:9—11](#)). Furthermore the fact that the seven last plagues constitute the fullness of divine wrath untempered by mercy ([Rev. 14:10](#); [15:1](#); [16:1](#)) clearly implies that the probation of those upon whom they fall has closed (see on [Rev. 22:11](#)). The fact that at the time of the fifth plague men are still suffering from the sores of the first plague ([Rev. 16:11](#)) clearly implies that the plagues are poured out successively and within a comparatively short period of time (see on [v. 2](#)). It appears also that the judgment of mystical Babylon, which takes place under the seventh plague ([v. 19](#)), precedes that of the kings of the earth at the appearance of Christ (see on [Rev. 17:16](#); [18:11, 20](#); [19:2, 11—19](#); cf. [Rev. 6:15—17](#); [14:14](#))” ([SDACom 7:838](#)).

The fact that one of the seven plague-bearing angels presents the judgment of mystical Babylon in [Rev. 17](#) (see [v. 1](#)), and that this is the subject of the seventh plague ([Rev. 16:17—21](#)), makes [Rev. 17](#) an extended description of the seventh plague, explains its nature and purpose, and relates the great battle described in [vs. 14—17](#) to the battle to which the same kings of earth have been gathered under the sixth plague. [Rev. 18](#) is a highly figurative, poetic description of the judgment of Babylon, and [Rev. 19:1—6](#) stands as a paean of praise to God for judging Babylon. [Rev. 19:11—21](#) gives a figurative representation of Christ descending from heaven to destroy His enemies (see [Second Advent](#)).

Some early Christian expositors, as did some in the seventeenth and eighteenth centuries, assigned the seven last plagues to the future. However, Martin Luther and Protestant interpreters rather consistently explained the plagues as a series of consecutive historical eras similar to the seven churches, the seven seals, and the seven trumpets (*see Revelation, Interpretation of*). They generally applied the fifth plague to Rome. Practically all post-Reformation expositors, both in Europe and in the New World, held that the plagues were in progress, and some of them specifically assigned the sixth plague to the Turks. Expositors of the nineteenth-century Advent Awakening in America took the same position. William Miller believed that the plagues were all divine judgments on papal Rome, from Reformation times forward (William Miller, *Evidence From Scripture and History of the Second Coming of Christ About the Year 1843*, pp. 220—230).

At least one of Miller's colleagues differed on this point. Josiah Litch held that the plagues were in the future, but his view seems to have had little influence at the time, possibly because he said that they would fall after the Second Advent, in an interval while the saints were caught up for safety to the sea of glass before descending to the final victory (*Prophetic Expositions*, vol. 1, pp. 175, 190, 196, etc.).

Probably the earliest exposition of the plagues by a Sabbathkeeping Adventist writer was James White's 1847 discussion in which he placed them in the future, but before the Second Advent: "For more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection. . . .

"Now where shall we look for the day of wrath . . . ? Not to the crucifixion, nor while Jesus is fulfilling his Priesthood in the Heavenly Sanctuary. But, when he lays off his priestly attire, and puts on the 'garments of vengeance' to 'repay fury to his adversaries, recompence to his enemies;' then the day of his wrath will have fully come. As the 'wrath of God' on the living wicked is 'filled up' in the plagues, and as the day of wrath is future, it follows that the plagues are all future. . . .

"The plagues come before, and not after the advent; for the wicked will not suffer by the plagues, after they are destroyed by the burning glory of his coming" (*A Word to the "Little Flock,"* pp. 1—3).

Ellen White's first published mention of the plagues dates from 1849. She places the plagues at the end of Christ's priestly ministry in the heavenly sanctuary, the time at which the four angels (*Rev. 7:1*) will cease to hold the four winds (reprinted in *EW 36*).

Thus early Seventh-day Adventist interpreters assigned all the plagues to the future, as falling subsequent to the close of human probation and culminating at the appearance of Christ in the clouds of heaven. This, they felt, was the only interpretation consistent with Adventism. The reasons for this were set forth by the editor (probably Uriah Smith) of the *Review and Herald* (11:72, Jan. 7, 1858). Noting that some Adventists were adopting the traditional Protestant position that six of the plagues were already past, he points out that this would invalidate the entire Advent message, including the 1844 movement. If even the first plague were in the past, he reasoned, then the image to the beast had already been set up and men had been compelled to worship it and to receive its mark, for it is on such persons that the first plague is poured out. Furthermore, the third angel's message of *Rev. 14* would then be in the past also.

J. N. Andrews connected the seven last plagues with the third angel's message, which warns (*Rev. 14:11*) against the divine wrath that is announced in *Rev. 15:1*. "The wrath

of God as threatened by the third angel is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare [Rev. xiv, 9, 10](#); [xvi, 1, 2](#). This fact proves that the plagues must be future when the third angel's message is given" (*Review and Herald* 6:209, Apr. 17, 1855).

Comparing the seven last plagues with the 10 plagues visited upon Egypt at the Exodus, Andrews comments: "We see no reason why they will not be just as literal as those poured out on Egypt" (*ibid.*). Considering the plagues on Egypt as types of the seven last plagues, he asks, "Why will not the antitype be as real and literal?" (*ibid.*).

Uriah Smith listed six reasons for considering the plagues as yet future: 1. They are said to be *last*. 2. The sealing work of [Rev. 7](#) must be completed before they are poured out. 3. The wine of God's wrath in [Rev. 14:10](#) is evidently identical with the wrath of God in [Rev. 15:1](#). 4. The plagues must come after the third angel's message has been given. 5. The statement in [Rev. 16:15](#), "Behold I come as a thief," implies that Christ is about to come. 6. According to [Rev. 15:8](#), no one could enter the sanctuary in heaven while the plagues were being poured out; therefore Christ is not ministering there, no one can be saved, and probation has evidently closed (*ibid.* 10:52, June 18, 1857).

In summary, Seventh-day Adventists believe that the seven last plagues are future, that they begin to fall soon after the close of human probation, and that they culminate at the personal appearance of Christ in the clouds of heaven. All seven are literal in the sense that they consist of visitations of divine wrath upon impenitent sinners in the form of intense physical suffering. The plagues are poured out upon all who are guilty of complicity in earth's last great apostate movement, symbolically represented in the Revelation as mystical Babylon the great, and as the worship of the beast and its image. The plagues have the effect of unifying all the finally unrepentant in earth's last generation, in a universal conspiracy to annihilate God's people and to take over control of this world, and of permitting them to demonstrate that they are, indeed, rebels against divine authority.

Plainfield Academy

PLAINFIELD ACADEMY. *See* [Garden State Academy](#).

Plainfield Mission

PLAINFIELD MISSION. *See* [Malamulo Secondary School](#); Malawi.

Plainview Academy

PLAINVIEW ACADEMY. A former coeducational boarding school on the senior high school level, operated by the South Dakota Conference first at Elk Point, then at Redfield, South Dakota. It was closed in 1965.

Plainview Academy developed from an intermediate school variously known as South Dakota Intermediate School, Elk Point Intermediate School, and Elk Point Industrial School. This school was established in 1902 in the southeast part of the state of South Dakota on land that had been donated in 1901 by the Elk Point (now Hurley) church. J. W. Beach, Bert Rhoads, and E. J. Hayes were early principals. In 1909 the school became a full-fledged academy under the name Elk Point Academy.

In the autumn of 1911 the school was moved to a site on a slope in “plain view” of the town of Redfield, and renamed Plainview Academy.

From 1903 to 1963 a total of 2,001 students were enrolled, of whom 816 were graduated. The peak enrollment was 120, in 1913—1914.

Principals—Elk Point Academy: J. B. Clymer, 1909—1910; F. R. Isaac, 1910—1911; *Plainview Academy:* F. R. Isaac, 1911—1912; G. G. George, 1912—1915; H. J. Sheldon, 1915—1920; W. F. Hahn, 1920—1928; H. C. Hartman, 1928—1934; E. E. Bietz, 1934—1937; A. L. Watt, 1937—1941; J. V. Peters, 1941—1945; F. P. Gilbert, 1945—1948; W. S. Sanders, 1948—1949; O. F. Lenz, 1949—1951; Adam Rudy, 1951—1952; G. G. Davenport, 1952—1955; B. D. Beck, 1955—1958; J. J. Williamson, 1958—1960; K. M. Nelson, 1960—1963; E. W. Kier, 1963—1965.

Plan of Salvation

PLAN OF SALVATION. *See* [Salvation](#).

Platte Valley Academy

PLATTE VALLEY ACADEMY. A coeducational boarding school on the senior high school level, situated on 470 acres (190 hectares) of level, irrigated farmland on Highway 30 one and a half miles (2.4 kilometers) east of Shelton, Nebraska. It is owned by the Kansas-Nebraska Conference and operated by a board chosen by the conference K-12 Board. It serves the entire state of Nebraska. Student enrollment in 1993 was 109; total school staff, 24 (including teachers, administrators, assistants, industrial heads); address: 19338 W. Campus Drive, Shelton, Nebraska 68876.

Forerunner of Platte Valley Academy was Hastings Intermediate School, 415 East High Street, Hastings, Nebraska. At this school, in 1918, a special committee met to discuss a site for a new intermediate school that would serve Nebraska and adjacent Wyoming as well. On May 26, 1918, they investigated and voted to buy an 80-acre (32-hectare) site at Shelton, which had been recommended by R. A. Underwood, president of the Central Union Conference, because of the advantage of having a farm connected with the school, the ease of access from the western part of the state and from Wyoming as well, good railroad facilities, and availability of good water. One year later another 80 acres (32 hectares) was added, and other land was added from time to time to make up the present 470 acres (190 hectares). Work began immediately on a building with classrooms and a dormitory on each end. The school, renamed Shelton Academy, opened at the new site in the fall of 1919. In 1947 the name was changed to Platte Valley Academy. Buildings added to the campus included new farm buildings in 1946, a gymnasium in 1948, an addition to the original girls' dormitory in 1947, in 1962 a new girls' dormitory, and in 1963 a cafeteria. An administration building was completed in 1968 and a boys' dormitory in 1972. A gymnasium-auditorium was completed in 1975. A broom factory, farm, and dairy furnish work for students.

Platte Valley Academy offers a college preparatory course. The school is accredited by the SDA Board of Regents (1931) and by the state of Nebraska.

The first school paper was called the *Shelademy*. This name was early changed to the *Sun Dial*. Earlier annuals were called *Sheltonian and Golden Memories*. The present school annual is the *Aquila*.

Principals: G. C. George, 1919—1923; J. I. Beardsley, 1923—1927; E. D. Kirk, 1927—1932; G. E. Hutches, 1932—1935; Melvin Oss, 1935—1939; Adam Rudy, 1939—1942; R. W. Wentland, 1942—1943; B. G. Butherus, 1943—1945; R. M. Mote, 1945—1951; D. W. Curry, 1951—1953; L. G. Cooper, 1953—1954; R. T. Carter, 1954—1959; K. F. Vonhof, 1959—1965; Don Wesslen, 1965—1970; M. E. Adams, 1970—1977; Arlo Krueger, 1977—1983; Ronald Turner, 1983—1985; Raymond Davis, 1985—1989; Kenneth Turpen, 1989—1994; Loren E. Taber, 1994— .

Platte Valley Medical Center

PLATTE VALLEY MEDICAL CENTER. A 58-bed acute care facility serving the Brighton community in Colorado and surrounding 40 square miles (104 square kilometers). The Adventist Health System began managing the Brighton Community Hospital in 1978. The hospital had been in existence since 1960, when a number of the citizens of Brighton organized a fund drive and built the combination nursing home/hospital.

As time went on, the citizens of Brighton began to realize that they could no longer feasibly operate a small, local hospital. The governing board began surveying several Denver area hospitals, looking for a management team. After negotiations were completed, they elected to sign a management contract with the Adventist Health System, aligning themselves with Porter Memorial Hospital.

The goals of the Adventist Health System for the Brighton Community Hospital were to begin construction on a new building and to establish a quality of care consistent with the SDA hospitals.

The current facility was opened in 1983, and Brighton Community Hospital became Platte Valley Medical Center in 1985. In 1993 there were more than 200 employees and a medical staff of 35. Platte Valley Medical Center prides itself on being a hospital with 1990s technology coupled with the caring atmosphere that exists in a small community.

President: Harold A. Buck, 1978—.

Plummer, Lorena Florence (Fait)

PLUMMER, LORENA FLORENCE (FAIT) (1862—1945). Sabbath School Department secretary. She was more generally known by her shortened name, L. Flora. She and her husband, Frank E. Plummer, were teachers in Iowa public schools when, in 1886, she accepted the Seventh-day Adventist faith. Shortly afterward she joined the Sabbath School Department of the Iowa Conference, and in 1900 the Sabbath School Department of the Minnesota Conference. In 1901 the Sabbath School Department of the General Conference was organized and Mrs. Plummer was appointed corresponding secretary. Her office continued to be in Minneapolis until 1905, when she moved to Washington, D.C., to continue her work at denominational headquarters. From 1913 until her retirement in 1936 she was secretary of the department. (Her husband died in Washington, D.C., in 1918.) She was the author of *The Soul-Winning Teacher*, *The Spirit of the Teacher*, and *The Soul-Winning Sabbath School*; she also wrote a brief history of the Sabbath school and from 1904 to 1936 edited the *Sabbath School Worker*.

Plumstead Nursing Home

PLUMSTEAD NURSING HOME. *See* [Cape Sanitarium](#).

Plumstead Orphanage

PLUMSTEAD ORPHANAGE. An institution operated from 1895 to 1904 by the Medical Missionary and Benevolent Association near Cape Town, South Africa. Fred Reed, a chemist from Kimberley, was the prime mover in establishing the orphanage, contributing liberally toward the cost of the building. The land was donated by the mother of Peter Wessels, from her Timour Hall estate. Intended at first to care for orphans of Seventh-day Adventist parents, it was soon accepting needy orphans from non-SDA coloured families. The number of orphans never exceeded 20, the average figure being 10, ranging in ages from 1 to 12.

When Timour Hall was sold, the orphanage was moved to a new building erected in Plumstead. Lack of funds made it necessary to limit the number of children to 10 or less. In 1904 the orphanage was closed. The buildings were later used by the Cape Sanitarium and Plumstead Nursing Home.

Podolsk Conference

PODOLSK CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Pohnpei Seventh-day Adventist School

POHNPEI SEVENTH-DAY ADVENTIST SCHOOL. A K-12 grade mission school operated by the Guam-Micronesia Mission of Seventh-day Adventists. This school is located just beyond Kolonia town's southern limits, about three miles (five kilometers) from the airport on the island of Pohnpei, part of Micronesia. The campus has seven buildings, including 21 classrooms, nine staff apartments, and a shop, situated in a rough circle around a large playing field.

Seventh-day Adventist educational work in Pohnpei was begun in 1970 under the direction of Frank Taitague, the first pastor and district leader of Pohnpei Chuuk district of Seventh-day Adventists. A one-room elementary school was opened with 20 pupils and one teacher, Mr. Oliod Moura. Growth has been continuous since that time. Total enrollment at the beginning of the 1992—1993 school year was 405 students (145 in grades 9—12). The total staff of 31 consists of 17 student missionaries, five Pohnpeians, eight two-year missionaries, and one six-year interdivision missionary.

Principals: Frank Taitague, 1970—1974; Remenster Jano, 1974—1977; Edwin Reynolds, 1977—1978; Glenn Hildebrand, 1978—1979; A. Jorgenson, 1979—1980; Frederic Fuller, 1980—1981; Miller Benjamin, 1981—1982; Jack Penner, 1982—1986; Douglas Peterson, 1986—1988; Leonard D. Quaile, 1988—1994; Miller Benjamin, 1994—

Point Fortin Seventh-day Adventist Secondary School

POINT FORTIN SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A co-educational nonboarding high school that was situated at Mainfield Road, Point Fortin, Trinidad, West Indies. The school started in September 1962, with Reuben Wilson as principal, and was operated until 1982 by the Point Fortin Seventh-day Adventist Church. The school offered five years of secondary instruction in preparation for the General Certificate of Education ordinary level examinations. It was succeeded in 1982 by the Point Fortin Seventh-day Adventist Business Institute.

Principals: Reuben Wilson, 1962—1965; Patrick Thomas, 1965—1967; Merrill McKenzie, 1967—1971; Andreason Ahyoung, 1971—1974; Colville St. Hillaire, 1974—1978; Ansel St. Hillaire (acting), 1979; Janetta Cupid, 1979—1982.

Poland

POLAND. A country in Eastern Europe bounded by Germany on the west; Lithuania, Belarus, and Ukraine on the east; the Czech Republic and Slovakia on the south; and the Baltic Sea on the north. The area of Poland is approximately 120,000 square miles (312,000 square kilometers), with a population of about 39 million. Two large mountain ranges, the Carpathians and the Sudeten, form Poland's southern border. Industry and agriculture are the principal occupations. Poland has had a long history, and its people are proud of its cultural tradition.

The large majority of the Poles are Roman Catholics; the second-largest church in Poland is the Polish Autocephalous Orthodox Church. Protestants are few. Of these, the Lutheran Church has about 80,000 adherents; the Seventh-day Adventist Church in Poland is second among Protestants, with the Calvinist, Methodist, and Baptist churches occupying third, fourth, and fifth places.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Poland constitutes the Polish Union Conference in the Trans-European Division. Statistics (1992) for *Poland*: churches, 105; members, 5,227; ordained ministers, 34; licensed ministers, 22. Headquarters for the Polish Union Conference: Foksal 8, 00-366 Warszawa.

Statistics (1992) for the conferences—*East Polish Conference*: churches, 31; members, 1,498; ordained ministers, 7. Headquarters: Foksal 8, 00-366 Warszawa. *South Polish Conference*: churches, 43; members, 2,187; ordained ministers, 11. Headquarters: Lubelska 25, 30-003 Kraków. *West Polish Conference*: churches, 31; members, 1,542; ordained ministers, 8. Headquarters: Zeylanda 11, 60-808 Poznan.

Institutions

Institutions. Polish Old People's Home; Polish Publishing House; Polish Spiritual Seminary.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* In 1888 J. Laubhan, a Seventh-day Adventist worker, and H. Szkubowicz moved from the Crimea to eastern Poland. Their three years' work there resulted in a church in Zarnówka in Volhynia. Although it was most probably in an area now in Russia, it was in any case the first Seventh-day Adventist church in what then was Poland. K. Fendel and a minister named J. Szledzinski came to Łódź in 1893 from Zarnówka and their preaching won a Baptist family named Lach as well as other families. The first church in Łódź met in the Lach home. H. J.

Loeb sack, a minister from Russia, held a series of public meetings in 1895 and baptized the first members of the church in Łódź.

The next Seventh-day Adventist church in Poland was organized in Poznań by ministers from Germany. One of the prominent converts there was Stanislaw Zielinski, the first Polish Roman Catholic to accept the SDA faith in Poland. He later became a successful minister for the Poles and brought his brother into the ministry as well.

In Silesia the work began early in the twentieth century. The first church was established in Bielsko in 1903 by J. Peter, who came from Austria. Other churches in Silesia (Cieszyn, Skoczów, Wisa, Brenna, and Jaworze) were begun mainly through the work of two ministers, Jozef and Michal Niedoba. Many Polish ministers came from these churches.

In 1900 H. Schmitz from Germany began preaching in Warsaw, the capital of Poland. Because he could not speak Polish, he began his work by going from house to house, reading the names on the doors. Whenever he found a German name, he knocked, and when admitted presented SDA beliefs. As a result of this missionary endeavor, the first church was organized after a few months, with German-speaking members. As the work developed and converts who spoke both German and Polish joined, the church was organized and services were conducted in Polish.

In 1912 the churches in the section of Poland that then formed part of the Russian Empire were organized as the Warsaw Mission with H. Schmitz as president. The mission played a significant part in the development of the future Polish Union.

Early Organization and Growth. In 1912, at Opava in Silesia (then in Austria, now in the Czech Republic), the Moravian-Silesian Mission was organized in the Cieszynian-Moravian area with Jan Muth as director. This organization was replaced in 1921 by the Silesia-Galicia Conference. In 1918 the churches in the western portion of Poland were organized into a conference with headquarters first in Poznań and later in Bydgoszcz. In the readjustment of territories at the close of World War I, those portions of the ancient kingdom of Poland that had formed parts of the Austrian and German empires were united with Russian Poland to form the new Polish Republic. L. Mathe of Poland was placed in charge of the work in the new state until a more complete organization could be effected. From Oct. 6 to 9, 1921, L. R. Conradi presided over a general meeting of Polish workers in the city of Bydgoszcz, at which “the Seventh-day Adventist Union in Poland” was organized, consisting of the Posania Conference, the Silesia-Galicia Conference, and the Warsaw Mission, with L. Mathe as president.

At the end of 1921 the total membership was 1,080. In the succeeding years the conferences changed, but the three general areas remained about the same: *South Polish Conference*: district of Kraków, Rzeszów, Opole, and Katowice, with headquarters first in Bielsko-Biała and ultimately in Kraków. *West Polish Conference*: the following administrative provinces: Poznań, Gdańsk, Bydgoszcz, Koszalin, Szczecin, Zielona Góra, and Wrocław. It was first organized in 1918, with headquarters at Poznań and later Bydgoszcz. *East Polish Conference*: corresponding to the former Warsaw Mission, but organized as a conference in 1927, with T. B. Will as the first president. Its territory comprises the eastern and central provinces of Poland, namely, Warszawa, Łódź, Kielce, Lublin, Białystok, and Olsztyn. Headquarters were successively at Luck, Białystok, Warszawa, Łódź, and presently at Warszawa.

Later Events. After World War I Polish SDAs encountered many difficulties because of the power of the Roman Catholic Church. Without state recognition as a church, SDAs were not allowed to own chapels or other buildings in the name of the denomination. Instead, a private building company “Konstrukcja” was organized, to hold the church properties. However, according to the constitution, the church was tolerated.

In 1921 the “Poliglot” publishing house was set up in Bydgoszcz but was later transferred to Warsaw (*see* [Polish Publishing House](#)). The first colporteur leader was H. Bigalke, who worked hard to popularize SDA publications among the people. An SDA school for ministers was opened in 1925 in Warsaw and established on a permanent basis the next year in Bielsko. Now it is located in Podkowa Lesna, near Warsaw. (*See* [Polish Spiritual Seminary](#).)

During World War II the Polish nation suffered much at the hands of invaders. The German authorities dissolved the Polish Union (except for one conference, which was subordinated to the East German Union) and prohibited Seventh-day Adventist activity. All church properties were confiscated and the work was dissolved. In many places Sabbath worship had to be conducted in secret for fear of persecution. Many church members from the eastern part of Poland were sent to Siberia by the Soviets.

With the close of the war, SDA work in Poland entered a new and prosperous period. In 1945 J. Kulak, who was the president, began to reorganize the work that had been almost destroyed. Properties belonging to the church were recovered. For the first time the Seventh-day Adventist Church was legalized in 1946 as a recognized religious body in Poland and granted full rights to conduct its activities. (All denominations were placed on an equal basis before the law and their rights confirmed by the constitution. No special privileges were accorded any religious organization.)

In 1946 all three conferences and the publishing house were reestablished. The school for ministers continued to prosper. Evangelistic meetings have been held and thousands of converts won.

Many new buildings and chapels have been bought or rebuilt since 1945. Much favorable comment resulted from the establishment of an old people’s home opened in 1960 in Bielsko, near the Beskid Mountains, in a building used for a time by the seminary. In 1961 the Polish Union was renamed The Seventh-day Adventist Church in Poland. In 1966 the state approved the church constitution, thus regulating in a preliminary way the state-church relationship. In 1967 lectures on Seventh-day Adventist theology were initiated at the Christian Theological Academy in Warsaw.

The following years were marked by numerous evangelistic campaigns, permanent and mutual contacts with the division and the General Conference, participation in international religious meetings, attendance at the General Conference sessions, activities in the field of temperance, morality, and education, friendly relations with other Christian churches, organizing new churches, and new church buildings. Publishing and literature evangelistic work developed in a special way, and young people began organizing camps and music festivals. In 1973 a Bible correspondence course was begun.

In 1988 the Seventh-day Adventist Church celebrated the centennial of SDA work in Poland. In 1989 Communist rule ended and Poland became politically independent, opening a new era for the SDA Church. The church received fuller guarantees of religious freedom. A new series of Ellen White books were published and many evangelists from abroad conducted meetings. New contacts have been made with SDAs living outside Poland. In

1990 the seminary was upgraded and two years later was accepted officially by the General Conference as a junior college. In 1992 the Polish Religious Liberty Association was established.

In 1993 the twenty-sixth union session was held. The delegates voted a new constitution that was felt to be more adapted to Seventh-day Adventist Church responsibilities in modern times. General Conference president Robert Folkenberg visited Poland in 1992.

Polish Old People's Home

POLISH OLD PEOPLE'S HOME. *See* [Poland](#).

Polish Publishing House

POLISH PUBLISHING HOUSE (Chrzescijanski Instytut Wydawniczy Znaki Czasu). A publishing firm operated by the Polish Union Conference in Warszawa, Poland. The firm issues books, a Sabbath school lesson quarterly, and two periodicals, *Znaki Czasu* (“Signs of the Times”) and *Glos Adwentu* (“Voice of Advent”).

Seventh-day Adventist books and periodicals were issued in the Polish language by the Hamburg Publishing House as early as 1910. The first SDA publishing house in Poland, Naklad Polyglotte (Polyglot Publishing House), was founded in 1921 in Bydgoszcz, not long after Poland achieved political independence (1918) after 123 years of foreign subjugation. It was then that the two Polish periodicals were begun.

Transferred to Warsaw in 1922, the house was for many years known as Polyglot, and then as Polski Dom Nakladowy Lim (Polish Publishing House). It published in the Polish, German, Russian, and Ukrainian languages. The firm prospered from 1922 to 1939, but was completely closed down by the occupying powers during World War II. During the war the building, along with its library and thousands of books in stock, was completely destroyed by fire.

After the close of the war, since Warsaw was in ruins, the firm was reopened in Cracow under the name Wydawnictwo “Znaki Czasu.” In 1956 it was again reestablished in the capital.

The postwar period showed a marked increase in the output of the Polish Publishing House. In addition to periodicals, pamphlets, and tracts, the firm published more than 50 books of 100 pages or more by 1964. These include a large hymnal, with musical notation, and Polish editions of books by Ellen G. White, such as *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, *The Story of Redemption*, and *Christ’s Object Lessons*.

Since 1964 the house has published 30 new books, among them the following by Ellen G. White: *The Adventist Home*, *Steps to Christ* (seventh edition), *Evangelism*, *Education*, *Thoughts From the Mount of Blessing*, *The Ministry of Healing*, *The Great Controversy*, *Gospel Workers*, *Testimony Treasures*, vols. 1 and 2, and *The Great Controversy*.

The publishing house was enlarged in 1970 by adding a new bindery. Later, small presses were added and also desktop publishing. In 1993 more than 90 titles were on sale.

Managers: A. Geisler and P. Bridle, 1921—1923; F. Brennwald, 1923—1925; P. Brennwald, 1925—1928; M. Wasidlow, 1928—1935; S. Kwiecinski, 1936—1940; J. Skrzypaczek, 1947—1949; J. Rosiecki, 1949—1957; A. Smyk, 1957—1964; Z. Lyko, 1964—1980; R. Dabrowski, 1980—1985; S. Dabrowski, 1985—1988; B. Korireg, 1988—1993; M. Rybak, 1993—1994; W. Polok, 1994— .

Polish Spiritual Seminary

POLISH SPIRITUAL SEMINARY (Wyzsze Seminarium Duchowne Kosciola Adventystow Dnia Siodmego im. M. B. Czechowskiego). A coeducational boarding school on the junior college level, operated by the Polish Union Conference at Podkowa Lesna, near Warszawa, on an estate consisting of five buildings, an orchard, a small wood, and a tract of arable land.

The seminary offers three courses: ministerial, lay evangelist (two years), and a school of English. The four-year curriculum includes subjects in theology, biblical and church history, Greek, ethics, homiletics, music, and English.

As a junior college the seminary accepts only those students who have completed their secondary school education and already have their maturity or university entrance certificates.

The first attempt to train workers in Poland was made in 1924, when a two-month course was taught at Bydgoszcz by W. H. Landeen, A. Luedtke, and E. J. Klute. It was attended by a number of ministers, Bible instructors, and colporteurs. The present Polish training school was established in Warsaw in 1927 (at first called simply the Mission School) in the former union and publishing house offices. H. L. Rudy, who arrived from the United States, was the first head of the school. Toward the end of the year, the school was transferred to a new building purchased at Kamienica, near Bielsko. Because the Seventh-day Adventist religious organization was not recognized by the state, and consequently could not operate a teaching institution, the school had to use pseudonyms such as “Youth Center” or “Switala Boarding House.” A four-year seminar course was offered during most of that time. The seminary did not operate from 1930 to 1933 and from 1937 to 1938.

In 1939 Nazi occupation authorities closed the school. After the war, in 1947, the school was reopened in Cracow by M. Krycki (Krietzky) and in 1949 was moved from Cracow to Kamienica Slaska, where it continued, with one interruption (1953 to 1958) until 1959, when the present property was purchased.

In 1972 the name of the school was changed to honor the SDA pioneer missionary in Europe, Michael B. Czechowski, an ex-Roman Catholic priest of Polish descent. Two years later the school adopted the four-year curriculum in its present form.

Principals: H. L. Rudy, 1926—1930; J. Schwital, 1933—1937; M. Ostapowicz, 1939; M. Krycki, 1947; A. Maszczak, 1947—1953, 1958—1960; K. J. Bulli, 1960—1966; E. Lawaty, 1966—1969; W. Polok, 1969—1976; K. J. Bulli, 1976—1979; W. Kosowski, 1979—1988; J. Hatala, 1988— .

Polish Union Conference

POLISH UNION CONFERENCE. *See* [Poland](#); [Trans-European Division](#).

Polity

POLITY. *See* [Church Government](#); [Organization](#).

Polynesia, French

POLYNESIA, FRENCH. *See* [French Polynesia](#).

Ponce, Emiliano Sedano

PONCE, EMILIANO SEDANO (1889—1966). Pastor, administrator, musician. A native of Jalisco, Mexico, he was director of the Presidential Band in Mexico from 1919 to 1922, but the Seventh-day Adventists of Inter-America will best remember him for his arrangement of “Mas Alla del Sol” (the hymn of Inter-America).

After his baptism in 1922 he began his work for the church and was ordained to the ministry in 1933. A year later he became president of the Central Mexican Mission, the first Mexican pastor to assume administrative responsibilities. In 1951 he became secretary of the Mexican Union, a position he held until his retirement.

Poona Adventist Hospital

POONA ADVENTIST HOSPITAL. *See* [Pune Adventist Hospital](#).

Poroi, Agnes

POROI, AGNES (1885—1977). Translator. Born in Tahiti, she served most of her adult life as a translator for the South Pacific Division (formerly Australasian Division). From Wahroonga and Avondale College in Australia; and from Papeete, Tahiti, she translated French and English periodicals, books and lesson quarterlies into Tahitian.

Port Hueneme Adventist Hospital

PORT HUENEME ADVENTIST HOSPITAL. *See* [Anacapa Adventist Hospital](#).

Port Maria High School

PORT MARIA HIGH SCHOOL. An educational institution on the senior high school level operated by the Central Jamaica Conference at 88 Stennett Street on the outskirts of the north coast town of Port Maria. Established in 1962, it embodies senior high, preparatory, and kindergarten divisions and an evening institute.

The high school offers courses leading to the Caribbean Examination Council examination. Instruction is given in religious education, English, mathematics, business, accounting, office procedures, typing, history, geography, biology, home economics, and welding. Courses are adapted to conform with denominational standards.

Principals: Mrs. R. Henry, 1962—1963; J. Persuad, 1963—1964; J. P. Wesley, 1964—1967; W. Preddie, 1967—1971; V. Cato, 1971—1972; O. Moncrieffe, 1972—1974; S. Beckford, 1974—1979; C. Francis, 1979—1981; P. L. Allen, 1982—1984; T. Parke, 1984—1986; L. L. Llewellyn, 1986—1989; J. Hynes, 1989—1991; M. Henry, 1992— .

Portage Plains Academy

PORTAGE PLAINS ACADEMY. A pioneer Canadian coeducational boarding school on a high school level operated by the Manitoba Conference from 1904 to 1909 near Portage la Prairie, Manitoba, for the training of Canadian young people for denominational service. It had an English and a German department and a faculty usually of five. Until 1908 it was called Northwestern Training School.

Principals: Orrin A. Hall, 1904—1907; E. R. Potter, 1907; B. C. Haak, 1907—1908; M. E. Anderson, 1908—1909.

Porter Memorial Hospital

PORTER MEMORIAL HOSPITAL. An acute general 368-bed hospital located at 2525 South Downing Street, Denver, Colorado, operated by the Mid-America Union Conference. It is accredited by the Joint Commission on Accreditation of Healthcare Organizations, Chicago, Illinois. It has an administrator and an open staff of 585 active physicians and 2,000 employees, of whom 500 are nursing personnel. Porter features a number of special services, including cancer care, heart care, ophthalmology, obstetrics and gynecology, 24-hour emergency care, behavioral health, and a kidney and pancreas transplant program. In addition, Porter serves its community with Ask-a-Nurse, a 24-hour free health information and physician referral service. Porter is the flagship hospital in the regional corporate organization Rocky Mountain Adventist Healthcare.

History

History. Porter Memorial Hospital was an outright gift to the Central Union Conference by Henry M. Porter and his daughter, Dora Porter Mason. He became favorably disposed toward Seventh-day Adventist hospitals when he was a patient at Glendale Sanitarium in 1928. Not only was he delighted with the care, but he was also impressed with the treatment room attendant's refusal to take a tip. However, the attendant did suggest that Porter could make a contribution to the institution if he chose. Porter was again impressed when, after having been a patient at the Paradise Valley Sanitarium, he was mailed a refund check of 45 cents, an amount he had been inadvertently overcharged. These incidents, together with his observation of the employees' kindness to patients, influenced him and his daughter to offer to establish a similar institution in Denver. To a General Conference representative, C. E. Rice, and the president of the Colorado Conference he showed a 40-acre (15-hectare) plot he had already selected for the proposed institution, and offered \$330,000 for the project—\$15,000 to purchase the site and \$315,000 to construct a 100-bed hospital. The General Conference and Central Union Conference committees proposed that he erect a 50-bed hospital and set aside the rest of his gift to furnish and open the institution. Finally a 75-bed institution was agreed upon. The contract, signed Oct. 16, 1928, represented the largest single gift received by the Seventh-day Adventist Church up to that time.

The building committee chairman was J. J. Nethery, the contractor M. E. Carlson, an SDA of Denver. On Feb. 26, 1929, after a fire thawed the spot, ground was broken by Denver's mayor, Benjamin Stapleton, and on Apr. 7 the cornerstone was laid.

The institution, named Porter Sanitarium and Hospital, opened publicly on Sunday, Feb. 16, 1930, and was visited by an estimated 4,000-5,000 people. On the seventeenth, five patients were received, and on the nineteenth the first operation was performed and the first baby was born.

Dr. R. J. Brines, the medical superintendent, and Mrs. Ruth Mohr, the superintendent of nurses, came from the Kansas Sanitarium at Wichita, and many of the nurses came from

Boulder-Colorado Sanitarium. Otis Hudson, who for several years had been manager of the Florida Sanitarium at Orlando, became the first manager.

Upon seeing the need for a nurses' dormitory, Porter and his daughter, who watched the sanitarium develop, made a second gift of \$50,000 to erect the structure. The new dormitory, named the Dora Porter Mason Hall in honor of the codonor, was occupied in the summer of 1931.

During the first 10 months, when 611 patients were received, there was an operating loss of \$3,217. This had not been anticipated but was understandable in view of the existing economic depression. The hospital succeeded financially as the years went by.

The institution aimed to be a hospital rather than a sanitarium of the old Battle Creek Sanitarium type. Seventy-two physicians brought patients to the institution the first 10 months. Only slightly more than a third of the patients were cared for by the sanitarium-employed doctors. At that time the medical staff numbered 69, including some of the most prominent physicians of the city.

From time to time the plant was enlarged, until by the late 1940s it was a 130-bed institution. It began offering nursing education in the early 1940s, when it entered an affiliated nursing school program with Boulder Sanitarium under the supervision of Boulder nursing educators. In 1947 the Union College bulletin announced that the two medical institutions entered into an arrangement with Union College at Lincoln, Nebraska, by which they established the collegiate nursing program. In 1954, when Boulder Sanitarium dropped out of the program, the Union College department of nursing continued on the Porter campus through the 1970s.

With the exception of a few months at the beginning, Dr. A. L. Moon was medical superintendent from the founding of the hospital until the open staff system was adopted in 1959, and then continued on the staff. From 1937 to 1941 Boulder and Porter were under joint management, with R. J. Brown as manager.

In 1949 a \$250,000 building program increased the hospital's capacity to 215 beds. On Feb. 16, 1955, the hospital celebrated its twenty-fifth anniversary by paying a debt of \$130,000 on the 1950 addition. In 1959 a substantial building project involving various services was undertaken at a cost of \$700,000.

Through the years the hospital remained a cherished institution of the Porter family, who followed its progress with keenest interest and gave it their personal patronage whenever the health of the family dictated. When Porter's son, William E. Porter, died in 1959, he bequeathed to the Porter Hospital a residual portion of the estate, which amounted to a million dollars. As a consequence, another addition, which brought the patient capacity up to 300 at a cost of \$2.5 million, was completed and occupied early in the spring of 1964. At a meeting of the board June 18, 1963, the name of the institution was changed to Porter Memorial Hospital. The corporate name of the institution was Porter Sanitarium and Hospital until September 1969, when it was changed to Porter Memorial Hospital.

During 1968 and 1969 a major remodeling program was undertaken in which the facilities in the original building were modernized at a cost of slightly more than \$1 million. More recent building projects included a north wing addition (1976), a five-story medical office building (1979), a day-care center for employees' children (1983), an outpatient dialysis center and heliport (1984), a second five-story medical office building (1986), a new obstetrics/gynecology unit (1987), an outpatient cancer center (1989), and a third

medical office building that also houses an ambulatory surgery center (1993). In addition, Porter established Littleton Hospital, eight miles (13 kilometers) to the south, in 1989; and it supported the building of Avista Hospital in Louisville, Colorado, in 1990. In 1992 administrators streamlined the hospital's patient care delivery system and its general operation. They also commenced a process of including a renewed emphasis on the Seventh-day Adventist health mission as essential for a time of rapid change and significant challenge in U.S. health-care delivery.

Medical Superintendents: R. J. Brines, 1930; A. L. Moon, 1930—1959.

Business Managers: O. A. Hudson, 1930; C. E. Rice, 1931; E. G. Fulton, 1932—1936; R. J. Brown, 1937—1941; J. C. Shull, 1942—1948; A. A. Leiske, 1949; H. E. Rice, 1950—1958.

Administrators: O. T. Moline, 1959—1977; R. L. Sackett, 1978—1985; D. L. Hanson, 1986—1991; I. C. Hansen, 1992—1993; B. Tikker, 1993— .

Porter, Roscoe Celester

PORTER, ROSCOE CELESTER (1858—1918). Minister and administrator. He was converted at the age of 13 through the influence of the Sabbath school and of his parents. After studying at the State Agricultural College at Ames, Iowa, and at Battle Creek College, he entered denominational service in 1879 as a tentmaster in Nebraska and later in the year returned to Iowa, where he preached for nine years. Afterward he was president of the Minnesota Conference (1890), New England Conference (1891—1895), and superintendent of District no. 1 (1895—1896). Failing health caused a temporary retirement, but after the turn of the century he returned to the ministry and later served as president of the Missouri Conference (1903—1906), Kansas Conference (1906—1907), Southwestern Union Conference (1907—1908), South African Union Conference (1908—1913), and Asiatic Division (1913—1917).

Portland Adventist Academy

PORTLAND ADVENTIST ACADEMY. A coeducational day school on the senior high school level, operated by a local constituency of Portland area churches and located at 1500 SE. 96th Avenue, Portland, Oregon. It is accredited as a standard secondary school by the SDA Board of Regents.

History

History. Beginnings. The earliest predecessor of the Portland Adventist Academy was a small church school begun in the fall of 1885, taught by Carrie Mills in rooms on the same premises as the church.

Because it was evident from the first that the facilities were totally inadequate, the conference decided to build an elementary-secondary school in East Portland, and called T. H. Starbuck to raise funds, build, and serve as principal. An angular two-story building, completed by the fall of 1887 at a cost of about \$2,600, housed the new school called North Pacific Academy. Nearby cottages provided boarding facilities. Five years later it was sold when Walla Walla College was opened.

There was no denominational school in the Portland region until 1899, when the Montavilla church, east of Portland proper, opened a nine-grade school. But no common effort for a central school proved successful until the representatives of seven Portland area churches established the Doremus Union School in 1911—1912, built for about \$3,500 on two acres (.8 hectare) of land made available by Marcus Doremus, in a semirural area at 45th Avenue and Couch Street. G. E. Johnson became the first principal. There were 90 students and three teachers, and offerings up to grade 10. By 1926—1927, when the enrollment passed 180, the Portland constituency was forced to meet the challenge of growth.

Portland Junior Academy. A new school, named the Portland Junior Academy, was erected on 11 lots, a short distance east of Doremus Union School. The main building, a modern Spanish-style white stucco building containing five rooms and a full basement (later added to), cost nearly \$30,000. Transfer of about 200 students to the new quarters was made in the fall of 1927.

Portland Union Academy. The depression years of the 1930s successfully weathered, the school achieved senior academy status in 1938—1939. A new gymnasium addition was put into use the same year. In addition to about 120 secondary students, there were some 110 pupils in the grade school, which met in the same building until the fall of 1942, when a separate four-room, brick-veneer grade school was erected on the same campus. After subsequent additions, it became evident that there was insufficient room for both academy and grade school to operate on one campus.

On Jan. 8, 1962, construction began on a new \$725,000 secondary school plant, designed to accommodate more than 400 students, on a 14-acre (six-hectare) tract of land in East Portland. Plans included nine classrooms, administrative area, chapel, library, music wing,

home economics area, kitchen science area, dining room, and a gymnasium usable as a hall seating 2,300; included also was an industrial education department in a specially constructed basement area, emergency-provisioned for 550 persons, which could double as a fallout shelter, the first of its kind registered in Oregon.

In September 1962 classes began in the attractive, highly functional new units. Seventh and eighth graders quickly filled the vacated campus at Couch and 48th streets. By 1968 the elementary grades to grade 6 required both school buildings at the Couch Street site, and the junior high school grades were moved to the 96th Street campus, where they were housed in three mobile classrooms, thus offering the junior high school group the advantages of the senior academy's fine dining, gymnasium, music, and home economics facilities until acceptable arrangements were made for the junior high elsewhere. By September 1972 only the senior academy attended the 96th and Market streets campus. The school was renamed Portland Adventist Academy in 1974. On June 22, 1993, the PAA operating board requested the Oregon Conference to dissolve the interim board under which it had been operating since 1964 and empower a new board of constituent churches to operate the school beginning in the 1993—1994 school year.

Principals: W. R. Emmerson, 1938—1943; P. G. Baden, 1943—1947; P. M. Stuart, 1947—1949; R. M. Sturdevant, 1949—1951; K. E. Groves, 1951—1959; A. R. Morley, 1959—1962; R. K. Hamilton, 1962—1965; C. O. Roy, 1965—1968; Duane Anderson, 1968—1970; James Canty, 1971—1974; Ed Norton, 1974—1979; J. Blackwood, 1979—1982; W. Fuchs, 1982—1983; J. Blackwood, 1983—1985; Hal Hampton, 1985—1986; Richard Molstead, 1986—1992; Michael Conner, 1992— .

Portland Adventist Convalescent Center (PACC)

PORTLAND ADVENTIST CONVALESCENT CENTER (PACC). A 175-bed nursing facility, situated on the slopes of Mount Tabor Park at SE. 60th and Belmont (6040 SE. Belmont), Portland, Oregon. Since it opened its doors in 1978, it has provided short-term assistance and long-term care, specializing in skilled nursing and rehabilitation for persons of all ages. It is licensed by the state of Oregon and certified for Medicare and Medicaid. PACC is owned by Portland Adventist Medical Center.

Medical Director: J.W. Griffin, M.D., 1978— .

Administrators: D. Buel, 1978—1984; B. Hartnell, 1984—1986; H. Clendenon, 1986— .

Portland Adventist Medical Center

PORTLAND ADVENTIST MEDICAL CENTER. A 302-bed full-service hospital offering high-quality medical and surgical services coupled with active health promotion and corporate wellness programs. It is located in Portland, Oregon's east side, at 10123 SE. Market Street, just off Interstate 205 and close to Interstate 84. More than 1.5 million people live in the metropolitan area.

Hospital services include behavioral health (through CareMark Behavioral Health Services), cancer treatment, cardiac care, communication therapy, emergency, general medicine, health education, home care (through Portland Adventist Home Health Agency), laboratory, maternity, medical clinics (through Portland Adventist Medical Group, P.C.), medical imaging (radiology), occupational and environmental medicine, occupational therapy, orthopedic, pastoral care, pediatrics, physical therapy, pulmonary medicine, skilled nursing (through Portland Adventist Convalescent Center), sports medicine, surgery, and women's services.

The institution is owned and operated by Adventist Health System/West, and is fully approved by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO). It employs approximately 1,300 people, and has approximately 400 medical staff members.

The School of Nursing operates a four-year collegiate program in affiliation with Walla Walla College, College Place, Washington. The Walla Walla College School of Nursing program is accredited by the Washington State Board of Nursing and the Collegiate Board of Review of the National League of Nursing.

History

History. Dr. Louis J. Belknap was nearly penniless when he arrived in Portland in 1893. He had been robbed of all his possessions while waiting on a dock in San Francisco, but he still had a vision. He intended to establish a sanitarium modeled after the world-renowned Battle Creek institution.

A local Seventh-day Adventist family lent him the first month's rent for a small house in which to start up his practice. Dr. Belknap's wife, reportedly the best surgical nurse Dr. John Harvey Kellogg had ever had, arrived from Battle Creek shortly thereafter and assisted with the practice. As the only SDA physician in town, Dr. Belknap naturally gained many church members as patients.

Health-care options were limited in Portland at the time. Although a medical practices act had been passed in 1889, quack doctors still sold an abundance of useless patent medicines.

Dr. Belknap's eight-room house on East Twelfth Street had a capacity for only six patients, and soon larger quarters were needed. Once again, church members came to the doctor's assistance with contributions toward new facilities, enabling Dr. Belknap to rent the Reed Mansion, the largest house in downtown Portland. The large ornate house provided room for 20 patients, along with a surgical ward, office, kitchen, and dining room. The stable was remodeled into treatment rooms and a nurses' dormitory.

In 1896 Dr. and Mrs. Belknap decided to move to California to start a sanitarium in San Jose. The Seventh-day Adventist church, through the International Medical Missionary and Benevolent Association, took charge of the work in Portland and organized several new programs. A two-year nurses' training program began in 1897, the same year the Portland Sanitarium Health Food Company was formed. The food company did not prosper as hoped, however, and the sanitarium found itself subsidizing the business for several years. In 1905 the board voted to separate the food company from the sanitarium.

In 1902 the sanitarium was soon ready to expand again. This time the directors wished to relocate to a more rural area, and several acres on the side of Mount Tabor proved nearly ideal. A steam train from Portland brought patients within a few blocks of the institution. The new sanitarium, capable of housing 75 patients, was a bright red four-story frame structure with two broad verandas in front.

Dr. William Holden arrived in 1903, and continued with the institution to the year of his death in 1955. His skill as a surgeon attracted many patients. By about 1919 the work at the sanitarium was about one half surgical. A return to strictly sanitarium care would require the institution to move to the country and advertise itself as a health resort. The facility stayed in town and the surgical side of the work continued to grow, while long-term care became gradually less popular.

In 1920, shortly after paying off the debt from the new construction, Mount Tabor was annexed by the city of Portland and the sanitarium was forced to close because of stricter fire codes. After some debate over possible alternate locations, the board decided to rebuild on the same site. The new brick building was completed in the spring of 1922, thanks to the untiring efforts of Ralph W. Nelson (who in all gave the hospital 38 years of service), Dr. Holden, H. W. Cottrell, conference president, and a few others.

Mr. Nelson was the first business manager in the denomination to be given the title of hospital administrator.

Patients filled the 60 beds almost from the beginning, and in 1924 another small unit was added, providing more operating rooms and 16 additional beds. An old three-story house on the southeast corner of 60th and Yamhill was purchased to provide a nurses' residence. Further growth demanded numerous additions to the sanitarium over the course of the next half century, including a new nurses' dorm in 1928 and new wings in 1949 and 1964.

Several new programs were started in the 1950s and 1960s, including training programs in medical technology, radiological technology, and practical nursing, along with a Pediatrics Department.

The many new and improved programs at the hospital helped to increase the patient load to the point where, by the mid-1960s, major expansion became necessary. The fund-raising campaign of 1963—1964 was the first time the hospital had approached the general public for funds. The \$2.5 million expansion received aid from federal grants and from the Seventh-day Adventist Church as well.

In 1968 the board voted to change the name from Portland Sanitarium and Hospital to Portland Adventist Hospital. This change acknowledged the gradual shift that had taken place from sanitarium-type care to general hospital services, and more clearly identified the hospital with other denominational health-care facilities.

Northwest Medical Foundation was established in 1972 to recruit physicians to the Northwest, but the organization soon developed into the planning and management for all

Seventh-day Adventist health-care facilities in the North Pacific Union Conference. That same year the VertiCare Corporation was also developed to provide group practice outpatient clinics in areas without readily accessible primary medical and dental services.

By this time Portland Adventist Hospital needed to expand even further, beyond what the Mount Tabor site would allow. Administrators had searched for a possible new location and purchased the 232-acre (94-hectare) Glendoveer Golf Course. Plans called for 46 acres (19 hectares) to be reserved for the hospital, which would be set back among the trees. The remaining land would be redesigned into a 27-hole championship golf course and driving range.

The controversial proposal angered some citizens, who wished to retain the 36-hole course as it was. Others saw the hospital plan as the best option—providing both an improved golf course and a guarantee that the land would not be turned into a housing development.

Although the hospital had received a certificate of need for its new facility, the Multnomah County Planning Commission reversed its decision in 1972 and denied the hospital a land use permit. Eventually the county agreed to buy the golf course for \$3 million—the price the hospital had originally paid for it. Portland Adventist Hospital purchased a new, more accessible site east of the projected Interstate 205 highway.

The groundbreaking for Portland Adventist Medical Center (as the new facility was to be called) took place in 1974. The physicians' office building opened in 1976, followed the next year by the hospital itself. Three ambulance companies provided as a public service 11 ambulances and five wheelchair cars to move patients from the old hospital to the new. "Operation Keep Step" successfully transferred patients, equipment, and staff without seriously interrupting any hospital services. Portland Adventist Medical Center moved 204 beds to the new facility immediately, while 72 remained at the Mount Tabor building until the completion of the hospital's north wing the following year. In 1978 the final phase of construction was completed: a residence hall and classroom building for the Walla Walla College School of Nursing.

The old Portland Adventist Hospital became Portland Adventist Convalescent Center. The old nurses' dorm now serves as an outpatient chemical dependency treatment center. In 1980 the oldest portion of the Mount Tabor facility (the original 1922 sanitarium) was demolished. 1980 also marked the beginning of a new administrative system. Portland Adventist Medical Center joined Adventist Health System/West, which was created by the merger of Northwest Medical Foundation and Adventist Health Services, the managing organization for health-care facilities in the Pacific Union Conference.

By the time Adventist Health System/West was formed, the original VertiCare clinics had become private practice offices. VertiCare had merely been a concept ahead of its time, however. When Portland Adventist Town Center Clinic was started in 1984, it experienced great success. Since that time, the clinic system has changed and grown rapidly, and primary clinics are once again a vital part of Portland Adventist Medical Center's health-care system.

In the early years of the sanitarium, alcoholics, drug addicts, and other "offensive" patients were refused treatment. Today, however, medical professionals attempt to meet the needs of these individuals as well. To increase the cost-effectiveness of these programs, Portland Adventist Medical Center has formed a joint venture corporation with Legacy Health System to manage chemical dependency and behavioral medicine programs.

Because health care involves prevention as well as treatment, Portland Adventist Medical Center devotes a great deal of attention to health education. A new health and medical education center, completed in 1987, provides facilities for educational and screening programs, while the Healthvan brings outreach programs directly to the community.

Helping people to change undesirable habits promotes healthier lifestyles and reduces health-care costs. Health for Life programs emphasize exercise and nutrition, reflecting some of the same concerns as the early Adventist health reformers who promoted natural remedies.

Medical Superintendents and Directors: L. J. Belknap, 1893—1895; W. F. Hubbard, 1895—1899; W. R. Simmons, 1899—1906; J. E. Froom, 1907; S. A. Lockwood, 1908; H. W. Vollmer, 1909; W. B. Holden, 1910—1920; L. H. Wolfson, 1923; W. B. Holden, 1924—1943.

Business Managers: D. R. Nichols, 1907—1909; C. M. Everest, 1910—1917; R. W. Nelson, 1918—1943.

Administrators: R. W. Nelson, 1944—1955; E. E. Bietz, 1955—1965; J. O. Emmerson, 1965—1970; M. J. Blair, 1970—1976; D. R. Ammon, 1976—1983; L. D. Dodds, 1983— .

Portland High School

PORTLAND HIGH SCHOOL. An educational institution on the high school level operated by the East Jamaica Conference at Port Antonio, Jamaica, since 1962. In 1969 the school was moved from the Port Antonio Seventh-day Adventist Church to its present site at 16 Rice Piece Road into an old building. Construction and further remodeling were done between 1976 and 1981 to accommodate administrative offices, a library, science laboratory, and additional classrooms.

The school offers courses in commerce, business education, and the sciences leading to the General Certificate of Education of London and Cambridge universities and the Caribbean Examination Certificate examination. Courses are adapted to suit the requirements of denominational schools, and graduates are employed in denominational as well as governmental services and private enterprises.

Principals: L. H. Fletcher (acting), 1962—1963; S. G. Campbell, 1963—1964; E. C. Pryce, 1964—1969; T. Gardner, 1969—1971; Mrs. B. Taffe, 1971—1972; Maynard Brown, 1972—1977; L. Roo McKenzie, 1977—1978; M. Jos. Grant (acting), 1978—1979; A. V. Mayne, 1979—1985; E. H. Thomas (acting), 1985—1986; D. A. Bignall (acting), 1986—1987; F. M. Davis, 1987— .

Porto Santo Islands

PORTO SANTO ISLANDS. *See* [Madeira Islands](#).

Port-of-Spain Adventist Hospital

PORT-OF-SPAIN ADVENTIST HOSPITAL. *See* [Community Hospital of Seventh-day Adventists](#).

Portugal

PORTUGAL. A republic in the extreme southwestern section of Europe, in the western part of the Iberian Peninsula. It covers about 36,000 square miles (93,250 square kilometers) and its population (1994) is 10.5 million, mostly Catholic. Lisbon, with a population of about 2 million, situated on the north bank of the river Tagus, and Porto (Oporto), on the bank of the river Douro in the north, with a population of about 1.5 million, are the two largest cities. The Madeira Islands and the Azores, both in the Atlantic, belong to Portugal.

The Portuguese formed an independent kingdom in the middle of the twelfth century. By the end of the Middle Ages they sent numerous exploratory expeditions to all corners of the globe, discovering the Cape of Good Hope, Brazil, and Labrador, and acquiring overseas possessions in Africa, Asia, and South America. From 1580 to 1640, Portugal was joined to Spain, but later reassumed its independence. In 1910 Portugal became a republic.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Portugal with the islands of Madeira and the Azores constitutes the Portuguese Union of Churches in the Euro-Africa Division. Statistics (1992): churches, 77; members, 7,450; ordained ministers, 33; licensed ministers, 13; Bible instructors, 4; church or elementary schools, 6; secondary schools, 2; teachers, 38. Headquarters are at Lisbon. Official organ: *Revista Adventista*.

Institutions

Institutions. Lapi; Portuguese Health Center; Portuguese Publishing House.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist minister to visit Portugal appears to have been S. N. Haskell, who stopped there in July 1889, while on his world tour. SDA work in Portugal began in 1904, with the arrival of C. E. Rentfro and his family. Rentfro, a 26-year-old licentiate, had been appointed to go to Spain, but on arrival in London had received a cablegram directing him to proceed to Portugal instead. Without knowing the language, the family settled in Caxias, about eight miles (13 kilometers) from Lisbon. In 1906 Ernesto Schwantes, an ordained minister, arrived with his family from Brazil. While waiting at Lisbon before proceeding to his destination, which was Porto, he conducted the first SDA baptism in Portugal on Sept. 21, 1906. The candidates consisted of two men and two women, who were baptized at the seashore at Carcavelos, about 12 miles (20 kilometers) from Lisbon. The service was held at night because one of the candidates was a minor and feared opposition. The following day, Sept. 22, 1906, the first SDA meeting hall in Lisbon was opened by the celebration of the Lord's Supper. Later Schwantes and Rentfro went north to Porto, where they rented a hall

and by means of selling and distributing publications interested a half dozen people. In 1907 the first converts in the north were baptized in the sea near Espinho. They were Dias Gomes and his wife—parents of A. Dias Gomes, a later president of the Portuguese Union—and a young man, João de Sá Pereira do Lago, who became the first colporteur in Portugal. By the middle of 1912 these two groups had become two churches with a total of 53 members.

Organization and Growth. After Schwantes and his family returned to Brazil, Rentfro was ordained to the ministry in 1907 in Switzerland, and in the 1913 *Yearbook* he appears as the first director of the Portuguese Mission, with Paul Meyer, from Switzerland (who had come as a licentiate in 1911), as the second minister. In 1917 Meyer is listed as mission director. In 1924 the beautiful Seventh-day Adventist church, Templo Adventista, was built on Rua Joaquim Bonifacio in Lisbon. The headquarters offices were installed in the same building, and in 1935 a church school was opened. In 1924 the Portuguese Publishing House was established. After J. C. Guenin, a Swiss, H. W. Lowe, a Britisher, and H. F. Neumann, an American, had served successively as directors, A. Dias Gomes, a national, became the director in 1933. On May 26, 1935, the Portuguese Mission was raised to the status of a conference, under A. Dias Gomes as president and Pedro B. Ribeiro as secretary-treasurer.

Until 1926 Portugal had been a part of the Latin Union Conference. From then until 1939 it was joined to the Iberian Union Mission. On Sept. 21, 1939, the Portuguese Union Mission was organized, with A. J. Girou, of France, as president, and P. B. Ribeiro as secretary-treasurer. It incorporated the Portuguese Conference and the Madeira Islands Mission, the Azores Islands Mission, the Cape Verde Islands Mission, and the St. Thomas Island Mission. St. Thomas Island became a part of the Angola Union in 1959. In February 1941 A. D. Gomes became president of the union, followed by Ernesto Ferreira (1950—1957), Pedro Ribeiro (1958), Armando Casaca (1959—1969), and again Ernesto Ferreira (1969—1974). In January 1972 the Portuguese field became a mission in the newly organized Southern European Union Mission. Ernesto Ferreira was president from 1972 to 1975. In 1976 the field became a conference. Antonio Baião was president from 1976 to 1977. He was followed by Ernesto Ferreira (1977—1979), Joaquim Morgado (1979—1992), and Joaquim Dias (1992—). In 1982 the Portuguese Conference became the Portuguese Union of Churches.

Three papers are published monthly: *Revista Adventista*, a church paper; *Nosso Amiguinho* (“Our Little Friend”); and *Saude e Lar*, the health paper. An evangelistic magazine, *Sinais dos Tempos* (“Signs of the Times”) is published every three months.

A Bible correspondence school has been operating since Apr. 15, 1948, and is presently offering three different courses, two on Bible subjects and one on health. A 15-minute radio program, *A Voz da Esperança*, is broadcast over 30 different stations covering the Portuguese mainland and the nearby islands. Combined with other local broadcasts, the SDA message is on the radio for an hour and a quarter each day.

Portuguese Publishing House

PORTUGUESE PUBLISHING HOUSE (Publicadora Atlântico, S.A.). A publishing house without printing plant, situated in Lisbon, Portugal, and operated by the Portuguese Union of Churches. Formally established in 1924, it was first called Sociedade Internacional de Tratados (“The International Tract Society”), later Sociedade Filantrópica Adventista (“The Adventist Philanthropic Society”). Its present name was adopted in 1941. It now maintains a reserve stock valuing \$382,550. The total retail sales in 1992 was \$219,322.

Because of the extraordinary growth of the publishing work in the Portuguese fields, the publishing house was moved in 1968 to new installations in Sacavem, on the outskirts of Lisbon. In 1993 a new property near Sintra was purchased for the purpose of building a new publishing house there.

Seventh-day Adventist publications were issued in Portugal long before the present publishing house existed. The first SDA book published there was *O Preceptor da Bíblia no Lar* (“The Family Bible Teacher”), containing 124 pages, brought out in 1907. It was composed of 28 Bible studies that had previously appeared in pamphlet form.

Since then more than 150 works on health and doctrine have been published, among which are the following translations of works by Ellen White: *Saúde do Espírito* (excerpts from *The Ministry of Healing*); *Aos Pés de Cristo* (“Steps to Christ”), three editions of *O Conflito dos Séculos* (“The Great Controversy”); and *O Desejado de Todas as Nações* (“The Desire of Ages”). The last two, in their first editions, were made possible by Lidia Madsen, a Portuguese-born American residing in California. Many pamphlets on a variety of subjects have also been published.

The oldest Seventh-day Adventist journal to be published in Portugal was *Os Sinais dos Tempos* (“The Signs of the Times”). The first few numbers came out without a date and occasional issues appeared between 1911 and 1915. It was published again, somewhat irregularly, with the subtitle of *Revista Profética Portuguesa* (Portuguese *Signs of the Times*) during the years 1923—1925. From 1980 it has been printed on a regular quarterly basis. In 1986 a new children’s magazine, *Nosso Amiguinho* (“Our Little Friend”) began to be printed on a monthly basis.

The house at present publishes the adult *Sabbath School Lesson Quarterly* and *Teachers’ Quarterly*, also a teenagers’, primary, kindergarten, and cradle roll lesson quarterly along with the *Revista Adventista*, and *Saúde e Lar*.

The *Revista Adventista*, since 1940 the monthly organ of the Portuguese Union, originated as *Mensageiro do Advento* (“Advent Messenger”), issued 1932—1937 (21 numbers), then appeared in three numbers under the present title in 1938 and 1939. In 1942 the magazine *Saúde e Lar* (“Home and Health”) was first printed. It appeared every three months at first, then bimonthly, and since 1953 it has appeared every month. In 1993 the circulation of *Revista Adventista* was 2,000; *Saúde e Lar*, 25,000; *Nosso Amiguinho*, 27,000; and *Sinais dos Tempos*, 55,000. At that time the publishing house was supplying Angola, Mozambique, Cape Verdet, and São Tomé with published materials.

Portuguese Union of Churches

PORTUGUESE UNION OF CHURCHES. *See* [Azores](#); [Euro-Africa Division](#); [Madeira Islands](#); [Portugal](#).

Post, Lucy B.

POST, LUCY B. (1845—1937). Pioneer Bible instructor in South America. She entered denominational employment in 1884 and worked as a canvasser and as a Bible instructor in the Minnesota, Dakota, and Ohio conferences before sailing in 1895 to South America, where she worked with pioneer missionaries in Argentina and Uruguay for seven years. Upon her return to the United States, she worked in the Upper Columbia and Idaho conferences until her retirement in 1912.

Postmillennialism

POSTMILLENNIALISM. *See* [Millennium](#); [Premillennialism](#).

Potomac Conference

POTOMAC CONFERENCE. A unit of church organizations comprising the territory of Virginia (except Accomac and Northampton counties); the District of Columbia; and those portions of Montgomery and Prince Georges counties in Maryland as follows: Beginning at Mount Vernon, Virginia, draw a line to Piscataway, Maryland. Continue the line northeast to the junction of U.S. Highway 301 and Maryland Highway 214. From this point continue the line northwest to the junction of Maryland Highways 650 and 198 (Brown's Corner). Then follow Maryland Highway 650 north to Ednor. From Ednor follow Ednor Road northeast to the Patuxent River, follow the Patuxent River northwest to the Montgomery/Frederick County lines, and thence, southwest along the county line to the Virginia/Maryland state line. Churches, 92; members, 19,665; church schools, 26; ordained ministers, 80; licensed ministers, 8; teachers, 112; secondary schools, 2. Headquarters: 606 Greenville Ave., Staunton, Virginia. The Potomac Conference forms part of the Columbia Union.

Institutions

Institutions. Columbia Union College; Shady Grove Adventist Hospital; Shenandoah Valley Academy; Takoma Academy; Washington Adventist Hospital. Also in the territory of this conference are the headquarters of the Columbia Union Conference and the General Conference.

Local churches—*Maryland:* Adelphi (Southern Asian), Beltsville, Damascus, Gaithersburg (Spanish), Hyattsville, Langley Park (Brazilian, Spanish), Olney, Rockville (Rockville, Spanish), Seabrook, Silver Spring (Silver Spring, Burnt Mills), Takoma Park (Sligo, Takoma Park, Capitol [Filipino]), Wheaton; *District of Columbia:* Capital Memorial, Capital Spanish, Central D.C. (Hispanic), Pennsylvania Avenue, Washington (Korean, Spanish); *Virginia:* Alexandria (Alexandria, Spanish), Appomattox, Arlington (Arlington, Spanish), Big Stone Gap (Powell Valley), Buena Vista, Charlottesville, Chase City, Chesapeake, Culpeper, Damascus (Konnarock), Danville, Elkton, Fairfax, Farmville, Ford, Fredericksburg, Front Royal, Galax, Grottoes, Hampton (Hampton Roads), Harrisonburg, Hopewell, Kilmarnock, Leesburg, Luray, Lynchburg, Manassas (Manassas, Spanish), Marion, Martinsville, Mechanicsville (Meadowbridge), New Market, Norfolk, Orange, Pearisburg, Petersburg, Portsmouth, Pulaski, Radford, Richlands, Richmond (Courthouse Road, Patterson Avenue), Roanoke, Rocky Gap, Rocky Mount, South Boston, Stanardsville (Amicus), Stanley, Staunton, Strasburg, Stuart, Tappahannock, Tazewell, Vienna (Vienna, Spanish, Virginia Korean), Virginia Beach, Warrenton, Warsaw (Carter Memorial), Waynesboro, Williamsburg, Winchester, Woodbridge, Wytheville, Yale.

Companies—*Maryland:* Takoma Park (Capital Far East, French-American); *Virginia:* Franklin, Gloucester, Hampton (Peninsular [Hispanic]), Richmond (Spanish), Roanoke (North Valley), Stafford, Woodbridge (Spanish).

History

History. *Beginnings of the Work in the Area.* Perhaps the earliest attempt to propagate the Seventh-day Adventist faith in the area of the Potomac Conference occurred in 1873, when Richard Asbury, a Seventh-day Adventist Virginian, returning to Westmoreland County from Wisconsin on a visit, lent SDA books and tracts to friends and relatives. He also offered to pay the expenses of an SDA minister to visit Virginia, but there seems to have been no response.

About the same time, in the Shenandoah Valley certain residents received SDA publications from their relative, Isaac Zirkle, who in 1860 had moved to Indiana and had accepted the SDA faith during meetings held by E. B. and S. H. Lane. Interest developed to the point where some of those who had read the publications asked for one of the Lane brothers to come to Virginia.

E. B. Lane responded and with his wife, Ellen, and J. O. Corliss arrived in New Market in January 1876. They held their first meeting in the Oak Shade rural schoolhouse, their second in Polytechnic Hall in New Market, then obtained the use of a small chapel in the rural community of Soliloquy. Brock, a grocer, secured for them Smith's Creek Methodist Church, in which they also held meetings. They won several converts and received urgent calls to conduct meetings in other places. In the fall they preached for seven weeks in Leaksville, Page County, then visited in homes in nearby towns. In the spring of 1877, when meetings were continued at Mount Zion, Page County, 25 accepted the SDA faith. The meetings in Shenandoah County drew the attention of Blacks as well as Whites.

During the first two years of their ministry in Virginia, Lane and Corliss, like many others who preached in those days, were self-supporting. Some of their meetings at first were conducted in groves: later they obtained a tent. Mrs. Lane assisted in the meetings by giving talks on health and temperance, sometimes to audiences of from 500 to 650.

In Dayton, Rockingham County, tent meetings resulted in the conversion of J.W.S. Miller and his wife, who, when they began observing the Sabbath, closed two stores on that day—one in Dayton and the other in Pendleton County, West Virginia. In Page County a Methodist minister was baptized, with six other people. Disfellowshipped by his church, he preached the SDA faith in that area.

Meetings were conducted also in Mount Jackson, Harrisonburg, Winchester, Woodstock, Quicksburg, Rileyville, and Luray. Converts were organized in companies, in Sabbath schools, and later in churches in a few localities.

One of Corliss' converts several years later played an important part in the beginnings of the work in Washington, D.C. As Corliss afterward related it: He was entertained overnight in a small mountain town in the Shenandoah Valley by "a gentleman who kept a general store," and who found him a vacant storeroom to preach in. At this first meeting, his host, Reuben Wright, and several other men sat in front with revolvers to protect the preacher, if necessary, because a mob had recently tarred and feathered a Mormon preacher.

When Corliss left his room the next morning, his host, not entirely sure of the new preacher's mission, opened Corliss' saddlebags, which were full of papers for distribution, with the intention of investigating the contents. But he got no farther than the tract lying on top, entitled *Seven Reasons for Sunday-Keeping Examined*. His interest was arrested. He read the tract through, and being convinced by its arguments, went into his store, mounted a

nail keg, and read the entire tract to the crowd of men gathered there. Thereafter he closed his store on the Sabbath.

In time he sold out and in 1884 went to Washington (at the invitation of the headquarters Tract Society) to open colporteur work there. Afterward he helped to support the mission established there in 1886 (see the section below on the District of Columbia).

The first Seventh-day Adventist church in Virginia was organized in the Soliloquy schoolhouse, near New Market, on the second Sabbath of 1877. Because only an incomplete record was kept, the church was reorganized in April 1879 and was still the only organized church in the state. I. Sanborn, a minister assigned by the General Conference to work in Virginia, reported 25 to 30 members with a comfortable house of worship. The Soliloquy church, meeting at times in the Liberty church, near Quicksburg, later became known as the Quicksburg church. Eventually established in New Market, it became the New Market church.

After visiting the Soliloquy church, Sanborn held a six-week series of meetings at Marksville and left 28 adherents. On Oct. 30, 1879, a church was organized at Marksville, which eventually became the Stanley church. The church building, erected at Stanley in 1887, is still in use for youth meetings. A new church building was dedicated in 1991.

The early evangelists met with the local groups each quarter in order to strengthen the new converts. As the members of the church would come together from mountain and valley for a long weekend meeting, time was devoted to study, a sermon, and a testimony meeting on the Sabbath, then on Sunday the tithe was received and reports were given of missionary work done.

Virginia Conference Organized. On Mar. 4, 1883, at Quicksburg, in the Shenandoah Valley, the Virginia Conference was organized. J. O. Corliss presided, and A. C. Neff, of Quicksburg, an 1876 convert and the first SDA minister ordained in Virginia, was elected conference president. At that time the conference had 86 members and three churches.

That summer a camp meeting was held at Valley View Spring, one and a half miles (2.5 kilometers) east of New Market, at which I. D. Van Horn, from Michigan, and George I. Butler, the General Conference president, were present. There were 150 SDAs in attendance, with the Sunday audience numbering 1,000 to 1,500.

The second camp meeting was held Aug. 5—12, 1884, at the Neff farm, about five miles (eight kilometers) north of New Market. To accommodate visitors, excursion trains stopped at Neff's Crossing. S. N. Haskell and S. H. Lane, from Battle Creek, Michigan, were present. In 1886 the camp meeting was held in Luray, in 1887, one mile (1.6 kilometers) from Harrisonburg, and in 1888 near Woodstock, where 2,000 were reported in attendance on Sunday, coming by special excursion trains. By the end of 1889 the membership of the conference had grown to 520, with five ministers and 14 churches.

Early in 1887 R. D. Hottel was appointed state agent (canvassing) for subscription books, and gave instruction to beginning colporteurs in the growing conference. Later Charles Zirkle was assigned to go to the New England Conference for two or three months to learn canvassing methods. In 1892 there were 10 colporteurs in Virginia. In 1914 S. G. Burley, upon introducing work in Sussex County, won an entire Russian Baptist congregation to the Seventh-day Adventist faith.

The headquarters of the Virginia Conference and the Tract Society were in Richmond from 1894 to 1900, and then were moved to New Market. In 1894 the conference printed a

little paper, *Virginia Messenger*. In early 1901 the Virginia Conference became a constituent of the new Eastern Union Conference, renamed that year the Atlantic Union Conference.

District of Columbia and Maryland Suburbs. The work in the Washington, D.C., area is discussed here because in 1924 this area united with Virginia to form the Potomac Conference. In 1876 D. M. Canright, on his way to Baltimore, found two families in Washington who were active in distributing tracts. In 1880 I. Sanborn, while spending a week in Washington, found three members and baptized two more. Four years later Reuben Wright distributed publications there, held Bible studies, and after some months reported two converts. But no permanent work was begun until two years later.

In January 1886 Willard H. Saxby, a Vermonter, and his wife, a Bible instructor who had been one of the first converts in Kentucky, were assigned to Washington. Assisted also by Charles Parmele and his sister Julia, of Illinois, and others, including apprentice Bible instructors from time to time, Saxby operated what was called a city mission at 1831 Vermont Avenue NW.

This building, a “row house” with a “double parlor” that served as a “lecture room,” provided living quarters for the personnel, who numbered as many as seven. They sold books and periodicals from house to house to cover running expenses. (Actually Wright, the original colporteur, kept the mission solvent by paying for the publications.) They followed up their sales with visits, Bible studies, and invitations to their Sabbath meetings.

In the first three months they gave 297 Bible studies and gained one convert. In two years they had a Sabbath school of 46, which, having outgrown the parlor, met in Claybaugh Hall, 1630 14th Street NW. In three years they had a church of 26 charter members, which was organized Feb. 24, 1889, by J. O. Corliss, who had come to Washington to present petitions to Congress against the Blair religious legislation.

Other significant events occurred in 1889. In January several denominational leaders, including S. N. Haskell, A. T. Jones, and Ellen White, visited Washington. In February Corliss spoke before a Congressional Committee on the Blair Christian Amendment bill. Also in February the mission was moved from Vermont Avenue to a Southeast site near the Capitol. There, in March, a council of leaders from Battle Creek planned the formation of the Atlantic Conference (organized September 1889), which included the District of Columbia until 1899. Under the new arrangement, it was decided to close the mission, and the Saxbys left in August. The church then had a membership of 41.

J. S. Washburn and Charles L. Taylor held several series of evangelistic meetings in 1890. Hopes were entertained for a time of soliciting general contributions to build a representative church building, commensurate with the importance of its being situated in the nation’s capital. However, in 1893 a small church building was purchased on 8th Street NE., between F and G streets.

This church’s congregation originally had both White and Black members, the latter eventually predominating more than three to one. In the spring of 1902 both a White and a Black evangelist (J. S. Washburn and L. C. Sheafe, respectively) were sent to hold meetings; and in the autumn, because of the difficulty of reaching the White population in a segregated city, some of the leaders advised the establishment of separate congregations.

Thus the Second Seventh-day Adventist Church of Washington was organized by J. S. Washburn with about 40 members on Sept. 22, while the First church retained the majority of the members, including some Whites, and the 8th Street building, with Sheafe as pastor.

In November the Second church purchased a former Methodist church building in Northwest Washington, on M Street at 12th. This building was deemed an adequate fulfillment of the hope for “a memorial for God” in the capital from which contacts might be made with men whose influence extended far (thus it became known as the Memorial church); hence, general contributions were solicited in the *Review and Herald*. As a result, it was paid for in one year. The third church in Washington was another Black church, established the next year. (This church, not now in existence, was replaced in 1917 by the Ephesus church, which, along with the First church, became part of the Allegheny Conference in 1945.)

After the *Review and Herald* fire in Battle Creek, Michigan, Dec. 30, 1902, the General Conference and the *Review and Herald* Publishing Association were moved to Washington, D.C. They occupied temporary offices at 222 North Capitol Street, in a building that overlooked the Capitol grounds, until the new headquarters and publishing house were built in suburban Takoma Park (inside the District of Columbia), and a school (now Columbia Union College) and the Washington Sanitarium (now Washington Adventist Hospital) were established across the line in Takoma Park, Maryland. The churches in the District of Columbia and Takoma Park during this period were assigned to the administration of the General Conference, and were not a part of any conference or union.

After the institutional personnel began to move to the new denominational headquarters, the fourth church in the Washington area was established in suburban Takoma Park in 1904. Two other churches soon grew up, one in connection with the college and later, another with the sanitarium.

In 1909, after six years of General Conference administration, the churches in the District of Columbia and the neighboring counties in Maryland and Virginia were organized into the District of Columbia Conference and made a part of the Columbia Union Conference, which had been separated from the Atlantic Union Conference in 1907. The new conference included Washington (the District of Columbia), the Maryland counties of Montgomery and Prince Georges, and six counties in Virginia. It was enlarged the next year by five more Virginia counties and two more in Maryland (later relinquished). Headquarters at first were in Takoma Park, then in various places in Washington; then again in Takoma Park. During the years that the District of Columbia Conference existed, new churches sprang up in the suburban areas, but a plan of establishing numerous small congregations in the city of Washington was not realized. At the end of that period there were only three churches in the city—two Black and one White—although briefly there had been a fourth, the Capitol Hill church (established 1915), which in December 1923 had united with the Memorial church in the purchase of a building in downtown Washington to be renovated for the combined Capitol-Memorial (later spelled Capital Memorial) church. Not until much later came the addition of the Pennsylvania Avenue church in Southeast Washington (1944) and the Washington Spanish church, near Takoma Park (1957). For a while a racially mixed congregation called Brotherhood existed in the southeast part of the city. Currently there are five churches in the District of Columbia.

Potomac Conference Organized. After the Virginia Conference lost many of its counties to the District of Columbia Conference, the reduction in membership, tithes, and offerings made it difficult for it to keep out of debt. However, in April 1924 the Virginia Conference (with a membership of 677) and the District of Columbia Conference (with 1,523) were

combined to form the Potomac Conference, with 2,200 members, 33 churches, and 14 ministers.

A few minor changes were noted in the 1927 *Yearbook*: the Potomac Conference returned Prince Georges, Charles, and St. Marys counties in Maryland to the Chesapeake Conference, retaining Montgomery County, Maryland. Then the Virginia Conference transferred Accomac (1924) and Northampton (1928) counties on Virginia's "eastern shore" (the tip of the peninsula east of Chesapeake Bay) to the Chesapeake Conference. Other minor changes in the Potomac-Chesapeake boundary were made from time to time after 1950, but in 1957 the boundaries listed at the beginning of this article were established. The transfer of the Black congregations to their newly organized Allegheny Conference in 1945 reduced the membership of the Potomac Conference by nearly 1,000.

The Potomac Conference headquarters remained in Takoma Park for 30 years, then moved in 1955 to Staunton, Virginia, to the Gaymont Estate, purchased at a cost of \$46,000. The property included 12 acres (five hectares) of land, a large dwelling, and a three-car garage. Both the dwelling and the second story of the garage were converted into offices and 10 brick dwellings were built nearby for the staff. In 1980 the house was demolished, and in 1981 conference headquarters began operating from a new three-story office building.

The conference operates one boarding school, Shenandoah Valley Academy, New Market, Virginia (established 1908), which has grown with the years, and one day school, Takoma Academy, Takoma Park, Maryland, originally a part of Columbia Union College; since the fall of 1952, it has occupied a new building.

A 200-acre (80-hectare) youth camp was purchased in 1956, at a cost of \$11,500, near Montebello, Virginia, in a secluded spot in the Blue Ridge Mountains. In 1976 an additional 74 acres (30 hectares) of adjoining land was purchased. The current facilities include 22 deluxe cabins, a dining hall, an eight-unit motel, two newly renovated meeting buildings, and a 20-stall barn with arena and grandstands. The beautiful setting is enhanced by the Tye River, which flows through the grounds, a five-acre (two-hectare) lake for canoeing, and a number of hiking trails. All buildings are winterized and the main roads and parking area are hard surfaced, as Camp Blue Ridge is used throughout the year by more than 5,000 guests.

Camp meetings are held on the campus of Shenandoah Valley Academy in New Market, Virginia, where permanent camp-meeting housing is available. To replace tents, the first of several 60-unit buildings was erected for the camp meeting of 1963, and by 1969 a total of 244 units were available for campers. Trailer hookup facilities and a camp store are also located on the camp meeting grounds.

A new Adventist Book Center was built in 1961 in Takoma Park. With sales of more than \$6 million in 1993, it is the world's largest ABC. The Dorcas Welfare Societies have 11 active welfare centers in the conference.

The Potomac Conference also has in its territory, besides those listed at the beginning of this article, privately owned enterprises, including 16 nursing and retirement facilities, eight day-care centers, rest homes, and two hospitals.

Presidents: Virginia Conference: A. C. Neff, 1883—1887; M. G. Huffman, 1887—1888; A. C. Neff, 1888—1889; R. D. Hottel, 1889—1891; F. M. Roberts, 1891—1893; G. B. Tripp, 1893—1895; W. A. McCutcheon, 1895—1897; D. C. Babcock, 1897—1900; R. D. Hottel, 1900—1907; H. W. Herrell, 1907—1910; Stewart Kime, 1910—1911; W.

J. Stone, 1911—1914; W. C. Moffett, 1914—1918; J. A. Leland, 1918—1920; T. B. Westbrook, 1920—1924; *District of Columbia Conference*: B. G. Wilkinson, 1909—1910; W. A. Hennig, 1910—1911; J. L. McElhany, 1911—1913; R. E. Harter, 1913—1924; *Potomac Conference*: R. E. Harter, 1924; T. B. Westbrook, 1924—1927; W. F. Martin, 1927—1929; W. P. Elliott, 1929—1933; J. W. MacNeil, 1933—1942; H. J. Detwiler, 1942—1951; C. J. Coon, 1951—1958; H. J. Capman, 1958—1964; C. H. Lauda, 1964—1968; F. E. Froom, 1968—1972; W. B. Quigley, 1972—1973; Glenn Sharman, 1973—1974; K. J. Mittleider, 1974—1980; R. M. Wisbey, 1980—1985; Ralph W. Martin, 1985—1994; Herbert Broeckel, 1994— .

Potomac University

POTOMAC UNIVERSITY. *See* [Andrews University](#).

Practical Nursing

PRACTICAL NURSING. *See* [Nursing Education](#).

Prakasapuram High School

PRAKASAPURAM HIGH SCHOOL. *See* [James Memorial Higher Secondary School](#).

Prayer

PRAYER. An approach to the Deity in which people worship God, acknowledge mercies received, express their desires, confess their sins, submit their will to God, and seek grace to live in harmony with God's will. God, in return, impresses their minds with assurance, truth, and duty. Prayer recognizes the sovereignty of God and the insufficiency of human beings.

Prayer does not change God; but it does change us and conditions us to cooperate more effectively with Him. It does not persuade Him to do, at our request, that which He would otherwise be reluctant to do, or which His infinite wisdom sees is not best. It does, however, place us in the channel of divine blessing, and in that frame of mind in which God can work in us and for us. It brings us into partnership with Him in working out His infinite purpose in us and through us.

Prayer is the arm “by which the human suppliant lays hold on the power of Infinite Love,” which brings man into harmony with God (GW 259). “Prayer does not bring God down to us, but brings us up to Him” (SC 93). In order to be effective, prayer must be sincere, earnest, intelligent, and persevering. Jesus counseled His disciples that they “ought always to pray, and not to faint” (Luke 18:1), and admonished them, “Watch and pray, that ye enter not into temptation” (Matt. 26:41). He Himself often communed with His heavenly Father in prayer.

“Prayer is the breath of the soul” (GW 254), and is as essential to spiritual life as breath is to physical health. Neglect of prayer results in spiritual anemia. Those who come to God must do so with a sincere heart. They must sense their own need (Isa. 44:3), confess and forsake all known sin (Prov. 15:29), believe that God can and will answer (Mark 11:24), and be right with others (Matt. 6:14, 15). On prayer for healing, *see* [Healing, Faith](#).

Seventh-day Adventists believe that private devotions, including prayer, are essential to a successful Christian experience, as daily family prayer is to the life of a Christian home. Public prayer brings a congregation corporately into the presence of God. In Bible times various postures were taken in prayer. For example, Hannah stood (1 Sam. 1:26); David sat (2 Sam. 7:18); Elijah threw himself on the ground, placed his head between his knees (1 Kings 18:42); Solomon (2 Chron. 16:13) and Daniel (Dan. 6:10) knelt. Seventh-day Adventists follow the practice of kneeling in prayer, whenever possible, as an appropriate gesture of submission and reverence. Kneeling in prayer is strongly encouraged in the writings of Ellen White (MYP 251; 2SM 311—316; etc.).

Prayer Meetings

PRAYER MEETINGS. *See* [Services, Church](#).

Preach

PREACH. *See* [Ministry](#).

Preaching, Lay

PREACHING, LAY. *See* [Lay Evangelism](#).

Preble, Thomas M.

PREBLE, THOMAS M. (1810—1907). Author, scholar, Free Will Baptist minister of New Hampshire, and Millerite preacher. He was born in Anson, Maine, and in due time became a preacher and pastor. On Nov. 14, 1837, he married Helen M. Eaton, a farm girl from Weare, New Hampshire. While serving a Free Will Baptist church in Nashua, New Hampshire, he was brought into contact with William Miller. From that day he became a devout student of prophecy, and later a lifelong advocate of the “blessed hope.” On Feb. 15, 1842, he was excommunicated from the church in Nashua for his Advent preaching activities. In September 1842 Preble was one of the speakers at a camp meeting in eastern Maine attended by young James White. He accepted the Sabbath in the middle of 1844 (perhaps from Mrs. Rachel Oakes or someone else in Washington, New Hampshire). He was the first Adventist to advocate the Sabbath in print. His article in the *Hope of Israel* (an Adventist periodical of Portland, Maine) of Feb. 28, 1845, was reprinted in tract form in March under the title *Tract, Showing That the Seventh Day Should Be Observed As the Sabbath*. This tract led to the conversion of seven families in Paris, Maine. Among those were the Edward Andrews (father of J. N. Andrews) family, the Stowell family, Cyprian Stevens’ family, including the two young women who afterward became Mrs. J. N. Andrews and Mrs. Uriah Smith. It also introduced the seventh-day Sabbath to Joseph Bates, who later wrote his own tract on the Sabbath. But Preble observed the seventh day only until the middle of 1847. It is thought that this was because he considered the Sabbath only a subject of academic discussion and continued his connection with non-Sabbathkeeping churches and leaders. In later years he wrote against the Sabbath in the *Advent Herald* and *World’s Crisis* (Advent Christian papers) and against Ellen White and Seventh-day Adventists in general in the *Advent-Christian Times*. These articles were answered by such men as Uriah Smith, J. H. Waggoner, and J. N. Andrews. Preble seemed to try his hardest to cancel out the good he had earlier done the church, finally writing his book *First-Day Sabbath*. His wife died while he was writing the book. In 1872, while J. N. Andrews was answering Preble’s arguments, Mrs. Andrews died. Preble’s ministry covered a period of about 70 years. An Advent Christian historian writes, “He was earnest in spirit and full of faith till the last.”

Preceptor

PRECEPTOR. In early Seventh-day Adventist usage, the equivalent of a dean.

Predestination

PREDESTINATION. In the biblical sense, the divine provision for humanity's redemption, foreordained in eternal ages prior to Creation, and the divine desire that all human beings should be saved; in the popular, Calvinistic sense, a supposed divine decree fore-ordaining particular individuals to eternal salvation, and all others to eternal punishment. In Calvinist theology the former is known as election and the latter as reprobation. Seventh-day Adventists accept the biblical definition and deny the validity of the Calvinistic interpretation.

It is commonly accepted by Seventh-day Adventists that God has perfect foreknowledge of all events—past, present, and future. Foreseeing the defection of Lucifer and of our first parents, He devised the plan of salvation, which provided that Christ should become a substitute for guilty humanity ([John 3:16](#); [1 Peter 1:19, 20](#)) and that His grace should be offered freely to all ([Titus 2:11](#); [2 Tim. 1:9](#)). It is God's will that all should accept the pardon offered and the gift of eternal life ([1 Tim. 2:3, 4](#); [2 Peter 3:9](#); [Eze. 33:11](#)).

As a result of his sin, Adam passed on to his posterity a sinful nature, including both the tendency to sin and the natural results of sin. With sin came death ([Rom. 5:12](#)), but Christ died that humans might live ([John 3:16](#); [Rom. 5:18](#)). On the cross He provided salvation for all, as a free gift; He now invites all to accept the gift, and gives it to all who do accept it ([John 1:12](#); [Eph. 2:8](#); [Rev. 22:17](#)). That free will is the determining factor in an individual's personal destiny is evident from the fact that God continually presents the results of obedience and disobedience, and urges the sinner to choose obedience and life ([Deut. 30:19](#); [Joshua 24:15](#); [Isa. 1:16, 20](#); [Rev. 22:17](#)); and from the fact that it is possible for the believer, having once been a recipient of grace, to fall away and be lost ([1 Cor. 9:27](#); [Gal. 5:4](#); [Heb. 6:4—6](#); [10:29](#)). *See* [Evil, Origin of](#); [Humanity, Doctrine of](#); [Perseverance](#).

God may foresee each individual choice that will be made, but His foreknowledge does not determine what that choice shall be. The basic fallacy of Calvinist theology with respect to predestination is that it altogether ignores the consistent and repeated affirmations of Scripture concerning the validity and effectiveness of human choice as the determining factor in each person's salvation. Bible predestination consists in the effective purpose of God that all who choose to believe in Christ shall be saved ([John 1:12](#); [Eph. 1:4—10](#)).

In the early Christian centuries, Tatian (c. A.D. 160), Irenaeus (c. A.D. 130—c. 200), and Tertullian (c. A.D. 160—c. 220) taught the doctrine of free will. Origen (c. A.D. 185—c. 254) was an earnest foe of the doctrine of unconditional predestination. In the sixteenth century Zwingli, Luther, and Calvin accepted predestination as earlier taught by Augustine. Arminius (1560—1609) reacted against Calvinism and taught conditional predestination, placing the emphasis on faith. With respect to predestination, Seventh-day Adventists are, in a general sense, in the Arminian tradition.

The Seventh-day Adventist understanding of predestination was ably set forth by Uriah Smith, who, writing as editor of the *Review and Herald*, remarked: "That the Bible teaches predestination is true; that it teaches what modern theology defines the term to mean, we

think is not true. As set forth in the Scriptures, it is a doctrine full of comfort and consolation; as taught in the creeds, it is full of spiritual paralysis and despair. In the Scriptures it is the assurance of salvation so long as we maintain a certain relation to God; in theology it is a relationship determined for us independently of our own will, and a fixed destiny to a life which we cannot lose, or a death which we cannot avert” (*Review and Herald* 61:264, Apr. 22, 1884).

Ten years earlier Smith had written: “If a person believes in the Lord, while he believes in Him, he is elected; but he can believe or not as he chooses, and he can cease to believe whenever he is so disposed. He is not elected till he believes, and when he ceases to believe, his election ends” (*ibid.* 43:85, Feb. 24, 1874).

In 1893 Smith wrote: “Predestination is taught in the Bible; but that predestination is all in Christ. Whoever is in Christ, and remains in Him to the end, is sure to be saved. It is impossible for such an one to be lost; but no one, as an individual, is predestined to be in Christ; that is left to the choice and decision of every one for himself” (*ibid.* 70:24, Jan. 10, 1893).

In a discussion of the subject, M. E. Cornell wrote: “We believe that God did from the beginning decree that all who would obey Him should be saved, and that those who would not should be lost; but he left man perfectly free to make his own election. . . .

“Each individual must decide his own destiny, God having only predestinated and decreed that whoever would do His will should be saved, and that whoever would not should be lost. And in harmony with this general decree, man is exhorted to give all diligence to make his own election sure ([2 Peter 1:10](#)). If, therefore, any are lost, it is not because it was so decreed or willed by any but themselves; for God wills that all men should be saved” (*ibid.* 54:171, Nov. 27, 1879).

Predigerseminar Friedensau

PREDIGERSEMINAR FRIEDENSAU. *See* [Friedensau Theological Graduate School](#).

Prediger-Und Missionsseminar Neandertal

PREDIGER-UND MISSIONSSEMINAR NEANDERTAL. *See* [Marienhöhe Seminary](#).

Preexistence of Christ

PREEXISTENCE OF CHRIST. *See* [Christology](#).

Premillennialism

PREMILLENNIALISM. The doctrine that the Second Advent precedes the millennium; this in contrast both to postmillennialism, which teaches that the Advent *follows* the millennium, and to amillennialism, which makes the “thousand years” a mere figurative expression, referring either to Christ’s kingdom in this age or to no specific time at all. Seventh-day Adventists are premillennialists in the literal original sense of holding that the Advent precedes the millennium, but not in the sense in which the term is now commonly understood, as explained below.

I. Two Schools of Premillennialism in the Nineteenth Century

I. Two Schools of Premillennialism in the Nineteenth Century. The early nineteenth-century British premillennialists were called “Literalists” in contrast to the then-dominant postmillennialists, who “spiritualized” the millennial reign of Christ into the triumph of the church and the gospel (also of righteousness and social betterment) in this world. In America the “Adventists” (or “Millerites”) regarded the Old World Literalists as brethren in “the cause of the Second Advent *near*,” and as “doing a great and good work, in vindicating the coming of the Lord at hand” (see [SB, no. 894](#)) in a common protest against the postmillennialist view that put the Advent a thousand, if not 365,000, years in the future. It was for this message of the “Advent near,” and not for their teachings about the events connected with the Advent, that these Literalists—such as Irving, Wolff, and Lacunza—have been referred to as giving “the advent message” (see, for example, [GC 359—363](#)).

But apart from this, between the Adventists and the other premillennialists lay a great gulf that was not apparent at first ([SB, Nos. 894, 896, 1085](#)). The two groups differed sharply as to how the prophecies relating to the Second Advent were to be fulfilled in history:

1. *Literalists.* The literalist type of premillennialists expected Christ to set up on a partly renovated earth a millennial kingdom, a literal kingdom in which the OT prophecies concerning Israel would be fulfilled to the literal Jews as God’s chosen people and as the rulers and evangelizers of the nations. In this kingdom the probation of most of the world would continue; sin and death would exist, though held in check under the “iron-rod” rule of Christ; and rebellion would finally break out at the end of the period. (There were and are differences in details, among the premillennialists of the literalist type, as to the relation between the Jews and the redeemed and between the immortalized saints and the inhabitants of the earthly kingdom.) These doctrines have since developed and proliferated into the present-day futurist and dispensationalist systems.

2. *Adventists (the Millerites).* William Miller and his colleagues rejected the “temporal” and “Judaizing” aspects of the literalist millennium. The contrast is clearly outlined by Josiah Litch, a leading Millerite writer, in the following extract. After distinguishing the Adventists from the *postmillennialists*, who “believe in the universal spiritual reign of Christ a thousand years, before his second personal advent,” he separates them from the

Literalist *premillennialists*, whom he calls *Millennarians* (*sic*): “The *Millennarians* believe in the premillennial advent of Christ, and his personal reign for a thousand years before the consummation or end of the present world, . . . while the *Adventists* believe the end of the world or age, the destruction of the wicked, the dissolution of the earth, the renovation of nature, and the descent of the New Jerusalem, will be at the beginning of the thousand years. The *Millennarians* believe in the return of the Jews, as such, either before, at, or after the advent of Christ, to Palestine, to possess that land a thousand years, while the *Adventists* believe that . . . *Abraham, Isaac, and Jacob*, with all their *natural seed* who have been of the faith of Abraham, together with all *pious Gentiles*, will stand up together, to enjoy an eternal inheritance, instead of possessing Canaan for a thousand years.

“The *Millennarians* believe a part of the heathen world will be left on the earth, to multiply and increase, during the one thousand years, and to be converted and governed by the glorified saints during that period, while the *Adventists* believe that when the Son of Man shall come in his glory, . . . one part will go away into everlasting (eternal) punishment, but the righteous into life eternal. They [the *Adventists*] cannot see any probation for any nation, either Jew or Gentile, after the Son of Man comes in his glory, and takes out his own saints from among all nations” ([Josiah Litch], “The Rise and Progress of Adventism,” *The Advent Shield and Review* 1:47, 48, May 1844; reprinted in [SB, no. 1085](#)).

What set off the Millerites from all their contemporaries was not date setting, for others also set dates (some even looked to 1843, 1844, or 1847); it was the Millerites’ expectation that the Second Advent would bring “the end of the world” and leave only the glorified saints alive. The other premillennialists (as did the postmillennialists) expected a continuation of probation, of sin, of mortality, throughout the millennium.

That basic cleavage was continued and even increased in the difference between the SDAs (who are heirs of the Millerites) and the present descendants of the nineteenth-century Literalists—the modern interdenominational premillennialists, whose teachings have become overwhelmingly futurist and largely dispensationalist (see definition of terms below).

II. Modern Classes of Premillennialism

II. Modern Classes of Premillennialism. The earlier premillennialists in general, as well as the Millerites in particular, were *historicists*; that is, they held that the fulfillments of Bible prophecy, including those of Revelation, were to be seen in the course of history, from Bible times to the end. This was actually the view of the infant church; thus the early Christians were historicists even though, standing at the very beginning of Christian history, they necessarily looked to the future for most of the fulfillments.

The full-blown *futurist* view declares that the fulfillments of the majority of the prophecies, including those of the antichrist, the beast, the three-and-one-half times of persecution, et cetera, will occur in the future, at the very end of the age, and that the whole Christian Era is an interim period without prophetic fulfillment. While the *Adventists* remained historicists, the British premillennialists (Literalists) gradually adopted futurism. By the beginning of the twentieth century most premillennialists in the various churches, at least in Britain and America, were futurists; in recent decades the most vocal segment, if not the majority, have been futurists of the dispensationalist and pretribulationist variety.

The *dispensationalist* premillennialists hold to an extreme separation between “dispensations,” by which they designate successive periods in the history of the world. Among the seven periods they make the “church age” a dispensation of grace, in which the law of God is deemed to be inoperative—an interim period, or “parenthesis,” between an earlier Jewish age of law and a future Jewish dispensation. They expect the Mosaic code, civil and ceremonial, to be in effect in a future Jewish kingdom, which will be a world rule over the “nations” during the millennium.

The dispensationalists also hold a *pretribulationist* view of the Second Advent, that is, they expect the “rapture,” or taking up, of the saints (the church) from the earth to precede the tribulation under a yet future antichrist. They expect the antichrist to be a tyrant who will persecute the Jews (not the Christians) during the literal three and one-half years, the second half of the supposedly delayed seventieth week. Then, seven years after the “rapture,” they expect the visible return of Christ. Not all these views are held by all futurists, yet there is a widespread impression that these doctrines are part and parcel of all premillennialism. Hence they have sometimes been mistakenly attributed to Seventh-day Adventists.

III. Seventh-day Adventists as Premillennialists

III. Seventh-day Adventists as Premillennialists. SDAs are premillennialists only in the literal, chronological meaning of the word—that they expect the Second Advent before the millennium. They agree with the earlier Adventist (Millerite) view that the coming of Christ ends the world as we know it and that the millennium pertains only to the redeemed, glorified, and immortalized saints; but they hold that this reign of the saints is in heaven, not on earth. See [Millennium](#).

Preparatory Service (for the Lord's Supper)

PREPARATORY SERVICE (for the Lord's Supper). *See* [Foot Washing](#).

Prescott College

PRESCOTT COLLEGE (formerly Prospect Central School; Adelaide Adventist High School). A coeducational day school on the senior high school level, owned and operated by the South Australian Conference and situated on Koonga Avenue, Prospect, South Australia. It is administered by a school board. Students are able to study for the South Australian Certificate of Education in both publicly examined subjects and school assessed subjects.

The school began in 1906 as a primary school of 15 pupils at the rear of the church on Ballville Street, Prospect, taught by Mrs. H. M. Blunden (née Nellie Mountain). Proceeds from the sale of Ellen White's book *Christ's Object Lessons* aided in financing the school. In 1936 the school was moved to its present site, where a new building provided two large, well-lighted rooms. The same year P. N. Sheppard, headmaster, introduced studies at the high school level. After a sharp increase in enrollment, two more classrooms were added in 1948, and the high school work, discontinued during the war years, was reintroduced by A. H. Dawson. In the statistical report it is listed as a 12-grade school first in 1952.

In 1955 a woodwork unit was erected. In 1972 a new two-story high school block with office, library, science laboratory, and four classrooms was opened. In 1974 the primary department moved to a new location and a school chapel was built. In 1980 a two-story addition was built. In 1991 the names of all Seventh-day Adventist schools in Adelaide were changed to include the title "Prescott."

Principals: H. O'Hara, 1952—1957; G. W. Hill, 1957—1963; R. M. Ellison, 1963; K. R. Dickins, 1964—1971; L. R. Hughes, 1972—1973; R. A. Ecclestone, 1974—1980; R. S. Bower, 1981—1985; D. J. Iredale, 1986—1993; G. M. Coe, 1994— .

Prescott, Sara F. Sanders

PRESCOTT, SARA F. SANDERS (1856—1910). Educator. Married to W. W. Prescott, she studied at Harvard University. She was closely associated with her husband's work at Battle Creek and was a close friend of Ellen White's.

Prescott, William Warren

PRESCOTT, WILLIAM WARREN (1855—1944). Educator and administrator. His parents were Millerites in New England. He was educated at South Berwick Academy, Maine, and Dartmouth College, where he graduated in 1877. He taught Latin and Greek while still in his last year in the academy, and was principal of high schools in Northfield and Montpelier, Vermont, from 1877 to 1880. Leaving the teaching work, he published, with his brother, the Biddeford, Maine, Journal, and then for five years he owned and edited the Montpelier State Republican.

With his acceptance of the presidency of Battle Creek College (1885—1894), he entered upon a career unique in many respects in Seventh-day Adventist history. While still president of Battle Creek College, he helped found Union College and became its first president in 1891. He appointed principals for the two institutions to act while he was absent from one or the other. Then late in 1892 he assumed the presidency of the newly founded Walla Walla College. Thus, he was simultaneously president of three colleges in that year. He also organized the first SDA teachers' institute, which met for six weeks in 1891.

Because of his reputation as a biblical scholar, he was called upon to make a world tour (1894—1895) to hold Bible institutes, as well as to strengthen developing educational interests. During this tour he spent 10 months in Australia helping to found the Avondale school. Soon after his return he took charge of the denominational work in England. Back in America in 1901, he became vice president of the General Conference, chair of the Review and Herald Publishing Association board, and editor of the *Review and Herald*. On relinquishing this editorship in 1909, he edited the Protestant Magazine for seven years; this gave him an opportunity to use his gift for scholarly research. He had a keen interest in public affairs, and until 1913 fostered the denominational religious liberty work.

He was a field secretary of the General Conference from 1915 until his retirement in 1937. During this time he engaged in many activities throughout the world. After a brief period as principal of the Australasian Missionary College (1922), which he had helped to establish, he served as president and then head of the Bible Department at Union College (1924—1928). He spent the year 1930 on his last trip abroad, visiting the churches and institutions in Europe. On his return he wrote *The Spade and the Bible*, and then became head of the Bible Department of Emmanuel Missionary College, a post he held until 1934.

Whether teacher, editor, administrator, or secretary of the General Conference Department of Education, Prescott left a strong impression on the entire educational work of the denomination.

“Present Truth”

“PRESENT TRUTH.” A phrase from [2 Peter 1:12](#). Those to whom the apostle wrote were “established in the present truth,” that is, the truth in which they had been instructed, especially the truth about Jesus Christ as the Messiah of OT prophecy. The revealed truths of former times were of divine origin, and were sufficient for the time in which they were given. But the new historical context, in which Messiah had fulfilled His mission on earth and ascended to heaven, made it vitally important to be “established” in this additional truth. Former truth was no longer sufficient. The expression “present truth” implies truth that is peculiarly appropriate in the present historical situation.

In a similar sense, Seventh-day Adventists sometimes refer to the three angels’ messages ([Rev. 14:6—12](#)) as “present truth,” thereby characterizing them as God’s appointed message for the last days, immediately prior to the second coming of Christ.

In 1846 Joseph Bates wrote: “The uncompromising advocate for present truth, which feeds and nourishes the little flock in whatever country or place, is the restorer of all things” (preface to *The Seventh Day Sabbath, a Perpetual Sign* [August] 1846).

Bates defined “present truth” as being the “shut door”—that is, the doctrine that Christ’s priestly ministry in heaven had ended one phase and entered another (*see Open and Shut Door; Sanctuary*)—and the Sabbath (*A Seal of the Living God* [1849], p. 17). In fact, these two points, the sanctuary doctrine and the seventh-day Sabbath, were the mark that distinguished the Bates-White-Edson group, who became the Seventh-day Adventists, from the other Adventists.

James White broadened the meaning of the term when he wrote, in the first issue of his first periodical: “In Peter’s time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us, who are about to witness the time of trouble, such as never was” (*Present Truth* 1:1, July 1849).

Ellen White wrote: “We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the judgment” ([2T 355](#)).

“The truth for this time embraces the whole gospel” ([6T 291](#)).

Present Truth [1]

PRESENT TRUTH [1] (1849—1850). See [Adventist Review](#).

Present Truth [2]

PRESENT TRUTH [2] (1917—1955; semimonthly; RH, 1917—1947, PPPA, 1948—1955; file at RH). An illustrated evangelistic periodical, each issue generally devoted to the presentation of various facets of one doctrinal subject. Over the period of about one year it was designed to present a course of Bible study.

The periodical developed out of supplements to the *Review and Herald* published at the outbreak of World War I, the first dated Aug. 24, 1914, and called the *War Extra*, and the next, dated Nov. 16, 1914, called the *Eastern Question Extra*. From January 1915 to the end of 1916 appeared a series of extras, 24 in all, under the title Present Truth Series. Beginning with Jan. 1, 1917, the series appeared under its own name as a periodical, *The Present Truth*. This name was chosen in memory of the first publication issued by Sabbathkeeping Adventists. It was a monthly.

Editors: E. R. Palmer, 1917—1918; G. B. Thompson, 1919; E. R. Palmer, 1920—1922; F. A. Coffin, 1922—1933; F. D. Nichol, 1933—1945; M. R. Thurber, 1945—1947; D. A. Delafield, 1947—1948; Merlin L. Neff, 1948—1955.

Press (Relations) Secretary

PRESS (RELATIONS) SECRETARY. *See* [Church Communication Secretary](#).

Preston, Rachel (Harris) Oakes

PRESTON, RACHEL (HARRIS) OAKES (1809—1868). A Seventh Day Baptist who persuaded a group of Adventists to accept the Sabbath and thus to become, in that sense, the first *Seventh-day* Adventist. Born in Vernon, Vermont, she joined the Methodist Church, then joined the Seventh Day Baptist church of Verona, Oneida County, New York. Later, she moved to Washington, New Hampshire, to be near her daughter, Delight Oakes, who taught there. When Mrs. Oakes sought to introduce the Sabbath to the company of Adventists in the Christian church there, she found them so engrossed in preparation for the coming of the Lord that they paid little attention to her Seventh Day Baptist literature.

She did eventually gain as a convert Frederick Wheeler, a Methodist preacher. One Sunday while conducting the Communion service for the Christian congregation, he remarked that all who confess communion with Christ in such a service as this “should be ready to obey God and keep His commandments in all things.” Later Mrs. Oakes told him that she had almost risen in the service to tell him that he had better push back the Communion table and put the Communion cloth back over it until he was willing to keep all the commandments of God, including the fourth. The episode set Wheeler to serious thinking and earnest study, and not long after—about March 1844, as he later related—he began to observe the seventh-day Sabbath. After “the passing of the time” in 1844, during a Sunday service in the Washington church, William Farnsworth stated publicly that he was convinced that the seventh day of the week was the Sabbath and that he had decided to keep it. He was immediately followed by his brother Cyrus and several others. And Mrs. Oakes, in turn, soon embraced the Adventist teachings. Thus it was that the first little Sabbatarian Adventist group came into being.

Authorities disagree as to the timing of these events; for example, as to whether the “passing of the time” referred to the spring or the autumn disappointment. For a discussion of the problem, see [Washington, New Hampshire, church](#).

Mrs. Oakes later married Nathan T. Preston and moved away. Not until the last year of her life did she find herself in harmony with what had meanwhile become the Seventh-day Adventist Church.

Preterism

PRETERISM. *See* [Historicism](#).

Price, George McCready

PRICE, GEORGE MC CREADY (1870—1963). Educator, author. Born in New Brunswick, Canada, he early became a Seventh-day Adventist, engaged in colporteur work, and later attended Battle Creek College (1891—1893). He graduated from the Provincial Normal School, Fredericton, New Brunswick (1897), received a B.A. degree from Loma Linda College (1912), and an M.A. degree from Pacific Union College (1918).

Price's teaching career began in New Brunswick in 1897, and in 1903 he became principal of the Farmington Industrial Academy, Nova Scotia. After a period of research work in New York City and Washington, D.C., he taught at the College of Medical Evangelists (1906—1912). He taught English at San Fernando Academy (1912—1913), chemistry and physics at Lodi Academy (1914—1920), was professor of geology at Pacific Union College (1920—1922), and then at Union College (1922—1924). From 1924 to 1928 he did research work in Europe, taught geology at Stanborough College, and was its president for a short time. His next appointment was to Emmanuel Missionary College, where he was professor of philosophy and geology (1929—1933). He held the same position at Walla Walla College from 1933 to 1938.

Price retired from the classroom in 1938 to devote his time to writing. According to *Who's Who in America*, he produced in all 23 books, his best known being in the field of geology. Some of the titles are *God's Two Books*, *The New Geology*, *The Predicament of Evolution*, *If You Were the Creator*, *Genesis Vindicated*, and *Common-Sense Geology*. He also contributed numerous articles to various journals. As a creationist he was a vigorous opponent of the theory of evolution.

Priest, Mary L.

PRIEST, MARY L. (1823—1889). Lay worker. She and her husband accepted Adventist teachings in 1842, and soon after the disappointment of 1844 began to observe the seventh-day Sabbath. Although in ill health for many years, she led a group of Christian women in South Lancaster, Massachusetts, in ministering to the sick and needy and in distributing tracts. In 1869 this group organized the Vigilant Missionary Society, with Mary Priest as the secretary, an office she held until her death. Records show that at the time of her death she had written some 6,000 letters to persons who had received literature from her.

Priesthood of All Believers

PRIESTHOOD OF ALL BELIEVERS. The concept that every person can approach God directly, without the services of an intermediary human priesthood, is one of the fundamental principles of the Protestant Reformation. It is a logical corollary of belief in salvation by faith alone. The Catholic sacrament of ordination draws a sharp line of demarcation between the laity and the clergy. Protestants' rejection of the exclusive priesthood of the clergy came about, in part, because they renounced the Mass, for the celebration of which a priest is presumed to be necessary. Generally Protestants refrain from applying the term priest to one who administers Communion.

The Catholic Church teaches that one's access to divine grace is, and must be, exclusively through the church. The Protestant, on the other hand, believes that saving grace comes to a repentant sinner by virtue of his or her own direct, personal contact with God, not through the church. To the Protestant, the church announces God's grace and invites the sinner to accept it. To the Catholic, on the other hand, God dispenses grace exclusively through the priests of the church.

Seventh-day Adventists share with Protestants generally the concept of the priesthood of all believers. But whereas Luther, for instance, stressed the idea of universal priesthood, Seventh-day Adventists emphasize the priesthood of Christ, to whom anyone may come directly.

Primary Treasure

PRIMARY TREASURE (1957— ; 16-page weekly; PPPA; 1993 circulation, 35,457; files in AUC, LLU, UC, PPPA). The Sabbath school paper for children 7 to 9 years of age. Initiated as a result of readjusting the age-level slant of *Our Little Friend*, it contains the Sabbath school lesson for the primary division. Subject matter includes character-building stories written with a positive approach from a child's viewpoint. Simple lessons of life for Christian growth that reflect mainstream Seventh-day Adventist beliefs are emphasized. Reliance on God, positive Christian lifestyle and virtues, and making good choices with God's help are stressed. Children are encouraged to begin personal devotional time. Stories that underscore the aim of the primary Sabbath school lesson appear weekly. Nature stories, poetry, pictures to color, and puzzles are included. In 1990 the magazine grew from 8 to 16 pages, enabling a larger type size for easier reading by early readers. Since 1987 a letters column called "Mrs. Sox's Letter Box" has appeared on the back page. Answers to children's questions also are published in the column.

Editors: Eugene Sample, 1957—1963; Louis Schutter, 1963—1985; Lawrence Maxwell, 1985—1986; Aileen Andres Sox, 1986— .

Prince Edward Island

PRINCE EDWARD ISLAND. *See* [Maritime Conference](#).

Príncipe Island

PRÍNCIPE ISLAND. *See* [São Tomé and Príncipe](#).

Prison Work

PRISON WORK. The psychology of the Seventh-day Adventist prison ministry outreach is based on [Matt. 25:36](#): “I was in prison, and ye came unto me.” A unified prison ministry program, covering many aspects of prison ministry, such as counseling, ministry to inmates’ families, rehabilitation of inmates, halfway houses, and worship services, has been developed.

The central purpose of SDA prison ministry is to bring the comfort and hope of the gospel of Christ to lost men and women, and to plant the seed for the Holy Spirit to water. Special literature and guidelines for starting prison ministry are available.

Privatschule Der Advent-Mission, Zurich

PRIVATSCHULE DER ADVENT-MISSION, ZURICH. *See* [Zurich Adventist School](#).

Probation

PROBATION. The opportunity provided humanity in which to accept divine grace and to prepare for eternal life, and the time allotted for this purpose. Seventh-day Adventists believe that an individual's probation closes at death. In addition, they hold that prior to the second coming of Christ, a decree terminating probation for all then living will go forth: "He that is unjust, let him be unjust still . . . : and he that is righteous, let him be righteous still: . . . And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" ([Rev. 22:11, 12](#)).

This decree marks the close of probation.

During probationary time Christ is ministering as the Christian's high priest in the heavenly sanctuary, applying to each repentant sinner the merits of His vicarious atonement and grace to triumph over the world, the flesh, and the devil. After the close of probation those who have rejected divine mercy will have no further opportunity, or second chance, to accept salvation, nor would they do so if the opportunity were given them.

In the 1840s, the Adventists (*see* [Millerite Movement](#)), unlike other premillennialists, taught that probation for all the world would end with the Second Advent.

Seventh-day Adventists hold that the message of the Advent is divinely appointed as God's last appeal to the world prior to the close of probation and that this message is to go to all the world. When the inhabitants of the earth have had the opportunity to accept or reject this message, Jesus will cease His work as priest, and probation will close. Christ will then return to earth in power and glory, to reward everyone according to his or her just deserts, and begin His eternal reign of righteousness.

The time with reference to other events when human probation would close was a point of considerable interest during the first years of Seventh-day Adventist history (*see* [Open and Shut Door](#)). The conclusion was reached that it comes at the close of Christ's ministry in the heavenly sanctuary, and *before* the outpouring of the seven last plagues. J. H. Waggoner considered the conclusion that "the privileges of probation terminate with the termination of His [Christ's] ministry" to be irresistible (*Review and Herald* 8:41, May 29, 1856). In 1891 M. E. Kellogg wrote: "Erelong the work of our great High Priest in the heavenly sanctuary will be accomplished, and the probation of all mankind will at once cease, and the irrevocable decree go forth [[Rev. 22:11](#) cited]" (*ibid.* 68:739, Dec. 1, 1891).

The reason for this conclusion was set forth by R. F. Cottrell in 1864: "While probation lasts, these plagues are all in the future. . . . While Jesus pleads before the throne of mercy, probation continues and wrath without mixture cannot come. But with the close of this last message [[Rev. 14:9—12](#)] probation closes, and then the wrath denounced will surely follow" (*ibid.* 24:205, Nov. 22, 1864).

Uriah Smith further developed this explanation: "So long as Christ acts as mediator between God and men, mercy is offered. No judgments therefore can be inflicted without mercy till Christ's work as priest has ended. But the seven last plagues are poured out

without mixture of mercy, hence they are poured out after Christ has ceased His pleading, and probation has ended” (*ibid.* 45:164, May 20, 1875).

All SDA writers agreed that there could be no further probation after the beginning of the seven last plagues: “Extending the time of the continuance of probation beyond the beginning of the plagues presents to the people a false hope that there is a possible opportunity to be saved during the time of the pouring out of the first six plagues, at least. This is a most delusive error” (*ibid.* 76:722, Nov. 7, 1899).

Probationers' Class

PROBATIONERS' CLASS. In some countries, for example, in Africa, the second year of study required, following the hearers' class, before baptism.

Producciones “Una Luz En El Camino”

PRODUCCIONES “UNA LUZ EN EL CAMINO.” *See [A Light in the Way Productions.](#)*

Productos Alimenticios Superbom

PRODUCTOS ALIMENTICIOS SUPERBOM. *See* [South American Division Health Food Factory](#).

Productos Frutigran

PRODUCTOS FRUTIGRAN. *See* [South American Division Health Food Company;](#)
[Uruguay Adventist Academy.](#)

Productos Icolpan

PRODUCTOS ICOLPAN. *See* [Inter-American Health Food Company, Colombia Branch.](#)

Produits Alimentaires Hygieniques, Gland

PRODUITS ALIMENTAIRES HYGIENIQUES, GLAND. *See* [PHAG Food Factory](#).

Profession of Faith

PROFESSION OF FAITH. *See* [Church \(local organization\)](#).

Profiles of Faith

PROFILES OF FAITH. *See* [Pastor's Bible Class](#).

Progressive Classes

PROGRESSIVE CLASSES. *See* [Adventist Youth Classes](#).

Progreso Adventist Coeducational School

PROGRESO ADVENTIST COEDUCATIONAL SCHOOL (Colegio Mixto Adventista El Progreso). A secondary school located in Guatemala City. Adventist work in Guatemala began in 1908 with the opening of an English school. However, this school was soon closed. For many years there were no educational facilities for Seventh-day Adventists in the Guatemala Mission.

In 1925 paperwork was begun for the establishment of an Adventist school in Guatemala. Two years later, in 1927, the Adventist El Progreso school opened its doors under the leadership of Dorcas Pacheco, a dedicated, God-fearing teacher. Today the elementary and high school complex El Progreso is one of many in the Guatemala Mission, which forms part of the Central American Union Mission.

El Progreso has been a migrating educational facility from its very beginnings. Originally it functioned in the same building as the Guatemala Mission, which at that time was located on Second Avenue 10-44, Zone 1. At this location the school offered elementary level education (six grades). Early in the year 1950 the school was transferred to its own building on Twenty-second Street. In 1965 El Progreso, still functioning in its first building, began offering elementary and junior high school levels (nine grades).

Later, in 1971, because of a significant increase in student admissions, El Progreso was moved once again to a beautiful property located between San Juan Way and Thirty-first Avenue, Zone 7. In this year the school obtained government recognition and received authorization to offer a complete high school program (12 grades).

A few years later the government began construction of a new highway system, which would cause the school to lose the greater portion of its property. At that time the church was able to find and buy a new tract of land, which was paid for by the school, with financial aid and support from the Guatemala Mission. On this new piece of land, new educational facilities were built, and once more El Progreso found itself changing its address. This was the last moving operation necessary for the students and teachers, and the school functions today (1993) in this same spot (Second Street 35-44, Zone 7). The school offers not only the regular high school program but also technical specialties in bilingual secretarial sciences and computer science.

Principals: Dorcas Pacheco, 1927—1938; Marta de Bolaños, 1939—1949; Marta Argueta, 1950—1953; Eliseo Escalante, 1954—1959; Moisés Tahay, 1959—1962; Virginia Sandoval, 1963; César Santos, 1964; Delfina de Flamenco, 1965; Reynaldo Sosa, 1966—1967; César Santos, 1968—1970; Marta Argueta, 1971—1975; Roberto Eubanks, 1976—1977; Félix Fernández, 1978; Esther de Barrios, 1979—1984; Lillian Thomas, 1984—1987; Mrs. Norfa de Díaz, 1987—1990; David Thomas, 1990— .

Prohibition

PROHIBITION. Prohibition in reference to alcoholic beverages has always been a goal of the Seventh-day Adventist Church. Ellen White wrote in 1881: “The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence” (*Review and Herald* 58:290, Nov. 8, 1881).

The church has encouraged prohibition as one means of protecting society from the ravages of liquor. “Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage” (GW 388).

Seventh-day Adventists took an active, often a leading, part in the campaign in the United States leading up to the enactment of the prohibition amendment in 1919, and have vigorously supported similar measures in other countries.

At the same time, the church recognizes that legal controls do not pose the whole answer to liquor problems. The cause lies deeper than mere law is able to remedy. “Let the appetite for intoxicating liquors be removed, and their use and sale is at an end” (*ibid.*).

Proper education of the public is necessary before legal controls can be made highly effective. For this reason the temperance program of the church in recent years has been based primarily on developing and presenting educational measures rather than on urging legal measures. However, the church’s program is carried on with the ultimate goal of banning alcoholic beverages. “Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic” (MH 346). See [Temperance](#).

Prophecies and Prophetic Interpretation

PROPHECIES AND PROPHETIC INTERPRETATION. Believing that “all scripture is given by inspiration of God” (2 Tim. 3:16), Seventh-day Adventists accept the validity of Bible prophecy (here understood in the limited sense of predictive prophecy). The Bible is replete with instances when God foretold future events to enable humans to cooperate intelligently with His divine purpose for them. However, when SDAs speak of “prophecies and prophetic interpretation,” they refer most often to the prophecies of Daniel and the Revelation and to scattered eschatological passages elsewhere in both the Old and the New Testaments. See [Daniel, Interpretation of](#); [Revelation, Interpretation of](#). For a consideration of the preterist, historical, and futurist patterns of prophetic interpretation, see [Historicism](#); [Premillennialism](#). For a statement of Seventh-day Adventist principles of biblical interpretation, including the conditional aspect of prophecy, see [Bible, Interpretation of](#); also [SDACom 1:1017—1019](#). For special principles applying to the Christian church certain OT prophecies originally made to literal Israel, see [Israel, Prophecies Concerning](#); also, [SDACom 4:25—38](#). For comment on the interpretation of prophetic symbols, see [SDACom 4:576, 577](#). See also entries under Bible—interpretation, in the General Index to the SDACom (7:1036).

Prophecy, Spirit of

PROPHECY, SPIRIT OF. *See* [Spirit of Prophecy](#).

Prophetic Interpretation, Development of

PROPHETIC INTERPRETATION, DEVELOPMENT OF. Seventh-day Adventist interpretations of Bible prophecy to a great extent have their roots in a cumulative understanding of the books of Daniel and the Revelation that developed in the Christian church progressively over the course of almost 2,000 years. Seventh-day Adventists believe that they have recovered and reaffirmed the soundest interpretations of the past and have carried them forward to their consummation today. They hold that as the great outline prophecies and time periods of Daniel and the Revelation have been fulfilled in history, various expositors have recognized the basic features of these fulfillments as each event or development took place through the centuries. This article will trace the ancestry of some of these historical interpretations as they have come down to Seventh-day Adventists.

Holding to the historical method of interpretation, SDAs are the inheritors of 2,000 years of developing exposition, though they have built their own structure, using materials of other expositors and adding what is distinctively their own.

(The most comprehensive and best documented history of prophetic interpretation produced by SDAs, covering the books of Daniel and the Revelation, is the four-volume *Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom, now accepted as a standard reference work in its field by universities, and seminaries of various faiths. For a brief summary of this work, see [SDACom 4:39—78; 7:103—132.](#))

Vital Role of Prophecy in Church History. Exposition of prophecy played a definite role in the concepts of the early church. Writers on prophecy among the leading Church Fathers included Justin Martyr, Irenaeus, Tertullian, Hippolytus, Julius Africanus, and Eusebius; later, Jerome and Augustine. See Froom, *Prophetic Faith of Our Fathers*, vol. 1, pp. 205—282.

Prophetic interpretation likewise furnished a rallying cry to the Protestant Reformation. Many of the Reformers, like Wyclif before them, identified the historic Papacy as the great antichrist predicted by Daniel, Paul, and John, that was to sit in the temple of God—the church—and persecute the people of God (*ibid.*, vol. 2, pp. 266—463). In the Catholic Counter Reformation, counterinterpretations were projected by two Jesuits in order to meet this onslaught: Ribera (d. 1656) pushed antichrist forward into the future, as a single individual ruling three and a half literal years at the end—and thus injected a “gap” into the fulfillment of prophecy (*ibid.*, pp. 464—483); Alcazar (d. 1613) pushed antichrist back into the past, as one of the Roman emperors (*ibid.*, pp. 484—505). These countering interpretations later infiltrated the Protestant ranks: Alcazar’s preterism was adopted by the forerunners of the present modernists, and Ribera’s futurism, somewhat later, beginning with Samuel Maitland, in 1826, became dominant in the Fundamentalist wing (*ibid.*, vol. 4, p. 420). (Futurism and preterism are, properly, terms used of the exposition of the Apocalypse, but many of the prophecies of Daniel are interpreted by comparable methods—the fulfillments being sought either in the ancient past or in the end of time.)

The standard Protestant interpretation in the Reformation and for a time after the Reformation was that the prophecies portray the course of history, down through the centuries, to the setting up of God's eternal kingdom.

A. Daniel

A. Daniel

Dan. 2 and 7 the ABC of Prophecy. From the early era Rome was identified as the fourth world power in the four-kingdom outline of [Dan. 2](#) and [7](#) (the four metals of the image in [Dan. 2](#) and the four symbolic beasts in [Dan. 7](#))—the first three world powers being the Babylonian, Medo-Persian, and Greco-Macedonian empires. Jewish writings, including the Talmud, the Targumim, and the Midrash, named Rome as the fourth kingdom of prophecy and anticipated a tenfold partition of the empire. Church Fathers, beginning as early as A.D. 150 (*Epistle of Barnabas*), identified the fourth beast ([Dan. 7](#)) as the Roman Empire, then in existence, and the 10 horns as 10 kingdoms succeeding it. Among these were Justin Martyr, Irenaeus Tertullian, and Hippolytus in the second and third centuries; Eusebius, Chrysostom, and Jerome in the fourth century; and Augustine a little later (he, however, regarded Daniel's eternal kingdom, the fifth, as the world-embracing Roman Church).

Indeed, the early Christians awaited Rome's division, as Hippolytus and Eusebius testify (Froom, *Prophetic Faith*, vol. 1, pp. 268—282; 349—372). Sulpicius Severus and Jerome (d. 420) declared the division already under way (*ibid.*, pp. 433—464).

Seventh-day Adventists, along with the majority of interpreters through the centuries, have held to this unbroken sequence of the kingdoms, with the feet and toes of the metallic image ([Dan. 2](#)) and the 10 horns of the fourth beast-kingdom representing the divided territory of the Roman Empire, with the “stone,” cut out without hands, as the coming kingdom of Christ, which would supersede all earthly kingdoms.

In [Dan. 7](#), which amplifies [Dan. 2](#), the prominent feature is the “diverse” little horn of [v. 25](#)—indicating a religiopolitical power rising among the 10 kingdoms—a power that would seek to tamper with the immutable law of God and violently persecute dissenters—its allotted period being three and one-half times (corresponding to the 1260 days in [Rev. 11](#) and [12](#)), interpreted as 1260 years, according to the year-day principle. In the Middle Ages there was recognition both inside and outside the Roman Church that the predicted antichrist-little horn had already established itself as the Papacy—a declaration made by Archbishop Eberhard of Germany in 1240 (*ibid.*, pp. 540—543; 796—806). This view later profoundly influenced the Reformers and was widely held by prophetic expositors in the New World as well as the Old World (*ibid.*, vol. 3, pp. 33—77).

Time Periods and Year-Day Principle. The “year-day” principle—the formula that in symbolic prophecy a day stands for a literal year—was applied by Joachim of Floris (c. 1130—1202) and other Christian expositors to the three and a half times (the 1260 days), the 1290 and 1335 days, and the 2300 evenings and mornings (*ibid.*, vol. 1, pp. 683—742).

The 70 Weeks and 2300 Days. An anonymous medieval work, *De Semine Scripturarum* (Concerning the Seed of the Scriptures), then Arnold of Villanova a century later, interpreted the 2300 days of [Dan. 8:14](#) as 2300 years extending from the time of Persia to the last days (*ibid.*, pp. 717—742). Numerous writers later taught this view. The 70 weeks ([Dan. 9:25](#)) leading to “Messiah the Prince” were understood, from the early centuries, as 490

years, pointing to the ministry and death of Christ, though the detailed application varied considerably. In the sixteenth century Johann Funck, in Germany, dated the period from 457 B.C. to A.D. 34—from Artaxerxes to the Crucifixion—and this dating became popular.

The next step—the combination of the 70 weeks with the 2300 days—was taken by Johann Petri (d. 1792) of Germany. By beginning the 2300 days jointly with the 70 weeks—the shorter period of 490 years being cut off from the 2300 years—he reckoned the 2300 years from Artaxerxes to 1847 (*ibid.*, vol. 2, pp. 712—722).

Finally, after a widespread recognition of the ending of the 1260 years (discussed in sec. B along with the equivalent periods mentioned in [Rev. 11](#) and [12](#)) in 1798, at the dawn of the nineteenth century a far-flung group of both Old World and New World expositors (*ibid.*, vol. 4, pp. 404, 405) fixed upon nearly the same ending for the 2300—year period—the favorite datings were 1843, 1844, or 1847. (See [Twenty-three Hundred Days](#).) In the early decades of the nineteenth century, on both sides of the Atlantic there seemed to have been worldwide concentration on the application of [Dan. 8:14](#).

The 2300 Year-Days and 1844. In this main stream of interpretation were the Millerites, who in their calculation in the 1830s and 1840s arrived at 1843 for the end of the 2300 years. They based this on the then generally accepted crucifixion date in A.D. 33, at the *end* of the seventieth week. (See [Millerite Movement, II](#); [Sanctuary](#); [Seventh-Month Movement](#); [Twenty-three Hundred Days](#).) They were disappointed in their expectation because they mistakenly equated the cleansing of the sanctuary with the cleansing of the earth at the Second Advent.

Seventh-day Adventists accept the prophecies of Daniel as compassing both the First Advent and the Second Advent, the two focal points of the matchless plan of salvation. They understand the 70 weeks as leading up to the time of the Messiah, who would be cut off in the “midst” of the seventieth week, in A.D. 31. They accept the joint beginning of the 70 weeks and the 2300 year-days as the master key, and interpret the 2300 years as leading to the symbolic cleansing of the heavenly sanctuary, which act constitutes the beginning of the great judgment hour in heaven.

Seventh-day Adventists are therefore in no sense the originators of the basic interpretation of either the outline or the time prophecies of Daniel.

B. Revelation

B. Revelation

As to the symbols of Revelation in general, Seventh-day Adventists have followed the standard historicist, or historical, interpretation of the Reformation and post-Reformation expositors, along with the chief advances of the early nineteenth-century Old World Advent Awakening and of the New World Adventist (Millerite) movement. They have developed further the SDA understanding of the three angels’ messages of [Rev. 14](#) and important related truths in [Rev. 12—20](#), especially the Second Advent and the millennium.

Seventh-day Adventists hold that Revelation complements the book of Daniel, and that, like Daniel, it presents outline prophecies. These cover repeatedly the period of the Christian Era under the symbolism of seven churches, seven seals, and seven trumpets. The chief prophetic period, variously repeated as 1260 days, or 42 months, or three and one-half times,

is common to both Daniel and the Apocalypse. It has been widely interpreted by Christian expositors since Joachim of Floris as 1260 years by the year-day principle of reckoning.

Outline Prophecies of the Christian Era

Outline Prophecies of the Christian Era. *The Seven Churches.* The Venerable Bede, in Britain (d. 735), hinted at a historical sequence of the seven churches, placing the sixth in the time of antichrist and the seventh just prior to the Second Advent (*ibid.*, vol. 1, p. 612). Two Italians, Bruno of Segni (d. 1123) and Richard of St. Victor (d. 1173), held the seven to extend from the birth of the Christian church to the end of time (*ibid.*, pp. 558, 560). In the light of the Reformation, seventeenth-century interpreters saw the Thyatira church as the period of the medieval persecutions and the Sardis church as the post-Reformation period. In the nineteenth-century Advent Awakening there was widespread agreement that the Philadelphia church was the period of preparation for the second coming of Christ, and the Laodicea church as that immediately preceding the Advent. This series was accepted by the Millerites, later the Seventh-day Adventists.

Seven Seals (Rev. 6; 8:1). Irenaeus of Gaul (d. c. 202) alluded to Christ as the rider of the white horse under the first seal; Tertullian (d. c. 240) regarded the fifth seal as future, and the sixth near the end. These interpretations became rather the standard view in the early medieval period. Pre-Reformation and Reformation writers saw in the pale horse (the fourth) the domination by the papal church, and in the fifth the medieval martyrs. The sixth seal was applied to the Lisbon earthquake, and in the nineteenth century not a few held that it involved the French Revolution. Seventh-day Adventists see the sixth as beginning approximately in the same period, extending into the nineteenth century, and on to the end, which is marked by the opening of the seventh seal.

Seven Trumpets (Rev. 8; 9). From Victorinus onward various writers understood the trumpets as spanning the Christian Era. Many medieval and later writers dealt with one or both of the time periods under the fifth and sixth trumpets (*ibid.*, vol. 4, pp. 1124, 1125), and held that the fifth trumpet symbolized the Saracens as a scourge on the church. From the sixteenth century on, the Turks were seen as the power represented under the sixth trumpet. In the New World as well as the Old, expositors usually saw in the first four trumpets the barbarian invasions of the Roman Empire and in the fifth and sixth the Saracens and Turks. Thus when the Millerites, especially Josiah Litch, wrote of the trumpets, they had behind them 15 centuries of exposition representing many faiths and nationalities. By his published dating of the end of the 391 years (the hour, day, month, and year of [Rev. 9:15](#)) in 1840 (*ibid.*, vol. 4, pp. 587, 588) Litch attracted considerable favorable attention when Turkey became prominent in the news about that time.

Rev. 11—The Two Witnesses. The earliest expositors identified the two witnesses of [Rev. 11](#) as two persons—probably Enoch and Elijah—coming back in person (thus Tertullian, Hippolytus, Victorinus, and Ambrose). However, Joachim of Floris thought that they might be two orders that would rise. But Bruno of Segni introduced a new concept—that of the two Testaments of the Scripture, which were witnesses for the Lord (*ibid.*, vol. 1, p. 896). In Reformation times this interpretation was put forth by Johann Funck, of Germany, by Matthias Flaccius, Reformation historian, and by Sir John Napier, Scottish mathematician (*ibid.*, vol. 2, p. 530).

Among the expositions of [Rev. 11](#) in the period preceding the French Revolution some remarkable interpretations were set forth. The prophesying of the two witnesses in sackcloth for 1260 days was equated with the 42 months of the treading down of the holy city, and their death for three and one half years, followed by an earthquake in which the “tenth part of the city” fell, was connected by several writers with the French Revolution. Already in the seventeenth century a few writers had identified the “tenth part of the city” as one of the 10 kingdoms (of [Dan. 7](#)), and regarded the “earthquake” as a revolution. In 1639 Thomas Goodwin held France to be the “tenth part” that was to fall, and others followed in this identification. In 1701 Robert Fleming, Jr., an English Presbyterian, predicted that the French monarchy would fall about 1794.

After the French Revolution began, other expositors announced the fulfillment of the earthquake and the overthrow; and the slaying of the two witnesses—the Old and the New Testament—was a natural conclusion in the light of the attempt of the revolutionaries in Paris to abolish the Christian religion.

The 1260 Days ([Rev. 11](#); [12](#)). One of the important elements of the above interpretation of [Rev. 11](#) was the agreement of several time periods in [Rev. 11](#) and [12](#)—the 1260 days and the 42 months in [Rev. 11](#), together with the 1260 days of [Rev. 12](#)—the period of the flight of the woman (understood to be the true church) into the wilderness for 1260 days and the equivalent “time, times, and half a time” ([vs. 6, 14](#)). The equivalence is three and one-half years = 42 months = 1260 days (at a theoretical 30 days for a month). With this they connected also the three and a half times mentioned by Daniel as the period of persecution of the “saints of the most High” by the little horn ([Dan. 7:25](#)) and as the time of the scattering of the holy people ([Dan. 12:7](#)). It was these concurrent time reckonings that lent conviction to the expositions of prophecy that looked for the closing fulfillments about the end of the eighteenth century.

From the time of the Lollards, and especially from Luther on, the period was seen as the time of persecution of dissenters by the little horn antichrist—a 1260—year period of papal supremacy, when the true church was hidden in the “wilderness” from the wrath of the persecuting power. The dating of the end of this period, around the time of the French Revolution, was varied—1794, 1789, 1798—but after the capture and exile of the pope in 1798 this last became a popular ending date, with the beginning of the period in the time of Justinian, seen in connection with his decrees recognizing the pope’s supremacy over all the church.

Thus by the time of the Millerite movement there was a widespread feeling that the date 1798 or thereabouts marked a prophetic fulfillment and the beginning of the “time of the end” of [Dan. 12](#), when knowledge should be increased. The 1260 and 1335 days of [Dan. 12](#) were connected (variously by different writers) with the 1260 days as years. The Millerites placed the end of the 1260 and 1290 days in 1798 and of the 1335 days as extending on to 1843.

The Beasts of Rev. 13. From early times the beasts of [Rev. 13](#) were seen as the Roman power and antichrist, or as the antichrist and his “false prophet”; the “number of the beast,” 666, was interpreted as the numerical value of various names, such as *Teitan* or *Lateinos*. In Reformation times some took the two beasts as pagan Rome and papal Rome; many others designated the first as papal Rome. Some believed that the number 666 indicated years; others that it stood for a name. (Andreas Helwig in the seventeenth century listed

names, including Vicarius Filii Dei [*ibid.*, p. 607].) And some held that the “mark” involved subservience or allegiance to the papal beast.

As early as the seventeenth century Thomas Goodwin, head of Magdalen College, Oxford, suggested that as the first beast symbolized the papacy, so the image evidently typified the Protestant image of the papacy in the Reformed churches. This concept was later to grow in acceptance. Isaac Backus, an American Baptist historian (d. 1806), made the second beast to be Protestant state churches, with the two horns representing church censure and temporal punishment (*ibid.*, vol. 3, pp. 212—215). John Bacon, a Congregationalist judge, in 1799 applied the second beast to the Protestant clergy, though by 1803 he was inclined to assign the two horns of civil and religious liberty to Napoleon (*ibid.*, vol. 4, pp. 74, 75). William Miller saw the beasts as pagan and papal Rome; his colleagues later believed the first to be the papacy, though they had little to say of the second.

The mark of the beast, having been connected in the early church with the antichrist, naturally began in pre-Reformation and Reformation times to be associated with conformity to papal power and decrees (so John Purvey, an associate of Wycliffe, *ibid.*, vol. 2, pp. 98, 99). In the Reformation it was connected by various writers with subservience, allegiance, or obedience to the Papacy. This idea became widespread, but a specific identification of the mark was not made. For the development of the SDA interpretation, see [Mark of the Beast](#).

Three Angels and Their Messages ([Rev. 14](#)). The three angels with their successive messages for all nations, calling men to preparation for the judgment and to allegiance to the Creator rather than to the false religions, and describing the saints as having “the commandments of God, and the faith of Jesus” were little emphasized until the widespread Advent Awakening in the early nineteenth century. In the early church these symbols were vaguely referred to as preachers of the Second Advent, or preachers against antichrist. Some of the post-Reformation writers saw them as evangelical preachers or movements—for example, as Wycliffe, Huss, and Luther, or as Luther and later preachers. Others considered them all future.

But many of the nineteenth-century expositors felt that the three were flying in their day, symbolizing the Bible societies, missionary societies, and such like. The Millerites unanimously applied the first angel to the great Second Advent movement in which they were active. Seventh-day Adventists consider that whereas the first and second messages were given in the Miller movement, the fulfillment of the third is the special contribution of the Seventh-day Adventists and that the threefold message is to be proclaimed together until the end. See [Three Angels’ Messages](#).

Seven Vials ([Rev. 15; 16](#)). The seven vials, or plagues, were considered at first to apply to the last times; then in later centuries the vials came to be considered as progressive, parallel to the seals and trumpets. William Miller placed them partly in the past, and symbolic, but Seventh-day Adventists have always understood them to be literal “seven last plagues” ([Rev. 15:1](#)), to fall immediately preceding the Second Advent. See [Plagues, Seven Last](#).

Mystical Babylon ([Rev. 17; 19](#)). For many centuries, beginning with the early church, the woman, Babylon the great, seated on a scarlet beast was taken as symbolizing Rome. At first applied to pagan Rome, this symbol came in later centuries to be applied to ecclesiastical Rome, an illicit connection with the rulers of the world and dominating the political power symbolized by the beast. Thus SDAs were by no means the first to apply the term Babylon to an apostate Christian organization. Neither were they the first to include in the family

of Babylon the “daughter” churches that had retained some of their mother’s errors (see [SDACom 7:124—127](#)).

The call to come out of Babylon, addressed to the people of God who are still in her, is considered to be part of the second of the three angels’ messages of [Rev. 14](#) and hence part of the Seventh-day Adventist message. See [Babylon, Symbolic](#).

Second Advent and the Millennium. The early church expected the return of Christ very soon, as the climax of prophetic fulfillment, to bring the cataclysmic end of the age then present, to take up the redeemed in the resurrection, and to institute the eternal kingdom; they did not expect a millennium to intervene before the Second Advent. Augustine introduced the idea of the Catholic Church as the millennial kingdom, and about 1700 a new postmillennialism came in (introduced by Daniel Whitby), substituting for the literal Second Coming and a literal kingdom a spiritual kingdom of the church on earth, or postponing the personal Advent until the end of that period. This alluring prospect swept Protestantism, particularly intriguing the growing rationalistic wing.

Then, with the opening of the nineteenth century, came a revival of interest in the Second Advent, as expositors—including several Catholics—reexamined the doctrine of the Second Advent. The great Advent Awakening, as it has been called, with its publications, its societies, conferences, and periodicals, spread over many countries, calling for a preparation for “the advent near.” The popularity of the mid-nineteenth-century dating of the end of the 2300 days—though with varying expectations of the coming events—led many to look for the return of Christ, or for developments leading toward that event, in the near future.

Part of this widespread awakening, but forming a distinctive group, was the Millerite movement. Unlike the others, the Millerites held that the Second Advent would bring the end of human probation, the fiery renovation of the earth, and the transformation of the saints to immortality. So the millennial reign would be that of the glorified saints—the first stage of the eternal state, which would be interrupted at the close of the thousand years for the resurrection of the unsaved to receive their final retribution.

Seventh-day Adventists retain the general Millerite view of the Second Advent but place the renewal of the earth at the close of the millennium, during which the saints have been in heaven. After the millennium the new earth will be the home of the redeemed, with its capital the New Jerusalem, in which will be the throne of God and of the Lamb forever. See [Millennium](#); [Second Advent](#).

Thus Seventh-day Adventists have been the inheritors of the truest prophetic interpretations of the centuries, and have enlarged and clarified them into a consistent, systematic exposition.

Propitiation

PROPITIATION. *See* [Atonement](#).

Prospect Central School

PROSPECT CENTRAL SCHOOL. *See* [Prescott College](#).

Protea House

PROTEA HOUSE *See* [Pieter Wessels Home for the Infirm Aged](#).

Protestant Magazine

PROTESTANT MAGAZINE (1909—1915; quarterly until October 1912, then monthly; RH; files in AU, LLU, RH). According to the Yearbook, it was a magazine “protesting against ecclesiastical error and promoting gospel truth.” W. W. Prescott was its editor. W. A. Spicer and, for a while, F. M. Wilcox were associate editors.

Providencia Island

PROVIDENCIA ISLAND. *See* [Colombia](#).

Púa Training School

PÚA TRAINING SCHOOL. *See* [Chile Adventist Educational Center](#).

Public Affairs and Religious Liberty, Department of (PARL)

PUBLIC AFFAIRS AND RELIGIOUS LIBERTY, DEPARTMENT OF (PARL). A department of the General Conference that represents the church in protecting and securing civil rights related to freedom of worship and belief; conducts public education with respect to the principles of religious liberty; coordinates the activities of unions and conferences in the field of religious liberty; and sponsors local, national, and international religious liberty associations. It is staffed by a director, associate directors, and office assistants, and has its headquarters at the General Conference offices.

In the United States, its staff concerns itself with matters such as Sunday legislation, municipal regulations restricting or prohibiting religious activities (for example, Green River ordinances, prohibitions of Ingathering solicitation), discrimination in employment and education arising out of the observance of the seventh-day Sabbath (for example, hiring and discharge, unemployment compensation, and Saturday examinations), labor union relations, censorship of the religious press, calendar revisions that affect the continuity of the weekly cycle, family cases that involve religious freedom for parents or children (for example, adoption or religious training of children), tax exemption for churches and church schools, government subsidies to religious institutions (for example, free bus transportation for parochial school students, subsidies to teachers, free textbooks, grants for capital improvements), immigration and naturalization discrimination because of religious convictions, religious issues in public education, and religious involvements of the government (for example, the appointment of an envoy to the Vatican).

Outside the United States, the role of the department has been largely consultative and educational, although the department has adopted a more proactive stance. In many countries the sensitivity to religious freedom is not so well developed as it is in the United States and some other countries. Efforts have to be made to educate and to persuade government officials, leaders of state or established churches or religions, and frequently the public at large, to relieve inequities and discrimination, and at times to stay penalties imposed on individuals because of their conscientious convictions. Sunday legislation, military conscription, and education in public institutions where a six-day school week is in effect (almost everywhere) are of major concern.

Generally the PARL work is conducted from the division offices, and the PARL Department represents the church in the defense of religious freedom. In all of the divisions there is a departmental director who devotes some or all of his or her time to this purpose. The PARL Department also functions in many unions and conferences. There are several national or regional associations devoted to the protection of religious freedom. Notable among them are the International Religious Liberty Association (IRLA) and the Association Internationale pour la Défense de la Liberté Religieuse.

One subject that has especially concerned Seventh-day Adventists in many countries for a long time, particularly in Europe, is that of their legal recognition as a religious denomination. Wherever there are established churches, or where majority churches have

some form of government approval and special privileges, religious minority groups often are restricted in their activities, and are not allowed to hold properties or to perform such religious functions as may require government license, as, for example, hold public meetings, issue publications, perform marriages, or conduct burials.

History of the Department

History of the Department. *Early Contact With Public Affairs.* Soon after the denomination was organized it was called upon to define its principles with regard to Christian noncombatancy. The occasion was the introduction of universal conscription as a result of the American Civil War. In the summer of 1864 the General Conference drafted a statement of the SDA position and authorized J. N. Andrews to interview members of the government in Washington, D.C., in order to obtain recognition of the church's noncombatancy position. Similar appeals were made to several state governors. The issue was resolved satisfactorily, and for a number of years afterward there appeared little denominational activity in public affairs.

Opposition to Sunday Laws. Attempts to establish by law the religious practices of the majority churches had been made repeatedly, but they met with little success until an organization called the National Reform Association was created in 1863. This organization had as one of its objectives the bringing together of various forces in order to promote the sacredness of the first day of the week, Sunday, and to endeavor to have it established by law as a day of public worship and closing of business activity in the United States. The agitation of this matter stirred up prejudice and led to prosecutions for alleged Sabbath (Sunday) violations under long disused Sunday ordinances dating from the Colonial days or even under newly established Sunday ordinances. (See [Sunday Laws](#).)

Seventh-day Adventists responded to this threat to religious liberty with an attempt to set before the public the Bible teaching concerning the seventh-day Sabbath. In 1883 the General Conference passed the following resolutions: "26. *Whereas*, We, as students of prophecy, have for years anticipated the present Sunday movement, and understand that there is a conflict before us, the magnitude of which can scarcely be appreciated; and—

"*Whereas*, Thousands of earnest Christians are laboring sincerely for the enforcement of the Sunday law, who would not do so if the claims of the true Sabbath were placed before them; therefore—

"*Resolved*, That we remind our people of their duty to place the great light which God has given them upon the Sabbath question before others; and we urge that this be done before the leaders of this Sunday movement have opportunity to represent the issues of this question in a false light.

"27. *Resolved*, That we need tracts, both large and small, upon the present issues of the Sunday movement.

"28. *Whereas*, The ever-shifting front of this Sunday question calls constantly for new arguments, and the stealth of their movements calls for constant vigilance; therefore—

"*Resolved*, That we recommend the publication of a four-page paper, the size of the *Review*, monthly, whose mission shall be to oppose this Sunday law enforcement, this paper to be conducted by a committee of five, appointed by this Conference" (*SDA Yearbook* [1884], p. 42, Resolutions 26—28).

In accordance with these resolutions the Review and Herald published the *Sabbath Sentinel* during 1884. More than 500,000 copies of it were circulated, but, although the General Conference voted to continue the project, publication was suspended at the end of the year because of an insufficient editorial staff.

Enforcement of Sunday laws in the United States reached a peak in the middle 1880s, when a number of SDAs in widely scattered localities were brought to court and penalized heavily for alleged violations of Sunday laws. The church concluded that something more had to be done to check the influence of Sunday law agitators. The church leadership agreed that the public should be educated in the principles and advantages of religious freedom for all citizens, in the historical background of the American Constitution, which prohibited the establishment of religion in the United States, and in the discriminatory nature of religious ordinances, whenever and wherever enforced. To achieve these objectives, in January 1886 the Pacific Press began publishing the *American Sentinel*.

The next year, 1887, the General Conference recommended that the various conferences form committees for the defense of those charged with violation of Sunday laws, and created a committee of its own to coordinate conference efforts and to direct the denominational work of defending religious freedom.

Press Committees. In 1888, two years after the *American Sentinel* came into existence, the Sunday proponents succeeded in bringing before Congress a bill to make Sunday a legal holiday (the Blair Sunday bill). A. T. Jones, editor of the *American Sentinel* and the chief spokesman of the church on the subject of religious liberty, appeared before the Congressional committee to testify in opposition to this bill. The report of the hearings was reprinted and widely circulated.

In a further effort to set the issues clearly before the public, the General Conference appointed a committee of three (C. Eldridge, M. B. Duffie, and W. H. McKee), who were designated a "Press Committee," "for the purpose of devising and carrying out plans for the dissemination of general information to the public, on the question of civil and religious liberty."

Early in February 1889 the committee was enlarged to seven members (C. Eldridge, A. T. Jones, D. T. Jones, W. A. Colcord, J. O. Corliss, J. E. White, and W. H. McKee). The new committee called on the conferences to appoint "State Press Committees" and to select "local agents in every place where a newspaper was published."

J. O. Corliss appeared at the second hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, and went to Arkansas, where he urged the committee of the legislature at least to retain the exemption clause for non-Sundaykeepers; A. T. Jones addressed committees of the legislatures of Ohio and Indiana, which had under consideration resolutions favoring the federal bill. A pamphlet entitled "Civil Government and Religion" was prepared and sent to all members of Congress. Members of the committee also lectured on religious liberty in several large cities and had articles published in many papers of the country.

National Religious Liberty Association. The work of the committee was successful beyond expectation, and it became apparent that some larger, more representative, and more permanent organization would be advantageous. Accordingly, the committee drafted a declaration of principles and a constitution for a new body, the National Religious Liberty Association, that would have as an object "to protect the rights of conscience; to maintain a

total separation between religion and the civil government and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State.” This association was formed at a mass meeting held on the evening of July 21, 1889, in the Tabernacle at Battle Creek, Michigan. There were 110 charter members who signed the declaration: “We believe in the religion taught by Jesus Christ.

“We believe in temperance, and regard liquor traffic as a curse to society.

“We believe in supporting civil government, and submitting to its authority.

“We deny the right of any civil government to legislate on religious questions.

“We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

“We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government, that we and our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty” (*National Religious Liberty Association* [tract], p. 1, quoted in M. E. Olsen, *A History of the Origin and Progress of Seventh-day Adventists*, p. 466).

The officers of the new associations were drawn largely from the personnel of the press committee: C. Eldridge was elected president, W. H. McKee, secretary, and A. F. Ballenger, assistant secretary. It was a working association. Besides educational and representational work, it engaged legal counsel for the defense of those accused of Sunday law violations, and extended financial help to them and to their families if the breadwinner was imprisoned.

Parallel with the activities of the association, the Pacific Press, publishers of the *American Sentinel*, began in 1889 the *Sentinel Library*, a selection of religious liberty monographs in pamphlet form issued monthly. This series was merged in 1893 with the Religious Liberty Library (see next paragraph).

For the second year of its operation, 1890, the association reported, among other things, the securing of 250,000 signatures to petitions against religious legislation presented to both houses of Congress, and the distribution of more than 4 million pages of tracts and pamphlets, including 600,000 copies of the pamphlet *Sunday and the World's Fair*. The association also published in 1890 *American State Papers*, a compendium of American religious legislation and related documents. In 1892 the association launched a monthly series of pamphlets on the subject of religious liberty under the title *Religious Liberty Library*.

International Religious Liberty Association. By 1893 the activities of the association had extended beyond the borders of the United States and it assumed the name International Religious Liberty Association (later generally called the Religious Liberty Association). This association undertook to conduct the religious liberty activities for the entire denomination. Its office was moved to New York City in 1896, and beginning with the Sept. 24, 1896, issue of the *American Sentinel*, that journal carried a note on its masthead that it was the organ of the association, although no formal transfer of the publication from the Pacific Press took place until 1900, when the association assumed the publication of the magazine and renamed it the *Sentinel of Liberty*. From 1893 to 1901 the association also issued the *Religious Liberty Library*. In 1898 another move brought the office to Chicago, a more central location.

Toward the end of the century, acts of discrimination against Seventh-day Adventists diminished and the activity of the association and the support given it by the church mem-

bership began to wane. Some, overlooking the need for perennial education in the area of religious liberty, even questioned whether there was a need any longer for such an organization, and for several decades the IRLA became dormant. During the next several years religious liberty effort was spasmodic. Also the frequency of publication of the *Sentinel* was changed from weekly to monthly. The journal was returned to the Pacific Press in 1901 and was renamed the *Sentinel of Christian Liberty*. In 1903 it passed to the Review and Herald. Because of the heavy expense and small circulation its publication was suspended in February 1904.

Religious Liberty Department. In 1901 the General Conference, in its general reorganization and departmentalization of the work, created a department, with A. T. Jones as its first head, to represent the church directly in the area of religious liberty. That such a department was feasible was proved in Australia, where the Australasian Union had had such a department since 1894, with A. G. Daniells as its first secretary and editor of its religious liberty organ, *Sentinel and Herald of Liberty*. Upon the organization of the Religious Liberty Department of the General Conference the *Sentinel of Christian Liberty* became its official organ. The organization of the department, however, did not mature until late in 1904, when it was voted that K. C. Russell become its full-time head.

Soon after the denomination's headquarters were moved (1903) to Washington, D.C., two Sunday bills were introduced into Congress. The department went into action opposing them, and solicited 71,215 signatures to petitions against these laws. During the consideration of these bills, the doctrine of the seventh-day Sabbath was thoroughly discussed in the Washington newspapers. The bills did not pass, and Ellen White credited the defeat of these proposed pieces of religious legislation to the presence of the Religious Liberty Department in the national capital.

In 1906 the department began publication of *Liberty: A Magazine of Religious Freedom*. From 1909 to 1912 a press bureau (the public relations office of the denomination) was operated in connection with the Religious Liberty Department, but afterward was separated.

The staff of the department was kept busy between 1913 and 1917 taking part in opposing some 20 Sunday bills introduced in the United States Congress and 547 similar bills considered in the state legislatures. Prosecutions of Seventh-day Adventists for Sunday-law violations also continued and the staff took interest in these proceedings. Between 1918 and 1921 there were 10 such cases.

When the events of World War I placed on the denomination the burden of restating noncombatant principles as well as principles relating to Sabbath observance, this work was entrusted, not to the Religious Liberty Department, but to a specially created body, the War Service Commission.

In 1922, when the state of Oregon attempted to close all private schools, SDAs joined in the cases carried by two private schools to the Federal Supreme Court, which declared the Oregon law unconstitutional. When the states of Washington and Michigan had similar proposals on the ballot for referendum, the Religious Liberty Department took a leading part in organizing the church membership in these states to oppose the measures, and the plans were defeated by 60,000 and 400,000 votes, respectively.

During the 1920s the staff of the Religious Liberty Department continued to address Sunday law proposals in Congress. In the Sixty-eighth Congress (1923—1924), three Sunday bills were introduced, and in the Sixty-ninth Congress (1925—1926), six bills

were submitted, although none were passed. When one of these bills was reintroduced in the Seventieth Congress, the Religious Liberty Department secured more than eight million signatures to petitions opposing this measure. C. S. Longacre, the secretary of the department at the time, stated that this was “the most vigorous and intensive campaign for signatures to petitions which had ever been launched in our history.” In one year 9,351,000 books, magazines, and leaflets on religious liberty were distributed. A leading newspaper chain printed a full-page illustrated article opposing Sunday laws in their Sunday edition, which had a total circulation of more than 20 million copies.

In 1931, when the question of calendar reform was brought before the League of Nations in Geneva, SDAs secured 220,000 signatures in the United States and 236,000 signatures in other countries against the proposed calendar, which by its blank day would dislocate the seventh-day Sabbath. Because the proponents were claiming that the United States favored calendar change, the Religious Liberty Department secured a letter from the secretary of state that the United States had taken no official position. Four SDAs (A. S. Maxwell, of London; Dr. J. Nussbaum, of Paris; R. A. Anderson, of Australia; and C. S. Longacre, of Washington, D.C.) representing the International Religious Liberty Association were permitted to speak before the League of Nations.

In 1930 a Sunday-closing proposal in a California referendum, which the department helped to oppose, was defeated by a majority of 833,393 votes. In 1932 a referendum for the repeal of all Sunday laws in Wisconsin was won by a 124,650 majority, and a move to place Sunday closing in 800 National Recovery Administration’s codes for various businesses was blocked, with the department’s help, avoiding a precedent in which Sunday observance would have been imposed by an executive order.

In 1936 the secretary of the Religious Liberty Association reported that there had been formed by that time a number of similar associations outside the United States. In Britain one was directed by A. S. Maxwell, and published a magazine under the title *Liberty*; in South Africa an association was led by J. I. Robison; in Canada, M. N. Campbell headed the Canadian Religious Liberty Association (which later was credited with contributing materially to the preparation and passage of the Canadian Bill of Rights); in Australia the national association had A. W. Anderson as its secretary; and there was one in the Philippines promoted by F. A. Pratt.

In Southern Europe Dr. Jean Nussbaum organized the Association Internationale pour La Défense de la Liberté Religieuse. Upon Dr. Nussbaum’s death, Pierre Lanares became the secretary-general of that organization and the editor of two semiannual bulletins—*Conscience et Liberté* and *Gewissen und Freiheit*. The current secretary-general and editor is Dr. Gianfranco Rossi.

When the question of calendar reform was again urged on the League of Nations, the Religious Liberty Department made contact with heads of all the various religious organizations to secure their cooperation in preserving the weekly cycle, and sent a memorial to the governments of every nation with membership in the league, and also a memorial to the league, protesting consideration of the calendar. When the League declined to call a calendar conference, it gave as the reason the religious opposition to the blank-day principle. At the time of the Second Vatican Council (1962—1965), Drs. Nussbaum, B. B. Beach, and G. Rossi were appointed as a watchdog committee to make contacts and encourage opposition to any approval of a blank-day calendar. These endeavors were successful.

A number of Seventh-day Adventists had been denied naturalization in the United States because of their noncombatant position. In the James Louis Girouard case, in which the department took much interest, in 1946, the U.S. Supreme Court ruled that noncombatancy could not prevent naturalization (*Girouard v. United States*, 328 U.S. 61, 1946).

A court decision favorable to freedom to distribute religious literature was gained in 1951 when the Circuit Court for the county of Grand Traverse, Michigan, declared the “Green River” ordinance (*Traverse City v. Swett & Thoresen*, no. 573, 1951) of Traverse City unconstitutional. Likewise a 1956 decision of the Multnomah County Circuit Court, in Oregon, ruled that the “Green River” ordinance of Gresham, Oregon, violated constitutional guarantees of religious freedom (*Wyman v. City of Gresham*, no. 228—677, Oct. 8, 1956).

Three important court judgments granting unemployment benefits to SDAs were secured in 1954 and 1956: *Swenson et al v. Michigan Employment Security Commission*, Supreme Court of Michigan, Sept. 7, 1954 (340 Mich. 430, 65 N.W. 2nd 709); *Regina Tary v. State of Ohio Board of Review*, no. 33646, Ohio Supreme Court, Mar. 31, 1954 (161 Ohio St 251, 119 N.E. 2nd 56), *Miller v. Employment Security Commission of North Carolina*, Supreme Court of North Carolina, no. 523, Feb. 3, 1956 (243 N.C. 509, 91 S.E. 2nd 241). Another favorable decision in the matter of unemployment benefits was secured in the Adell Sherbert case from South Carolina, which was delivered by the United States Supreme Court on June 17, 1963 (*Sherbert v. Verner*, 374 U.S. 398). On Feb. 25, 1987, in an 8 to 1 decision in the *Hobbie v. State of Florida* case, the Supreme Court upheld the right to unemployment benefits for a person who had become a Seventh-day Adventist and thus could no longer work on Sabbath. Walter Carson, an SDA lawyer, successfully argued the case.

In the early 1960s a flood of Sunday legislation swept across the United States as a result of the U.S. Supreme Court decisions on the four Sunday law cases rendered on May 29, 1961 (*McGowan v. Maryland*, 366 U.S. 420; *Gallagher v. Crown Kosher Super Market*, 366 U.S. 617; *Two Guys From Harrison v. McGinley*, 366 U.S. 582; *Braunfeld v. Brown*, 366 U.S. 599), in which Sunday closing was upheld as a social measure apart from religious significance (see [SB, Nos. 1669—1674](#)). In the first five months of 1963 alone, 226 bills were considered in 40 states. In most of the instances the department presented its religious liberty views to judges, legislators, and the public.

The United States Congress in 1964 passed the Civil Rights Act forbidding discrimination in employment of any individual with respect to race, color, religion, sex, or national origin. In 1972 Title VII of that act was amended to require an employer to make reasonable accommodation to an employee’s religious observance without undue hardship on the conduct of the employer’s business.

Where no attempt by the employer for reasonable accommodation has been shown, the courts have ordered Sabbathkeepers reinstated in their employment. *Riley v. Bendix Corp.*, 464F, 2nd 1113 (5th Cir. 1972); *Reid v. Memphis Publishing Co.*, 468F, 2nd 346 (6th Cir. 1972); *Claybaugh v. Pacific Northwest Bell Telephone Co.*, F. Supp. (D.C. Ore. 1973).

Between the Annual Council of 1959 and the General Conference session of 1962, the Bureau of Public Relations and the Religious Liberty Department were merged temporarily as the Department of Public Affairs. After the merger was dissolved the present name, Department of Public Affairs and Religious Liberty, was adopted as more representative of the work.

In 1980, after B. B. Beach assumed leadership of the PARL Department, the offices of Congressional and United Nations Liaison were incorporated in PARL with the individuals given these responsibilities serving as associate PARL directors. Interchurch Relations was also assigned to the PARL director. The PARL Department was asked to be responsible for the protocol (entertainment of officials) functions at the General Conference headquarters. During the 1980s the General Conference PARL functions in North America were increasingly turned over to the North American Division. Nevertheless, because of the location of the General Conference in the Washington area and the role of the United States in world prophecy, the General Conference has kept jurisdiction over the Washington scene. Beginning in 1993, *Liberty* became a North American Division publication. A year after this changeover, Roland Hegstad, PARL associate director, retired after serving for 35 years as editor of the magazine.

In November 1981, after considerable efforts by the church, especially through its Euro-Africa Division PARL Department and the International Religious Liberty Association, the United Nations General Assembly accepted “without a vote” the long-hoped-for “Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief.” Article 6, paragraph (h) of the declaration affirms that freedom of religion includes the freedom “to observe days of rest . . . in accordance with the precepts of one’s religion.”

During the years 1945—1989 the General Conference PARL Department was actively involved in dealing with religious liberty problems and church-state issues in the Communist countries of Eastern Europe, in close cooperation with the divisions based in Europe. With the fall of totalitarian Communism, the focus of the department in the 1990s moved in the direction of ensuring equal rights and nondiscrimination for minority religions in the former Communist countries in which the majority church has endeavored, directly or behind the scenes, to check the work and evangelistic outreach of the growing Seventh-day Adventist Church by pushing for repressive government legislation, restrictive immigration practices, and protectionist municipal regulations (e.g., refusing the renting of public halls), and at times even resorting to threats and hate tactics. After the fall of the officially atheistic Communist regime in Albania, in 1992 the IRLA was able to conduct in Tirana the first human rights (religious liberty) conference held in that country.

Beginning with the late 1970s, the GC PARL Department was actively involved in conducting world and regional liberty congresses in Europe, Asia, Africa, and Oceania. The department has collaborated with a number of other organizations such as the International Academy for Freedom of Religion and Belief and the Council on Religious Freedom in promoting religious liberty. The department has also networked with other nongovernmental organizations at the United Nations and the U.S. Capitol in upholding freedom of religion and separation of church and state. In 1985 the General Conference received consultative status as a nongovernmental organization with the United Nations Economic and Social Council.

During the middle 1980s the department led out in opposing the establishment of diplomatic relations between the United States and the Holy See (central government of the Roman Catholic Church). The PARL director appeared on television, including the main evening news, and before committees of the U.S. Congress. Despite strong opposition

from those upholding church-state separation, the United States joined the more than 100 countries that have diplomatic relations with the Vatican.

During the 1990s the PARL Department has endeavored to deal with the intricate and difficult religious liberty problems existing in the Muslim world. In this connection, the department helped organize a religious conference for the Mediterranean basin, held in October 1994 on the Island of Malta. *See* [Calendar Reform](#); [Green River Ordinances](#); [International Religious Liberty Association](#); [Liberty](#); [National Service Organization](#); [Religious Liberty Association of America](#); [Sunday Laws](#); [Unemployment Compensation](#).

Secretaries/Directors of the Department: A. T. Jones, 1901; Allen Moon, 1901—1904; K. C. Russell, 1904—1912; W. W. Prescott, 1912—1913; C. S. Longacre, 1913—1936; C. S. Longacre, H. H. Votaw (associate secretaries), 1936—1941; H. H. Votaw, 1941—1950; A. W. Johnson, 1950—1958; J. A. Buckwalter, 1958—1959; M. E. Loewen, 1959—1975; W. M. Adams, 1975—1980; B. B. Beach, 1980— .

Public Affairs, Department of

PUBLIC AFFAIRS, DEPARTMENT OF. A department created in 1959 by the temporary merger of the Bureau of Public Relations and the Department of Religious Liberty into one department, with M. E. Loewen as secretary. At the General Conference session of 1962, this provisional merger was dissolved into two sections: the Bureau of Public Relations and the Department of Public Affairs and Religious Liberty. In 1973 the Bureau of Public Relations was incorporated into the Department of Communication.

Public Health Association of Seventh-day Adventists (PHASDA)

PUBLIC HEALTH ASSOCIATION OF SEVENTH-DAY ADVENTISTS (PHASDA). Organized in 1966, incorporation completed in 1967, PHASDA served as a professional association made up of health professionals and other members of the Seventh-day Adventist Church interested in promoting the health program of the church. An affiliate of the American Public Health Association, PHASDA conducted its annual meeting in conjunction with this association's annual convention. Organized into sections and chapters, PHASDA sought to provide strong leadership for its members. PHASDA no longer functions. The annual Healthy People Convention sponsored by the Loma Linda University School of Public Health provides continuing education credit for professionals and enrichment for all concerned with health issues.

Public Relations (philosophy and methods)

PUBLIC RELATIONS (philosophy and methods). Public relations activities in the Seventh-day Adventist Church are based on a simple but definite rationale derived from the Scriptures, from counsels of Ellen White, and from the best of contemporary practice. The increasing complexity of modern society necessitates a systematic effort to keep the public informed about the church's purposes and activities. "If the church does not take steps to be understood, *it will be misunderstood*" (Howard B. Weeks, *Breakthrough*, p. 10).

More positively, in evangelism and other church activities touching the public, good public relations can help to create attitudes that will enable people to understand more clearly and to accept more readily the church's point of view.

The program of public relations as conducted by the various headquarters offices of church organization includes two parts: (1) reaching the public through the various media of communication; (2) fostering public relations work in the constituent churches and institutions.

Activities. There is a program of active community relations designed to acquaint groups, as well as the hometown public in general, with the denomination. This program includes community activities, such as sponsorship of a blood-donor drive or assistance in a community anniversary celebration, as well as church events such as a reception or an open house event for a new building or institution, the furnishing of speakers for community organizations, the sponsoring of exhibits at fairs and other expositions, or other forms of participation in community activities.

Information. Basic to the public relations work is the release of Seventh-day Adventist information to newspapers, news magazines, news agencies, radio and television stations and networks, religious publications, and other media. This information may include news of personnel changes, meetings, traveling officials, campaigns (such as Ingathering), activities of various departments, or church involvement in public issues. It may also include feature articles on such subjects as a jeep nurse in the Kentucky mountains or an educational program at the New York evangelistic center. Occasionally non-Adventist authors writing magazine articles or books concerning the church receive assistance from the department. Examples include Booton Herndon's *The Seventh Day* (McGraw-Hill), as well as William J. Whalen's article on Seventh-day Adventists for the *Catholic Encyclopedia* and his section on the church in his book *Faiths for the Few*, as well as material for textbooks on comparative religion.

Correction of Misinformation. Also on occasion there may be an opportunity to furnish accurate information about Seventh-day Adventists and Adventism to correct erroneous accounts in newspapers, magazines, or encyclopedias and other reference works.

Services to Churches and Institutions. Among the most important services of the communication staff in the public relations area are aiding Seventh-day Adventist institutions and organizations in the production of brochures and other material; providing pictures on SDA work throughout the world; furnishing publicity materials for Ingathering and other

campaigns; and offering public relations suggestions in the advance planning of events and projects. For specific services to the field offered by the General Conference agency, *see* [Communication, Department of](#).

Development of Principles and Methods. From the first the aim of Seventh-day Adventist public relations has been “giving publicity to our message and our movement” (*Review and Herald* 88:9, Dec. 14, 1911). In 1875 Ellen White urged that “wise plans should be laid to secure the privilege of inserting articles into the secular papers” (letter 1, 1875), and made recurrent pleas “to do all we can to remove the prejudice that exists in the minds of many” (9T 238).

The first-known action along these lines was undertaken by James White himself, with a carefully planned program of publicity in a number of camp meetings of 1876. Mary L. Clough, Mrs. White’s niece, serving as the “camp-meeting reporter” wherever the Whites attended, obtained “free access to the best daily papers” from Nebraska to Maine, and “a host of smaller ones, in which have been given brief statements of our history, movements, and doctrines,” with the result that the masses “will no longer inquire—‘Who are the Seventh-day Adventists?’” (*Review and Herald* 48:124, Oct. 19, 1876). At Ripon, Wisconsin, the local *Free Press* “started a daily to be published during the [camp] meeting, devoting the space largely to an account of the meeting as it progressed, and to a publication of those leading points of our faith which would best give the people an idea of what we, as a church, maintain” (*ibid.* 48:20, July 13, 1876).

The General Conference of that year commended White and Miss Clough, recommending that the same plan be followed the next year. This kind of public program was carried out in later years by other persons, such as S. N. Haskell. At his suggestion the General Conference in 1883 recommended that at “all our general gatherings” good reporters be chosen to furnish to newspapers reports of the meetings that are being held.

The issues of temperance and religious liberty drew the denomination into contact with the public throughout the last quarter of the nineteenth century. The church-state issues, especially, were influential in the development of a public relations program. A press committee of three was set up in 1888, led by C. Eldridge, to furnish material to the public press on civil and religious liberty. In 1889 a press committee of seven was appointed, which requested the local conferences to set up state press committees and local members as agents. Two members, J. O. Corliss and A. T. Jones, distributed religious liberty pamphlets to legislators and spoke before state and congressional committees against proposed Sunday legislation throughout America. This program of public action helped defeat the religious legislation proposed.

This committee became (with one change in members) the executive committee of the Religious Liberty Association founded July 21, 1889, and that organization through the next two decades fostered a press relations program as an aid in opposing the passage of Sunday laws and other measures hostile to the principle of church-state separation.

In 1911 the General Conference formed a Press Bureau to coordinate public relations efforts for the whole church. But public relations developed far beyond the “press bureau” function. With the addition of other media and methods, such as radio, TV, and varied activities, the Bureau of Public Relations and its widespread field organizations, down to the local churches, developed into a vast network of lay and professional workers dedicated

to keeping the world informed about the message and mission of the Seventh-day Adventist Church.

In January 1973 the Bureau of Public Relations and the Radio-Television Department of the General Conference united, according to Annual Council action, to become the Department of Communication. The union did not mean a diminution of the concerns of either department, but rather provided a setting for forward movement in the world of communication. The first director of the new department was Walter R. L. Scragg.

Public Relations, Bureau of

PUBLIC RELATIONS, BUREAU OF. *See* [Communication, Department of](#).

Publicadora Atlântico, S.A.

PUBLICADORA ATLÂNTICO, S.A. *See* [Portuguese Publishing House](#).

Publikacni Oddeleni Cirkve Adventistu S.D.

PUBLIKACNI ODDELENI CIRKVE ADVENTISTU S.D. *See [Czecho-Slovakian Publishing House](#).*

Publicadora Atlântico Limitada-Filial de Angola

PUBLICADORA ATLÂNTICO LIMITADA-FILIAL DE ANGOLA. *See* [Angola Publishing House](#).

Publications

PUBLICATIONS. For representative lists and descriptions, *see* [Audiovisual Services of the General Conference](#); [Christian Record Services, Inc.](#); [Health Journals](#); [Missionary Literature](#); [Pacific Press Publishing Association](#); [Periodicals](#); [Publishing Work](#); [Review and Herald Publishing Association](#); [Sabbath School Publications](#); [White, Ellen Gould \(Harmon\), Writings of](#). (*See also names of other publishing houses.*)

Publikacni Oddelnini Cirkve Adventistu S.D.

PUBLIKACNI ODDELNINI CIRKVE ADVENTISTU S.D. *See [Czecho-Slovakian Publishing House](#).*

Publishing Association of the German Democratic Republic Union Conference

PUBLISHING ASSOCIATION OF THE GERMAN DEMOCRATIC REPUBLIC UNION CONFERENCE. A publishing house without printing facilities that was situated in the German Democratic Republic. Until World War II the publishing house in Hamburg produced all German Seventh-day Adventist literature. After 1945 the Seventh-day Adventist churches in the German Democratic Republic could no longer have their printing done in Hamburg because of the changed political situation. The Sabbath school quarterlies, a devotional book, and the Morning Watch were printed by a state publishing house.

Manfred Böttcher negotiated with government officials, and the way opened in 1962 to start a regular publishing program. After that, in addition to the periodicals, two or three new books and four to six tracts were printed, including major writings of Ellen G. White.

After the reunification of Germany, the GDR publishing house was integrated once again in 1992 into the Hamburg Publishing House (Saatkorn-Verlag).

Editors: Manfred Böttcher, 1962—1970; E. Hennig, 1970—1975; Günther Hampel, 1975—1987; Konrad Edel, 1987—1992.

Publishing Department

PUBLISHING DEPARTMENT. A department in the General Conference whose officers, a director, and associate directors, in an advisory capacity, coordinate the various phases of the denomination's literature ministry, both production and distribution throughout the world field. These officers are members of the General Conference Executive Committee. The World Literature Ministry Coordinating Board, consisting of all division presidents, publishing department directors, selected publishing house managers, the president, secretary, and treasurer of the General Conference is chaired by a General Conference vice president, with the General Conference Publishing Department director serving as secretary. This board coordinates interdivision publishing products, appropriates funds for special equipment purchase, initiates the translation and printing of Ellen G. White books in French, Spanish, Portuguese, and promotes cooperation between publishing houses in order to prevent duplication of effort.

Each local and union conference or corresponding organization and each division has a publishing director to foster the work of the publishing department within his/her area of operation. The conference publishing director and associate directors supervise the literature evangelists (colporteurs) within their areas.

The General Conference Publishing Department in its present form dates from 1902. But long before there was a General Conference or a local conference organization, or even an organized church, the pioneers of the Adventist movement began to publish "a little paper," then tracts, and later books. As the developing church took shape, the publishing work was considered an integral part of the activities of the body, and it often was referred to as the "publishing department" of the church before organization as such.

The Early "Publishing Department" of the Church. When the Seventh-day Adventist pioneers went forward in faith to set forth in print the reason for the hope that was in them, they were in the line of a great tradition. Ever since the invention of printing and the appearance of the first Gutenberg Bible the printing press had been closely allied with the work of giving the gospel. It was the publication of pamphlets, books, and periodicals that gave strength and solidity to the Millerite movement, to which the early Seventh-day Adventist leaders had belonged.

Five years after the first little group of Adventists began to observe the Sabbath, when the total number of adherents was probably only about 100, and before they ever had a church or conference organization, James White launched a publishing enterprise that was to play an integral part in establishing the members of the new movement in the fundamentals of the developing Seventh-day Adventist faith and in welding these adherents into a strong church. It was in 1848 that Ellen White said to her husband, James: "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world" (LS 125).

The first publication issued in response to this counsel was the *Present Truth*, in 1849, whose present successor, the *Adventist Review* (formerly *Review and Herald*) (1850), has through the years been the denominational organ. In July 1849 penniless James White took the copy for the first issue of *The Present Truth* to a Middletown, Connecticut, printer, had 1,000 copies printed on credit, and then borrowed the horse and buggy of Albert Belden to carry the printed sheets home to Rocky Hill. There a little group of pioneers folded, wrapped, and addressed them, then gathered around and earnestly asked God's benediction on the little pile of papers as they went on their initial mission. White then placed the entire edition in a carpetbag and walked the eight miles (13 kilometers) to the Middletown post office to send out the product of his faith. When the people read they sent in means with which to print, as he had hoped, so that little by little the circulation expanded. *The Present Truth* gave place in August 1850 to *The Advent Review* and in November of the same year to the *Second Advent Review and Sabbath Herald*, which has been generally known by its short title, the *Review and Herald*, now the *Adventist Review*.

James White's publishing enterprise, although undertaken on his own responsibility, was carried on from the first as an evangelistic project of the embryo church. The local group in Rocky Hill, Connecticut, had helped fold and address the first issues of the *Present Truth* in 1849. Donations from the scattered members supported the work, for the *Review and Herald* and the pamphlets were distributed free at first. The publishing work moved with the Whites in succession to Oswego, New York; Auburn, New York; Paris, Maine; Saratoga Springs, New York; Rochester, New York; then to Battle Creek, Michigan.

In Rochester in 1852 the papers and tracts were first printed on equipment owned by the members—a small press and a font of type bought for \$652.93, raised by donations. Then quarters were found for the office, which until that time had been in the dwelling in which the Whites and their helpers lived as one family. In 1853 prices were put upon the tracts, which ended the dependence on freewill offerings to defray the operating expenses and furnish the workers with little more than room and board. The next year the *Review* was priced at \$1 a volume.

But the sacrifices made for the cause by the editor and the workers were not sufficient to keep the publishing project going without further fund-raising. Finally in 1855 White appealed for help. Because of failing health, he wished to relinquish his responsibilities to a representative group of men. The publishing office was, he reminded them, the property of the church. In the autumn he accepted the offer of some of the members to furnish a building for the publishing house in Battle Creek, Michigan, and to finance the move.

In October 1855 the Battle Creek committee called a "general" conference to be held on Nov. 16, to which delegates from churches in other states were invited, to choose "those Brethren who shall conduct the *Review*." This conference voted to repay White for what he had put into the publishing work, above the original donations, and to name a committee to hold the press in trust for the church and to supervise the management of the *Review and Herald*. It named Uriah Smith as the resident editor, leaving White to act as a corresponding editor and to handle the publication of books. The following year it was proposed that the "book concern be united with the *Review*, as the property of the church, . . . so that no individual shall have any personal interest in the publishing department" (*Review and Herald* 7:168, Feb. 21, 1856). Another general conference (1856) voted, in regard to "the

Church Book Fund and the Publishing Department,” that the publishing committee of the Review take this over also, and the whole church unite to remove the two debts.

These transactions relieved James White of the burden of management of the publishing house, but not of the legal responsibility for it. Although in the eyes of White and his brethren it was the property of the church as a whole, yet in the eyes of its creditors it was still White’s private enterprise, since the business had been conducted by him personally, and the church had no name and no corporate existence recognizable in law. There was at this time considerable opposition in the church to legal organization.

By 1860 this problem had to be met. “Now is the time,” wrote White, “for those who oppose legal organization, insurance, &c., to come to the rescue of the Publishing Department” (*Review and Herald* 15:200, May 10, 1860). Not only the publishing house but church buildings also, held in the name of individuals, were in danger of being lost to the church through the death or the possible defection of the legal owners.

As the problem of owning and operating the “publishing department” had induced the Battle Creek church to call several general conferences from 1855 to 1860, which were intended to represent, as far as possible, the church as a whole, so it was the problem of the publishing department that precipitated the church to organize and to take a denominational name.

As a result of the 1860 conference, the name “Seventh-day Adventist” was adopted and steps were taken to create a legally recognized association. The next year, on May 3, after the legal steps had been taken, the Seventh-day Adventist Publishing Association was incorporated. (For the history of this association after 1860, see [Review and Herald Publishing Association](#).) Thus the publishing department was the section of church organization that came into corporate existence first, and was the immediate cause of the organization of the church as a whole under a General Conference, which came a little later, in 1863.

After 1875, when the Pacific Press Publishing Association was formed in Oakland, California, the Review and Herald was no longer *the* publishing department of the church, and other presses were established in many countries. (See list under [Publishing Houses](#).)

General Conference Publishing Department. One of the most important steps in the development and growth of the publishing work was the organization of the present General Conference Publishing Department. It originated in 1901 as a publication committee to promote interests of production and distribution of publications. W. C. White was chairman of this group; E. R. Palmer was the secretary. Then in 1902 the organization of the Publishing Department added a new and forceful impetus to this branch of denominational work throughout the world territory, and brought about closer cooperation and unity between the fields and publishing houses.

The new Publishing Department was intended to carry the work of the former International Tract and Missionary Society (see [Tract and Missionary Societies](#)). However, it was felt necessary by 1913 to have a separate branch of the department, with its own secretary, to promote the lay activity of distributing evangelistic publications. From 1913 to 1918 there was a Home Missionary Branch of the Publishing Department, which became in 1918 the Home Missionary Department. Thereafter, the Publishing Department was concerned with the production and sale of publications through the Adventist Book Centers, Home Health Education Services, and literature evangelists.

Department Directors (the first two called chairmen): W. C. White, 1901—1906; C. H. Jones, 1907—1909; E. R. Palmer, 1909—1913; N. Z. Town, 1913—1930; H. H. Hall, 1930—1936; C. E. Weeks, 1936—1941; H. M. Blunden, 1941—1946; W. P. Elliott, 1946—1949; G. A. Huse, 1949—1966; D. A. McAdams, 1966—1975; Bruce M. Wickwire, 1975—1980; L. A. Ramirez, 1980—1985; R. E. Appenzeller, 1985— .

Publishing Department Director

PUBLISHING DEPARTMENT DIRECTOR. A supervisor of the literature ministry within a conference, a union, or a division. He or she was originally an officer of a conference tract and missionary society and was called a state agent. Such a supervisor in a conference has at different times and places been known also as the provincial agent, canvassing agent, and field missionary secretary.

For the director on the General Conference level, *see* [Publishing Department](#).

Publishing Development Fund

PUBLISHING DEVELOPMENT FUND. A fund set up by the General Conference administered by the World Literature Ministry Coordinating Board to further special publishing projects around the world. Income to the fund comes from General Conference appropriations and annual donations from denominational publishing houses.

Among the projects funded are development of literature to meet special language or ethnic needs among large non-Christian populations, provide means for international cooperation in developing magazine articles and tracts that can be printed simultaneously in different languages, the purchase of printing equipment, and the construction of publishing houses. All allocations from the fund are matched by the recipient division on a 50-50 basis.

Publishing Houses

PUBLISHING HOUSES. The official publishers of the denomination, which produce the various books, magazines, tracts, and other forms of publications used by the churches and sold by the literature evangelists. A chain of Seventh-day Adventist publishing houses operates around the world field under a general policy, yet each is a separate incorporated body governed by its own board of directors. The 56 publishing houses, in 1993 employing 3,000 persons, issuing 300 periodicals, and printing in more than 200 languages, play an important part in fostering the interests of the publishing work throughout the world field. *See* articles under the names of the individual publishing houses, listed here in chronological order of their founding and with their present addresses:

United States	Review and Herald Publishing Association , Hagerstown, Maryland	1849
United States	Pacific Press Publishing Association , Nampa, Idaho	1875
France	Life and Health Publishing House , Dammarie-les-Lys, France	1876
Norway	Norwegian Publishing House , Oslo, Norway	1879
England	Stanborough Press Limited , Grantham, Lincolnshire, England	1884
Australia	Signs Publishing Company , Warburton, Victoria, Australia	1886
Germany	Hamburg Publishing House , Lueneburg, Germany	1895
Argentina	Buenos Aires Publishing House , Buenos Aires, Argentina	1897
Finland	Finland SDA Publishing House , Tampere, Finland	1897
India	Oriental Watchman Publishing House , Pune, India	1898
United States	Christian Record Services, Inc. , Lincoln, Nebraska	1899
Japan	Japan Publishing House , Yokohama, Japan	1899
Brazil	Brazil Publishing House , São Paulo, Brazil	1905
Denmark	Danish Publishing House , Naerum, Denmark	1905
Croatia	Croatian-Slovenian Publishing House , Zagreb, Croatia	1909
Korea	Korean Publishing House , Seoul, Korea	1909
Romania	Romanian Adventist Publishing House , Bucharest, Romania	1910
Kenya	East African (Africa Herald) Publishing House , Kendu Bay, Kenya	1913

Philippines	Philippine Publishing House , Manila, Philippines (Caloocan City)	1914
South Africa	Southern Publishing Association , Kenwyn, Cape Town, South Africa	1916
Singapore	Southeast Asia Publishing House , Upper Rangoon Road, Singapore	1917
Czech Republic	Czecho-Slovakian Publishing House , Sedlec, Czech Republic	1920
Poland	Polish Publishing House , Warszawa, Poland	1921
East Africa	Africa Herald Publishing House , Kenya, East Africa	1923
Portugal	Portuguese Publishing House , Sacavem Codex, Portugal	1924
Italy	Italian Publishing House , Florence, Italy	1926
Africa	Malamulo Publishing House , Makwasa, Malawi, Africa	1927
Switzerland	Advent Publishers , Krattigen, Switzerland	1929
Indonesia	Indonesia Publishing House , Bandung, Java, Indonesia	1929
Madagascar	Adventist Printing House , Antananarivo, Madagascar	1930
Greece	Light House Publishing Company , Athens, Greece	1930
Iceland	Iceland Publishing House , Reykjavik, Iceland	1932
Ghana	Advent Press , Accra, Ghana	1937
Netherlands	Netherlands Adventist Publications , Bosch en Duin, Netherlands	1940
Cyprus	Middle East Press , Nicosia, Cyprus	1947
Austria	Austrian Publishing House , Vienna, Austria	1948
Myanmar	Kinsaung Publishing House , Yankin, Yangon, Myanmar	1949
Spain	Safeliz Publishing House , Madrid, Spain	1952
Cameroun	Central African Publishing House , Yaounde, Federal Republic of Cameroun	1954
Angola	Angola Publishing House , Huambo, Angola	1955
Ethiopia	Ethiopian Advent Press , Addis Ababa, Ethiopia	1955
Taiwan	Signs of the Times Publishing Association , Taipei, Taiwan	1956
Mozambique	Mozambique Publishing House , Maputo, Mozambique	1963
Thailand	Thailand Publishing House , Bangkok, Thailand	1963
Sri Lanka	Lakpahana Publishing House of Seventh-day Adventists , Nugegoda, Sri Lanka	1970

Pakistan	Qasid Publishing House of Seventh-day Adventists , Lahore, Pakistan	1971
Tanzania	Tanzania Adventist Press , Morogoro, Tanzania	1974
Bangladesh	Bangladesh Adventist Publishing House , Dhaka, Bangladesh	1977
Inter-America	Inter-American Publishing Association , Miami, Florida	1983
East Africa	Upper Nile Press , Kampala, Uganda, East Africa	1987
Africa	Zambia Adventist Press , Lusaka, Zambia, Africa	1989
Hungary	Advent Publishing House , Budapest, Hungary	1989
Russia	Source of Life Publishing House , Zaokski, Tula, Russia	1991
Bulgaria	Bulgarian Adventist Publishing House , Sofia, Bulgaria	1992
Sweden	Swedish Union Publishing Service , Gaule, Sweden	1993

Publishing Work

PUBLISHING WORK. In seeking to fulfill Christ’s great commission: “Go ye into all the world, and preach the gospel to every creature” ([Mark 16:15](#); compare [Mark 13:10](#)), Seventh-day Adventists proclaim the gospel not only by means of the spoken word through the “foolishness of preaching” ([1 Cor. 1:21](#)) but also by extensive use of the printed word. The publishing work provides a means whereby the speed and effectiveness with which all nations may receive the good news of salvation may be multiplied.

The founders of the Seventh-day Adventist Church early gave strong impetus to the spread of their teachings by the use of the printing press. They began with the *Present Truth* (1849) and the *Advent Review* (1850), both replaced in 1850 by the *Review and Herald* (now known as the *Adventist Review* and still the denominational organ); this was followed in 1852 by the *Youth’s Instructor*. James White was the first editor of these. Later, in 1875, came the *Signs of the Times*, and in 1885 the *Pacific Health Journal* (which became *Life and Health* in 1904). Also in 1885 the *Sabbath School Worker* was begun, and in 1886 the *American Sentinel* (succeeded in 1906 by *Liberty*).

But the early SDA publishing enterprise was not limited to periodicals. From the beginning, James White published tracts (many of them reprinted from periodical articles)—one in 1849, five in 1850, six in 1851, and others later.

The small issues were financed by voluntary contributions and until 1853 were distributed gratis. These early tracts on Bible doctrines and related subjects were the first of millions of SDA tracts sent out through the years and, in a way, were forerunners of the Bible correspondence lessons used in connection with radio and television programs.

Following is a list of the earliest pamphlets (under 100 pages) announced in the *Present Truth*, *Advent Review*, and *Review and Herald* through 1854.

1849:	James White. <i>Present Truth, no. 1 (The Weekly Sabbath)</i> . 24 pp.
	[James White, compiler]. <i>Hymns for God’s Peculiar People</i> . 48 pp.
1850:	James White. <i>The Seventh-day Sabbath Not Abolished</i> (Review of J. Marsh). 36 pp.
	<i>The Third Angel’s Message</i> . 16 pp.
	James White, ed. <i>Brother Miller’s Dream</i> (with notes). 16 pp.
	<i>The Sanctuary, 2300 Days, and the Shut Door</i> . 16 pp.
1851:	<i>The Bible Sabbath</i> (reprinted from Seventh Day Baptist tracts).
	[James White, compiler?]. <i>The Seventh-day Sabbath</i> . 48 pp.
	J. N. Andrews. <i>Thoughts on the Sabbath and the Perpetuity of the Law of God</i> . 32 pp.

	<i>The Parable, Matthew 25:1—12.</i> 24 pp.
	Ellen G. White. <i>Experience and Views.</i> 64 pp.
	[James White]. <i>A Brief Exposition of the Angels of Rev. 14.</i> 32 pp.
1852:	<i>Conversation on the Sabbath Question.</i> 16 pp.
	J. N. Andrews. <i>Review of O.R.L. Crosier (on the Sabbath).</i> 48 pp.
1853:	J. N. Andrews. <i>The Sanctuary and the 2300 Days.</i> 76 pp.
	Ellen G. White. <i>Experience and Views</i> (with added notes of explanation).
	J. N. Andrews. <i>Refutation of the Claims of Sunday-keeping . . . ; also, A Lengthy Extract From the History of the Sabbath.</i> 40 pp.
	<i>Supplement to Advent and Sabbath Hymns.</i> 32 pp.
	“Elihu” (pseud.). <i>The Sabbath by “Elihu”</i> (reprint of an old tract). 16 pp.
	Robert Atkins. <i>A True Picture; or, Description of the Churches</i> (Millerite work, reprinted). 15 pp.
	Uriah Smith. <i>A Word for the Sabbath</i> (poems). 64 pp.
	R. F. Cottrell. <i>Both Sides</i> (letter by E. Miller and reply by Cottrell, also, poem, “It’s Jewish”). 16 pp.
1854:	J. B. Cook. <i>A Solemn Appeal</i> (Millerite work reprinted). 32 pp.
	P. Miller, Jr. <i>The Sabbath (vs. Advent Watchman).</i> 16 pp.; 24 pp. with appendix.
	Ellen G. White. <i>Supplement to Experience and Views.</i> 52 pp.
	J. N. Andrews. <i>The First Day of the Week Not the Sabbath</i> (“Advent and Sabbath Tracts,” no. 1). 32 pp.
	J. N. Andrews. <i>New Time Theory Reviewed.</i> 16 pp.
	_____. <i>Review of Objections to the Seventh-day Sabbath.</i> 16 pp.
	_____. <i>The First Day of the Week Not the Sabbath</i> (the most important part of the 32 p. tract). 16 pp.
	[J. N. Andrews, compiler]. <i>History of the Sabbath</i> (selections from SDB sources) (“Advent and Sabbath Tracts,” no. 2). 40 pp.
	J. N. Loughborough. <i>The Two-Horned Beast.</i> 52 pp.
	Uriah Smith. <i>The Sanctuary.</i> 32 pp.
	James White. <i>The Seventh Day of the Week the Sabbath of the Lord</i> (“Advent and Sabbath Tracts,” no. 3). 32 pp.
	Anna White, compiler. <i>Hymns for Youth and Children.</i> 84 pp.
	<i>Why Don’t You Keep the Sabbath Day?</i> (Catholic extracts). 36 pp.

	J. N. Andrews. <i>The Perpetuity of the Royal Law; or, The Ten Commandments Not Abolished</i> (“Sabbath Tracts,” no. 4). 40 pp.
	[James White and?] Uriah Smith. <i>The Four Universal Monarchies . . .</i> (containing the recent articles in <i>Review and Herald</i> and the tract on the 2300 days and the sanctuary by Uriah Smith). 84 pp.
	<i>The Sabbath; or, Remarks on the Following Subjects . . .</i>

In addition to pamphlets, White began in time to publish longer works, classed as books, the first of which was a 112-page hymnbook (enlarged the next year by the addition of a supplement). His plans late in 1852 for a large doctrinal book of 400 pages were frustrated by a lack of money. The first doctrinal book—if we regard works of 100 pages or more as books—was White’s *Signs of the Times* (124 pages) published in 1853. The list through 1860 in the order in which the books were announced in the church papers has been compiled thus:

1852:	James White, compiler. <i>Hymns for the Second Advent Believers Who Observe the Sabbath of the Lord</i> . 112 pp.
1853:	Uriah Smith. <i>Time and Prophecy</i> (poem). 120 pp.
	[James White]. <i>Signs of the Times</i> . 124 pp.
1854:	<i>Sabbath and Advent Miscellany</i> (8 tracts bound).
	J. H. Waggoner. <i>The Law of God: Testimony of Both Testaments</i> . 132 pp.
	“Advent and Sabbath Tracts,” Nos. 1—4, in 1 vol. (see pamphlet list for titles). 152 pp.
	J. M. Stephenson. <i>The Atonement</i> . 196 pp.
	D. P. Hall. <i>Man Not Immortal; The Only Shield Against the Seductions of Modern Spiritualism</i> . 148 pp.
1855:	[James White (?), compiler]. <i>Hymns for Those Who Keep the Commandments</i> 352 pp. and 76 pieces of music.
	J. N. Andrews. <i>The Three Angels of Revelation xiv, 6—12</i> . 148 pp.
	<i>Bible Tracts</i> , Vol. I (containing: “Sabbath Tracts,” Nos. 1—4; <i>The Law of God</i> [Waggoner]; <i>The Sabbath by “Elihu”</i> ; <i>Why Don’t You Keep Holy the Sabbath Day?</i> ; <i>A Word for the Sabbath</i> [Smith]). 386 pp.
	<i>Bible Tracts</i> , Vol. II (containing: <i>Signs of the Times</i> [White]; <i>The Four Universal Monarchies</i> [White and Smith?]; <i>The 2300 Days and the Sanctuary</i> [Smith]; <i>Three Angels of Rev. xiv</i> [Andrews]; <i>Man Not Immortal</i> [Hall]). 402 pp.
	R. F. Cottrell. <i>The Bible Class</i> . 125 pp.

	Annie R. Smith. <i>Home Here and Home in Heaven, and Other Poems</i> . 112 pp.
	J. N. Loughborough. <i>An Examination of the Scripture Testimony . . .</i> [on the nature of humanity]. “Pamphlet of 196 pp.”
1857:	[White and Smith?]. <i>A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary</i> .
1858:	M. E. Cornell. <i>Facts for the Times</i> (forerunner of the later <i>Source Book</i>). 137 pp.
	Ellen White. <i>Spiritual Gifts</i> [Vol. I]; or, <i>The Great Controversy</i> . 224 pp.
	<i>Supplement to the Advent and Sabbath Hymn Book</i> . 100 pp.
1859:	J. N. Andrews. <i>History of the Sabbath</i> . 100 pp.
	Uriah Smith. <i>Which? Mortal or Immortal?</i> 132 pp.
	J. H. Waggoner. <i>The Kingdom of God</i> . 172 pp.
1860:	J. N. Loughborough. <i>The Hope of the Gospel; or, Immortality the Gift of God</i> (enlargement of earlier work). 172 pp.
	J. H. Waggoner. <i>Nature and Tendency of Modern Spiritualism</i> , 2nd ed., rev., doubled in size. 144 pp.
	Ellen G. White. <i>Spiritual Gifts</i> , vol. 2. 304 pp.
	Uriah Smith. <i>Which? Mortal or Immortal?</i> 2nd ed., rev., enl. 128 pp.

In the 1860s Ellen G. White’s *Spiritual Gifts*, vols. 3 and 4 (1864); *How to Live* (1865), the first large book on health topics, edited by James White from several pamphlets; and Uriah Smith’s *Thoughts . . . on the Book of Revelation* (1867) were issued. In the 1870s the publishing work branched out with the opening of the Pacific Press in California. In this decade Smith added *Thoughts . . . on the Book of Daniel* (1873); and Mrs. White completed three of the four volumes of *The Spirit of Prophecy* (1870—1884), an amplification of her earlier *Spiritual Gifts*, vols. 1—3. The 1880s saw the development of bookselling to the general public by house-to-house colporteurs (see [Literature Evangelist](#)). The first *doctrinal* book printed for this method of distribution—the combination of Smith’s two books on Daniel and on the Revelation (1882)—is, with some revisions, still in print. Another popular book sold by this method in the eighties was *Bible Readings* (1885), originally formed from left-over files of a one-volume periodical, *Bible Reading Gazette* (1884). Another was the fourth volume of Mrs. White’s *Spirit of Prophecy*, revised and enlarged as *The Great Controversy* (1888)—the first of the expanded series (Conflict of the Ages) in five volumes, consisting of *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*. (On the extent of the writings of Mrs. White, see [White, Ellen Gould \[Harmon\], Writings of.](#))

Early in its history, the SDA publishing work branched out into other languages. Plans began as early as May 1856 for a basic tract to be translated for foreign readers in North

America. The first tract, printed in German in January 1858 from the translation and stereotype procured from a Cincinnati firm, proved unsatisfactory. About the same time D. T. Bourdeau came to Battle Creek to translate the tracts into French (*Review and Herald* 11:56, Dec. 24, 1857). Before the revised German translation came out (June 1859), two tracts were published in French and one in Dutch. Seventh-day Adventists regarded these ventures as preparatory to carrying their message to “every nation, and kindred, and tongue, and people,” through foreign-speaking members in the United States and Canada, circulating publications among their neighbors and also sending them to their homelands.

In January 1872 the Seventh-day Adventist Publishing Association issued the first number of a Danish monthly, *Advent Tidende*, which was edited by John Matteson (*Review and Herald* 39:36, Jan. 16, 1872; 39:53, Jan. 30, 1872). It was the first foreign language periodical published by SDAs.

The first overseas publication was a French periodical, *Les Signes des Temps*, launched in 1876 in Basel, Switzerland, by J. N. Andrews, the first missionary sent by SDAs outside North America. Publishing houses in several other countries in Europe and other parts of the world soon followed, forming eventually a chain of modern publishing institutions that reaches “clear round the world.” (See list under [Publishing Houses](#).)

The literature produced by these 56 publishing houses in more than 200 languages includes a large and increasing list of devotional and inspirational study helps for church members, biographies, textbooks, songbooks, and children’s books, and also single volumes and sets circulated to the general public by literature evangelists. Popular works in English include the Bible Reference Library (the Conflict of the Ages Series, by Ellen White, in five volumes); a major medical series, *You and Your Health*; and children’s books in sets such as *Bedtime Stories*, *My Bible Friends*, and *The Bible Story*. These books and others by local authors are printed around the world in dozens of languages.

In recent years a large array of audiovisual aids including Chapel Records, compact discs, videotapes, and audiotapes; also, various teaching and evangelistic aids have been developed.

Seventh-day Adventist publishing houses sell through their own offices to one another as wholesale distributors, and to overseas fields. Those in the United States sell to literature evangelists through the Home Health Education Services in the unions or local conferences and through the Adventist Book Centers to the church members and others.

Lay members distribute tracts by the millions, missionary journals by the hundreds of thousands, educational magazines by the scores of thousands, bound evangelistic books and children’s books by the millions (see [Missionary Literature](#)).

Literature evangelists sell doctrinal and health books, children’s books in sets, and combinations on credit, and single volumes and smaller units for cash. Many devote full time to the sale of evangelistic publications as an occupation; every year college and academy students work intensively selling during the summer to earn scholarships; many church members work part-time selling the smaller books and magazines. These direct selling activities are promoted and directed by publishing department directors working in the employ of the local, union, and General conferences.

Growth of the Seventh-day Adventist publishing work is indicated by the value of sales from 1910 to 1992 as follows:

1910	\$ 1,560,510
1920	\$ 5,682,972
1930	\$ 4,715,709
1940	\$ 3,784,032
1950	\$ 12,602,589
1960	\$ 23,543,132
1970	\$ 46,882,359
1975	\$ 47,689,250
1980	\$ 89,911,258
1981	\$103,217,078
1982	\$ 95,377,989
1983	\$ 92,908,531
1984	\$ 82,998,797
1985	\$ 75,731,252
1986	\$ 90,979,120
1987	\$ 97,024,875
1988	\$ 84,178,095
1989	\$ 92,840,012
1990	\$104,269,564
1991	\$ 96,111,803
1992	\$ 91,844,680

(Lower figures may reflect the weakness of the U.S. dollar.)

The three publishing houses in the United States are Review and Herald Publishing Association, Hagerstown, Maryland (incorporated 1861); Pacific Press Publishing Association, Nampa, Idaho (established 1875); Christian Record Services, Lincoln, Nebraska (established 1899 to serve visually impaired individuals).

Pucallpa Day Academy

PUCALLPA DAY ACADEMY. *See* [Ucayali Adventist Academy](#).

Puerto Rican Union Conference

PUERTO RICAN UNION CONFERENCE. *See* [Inter-American Division](#); [Puerto Rico](#).

Puerto Rico

PUERTO RICO. A self-governing commonwealth associated with the United States of America, occupying an island in the West Indies at the southeastern extremity of the Greater Antilles, situated between Hispaniola and the Virgin Islands. It is about 100 miles (160 kilometers) long and 35 miles (55 kilometers) wide, with a total area of 3,423 square miles (8,900 square kilometers). The population (1993) is 3.5 million, composed of three ethnic groups: Spanish, African, and mixed.

Until it was occupied by United States forces in the course of the Spanish-American War in 1898, Puerto Rico was a Spanish colony. Spanish is the language generally used, but English is the second official language, because of the influence of the United States. Recently the island has been developing gradually from an agricultural economy (in which sugarcane, tobacco, and coffee were the principal products) to an industrial economy.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Puerto Rico constitutes the Puerto Rican Union Conference, part of the Inter-American Division. Statistics (1992) for *Puerto Rico*: churches, 252; members, 28,747; church or elementary schools, 17; ordained ministers, 80; licensed ministers, 42; Bible instructors, 3; teachers, 194. Headquarters for the Puerto Rican Union are at 1188 Verona Street, Villa Capri, Río Piedras.

Statistics (1992) for the constituent conferences—*East Puerto Rico Conference*: churches, 130; members, 14,564; church or elementary schools, 10; ordained ministers, 40; licensed ministers, 21; Bible instructors, 1; teachers, 106. Headquarters: 501 Julio Andino Avenue, Villa Prades, Río Piedras. *West Puerto Rico Conference*: churches, 122; members, 14,183; church or elementary schools, 7; ordained ministers, 40; licensed ministers, 21; Bible instructors, 2; teachers, 88. Headquarters: Sector Cuba no. 1060, Mayagüez.

Institutions

Institutions. Antillian Adventist University; Bella Vista Hospital; Bella Vista Polyclinic; Central Adventist Academy; East Adventist Academy; Metropolitan Adventist Academy; North Adventist Academy; Northwestern Adventist Academy; West Adventist Academy.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. SDA work was opened in Puerto Rico in 1901 when A. M. Fischer and his wife went from Lincoln, Nebraska, to the city of Mayagüez to take care of an interest that had developed among a group of English-speaking Jamaicans who lived there. While working for the Jamaicans, Fischer learned Spanish in order to work among the Puerto Ricans. A year later he died, a victim

of typhoid fever, but his wife continued his work singlehandedly until 1903, when B. E. Connerly arrived from the United States.

Shortly after arriving, Connerly began to publish a monthly evangelistic magazine in Spanish called *El Centinela de la Verdad* (“The Sentinel of the Truth”), the first Protestant religious paper to be published on the island. This magazine was published in Puerto Rico until 1909, when the editorial staff was moved to the Canal Zone. In 1904 C. L. Moulton, a colporteur-missionary, arrived from Jamaica.

By 1905 there were adherents to the Seventh-day Adventist Church in several places, notably in Mayagüez, Arecibo, and Santurce. In that year the first reports of baptisms appeared in the *Review and Herald*, although it is quite probable that several persons were baptized in 1904, for 19 Sabbathkeepers were reported then (*Review and Herald* 82:18, Jan. 26, 1905).

Organization and Growth. In 1909 the Puerto Rico Mission was organized, with William Steele as the first president. Until 1924 the territory of the mission included also the Dominican Republic, and until 1926 the Virgin Islands.

The first Puerto Rican missionary-colporteur was Rafael López Miranda, who was converted in 1912. He worked as a colporteur in Puerto Rico, Dominican Republic, and Venezuela, and on May 15, 1922, was assassinated in Venezuela, being one of the first Seventh-day Adventist martyrs in Inter-America. The oldest Puerto Rican Seventh-day Adventist church still in existence was organized at Moca about 1913 or 1914. Among the early churches were those at Moca, Santurce, Cayey, and Aguadilla. In 1913 C. E. Moon began medical missionary work, but no institution was established until some 40 years later (see [Bella Vista Hospital](#)). In 1919 the first Puerto Rican, Francisco Megrant, was ordained to the ministry.

In 1920 the first educational institution to prepare national workers, the Colegio Adventista (Academia de Aibonito), was founded at Aibonito. It was closed in 1928. In 1937 the school at Santurce began to add secondary grades. It was later moved to Mayagüez, where it grew into the present senior college known as Universidad Adventista de las Antillas (Antillian Adventist University), which is operated by the Antillian Union.

At the biennial session held in June 1948 the Puerto Rico Mission was reorganized as the Puerto Rico Conference, with 35 churches and 2,627 members. Its first president was S. L. Folkenberg. Two years later, in June 1950, Eloy Acosta became president, the first Puerto Rican to occupy that position. In 1954 the SDA medical work, hitherto carried on by individual doctors, became institutionalized with the opening of the Bella Vista Hospital.

At a special biennial session held in December 1968, the Puerto Rico Conference was reorganized as the East Puerto Rico Conference and the West Puerto Rico Conference. The East Puerto Rico Conference was established with 67 churches and 5,883 members. Its first president was E. C. Santos. The West Puerto Rico Conference was established with 51 churches and 4,514 members. Its first president was J. H. Figueroa.

Puerto Rico Adventist Academy

PUERTO RICO ADVENTIST ACADEMY. *See* [Metropolitan Adventist Academy \(Puerto Rico\)](#).

Puerto Rico Food Factory

PUERTO RICO FOOD FACTORY. *See* [Inter-American Health Food Company](#).

Pukekura Training School

PUKEKURA TRAINING SCHOOL. *See* [Longburn Adventist College](#).

Pune Adventist Hospital

PUNE ADVENTIST HOSPITAL. A 24-bed medical institution established in 1974 in Pune, India. In 1993 it had a staff of 49.

Medical Directors: C. A. Ninan, 1974—1982; Mrs. E. Moser, 1982—1983; P. Virathajenman, 1983—.

Puni, Fereti

PUNI, FERETI. (1918—1979). Teacher, administrator. He was born in Western Samoa, the son of a chief. He worked in the office of the governor of Samoa until he became a Seventh-day Adventist in 1949, at which time he began distributing the missionary magazine *Tala Moni* over a wide area of Samoa.

The following year he commenced teaching at Adventist Vailoa Boarding High School and in 1958 entered the gospel ministry. In 1960 he and his wife, Pua, were sent as pioneer missionaries to Ellice Island (now Tuvalu), where they labored for six years. In 1966 Pastor Puni was appointed principal of the Samoan lay training school, and from 1973 to 1975 he worked in the North New Zealand Conference. In 1975 he was appointed as the first Samoan to serve as president of the Samoa Mission, which position he held until his death.

Punjab Mission Girls' School

PUNJAB MISSION GIRLS' SCHOOL. *See* [Roorkee High School](#).

Punjab (SDA Mission) School

PUNJAB (SDA MISSION) SCHOOL. *See* [Pakistan Adventist Seminary](#).

Pur-aliment

PUR-ALIMENT. A plant for manufacturing health foods, operated at Clichy, France, a suburb of Paris, by a corporation under the supervision of the Euro-Africa Division. It was considered a successor to an earlier Seventh-day Adventist enterprise established in Paris at the time of the World Exhibition in 1900. At that time Arnold Roth and A. L. Meyrat, from Switzerland, went there to exhibit the health foods manufactured in Basel, Switzerland; they remained in Paris, and a few months later, with the help of funds from church members, Roth opened a factory on Broca Street under the name of Bonne Santé (“Good Health”), which manufactured mainly the products of Dr. J. H. Kellogg. Meyrat helped him for some time; then, with his wife, he opened a health food store, where, as opportunity came, they shared the SDA faith with the customers. In this way the first converts to the church were won in Paris.

When the factory faced a financial crisis, the conference took it over and appointed Jules Robert manager. However, when World War I posed a new obstacle, the firm passed out of the hands of the SDAs and began operating under the name Bonne Santé.

Meanwhile, Arnold Roth opened a new business in Étampes, near Paris, in his own name, called Pur-Aliment. In 1913 it was moved to Rue du Mont-Cenis in Paris. In 1928 he turned it over to the Latin Union Conference, and Oscar Ganty was appointed manager. After purchasing the business, the conference had no money left for operating expenses, and strikes and the social situation made the prospects appear rather dim. However, the manufactured products found a market, and several church members were given the opportunity to work.

During World War II Paris became an occupied city, and there were many restrictions, but the factory survived and prospered. Oscar Ganty remained in charge until 1947. In that year the former Southern European Division bought a factory in Clichy, a suburb of Paris, and transferred the Pur-Aliment business there.

After World War II the business prospered; a series of dietetic products made “Pur-Aliment” a trademark recognized beyond the frontiers of France.

However, during the 1980s the business declined, and in the early 1990s Pur-Aliment, after being moved to Strasburg, ceased to exist.

Managers: Oscar Ganty, 1928—1947; F. L. Kiehl, 1948—1971; J. C. Brun, 1971—1984; C. Dinsenmeyer, 1984—1989; J. Scippa, 1989—1992.

Pusan Adventist Hospital

PUSAN ADVENTIST HOSPITAL (Pusan Wisaing Byungwon). A general and maternity hospital with a capacity of 300 beds, owned and operated by the Korean Union Conference, at Pusan, Korea. The institution was established March 1951 in response to a request by the president of Korea that Seventh-day Adventists open a hospital for maternity patients. With 2 million refugees in Busan, and with hospital beds scarce, such a center was urgently needed.

In 1952 the United Nations Korean Reconstruction Agency contributed \$20,000 toward the establishment of a permanent plant for the hospital. The several conferences allocated another \$20,000, and \$20,000 more came from other sources. Subsequently, in the autumn of 1953 land was purchased at the western edge of the city, and in 1954 a 26-bed, two-story ferroconcrete hospital building was erected. A nurses' dormitory was also built in 1954. In April of 1955 medical work was begun in the new hospital.

At that time the institution, hitherto operated as a branch of the Seoul Adventist Hospital, was reorganized as an independent unit. Since that date its patient capacity has been increased. In April 1970 the left wing was expanded to increase the number of patient beds. In 1981 the Department of Dentistry opened and the hospital obtained a license as a general hospital. In March 1984 PAH enlarged to 200 beds and was appointed as an intern education hospital. In November 1985 it was authorized as a training hospital for interns and residents. In October 1987 it was enlarged to 300 beds. In April 1991 the seventh floor was reserved for a cafeteria. In 1991, 206,400 outpatients and 101,450 inpatients were treated, 3,181 operations were performed, 43,310 patients underwent radiological treatment, 3,109 deliveries were performed, and the clinical laboratory tested 287,500 cases.

Medical Directors: G. H. Rue, 1951—1955; J. R. Kiger, 1955—1959; L. R. Erich, 1959—1965; Joseph Johannes, 1965—1966; Vernon Butler, 1967—1969; Ervin G. Ladd, 1970—1971; Chung Yung, 1971—1983.

Presidents: Hwang Yung Jin, 1983; Lee Chung Shin, 1983—1986; Chang Ki Hyun, 1986—1991; Chung Yong Keun, 1992— .

Put Put Training School

PUT PUT TRAINING SCHOOL. *See* [Kambubu Adventist High School](#).

Q

Qasid Publishing House

QASID PUBLISHING HOUSE. A publishing plant with printing facilities located on Multan Road, Lahore, Pakistan. The literature work in Pakistan began as a nonpublishing branch of the Oriental Watchman Publishing House. Established in Lahore soon after the Pakistan Union's establishment in 1949, it supplied imported publications for colporteurs and church members. The name was changed in 1971 to Qasid Publishing House. In 1974 it was reorganized to publish religious, health, and evangelistic books and periodicals for sale in the Pakistan Union.

A brick building valued at \$10,000 was constructed to house the print shop, storage, and administrative office. Equipment valued at \$50,000 includes two small offset presses, a typesetting composer, headliner, cutter, gang stitcher, binder, folder, collator, and darkroom and paste-up equipment. Operation began in 1976.

Monthly periodicals in Urdu include *Sehat* ("Health") and *Qasid-i-Jadeed*, Urdu mission quarterlies, and Urdu Sabbath school lesson quarterlies (adult and children).

The administrative board is selected by the Pakistan Union executive committee. The board of directors includes the Pakistan Union president as chair and the publishing house manager as secretary.

Managers: W. H. Taews, 1960—1967; L. R. Halvorsen, 1967—1970; C. E. Akroyd, 1970—1972; G. C. Johnson, 1973—1975; K. S. Brown (acting), 1975—1977; I. N. Jones, 1977—1983; D. Scott, 1983—1989; E. R. Piez, 1989—1991; J. Ghulam, 1991—1992; E. O. Haapasalo, 1992—1993; G. B. Vogt, 1993— .

Qasid-I-Jadeed

QASID-I-JADEED (1948—); monthly; in Urdu; mimeographed. Official organ of the Pakistan Union. Supersedes the monthly *Pakistan Union Newsletter*, which was mimeographed in English.

Qatar

QATAR. Formerly a British protected state; declared independent in 1971. It occupies the Qatar peninsula extending into the Persian Gulf and has an area of 6,000 square miles (15,500 square kilometers). The population (1994) is 513,000. Most Qataris are Arabs, adhering to the Sunni branch of Islam. Arabic is the official language.

A Sabbath school was conducted in 1965 when several Seventh-day Adventist members lived in Qatar, but none are known to be there as of the end of 1993. Qatar is an unentered territory of the Middle East Union, an attached field of the General Conference. During 1972 and 1973, Kenneth Oster and volunteer Seventh-day Adventist physicians visited Qatar and conducted stop-smoking clinics in the country. There are many Filipino and Indian Seventh-day Adventist members living in Qatar.

Quarterly Meetings

QUARTERLY MEETINGS. In the early Seventh-day Adventist Church period, beginning about 1861, periodic meetings were held (about once in three months) at which the members of the local church and the surrounding area met for mutual encouragement, transaction of any church business, and the celebration of the ordinances of foot washing and the Lord's Supper. Usually a minister (at times a member of the conference committee) presided at such a gathering. In the early period, it seems, members of more than one church gathered together, or perhaps of more than one locality.

After the church had grown and had become better organized, the General Conference Committee in 1877 recommended a plan for regular quarterly meetings: "At each of these quarterly meetings business should be done in the following order:

"1. Sabbath morning, when the church has assembled, let the clerk read each name on the church record. When a name is read, if the person is present, call upon him to relate his present condition, feelings, etc. If any members are unavoidably absent, they should send a letter to be read at that meeting. If they are not present, neither have written, then let the officers of the church inquire after them and immediately either write or visit them. Thus every member of the church will be personally heard from and inquired after every three months. This will save many a soul from apostasy and will keep the record clean.

"2. Then let every church which has an ordained elder celebrate the ordinances. Don't put it off till the minister comes, nor wait till everything is in perfect order, but attend to it then and there. This would be a happy thought, to know that all our people throughout the world were celebrating these holy ordinances at the same time. Surely the Lord would be pleased with such a sight.

"3. On the next day or [in the] evening after the Sabbath, let all come together and pay their S.B. pledges and the one third [*see* [Systematic Benevolence](#)] for the past quarter. If any fail to do so, the treasurer should immediately see them or write them about it. Much depends upon the promptness of the treasurer in this matter.

"4. At the same time have a meeting of the Tract Society for that church, in which each member shall read his or her report for the last quarter, and hand it to the librarian [lay activities/personal ministries secretary]. If any fail to do so, the librarian should see them or write them immediately.

"5. At the close of the meeting let each S.B. treasurer prepare his report to be sent with his money to the state treasurer and secretary the next day, Monday. Also, let the librarian make out his report that day ready to be sent Monday to his director. Thus, every item of business in that church and Tract Society will be regularly attended to at a definite time once a quarter" (*Review and Herald*49:180, June 7, 1877).

In the late 1890s the plan apparently fell into disuse.

Apart from the quarterly meetings of the church, there were also quarterly meetings of the Tract and Missionary societies, district and state.

The quarterly celebration of the ordinances has continued to the present, as has the holding of quarterly church business meetings in some churches; however, individual public reporting on personal standing at these meetings has long since fallen into disuse.

Quarterly Review

QUARTERLY REVIEW (1929—1942, 1948—1976); quarterly; Euro-Africa Division. The *South European Quarterly Review* first appeared in April 1929, following the fourth quarter 1928 issue of the *Quarterly Review of the European Division*, after the reorganization of the European Field. It was published as the *South European Quarterly Review* until March 1935, when the name was shortened to *Quarterly Review*.

Because of the many languages spoken throughout the Euro-Africa Division the *Quarterly Review* did not serve as a church paper. It was sent out as a medium of communication to all English-reading workers in the division, especially to missionaries serving overseas, to denominational leaders, institutions, former Euro-Africa Division constituents living in English-speaking lands, and to families, friends, and former workers of the division. Edited at division headquarters, the eight-page Quarterly reported the activities of the SDA Church in Euro-Africa and the march of the work in many European countries and overseas fields.

Quarterly Review of the European Division

QUARTERLY REVIEW OF THE EUROPEAN DIVISION (1912—1928; 1912—1913 as *Quarterly Report of the European Division*; 1913—1915 as *European Division Conference Review*; 1920—1922 as Statistical Report of the European Division; quarterly, in English; Eur. Div., Bern, Switzerland; file in GC). Official organ of the European Division. Until World War I, it was edited at Hamburg, resumed at Skodsborg, Denmark, in 1920, and moved to Bern, Switzerland, in 1922, but printed in England.

Quarterly Service

QUARTERLY SERVICE. *See* [Lord's Supper](#).

Quebec Seventh-day Adventist Church Conference

QUEBEC SEVENTH-DAY ADVENTIST CHURCH CONFERENCE (Fédération des Églises Adventistes du Septième Jour du Québec). The unit of church organization combining both the French and the English work in the province of Quebec, Canada. Statistics (1992): churches, 29; companies, 6; members, 3,602; ordained ministers, 12. Headquarters: 940 Chemin Chambly, Longueuil (suburb of Montreal). The Quebec Seventh-day Adventist Church Conference is part of the Seventh-day Adventist Church in Canada.

Local churches—*English*: Abercorn, LaSalle, Montreal (Mount Zion, Westmount), St.-Lambert (South Shore), St-Laurent (Norwood), South Stukely, Waterville; *Filipino*: Ville Mount Royal; *French*: Chomedey Laval (Laval-Ouest), Granby, Lacâla Tortue (Grand'Mère), Laval (Laval-Est), Longueuil (Mahanaïm), Montréal (Anjou, Beer-Sheba, Béthesda, Ében-Ézer, Montréal-Nord, Salem), St.-Gorges, St.-Henri, St.-Hubert, St.-Léonard, Sherbrooke, Sillerie (Québec); *Spanish*: Montréal (Central), Montréal-Nord.

Companies—*English*: Montreal (Mount Moriah); *French*: Gatineau (L'Outaouais Québécois), Lac Mégantic, Mont Joli (Rimouski), Repentigny, St.-Lazare (La Banlieue Ouest), St.-Jean, St.-Raymond, Trois-Rivières, Val d'or (Abitibi), Valleyfield; *Spanish*: Montreal (Maranatha).

The province of Quebec has an area of 523,860 square miles (1,360,000 square kilometers). The population (1991) is close to 7 million, almost half of whom live in or around the city of Montreal. Of this total, less than 15 percent are purely English-speaking. The percentage is higher in the Montreal area. The city of Quebec, with a population of more than 500,000, including the suburbs, is about 98 percent French-speaking.

History

History. For years the work of Seventh-day Adventists had been hindered by militant Catholicism, but the “quiet revolution” of the 1960s, as well as Vatican Council II, has changed the province from a rural Catholic farming society to a modern urban industrial secular society. Quebec nationalism has become stronger in an endeavor to preserve both language and culture peculiar to Quebec. Protestants are now free to preach and proselytize as they please.

Beginnings of the French Work. The first French-speaking SDA evangelists in French Canada were the brothers A. C. and D. T. Bourdeau, who held meetings in Quebec as early as 1859. The first French Canadian convert was Napoleon Paquette, who accepted the SDA doctrines in the United States. Returning home in 1887 to Lachute, Quebec, to share his new faith with his relatives, he was kindly received until his departure from the Catholic Church became known. Then, influenced by the priest, his parents turned him out. He took up colporteur work, later became discouraged and left the church, and 20 years later was reclaimed by L. F. Passebois.

In 1890 R. S. Owen and H. E. Rickard found in Angers three families of French nationality who had become acquainted with SDA teachings through reading denominational

publications. A church was organized, known as the Angers and Buckingham church, but it was disbanded within 10 years.

Soon after the turn of the century D. T. Bourdeau, then 65 years old, returned to Quebec. Accompanied by his wife and Oswald Bourbeau, he pitched an evangelistic tent in Namur, Labelle County, preached in both English and French, and won some French converts. Bourdeau established a French-and-English school, which was taught by Oswald Bourbeau, relieved occasionally by Mrs. D. T. Bourdeau and Mrs. Peatment, who with her husband and family had moved there from Montreal. As a result of the work done at that time, a small company was organized.

In 1913 Jean Vuilleumier, from Switzerland (who worked in Quebec from 1911 to 1916), held tent meetings in French in Montreal. Catholic opposers cut down his tent, but when the daily newspapers published pictures and criticized the failure of the police to preserve law and order, the police department had the tent reerected and patrolled it while meetings were in progress. When in the autumn the meetings were moved to a hall, enemies continued to harass: they broke windows, assaulted Benjamin Boisvert, Vuilleumier's assistant, broke the chandeliers, and threw the chairs and benches into the street. Nevertheless, several embraced SDA teachings, and a French church was organized.

In 1915 the earlier company of Namur having apparently disbanded, there were only a few families of SDAs in the province—at Lawrenceville, South Ely, Racine, and South Roxton. Colporteurs, such as Argyle Taylor, Camille Armeneau, and Joseph Fortier, sold Bibles and other religious publications in French, undeterred by repeated arrests and imprisonments.

After Vuilleumier came L. F. Passebois, a dynamic man whose vigorous preaching on sensitive subjects brought him serious trouble. When in 1916 he pitched his tent in the province's capital, enemies pelted it with stones and threatened to tear it down. On the night of a planned raid, several of the would-be assailants, who had slipped into the tent to listen, were so impressed with the speaker's fearlessness that they decided not to molest him further. Later, on a Sabbath morning, his enemies burned down his home after he had left for church. Despite these hardships, he established a church of 19 members in the city of Quebec. Other SDA preachers also faced opposition from priests who made it difficult to rent halls or from parishioners who broke up the SDA meetings. In those days, to accept the SDA faith meant inevitably to undergo fierce persecution from relatives and priests. Because of this, many converts moved to the United States, and the French Canadian membership grew but slowly. Now, however, few emigrate to the States.

Passebois continued in the French work in Quebec until 1920 and after that returned for several summers, holding meetings in a portable tabernacle provided by the General Conference. Other workers in the twenties included Joseph Fortier, Louis Nadeau, and Edmond Sears. During this decade the church organized by Passebois in the city of Quebec died out, and its few remaining members united with the small English company at Rivière aux Pins.

Two projects undertaken to promote the French work in Canada were the operation of a French department from 1915 to 1930 at Oshawa Missionary College, which conducted classes in French and enrolled not only French Canadian students but others from the United States, Haiti, and Europe; and the publication of two French periodicals: *Le Messager Franco-Americain* (1921—1958; succeeded in 1959 by *Mieux Vivre*) and *Les Signes des Temps* (1922—1935).

After the union of the old St. Lawrence (Quebec) and Ontario conferences in 1932, the French work became the responsibility of the new Ontario-Quebec Conference. Passebois returned to Quebec Province for two more years. Sears also was there until 1934, Percy Marsa from 1936 to 1939, and then André LeCoultre.

Mission du St. Laurent Organized. In November 1944 the Canadian Union Conference committee, meeting in Winnipeg, took an important action that resulted in 1944 in the organization of the St. Lawrence Mission, to work for the French-speaking people of eastern Canada. A large building on Laval Avenue in Montreal was purchased and converted into a mission house, with living quarters for the mission director, an office, and a chapel. This building, dedicated on Sept. 1, 1945, provided a permanent meeting place for the congregation, which had met in the homes of the members or in the English church. The first superintendent of the new mission was André LeCoultre, a Swiss minister who had worked some years in Canada and was editor of the French magazine *Le Messager*. The mission also had one licensed minister, André Rochat, likewise Swiss. There were two churches, with 31 members.

In the city of Quebec, early in 1952, a property was purchased on the Grande Allée in which M. Joseph Bureaud, just arrived from Europe, took up his residence to conduct missionary work. Growth in the city of Quebec was extremely slow; the situation was more encouraging in Montreal.

Between 1953 and 1962 the mission's membership had grown from 51 members to 88. Most of this growth was because of the immigration of French believers from Europe and North Africa. When the quarters in Montreal became too cramped, the mission planned the erection of a new church seating 350 and a church school, at a cost of more than \$80,000. A 30,000-square-foot (2,800-square-meter) site was purchased on Valombre Street, in the far east of the French area in Montreal at Saint Léonard. On Oct. 12, 1963, the new church was dedicated in a ceremony attended by W. R. Beach, of the General Conference, and by Mayor Paul-Emile Petit, of Saint Léonard, and his wife.

In 1963 there were two ministers in the Mission du St. Laurent: Erwin Morosoli in the city of Quebec and René Devins in Montreal. In 1964 came P. W. Esveld, a licensed minister.

Beginnings of the English Work. Adventism began in Quebec with William Miller's first visit to the Eastern Townships in 1835. He and other Millerite preachers continued to bring the Advent message to this area until 1845. Joseph Bates was the first Sabbathkeeping Adventist to hold meetings in Eastern Townships in 1848. By the following year he had established a small company of believers there. In the summer of 1850 James and Ellen White traveled through the area, strengthening the faith of the believers there. Through the 1850s and 1860s, several Adventist pioneer workers held meetings in the area. The first Canadian Seventh-day Adventist church was organized in Westbury and Eaton on Feb. 7, 1864, with eight charter members. Other churches made up of Canadian and American members were also established along the border with the state of Vermont. Although early Adventist work was progressing well, during the years 1868—1875 believers in the Eastern Townships were left on their own and had only one visit from a traveling preacher. This neglect resulted in many apostasies and fanaticism. In 1875 Pastors A. C. Bourdeau and R. S. Owen held a tent meeting in the Eastern Townships of Quebec in the township of Bolton.

This resulted in the organizing of the South Stukely church on Sept. 30, 1877. Another church at South Bolton was organized Mar. 15, 1890. It has since been disbanded.

This was really the beginning of the work in Canada. Several English churches have arisen in this area, but have later been disbanded because of members moving away. At one time (1901—1906) a small sanitarium was operated in Bolton. Besides the South Stukely church, there are two other English churches in the Townships—Abercorn and Waterville.

In Montreal Pastor A. C. Bourdeau baptized the first 10 members in that city on Oct. 1, 1899, and the same day organized the Seventh-day Adventist church in Montreal. This church has moved several times and became known as the Westmount Seventh-day Adventist church.

In 1971, following an evangelistic series by G. Vandeman, the English Norwood church was organized in the St. Laurent area.

The Quebec Conference. The Seventh-day Adventist Conference of the province of Quebec (later called Quebec Conference) was organized in 1880. In 1882, on the recommendation of the General Conference, it was enlarged to include the province of Ontario. Apparently it relinquished this addition, for in 1891 it again requested permission to annex Ontario. In 1895 the General Conference assigned to the Quebec Conference that portion of Ontario from Peterborough east. Four years later, when the Ontario Conference was organized, it again relinquished that territory. In 1901 the Maritime and Newfoundland mission fields and the Quebec Conference formed part of the Eastern Union Conference (later Atlantic Union Conference) for a few months, then separated and joined the Ontario Conference to form the Canadian Union Conference.

In 1920, on the recommendation of the General Conference, the eastern Ontario counties of Renfrew, Lennox, and Addington were transferred to the Quebec Conference. Five years later the Quebec Conference was renamed the St. Lawrence Conference.

In Quebec after 1900 the work went forward for about 20 years among both the French- and the English-speaking people. New English congregations were organized at North Hatley (now Waterville), Sherbrooke, Sutton (now Abercorn), and Rivière aux Pins. The membership in Quebec, an area that is predominately French-speaking and Roman Catholic, dropped to 150 in 1909, and 10 years later it was only 195. After 1920 the Quebec Conference concentrated its effort on its newly acquired territory in eastern Ontario. The 1920s were marked by an exodus of members, which affected Quebec also, and by the disbanding of congregations, such as the one at Fitch Bay, because of Catholic pressure. One note of progress in the 1920s, however, was the purchase of the Westmount Baptist church in Montreal. Even with the territorial addition, the membership of the St. Lawrence Conference at the end of 1930 was only 343.

The Quebec Seventh-day Adventist Church Association (“Association des Eglises Adventistes du Septieme Jour du Quebec”) came into being in 1971, combining the French and the English work under one organization. The St. Laurent Mission at that time ceased to exist. The association has now become a conference.

J. W. Bothe, then president of the Canadian Union Conference, and L. L. Bock, associate secretary of the General Conference and former president of the Ontario-Quebec Conference, led out in the organization of the association.

In 1973 plans were carried out under the leadership of P. Moores and S. E. White, president and secretary-treasurer, respectively, of the former Ontario-Quebec Conference

(and carrying the same offices in the new association), to produce the *It Is Written* television program in French. In order to comply with government regulations regarding Canadian content, the program was produced in Montreal, as was a Canadian-English version. As of 1987, 138 programs had been prepared and were being carried regularly over TV stations in the city of Quebec and in Sherbrooke. Then in 1987 *Il Est Ecrit* was broadcast over a new TV network that enabled it to reach about 80 percent of the French-speaking population. The program was terminated in 1990 for lack of funding.

Between 1974 and 1972 several churches on the Island of Montreal and in the rest of the province were organized.

Directors of the Mission du St. Laurent: André LeCoultre, 1944—1946 (1946—1950 under the union); Henri Drouault, 1950—1952; M. J. Bureaud, 1952—1958; René M. Devins, 1958—1971.

Presidents of Quebec Conference: A. C. Bourdeau, 1880—1884; R. S. Owen, 1884—1893; J. B. Goodrich, 1893—1897; E. Leland, 1897—1899; I. N. Williams, 1899—1901; S. A. Farnsworth, 1901—1903; H. E. Rickard, 1903—1906; D. E. Lindsey, 1906—1908; W. H. Thurston, 1908; William Guthrie, 1908—1910; G. H. Skinner, 1910—1911; W. J. Tanner, 1911—1914; A. V. Olson, 1914—1916; W. C. Young, 1916—1919; F. C. Webster, 1919—1920; D.J.C. Barrett, 1921—1922; F. G. Lane, 1922—1925; C. F. McVagh, 1925—1926; M. V. Campbell, 1926—1928; W. H. Howard, 1928—1932.

Presidents of Quebec Seventh-day Adventist Church Conference: P. Moores, 1971—1974; P. F. Lemon, 1974—1980; C. Sabot, 1980—1988; R.O.A. Samms, 1988— .

Quemoy

QUEMOY. *See* [China, Republic of](#).

Quimby, Paul

QUIMBY, PAUL (1894—1987). Missionary, educator, author. A graduate of Emmanuel Missionary College (now Andrews University) as president of his class, he determined to dedicate his life of ministry to China. He became fluent in the Chinese language and served as a government education official for Chiang Kai-shek. When he and his wife, Mae, returned to the United States, he became a professor in the Religion Department at Pacific Union College, where he served for many years. His book *Messages of the Prophets* is considered a classic in the study of the minor prophets, and the book *Yankee on the Yangtze*, which he and Norma Youngberg coauthored, relates his role in China.

Quito Adventist Academy

QUITO ADVENTIST ACADEMY (Colegio Adventista de Quito). A coeducational secondary institution located into Quito, Ecuador. It was established in 1985. In 1993 it had an enrollment of 154 and a faculty and staff of 22. The principal was Myriam de Pittaro.

Quito Adventist Clinic

QUITO ADVENTIST CLINIC (Clínica Adventista de Quito). A 28-bed general hospital in Quito, Ecuador, owned and operated by the Inca Union Mission and housed in a three-story brick-and-concrete structure built in 1960.

The hospital originated as a private project. In February 1957 Waldo W. Stiles, veteran missionary physician and surgeon, who had spent a good part of his life working in Seventh-day Adventist hospitals in Peru and Bolivia, arrived in Quito at his own expense and began SDA medical missionary work in that city as a personal project. Having revalidated his title of physician-surgeon with the Honorable Cuerpo Médico Ecuatoriano (“Honorable Ecuadorian Medical Body”), he carried on a successful practice in rented quarters, in the meantime using \$37,000 of his own funds for the construction of a hospital building. In February 1961 Dr. Stiles and his wife donated the hospital, with all of its equipment, to the Inca Union Mission. The official opening of the hospital, named Clínica Americana Quito, was celebrated in February 1961. N. Biurrun was the first nurse anesthetist and Ruth Rojas the first head nurse.

Connected with the Quito Adventist Clinic and attended by the same physicians is the Dispensario Medico Adventista de Quito, a dispensary at which thousands of patients are treated free of charge every year.

The Quito Clinic sponsors stop-smoking programs in connection with evangelistic series. It also sponsors nutrition courses.

Medical Directors: Waldo W. Stiles, 1961—1972; Antonio Ottati, 1973—1977; Jacinto Alvarado, 1977—1979; Apolo Ruilova, 1980—1983; Guillermo de la Bastida, 1983—1984; Luis Garrido, 1984— .

Administrators: N. O. Biurrun, 1961—1965; Wolfgang von Maack, 1966—1969; Jorge Rivas, 1970—1974; Roberto Rangel, 1975—1976; Mario Soto, 1977—1978; Fausto Salazar, 1978—1979; Arturo Gnass, 1979—1982; Hugo Ramirez, 1983; Fausto Salazar, 1984—1986; Roberto Catacora, 1986—1993; Carlos Rambay, 1993— .

R

Radio, Television, and Film Center

RADIO, TELEVISION, AND FILM CENTER. *See* [Communication, Department of;](#)
[Seventh-day Adventist Radio, Television, and Film Center.](#)

Radio-Television Department

RADIO-TELEVISION DEPARTMENT. *See* [Communication, Department of](#).

Raft, Julius C.

RAFT, JULIUS C. (1863—1934). Evangelist, administrator. Born on the island of Laaland, Denmark, in 1882 he migrated to the United States and made his home with an uncle in Neenah, Wisconsin. Soon after his arrival he was converted and joined the Methodist Church. From his uncle, who was a Seventh-day Adventist, he learned of the SDA faith and accepted it. In May 1883 he was baptized by O. A. Olsen. At the age of 23 he served as elder of one of the Wisconsin churches. From 1891 to 1893 he was a student in the Danish-Norwegian Department of Union College. While there the General Conference asked him to go to Europe.

In May 1893 Raft landed in Christiania (Oslo), Norway, and during the following 16 months worked in both Norway and Denmark. He was ordained in June 1894 by S. N. Haskell and Uriah Smith. Some three months later he enrolled as a student in the University of Copenhagen. On the completion of his studies he taught school for one year, after which he entered the field as an evangelist. Soon he was recognized as one of Scandinavia's outstanding evangelists. While devoting his main efforts to soul winning, he also served for several years as vice president of the Danish Conference, becoming its president in 1906. Two years later he was elected president of the Scandinavian Union Conference, comprising the countries of Norway, Sweden, Denmark, Finland, and Iceland. At the same time he was also president of the Scandinavian Philanthropic Society. Under his administration the Skodsborg Sanitarium grew into the church's largest sanitarium in the world field at that time. During this period he also wrote for SDA papers, produced several tracts, and authored certain books.

In 1922 Raft was made field secretary of the old European Division. This position he occupied until 1928 when the European Division was divided into four divisions. From that date until he retired at the end of 1932 he served as field secretary and ministerial secretary of the Southern European Division, with headquarters in Bern, Switzerland.

After his retirement at the age of 69, Raft returned, with his wife, to Denmark and made his home near the Skodsborg Sanitarium, for which he had done so much.

Ragoso, Kata

RAGOSO, KATA. *See* [Rangoso, Kata](#).

Ramos Mexía, Francisco Hermogenes

RAMOS MEXÍA, FRANCISCO HERMOGENES (1773—1828). Argentinean reformer who observed the seventh-day Sabbath and believed strongly in the second coming of Christ. He was born in Buenos Aires of Scottish Protestant ancestry on his mother's side, a fact that may account for his religious convictions. Little is known of his early life, but it is known that he participated in the struggle for independence from Spain. He was a landowner and took a great interest in the Indians who worked on his estates.

Most of what is known concerning his beliefs is derived from the writings of his enemies and from his notations in the margin of the book, *La Venida del Mesías en Gloria y Magestad* ("The Coming of the Messiah in Glory and Majesty"), by the Chilean Jesuit Manuel Lacunza. These notations indicate that he believed in the nearness of the Second Advent and probably held this belief before reading Lacunza's book. That Ramos Mexía kept the seventh-day Sabbath is shown by the fact that a document in the files of the national archives states that on Dec. 11, 1821, an investigation revealed that it was not only true that he kept the seventh-day Sabbath but that he had induced others to do likewise, to the great scandal of the neighborhood. In 1820 he wrote a treatise, *Evangelio de que responde ante la nación el ciudadano Francisco Ramos Mexía* ("The Gospel That Is Presented Before the Nation by the Citizen Francisco Ramos Mexía"), in which, among other things, he defended Sabbathkeeping. Many of his religious convictions were at variance with the teachings of the established church; he stood for salvation by faith, for Christ as the Christian's only priest, and against transubstantiation. Because of his beliefs he was dispossessed, and his family destroyed his writings.

It is not claimed that Ramos Mexía was a direct forerunner of the Seventh-day Adventist Church in Argentina or even that he held most of the distinctive SDA doctrines, but on two cardinal points he was a forerunner in the sense that he kept and taught the seventh-day Sabbath and stressed the doctrine of the Second Advent. He was part of the widespread awakening in many lands that called attention to the coming of the Lord and that culminated in the Advent Movement as we know it.

Ranchi Hospital

RANCHI HOSPITAL. An 85-bed general hospital operated by the Northern Union of the Southern Asia Division at the town of Ranchi, southwestern Bihar state, about 200 miles (320 kilometers) east-southeast of Calcutta, India. The hospital was opened in 1949 by Dr. R. V. Shearer, with two untrained national helpers, in the remodeled office buildings of the Northeast Union. By the end of four years the bed capacity had reached 31, the staff had increased to 20, and the hospital had begun operating on a sound financial basis and had become known throughout the Chota Nagpur area. In the succeeding years bed capacity was increased by turning the larger rooms of the buildings into wards and by bricking in the verandas. A new block of six deluxe private rooms, completed and occupied in 1957, brought the bed capacity to 56. Among new buildings erected were a church, which was dedicated in January 1959, and a nurses' dormitory, which was dedicated in December 1961. A Physical Therapy Department was added in December 1957, and a blood bank was opened in April 1961. A new women's clinic and administration wing was opened on July 16, 1972, and a new laboratory on July 26, 1973. The years 1974—1982 saw completion of the Silver Jubilee block, with 14 private rooms; a maternity block; a nursery; a new nursing station; and two treatment rooms. In 1986 the new Eye Department was opened. It provides free eye service to the public, in collaboration with CBN of Germany. A new X-ray machine was installed in May of 1993.

Medical Directors: R. V. Shearer, 1949—1953; N. A. Buxton, 1953—1957; J. C. Johannes, 1957—1958; N. A. Buxton, 1958—1962; R. H. Dunn, 1962—1963; M. C. McNeil, 1963; P. S. Nelson, 1963—1964; D. H. Barham, 1964—1967; E. Moser, 1967—1969; K. P. George, 1969—1971; C. K. George, 1971— .

Ranen Field

RANEN FIELD. *See* [Eastern Africa Division; Kenya.](#)

Rangoon Adventist Hospital

RANGOON ADVENTIST HOSPITAL. A 115-bed general hospital operated by the Burma Union in Rangoon, Burma, until nationalized in 1965. During 1962, 37,289 outpatients and 3,411 inpatients were cared for, and 462 major operations were performed. In 1963 six full-time doctors and 180 other persons were employed, and 49 students were receiving training in the Schools of Nursing and Midwifery.

The first Seventh-day Adventist medical work in the city of Rangoon began in 1939 when Dr. I. S. Walker arrived and established a clinic at the corner of Dalhousie and Oliphant streets. Large numbers of patients were cared for in this clinic until the work was interrupted by the Japanese invasion of Burma in 1942.

In 1947 Dr. J. C. Johannes came to Burma to continue Dr. Walker's work. He served until 1949 and again in 1954—1955. In July 1947 a suitable property, which previously had been used as a hotel, was purchased with the proceeds from a Thirteenth Sabbath Offering overflow. This property was remodeled, modern hospital equipment was imported, and a 60-bed hospital was opened in December 1947. U Nu, prime minister of Burma, and the United States ambassador officiated at the opening ceremony on Mar. 1, 1948.

A three-story addition, begun in 1953 and officially opened in January 1955 brought the bed capacity to 100. In 1962 a modern Pediatrics Department was added.

The School of Nursing was opened in June 1953, with Eliada Mann as director. By 1963, 75 nurses had been graduated. The School of Midwifery, opened in November 1956 with Dr. B. Y. Stockhausen as director, had trained 40 students by 1963. On July 5, 1965, the hospital was nationalized by the Burma government (*Review and Herald* 142:24, July 22, 1965).

Although the loss of this institution was a blow to the organization, in the providence of God we know that "all things work together for good to them that love God." Many staff members who had but a borderline Christian experience stood up for the truth when they came face-to-face with the test. Invited to stay on in the hospital under its new regime with no Sabbath concessions, they chose to lose their jobs rather than violate their convictions. Many of them found posts in different civil hospitals throughout Myanmar and continued to spread the light of the gospel.

Medical Directors: I. S. Walker, 1939—1942; J. C. Johannes, 1947—1949; E. M. Smith, 1949—1952; G. E. Richardson, 1952—1954; J. C. Johannes, 1954—1955; A. E. Geschke, 1955—1956; R. H. Dunn, 1956—1960; H. H. Dupper, 1960—1961; R. H. Dunn, 1961—1962; Heath Rowsell, 1962—1963; R. H. Dunn, 1964—1965.

Rangoso, Kata

RANGOSO, KATA (1902—1964). Minister, administrator, and translator in the Solomon Islands. He was born into the family of a tribal chief. His name means “no devil strings.” When Kata Rangoso (also spelled Ragoso) was about 12 years old, G. F. Jones, a pioneer Seventh-day Adventist missionary to the South Seas, came to the Marovo Lagoon, met the chief, and undertook to educate the boy at one of the mission schools.

At the mission school in Sasaghana, Kata Rangoso was a successful student. For a time he served as a private secretary to the mission director. In 1921 he was assigned as a teacher to the village of Hepa. Because of his proficiency he served for many years as an assistant to mission superintendents. About 1936 he was ordained to the gospel ministry.

When European leaders were evacuated during World War II, he was left in charge of the SDA work in the Solomon Islands. In spite of difficulties and even persecution, he discharged his responsibilities with distinction. Even before the war overtook the Solomons he laid plans for the preservation of mission property, including ships and personal effects. He also organized operations for rescuing Allied servicemen, and according to records, some 200 men owed their lives to his help during that time.

From 1953 to 1957 he was president of the Western Solomon Islands Mission. His outstanding contribution in the field of translation was the help he gave in the preparation of the entire Bible in the Marovo language. He visited America as a delegate to the General Conference sessions of 1936 and 1954 and also toured the Australasian Division, lecturing extensively in conferences, missions, and churches.

For a number of years he suffered from diabetes, finally losing one of his legs as a result of the disease. He died the day after the fiftieth anniversary of the opening of the Seventh-day Adventist mission in the Solomon Islands.

Rankin, Ida

RANKIN, IDA (1880s). Educator, dean. Born to a Wisconsin family that later moved to Nebraska, Ida pursued her education and became a teacher of some prominence. She was the first dean of women at Battle Creek College.

“Rapture, The”

“RAPTURE, THE.” An expression not used by Seventh-day Adventists but common among other premillennialists, meaning, literally, “the catching up,” or “the taking up,” used in a religious sense of the saints’ being caught up to meet Christ in the air as mentioned in [1 Thess. 4:17](#). It has become (especially in the phrase “secret rapture”) somewhat a technical term of the pretribulationist-dispensationalist form of premillennialism, used to denote a supposed removal of the church to heaven that leaves the Jews and the “nations” on the earth to go through the final tribulation. (See [SB, no. 1520](#) and note.)

The idea of a “secret rapture” does not occur in Scripture. It is a theological concept superimposed upon certain passages in the NT ([Matt. 24:40, 41](#); [1 Thess. 4:17](#)). Christ and the NT writers explicitly affirm that the taking up of the saints occurs at the time of the personal, visible, glorious coming of Christ in the clouds of heaven (see [SDACom 7: 884—887](#)). The coming of antichrist and the great tribulation precedes, not follows, the rapture ([Matt. 24:21—31](#); [2 Thess. 2:1—3](#)). See [Second Advent](#).

Rarama

RARAMA. *See* [Fiji](#).

Rarama Publishing House

RARAMA PUBLISHING HOUSE. A publishing house with printing facilities in Suva, Fiji, formerly operated by the Central Pacific Union Mission. With a staff of 10 nationals (Fijian and Indians) and one expatriate, it prepared Sabbath school pamphlets, tracts, evangelistic periodicals, and small books in the following languages: English, Fijian, French, Gilbertese, Maori (Cook Islands), Motu, Neo-Melanesian (New Guinea Pidgin), Samoan, Tahitian, and Tongan.

The first printing facilities were established in Fiji in the year 1899 by J. E. Fulton. This operation served the Fiji field until growing obsolescence caused the mission to abandon the program in the early 1950s. Printing work was revived in Fiji when B. L. Crabtree installed a Multilith in the basement of the mission youth hall in 1965. In August 1966 R. F. Stokes joined the staff of the Fiji Mission as a missionary from New Zealand and took over the supervision of the infant mission press. This new program rapidly expanded during the years 1967 and 1968, and on Jan. 1, 1969, the publishing house became an institution of the Central Pacific Union Mission to serve the island territories of the Central and South Pacific.

Rarama Publishing House continued to expand until 1978, when because of economic pressures it was forced to close down.

Rasmussen, Steen Emil Marius

RASMUSSEN, STEEN EMIL MARIUS (1888—1941). Departmental secretary, editor. He was born at Aoning, Denmark. He took his high school and a commercial course in Denmark, then spent two years at Stanborough Park Missionary College in England. He was converted in 1906 in an evangelistic campaign conducted by J. C. Raft and was baptized in 1907.

From 1907 to 1912, Rasmussen served as secretary to Dr. J. C. Ottosen, the medical superintendent of the Skodsborg Sanitarium. Shortly afterward he became the editorial secretary of the Danish health paper. From Nov. 1, 1912, to March 1913 he worked half-time in the Hamburg Publishing House while studying German. Then he accepted a call from the General Conference to come to America to serve as secretary to O. A. Olsen, who was then in charge of the foreign language departments in the North American Division. When O. A. Olsen died on Jan. 29, 1915, Rasmussen filled the vacancy. He occupied this position until May 1, 1918, when he was called to the Pacific Press Publishing House as editor of several foreign language papers. In April 1920 he went back to Europe and served as home missionary, Missionary Volunteer, and educational secretary of the Scandinavian Union Conference. There in 1922 he was ordained by L. H. Christian and J. C. Raft. From July 1924 to Dec. 31, 1929, he was home missionary secretary of the European Division, and from November 1927 he also headed the Missionary Volunteer Department. It was while serving in these capacities that he organized the first Seventh-day Adventist youth congress. This was held in Chemnitz, Germany, July 17—22, 1928, for the young people of Europe.

In 1928 when the European Division was divided, Rasmussen became Missionary Volunteer and home missionary secretary of the Southern European Division, and in 1930 he was elected secretary of the division in addition to his other duties. In 1936 Rasmussen was called to Washington, D.C., to head the Home Missionary Department of the General Conference. This position he filled until the time of his sudden death.

Raspal, Marius

RASPAL, MARIUS (1879—1945). French missionary and administrator. In 1903, while serving in the French Army, he accepted the Seventh-day Adventist faith and was baptized. Two years later he attended the Latin Union School in Switzerland and in 1908 entered denominational employment. In 1909 he married Blanche Nathalie Bernard. A large part of his life was spent pioneering new mission territories. In 1921, the year of his ordination, he went to Mauritius and directed the SDA work there. While on Mauritius he made missionary visits to Madagascar, and in 1926 he became the director of the mission on the island and the first SDA minister to establish himself there. In 1929 he went to the Cameroun Mission, which recently had been assigned to the Southern European Division, and established SDA work there, opening a mission and baptizing the first converts. In 1935 he returned to his homeland.

Ratu Meli Salabogi

RATU MELI SALABOGI. *See* [Salabogi Ratu Meli](#).

Raymond Memorial High School

RAYMOND MEMORIAL HIGH SCHOOL. A coeducational boarding school on the senior high school level, operated by the Northern India Union of the Southern Asia Division at the town of Falakata, India, 30 miles (50 kilometers) east of Jalpaiguri, in the northern part of West Bengal (near the Bhutan border). In 1992 the enrollment was 510, and the faculty numbered 34.

The beginnings of this school are traced to the close of the past century, when Seventh-day Adventists first began educational work at Calcutta and established an orphanage there (*see* [India](#)). About 1899 the orphanage school was moved to Karmatar, a settlement some 170 miles (270 kilometers) west of Calcutta, and was renamed the Orphanage Industrial School. It was conducted by D. A. Robinson and F. W. Brown, both of whom died of smallpox only a short time after the school was established at Karmatar. The *SDA Yearbook* did not list this school, but it appears that the orphanage school continued to operate for a number of years and became an English-language intermediate school in 1913. The first mention in the *Yearbook* of any schools at Karmatar appeared in 1917, with two entries, one for Karmatar Middle English School, described as established in 1915 and offering instruction in Bengali and Hindi, and another for Santali Girls' School, described as established in 1913. The Karmatar Middle English School was succeeded first by the Santali Boys' School and then by Santali-Hindi Boys' School, which disappeared from the listing in 1927 but appears to have merged with the Northeast India Union Training School (established in 1917 at Entalli as Bengali Boys' School and then moved to Ranchi). The Santali Girls' School was succeeded by the Santali-Hindi Girls' School, operated first at Karmatar and later at Babumohal.

In 1937 these schools were combined in one institution at Karmatar, first listed in the *Yearbook* as Bihar Mission High School of Seventh-day Adventists, then as the Karmatar High School, Karmatar Secondary Boarding School, and eventually as the Robinson Memorial High School. In 1949, under the direction of its principal, M. G. Champion, the school was moved to the present site at Falakata and soon renamed Raymond Memorial High School (Raymond Memorial Higher Secondary School; Raymond Memorial Training School) in memory of Mrs. F. O. Raymond, who had donated a sum of money to establish a school.

For several years staff and students were housed in temporary quarters, but over the years two bungalows and 15 other teachers' homes have been built. In 1964 a new girls' dormitory was completed. In 1963 the school building was extended on the east side, providing four additional classrooms. In 1983 a new wing was added to the boys' dormitory, and in 1990 two classrooms were added on the east side. In 1992 two more classrooms were added on the west side.

Principals: L. G. Mookerjee, 1937—1939; R. J. Borrowdale, 1939—1940; H. H. Mattison, 1940—1942; R. J. Borrowdale, 1942—1946; R. N. Dass, 1946—1948; N. G. Mookerjee, 1948—1949; M. G. Champion, 1949—1950; S. K. Besra, 1950—1951; M.

G. Champion, 1951—1952; L. N. Hare, 1952—1956; E. A. Streeter, 1956—1961; H. D. Erickson, 1961—1964; D. H. Skau, 1964—1967; A. W. Matheson, 1967—1970; David S. Poddar, 1970—1974; C. S. Marandi, 1974—1976; B. Luikham, 1977; M. G. Kisku, 1978—1980; S. D. Kujur, 1981—1985; M. C. John, 1986—1987; C. J. David, 1988—1989; A. Bairagee, 1990—1993; P. K. Gayen, 1993— .

Read, Walter E.

READ, WALTER E. (1883—1976). A native of Southampton England, he attended British Union College in its early days under Prof. H. R. Salisbury. In 1902 he entered denominational work as a colporteur. In 1905 he was called to the Welsh Mission, where he served until 1910. He was married to Emily Mary Powell in 1909, and two years later was called to Ireland, where he served for four years. After his election as secretary of the British Union Conference, where he remained for a year, he was asked to manage the Stanborough Press. In 1921 he became president of the South England Conference, and three years later he connected with the European Division. In the ensuing years Read served as secretary of the Northern European Division and president of the British Union and Caribbean Union conferences and of the Northern European Division. His last position was with the General Conference, where he served as field secretary from 1945 until his retirement in 1958.

Reading Courses

READING COURSES. *See* [Bible Reading Plans](#); [AY Book Club](#).

Reading Rehabilitation Hospital

READING REHABILITATION HOSPITAL. A 100-bed facility established in 1960 to meet the special needs of the disabled in the counties surrounding Reading, Pennsylvania. Drs. Russell Youngberg and Irving Jones came from California in the late 1950s, and their feasibility study clearly defined the need for such a hospital.

In the belief that rehabilitation could best be furthered in a quiet, peaceful setting, arrangements were made to purchase an estate, located on Green Tree Hill along Route 10. This proved to be the ideal location for a rehabilitation hospital. The 263 acres (105 hectares) included formal gardens, fountains, seven other private dwellings, a large barn, and farm buildings.

Reading Institute of Rehabilitation soon became a place for intensive, compassionate rehabilitation care. The mansion was carefully remodeled to accommodate 57 inpatients while at the same time maintaining its classic architectural integrity. The not-for-profit hospital, a member of the Adventist Healthcare System, is owned by the Pennsylvania Conference of the Seventh-day Adventist Church and operates as a public service.

By 1971 the hospital was bursting at the seams. A capital campaign was approved and begun in 1972. Support came from business, industry, foundations, the Seventh-day Adventist Church, and hundreds of Berks County residents. Construction of a new 80-bed facility was completed in 1974.

Five years went by, and again it was evident that if the hospital was going to adequately meet the needs of the disabled, expansion was necessary. In 1979 a four-story wing for ancillary services was added to house the Communications Disorders, Psychology, and Social Work departments; doctor's offices; and a warehouse. The new wing, dedicated to former administrator Jack P. Schleenbaker, was built without an appeal to the community. In 1981 plans were made for the most recent hospital expansion—a special unit dedicated to the care of head injured patients. A capital campaign raised the necessary funds to open debt-free in September 1984. Eight rooms were added.

Growth in the late 1980s reflected a national trend toward increased outpatient services. A chalet on campus was renovated into a beautiful transitional living residence and day program for the head injured (Lifeskills/Lifebound). In 1990 the Pain Program answered the needs of those suffering from chronic pain. At the end of 1990 Clinical Contract Services took three decades of RRH expertise to a wider audience in the community by contracting therapy services to other facilities.

In 1991 RRH's internal restructuring along diagnostic program lines was finalized, providing a more effective continuum of care. Outpatient services were expanded with the opening of off-campus satellites. The three-year-old Workability Program, which provided work-injury prevention services and rehab and occupational health, outgrew its hospital location and moved to the heart of Berks County's northern industrial sector, to be more responsive and convenient to businesses. Day Rehab, introduced in 1993, is for patients who require multiple therapeutic services but who no longer need 24-hour care. This unique

program allows patients to return home in the evening and on weekends while being a part of an intensive rehabilitation program during the day.

Reading Rehabilitation Hospital employs approximately 425.

Administrators: Charles Snyder, 1960—1962; Lemar Heydt (acting), 1962; Ray Crissey, 1963—1965; J. P. Schleenbaker, 1965—1979; Landon Kite, Jr., 1979—1980; Stuart Freeman, 1980—1985; Landon Kite, Jr., 1985—1989; Clint Kreitner, 1989— .

Reaper

REAPER.

Reavis, Drury Webster

REAVIS, DRURY WEBSTER (1853—1939). Propagandist for religious liberty, circulation manager for religious publications. He became a Seventh-day Adventist in his youth and went to Battle Creek College for education in 1875. Between his studies he acted as a tentmaster for J. G. Wood and G. I. Butler, helped to reorganize the Sabbath school work in the Ohio Conference under D. M. Canright, taught public school, and operated a barbershop at the Battle Creek Sanitarium. He had a burden to circulate SDA publications, but the colporteur work had not yet been developed. In 1891 he volunteered to take charge of circulating publications against Sunday laws in Michigan. The task successfully accomplished, he was asked by the International Religious Liberty Association to continue work as its field representative throughout the Eastern and Southern states. For one year, 1898—1899, he served as secretary of the association. In 1901 he joined the staff of the Review and Herald publishing house as manager of the Circulation Department, promoting both books and periodicals at first, then periodicals alone, and from 1914 the *Present Truth*. He retired in 1933 and wrote a fascinating account of his life and experiences, entitled *I Remember*, replete with vignettes of early SDA life.

He is credited with buying the very first bound copy of the first Seventh-day Adventist doctrinal book printed specifically for subscription sales by colporteurs, Uriah Smith's *Thoughts on Daniel and the Revelation* (see [King, George Albert](#)).

Rebok, Denton E.

REBOK, DENTON E. (1897—1983). Educator, administrator. Born in Pennsylvania, he served the Seventh-day Adventist Church for 44 years, 23 of which were given to China. He taught at Washington Missionary College and La Sierra College and was president of Southern Missionary College (now Southern College) and the Theological Seminary. He also served as chair of the E. G. White Publications board and was a general field secretary for the General Conference.

Rebok Memorial Library

REBOK MEMORIAL LIBRARY. A computerized reference library serving the General Conference World Headquarters. Opened in 1983, its primary purpose is to be a resource and information center for staff and a cultural and educational center for researchers. It is situated behind the atrium on the first floor of the General Conference building. Funds for refurbishing the library in the new building were from the estate of Denton E. and Marie Opsahl Rebok, and the library was named in honor of the Reboks.

History. As early as October 1870 James White asked for a good library for the benefit of those who write and speak upon the prophecies and the Sabbath, and requested that 200 interested persons donate \$10 each. Again in 1889 O. A. Olsen asked for books, pamphlets, tracts, papers, and journals, as well as donations, for a General Conference library in Battle Creek, Michigan. In 1906 the General Conference Committee invited Seventh-day Adventist publishing houses to supply a copy of every new book and to supply copies of books already published that were not already in the library. From 1910 to 1919 various sets of books were purchased from time to time for the General Conference library.

In 1919, because of the condition of the libraries in the various departments and the General Conference library, the officers deemed it advisable to establish a new central library for the use of the General Conference and the Review and Herald. However, these plans did not come to fruition.

In 1931 plans were laid by the Library Committee for the establishment of the library in new, expanded quarters, and requests went out for funds for books and operating costs. Thersa Rose Curtis was assigned to care for the library, along with her work with the Home Commission.

In 1937 the needs for both the General Conference and the SDA Theological Seminary libraries were recognized, and special appropriations to the SDA Theological Seminary library and the General Conference library were made.

In 1942 the Library Committee recommended transferring the General Conference library collection to the SDA Theological Seminary library. This was completed in 1946. The General Conference staff used the seminary's library, headed by Mary Jane Mitchell, from 1946 to 1960.

In 1960 the SDA Theological Seminary moved to Emmanuel Missionary College (now Andrews University), and the General Conference reestablished the General Conference library in the South Building, with Marjorie Lloyd as librarian. From 1961 to 1967 Hazel Olson was librarian; in 1967 the General Conference closed the library and placed the books and supplies in the Review and Herald library.

The Review and Herald library (under Ann Blackney, 1960—1965; Bertha Terry, 1965—1970; and Patricia Hirsch, 1970—1982) served the General Conference staff until 1983, when the publishing house moved to Hagerstown, Maryland.

In 1983 it was agreed to reestablish the General Conference library and to use the Library of Congress classification system, and to implement an automated computer catalog that

would include the books from all departments and departmental libraries, as well as the main library. Jim Ford helped design the new computer catalog, and Barbara Hart and Frances Blahovitch input the books from the various departments and began the work of classifying, cataloging, and processing them.

In 1985 Loraine Sweetland was hired to continue the work of reclassifying and building the library collection, and to plan the move to the new General Conference building. The Library Committee was chaired by George Reid, director of biblical research.

Current developments: There are more than 23,000 books in the library collection, including the departmental book collections (more than 11,000 in the central library), and more than 500 journals are available. Resources are shared with other libraries by borrowing and lending electronically with Inter-Library Loans via OCLC. The library has access to on-line searching through DIALOG, Internet, and OCLC. Through the new PC-Term computer catalog (1992) one can access the holdings of the library and departments by title, author, and subject. CD-Rom is also available.

Directors: Loraine F. Sweetland, 1985— .

Reconciliation

RECONCILIATION. *See* [Atonement](#).

Record

RECORD (1898— ; vols. 1—14, 1898—1910 as *Union Conference Record*; vols. 15—90, 1911—1985 as *Australasian Record*; vols. 91—92 as *South Pacific Record*; superseded *The Gleaner*; published weekly, 49 issues per year; 1993 circulation, c. 25,500; files in Review and Herald; published at Signs Publishing Company, Warburton, Victoria, Australia). Official organ of the South Pacific Division of Seventh-day Adventists. In 1953 alternate issues were increased from eight to 16 pages, and the subtitle “and Advent World Survey” was added. This increased paging was to permit inclusion of material from the *Review and Herald*. In March 1968 each issue was increased to 16 pages.

The Gleaner, the first Seventh-day Adventist church paper in the Australasian Union Conference, was a duplicated form, which was issued by the Australian Tract and Missionary Society in 1895, and which was issued as a printed monthly in 1896 and 1897 (vols. 1 and 2). In January 1898 it was superseded by the *Union Conference Record*.

This publication, which was the denominational organ for the Australasian Union Conference, was at first issued monthly, then biweekly on June 15, 1902, and weekly on Jan. 14, 1907. The *Australasian Record* reverted to biweekly during World War I, but has been a weekly since 1920. It became the *Record* in June 1987.

In times past the division secretary was the titular editor, but since 1967 the editor has been the editor of the Signs Publishing Company, with the division secretary named as the associate editor, to tie the division’s official organ into the secretarial department of the division.

Record, The

RECORD, THE. See [Southwestern Union Record](#).

Recorder

RECORDER. See *Pacific Union Recorder*.

Recreation and Amusements

RECREATION AND AMUSEMENTS. Early in their history Seventh-day Adventists devoted little time to recreation or amusements. Three reasons for this may be cited: (1) the Seventh-day Adventist Church arose in New England, an area noted for its Puritan background, (2) the church arose during the Victorian Age, noted for its conservatism, and probably most important, (3) the early SDA pioneers believed that the Lord's coming was so imminent that what little time remained should be occupied in proclaiming the Second Advent and preparing for that solemn event. As time continued and the membership grew, the need to satisfy the social requirements of the young people became increasingly apparent. Efforts were made to set up guiding principles in choice of acceptable forms of recreation and amusements. As early as 1865 the *Review and Herald* (25:87, Feb. 7, 1865) dealt with the problem: "They [amusements] are not the business of life, but interludes, recreations, refreshments, thrown in at intervals to save us from being utterly broken down by unceasing and perpetual toil. While we study or labor, while we do our part to work or to prepare ourselves for work, it is right, nay it is our duty as well as our privilege, to give ourselves up, from time to time, to amusements.

"But when amusements become the chief thing, when they take the place of the serious duties which God has imposed on every man whom He has created, then they undermine our principles, and impair our faith in whatever is noblest in virtue, or most holy in religion."

In 1868 L. D. Santee described an SDA New Year's party, which indicates the kind of activity that was considered proper for SDAs 100 years ago: "It may perhaps interest some to know how the church in this place [Gridley, Illinois] spent New Year's. It was determined to provide a basket dinner and recreation for the church and Sabbath-school scholars. Some wondered what could be done for amusement, as we do not believe in the popular amusements of the day. . . . The little folks began to gather in good season. . . . They amused themselves in various ways until dinner. One of the Sabbath-school scholars read the 150th Psalm, after which the children gathered around a large table spread with an abundance of healthful food, the older ones being served afterward. Dinner over, another short Psalm was read, when nearly all adjourned to a wide lane and engaged in simple and athletic games calculated to give tone and vigor to the system. . . . After playing a suitable length of time, all returned to the house, where Bro. J. M. Santee addressed us for a short time on the debt of gratitude that we owe to our Creator and Preserver, and on the duty of children to their parents" (*Review and Herald* 31:83, Jan. 21, 1868).

A few years later, in 1873, G. I. Butler, then president of the General Conference, set forth in the *Review and Herald* (41:169, 170) certain principles for guiding SDAs in matters of recreation: "In the training of children, that course should be pursued which gives the best assurance of the formation of a right character. We want our children to grow up to manhood and womanhood with characters which will illustrate the principles of justice, truth, faithfulness, and the fear of God, that they may be kind and tenderhearted toward those deserving sympathy; cheerful, hopeful, and earnest in behalf of right; and that they

may bear up with courage under adversity and suffering. We want them to have minds, able to discern, quick to detect, and with courage to expose and resist wrong. We want them, also, to have bodies properly developed and hardened by exercise. . . .

“So far, then, as amusements are consistent with and help bring about the proper formation of such characters as we have referred to, so far they should be encouraged, otherwise, they should be discouraged. Proper development, then, of the mental, physical, and moral is the great end to be kept in view in the training of children; the moral being the highest and most important of the three.

“We first inquire, Do children need amusements at all? We believe they do. . . .

“Children must be active and stirring. Any system of training so repressive in its character as to make children like old men and women will dwarf and hinder natural development, sour the disposition, and make the spirits gloomy and misanthropic. . . . Cheerfulness is better than discouragement; hopefulness than despondency; courage than gloominess. Let such a course be taken, then, as will be most likely to produce such results. We think a certain amount of amusement conducive to such an object. . . .

“But while I thus plead for innocent amusements, I would ever guard against giving children the impression that they are the main object of life. . . . That parent who grants reasonable recreation and ‘agreeable entertainment’ to his children will far more easily be able to make the proper distinction appear to the mind of the child than he who always holds him to the same level sameness of useful plodding. . . .

“If it then be granted that some amusements are proper, commonsense would seem to teach us to permit only those which are innocent, and reject those which are demoralizing, or those which will throw our children under bad influences.”

After setting forth the basic philosophy of what he considered constituted proper recreation and amusements, Butler applied these principles to various activities: “Music, in its various forms, seems to be a very proper means of recreation and enjoyment. Within reasonable bounds, it seems to be eminently worthy of cultivation. . . . But when it is made the great object of life, we respectfully submit that it has exceeded those limits. . . .

“Athletic exercises, such as skating, sliding, swimming, playing ball, pitching the quoit, running &c., &c., are all proper and innocent in themselves, when kept within proper limits, and when connected *with proper associations*. . . .

“I now notice another class, such as marbles, checkers, chess, fox and geese, dominoes, billiards, backgammon, cards, &c., many of them involving games of chance, and games which may lead to gambling. There is such a variety of these that it is impossible to speak definitely of all. Some are far more objectionable than others. How far should these be permitted or encouraged? and how far forbidden? . . .

“I will commence at the most simple, marbles. There can be nothing objectionable in children’s having marbles to roll upon the floor or smooth ground, so far as that is concerned. But it seems to me the idea should be most thoroughly instilled into the mind from the very first that gambling will not be permitted for the smallest amount. . . . Property gotten without giving a fair equivalent for it is not properly gotten. . . .

“It cannot be denied that chess, and checkers, &c., do afford discipline to the mind. The man who can play a game of chess or checkers, successfully, has got to think, and think sensibly. Neither are they ever used to any great extent in gambling. But they become so

fascinating to the mind that they are apt to take far more time and attention than they are worth. . . . I therefore think they should be discouraged as amusements.

“Card-playing consists of a mixture of skill and chance, and is so universally associated with gambling and debasing associations that it should be frowned down.”

SDAs today face the problem of evaluating many kinds of entertainment, some completely unknown to their predecessors.

Visual Entertainment

Visual Entertainment. This includes such forms of entertainment as *serial cartoons*, *motion pictures*, *television*, *videos*, attendance at the *theater* and *commercialized sports*. Seventh-day Adventists have been governed in their choices in these types of entertainment by certain general principles that are applicable in varying degrees.

Pictures are known to be one of the most effective means for influencing behavior that humans know. This being true, it is evident that there are great possibilities for good or evil in pictures, depending on the character of what they portray. Because of this, one of the basic criteria Seventh-day Adventists have used in determining what is proper or improper for a Christian to see is the character of the things portrayed.

Serial Cartoons. These are usually a series of drawings in narrative sequence. They may, for example, depict Bible stories; portray wildlife, historical events, or scientific processes; or picture scenes of crime, violence, and immorality. The character of the activity portrayed is what should determine whether the cartoons are proper for a Christian to look at. Seventh-day Adventists make use of serial cartoons for teaching Bible stories and imparting scientific and historical information to children, but regard the “comics” generally as being detrimental to the formation of a wholesome character.

Motion Pictures and Videos. The development of the moving picture, especially with sound, made possible astonishingly realistic portrayals of dramatic productions. Conservative Christians who had previously recognized the evil influences of the theater saw the same effects in the mass-produced movie. It is well known that the influence of the scenes portrayed, especially on children and young people, is powerful, and that the content of most of the dramatic shows is not in the direction of high ideals. These shows often glamorize the banal and tawdry, if not the violent and criminal aspects of life, and glorify unworthy characters and actions.

Seventh-day Adventists have been warned (in the *Church Manual* [1990], p. 145) “against the subtle and sinister influence of the moving-picture theater,” which is a training school in what to the Christian are false values—worldliness, laxity, and love of pleasure—and at times exposes the young people who attend to harmful associations.

While condemning the motion picture theater, Seventh-day Adventists are not opposed to the viewing of nontheatrical moving pictures, if the character of the activities portrayed is wholesome and instructive and if temperance is exercised in the amount of time spent. Church-sponsored institutions show, for their own groups, selected films.

Television. Through television the decision as to what to see has become a daily problem in the home. The Seventh-day Adventist Church has not condemned TV, but advises members to apply to all programs the same principles as for moving pictures, and further, to avoid spending too much time watching even good programs. The following is part of a

statement prepared under the direction of the General Conference Committee and published in 1956 (“What About Television?” p. 4): “Unless viewers are constantly on guard, TV consumes an excessive amount of their time. Christians are stewards of the talent of time, being accountable to God for every moment to improve it to His glory. Time has been given to mankind for self-improvement, for work and physical exercise, for communion with God, for service to God and man, for recreation and enjoyment, and should therefore be employed in a balanced program that would bring honor to God and would fulfill all of life’s needs and duties.”

The *Church Manual* (1990, p. 145) gives the following counsel on television: “Safety for ourselves and our children is found in a determination, by God’s help, to follow the admonition of the apostle Paul: ‘Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things’ (Phil. 4:8).”

Attendance at the Theater and Commercialized Sports. Unlike the other forms of visual entertainment that have been discussed in this article, the stage (including drama and opera) and commercialized sports (including commercialized entertainment) employ living performers or contestants, but many of the principles that apply to serial cartoons, motion pictures, and television also apply to them. Ellen White writes concerning the stage: “Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for tranquil pleasures and sober realities of life, than theatrical amusements.

“The love for these scenes increases with every indulgence. . . . The only safe course is to shun the theater” (MYP 380).

The patronizing of commercialized sports such as baseball, football, and basketball games is discouraged by the church. Thus the *Church Manual* (p. 146) urges: “Let us not patronize commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are ‘lovers of pleasures more than lovers of God.’”

Games and Sports

Games and Sports. *Games.* Games such as card playing are forbidden by the church because of their association with gambling (see below) and vice. Thus the *Church Manual* (1990, p. 182) calls for “complete separation from worldly practices, such as card playing.” Other games such as checkers, dominoes, Monopoly, chess, etc., are discouraged principally because of the time they consume and because they may open the door to other evils. Concerning them Ellen White declared: “There are amusements, such as dancing [*see* below], card-playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil” (MYP 392). Nature card

games, Bible games, and certain word games are recognized as being instructive and even valuable, provided not too much time is spent on them.

In general, if the character of the game and the spirit in which it is played are wholesome, the question of whether it is proper for an SDA to participate in it is determined largely by the amount of time spent playing it and the associations involved. Any expenditure of time that tends to rob from a well-rounded development should be avoided; any associations that are likely to lead away from God are to be shunned.

Sports. These include both outdoor and indoor physical activities, often competitive, although they may be purely recreational. The Seventh-day Adventist Church generally encourages the outdoor recreational sports in preference to the indoor competitive sports. The latter are not condemned when they are the best form of exercise available, provided that they are carefully supervised, that they are not carried to excess, and that a spirit of Christian fair play is maintained. But they are recognized as being a second-best form of exercise: “Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury.

“Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air” (Ed 210).

Granted that the character of the sport itself is beneficial or at least harmless, SDAs have adopted several criteria for determining whether a given sport is proper for an SDA Christian. Among these may be cited environment, associations, the spirit in which the sport is played, and the outlay of time and money involved. Thus, for example, while billiards and bowling provide some exercise, they are frowned upon by the church because of the environment and the associations generally involved. In regard to these types of sports Ellen White wrote: “The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon” (MYP 398).

Gambling

Gambling. In common with most Christian churches, SDAs object to gambling on several grounds. They believe it violates the principle of Christian stewardship of property, it is antisocial, it is uneconomic, since it does not add to the wealth of the community and it tends to make chance the basis of conduct. Gambling is incompatible with the Christian life because it generates and promotes selfishness, covetousness, and greed. Gamblers are not knowingly retained as members.

“Card playing, betting, gambling, horse racing, and theatrical performances are all of his [Satan’s] own inventing, and he has led men to carry forward these amusements as zealously as though they were winning for themselves the precious boon of eternal life” (CS 134).

Dancing

Dancing. Dancing in some form has been a worldwide practice throughout history. The ritual dance is found among the most primitive of peoples. In Bible times religious dances were associated with worship, as when Miriam led the singing and dancing in gratitude for

deliverance at the Red Sea ([Ex. 15:20, 21](#)), and when David “danced before the Lord” ([2 Sam. 6:14](#)).

However, social dancing as it is known today is not found in Scripture, and from the beginning the Seventh-day Adventist Church has objected to it. “The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society” ([MYP 399](#)). Because it is maintained that the dance tends to lessen interest in spiritual life, usually involves unchristian associations, and creates excitements that can lead to immorality, baptismal candidates are instructed to refrain from dancing (*Church Manual* [1990], p. 182).

Biblical Principles

Biblical Principles. In 1991 the Youth Department published an article, written by Malcolm Allen, world director of Pathfinder and youth evangelism, which identified five biblical principles to be used in the selection and evaluation of recreational activities:

“1. *Stewardship of the Gospel.* ([1 Peter 3:11, 12](#); [1:15, 16](#).) A positive, balanced, healthy, happy, and vibrant lifestyle based on sound biblical principles is a strong argument in favor of Christianity. Our choices of recreation and our use of leisure time are an integral part of a practical religion. These should reflect the happiness we experience from a lifestyle molded by the ‘good news of salvation.’ They will confirm and not conflict with the principles of His Word and will help to develop and enhance His image in us. By our choices we will give a practical example of living Christianity that will show to the world our belief in the gospel. . . .

“2. *Stewardship of Time.* ([Ps. 90:12](#); [Eph. 5:16](#); [Eccl. 12:1](#); [Col. 4:5](#).) Time is the greatest talent and most precious possession that God has given, and it is to be used wisely in work, education, or leisuretime activities that will develop our intellect, strengthen our bodies, improve our health, and develop and strengthen our appreciation of God. . . .

“3. *Stewardship of Finance.* All things belong to God ([Haggai 2:8](#); [Ps. 50:10](#)). It is He who gives us the ability to make wealth. Some of this He asks to be returned as His ([Mal. 3:10](#)), but the remainder is ours to be used in a way that may bring the greatest benefit and blessing to us, to others, and to God. In our choice of recreation these demands and principles should be remembered. . . .

“4. *Stewardship of Influence.* Our behavior and choice of recreation influence others. If we uphold the principles of His Word and ‘walk as he walked’ ([1 John 2:6](#); [Eph. 5:1](#)), our influence will also tell, as His did, and we will be ‘known and read of all men’ ([2 Cor. 3:2](#)).

“5. *Stewardship of Self.* We owe our existence to God. He created us ([Ex. 20:11](#); [Col. 1:6](#)), and we are made in His image ([Gen. 1:27](#)). Our body is the ‘temple of the Holy Ghost’ ([1 Cor. 6:19](#)), in and through which He abides and works. His desire is that we care for this physical body and keep both body and mind in the best condition. . . . To do this, we should be concerned with:

- “a. What we put into it—food, drink, drugs, etc.
- “b. How we clothe and adorn it—dress, jewelry, cosmetics.
- “c. What we do with it—the use or abuse of the body itself.
- “d. Where we take it—work, recreation, amusement” (pp. 31—33).

The article also provided several guidelines to be used in the implementation of the five biblical principles (pp. 38—41).

Possibilities for Christian Recreation

Possibilities for Christian Recreation. Seventh-day Adventists have endeavored whenever possible to take a positive attitude toward recreation. Thus local church organizations and the youth departments of the local conferences encourage such types of outdoor sports as hiking, camping, cave exploration, and boating. Local AY Societies may offer opportunities for wholesome fellowship in both service and recreation. Pathfinder Clubs, nature clubs, and hobby clubs sponsor various indoor and outdoor recreations. School entertainments of various sorts—some of them conducted by the students—crafts, collecting, AY class projects, hobbies at home, as well as parties of the wholesome sort offer further opportunities for pleasurable Christian recreation for the youth of the church.

Reed, Hubert V.

REED, HUBERT V. (1912—1989). Pastor, evangelist, conference administrator. Born in Oklahoma City, Oklahoma, he gained his education at Southwestern Junior College and Union College. He was married to Evelyn Robinson in 1934 and entered denominational work as a ministerial intern in 1937. He was ordained in 1941.

After six years of pastoral work in Minnesota, he became conference evangelist for the South Dakota Conference in 1944. In a short time he accepted a call to the East Pennsylvania Conference, where he served for five years as a pastor-evangelist, followed by nearly eight years of the same work in Florida.

He was president of the Carolina Conference from 1958 to 1963 and of the Colorado Conference from 1964 to 1973. His last official work for the church was as health secretary for the Central Union Conference.

Rees, David Dee

REES, DAVID DEE (1871—1949). Educator, editor. After graduating from Battle Creek College in 1895, he became secretary-treasurer of the Oklahoma Conference. Successively he was head of the English Department at Union College (1897—1905), at Mount Vernon College (1905—1910), and at Walla Walla College (1915—1917); principal of Forest Home Academy (1910—1913), and Champion Academy (1917—1919). From 1919 to 1927 he was educational secretary of the Central Union Conference. When partial deafness necessitated that he change his work, he became manager of the Christian Record Benevolent Association, and through his energetic leadership did much to develop this publishing institution dedicated to the service of the visually impaired.

Rees, Pearl Lane

REES, PEARL LANE (1878—1966). Teacher, preceptor, dean. In 1898 she completed the normal course at Union College and that fall taught the first church school in Denver, Colorado. Later she served as secretary and bookkeeper in local conference offices. In 1910 she became secretary of the Atlantic Union Conference. In 1917 she accepted the work of preceptor of South Lancaster Academy and three years later took up the same work at Union College, a work that occupied 25 years of her life, broken only by short terms of service at Atlantic Union College and dean's work at Glendale Sanitarium and Hospital.

Reformed Seventh-day Adventists-Rowenite

REFORMED SEVENTH-DAY ADVENTISTS-ROWENITE (1916). An offshoot group led by Margaret W. Rowen, who had been a member of a Seventh-day Adventist church in Los Angeles, California. On June 22, 1916, she began to issue messages purporting to be testimonies from the Lord, claiming to have received the gift of prophecy. Disregarding the warnings of denominational leaders and committees who examined Mrs. Rowen's writings and publicly declared that they contained error and were not messages from God, some church members accepted her as a divinely sent messenger and took the name "Reformed Seventh-day Adventists."

In the autumn of 1919, Mrs. Rowen claimed to have seen in vision a document in the manuscript files of Ellen White, dated Aug. 10, 1911, stating that Mrs. Rowen would be used of God to give messages from Him to His people. When W. C. White and other workers searched the files of Ellen White manuscripts at St. Helena on Dec. 17, 1919, they found a loose sheet that had been slipped into the drawer of the 1911 documents. It purported to be a testimony written and signed by Mrs. White at St. Helena on Aug. 10, 1911, naming Margaret W. Rowen as a future messenger sent of God. The document bore evidence of forgery, but the mystery of how it got into the files remained unsolved for some time.

On Nov. 15, 1919, Mrs. Rowen was disfellowshipped from the South Side SDA Church of Los Angeles.

Mrs. Rowen announced in November 1923 that probation would close on Feb. 6, 1924, and that Christ would come in glory on Feb. 6, 1925. On Jan. 16, 1925, she said that she had been shown "that the 144,000, if necessary, will be taken from their abiding places and transported to the gathering place; and then immediately taken up in the clouds of heaven by the angels on Feb. 6, 1925." Her announcement of the date of Christ's coming was spread by news agencies throughout many lands, and was falsely attributed to the Seventh-day Adventist Church. The report created a sensation even though the General Conference officers released to the press an official statement branding the prediction as false and declaring that the Seventh-day Adventist Church had no part whatever in making it. The falsity of Mrs. Rowen's prediction became painfully apparent to her followers when the date passed.

On Mar. 12, 1926, Dr. B. E. Fullmer, a physician who had been a zealous follower and assistant of Mrs. Rowen, went to SDA leaders in Los Angeles and confessed that while he and others were visiting the office of the Ellen G. White Estate at St. Helena on Nov. 11, 1919, he had opened the drawer of the manuscripts of 1911 sufficiently to slip into it the spurious document to which Mrs. White's name had been attached by Mrs. Rowen. His sworn confession and the confessions of other persons cleared up other mysteries connected with Mrs. Rowen's work.

On Feb. 27, 1927, Dr. Fullmer was called about midnight to give medical aid in a cottage of an auto court near Lankershim. On entering he was struck on the head with a piece of

pipe. Police, summoned by neighbors, found Mrs. Rowen and two associates—a doctor and a nurse whom Dr. Fullmer recognized as aides of Mrs. Rowen—there with the unconscious victim. A shovel, burlap, and rope, apparently for disposing of the body, were also in the room. The three were sentenced to serve from one to 10 years in San Quentin prison on a plea of guilty to the charge of “assault with a deadly weapon, with intent to do great bodily injury.” Mrs. Rowen was released on parole after about one year in prison.

Regeneration

REGENERATION. *See* [New Birth](#).

Regents, Board of

REGENTS, BOARD OF. *See* [Board of Regents](#).

Regional Affairs, Office of, and Regional Conferences

REGIONAL AFFAIRS, OFFICE OF, AND REGIONAL CONFERENCES. The North American Office of Regional Affairs was dissolved in 1978. There was no new office to replace it, for its work was channeled to the regional conferences and the Black Caucus. A new office, the Office of Ethnic Relations, was created in 1979; its name was changed to the Office of Human Relations in 1980. Its focus is different from the Regional Affairs mission, but it does maintain statistics and background on not only the regional work but the work of other ethnic groups as well. Thus, for the history, development, and statistics of the North American Regional Affairs Office and of the regional conferences, *see* [Human Relations, Office of](#).

Regional Literature Ministry Coordinating Boards

REGIONAL LITERATURE MINISTRY COORDINATING BOARDS. These boards serve divisions in compatible language, religion, cultural, or geographical areas and are organized as follows: the African Literature Ministry Coordinating Board—Africa-Indian Ocean and Eastern Africa divisions, Middle East Union Mission, and Southern Africa Union Conference; European Literature Ministry Coordinating Board—Euro-Africa, Trans-European, and Euro-Asia divisions; Asia/Pacific Literature Ministry Coordinating Board—Eastern Asia Committee (China) and Far Eastern, Southern Asia, and South Pacific divisions; Latin America Literature Ministry Coordinating Board—Inter-American and South American divisions.

These boards serve as regional advisory, planning, and coordinating committees for the total literature program and maintain a general overview of the publishing ministry in their territory. It promotes a production marketing and distribution program that results in the lowest possible cost and widest circulation of denominational literature.

Members of the regional literature ministry coordinating boards are the officers of the divisions involved, publishing directors of the divisions, the General Conference publishing director and associates, division secretaries, division treasurers, and publishing house managers as appointed. A General Conference vice president serves as chair.

Regional North Adventist Academy

REGIONAL NORTH ADVENTIST ACADEMY. *See* [North Adventist Academy, Puerto Rico](#).

Regional Voice

REGIONAL VOICE See [North American Regional Voice](#).

Reifschneider, Karl Alexander

REIFSCHNEIDER, KARL ALEXANDER (1869—1929). Minister and administrator in Russia and Hungary. He was born in the town of Piatigorsk in the northern Caucasus. His mother, one of the first converts in Urup (an early center of Seventh-day Adventist work in Russia), was later married to I. Kablanov, a strong lay church leader in the Ukraine. Reifschneider was baptized in Alexandrodar, in the Kuban territory, in 1889, and the next year went to the SDA school for missionary workers in Hamburg, Germany. While there he was active in the ship missionary work. In 1897 he returned to Russia, married Tatyana Kusmin, daughter of another church worker, and preached in the cities of Mitau (Jelgava), Libau (Liepāja), Reval (Tallinn), and Riga, in the Baltic provinces, and in Łódź, Poland, and Bendery, Bessarabia (Moldavia) until 1902, when he was transferred to Hungary. He also worked in Transylvania.

In 1905, while in Hungary, Reifschneider was ordained to the ministry. In 1908 he was appointed to lead the mission work in Siberia, south of the Trans-Siberian Railway. Afterward he was president of the Caucasian Conference (1909—1912), and for some time between 1912 and 1923 led the work in the Azov and the South Ukrainian districts. From 1923 to 1928 he preached in the German Volga Republic. In 1929 he suffered a stroke, after which he went to Kiev to live with his daughter, Olga Goncharov (later a translator for Russian publications in North America and head of the Russian Bible Correspondence School at the Voice of Prophecy).

Reimer, Jacob K.

REIMER, JACOB K. (1891—1940). Minister and conference administrator in the USSR. He was one of 13 children born to a Mennonite family in Nikolayevka, on the Donets River in southern Russia. His mother was one of the early Seventh-day Adventists in Russia, and all the children in the family became members also. Jacob Reimer attended Friedensau Missionary Seminary from 1911 to 1913 and afterward entered evangelistic work in the city of Kharkov, in the Ukraine, under K. A. Reifschneider.

During World War I Reimer was drafted into the army and served in the military hospital in Moscow, devoting his spare time to helping the local church. In 1918, while he was in his native area, he married Elisabeth Goossen. In 1920 he worked in Dnepropetrovsk and in 1921 was ordained to the ministry by K. A. Reifschneider. Two years later, in 1923, he went to Leningrad as president of the North Russian Union. In 1925 he returned to the Ukraine as president of the Black Sea Conference, and about 1932 became head of the work in the Ukraine.

During mass arrests in the mid-1930s Reimer was arrested and sentenced to five years in the labor camps, with an additional three-year loss of all civil rights. He was sent to work on the White Sea-Baltic Sea canal and the next year was sent to eastern Siberia, where he served as assistant in camp hospitals. Probably because of his continuous evangelistic work (he baptized converts even in the labor camp), he was denied mail privileges after the first two years and later was sentenced to 10 years in isolation in far northern camps. Many years afterward it was learned that he died of pneumonia in 1940.

In 1941 his wife was also arrested and sent for 10 years to camps in Siberia, where she became crippled and lost her sight temporarily. Their sons left Russia during World War II and went to their aunt in Brazil. About 1962 the mother was allowed to rejoin her one remaining son there.

Reinke, Otto Eduard

REINKE, OTTO EDUARD (1875—1921). Evangelist and administrator in the United States, Germany, Switzerland, and Russia. He was born of Lutheran parents in Germany. While in his teens he was baptized by the Free Baptists, but soon thereafter joined the Seventh-day Adventist Church and began selling SDA publications in Danzig and Berlin. In 1895 he enrolled in the nursing course at Battle Creek Sanitarium, and a few years later he and his wife engaged in city mission work in Chicago, Illinois, and Milwaukee, Wisconsin, and managed the Helping Hand Mission in San Francisco for two years. In 1900 he was ordained and entered evangelistic work in Wisconsin. Later he worked for a number of years in the Greater New York area among the German-speaking people. He also wrote articles for the *Christlicher Hausfreund*.

About the year 1909 or 1910 he and his second wife (his first wife had died) sailed to Europe, where he was head of the work in the German-Swiss Conference for several years. When the East Russian Union Conference was organized in 1913, he took charge of it. When World War I began, he assumed leadership of the Siberian Union Mission, succeeding G. Perk, who was forced to leave the country. The heavy responsibilities he carried in Russia, together with the postwar famine and revolution, exhausted his health, and he died of malnutrition at Saratov, Russia, where the temporary headquarters of the Seventh-day Adventist Church in Russia were situated at the time.

Reis, José Amador Dos

REIS, JOSÉ AMADOR DOS (1891—1935). First Brazilian to be ordained to the Seventh-day Adventist ministry. Converted from Catholicism at an early age, he studied for the ministry at Colégio Adventista Brasileiro. After leaving college, he served as a colporteur and an evangelist in the states of Rio Grande do Sul and São Paulo, where he established a number of churches. Strenuous work undermined his health, resulting in his early death from tuberculosis.

Relief

RELIEF. *See* [Community Services](#).

Religious Liberty (principles and application)

RELIGIOUS LIBERTY (principles and application). Religious liberty may be defined as freedom from coercion in religious matters, by way of either compulsion or interference, in respect to one's choice, profession, or practice of any religion (or no religion); a freedom limited only at the point of infringement on the rights of others.

Article 18 of the 1948 United Nations Universal Declaration of Human Rights gives a succinct and well-worded definition of religious liberty: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

Religious *liberty* is distinguished from religious *toleration* in that the latter carries the connotation of sufferance that is granted the nonconformist (and hence may be withdrawn) by an established or dominant group; whereas the former is one of the basic human rights—the right of the individual to be answerable only to his God for his obligations to God.

The basis of religious liberty is the dignity of the human person, created originally in the image of God. God can accept an homage only when it is freely given. A corollary of human dignity is equality before the law and nondiscrimination.

The Seventh-day Adventist concept of religious freedom is founded on Scripture; there SDAs find an inspired definition of the Christian's duty not only to God and the church but also to the government under which the Christian lives and holds citizenship. Seventh-day Adventists hold that separation of church and state is best for both. Verses cited in support of religious freedom include: [John 18:36](#); [Matt. 6:33](#); [Ex. 20:1—3](#); [Rom. 13:1, 2](#); [Acts 5:29](#); [Matt. 22:16—21](#); [Rom. 13:3—8](#); [1 Peter 2:13—17](#); [Rom. 14:12](#); [Dan. 3; 6](#); [2 Cor. 6:14](#); [Matt. 10:28](#).

Seventh-day Adventist statements on religious liberty date back to the 1850s, when several writers identified the "two horns like a lamb" ([Rev. 13:11](#)) as civil and religious liberty (for example, John N. Andrews, "Thoughts on [Revelation XIII](#) and [XIV](#)," *Review and Herald* 1:83, May 19, 1851; and Hiram Edson, "The Times of the Gentiles," *Review and Herald* 7:129, Jan. 24, 1856). R. F. Cottrell spoke of the principle of separation of church and state, and the Christian's relation to the state ("Should Christians Fight?" no. 1, *Review and Herald* 25:180, 181, May 9, 1865). When the *Sabbath Sentinel* was launched in 1884, it was issued for the purpose of "sounding the alarm" on the "true bearing of uniting church and state" in the agitation for religious legislation (*Review and Herald* 61:16, Jan. 1, 1884).

History

History. Seventh-day Adventist views on religious liberty were set forth in 1889 as the "Declaration of Principles" of the National Religious Liberty Association, organized that year in Battle Creek, Michigan. The four resolutions directly related to religious liberty were: "We believe in supporting the civil government, and submitting to its authority.

“We deny the right of any civil government to legislate on religious questions.

“We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

“We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow citizens may enjoy the inestimable blessings of both civil and religious liberty.”

There are some practical conditions for achieving a full measure of religious liberty on individual, local, and international levels.

Individual persons

A. Individual persons need the right and freedom to:

1. Hold or change or not to have a particular religious faith and join the corresponding religious community of their choice.
2. Teach and communicate their faith through witness and persuasion.
3. Worship privately or publicly, and have places of worship.
4. Educate their children in their religion at home, in church, or in church schools.
5. Receive religious assistance and care wherever they are, including in health-care facilities, military service, detention centers, and retirement homes.
6. Not to be coerced to act against conscience and join groups, associations, or trade unions not in harmony with their religious beliefs.
7. Not to be discriminated against in study, employment, professional, and civic life.
8. Observe days of rest and religious feasts in accordance with the precepts of their religion.
9. Exercise conscientious objection and perform alternative service.

Local religious communities

B. Local religious communities need the freedom to:

1. Operate according to their own internal order.
2. Appoint church or religious leaders without outside interference.
3. Operate educational institutions—including those for the training of ministers—health-care facilities, and other institutions appropriate to their religious mission and needs.
4. Publish literature to nourish the faithful and propagate religious faith and beliefs.
5. Have access to the media of communication.

Religious communities on the international level

C. Religious communities on the international level need the freedom to:

1. Operate world or international regional headquarters or administrative centers.
2. Communicate and have spiritual and administrative relations across international borders with coreligionists.
3. Organize international religious congresses, assemblies, committees, and seminars.

United Nations instruments upholding religious liberty as a basic human right include, in addition to the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights (Article 18) and the 1981 “Declaration on the Elimination of All Forms

of Intolerance and of Discrimination Based on Religion or Belief.” This last document mentions specifically the right to observe days of rest in harmony with the precepts of one’s religion.

An official statement of the basic principles of religious liberty held by Seventh-day Adventists through the years appears in the *Working Policy of the North American Division of the General Conference* (1992/1993, pp. 227, 228). While this statement of principles was adopted essentially for the United States, particularly paragraph g, it represents the general Seventh-day Adventist thinking, especially paragraphs a-f and h:

“1. In a changing world it is essential to retain in clear focus the unchanging principles that govern the relationships between man and his Creator and between church and state, and to make clear the application of those principles to specific situations as they develop. Seventh-day Adventists believe these fundamental principles to be:

“a. That God as Creator of all things has established the relationships that should prevail between Himself and humanity, and between church and state.

“b. That God endowed humanity with intelligence, with means for obtaining a knowledge of the Creator’s purpose and will for the individual, with moral perception and conscience, with the power of free choice to determine one’s own destiny, and with responsibility to the Creator for the use one makes of these faculties; and that the first and supreme duty is to know and to cooperate with the Creator’s revealed will.

“c. That an individual’s relationship to other human beings rests on the basic principle of unselfish love as illustrated in the words, ‘Whatsoever ye would that men should do you, do ye even so to them’; and that application of this principle involves recognition of the equal rights of others under God and a direct responsibility to God for our treatment of one another.

“d. That the church is a divinely ordained institution, the role of which is to preserve and to proclaim God’s message to humanity, to assist individuals in making His design effective in their hearts and lives, and to unite its members in fellowship, worship, and service.

“e. That civil government is ordained by God; that its divinely appointed function is to protect individuals in the legitimate exercise of their rights to provide a suitable environment in which they can pursue the objectives set for them by their Creator.

“f. That in view of its divinely ordained role, civil government is entitled to humanity’s respectful and willing obedience in temporal matters to the extent that civil requirements do not conflict with those of God; in other words, humanity is bound to ‘render therefore unto Caesar the things that are Caesar’s’ but to reserve for ‘God the things that are God’s’; to exercise an active, personal interest and concern in matters affecting the public welfare, and to be an exemplary citizen.

“g. That humanity’s twofold duty to Caesar and to God, each in his respective sphere, implies a clear distinction between their separate spheres of authority and jurisdiction; that God has delegated to civil government authority and jurisdiction in temporal matters, while reserving to Himself authority and jurisdiction over humanity’s conscience; that in the best interests of both church and state, civil government must observe strict neutrality in religious matters, neither promoting religion nor restricting individuals or the church in the legitimate exercise of their rights.

“h. That religious freedom consists of the inalienable right to believe and to worship God according to conscience, without coercion, restraint, or civil disability, and to practice

one's religion and promulgate it without interference or penalty; and of the obligation to grant the same right to others.

“In view of these principles, we hold that religious liberty for all is best achieved, guaranteed, and preserved through the separation of church and state as set forth in the Constitution and the Bill of Rights. . . .

“We recognize that both the church and the state may serve the citizens in certain fields, and that some of these functions may overlap. Remuneration from the state for services rendered properly may be received by church institutions. The church and its institutions may also, without compromising their position, accept from the state certain limited favors, such as tax exemption, and police and fire protection.

“The church recognizes the right of its individual members to accept assistance from the state under such programs as the public health service, school lunches, and similar programs designed for the benefit of both parent and child. Further programs that call for the cooperation of the church will be reviewed as provided below.”

At the 1972 Annual Council, guidelines were established to ensure that separation of church and state not be weakened. These guidelines, applicable in the United States, are summarized here as they now appear with minor editorial revisions on pages 229—232 of the *NAD Working Policy* (1992/1993):

Primary Objectives Must Be Maintained

“Primary Objectives Must Be Maintained— 1. Every institution of the church—educational, medical, publishing, etc.—is an instrument vital to the realization of church aims and is operated for that purpose.

“2. All involvements of church institutions with governments, business, societies, and individuals which would inhibit the achievement of religious objectives shall be avoided.

“3. Only such support for church institutions and programs as will aid in reaching institutional objectives without subverting their distinctly spiritual goals shall be considered or accepted.

“4. If support jeopardizes the unique purposes of the Seventh-day Adventist Church, its policies, or the emphases of a church institution or the position of the general church body, adjustments must be made to safeguard the purposes of the institution. Failing this, the support must be terminated.

Credibility With the Church, the Public, and the Government

“Credibility With the Church, the Public, and the Government— 1. Policy and practice will cause church leadership to state and to publish its commitment to the God-given principles of Christian education and its uncompromising determination to achieve fully the distinctive goals of all institutions of the church.

“a. To ensure the greatest possible degree of credibility and confidence within the church, the church leadership shall

“1) Inform the church membership fully regarding the basic principles of separation between church and state, the provisions on church policy with respect to this matter, and the guidelines adopted to safeguard the integrity of church institutions,

“2) Make periodic reports indicating the degree of involvement (financial and otherwise) of church institutions with the various levels and agencies of government, and

“3) Fully inform the church concerning the possible problems connected with the acceptance of government funds.

“b. To ensure the highest level of integrity with the government and private corporations, institutions shall file with the granting agency or department the approved statement of the Seventh-day Adventist Philosophy of Higher Education (or the approved abstract) with each application for loans, grants, or other financial favors. When a number of institutions apply for support grants from the same agencies on the federal level, the North American Division shall file the appropriate statement with such agency or agencies.”

The 1972 Annual Council action for North America continues: “The above limitations shall not be construed to prejudice the acceptance of the regular functions of the public health departments, such as nurses’ services, vaccinations, inoculations, or tuberculosis surveys; nor shall it forbid the acquisition, for a consideration, of government surplus; nor shall it prejudice the acceptance of government research grants to, or contracts with, colleges and universities whereby the government pays for specific projects and where said grant or contract is limited to the assigned project and does not interfere with the stated policies, objectives, and programs of the school.

“Any government aid program not specifically covered in the provisions above shall not be accepted unless and until it is approved by the institution’s operating board, and the union and North American Division committee.

“Medical institutions are unique among Adventist institutions, since they serve all individuals irrespective of religious conviction, do not require acceptance of religious instruction, and render a recognized service to the medical needs of the communities in which they are located; therefore, government grants for capital development may be considered. However, it shall be understood that a grant shall be received only after careful study by the operating board, and approval by the unions, and the North American Division Legislation and Religious Liberty Committee, and the North American Division Committee.

“The North American Division Committee shall appoint a continuing representative committee to study general policies on church and state relationships, and particular problems, for early consideration and report to the North American Division Committee.”

Religious Liberty Association

RELIGIOUS LIBERTY ASSOCIATION. A popular name for the several organizations formed by Seventh-day Adventists to promote religious freedom, such as the National Religious Liberty Association (1889—1893), International Religious Liberty Association (1893—1901, 1946—), Religious Liberty Association of North America (1964—). It is also the name of the organization that sponsored Liberty from 1909 to 1955.

Religious Liberty Association of North America

RELIGIOUS LIBERTY ASSOCIATION OF NORTH AMERICA. A Seventh-day Adventist-sponsored association incorporated in 1964 in the District of Columbia for the following purposes: (a) to disseminate the principles of religious liberty throughout the world, (b) to defend and safeguard by all legitimate means and agencies the right of man to worship or not to worship as each shall individually choose, and (c) to receive donations for the carrying out of its purposes.

The association has two types of membership: (1) voting, limited to 100 in number, elected by the board of trustees; and (2) nonvoting, unlimited in number, who become members when their application is accepted by the secretary. (In 1965 there were no nonvoting members in the association.) The affairs of the association are managed by a board of trustees. The headquarters of the association are at the offices of the General Conference.

The association sponsors the publication of *Liberty: A Magazine of Religious Freedom*, and has on campuses of Seventh-day Adventist colleges a number of chapters, which educate the students in the principles and practices of public affairs in relation to religious freedom. In 1965 there were active chapters at Andrews University, Union College, Walla Walla College, Pacific Union College, Southern Missionary College, and La Sierra College. The students held honorary memberships in the association.

Religious Liberty Bureau

RELIGIOUS LIBERTY BUREAU. The name for the Religious Liberty Department appearing in the General Conference minutes, June 4, 1905, and used in the Yearbooks of 1905 through 1909.

On June 10, 1909, the General Conference Committee voted to change the name from Religious Liberty Bureau to Religious Liberty Department (now the Department of Public Affairs and Religious Liberty).

Religious Liberty Department

RELIGIOUS LIBERTY DEPARTMENT. *See* [Public Affairs and Religious Liberty, Department of](#).

Religious Liberty Library

RELIGIOUS LIBERTY LIBRARY (1892—1901?; absorbed the *Sentinel Library* in 1894; monthly, sometimes quarterly; 2nd series, 1899—1901; incomplete file in RH). A series of pamphlets on religious liberty topics, issued as a periodical, published by the National Religious Liberty Association, 1892—1903; International Religious Liberty Association, 1893—1894, 1899—1901; International Tract Society, 1894—1896; RH, 1896—1899. There were occasional extras.

Remnant Church

REMNANT CHURCH. In Seventh-day Adventist parlance, those divinely commissioned to proclaim to the world God's last message of grace prior to the close of probation and the return of Christ in power and glory at His second advent. SDAs understand that the three angels' messages of [Rev. 14:6—12](#), coupled with the message of [Rev. 18:1—4](#), constitute this last message, which summons all people everywhere to worship the Creator in view of the fact that the hour of divine judgment is at hand, and warns against succumbing to the great latter-day apostasy foretold in [Rev. 13:11—17](#). Convinced that the time has come for this message to be given, and in view of the fact that they alone among the bodies of Christendom are giving this message, SDAs believe the term *remnant* to be an appropriate designation of themselves in their role as God's appointed witnesses to earth's last generation. At the same time they hold that God has loyal people in the other Christian churches.

The term *remnant* in [Rev. 12:17](#)—from which the expression “remnant church” is derived—is based on OT usage of it to describe successive generations of Israelites as being in the line of God's chosen people down through the centuries. This faithful “remnant” was heir to the sacred promises, privileges, and responsibilities of the covenant originally made with Abraham and later confirmed at Sinai. It consisted of Israelites who survived such calamities as apostasy, war, captivity, pestilence, and famine, and were spared in mercy to continue as God's chosen people. (See [2 Chron. 30:6](#); [Ezra 9:14](#); [Isa. 10:20](#); [Eze. 6:8, 9](#); [7:16](#).) It was always a relatively small group that remained loyal to the true God, that accepted anew the responsibilities and privileges of the covenant, and that went forth to witness for Him ([2 Kings 19:30, 31](#); [Isa. 37:31, 32](#); [66:19](#)).

The Protestant churches of the Reformation era may be considered God's faithful remnant after more than a millennium of papal apostasy. SDAs hold that various Protestant groups served as Heaven's appointed harbingers of truth, point by point restoring the gospel to its pristine purity, but that one by one these groups became satisfied with their partial concept of truth and failed to advance as light from God's Word increased, and with each refusal to advance, God raised up another chosen instrument to proclaim His truth to earth's inhabitants.

Finally, with the arrival of “the time of the end”—the time when Heaven's last message ([Rev. 14:6—12](#)) was to be proclaimed to the world—God called another “remnant,” the one designated in [Rev. 12:17](#) as *the* remnant of the long and worthy line of heroes of the faith. This is God's last remnant by virtue of the fact that it is the appointed herald of His final appeal to the world to accept His gracious gift of salvation. From early times SDAs have proclaimed the three messages of [Rev. 14:6—12](#) as God's last appeal to sinners to accept Christ, and have humbly believed their movement to be the one designated in [Rev. 12:17](#) as “the remnant.” SDAs hold that no other religious body is proclaiming this composite message, and no other meets the specifications enumerated in [Rev. 12:17](#), that God's faithful ones are now scattered among all the churches of Christendom, but that all who purpose to

order their lives in harmony with all His revealed will are potential members of the remnant mentioned in [Rev. 12:17](#).

One chapter in the first SDA pamphlet, *A Word to the "Little Flock"* (1847), bore the title "To the Remnant Scattered Abroad." This chapter had appeared as a broadside in April 1846, under the title "To the Little Remnant Scattered Abroad." This is the first known use of the term by SDAs. In the *Review and Herald* for Feb. 28, 1856 (7:176), Uriah Smith replied to a questioner who asked why SDAs claim to be "the remnant," what they were the remnant of, and whether they consider themselves to be Jews. Smith explained that Christians are "heirs according to the promise" ([Gal. 3:7, 29](#)), and cited [Rev. 12:17](#) as applying the word beyond the Jewish era, to Christian times. Furthermore, he said SDAs are the only ones who meet the conditions specified in [Rev. 12:17](#) for God's last remnant, for they alone keep all of God's commandments and have the faith of Jesus. He cited [Joel 2:28—32](#) also— "the remnant whom the Lord shall call"—as referring to the church in the last days, and concluded: "That remnant we claim to be inasmuch as we bear their characteristics." The following year James White made a defense of the appropriateness of the term "remnant" as applied to SDAs. He concluded that (1) Satan's war on the remnant is the last link in the prophetic chain of [Rev. 12](#) (the context assigns the "remnant" of [Rev. 12:17](#) to a period of time *after* the 1260 days of [vs. 6](#) and [14](#)); (2) "the figurative word, remnant, must represent the latest members of the church of Jesus Christ, living just before His second coming"; and (3) as a commandment-keeping people, Seventh-day Adventists meet the specifications given in [Rev. 12:17 1](#) (*ibid.* 9:76, Jan. 8, 1857).

Early Sabbathkeeping Adventists called themselves "the remnant" by virtue of the fact that they were, at the time, an unorganized and scattered remnant of those who had accepted the Advent message of 1844 and who still believed that God had been, and still was, leading them. The word "remnant" reflected the idea that they were a small group who remained loyal to the Advent hope, that they were the last group of God's chosen people prior to the coming of Christ, and that they alone were complying with the conditions specified in [Rev. 12:17](#). Today Seventh-day Adventists emphasize the scriptural basis and usage of the term (see [SDACom, additional note on Rev. 12](#)) as applicable to those whom God chooses to be His witnesses to earth's last generation.

Rentfro, Clarence Emerson

RENTFRO, CLARENCE EMERSON (1877—1951). Pioneer Seventh-day Adventist worker in Portugal. He was born into an SDA family and was educated at Battle Creek College (1897—1898), Union College (1900), and Emmanuel Missionary College (1902), without, however, receiving a degree. At the age of 21 he began to sell SDA publications, and his experiences while in this work led him to determine to become a missionary to Catholic countries. In 1903 he was given a license to preach. In the same year he married Mary Loizette Haskell, a nurse from the Iowa Sanitarium. In 1904 they set out for Spain, but on the way they were diverted to Portugal, where they opened SDA mission work.

In 1907 Rentfro was ordained to the ministry by A. G. Daniells at a council in Switzerland. In 1917 he went to Brazil, where he served as superintendent of the Minas Gerais Mission and the Pernambuco Mission, and taught Bible and history at the Brazilian Seminary. A health problem in his family caused him to return to the United States in 1924. Subsequently he preached in North Dakota and Michigan until his retirement in 1938.

Replogle, George Brumbaugh

REPLOGLE, GEORGE BRUMBAUGH (1866—1955). Pioneer medical missionary in South Africa and Argentina. Before joining the Seventh-day Adventist Church at the age of 21, he had worked as a telegraph operator for the Pennsylvania and Santa Fe railroads and had taught school briefly. He canvassed in his native state, Pennsylvania, for a while, then enrolled for nurse's training at Battle Creek Sanitarium and graduated in 1892. In 1893 he managed the Chicago branch of the sanitarium during the World's Fair. In the same year, he married Anna Stone, also a nurse, and the two went to Cape Town to begin SDA medical work in Africa. In 1898 he began the medical course in England and completed it at the University of Arkansas in 1907. In 1909 or 1910 he joined the staff of the River Plate Sanitarium and served as physician and business manager of that institution until his return to the United States in 1944.

Report of Progress

REPORT OF PROGRESS. See *Southern Tidings*.

Republic of Congo Mission Station

REPUBLIC OF CONGO MISSION STATION. *See* [Africa-Indian Ocean Division](#).

Resistencia Adventist Academy

RESISTENCIA ADVENTIST ACADEMY (Colegio Adventista de Resistencia). A secondary school located in the city of Resistencia, in the Chaco province of Argentina. It belongs to the North Argentine Conference.

Begun as a secondary school in 1990, its first graduation was in 1993. The three first years are unified. The two remaining are diversified. In 1993 there were 286 students and 23 teachers at the institution.

Principal: Cesar R. Ziegler, 1990— .

Rest Haven Hospital and Rest Haven Lodge

REST HAVEN HOSPITAL AND REST HAVEN LODGE. Rest Haven Lodge is a 75-bed nursing home in Sidney, British Columbia. The Rest Haven Hospital, built in 1912, was operated briefly as a private hospital, then from 1916 to 1919 as a military hospital. In 1921 it was taken over by the Seventh-day Adventist Church and served the town of Sidney and the Seanch Peninsula with medical and hospital care until 1979. After its official closing in April of 1979, the Ministry of Health invited the church to provide nursing home care for the residents of the area. This resulted in negotiations between the ministry and conference officials for the construction of Rest Haven Lodge. Financing was made available to the conference through a loan of nearly \$4 million from a trust company backed by Canada Mortgage and Housing Corporation, a federal government financial institution. The nursing home was completed and officially opened on July 5, 1982, with Daniel J. Rippin, administrator, and Heather J. Switak, director of resident care.

Rest Haven Lodge provides service to persons of the community at the three levels of intermediate care. In 1990 it received its accreditation, a significant accomplishment shared by few nursing homes in the province. The operation of the institution is financed through government-approved monthly charges to residents and the operating appropriations from the Medical Services Plan of the province, leaving no financial risk to the conference. The original board of directors was composed of: Glen Maxson (chairperson), Robert Betts, Reuben Matiko, Claude Brousson, Joyce Schafer, Gary DeBoer, Peter Wheatley, Carol Domkey, Frank White, and Jack Glover.

Medical directors (Rest Haven Hospital): A. W. Truman, 1921—1922; O. S. Parrett, 1922—1928; H. G. Burden, 1928—1930; S. W. Leiske, 1930—1933; H. G. Burden, 1933—1939; A. N. Hanson, 1939—1941; W. H. Roberts, 1941—1954; R. O. West, 1954—1955.

Administrators (Rest Haven Hospital): F. L. Hommel, 1921—1925; O. S. Parrett, 1925—1927; F. T. Balmer, 1927—1929; J. M. LeMarquand, 1929—1931; H. A. Shepard, 1931—1937; W. E. Perrin, 1937—1939; E. S. Humann, 1939—1943; H. A. Munson, 1943—1948; C. M. Crawford, 1948—1954; A. G. Rodgers, 1954—1962; T. J. Bradley, 1962—1971; F. L. Bell, 1971—1975; D. L. Dunfield, 1975—1979; (Rest Haven Lodge): Daniel J. Rippin, 1982— .

Resurrection

RESURRECTION. The resurrection is more clearly set forth in the NT than in the OT. The principal word for resurrection in the Greek NT is *anastasis*, “a standing up,” “a rising up.” The corresponding verb, *anistēmi*, is used both transitively “to raise up” (John 6:39, 40, 44, 54; Acts 2:32; 13:34), and intransitively “to rise” (Mark 9:9, 10; 12:25; Luke 16:31; 24:46; John 20:9). Another verb, *egeirō*, “to awaken,” “to arouse from sleep,” is similarly used in the sense of arousing from the sleep of death (John 5:21; Acts 26:8; 2 Cor. 1:9; Mark 5:41; Luke 7:14, etc.).

The Bible considers humanity as inherently mortal (*see Death*). Inherent immortality belongs to God alone (1 Tim. 1:17; 6:16). Immortality comes as a gift from Christ, through the gospel (Rom. 2:6, 7; 6:23; 2 Tim. 1:10; John 3:16, 36; 1 John 5:11, 12). Accordingly, a resurrection is necessary if there is to be a future life beyond the grave (1 Cor. 15:18, 19, 32). It is at the resurrection that the gift of immortality is bestowed upon all who are eligible to receive it (Luke 20:36; John 6:39; 1 Cor. 15:51—55).

The resurrection of the righteous dead is closely bound up with the resurrection of Christ (2 Cor. 4:14; Rom. 8:11). Jesus foretold His resurrection (Mark 8:31; 9:31; 10:34; etc.). He gave evidence of His power over death by raising the widow’s son at Nain (Luke 7:12—15), the daughter of Jairus (Mark 5:22—24, 35—43), and Lazarus, who had been dead four days (John 11:24, 25, 43, 44). However, not one of these was clothed in a glorious resurrection body. They were brought back to an earthly life, to endure its toils and perils and eventually to pass again under the dominion of death. But Christ’s body came forth from the tomb a glorious, heavenly body (Phil. 3:21; cf. 1 Cor. 15:47—50).

Several other instances of the dead being resurrected are given in the OT and the NT: the resurrection of Moses (cf. Jude 9; Matt. 17:3), the son of the widow of Zarephath (1 Kings 17:17—23), the son of the Shunammite woman (2 Kings 4:18—37), the man cast into Elisha’s sepulcher (2 Kings 13:21), the saints raised at Christ’s resurrection (Matt. 27:52, 53), Dorcas (Acts 9:36—41), and Eutychus (Acts 20:9—12).

Seventh-day Adventists believe that the resurrection of Christ from the grave is a literal historical fact. The guarded but empty tomb, with the graveclothes left behind in an orderly manner (John 20:6, 7), convinced John of the Resurrection (John 20:8, 9). The theories that Jesus swooned but did not die, that the body was stolen by the disciples, that an empty tomb was mistaken for the one in which Jesus had been placed, or that Joseph of Arimathaea removed the body require more faith to believe than acceptance of the events recorded in the NT. There was, as well, the testimony of the Roman guard (Matt. 28:11^f), the announcement of the angels at the tomb (verses 4—7), and the testimony of those resurrected with Christ (Matt. 27:52, 53). Even stronger evidence is found in the 10 post-Resurrection appearances of our Lord. Five of these took place on the day of the Resurrection—to Mary Magdalene (John 20:11—18), to the other women (Matt. 28:8—10), to Simon Peter (Luke 24:33—35; 1 Cor. 15:5), to Cleopas and a companion on the way to Emmaus (Luke 24:33—34), and to

^f following page

the 10 disciples in Jerusalem ([John 20:19—31](#)). Five additional appearances came later—to the 11 in Jerusalem ([John 20:26—28](#)), to the seven by the Sea of Galilee ([John 21:1—23](#)), to more than 500 on a mountain in Galilee ([Matt. 28:16—20](#); [1 Cor. 15:6](#)), to James ([1 Cor. 15:7](#)), and to the 11 in Jerusalem and Bethany ([Luke 24:44—49](#)).

A strong indirect evidence for the resurrection of Christ is the impact it made on the disciples. It transformed them from a group of dispirited, frightened men into a valiant band of apostles ready to do and dare for their Lord. The Resurrection became one of their main themes, as their sermons reveal ([Acts 2:32](#); [3:14, 15](#); [4:11](#); [10:40—42](#); [13:30—35](#)). It was the crowning vindication of Jesus' Messiahship ([Rom. 1:4](#)), and closely bound up with the believers' justification ([Rom. 4:22—25](#)) and a new spiritual life in Christ ([Rom. 6:4, 5, 8, 11](#); [Eph. 2:1, 5, 6](#); [Col. 2:13](#)). This great historical event is also the pledge and guarantee of the resurrection and future life of all who believe in Christ ([1 Cor. 15:12—17](#); [John 5:28, 29](#); [11:25, 26](#); [Rev. 1:18](#)).

The Bible teaches that there will be two general resurrections—one of the just, to life; and the other of the unjust, to condemnation ([John 5:28, 29](#); [Acts 24:15](#)). These two general resurrections are separated by the “thousand years” of [Rev. 20:4, 5](#). Those who have part in the first resurrection are “blessed and holy” ([v. 6](#)) and over them the “second death,” “the lake of fire” at the close of the millennium ([v. 14](#)), has no power. The first resurrection—“the resurrection of the just” ([Luke 14:14](#))—takes place in connection with the Second Advent ([1 Cor. 15:22, 23](#); [1 Thess. 4:15—18](#)). (*See Home of the Redeemed.*) This is a resurrection to life and immortality ([John 5:29](#); [1 Cor. 15:52, 53](#)). Those who have part in it “cannot die any more” ([Luke 20:36](#), RSV), but are united with Christ forever ([1 Thess. 4:16, 17](#)).

In his great treatise on the resurrection, the apostle Paul discusses the nature of the resurrection body ([1 Cor. 15:35—51](#)), and regards the resurrection of Christ as the type and pledge of the resurrection of all who have died in Him ([v. 20](#)). This is true both as to the fact of the resurrection and as to the manner. Even as Christ rose a glorified being, so will the righteous arise ([Rom. 8:11](#)). Their mortal bodies will then be changed to resemble His glorious body ([Phil. 3:20, 21](#)). As a seed buried in the ground springs forth to new life that far surpasses the dormant seed, so the resurrection body will be glorious and imperishable ([1 Cor. 15:42—44](#)). Before human beings can inherit God's eternal kingdom, their mortal bodies must be transformed into resurrection bodies resembling the glorious body of Christ ([vs. 50—54](#)).

Speaking of the preservation of personal identity in the resurrection, Ellen White says: “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. . . .

“A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body” ([SDACom 6:1093](#)).

The wicked are raised at the second, general resurrection at the end of the millennium, which is a resurrection to final judgment and condemnation ([John 5:29](#); [Rev. 20:11, 12](#)). (See [Hell](#)).

Seventh-day Adventists believe also in a special resurrection a little before the general resurrection of Christ's second coming, at which time some will rise to everlasting life and others to shame and eternal contempt ([Dan. 12:2](#)). Seventh-day Adventists understand that those who have been eminent on both sides of the great conflict between good and evil will be raised to life a short time before Christ's return in power and glory to witness the event: Jesus ([Matt. 26:64](#)) told the high priest and the Sanhedrin that one day they would see Him return as Son of man, seated at the place of honor beside God, and John ([Rev. 1:7](#)) predicted that those who pierced Christ would see Him return. To make this possible, a special resurrection would be necessary. Ellen White interpreted this special resurrection as including not only the enemies of Christ but "all who have died in the faith of the third angel's message" ([GC 637, 643](#)). (See [Three Angels' Messages](#).)

The earliest articles in the *Review and Herald* dealing with the resurrection were reprinted from other sources, as, for instance, one from the *Midnight Cry* (1843) in the *Review and Herald* (3:117, Dec. 9, 1852) and another from an unnamed Baptist source in the issue for Apr. 18, 1854 (5:99). A well-developed discussion of the resurrection occurs in a letter from Charles Fitch to Josiah Litch reprinted from the *Second Advent Library* (no. vii, 1843), in the *Review* for Sept. 27, 1853 (4:89). Fitch discusses the two resurrections, a thousand years apart as set forth in [Rev. 20](#).

One of the earliest articles on the resurrection written for the *Review* is one by J. N. Loughborough in the issue for Dec. 11, 1885 (7:81), entitled "Is the Soul Immortal?" Loughborough argues that the Christian's only hope of a future life is through the resurrection—a point of view inevitable for Seventh-day Adventists, believing as they do concerning the state of man in death. Loughborough presents the case for a literal resurrection at considerable length, and for a resurrection of both the righteous and the wicked. J. H. Waggoner (*ibid.* 9:108, Feb. 5, 1857) developed the Bible evidence for a resurrection of the wicked, citing such passages as [1 Cor. 15:22](#); [Rev. 20:6, 12—14](#); and [John 5:28, 29](#).

Retirement Homes and Orphanages

RETIREMENT HOMES AND ORPHANAGES. According to information in the 1995 Seventh-day Adventist Yearbook, the following are retirement homes, homes for the elderly, and orphanages currently operated by the Seventh-day Adventist Church. Some of these have separate articles:

- Adventhaven Home for Senior Citizens (Heidelberg, South Africa)
- Adventhaven Housing Scheme for Senior Citizens (Heidelberg, South Africa)
- Adventist Convalescent Hospital of Glendora (Glendora, California)
- Adventist Home for the Elderly (Lar Adventista dos Idosos) (Porto Alegre, Brazil)
- Adventist Retirement Village (Cooranbong, New South Wales, Australia)
- Adventist Retirement Village (Kings Langley, New South Wales, Australia)
- Adventist Retirement Village (Normanhurst, New South Wales, Australia)
- Adventist Retirement Village (Victoria Point, Queensland, Australia)
- Adventist Retirement Village (Morphett Vale, South Australia, Australia)
- Adventist Retirement Village (Manukau City, New Zealand)
- Alawara Retirement Village (Bendigo, Victoria, Australia)
- Alberton Service Centre and Housing Scheme (Alberton, South Africa)
- Alstonville Adventist Retirement Village (Alstonville, New South Wales, Australia)
- Amman Care Home (Orphanage) (Amman, Jordan)
- Anerly Haven Housing Scheme for Frail Aged Citizens (Anerly, Natal, South Africa)
- Anerly Place Housing Scheme for Senior Citizens (Anerly, Natal, South Africa)
- Basle Old People's Home (Adventheim, Haus fuer Betagte) (Basle, Switzerland)
- Berlin-Steglitz Old People's Home (Berlin, Germany)
- Bethesda Adventist Home and Hospital (Auckland, New Zealand)
- Capricorn Adventist Retirement Village (Yeppoon, Queensland, Australia)
- Casa de Pensii si Ajutoare a Bisericii Crestine Adventiste de Ziua a Saptea din Romania (Bucharest, Romania)
- Coronella Retirement Village/Nursing Home (Nunawading, Victoria, Australia)
- Drie Riviere Retirement Village (Drie Riviera, South Africa)
- East Park Lodge, Inc. (Winnipeg, Manitoba, Canada)
- Elim Adventist Home (Hyderabad, India)
- Esda Home for the Infirm Aged (Geduld, South Africa)
- Esda Housing Scheme for Senior Citizens (Geduld, South Africa)
- Esda Retirement Village (Geduld, South Africa)
- Esdea Housing Scheme for Senior Citizens (Windhoek, Namibia)
- Ettablissement Medico-Social Le Flon (Oron-la-Ville, Switzerland)
- Fernleigh Retirement Village (Ballarat, Victoria, Australia)
- Florida Living Retirement Community (Apopka, Florida)
- Forli Old People's Home (Casa di Riposo Casa Mia) (Forli, Italy)

- Friedensau Old People's Home (Advent-Wohlfahrtswerk, Alten und Seniorenwohnheim Friedensau e.V.) (Friedensau, Germany)
- Haus Stefanie (Bahnhofplatz, Austria)
- Haus Wittelsbach Old People's Home (Oberbayern, Germany)
- Heather Court Housing Scheme for Senior Citizens (Durban, Natal, South Africa)
- Heritage Green Senior Centre and Nursing Home (Stoney Creek, Ontario, Canada)
- Highland Rim Terrace (Portland, Tennessee)
- Ilam Lodge (Christchurch, New Zealand)
- Kingsway Pioneer Home, Inc. (Oshawa, Ontario, Canada)
- Lapi (Lar Adventista Para Pessoas Idosas) (Salvaterra de Magos, Portugal)
- Las Palmas Children's Home (Hogar Campestre Las Palmas) (Santo Domingo, Dominican Republic)
- Linda Vista Retirement Home, Inc. (Centro Geriatrico Linda Vista) (Magaguez, Puerto Rico)
- Los Pinos Children's Home (Orfanato "Hogar Los Pinos") (Guatemala, Guatemala)
- Loving Mother Nursery (Creche Maezinha) (São Paulo, Brazil)
- Magnoliahaven Housing Scheme for Senior Citizens (Pretoria, South Africa)
- Maison de Retraite (Le Foyer du Romarin) (Clapiers, France)
- Maranatha Homes for the Aged (Rosny, Tasmania, Australia)
- Melody Park Adventist Retirement Village (Nerang, Queensland, Australia)
- Mosserod Old People's Home (Mosserod Aldersheim) (Sandefjord, Norway)
- Mountain View Retirement Village and Hostel (Warburton, Victoria, Australia)
- Napa Valley Adventist Retirement Estates (Yountville, California)
- Neandertal Children's Home (Lar Infantil Neandertal) (São Paulo, Brazil)
- Neandertal Children's Home (Lar Infantil Neandertal) (São Paulo, Brazil)
- Neandertal Old People's Home (Advent-Wohlfahrtswerk, Norddeutscher Verband e.V.) (Mettmann/Rhld., Germany)
- Netherlands Old People's Home (Vredenoord) (Gem. Zeist, Netherlands)
- Netherlands Old People's Home (Walterbosch) (Apeldoorn, Netherlands)
- Old People's Home (Adventkirkens Eldresenter) (Nordas, Norway)
- Old People's Home (Adventtikirkon Vanhainkoti) (Tampere, Finland)
- Old People's Home ("Konak") (Ovca, Yugoslavia)
- Old People's Home (Oertlimatt) (Krattigen, Switzerland)
- Old People's Home (Solbakken Plejehjem) (Randers, Denmark)
- Old People's Home (Sondervang Plejehjem) (Fakse, Denmark)
- Palmeira das Missoes Children's Home (Lar Infantil de Palmiera das Missoes) (Palmiera das Missoes, Brazil)
- Paul Harris Children's Home (Lar Infantil Paul Harris) (Apucarana, Brazil)
- Pieter Wessels Home for the Infirm Aged (Dunnottar, South Africa)
- Polish Old People's Home (Samarytanin) (Bielsko-Biala, Poland)
- Rayitos de Luz Children's Home (Gvarderia Rayitos de Luz) (Quito, Ecuador)
- Rosie Le Meme Home (Quatre-Bornes, Mauritius)
- Sakshus Old People's Home (Sakshus Aldershem) (Hundhamaren, Norway)
- Sao Domingus Children's Home (Lar Infantil Nucleo Charcara Sao Domingus) (Campinas, Brazil)

Sao Francisco do Sul Children's Home (Lar Infantil de Sao Francisco do Sul) (Sao Francisco do Sul, Brazil)

São Paulo Old People's Home (Centro Adventista de Convivencia para Idosos) (São Paulo, Brazil)

Seventh-day Adventist Retirement Village (incorporating Sherwin Lodge Hostel, Freeman Nursing Home, and Residential units) (Rossmoyne, Western Australia, Australia)

Shalom Nursing Home (Higashi Kurume-shi, Japan)

Shalom Nursing Home (Kanagawa-ken, Japan)

Shalom Nursing Home (Chiba-shi, Japan)

Spanish Old People's Home (Residencia de Ancianos Maranatha) (Barcelona, Spain)

Summit Ridge Retirement Center (Harrah, Oklahoma)

Sunnyside Lodge for Senior Citizens (Cape, South Africa)

Sunshine Children's Home (Karnataka, India)

Tass Old People's Home (Szeretet-Otthon) (Tass, Hungary)

The Dell Residential Care Home (Lowestoft, England)

Uelzen Old People's Home (Advent-Wohlfahrtswerk, Norddeutscher Verband e.V) (Uelzen, Germany)

Ventura Estates (Newbury Park, California)

Vovo Josephina Children's Home (Lar Infantil Vovo Josephina) (Campinas, Brazil)

Xaxim Adventist Home for Boys (Lar dos Meninos Adventista do Xaxim) (Curitiba, Brazil)

The first Seventh-day Adventist home for the aged was the James White Memorial Home in Battle Creek, Michigan. It was operated from 1894 to 1905 on the same property as the Haskell Memorial Home. Money was donated by the General Conference. This institution had no connection with the later James White Memorial Home, operated from 1921 to 1940 at Plainwell, Michigan, under the Lake Union Conference.

The earliest Seventh-day Adventist orphanage was the Haskell Memorial Home at Battle Creek, Michigan, named in honor of the husband of an early and generous donor, Mrs. C. E. Haskell. It was founded in 1891 and officially opened in January 1894. By March 1902 it had 164 children. It was operated under denominational control until 1904, at which time the trustees of the International Medical Missionary and Benevolent Association, led by Dr. J. H. Kellogg, effectively separated it from the denomination.

Retirement Plans

RETIREMENT PLANS. A Retirement Plan (formerly called the Sustentation Fund) was established by the General Conference at the 1910 Annual Council for the support of sick and aged workers and children of deceased employees.

Each division of the General Conference operates one or more retirement plans for the assistance of retired and disabled employees. The retirement plans are funded by contributions by participating employers based on a percentage of the tithes or payrolls. Each division maintains policies governing the payment of benefits for service earned in that division in harmony with general principles outlined in General Conference policy.

Return of the Jews

RETURN OF THE JEWS. *See* [Israel, Prophecies Concerning](#).

Réunion

RÉUNION. An island in the south Indian Ocean, about 420 miles (670 kilometers) east of Madagascar, governed as an overseas department of France. It has an area of 968.5 square miles (2,508 square kilometers) and a population (1994) of 630,000, composed of varying combinations of French, African, and Asian elements. Agriculture is the principal occupation, with sugar, rum, flowers, and vanilla the chief products. Although discovered by the Portuguese in 1531, Réunion was claimed by the king of France in 1642 after the deportation of French planters in 1638.

Seventh-day Adventist Work

Seventh-day Adventist Work. The territory of Réunion constitutes the Réunion Conference, which is part of the Indian Ocean Union Mission and, in turn, a part of the Africa-Indian Ocean Division. Statistics (1992): churches, 17; members, 1,218; ordained ministers, 4; licensed ministers, 3.

As early as 1934 and 1935, SDA colporteurs from Mauritius sold Bibles and SDA publications in Réunion. The Réunion Mission was opened in 1936, when Paul Girard, then a licensed minister, came with his wife and daughter to Port de la Pointe des Galets and began to preach. The first people to become interested were severely oppressed by the state church. In 1937 the first five converts were baptized. Other baptisms followed, and two churches were organized, one at St. Denis and the other at Port de la Pointe des Galets.

In 1939 René Devins came to help the Girard family, and colporteur F. Dick arrived from Mauritius. In 1940 the first church was built in St. Denis, the capital. This was replaced in 1965 by an evangelistic center with office facilities. In 1941 the Girards began work in the region of St. Pierre in the south. Through the years workers from Mauritius and Réunion have assisted in the work. In 1992 the Réunion Mission became a conference.

Réunion Conference

RÉUNION CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Réunion](#).

Revel, Catherine

REVEL, CATHERINE (1830—1930). One of the first Seventh-day Adventist converts in Europe. She was born in a family of Piedmont Waldenses at Luserna San Giovanni, about one hour's walk from Torre Pelice, the Waldensian center in northern Italy. When in 1865 M. B. Czechowski came to that vicinity and preached SDA doctrines, which was the first time such teachings were proclaimed on the continent of Europe, she accepted them and a short time later was baptized by immersion, a Baptist minister performing the rite.

For almost 20 years she was the only Seventh-day Adventist in her community. About 1885 a church was organized at Torre Pelice, partly the result of her witnessing for her faith among her neighbors. Her daughter, Méry, was also baptized, but her son became a Waldensian minister. Throughout the years she maintained contact with the Swiss Seventh-day Adventists and was visited by Andrews, Bourdeau, Haskell, Butler, Whitney, and others. While in Europe, Ellen White visited her on two different occasions. In 1912 she retired to Torre Pelice, where she inspired many to become better Christians in life and service.

Revelation

REVELATION. The self-manifestation of God by which His character, will, and presence are disclosed to humanity through the writings of the prophets, through the illumination of the intellect by the Holy Spirit, through the works of nature, and through providential experiences. The supreme revelation of the divine mind, will, and character came through the incarnation, life, ministry, and teachings of the second person of the Deity as Son of God and Son of man.

God reveals Himself in order that sinful human beings may apprehend Him and be transformed into His likeness by a divine-human communion. Seventh-day Adventists have always held that the Bible in its entirety is the inspired, authoritative, reliable, and true Word of God, though expressed in imperfect human language (*see Inspiration*). However, Seventh-day Adventists do not hold that special revelation terminated with the closing of the NT canon. They believe that the prophetic gift is the means by which God has communicated inspired instruction to humanity ever since the banishment from Eden, even though the gift may not have been operative at all times, and that it belongs to the church today.

In their unfallen state, Adam and Eve held free and open communion with God. Sin excluded them from the full manifestation of the divine Presence, dulled their cognitive faculties, and marred God's handiwork in nature. However, to the sincere seeker for truth, creation still reveals the existence and character of God, albeit imperfectly. By the Holy Spirit's operation on the minds of the prophets and apostles, the acts of God in history, especially in the histories of the Hebrew people and of the apostolic church, have been illuminated.

At times the divine will has been made known through angel visitation and miraculous signs, but more often by means of visions and dreams. By this method of revelation the recipient apprehends truth that he or she otherwise would not have acquired. Seventh-day Adventists believe that in recording, describing, or interpreting such information human beings are as dependent upon God as they were in receiving it in the first place.

Revelation also occurs when the Holy Spirit acts upon human consciousness. While a person endeavors to understand the records of past revelation, or is nurturing spiritual interests, or is consciously seeking union with God and is obedient to the divine will, the Holy Spirit acts upon the mind by expanding its powers, enlightening its understanding, and inducing flashes of insight and conviction. Often this mode of revelation—usually called illumination—cannot be clearly distinguished from the normal powers of the human mind and must therefore be regarded as subjective, and accepted with caution.

All revelation of God has been, and continues to be, through His Son, the Christ, through whom are manifested the truths, attributes, and character of God. In the broadest sense all true knowledge is a revelation of God, for He is the source of all truth. However, ordinary knowledge is concerned with objective things or observable processes, and results from human discovery. Revelation relates these to the acts of God and relates humanity to the person of God. For the person who exercises faith and obedience as well as the normal

intellectual faculties endowed by the Creator, the line of demarcation between the natural and the supernatural is almost nonexistent. God is one. His truth—all truth—forms a unity. For finite beings of limited capacity to apprehend truth, perfect communication of infinite truth is not possible. But despite his finite capacity to apprehend truth, that which has been revealed is sufficient to enable humanity to cooperate with the Maker in this life and to prepare for life eternal. *See also* [Bible](#); [Inspiration of Scripture](#); [Spirit of Prophecy](#); [Visions](#); [White, Ellen Gould](#).

Revelation, Interpretation of

REVELATION, INTERPRETATION OF. The variant interpretations given to the prophecies of the book of Revelation fall into three basic patterns—the preterist, the futurist, and the historical (*see* [Historicism](#)). Seventh-day Adventists are historicists in their interpretation of Revelation.

Seventh-day Adventist Interpretation. The book of Revelation may be outlined thus: (1) an introduction, [Rev. 1](#); (2) the seven churches, [Rev. 2](#) and [3](#); (3) the seven seals, [Rev. 4 to 8:1](#); (4) the seven trumpets, [Rev. 8:2 to 11](#); (5) the eschatological conflict between good and evil, [Rev. 12](#) through [20](#); (6) the new earth, [Rev. 21](#) to [22:5](#); and (7) an epilogue, [Rev. 22:6-21](#). Seventh-day Adventists regard these prophecies as a “Revelation of Jesus Christ” ([Rev. 1:1](#)) and interpret them historically, believing that Jesus Christ has been at work in the events of history throughout the Christian Era, with the goal of establishing His righteous reign on earth. Seventh-day Adventists apply the three lines of prophecy—the churches, the seals, and the trumpets—historically to seven periods of history, with the churches and the seals corresponding approximately to each other, and reaching from apostolic times down to the advent of Christ, and the seven trumpets comprehending a somewhat shorter period.

The prophecy of the seven churches has been recognized as applicable, in the first place, to literal Christian congregations in the ancient Roman province of Asia; beyond this, the seven churches are understood as representative of seven consecutive periods of church history: the message to the church at Ephesus is applied to the apostolic period; that addressed to the Smyrna church, to the period of Roman persecution to the time of Constantine; the Pergamos message, to the great apostasy that culminated in the papacy; the Thyatira message, to the period of papal supremacy, from the time of Justinian to the Reformation; the Sardis message, to the churches of the Reformation and after; the Philadelphia message, to the Advent movement of the nineteenth century; the Laodicean message, to the church today. Accordingly, SDAs consider the Laodicean message of [Rev. 3:14—22](#) to be of special importance.

As for the prophecies of the seven seals and the seven trumpets, SDAs have in general accepted the interpretation of earlier expositors as the best explanation currently available. The fourth chapter is understood as providing the setting for the prophecy of the seven seals, introduced in the fifth chapter. The first seal ([Rev. 6:1, 2](#)) is applied to the apostolic age; the second ([vs. 3, 4](#)) to the period of Roman persecution; the third ([vs. 5, 6](#)) to the period of apostasy that culminated in the formation of the papacy; the fourth ([vs. 7, 8](#)) to the Middle Ages, the period of papal supremacy; the fifth ([vs. 9—11](#)) to the era of the Protestant Reformation; the sixth ([vs. 12—17](#)) to the modern era; and the seventh ([Rev. 8:1](#)) to the Second Advent. The seventh chapter, inserted between the sixth and the seventh seals, is understood as describing the sealing of God’s remnant people to remain steadfast through the last conflict of the great controversy between good and evil.

Recent SDA scholarship tends to see special last-day significance in the prophecies of the seven churches, the seven seals, and the seven trumpets.

The first four trumpets ([Rev. 8:7—13](#)) are interpreted as God's judgments upon the Western Roman Empire, in particular, the invasion of the Visigoths, the Vandals, the Huns, and the Heruli. The fifth trumpet ([Rev. 9:1—12](#)) is applied to the invasion of the Eastern Roman Empire by the Saracens, and the sixth ([vs. 13—21](#)) to the invasions of the Ottoman Turks. Comparable with the insertion of [Rev. 7](#) between the sixth and the seventh seals, the passage consisting of [Rev. 10](#) and [11:1—14](#) is inserted between the sixth and the seventh trumpets. Like [Rev. 7](#), it is understood as applying largely to the modern era. The vision of the mighty angel with the little book ([Rev. 10](#)) is applied to the unsealing of the prophecies of Daniel during the great Advent movement of the nineteenth century, and [Rev. 10:11](#) to [11:12](#) to the emphasis on the heavenly sanctuary given by Seventh-day Adventists. The "two witnesses" of [Rev. 11:3—12](#) are considered to be the Old and New Testaments, and the vicissitudes through which they pass, as representing the fate of the Scriptures at the hands of the Papacy, and later of atheism during the era of the French Revolution. Like the seventh seal, the seventh trumpet ([vs. 15—19](#)) is applied to the Second Advent.

[Chapters 12](#) through [20](#) are considered to be a connected prophecy depicting the course of events in the great eschatological conflict between good and evil.

[Chapter 12](#), understood as an introduction to this extended prophetic narrative, depicts Satan's efforts to destroy Christ and his animosity toward the early Christian church ([vs. 1—5](#)), the persecution of God's people during the 1260 years (1260 prophetic days, or three and one half times, or 42 months, see [Rev. 12:6, 14; 11:2; 13:5](#)) of papal supremacy ([vs. 6, 12—16](#)), Christ's victory over Lucifer (the dragon) in heaven ([vs. 7—12](#)), and a warning of the great eschatological conflict ([v. 17](#)), which is described at length in [Rev. 13](#) to [20](#). [Chapter 12](#) thus provides the historical setting for the last great conflict in the great controversy of the ages between Christ and Satan.

The leopardlike beast of [Rev. 13:1—10, 18](#) is applied to the papacy, particularly to its contemporary revival from the deadly wound it suffered about 1798; and the lamblike beast ([vs. 11—17](#)) (also, the false prophet; cf. [Rev. 19:20](#)) to the United States, with emphasis on a yet-future apostate Protestantism symbolized by the image to the beast. The 144,000 described in [Rev. 14:1—5](#) are identified as those who gain the victory over the beast and its image of [Rev. 13](#).

The three angels' messages of [Rev. 14:6—12](#) are understood as representing the great Advent Awakening of the nineteenth century and the message Seventh-day Adventists have been commissioned to bear to the world. [Vs. 14—20](#) picture the coming of Christ in the clouds of heaven and the harvest of the earth.

[Chapters 15](#) to [19](#) focus on events following the close of human probation and leading up to the second advent of Christ to deliver His people from foes bent on their destruction. [Chapter 15](#) stands as an introduction to the seven last plagues, a series of divine visitations upon the obdurately impenitent, as recorded in [Rev. 16](#). Under the seventh plague ([vs. 17—21](#)) God intervenes, shattering the threefold symbolic Babylon in [vs. 13, 14](#).

[Chapter 17](#) is seen to be a further, more detailed description of a great religiopolitical conspiracy, with the harlot Babylon standing for apostate religion, and the seven-headed and ten-horned beast on which Babylon is pictured as being seated as the political powers of the earth subservient to her design to annihilate God's people. Joining battle with Christ, the kings of earth are overcome, and in turn they destroy Babylon ([vs. 12—17](#)).

[Chapter 18](#) is a highly figurative description of the final judgments of God upon Babylon the great; whereas [vs. 1—4](#) constitute God’s final appeal (connected with the three messages of [Rev. 14:6—11](#)) to His people to separate themselves from Babylon, in order to avoid complicity in her sins and hence a share in her punishment.

[Chapter 19:1—6](#) is a universal paean of praise to God for His victory over Babylon the great, and [vs. 7—9](#) an invitation to the overcomers on earth to the great eschatological banquet in heaven marking the beginning of Christ’s eternal, righteous reign. In highly figurative language [vs. 11—21](#) picture Christ’s defeat of all earthly powers at the time of His second advent.

[Chapter 20](#) carries the sequence of events forward for a thousand years (*see* [Millennium](#)), during which the earth lies desolate and the saints are with Christ in heaven. At the close of the millennium Christ, the saints, and the New Jerusalem descend to earth, and the wicked dead (called Gog and Magog) are raised and attack the city. Finally, Christ sits in judgment over the impenitent of all ages and annihilates them (*see* [Death, Hell](#)). [Chapters 21:1 to 22:5](#) describe the new-earth state as the eternal abode of the saints (*see* [Home of the Redeemed](#)). *See also* [Bible, Interpretation of](#); [Daniel, Interpretation of](#); [Mark of the Beast](#); [Number of the Beast](#); [Plagues, Seven Last](#).

Revelation Seminars

REVELATION SEMINARS. An evangelism born of an exchange of ideas between John Coltheart, Northern European Division ministerial secretary, and George Knowles, evangelist at the New Gallery Centre in London in 1969. All-day and half-day Sabbath seminars were used as a means of consolidating interests from the evangelistic meetings. These seminars served several purposes, being held in a rented convention facility that provided a “halfway house” between the plush evangelistic venue and the more humble local Adventist church.

George Knowles had experimented in North America with small group evangelism that did not depend on the support of a large percentage of church members for its success. For the evening sessions, which were used to pull together the interests from his TV Bible classes, he used a Genesis to Revelation Bible survey approach. Knowles had developed these studies early in his ministry for use in a pastor’s Sabbath morning Bible class. While at the New Gallery Centre, he wrote and piloted a 26-lesson series on Daniel and Revelation, entitled Revelation Speaks.

The seminar idea lay dormant in Knowles’ mind until 1971 when he conducted an Andrews University Field School of Evangelism in Montreal. The conference purchased a church building to house the converts from the series, but the new church was a considerable distance from the hall where the evangelistic meetings were being held. It was decided to try a New Gallery-style seminar in an attempt to motivate the interested people to travel to the new location. This proved successful, and after the initial all-day seminar, weekly Sabbath morning seminars continued, which gradually evolved into Sabbath school and worship services, which in turn developed into the Norwood Seventh-day Adventist Church. The Maranatha Seventh-day Adventist Church in Toronto came into being through the same method.

Having accepted a call to It Is Written, Knowles found so many requests for George Vandeman to conduct reaping meetings that the requests could not be filled. As he read the many letters of request, an exciting idea came to him. Instead of Vandeman spending weeks in one city, why could he not come for a one-day seminar at which time the television viewers could meet pastors who would conduct follow-up seminars in the nearby towns and cities?

Knowles shared the idea with George Vandeman, who immediately became excited about the possibilities. The plan was to use the Revelation Speaks lessons along with a new doctrinal series that would present a combination of conversion and prophetic subjects.

Vandeman and Knowles held the first It Is Written Revelation Seminar in San Diego at the Shrine Auditorium on Mar. 15 and 16, 1975. The next was on board the Queen Mary at Long Beach on Mar. 29 and 30, 1975.

Pastors followed up the all-day seminars with a series of 18 evening seminars. It was soon discovered that with the new conversion-prophetic lessons, there was not time for the

Revelation Speaks lessons. The name Revelation Seminar was retained, applying the word “revelation” in the sense that the entire Bible is a revelation of God’s message to humanity.

The plan was a success from the start. As demand increased, the series was launched with evening seminars as well as all-day seminars.

A number of pastors began conducting seminars without George Vandeman present to get the program started. One of these was Harry Robinson, in Texas, who developed a complete do-it-yourself kit of materials for pastors. Soon it was demonstrated that youth and older laypersons could successfully conduct these seminars.

Robinson kept statistics on seminars conducted, including how many announcements were direct mailed, how many telephone responses, how many attended, and how many were eventually baptized. The Revelation seminars became the most predictable form of evangelism, as it appealed to a sophisticated generation accustomed to business and educational seminars. Pastors who did not have the flair for public evangelism but who did have the gift for teaching discovered that they could win souls through this approach. These developments came at a time when it was becoming more difficult to attract the public as well as church members to conventional evangelistic meetings.

After using the original lessons for three years, Vandeman had Roy Naden write a new Revelation Seminar series. Later Harry Robinson wrote a series of his own. When Robinson transferred his operation to North Carolina, Bill May wrote a new Revelation Seminar series for the Texas Seminar Center.

The South American Division adapted the Revelation Seminar to meet their distinctive needs. By the 1990s virtually every division of the world field had translated or adapted a Revelation Seminar that evolved from the original *It Is Written* Revelation Seminar.

Revelation Seminars (Seminars Unlimited)

REVELATION SEMINARS (Seminars Unlimited). A popular evangelistic Bible study course focusing on the book of Revelation (*see* [Revelation Seminars](#)). In 1980 Harry Robinson, Texas Conference ministerial secretary, set up a resource center in Keene and began training seminar presenters across Texas and the North American Division. In 1983 a second resource center was established at Mount Pisgah Academy in the Carolina Conference, which later became the Southern Union Resource Center. Former Texas Conference presidents Cyril Miller and Bill May (both lesson series authors) greatly expanded the scope and range of the Revelation Seminar program across the field.

In 1986 the resource center adopted the name Seminars Unlimited, which better reflected its growth in providing numerous soul-winning seminars. In 1990 the Southern Union Resource Center was merged with Seminars Unlimited. This brought in-house printing and mailing capabilities. In 1992 Seminars Unlimited, in cooperation with the General Conference, became the fulfillment and distribution center for the Ministerial Association, distributing pastoral and evangelistic materials for Ministerial Supply, Continuing Education, and Shepherdess International. In 1993 the Small Group Evangelism materials of the Oregon Conference (*Homes of Hope: inductive small group Bible studies*) were added to Seminars Unlimited's list of offerings. Seminars Unlimited has become a broad-based evangelistic-ministerial resource center serving pastors and laypersons across North America and the world field. Lessons have been translated in numerous languages, and resource centers have been established in various divisions.

In 1992 more than 100,000 people attended about 10,000 Revelation seminars held in Romania, the largest coordinated effort to date in that country, with nearly 10,000 being baptized as a result. More than 150,000 sets of lessons were distributed in the former Soviet Union in 1993. Millions all over the world have attended a Revelation Seminar, and tens of thousands have been baptized as a result, making this simple approach one of the top soul-winning tools worldwide.

Directors: Harry Robinson, 1978—1983; Herman Griffin, 1983—1984; Myron Voegele, 1985—1986; Floyd Miller, 1986—1988; Bob Boney, 1988—1989; Carl Johnston, 1989— .

Reverend

REVEREND. *See* [Elder](#).

Review and Herald

REVIEW AND HERALD. See [Adventist Review](#).

Review and Herald Publishing Association

REVIEW AND HERALD PUBLISHING ASSOCIATION. The oldest institution of the Seventh-day Adventist Church, situated at 55 West Oak Ridge Drive, Hagerstown, Maryland; publisher of religious, health, and educational books, periodicals, tracts, and electronically accessed materials. Its constituent territory comprises the Columbia, Atlantic, Lake, Southern, and Southwestern union conferences. Its distributors are the Adventist Book Centers of the United States and Canada and similar denominational agencies overseas. Value of retail sales reached nearly \$22 million in 1993; present worth (in 1993) was approximately \$19 million.

Facilities: Situated on a 127-acre (50-hectare) plot just outside the city limits of Hagerstown, Maryland, the plant is housed in two main brick structures plus an automotive facility. A two-story, 57,000-square-foot (5,300-square-meter) building contains administrative, business, and editorial offices; an assembly hall that seats 400 people and also serves as a cafeteria dining room; a large boardroom; and an editorial research library of some 40,000 books.

Connected to the office building by a 100-foot (30-meter) gallery is the factory building, covering 220,000 square feet (20,500 square meters) of space, all on one floor. Art, design, typography, lithography, printing, binding, raw stock and finished goods storage, and shipping are all housed in this building. It is served by eight docks for large freight trucks and three docks for a rail spur that leads to the rear of the building.

Prepress work, from design and typesetting up to the making of press plates, incorporates state-of-the-art computer technology. Press equipment includes a four-color Heidelberg sheet-fed press and one four-color web press and one six-color web press. The bindery operates both a perfect-binding book line and a hardcover line. Periodicals are addressed for mailing with an ink-jet labeler.

Publications. Periodicals edited and produced in-house include (*see* descriptions under separate entries) *Celebration*, *Cornerstone Resource Magazine*, *Guide*, *Insight*, *InsightOut*, *Junior Teen Plus*, *Kids' Stuff*, *Listen*, *Message*, *Vibrant Life*, *Winner*, and *Women of Spirit*, a new magazine for women. A number of periodicals edited and produced at General Conference and North American Division offices are printed and distributed by the Review and Herald. These include *Adventist Review*, *Liberty*, *Ministry*, and various Sabbath school publications and supplies.

Subscription Books. Among the more significant subscription books sold by literature evangelists are *Bedtime Stories*, by Arthur S. Maxwell (in the process of revision; five vols.); *The Bible Story*, by Arthur S. Maxwell (revised and reillustrated in 1994; 10 vols.); *My Bible Friends*, by Etta B. Degering (five vols.); *Forever Stories*, by Carolyn Byers (also sold as a trade item; five vols.); *Bible Readings for the Home*; and *Free at Last*, *Exodus*, *One More River*, and *Milk and Honey*, by E. E. Cleveland, developed especially for African-American readers.

In the late 1980s an economical series of full-color paperbacks called magabooks was developed for use by student literature evangelists to provide an alternative to declining school industries. By the end of 1993 more than 1 million of these books had been sold.

Trade Books. About 40 new trade titles (books distributed through the Adventist Book Centers) are published each year. The publishing house has been stipulated as a resource center for materials for children and youth ministries, health, church ministries, and women's ministries.

Products include the Christian Home Library (25 vols.); Ellen G. White's *Review and Herald* articles (six vols.), *Manuscript Releases* (21 vols.), *Sermons and Talks* (two vols.), and *Youth's Instructor* articles (one vol.); daily devotional books for adults, juniors, preschoolers, and women; hymnals and songbooks; the multivolume SDA Commentary Reference Series; a biography of Ellen G. White (six vols.); plus cookbooks, inspirational and doctrinal books, and storybooks for all ages.

Electronic publications. Several books are available on audiotape. These include *The Bible Story*, *My Bible Friends*, *The Best of Guide*, and *Christmas in My Heart*. Videotapes include *Evidences: The Record and the Flood*, *The Kids' Creation Story*, and *Storytime With Jack and Carmela*. Currently in production is the Commentary Reference Series on CD-ROM. This disk also includes two modern versions of the Bible and other study helps to the Bible.

Additional Products. Other significant products include the LIFE series reading textbooks for grades K-9; Bible study guides, tracts, and pamphlets for sharing; Bible and nature games; Vacation Bible School materials; and church bulletins.

Administration. Control of the organization is vested in a board of directors elected at each quinquennial session of the constituency. Consisting of not more than 50 members, the board of directors operates under a chair and a vice chair. It elects the president and vice presidents of the institution and, in collaboration with the General Conference Committee, appoints book and periodical editors. Vice presidents serve the following respective areas: editorial, financial, manufacturing, marketing, and operations.

A management committee, consisting of the president, vice presidents, and several annually appointed employees, cares for current matters requiring administrative action. A book committee of about 45 members, with the president as chair and the acquisitions editor as secretary, is appointed by the board; members are selected largely from personnel of the General Conference, the *Review and Herald*, and conference institutions within the constituency. The responsibility of the book committee is to evaluate the reports of reviewers of submitted and commissioned manuscripts and to recommend publication or rejection.

Constituency. The membership of the corporation consists of the board of directors; members of the General Conference Executive Committee who reside within the North American Division; 25 percent of the employees of the *Review and Herald*; six members (president, publishing director, and four others) from each of the following unions: Atlantic, Columbia, Lake, Southern, Southwestern, and British; and five members from each local conference within these unions, with the exception of the British Union.

History

History. Incorporation. Although the publishing work of Seventh-day Adventists was begun in July 1849 at Middletown, Connecticut, the first press was not acquired until 1852, in Rochester, New York. In 1855 a publishing house was established in Battle Creek, Michigan (for the publishing work in the early days, *see* [Publishing Department](#); [Publishing Work](#)). The first steps toward incorporation of the publishing organization were taken at a conference in Battle Creek, Sept. 28, 1860. The first article of the proposed constitution, voted Oct. 1, read as follows: “This Association shall be denominated The Advent Review Publishing Association, the object of which shall be the publication of periodicals, books, and tracts, calculated to convey instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the faith of Jesus.”

Incorporation did not take place, however, until May 3, 1861, for there were no Michigan laws prior to that time to implement such a corporation. The corporate name chosen was “Seventh-day Adventist Publishing Association” (by 1884 qualified by the adjective “Central” to distinguish it from the other publishing houses, but commonly referred to as the Review and Herald). It was a shareholding body, its membership made up of those who had purchased shares of \$10 each. By 1880 their face value was raised to \$25 a share. Voting privileges were in proportion to the number of shares held. It was nondividend stock; all profits made were appropriated toward publications for new fields.

The first officers of the corporation, elected May 23, 1861, were: James White, president; G. W. Amadon, vice president; E. S. Walker, secretary; Uriah Smith, treasurer; J. N. Loughborough, auditor. Its first editors were James White, of the *Review and Herald*, and G. W. Amadon, of the *Youth’s Instructor*. Prominent among the pioneers instrumental in its establishment were J. P. Kellogg, J. B. Frisbie, Richard Godsmark, and Dan Palmer.

Buildings. The first building housing the publishing work in Battle Creek was a two-story frame structure on West Main and Washington streets. In 1861 this building was moved, and in its place was erected a two-story brick building 26’ x 66’ (8 m. x 20 m.). A second similar brick building was erected in 1871 on the opposite corner of Main and Washington streets. In 1873 a third building was erected east of the first. Continual expansion of the business made necessary larger plans five years later, and the first and third buildings were united by a three-story central unit. A large pressroom was added in 1881, providing a total plant floor space of 40,000 square feet (3,750 square meters). By 1887 a mansard-style fourth floor had been added to the middle unit and a third floor to the wings in similar architecture. With up-to-date machinery in all departments, the plant had the reputation of being the largest and most complete in that state. The floor space of the main structure was gradually augmented to 80,000 square feet (7,500 square meters) by 1899. A building across the street was necessary to accommodate packing, shipping, sales, and other business needs.

This periodic expansion spoke progress, but there were times when the publishing house had serious financial difficulties. Through the years many calls were made to the church members for support of the work. Much nondenominational commercial printing was accepted to keep the wheels turning. At one time an extensive knitting factory was operated to provide funds to pay off debts. When adverse problems arose from this project, it was discontinued.

Expansion. Substantial growth was made in book and periodical sales from the time of incorporation on. In 1873 sales had reached \$15,000 annually. In 1890 they had increased to \$500,000 annually. At the same time commercial and job printing was being carried on. These figures become even more significant when the selling price of books then is taken into account. For example, in December 1870 a list of publications featured items from one-half-cent tracts to the *Church Hymnal*, bound in morocco leather, for \$1. A 400-page health book, *How to Live*, edited by James White, also sold for \$1, as did the 342-page volume *History of the Sabbath*, by J. N. Andrews.

Apprenticeship was in vogue in the various departments in the early years. Board was the payment for the first three months, board and clothing for the second three months, and \$1 a day the third three months. Proficiency could boost the pay as high as \$10 to \$12 a week.

Destruction by Fire. A stubborn fire originating in the boiler room on Feb. 10, 1891, did \$2,100 damage in the pressroom area, the first near disaster ever to threaten the plant, but work was resumed the same day.

In November 1901 a solemn warning from Ellen White against the commercial publishing of objectionable material that compromised Seventh-day Adventist teachings and views was read to the *Review and Herald* board. In the light of subsequent events, this statement in the warning was significant: "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire" (8T 91).

On Dec. 30, 1902, the publishing house was totally destroyed by fire of an unknown origin. Within an hour of its discovery, at 7:25 p.m. by employees working the night shift, the entire four-story structure was a mass of blazing ruins. Nothing of value was saved. The machinery, furniture, printed books and periodicals, paper stock, and other materials were a total loss. The \$150,000 insurance did not fully cover the building and its contents. The shipping room across the street was still intact, however, and its stock of books enabled the institution to continue business as usual. The chapel of the West Building was immediately converted into a printing room, and new machinery was ordered to keep the periodicals going.

One radical result of the fire was the discontinuance of commercial printing, an activity concerning which earnest appeals for reform had come from Mrs. White. The destruction of the *Review and Herald* publishing plant by fire and of the Battle Creek Sanitarium, which occurred in the same year, brought sharply into focus the counsel that she had given at intervals, from as far back as the mid-1880s, calling attention to the evils of centering so many institutions in Battle Creek. One statement is typical: "The Lord does not want a second Jerusalem in Battle Creek" (*Review and Herald* 80:5, Aug. 11, 1903). Subsequently her remarks became more specific, at the Oakland General Conference session of 1903, after the *Review and Herald* fire: "Let the General Conference offices and the publishing work be moved from Battle Creek. . . . Never lay a stone or brick in Battle Creek to rebuild the *Review* office there. God has a better place for it" (*ibid.*).

Transfer to Washington, D.C. After canvassing various Eastern cities, especially the New York City area, the locating committee appointed at the Oakland meeting found a 50-acre (20-hectare) tract in Takoma Park, Maryland, a mile from the District of Columbia, that seemed to fit the general description outlined by Mrs. White as the most desirable site for the new sanitarium and a college. But a suggestion that the publishing house should have

a Washington address prevailed. To launch temporary publishing activities in the District of Columbia, a four-story building was rented at 222 North Capitol Street in August 1903. Later a store building at 716 13th Street was rented for storage. In April 1903 resolutions had been adopted at the Oakland, California, General Conference session to dissolve the Seventh-day Adventist Publishing Association and transfer its stock and assets to the new organization. Incorporation was effected under the laws of the District of Columbia on Aug. 11, 1903, under the name Review and Herald Publishing Association. It was a nonstock, nondividend company. A depository and retail branch was maintained for some time at the former Battle Creek site, where some printing was still being done.

To assure a permanent Washington address for the new enterprise, portions of what was known as the Thornton estate immediately inside the District of Columbia line adjacent to Takoma Park, totaling one and seven-eighths acres (three fourths of a hectare), were purchased for \$3,050. On May 26, 1905, a drive for \$15,000 to erect buildings on the site was launched by the General Conference. The first unit constructed was a three-story-and-basement building 60' x 90' (18 m. x 27 m.), built at a cost of approximately \$25,000, occupied in 1906.

Additions to the Building. Expansions of the plant became necessary as business increased, the first being made about 1908. The first major addition was authorized in 1918 and completed in 1919. It was built on the northwest side, three stories high, and cost \$56,000. In the same year a rear annex, extending the third and fourth stories, was completed at a cost of \$8,000, and a cafeteria was erected for about \$15,000.

In 1940 the stucco facade of the original structure was veneered with brick, and the same year central heating was installed from the General Conference heating plant. In 1941, to accommodate the new pressroom, a fireproof wing was authorized, with a basement and subbasement, providing more room for the Maintenance Department and storage. It was completed in 1943. Storage space was maintained for several years in various places outside the main building, but in 1948 a permanent two-story fireproof warehouse was built on a spur of the B&O Railroad line three blocks away.

An extension to the plant known as "the wraparound" was completed in 1949. It added three stories on the Willow Street side and a large addition to the pressroom and book bindery on the southwest and southeast sides. Totalling nearly 34,000 square feet (3,160 square meters), it also provided much-needed extra space for the Art, Composing, and Engraving departments and storage areas.

In 1956 ground was broken for a four-story steel, concrete, and brick addition to the front of the original structure that reached Eastern Avenue on the northeast and Willow Street on the northwest. This provided new offices for the Book, Periodical, Accounting, and Administrative departments, a new chapel, enlargement of the shipping and mailing areas, and permitted adjustments of space in other parts of the plant.

In December 1973 a three-story addition to the main building, with 59,000 square feet (5,490 square meters) of floor space and erected at a cost of \$1.2 million, went into use. The periodical bindery was moved to the new building, adjoining the book bindery in the old building. The new building also provided warehouse space for paper and signature storage.

A final addition in 1980 provided more office space for the *Adventist Review* staff and enlarged the editorial library.

Merger With Southern Publishing Association and Transfer to Hagerstown. On Mar. 20, 1980, the Southern Publishing Association in Nashville, Tennessee, merged with the Review and Herald. On Oct. 16 of that year, the constituency voted to sell the Nashville plant. Inasmuch as the Washington plant could not be enlarged to accommodate the increased workload, efforts were begun to relocate the facility. A farm near Hagerstown, Maryland, was purchased for the purpose from the Roney family. The factory building was inaugurated in 1982, and work began on the office building the same year. The completed complex was officially opened July 24, 1983.

Branch Houses. Before the days of rapid transportation, it was considered an economy measure to establish depositories, or branches, in strategic areas for the more convenient distribution of books. Besides, storage space was at a premium in the main plant. Accordingly, a branch office was established in Toronto, Canada, in 1889. Along with all its accumulated assets, it was donated to the Canadian Union Conference after its organization in 1902. Also in 1889 a branch was established at Atlanta, Georgia. Twelve years later it was passed over to the control of the Southern Union Conference at their request. This site later was chosen by the Southern Union for a sanitarium (*Review and Herald* 6:20, 1905, p. 11). Branches were also operated in South Bend, Indiana, from 1906 to 1938; in New York City from 1907 to 1922, then at Peekskill, New York, until 1938. In 1918 a Washington branch separate from the main plant was maintained. This was later moved to the main building and absorbed as a part of its business. Although these branches no longer operate as such, records of the unions they served and monthly comparative sales reports are made.

A Canadian branch was established at Winnipeg in 1919 under the name of the Canadian Publishing Association. But the publishing interests of the Canadian field sponsored by the Review and Herald were incorporated Nov. 2, 1920, into the Canadian Watchman Press, with headquarters at Oshawa, Ontario.

Effective Apr. 1, 1970, British Adventist Missions, on behalf of the British Union Conference, leased Stanborough Press, Ltd., in Alma Park, Grantham, Lincolnshire, England, to the Review and Herald Publishing Association. The existing equipment was valued at \$220,000, and during the first year the Review and Herald provided approximately \$100,000 for new equipment. During a five-year period, 1985—1990, another \$250,000 was allocated by the Review and Herald for a new press. The legal board of Stanborough Press, Ltd., is in charge of routine operations, under the general direction of the Review and Herald Board of Trustees. Stanborough Press publishes *British Advent Messenger* and *Encounter*, as well as quarterlies and books, and does printing for other Seventh-day Adventist organizations.

Services to the Denomination. As prosperity attended the operation of the business, the Review and Herald had a strong part in building up the publishing interests in other lands, notably in Great Britain, South Africa, Australia, and India. Both money and equipment were donated for this purpose. Typical among such gifts was that from the “Big Day” effort in 1921, in which nearly \$25,000 was raised for the publishing house in South Africa; also, the \$20,000 given in 1929 to establish headquarters in Paris for the Maison d’Edition “Les Signes des Temps,” and another \$2,500 given to the publishing house in Australia to help in liquidating its debts. Hundreds of thousands of dollars have been appropriated to the rehabilitation fund established in recent years.

Many workers trained in the plant of the Review and Herald Publishing Association have been sent out through the years to take charge of publishing and other missionary interests

in the homeland and in foreign fields. Perhaps the peak year in this kind of denominational service was 1920, when 14 such workers were released to 6 different fields.

The Review and Herald also played an important role in the establishment of Source of Life Publishing House in Tula, Russia.

Presidents and Managers: From the origin of the Seventh-day Adventist Publishing Association in 1861, James White was its president and manager until his death in 1881, except for the time of his severe illness (1865—1868). The succession of presidents from that time on was as follows:

George I. Butler, 1881—1889; C. Eldridge, 1889—1893; O. A. Olsen, 1893—1895; W. C. Sisley, 1896—1900; G. A. Irwin, 1900—1901; I. H. Evans, 1901—1904; W. W. Prescott, 1904—1909; F. M. Wilcox, 1909—1944; E. D. Dick, 1944—1951.

During the incumbency of Eldridge and Olsen, A. R. Henry served as manager as well as treasurer. In 1911 the president of the board relinquished administrative authority to duly elected managers. In 1951 the position of president was dropped, leaving board chairs and general managers. The managerial succession was as follows:

S. N. Curtiss, 1911—1912; E. R. Palmer, 1912—1931; E. L. Richmond, 1931—1936; W. P. Elliott, 1936—1946; H. A. Morrison, 1946—1958; C. E. Palmer, 1958—1971; K. W. Tilghman, 1971—1978; Harold F. Otis, Jr., 1978—1984.

On Jan. 31, 1984, the position of president was reinstated in place of general manager. The succession of presidents has been as follows:

Harold F. Otis, Jr., 1984—1989; John F. Wilkens, 1989—1991; Robert J. Kinney, Jr., 1991— .

Revista Adventista (Inter-American Division)

REVISTA ADVENTISTA (Inter-American Division) (1974— ; monthly). Official organ of the Inter-American Division for its Spanish-speaking members. Circulation (1993): 42,100. It is the Spanish Inter-American Division edition of the *Adventist Review*.

Revista Adventista, La (Buenos Aires, Argentina)

REVISTA ADVENTISTA, LA (Buenos Aires, Argentina) (1901— ; monthly; files in the GC). The church paper serving the Spanish-speaking members in the South American Division. It contains 32 pages and is printed by the Buenos Aires Publishing House (Asociacion Casa Editora Sudamericana).

Revista Adventista (Lisbon, Portugal)

REVISTA ADVENTISTA (Lisbon, Portugal) (1934— ; 1934—1938 as Mensageiro do Advento; monthly; files in the GC). Church paper for the Portuguese Union. It contains 20 pages and is printed by the Portuguese Publishing House (Publicadora Atlantico, S.A).

Revista Adventista (São Paulo, Brazil)

REVISTA ADVENTISTA (São Paulo, Brazil) (1906— ; Jan. 1906—Oct. 1907 as *Revista Trimensal*; Jan. 1908—Feb. 1931 as *Revista Mensal*; monthly; files in the GC). The church paper, in Portuguese, serving the Seventh-day Adventist Church in Brazil. It contains 40 pages and is printed by the Brazil Publishing House (Casa Publicadora Brasileira).

Revue Adventiste

REVUE ADVENTISTE (1977—). Official organ of the Inter-American Division for its French-speaking members. The 1993 circulation was 10,000.

Revival Services

REVIVAL SERVICES. *See* [Services, Church](#).

Rey, Jules

REY, JULES (1883—1962). Swiss evangelist and administrator in Switzerland, France, and North Africa. He had received six years of elementary education and two years of secondary schooling before his conversion to the Seventh-day Adventist faith in 1900. After attending schools for church workers in Geneva and Paris in 1901 and 1902, he began service as an evangelist. In 1910 he was ordained. In 1921 he married Juliette Longhi. From 1920 to 1923 he was president of the French Conference. In 1923 he became leader of the French-Swiss Conference, and in 1928 went to direct the North African Union Mission. In 1936 he returned to Switzerland and served as a minister there.

Rhobekon Preparatory School

RHOBECON PREPARATORY SCHOOL. *See* [Anderson Adventist Secondary School](#).

Rhode Island

RHODE ISLAND. *See* [Northeastern Conference](#); [Southern New England Conference](#).

Rhodes, Samuel W.

RHODES, SAMUEL W. (1813—1883). One of the members of the publishing committee of the *Advent Review* and designer of the first Seventh-day Adventist prophetic chart (1850). Rhodes had been a successful Millerite evangelist, but after the Disappointment he became discouraged and retired for three years to a wilderness area of New York. In 1849, however, he was won to the Sabbatarian faith by Hiram Edson and returned to preaching. He was one of the pioneer Seventh-day Adventist evangelists in Indiana and Illinois.

Rhodesia

RHODESIA. *See* [Zambia](#); [Zimbabwe](#).

Ribton, Herbert Panmure

RIBTON, HERBERT PANMURE (d. 1882). Physician and missionary. A graduate of the University of Dublin and probably Irish, he was living in Naples, Italy, when he learned of the seventh-day Sabbath through reading the *Sabbath Memorial*, a Seventh Day Baptist quarterly from London, England. Through reading *Les Signes des Temps* and other Seventh-day Adventist publications that came from Switzerland he accepted the Adventist faith, and in 1877 was baptized by J. N. Andrews at Puozzoli (biblical Puteoli, where Paul landed on Italian soil). He was a scholar familiar with Latin, Greek, and Hebrew, as well as French and Italian. He became an active missionary for his faith among the people of Naples and translated several Seventh-day Adventist tracts into Italian. About 1880 he went to Alexandria, Egypt, where a group of Italian Seventh-day Adventists had arisen. Ribton shepherded this group and also endeavored to preach to Arabs and other members of the cosmopolitan community there. On one of his missionary visits in the city he was attacked by a mob bent on killing all foreigners in the land and was murdered along with two of his Italian associates. His young daughter, who was with him, was finally sheltered by an unknown Arab until the riot subsided and then was brought to her mother.

Rice, Mangram Leslie

RICE, MANGRAM LESLIE (1888—1966). Administrator and author. A native of California, he was baptized in 1906 and the following year enrolled at San Fernando Academy. After attending Pacific Union College he became a minister in the Central California Conference. He was ordained to the gospel ministry in 1920 and a year later accepted the presidency of the Nevada Conference. During the next 34 years he served as president of the following conferences: Upper Columbia, Washington, Atlantic Union, and Lake Union.

During his service in the Atlantic Union, he authored four books.

Richard Greenidge Academy

RICHARD GREENIDGE ACADEMY (Colegio Ricardo Greenidge). A coeducational school located in Caracas, operated by the Central Venezuela Conference. It offers courses from preschool through secondary school. It was founded on June 1, 1936, as the Adventist Elementary School of Caracas. In 1956 it was moved to its present place, with a new name: Ricardo Greenidge Elementary School. In October of 1968 it became a secondary school with a beginning enrollment of 28 students. The school has prospered through the years and in 1993 had an enrollment of 450 students.

Directors: N. A. Garcia, 1968—1969; J. J. Suarez, 1969—1971; Socorro Camacaro, 1972—1973; Gonzalo Prada, 1974—1978; Antonio Ceballos, 1978—1983; G. E. Bracho, 1983—1985; Mrs. Guillermina de Hernández, 1985—1989; Alcibíades Manrique, 1989—1993; Mrs. Guillermina de Hernández, 1993— .

Richards, Bertie Capitola Sylvester

RICHARDS, BERTIE CAPITOLA SYLVESTER (1870—1966). Departmental secretary. She was a native of Iowa. In 1893 she married Elder H.M.J. Richards and helped with evangelism in the Iowa Conference. They moved to Colorado in 1899. In 1912 she became secretary of the Sabbath School and Education Departments of the East Pennsylvania Conference and later held similar positions in the Ontario Conference in Canada, and in the Texico and Arkansas conferences. Later the family moved to the West Coast, where Mrs. Richards continued in church work.

Richards, Halbert Marshall Jenkins

RICHARDS, HALBERT MARSHALL JENKINS (1869—1956). Minister and conference administrator. Born in Wisconsin, he accompanied his parents to England at the age of 7, where he was converted as a youth. After his return to the United States at the age of 17, he entered the colporteur work and later preached in the Iowa Conference. In 1893 he married Bertie C. Sylvester. In 1897 he was ordained to the ministry. Two years later he went to the Colorado Conference, where he served as vice president for a time and promoted the establishment of Campion Academy. Later he served as president of the East Pennsylvania (1912—1917), Ontario (1917), Texico (1917—1921), and Arkansas (1922—1926) conferences, and still later as chaplain at the St. Helena and the Glendale sanitariums, and as pastor in Mountain View and East Long Beach, California. He also worked on the staff of the Voice of Prophecy radiobroadcast, which had been established in 1930 by his son, H.M.S. Richards.

Richards, Harold Marshall Sylvester

RICHARDS, HAROLD MARSHALL SYLVESTER (1894—1985). Radio pioneer, speaker, author. Born in Iowa, he determined as a young boy that he would dedicate his life to the ministry, following in the footsteps of his father, Halbert M. J. Richards, and his paternal grandfather.

Very early he helped his father in an evangelistic campaign, and after graduating from Campion Academy in Colorado in 1914, he conducted his first series of gospel meetings in a little hamlet on the side of Pikes Peak.

He graduated from Washington Missionary College (now Columbia Union College) in 1919 and was assigned to work in Ottawa, Canada. There he met Mabel Annabel Eastman, whom he married in 1920 after a brief courtship.

During that year he first conceived the idea of broadcasting the Christian gospel over the airwaves, a dream not to be realized for 10 years. In the meantime his ministry was successful, his presentation of Bible themes often drawing large audiences.

In 1926 Richards and his wife were called to California, where they conducted campaigns in several large cities.

After some experimentation with radio, Richards began a regular broadcast in 1930 when KNX in Los Angeles, along with other stations, aired without charge his and other ministers' *Family Worship* programs. During a crusade in Huntington Park, Richards' daily live broadcasts of *The Tabernacle of the Air* went over KGER in Long Beach, and a remote wire from his tabernacle to KMPC in Beverly Hills enabled him to do a weekly program also. His radio headquarters were located in a renovated chicken coop at the back of his garage.

In January 1937 the program expanded over a network of several stations of the Don Lee Broadcasting System, and in that same year the name of the broadcast was changed to the *Voice of Prophecy*.

Dr. Richards said that perhaps the greatest thrill of his ministry was his first coast-to-coast broadcast over 89 stations of the Mutual Broadcasting System on Sunday, Jan. 4, 1942. Just one month after this the first national Seventh-day Adventist Bible correspondence school was begun. Since then nearly

1 million people have been graduated from the North American headquarters school alone.

Inspired by the example of Richards, dozens of SDA ministers around the world began *Voice of Prophecy* (or *Voice of Hope*) broadcasts in 36 languages. Their gospel ministry on more than 1,100 stations is complemented by Bible courses in 80 languages offered by 150 correspondence schools.

Richards was awarded the Honor Citation of the National Religious Broadcasters organization both in 1967 and 1970. In 1960 Andrews University conferred an honorary doctorate on him.

Because of his Spirit-filled preaching, Richards was in much demand as a speaker at camp meetings and other large gatherings throughout the world. He became a role model of Christ-centered preaching for ministers everywhere.

A visit to Pastor Richards' home library revealed a book lover's paradise. The walls were lined with books from floor to ceiling, with a double stack through the middle of the room. Many of the thousands of verses of his poem "Have Faith in God," heard weekly on the broadcast, were written in this library.

In addition to the hundreds of radio sermons printed in booklet form by the Voice of Prophecy, Dr. Richards authored a number of books, including *The Indispensable Man*, *Promises of God*, *What Jesus Said*, *Feed My Sheep*, *Look to the Stars*, *Why I Am a Seventh-day Adventist*, *One World*, *Revival Sermons*, and *Day After Tomorrow*. His own story is told by his daughter in a book entitled *H.M.S. Richards: Man Alive!*

Righteousness By Faith

RIGHTEOUSNESS BY FAITH. In Seventh-day Adventist terminology, the instantaneous experience of conversion through faith in Christ, often spoken of as “justification by faith,” and the lifelong experience of Christian living, also through faith in Christ.

Seventh-day Adventists believe that the new birth, important as it is, is only the beginning of a lifelong experience of growing up into Christ, of conforming one’s life, point by point, to the perfect example set for the Christian in the life of Christ. The Seventh-day Adventist emphasis is on the fact that the same Christ who saves a person through his or her exercise of faith will also enable that person to develop a Christian character, likewise through faith; that righteousness by faith in Christ is a continuing process. SDA teaching clearly recognizes and stresses that the ability to live a Christian life comes from God, not from our own works or from compliance even with God’s moral law.

Righteousness by faith has been a doctrine of SDAs since their beginning. In 1852 James White declared: “Those who represent Sabbathkeepers as going away from Jesus, the only source of justification, and rejecting his atoning blood and seeking justification by the law do it either ignorantly or wickedly” (*Review and Herald* 8:24, June 10, 1852).

While this was the accepted view of early Sabbathkeeping Adventists, a study of early Adventist publications reveals little discussion of the subject. This was because of the emphasis on unique denominational beliefs. This relative silence on the subject of righteousness by faith reflects the firm acceptance of all early Seventh-day Adventists with respect to this fundamental Christian belief.

In 1874 the newly established *Signs of the Times* published a list of the “Fundamental Principles” of the church. This list declares that “regeneration or conversion” is “the special work of the Holy Spirit,” following “repentance and faith.” A broad concept of faith is reflected in the following statement: “We are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come” (*Signs of the Times* 1:3, June 4, 1874).

The *Signs of the Times* reflects an increasing editorial interest in the subject of righteousness by faith that reached a climax in the mid-1890s.

Ellen White, who had experienced conversion in the Methodist Church, stood for a strong evangelical emphasis, as did her husband. In 1875 she wrote: “Christ perfected a righteous character here upon the earth, not for His own account, but for fallen man. His character He offers to man if he will accept it. The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb’s book of life” (3T 371).

Speaking of the conversion of John Wesley, in her book *The Great Controversy*, she says: “He continued his strict and self-denying life, not now as the *ground*, but the *result* of faith; not the *root*, but the fruit of holiness. . . . Wesley’s life was devoted to the preaching of

the great truths which he had received—justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart” (1888 ed., p. 256).

These passages reflect the basic theme of Ellen White’s teaching throughout her life.

During the 1880s a few church leaders, including Ellen White, sensed a growing lack of SDA preaching on themes related to righteousness by faith. Continued emphasis on the unique Seventh-day Adventist doctrinal positions had crowded out what was the basic teaching of the gospel. This question became an issue at the General Conference session held at Minneapolis, Minnesota, in the fall of 1888. At this meeting E. J. Waggoner, editor of the *Signs of the Times*, gave a series of sermons on the law and the gospel. Parallel to these sermons was a series of discourses by Mrs. White in which she discussed at length the importance of a clear understanding of righteousness by faith. In one of her sermons she commented as follows on Waggoner’s topic—the relation between the law and the gospel: “There is no power in the law to save or to pardon the transgressor. What then does it do? It brings the repentant sinner to Christ. . . . The law points to the remedy for sin—repentance toward God and faith in Christ” (MS 17, 1888, p. 2).

Those at the conference of 1888 who sensed most clearly the need for increased emphasis on righteousness by faith were Ellen G. White, E. J. Waggoner, and his fellow editor, A. T. Jones. There were those who did not share their concern. Waggoner and Jones were relatively young men, and were considered enthusiasts by some of the older men. Some feared that this emphasis on faith might weaken the biblical doctrine of the importance of obedience. Misunderstanding, opposition, and division cloud the record of that meeting. However, many who were reluctant to accept this new emphasis in 1888 later changed their viewpoint. Some continued for a time to oppose it.

After the meeting was over, Ellen White, Waggoner, and Jones traveled from Massachusetts to California, preaching the message of righteousness by faith to the people, by whom it was generally welcomed. An examination of SDA literature published from 1890 to 1900 indicates a great volume of material on righteousness by faith, including Ellen White’s *The Desire of Ages*, *Steps to Christ*, *Thoughts From the Mount of Blessing*, *Christ’s Object Lessons*, and *Patriarchs and Prophets*. Throughout these books is a strong evangelical emphasis well summarized as follows: “Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us” (SC 63).

The turn of the century found Seventh-day Adventists involved in a great foreign mission advance that necessitated an emphasis on organization. During the first two decades of the new century emphasis on righteousness by faith was less than it had been in the nineties. Concern over the matter was expressed anew in the 1920s by leaders such as Meade MacGuire, Arthur G. Daniells, Carlyle B. Haynes, and I. H. Evans. This renewed emphasis was a clear restatement of the principles so forcefully enunciated in 1888 by Ellen White and her coworkers, and it exerted a strong influence at all levels.

The Christ-centered ring of this preaching is illustrated by a statement of W. W. Prescott in 1929: “The message of the cross is the good news, the blessed truth, that God in Christ has so dealt with sin that it need not any longer be a barrier between us and God, that the hindrance to the most intimate fellowship with God has been removed, and that the gift of eternal life has been brought within our reach. A crucified and risen Christ has wrought deliverance from both the guilt and the power of sin for every believing soul and from

the agony of Gethsemane comes the joy of salvation. What a wonderful gospel! What a compassionate Saviour!" (The Saviour of the World, p. 48).

The doctrine of righteousness by faith is set forth in the four Gospels and in the Epistles of Paul to the Romans and the Galatians. The miracles of Jesus provide object lessons of how men are saved by faith. Many of the parables teach righteousness by faith. The parable of the prodigal son, for example, illustrates the steps in redemption. The parable of the wedding garment is equally eloquent on this point. John's emphasis is that belief brings life: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" ([John 20:31](#)).

Seventh-day Adventists believe that justification comes exclusively through faith in Christ. The concept that a sinner can become right, or just, before God by faith in the vicarious sacrifice of Christ is the very heart of the gospel. God accepts as His sons those who receive and believe in Christ ([John 1:12—13](#); [3:3, 16](#)), "not by works of righteousness which we have done, but according to his mercy he saved us" ([Titus 3:5](#)). Justification is by faith alone because it cannot be attained by works. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" ([Eph. 2:8, 9](#)). No one can be justified in God's sight by works of law, but only by faith in the power of Christ to save an individual from sin and death ([Rom. 6:23](#); [Gal. 2:16](#)). "The just shall live by faith" ([Gal. 3:11](#)). "Being justified by faith, we have peace with God through our Lord Jesus Christ"; by faith we are "reconciled to God" ([Rom. 5:1, 10](#)). Faith in Christ releases a sinner from condemnation and makes it possible for that person to stand righteous before God ([Rom. 7:24](#) to [8:4](#)).

Seventh-day Adventists also believe that a person who has experienced justification by faith in Christ must continue to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" ([2 Peter 3:18](#)). Justification places a Christian's feet on the pathway of salvation; sanctification is the process of walking along that upward pathway toward the perfection of Jesus Christ. The person who has experienced justification by faith in Christ will not be "conformed to this world," but will be "transformed by the renewing" of his or her mind, as that individual discovers and applies to his or her life "what is that good, and acceptable, and perfect, will of God" for him ([Rom. 12:1, 2](#)).

Paul spoke of his own experience in this respect as a pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus" ([Phil. 3:14](#)). A born-again Christian himself for many years, Paul declared that he had not "already attained," nor was he "already perfect." He was still earnestly "reaching forth unto those things which are before" and pressing "toward the mark for the prize of the high calling of God in Christ Jesus" ([vs. 12—14](#)). This experience SDAs commonly refer to as sanctification, which is the work of a lifetime, in contrast with justification, which requires but a moment. A Christian undergoes the chastening of God, a process of discipline through which His sons and daughters attain to maturity in Christ ([Heb. 12:5, 6, 11](#)). In a moment of time, faith restores the believing sinner to peace with God, but a lifetime is required to grow up into the full stature of Christ ([Eph. 4:12—15, 22, 24](#)). At the same time justification must be maintained.

Seventh-day Adventist convictions on this facet of the gospel have been appropriately summarized by Carlyle B. Haynes in a pamphlet entitled *Righteousness in Christ*: "Becoming a Christian, then, is not the acceptance of a body of teaching, nor a mental assent to a set of doctrines, nor believing the truth of the Bible in a mere intellectual way. It is not joining

the church and partaking of the ordinances. It is entering into a new personal relation to Christ. . . . Without Him there could be no gospel. He came, not so much to proclaim a message, but rather that there might be a message to proclaim. He Himself was, and is, the message. Not His teachings, but Himself, constituted Christianity” (pp. 16, 17). *See also* [Faith and Works](#); [Law](#); [Law and Grace](#); [New Birth](#); [Sanctification](#).

Rine, George W.

RINE, GEORGE W. (1859—1938). Teacher and author. He began teaching a public school at the age of 17. In 1883 he graduated from Lockhaven College. In 1886 he became a Seventh-day Adventist, after failing to correct his sister, who had joined the Seventh-day Adventists earlier. Later he taught English at Healdsburg College (1886—1908), Pacific Union College (1909—1917; 1927—1928), and Walla Walla College (1917—1922). He was chaplain of the Portland Sanitarium (1922—1927), and pastor in Berkeley, California (1928—1932). Scores of articles written by him appeared in the *Signs of the Times and elsewhere*.

Ring

RING. *See* [Dress](#).

Rio de Janeiro Conference

RIO DE JANEIRO CONFERENCE. *See* [Brazil](#); [South American Division](#).

Rio de Janeiro Hospital

RIO DE JANEIRO HOSPITAL. *See* [Silvestre Adventist Hospital](#).

Rio Grande do Sul Conference

RIO GRANDE DO SUL CONFERENCE. *See* [Brazil](#); [South American Division](#).

Rio Grande School

RIO GRANDE SCHOOL. *See* [East Adventist Academy](#).

Rio Lindo Adventist Academy

RIO LINDO ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level, situated on the Russian River, three miles (five kilometers) from Healdsburg, California.

The school began operation in the fall of 1962 and serves the constituency of the Northern California Conference. The enrollment in September 1992 was 221, with a total school staff of 29. As of June 1993 more than 3,300 students have graduated from Rio Lindo.

The school offers the college preparatory course and the general secondary course for those who do not plan to enter college. Since 1962 it has been accredited by the Western Association of Schools and Colleges (WASC), and by the Board of Regents of the General Conference of Seventh-day Adventists.

The school site is the former 360-acre (145-hectare) Digger Bend ranch, originally a part of an old Spanish land grant conferred on the Fitch family in 1841. The Digger Indians lived in this area before the Spanish occupation. Fitch Mountain, which rises abruptly from the Russian River to the south of the campus, constituted a backdrop to the east of the old Healdsburg College, the first Seventh-day Adventist institution west of the Rockies and the forerunner of Pacific Union College.

On the site stand 10 major buildings constructed of fireproof Basalite block: two three-story residence halls, each accommodating approximately 145 students; the administration building, containing the offices, the career education center, classrooms, the multipurpose room, the library, the chapel, and the music conservatory; the science building for the natural, secretarial, and domestic sciences; the cafeteria; the creative arts-powerhouse building; the maintenance building; the gymnasium; and the industrial arts building. A church facility was constructed in 1988. There are 29 faculty homes. Currently the farmlands are being leased. Students who wish to earn part of their way are given work opportunities on campus.

The school publications are the school annual, *El Rio*, and the school paper, *Rio Currents*.

Principal: W. T. Will, 1962—1977; James Nash, 1977—1981; John Collins, 1981—1988; Dennis Plubell, 1988—1994; Wayne Wentland, 1994— .

Rio Muni

RIO MUNI. *See* [Equatorial Guinea](#).

Risk and Insurance Management

RISK AND INSURANCE MANAGEMENT. A complete professional risk management service provided to denominational administrators by the General Conference. This includes risk identification and analysis, risk control and loss prevention strategies, risk financing alternatives such as insurance and self-insurance programs, employee benefit program development and administration, coordination of denominational risk and insurance management programs, design and presentation of risk and insurance management education programs pertinent to denominational entities, and consultation with denominational administrators relative to specifications and parameters of individual risk and insurance management programs. These programs address the full range of potential loss exposures, including property loss exposures, net income loss exposures, liability loss exposures, and personnel loss exposures.

This service is provided by the General Conference Corporation of Seventh-day Adventists, doing business as General Conference Risk Management Services. The organization is commonly known as Risk Management Services, or its abbreviation, RMS. Risk Management Services is directed by a board of management comprised of Seventh-day Adventist professionals working in the insurance industry, and a representative group of denominational administrators. The board chairperson is the General Conference treasurer. Execution of the denominational risk management services is assigned to the executive director of Risk Management Services and appointed staff.

Risk Management Services directs the global risk management program from its home office at the General Conference world headquarters building in Silver Spring, Maryland. Risk management, by its nature, requires close contact with the source of exposure to risks. Therefore, Risk Management Services has established offices in various geographic locations in the North American Division, as well as an office in England. From these offices and the home office, traveling professionals are able to effectively serve the entire world field.

In order to facilitate the retention of income opportunities created by denominational risk financing programs, several business organizations have been established through which risk financing activities are conducted. These organizations are sometimes referred to as “captive” organizations. They exist solely to meet the denominational risk financing objectives.

Gencon Insurance Company of Vermont was incorporated on Feb. 2, 1987. It is a captive insurance company that provides the corporate vehicle for providing denominational self-insurance coverage for various lines of coverage, as well as access to catastrophic insurance coverage from reinsurers. Its predecessor was the International Insurance Company, Takoma Park, Maryland, which was incorporated on Apr. 23, 1936. The original incorporators and board of directors were: W. A. Benjamin, W. H. Branson, H. H. Cobban, W. P. Elliott, I. H. Evans, F. Green, M. E. Kern, C. C. Pulver, J. L. Shaw, C. H. Watson, and W. H. Williams. This was the result of an action at the Annual Council of November

1935, where a committee was chosen to draft a working policy for denominational property insurance. W. A. Benjamin, a Seventh-day Adventist insurance professional, was called to assist in this work. Benjamin later joined the General Conference staff as manager of the General Conference Insurance Service, now known as General Conference Risk Management Services. The International Insurance Company, Takoma Park, Maryland, was sold on Dec. 4, 1992. Gencon Insurance Company of Vermont is periodically inspected and audited by the Insurance Department of the state of Vermont regarding its operations. This is the same rigid inspection given to all insurance companies chartered under the laws of the state of Vermont.

Two captive agencies are also used in the risk financing program of the denomination. Gencon Agency, Inc., was incorporated in 1969. It is a taxable corporation used to facilitate the placement of insurance programs that have a third party as ultimate beneficiary with insurance companies. An example of this type of program would be an employee benefit group coverage. Gencon Insurance Service, Inc., was incorporated in 1958. It is used to facilitate the placement of insurance programs that have the denominational entity itself as the beneficiary with insurance companies. An example of this type of program would be a denominational boiler insurance coverage.

Gencon Self-Insurance Services was organized in 1985 to separate the funds that are administered by Risk Management Services on behalf of other denominational entities from regular operations.

Gencon Financial Services, Inc., was incorporated in 1991. It is a taxable corporation operated as a securities broker-dealership. It is used to facilitate the denominational employee retirement planning alternatives, including tax-sheltered annuity programs. It is subject to the rigorous compliance requirements of the United States Securities and Exchange Commission and the National Association of Securities Dealers.

All the business organizations used in the risk financing function of Risk Management Services are staffed exclusively by professionals who are employees of the General Conference Risk Management Services. They represent part of the team of risk management staff who provide the complete and professional risk management service to their partners in service, the denominational administrators.

Executive Directors of General Conference Risk Management Services (and affiliated organizations): William A. Benjamin, 1935—1955; Virgil L. Sanders, 1955—1957; Jewell W. Peeke, 1957—1978; Charles O. Frederick, 1978—1983; Stanton H. Parker, 1983—1992; Robert L. Sweezey, 1992— .

Rittenhouse, Floyd Oliver

RITTENHOUSE, FLOYD OLIVER (1905—1993). Teacher, administrator. Born in Montana, the oldest in a family of seven children, he attended church school and academy at Mount Ellis Academy, graduating in 1922. After two years at Walla Walla College, he completed his bachelor's degree at Emmanuel Missionary College (now Andrews University) as president of his class in 1928.

His early career was as teacher and dean of boys at Sutherlin Academy in Oregon and at Mount Vernon Academy in Ohio. He was the first principal of Takoma Academy in Maryland, from 1933 to 1938. He once said that at one time or another he had taught every class and held every position a Seventh-day Adventist academy has except dean of girls and home economics instructor.

He was registrar at Southern Missionary College (now Southern College) from 1938 to 1939 and academic dean there from 1948 to 1952. He was academic dean at Washington Missionary College (now Columbia Union College) from 1941 to 1948. He was academic dean and later president of Emmanuel Missionary College from 1952 to 1959. He led efforts to gain full accreditation at three SDA colleges.

When the Seventh-day Adventist Theological Seminary moved from Washington, D.C., to Berrien Springs, Michigan, in 1959, Dr. Rittenhouse helped shape the newly named Andrews University into a seminary, undergraduate, and graduate school. As he had done at previous college assignments, he led the effort to upgrade curriculum and faculty and to gain full accreditation for all three parts of Andrews. He was an energetic fund-raiser for the Michigan Colleges Foundation.

In 1963 Dr. Rittenhouse became president of Pacific Union College and served in that capacity until he retired in 1974. As president he remained active with the Association of Independent Colleges.

He received a master's degree (1932) and a Ph.D. degree (1949), both in history, from Ohio State University. He married Nellie Blair Hubbard in 1937. Mrs. Rittenhouse died in 1991. They had two daughters. In 1992 he married Ellen Gibson Christian.

A tireless storyteller, Dr. Rittenhouse had particular interest in the lore of the American West, the Civil War, and American Indian history. He authored two books: *Proving the Promises*, a biography of V. T. Armstrong (Pacific Press, 1980), and a devotional book, *Show Me Thy Ways*.

Rittenhouse, Sidney Noble

RITTENHOUSE, SIDNEY NOBLE (1886—1974). Pastor, departmental secretary, administrator. A native of South Dakota, he received his education at Mount Ellis Academy in Montana and at Walla Walla College in the state of Washington. After graduating, he entered the literature ministry and soon became publishing secretary for the North Pacific Union.

In 1913 he married Lillie M. Nelson. Two years later he began work as a pastor and served in this capacity in several locations in Washington and Michigan for the next eight years.

In 1926 he was elected president of the Illinois Conference, where he served five years. Following this he served in a pastoral capacity in many communities in the eastern United States, retiring in 1951.

River Plate Adventist University

RIVER PLATE ADVENTIST UNIVERSITY (Universidad Adventista del Plata). A coeducational boarding school on the senior college level, with a secondary section; situated on 556 acres (225 hectares) of gently rolling land along Highway no. 132, at Puiggari, 12 miles (18 kilometers) from the port of Diamante, Argentina. It is owned and operated by the Austral Union and serves primarily the Seventh-day Adventist college needs of Argentina, Uruguay, and Paraguay. Most of the students come from Argentina; others from Uruguay, Paraguay, Bolivia, Peru, Chile, Ecuador, and other countries. In 1993 enrollment in the primary section was 341; in the secondary, 357; in the college and university courses, 859; industrial students (who work one year to pay the tuition of the following year), 44, making a total enrollment of 1,601, with a total faculty and staff of 319.

History

History. Beginnings. The school was founded Sept. 26, 1898, at a meeting of the South American Mission, held in Crespo, Entre Ríos. The first director was Nelson Z. Town, who at the beginning of 1899 began classes with six students in his home in Las Tunas, province of Santa Fe. At a general meeting held in Las Tunas July 22 to 24, 1899, “it was decided to purchase 80,000 bricks, and establish a school in the province of Entre Ríos, as quickly as possible” (*Missionary Magazine* 11:124, March 1900). Early in December the building erected on the present location of the university was under roof, and in April 1900 classes began with 23 students. The term ended Sept. 20, 1900, with 23 students (*ibid.* 12:120, March 1901). From 1901 to 1908 the school was known as Colegio Camerero (Diamante Academy). In 1907 construction was begun on the building that today serves for administration and classrooms for the Department of Music. Under the direction of Walton C. John, who was director of the school from 1908 to 1912, the educational program was reorganized into six primary grades and four years of secondary work, which constituted the “Curso Misionero” (“missionary course”). In 1926 two years of specialization were added.

Physical Plant. The girls’ dormitory, opened in 1915, was enlarged in 1927 and completed in 1937. A new three-story building with a basement was built in 1975, housing 160 girls in 55 rooms. The boys’ dormitory, built in 1899 and 1900, was replaced by a two-story building erected in 1921 and 1922, that was enlarged in 1925. A new boys’ dormitory with three stories and a basement was inaugurated in 1964. The water tower, providing running water, was begun in 1923 and completed in 1924. Since then two additional wells were added.

In 1929 a storeroom was built, which served as a church and auditorium. Remodeled in 1945, it served from 1950 as an auditorium. In 1974 the building was remodeled again to house the college library, with more than 20,000 volumes. A building occupied by the local German-speaking church was transformed into a library in 1948, and when the library was moved to the theology building, it became a two-room school building, with two small

offices. In 1937 the original building, erected in 1899 and 1900, was demolished, and on its site a commemorative marker was erected in 1950. Between 1940 and 1943, plans were made to transfer the college section of the school to Pilar in the province of Buenos Aires, but in 1944 it was decided not to carry these plans into effect.

Other buildings and improvements that have been added include the primary school (1948); the church, with a seating capacity of 900 (1949); the music hall (1956); the theology building (1958); the dining room or food services area (1961); the entrance gate to the college (1963); and the new auditorium-gymnasium, with a seating capacity of 3,500 (1973). The illumination system of the college campus, in which each pole has a mercury lamp and a speaker, was built in 1964. A new elementary school building was inaugurated in 1975.

Industries. From the beginning, the college has operated student industries. The dairy, opened in 1901 with one heifer, was improved in 1912, and in 1922 and 1923, Holstein cows were acquired. In 1927 a model dairy known as the Establo Modelo began operations. Since then, the dairy has won a number of prizes, and many improvements both in the plant and in the quality of the animals were made.

The carpenter shop, begun in 1916, added a large workroom supplied with adequate machinery in 1925. In 1974 it was moved to its present location, its former place being occupied by a modern processing and milk pasteurization plant inaugurated in November of that same year. The bakery (established in 1929) has had several remarkable improvements, with an almost total remodeling and modernization in 1974. The products of the college bakery are well known in a wide area around the college. The power plant, constructed in 1931 and enlarged in 1957, for years supplied the needs of the college, the sanitarium, and the homes in the vicinity. Since 1966 electricity has been supplied through a government agency.

A remarkable industrial renewal began in the late part of the 1960s, climaxing in 1973 and 1974. This development affected all the industries of the college and included a fruit juice and jelly factory, established in January 1971, and a fruit tree plantation begun in the same year. Work opportunities for students are also provided in the store (a new self-service store since 1974), mechanic shop, laundry, printing plant, and bindery; in construction work, in the painting and decorating of the buildings, and in the maintenance of grounds and gardens.

Other aspects of the past years that also affected the life of the institution were a modern asphalt roadway connecting the college to the nearest blacktop road 10 miles (16 kilometers) away, officially opened in January 1969; a central telephone office, providing services to more than 130 homes since October 1966; an internal telephone line connecting the different areas of the college, built in 1911; a post office established in August 1971; and the organization of the local municipality.

After the curriculum was reorganized in 1926, and again in 1946, it included seven years of primary school, five years of secondary school (with official recognition since 1945), and two years of the college course, making it a junior college. In 1953—1954 the teachers' course was added on the secondary level; it received official recognition, the first extended to a school not belonging to the official religion of the republic. In 1954 the theological course was reorganized with an additional year, and in 1958 a new organization was approved, converting the school into a senior college.

In 1962 the college was declared a Facultad de Teología y Educación (School of Theology and Education). During the following year the college published for the first time *Programas y Bibliografías* ("Plans and Bibliographies"), a detailed description of all the courses offered. The office of counseling and guidance was established in 1960. New courses were added later on: Profesorado de Pedagogía y Filosofía and Profesorado en Ciencias Económicas (two teaching courses, one in education and philosophy and the other in economics). Both are four-year programs. These courses were started in 1967 and obtained official accreditation in December 1969. In 1971 a two-year college course for elementary teachers began, and in 1973 two new courses were added, one in secretarial science and the other in music, both three-year programs, with official recognition.

At the end of the 1970s River Plate College offered a solid foundation in secondary education, with certificates for the regular course in its three areas: business, education, and biology. Also, there is a diversified field of college studies in theology, education, philosophy, and economics, requiring four years of study; in music and secretarial science, requiring three years; a two-year elementary teaching course; and a one-year preuniversity course of theological foundation for Seventh-day Adventist youth going to state universities. By 1990 River Plate College offered 12 courses on the college level.

In addition, since April 1967 a branch of the Home Study Institute (now Home Study International) in Washington, D.C., began to function at the college, but independently of it, under the name Instituto de Estudios por Correspondencia. It serves the Spanish-speaking countries of Latin America, and Spain, offering several Bible courses on the secondary level and about 50 hours of college credit courses.

University. On Dec. 7, 1990, the Argentinean government, through an official resolution issued by the Ministry of Education, granted the River Plate College the status of university. Thus the institution was transformed into the River Plate Adventist University, organized in four schools: School of Business Administration (offering six courses); School of Humanities, Education, and Social Sciences (10 courses); School of Health Sciences (three courses); and School of Theology (five courses).

Publications and Clubs. The students have published the school journal, *La Voz del Colegio* ("The Voice of the College"), with a special annual number (November or December) since 1923. The Sociedad Misionera Pastoral ("Ministerial Missionary Society") was begun in 1924 and reorganized in 1935 under the name of Sociedad de Estudiantes Misioneros ("Student Missionary Society"). The last reorganization took place at the beginning of the 1973 school year, and a new name was chosen, Misión Estudiantil del Plata ("Student Mission of the [River]Plate"): the Misión is organized according to the pattern of a conference of the Seventh-day Adventist Church and is in charge of several churches and groups in the Central Argentina Conference, providing an excellent training field for theology students and others. Since October 1960 another organization is doing a remarkable work: it started as the Club de Conquistadores ("Pathfinders Club"), but soon changed its name to Club de los Tres C ("C.C.C. Club")-the Cachorros ("Cubs"), the Conquistadores ("Pathfinders"), and the Centinelas ("Sentinels" or "Pioneers"). It owns two comfortable brick and cement-block buildings about half a mile from the university, by the Salto del Para'so Creek. Other clubs are the Asociación Mixta de Internos del Superior, Centro de Varones Internos del Secundario, Asociación Femenina del Internado, and the Club del Personal, which unites,

respectively, the college-level students, the high school boys' dormitory, the girls of the girls' dormitory, and the faculty.

Since 1944, and under different sponsors, several publications have been sponsored by the college, mainly on theological subjects. Beginning with the decade of the 1960s, an administrative branch of the college, called Editorial del Colegio, has printed several books, most of them written by members of the faculty.

On Mar. 7, 1994, the university opened its medical school, becoming the third such program offered by Seventh-day Adventist Church institutions, the others being Loma Linda University and Montemorelos University.

Directors: N. Z. Town, 1898—1901; Arturo Fulton, 1901—1906; R. H. Habenicht, 1906—1908; Walton C. John, 1908—1912; Harland U. Stevens, 1912—1919; Jess S. Marshall, 1919—1934; J. M. Howell, 1934—1937; J. T. Thompson, 1937; Ellis R. Maas, 1937—1940; Thomas W. Steen, 1940—1944; Fernando Chaij, 1944—1946; Walton J. Brown, 1946—1951; H. J. Peverini, 1951—1955; Manuel F. Perez, 1955—1962; José Tabuenca, 1962—1969; Egil H. Wensell, 1970—1979; Isidoro A. Gerometta, 1979—1983; Edwin I. Mayer, 1983—1986; Emilio E. Vogel, 1986—1990; Carlos Morales, 1990—1994; Luis Schulz, 1994— .

River Plate College Food Factory

RIVER PLATE COLLEGE FOOD FACTORY (Alimentos CEAPE). A health food industry promoted by River Plate Adventist University. It belongs to the Austral Union and is located in the town of Villa Libertador San Martín, in the province of Entre Ríos, Argentina.

Its beginning goes back to Sept. 26, 1898, the date in which it was decided to create a Seventh-day Adventist school in the province of Entre Ríos. While an adequate building was being constructed, classes were held at the first director's home in Las Tunas, in the province of Santa Fe. Early records of the school refer to students milling wheat for the manufacture of whole-grain bread. This they sold to the population, which at that time was familiar only with white bread. They also manufactured peanut butter and other products.

It is clear that the model created at Avondale College was the guide for those who were establishing the school that would soon become River Plate College. An article published in the *Review and Herald* on May 8, 1900, said: "We want to make this an industrial school from the start." The director fulfilled these words by insisting that in the morning the students should study and in the afternoon teachers and students should dedicate their time to work.

The industrial thrust of the school during those first years was carried on particularly during the administration of Jess S. Marshall from 1919 to 1934.

The principal industrial achievements of that time included: the start of agriculture and cattle raising; purchase of land; importation of cattle from Carnation Farms in the United States; promotion of poultry raising using an imported line of hens; the building and installation of a bakery, including bringing in an oven from England and some technicians; and the opening of a retail shop in the city of Paraná.

In 1931 the college industries had seven trucks to transport the merchandise, three tractors for the agricultural work, two harvesters, and other tools. This allowed the school to supply abundant work for students.

In 1935 the factory successfully sold cornflakes under the name of Granix. Later the manufacture of this product was moved to Florida, a suburb of Buenos Aires.

The administration of the industrial plant was directed by the finance management of the college, but in 1987 it was decided to elect an administrative manager so that time could be exclusively dedicated to the management of the factory. This brought with it a better financing of the industrial activity. Working in cooperation with Alimentos Granix has been of great benefit to Alimentos CEAPE.

In recent years the factory has advanced in its organization and growth. At this time the industrial plant is made up of six production modules, which are as follows:

Proteins—with the manufacture of various food products based on texturized soy protein, wheat bran, oats, and other products.

Preserves—with the manufacture of grape juice, tomato sauce, and a variety of jams and jellies.

Pasta products—with the manufacture of various types of pasta products, such as spaghetti, macaroni, spinach pasta, tomato pasta, soy pasta, etc.

Cereals—with the preparation of muesli.

Milk products—with the manufacture of various types of cheeses, packaged milk, cream, and yogurt.

Baked goods—with a diversity of breads, including whole-wheat bread, soy bread, bran bread, etc.

In 1992 production reached 855 tons (950 metric tons), with sales of more than US\$4 million.

The plant has achieved its objective of providing opportunity for those who are in the education program to be involved in physical work. Fifty-five students work in the factory, of whom 10 are full-time workers.

Beginning in 1987, the college administration nominated a manager exclusively for the factories as follows: Humberto Lavooy, 1987—1988; Daniel Galante, 1989; Egil Wensell, 1990—1992; Raul Gomez, 1993— .

River Plate Sanitarium and Hospital

RIVER PLATE SANITARIUM AND HOSPITAL (Sanatorio Adventista del Plata). A general hospital situated at Villa Libertador San Martin (Puiggari, Entre Ríos), owned and operated by the Austral Union Conference. The two-story brick and concrete building housing the hospital has a capacity of 175 beds and 20 bassinets. Expansion plans for the future will increase the number of beds to more than 250, with a possibility of 300. The institution is situated on the eastern plains of Argentina, 31 miles (50 kilometers) from Paraná, capital of Entre Ríos province, and 9 miles (15 kilometers) from Crespo, where the first Seventh-day Adventist church in the South American Division was founded. Services are offered in medicine, with specialties in traumatology, urology, neurology, cardiology, nephrology, pathology, hemodynamics, pediatrics, etc.; in surgery, with open heart surgery, neurosurgery, kidney transplant, etc., and in obstetrics and physical therapy. There are excellent X-ray and laboratory facilities, which are among the best in the country.

River Plate Sanitarium and Hospital was founded in 1908 by Robert H. Habenicht, M.D., who had settled in the area around 1903. When he arrived there were many towns that had no physician or hospital facilities, and the Habenicht family received patients into their home. Sometimes the children gave up their beds for patients urgently needing them. This personal work was the basis for the help received to launch the sanitarium. Using his own means, and donations given for the project by neighboring farmers, Dr. Habenicht opened a six-bed hospital in the original school building of River Plate College. Lilian Vooris was the first head nurse and matron, and G. B. Replogle, M.D., was the first medical assistant.

Growth was slow until the 1950s. During the 1930s depression operating and capital losses threatened to close the institution, and it was planned in 1936 to move it to a more favorable site in 1939, but a gradual increase in the number of patients in the meantime made this move unnecessary. In 1953 six additional two-bed first-class rooms, two medical offices, and other facilities were completed; an additional 16 first-class rooms were added in 1958, and eight more in 1963. A new administration building was inaugurated in 1966. It also houses 20 bassinets, the X-ray and laboratory facilities, and a medical auditorium. Two years later an intensive therapy center, with 12 beds, was built. Finally, in 1972 a three-story building was inaugurated, housing the Nursing School, 17 two-bed first-class rooms, and the nurses' dormitory.

In 1908 a nurses' training school was opened, which by 1967 had graduated more than 400 nurses, most of whom have been employed in SDA medical institutions throughout the South American Division. In 1967 a new plan of nursing studies was started on the college level and was officially accredited at the end of 1970.

In 1992 the hospital cared for 7,949 inpatients; the total number of employees was 515.

Medical Directors: R. H. Habenicht, 1908—1923; C. E. Westphal, 1923—1954; M. A. Hammerly, 1954—1967; P. D. Tabuenca, 1968—1978; Hiram D. Rostan, 1978—1986; Gunnar Wensell, 1986— .

Rivers Conference

RIVERS CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

Riverside Hospital

RIVERSIDE HOSPITAL. A 134-bed general hospital formerly operated at Nashville, Tennessee, by the General Conference.

Occupying a four-story brick building (erected 1972), it offered medical, surgical, and obstetrical care; and laboratory, X-ray, and physiotherapy services. It was accredited by the American Hospital Association's Joint Commission on Accreditation of Hospitals and was a member of the Seventh-day Adventist Hospital Association, the Tennessee Hospital Association, and the Blue Cross service.

The first Seventh-day Adventist medical institution serving African-American patients was founded in 1901. Treatment rooms were established on Cherry Street, Nashville, with the expectation that this venture would eventually become a sanitarium with a nursing school. Fred M. Young was the superintendent, and his wife, Fannie M. Young, was the matron. A local physician, a professor at Meharry Medical College, was engaged on a part-time basis. In 1902 Lottie C. Isbell, M.D., joined the young institution. She was a graduate of the American Medical Missionary College at Battle Creek, where she had reportedly been at the head of her class. The sanitarium was later moved, but the venture was not successful, and the sanitarium closed its doors because of economic difficulties.

In 1908, upon the recommendation of the Southern Union Conference, a building fronting 107 feet (35 meters) on Foster Street and 210 feet (65 meters) on Stewart Street in Nashville was secured for \$3,650. Dr. Lottie C. Isbell Blake and her husband, D. E. Blake (a minister who later became a physician), were called from Birmingham to head the new medical institution. Equipment from the early treatment rooms, including bath fixtures, electric light cabinet, and needle sprays, was installed. This was opened as the Rock City Sanitarium in February 1909.

But the introduction of hydrotherapy, as opposed to drug therapy, seemed to be largely a novelty, and the Black community of Nashville did not respond. Thus both efforts came to naught, and it was almost 20 years before Mrs. Nellie H. Druillard opened the Riverside Sanitarium in 1927.

Riverside Sanitarium and Hospital, which grew to a multimillion-dollar investment in modern health for Blacks, came from a humble beginning as part of a farsighted Scotswoman's dream. Mrs. N. H. Druillard, who had been associated with the development of three other Adventist institutions—Emmanuel Missionary College, Madison College, and Madison Sanitarium—founded Riverside Sanitarium as fulfillment of a pledge made while recovering from an automobile accident.

She purchased 15 rambling acres (six hectares) on a beautiful bluff overlooking the Cumberland River and commanding a view of the Nashville, Tennessee, skyline five miles (eight kilometers) distant. On these acres she built, largely from her own funds, seven small cottages, representing an initial investment of \$30,000. Singlehandedly she set about to organize the infant institution and to train its workers. Rest, hydrotherapy, proper diet—the

science of assisting nature in recovery from sickness and disease—became a trademark of Riverside.

In 1935, two years before Mrs. Druillard died, she turned over her hospital to the General Conference, which was seeking to establish a hospital to serve Southern Blacks. Riverside was in the vanguard of its time, and consequently attracted patients from across the country. The General Conference purchased adjacent property to enlarge the site to 46 acres (20 hectares) and built a modern hospital building in 1947.

A \$3 million contemporary hospital building, adding 50 beds and including ancillary services to handle a 150-bed facility, was completed in 1972.

After continued financial losses, in 1977 the General Conference entered into a five-year management contract with Adventist Health System/Sunbelt Health Care Corporation of Orlando, Florida. Still Riverside failed to be financially successful. In 1981 a new management team was hired, which pursued an aggressive physician recruitment program, but they were unable to turn around Riverside's finances. The health system notified the General Conference of its intent to discontinue the management contract. In turn, the General Conference advised the health system to negotiate a sale. Thus Riverside Hospital was sold in 1983.

Business Managers: H. E. Ford, 1936—1938; Louis Ford, 1938—1944; H. D. Dobbins, 1944—1947; Adel Warren, 1947—1952; L. S. Follette, 1952—1955.

Administrators: L. S. Follette, 1955—1959; N. G. Simons, 1959—1972; J. P. Winston, 1973—1977; J. E. Merideth, 1977—1981; W. M. Rucker, Jr., 1981—1983.

Directors of Nurses: Geraldine Oldham, 1939; Ruth Frazier Stafford, 1939—1949; Mary Carter, 1950—1954; Alpheus Pruitt, 1954—1955; Myrtle Fryer, 1956; Alpheus Lightford, 1956—1959; Lavetta Dent, 1959—1960; Naomi Dennison, 1961—1962; Grace McLeod, 1962—1963; Anna Belle Simons, 1964; Emma Chafin, 1965—1972; Ernese Slusher (acting), 1972—1973; Lavetta Dent, 1973—1974; Harriet Dinsmore, 1974—1976; K. Gibbs, 1978—1979; A. Hanna, 1979—1980; N. J. DeAllen, 1980—1983.

Medical Directors: T.R.M. Howard, 1937—1938; C. A. Dent, 1939—1945; J. M. Cox, 1945—1950; C. A. Dent, 1950—1955.

Presidents, Medical Staff: C. A. Dent, 1955—1965; G. N. Benson, 1966—1967; C. A. Dent, 1968; A. P. Johnson, 1969—1983.

Robert, Jules

ROBERT, JULES (1864—1955). Swiss administrator. He was born in Switzerland, and at the age of 20 was baptized at Battle Creek, Michigan. From 1884 to 1888 he worked at the Review and Herald publishing house and then went with H. P. Holser to Europe, where he served on managing boards of the Basel publishing house and the Institut Sanitaire. He was married in 1890 to Elise Vuilleumier, for many years a matron of the Lake Geneva Sanitarium. In 1896 he helped to establish the Hamburg publishing house. Afterward he managed the publishing house at Gland (Société Internationale de Traités, 1902—1911), served as secretary-treasurer of the Latin Union (1902—1916), and managed the PHAG health food factory (1908—1921) and the Lake Geneva Sanitarium (La Lignière, 1908—1926). He retired from active administrative service in 1932, but for many years continued to counsel and assist in the administration of Seventh-day Adventist work.

Robinson, Asa T.

ROBINSON, ASA T. (1850—1949). Minister and administrator. Reared in a Christian home in New Brunswick, Canada, he went at the age of 20 to Cornish Flat, New Hampshire, to convince his brother, Dores, who was keeping Saturday as the Sabbath, of his mistake. He not only failed but was himself convinced.

In 1876 he married Loretta, the twelfth child of William Farnsworth, pioneer Sabbath-keeper in Washington, New Hampshire. Invited by S. N. Haskell to become a self-supporting colporteur in 1882, he and his wife spent several months selling Uriah Smith's *Thoughts on Daniel and the Revelation*. Their two sons, Erban and Dores, at the time were not yet 5 years old. In 1884, again at Haskell's invitation, they entered city mission work in New Bedford, Boston, and Worcester, Massachusetts, and in Brooklyn, New York. In 1886 Robinson was ordained and the next year chosen president of the New England Conference.

In 1891 Robinson went to South Africa, where he organized the first conference. During his six years in that field the work grew rapidly, and a number of institutions were founded, including a college and sanitarium. It was in South Africa that Robinson instituted a new pattern of responsibility of departmental leaders to the conference that was adopted in denominational organization as a whole after the 1901 General Conference session.

In 1894 Pieter Wessels and Robinson secured from Cecil John Rhodes, prime minister of the Cape Colony and chair of the Charter Company, a 12,000-acre (4,850-hectare) tract, on which the first permanent Seventh-day Adventist mission (Solusi) for the African people was established in 1894. Beginning in 1898, the Robinsons spent six years in various conferences in Australia, then returned to the United States. During the next 18 years he served as conference president in Nebraska, Colorado, and Southern New England. At the age of 71 he was appointed chaplain of the New England Sanitarium, and his wife served as Bible instructor among the patients.

Retired at 80, Robinson lived near Pacific Union College until his wife's death in 1933, and from then until his death at the age of 99 he lived with a daughter. At the age of 95 he preached a sermon entitled "The Blessed Hope" in the college church.

Robinson, Christopher

ROBINSON, CHRISTOPHER (1880—1963). Pioneer missionary in Africa. Born in Haversham, England, on Sept. 20, 1880, at the age of 19 he emigrated to South Africa, arriving in Pietermaritzburg at the outbreak of the Anglo-Boer War. Three years later he attended Seventh-day Adventist meetings conducted by H. J. Edmed and was baptized in 1902. Entering the canvassing work, he spent three years selling SDA publications in those sections of South Africa not affected by the war.

By 1906 he had decided to dedicate his life to mission service. With this in view, he enrolled in the nursing school at the Cape Sanitarium and graduated in 1909 with a nurse's certificate. In the same year he was appointed to assist W. H. Anderson on the Barotseland (later Rusangu) Mission, where he spent two and one-half years. Near the close of 1911 he was transferred to Nyasaland to become the director of Malamulo Mission, a position he held for eight years. In 1916 he journeyed to the Cape, where he married Tersha Page, who returned with him to Malamulo.

At Malamulo, Robinson demonstrated his willingness to explore new methods of work. In 1912 he encouraged Miss E. Edie to begin village work for women and girls. When Irene Fourie, a trained nurse, arrived in 1915, he erected for her use the first permanent hospital building in that field. Sensing that the village teachers needed further training, he began the practice of calling them together at the main station for teachers' institutes. He was also the first to organize Missionary Volunteer Societies in the African churches. In 1918 Robinson decided to see whether the camp meeting, so successful in other countries, could be adapted to the needs of the African members. Meetings lasting three or four days proved a success from the first, and the idea quickly spread to other SDA missions.

Toward the close of 1919 the Robinsons went on furlough to the Cape. In 1920 he went to the Congo, where he opened the Songa Mission. He worked there for three years, living under very primitive conditions. As a result of the hardships endured, his health was undermined, forcing him to leave the country and go to a more healthful climate.

After a year spent at Solusi, the Robinsons moved to Inyazura Mission in the eastern part of Rhodesia. Except for three years (1932—1935) that Robinson spent as president of the Southern Rhodesia Mission Field, he remained as director of Inyazura Mission for the next 24 years. During that time the girls' school operated there under Mrs. Robinson's direction reached a high degree of excellence.

In 1948 Robinson retired and came to the Cape, where he purchased a cottage not far from the slopes of Table Mountain. In this home, Forfar, the Robinsons entertained many missionaries passing through Cape Town, always giving them a warm welcome and answering questions regarding mission work. Although retired from active service, he took a deep interest in some of the smaller churches.

Robinson, Dores A.

ROBINSON, DORES A. (1848—1899). Minister and missionary. He was born in New Brunswick, Canada, but in his youth went to Maine, where he accepted the Seventh-day Adventist faith and was baptized. Shortly afterward he won his younger brother, Asa.

From 1872 to 1874 Dores lived in Battle Creek, learning more of his newfound faith from the leaders there. He then returned to New England and preached for two years, after which he was ordained (1876) to the ministry. He continued working 11 more years in the New England Conference.

In 1887 he and his wife joined C. L. Boyd, Carrie Mace, and two colporteurs who were going to South Africa as the first SDA representatives to that country. On arrival, Robinson remained in Cape Town to hold meetings, while Boyd went to Kimberley. The following year he went to England.

In 1895 the Robinsons left England for India, where the SDA work had only scarcely begun, and where early results were meager. But in the remaining four years of his life, Robinson laid a foundation on which workers who followed him were able to build.

In 1899 he was stricken with a malignant type of smallpox and died on the twenty-ninth of December, just five days short of his fifty-second birthday. He was buried at the Karmatar Mission, and his wife and two adopted daughters returned to the homeland.

Robinson, Dores Eugene

ROBINSON, DORES EUGENE (1879—1957). Secretary, compiler, editor. He was born in Washington, New Hampshire, the second son of Asa T. and Loretta Farnsworth Robinson. At the age of about 7, while his parents were working in the Southern New England Conference, Dores went out on his own initiative and sold copies of the Signs of the Times.

In 1891 his parents went to South Africa, but he and his brother remained at South Lancaster until Claremont Union (now Helderberg) College was established near Cape Town. Traveling out with G. B. Thompson in 1893, Dores rejoined his family, and they spent four years together. In 1897 Dores sailed for Scotland to take the medical course, while his parents went to Australia. The following year he joined them in Melbourne, where he continued his medical studies for a time. On the advice of Ellen White, he dropped medicine because of his health and for several months served as one of her secretaries. Later, after returning to the United States, he reentered her employ after an interval of working in the Battle Creek treatment rooms and teaching for a year in Montana.

In 1905 he married Ella White, Ellen White's eldest granddaughter, whom he had met in Australia. He continued as secretary and compiler for Mrs. White until her death in 1915. Then he spent two years in Colorado in pastoral and evangelistic work and teaching Bible and history at Champion Academy in that state.

After two years on the editorial staff of the Southern Publishing Association, at Nashville, he returned in 1920 to South Africa in response to a call for an editor who could handle both English and Dutch papers. He spent four years with the Sentinel Publishing Company, one year at Spion Kop (now Helderberg) College teaching Bible, and three years in charge of the teacher training work at Rusangu Mission in Northern Rhodesia (now Zambia).

From his return to the United States in 1928 until his retirement 25 years later, with the exception of one year spent teaching Bible at Humboldt Academy, he was on the staff of the White Publications, first at Elmshaven and then in Washington, D.C. While in Washington he wrote *The Story of Our Health Message* (1943) and took an active part in building up the Spencerville, Maryland, church and school.

Robinson, Loretta Viola (Farnsworth)

ROBINSON, LORETTA VIOLA (FARNSWORTH) (1857—1933). Pioneer Seventh-day Adventist woman Bible instructor. She was born in Washington, New Hampshire, the twelfth of 22 children born to William Farnsworth. When only 10 years of age, she attended a series of meetings conducted by James and Ellen White and J. N. Andrews in the Washington, New Hampshire, church. She and two of her brothers were among the 13 who arose at this meeting and expressed their desire to be Christians and were baptized in a pond from which a thick piece of ice had been removed. (See [LS 179, 181.](#))

In 1876 Loretta was married to Asa T. Robinson. Several years later, while her husband, who was working in a printing firm in Westerly, Rhode Island, was laid up by a fall and deprived of income for many weeks, she was compelled to take in sewing to support the family. It was then that the Robinsons were visited by G. I. Butler and S. N. Haskell, who urged them to sell Uriah Smith's *Thoughts on Daniel and the Revelation*.

Not long after this Mrs. Robinson went with her husband to Worcester, Massachusetts, where they pioneered in what was known as city mission work. While they were in Worcester in 1884, Mrs. Robinson became, reputedly, the first woman Bible instructor in the denomination.

Through the years that followed, while serving in South Africa, Australia, or in the homeland, Mrs. Robinson's ardent faith aided and encouraged her husband in all his ministry. Although not an ordained minister, she frequently occupied the pulpit; the announcement that she was to conduct a service was certain to bring a good attendance. Her last nine years of ministry were spent as Bible instructor at the New England Sanitarium, where her husband was chaplain. She was a deep Bible student and an efficient teacher of the Word to others.

Robinson Memorial High School

ROBINSON MEMORIAL HIGH SCHOOL. *See* [Raymond Memorial High School](#).

Robinson, Raleigh P.

ROBINSON, RALEIGH P. (1884—1960). Missionary. Born in Escondido, California, of Seventh-day Adventist parents, he attended the first permanent West Coast church school, which operated in San Pasqual. From 1902 to 1905 he was a student at the San Fernando Academy. During 1907 and 1908 he spent some time canvassing, and was also connected with the Bible training school in Los Angeles.

In 1909 he married Lena Clark, and three years later the couple was called to Africa. Their first station was Solusi Mission in Rhodesia (now Zimbabwe), where Robinson worked for seven years, assisting in the school and taking most of the responsibility for the farm.

In 1921 the Robinsons were invited to work in the Belgian Congo (now Zaïre). Far beyond the railhead, they settled on the Songa station in the southeast part of the Congo. Later they pioneered the work at the Bikobo Hill Mission. Because this station was in a wild region, the family underwent many hardships, such as the children's suffering severely from malaria.

Through the years Robinson was stationed on a number of missions, most of them far from civilization. In fact, he always preferred frontier life, and frequently asked for and received permission to work in difficult areas. He spent many years at Chimpempe and Rusangu missions in Northern Rhodesia (now Zambia).

Because his children had taken up mission service in Africa, Robinson, instead of retiring in America, built a cottage at Chisekesi, about six miles (10 kilometers) from Rusangu Mission. Despite retirement he continued to take an active interest in missionary work. In all, he gave nearly 50 years to the cause of African missions.

Robison, James I.

ROBISON, JAMES I. (1888—1961). Missionary, educator. In 1910 he married Ina Mae Marcus. After several years of teaching church schools in the United States, he taught at Claremont Union College near Cape Town, South Africa, and at Spion Kop College, Natal, when the college was moved there. During furlough time he graduated in 1922 from Pacific Union College, then became principal of La Sierra Academy (1922—1925). In 1926 he returned to the African Division, holding administrative and editorial posts.

In 1936 he became secretary and educational secretary of the Northern European Division. On returning to the United States in 1940, he taught at Walla Walla College and later was acting dean of the School of Theology there. Then for 11 years he was an associate secretary of the General Conference and in 1956 became secretary to the president of the General Conference.

Robson, Henry

ROBSON, HENRY (1894—1976). Missionary. Born in Gillingham, Kent, England, of Baptist parents, he was educated at the local Mathematical School. In 1910 he was appointed to the civilian clerical staff of Chatham Naval Dockyard, but changed his career after attending meetings held by Pastor Nichols. S. G. Haughey, then president of the South England Conference, took a personal interest in the 17-year-old and agreed with his father that he should study the Sabbath question for one year before being baptized. In 1913 Henry joined the staff of the first Seventh-day Adventist sanitarium in England, at Caterham, Surrey, and was soon appointed accountant.

In 1923 he was appointed secretary-treasurer of the South England Conference and was called to overseas mission service in Africa in 1924. He and his wife, Ada, an experienced Bible worker, had married in 1922, and the couple spent several months in London in intensive tropical medicine courses before embarking for Tanganyika (now Tanzania). The work in that country had been left in the charge of comparatively new converts when the outbreak of World War I brought about the internment of the German missionaries. At Ntusu, an isolated mission station, the Robsons revived the work and opened a primary school and clinic. Although he had been called to treasury work, Robson demonstrated a calling to ministerial service and was ordained in 1935.

With the outbreak of World War II, the British government again interned all German missionaries, but allowed two families, the Fenner and the Werners, to continue working if supervised by British personnel. Accordingly, in 1939 the Robsons went to Suji Mission in the Pare Mountains to work with the Wilfrid Fenner family. In 1941, when Tanganyika was administered from South Africa, Robson was appointed secretary-treasurer of the Tanganyika Field, and the couple spent the following 14 years at its Busegwe base on the shores of Lake Victoria. In 1955 Henry and Ada Robson transferred to Kireka in Uganda, where he served as secretary-treasurer for one year before returning to retirement in England.

Rock City Sanitarium

ROCK CITY SANITARIUM. *See* [Riverside Hospital](#).

Rocky Mountain Conference

ROCKY MOUNTAIN CONFERENCE. A unit of church organization that includes the states of Colorado and Wyoming and San Juan County, New Mexico. The headquarters office is located at 2520 South Downing Street, Denver, Colorado. The conference is a part of the Mid-America Union. Statistics (1993): churches, 99; companies, 4; members, 13,985.

Institutions

Institutions. Champion Academy, Mile High Academy, Avista Hospital, Littleton/Porter Hospital, Porter Memorial Hospital.

Local Churches—*Colorado:* Akron, Alamosa, Arvada, Aurora, Bolder, Brighton (Brighton, Spanish), Burlington, Byers, Champion, Canon City, Cedaredge, Colorado Springs (Central, South), Conifer (Aspen Park), Cortez, Craig, Delta, Denver (First, Korean, Second Spanish, South, Spanish, West), Dove Creek, Durango, Estes Park, Fairplay, Falcon, Fort Collins (Fort Collins, Spanish), Fort Lupton, Fort Morgan, Franktown, Fruita, Glenwood Springs, Golden, Grand Junction, Greeley (Greely, Spanish), Gunnison, Holyoke, Idaho Springs, Julesburg, La Veta, Lamar, Las Animas, Leadville, Limon, Littleton, Longmont, Louisville, Loveland (Eden Valley, Loveland), Monte Vista, Montrose, North Glenn (Chapel Haven), Nucla, Pagosa Springs, Palisade, Paonia, Pueblo, Rifle, Rocky Ford (Arkansas Valley), Rye, Salida, Springfield, Steamboat Springs, Sterling, Trinidad, Woodland Park, Wray, Yuma. *Wyoming:* Afton, Buffalo, Casper, Cheyenne, Douglas, Evanston, Gillette, Granby (Middle Park), Greybull, Lander, Laramie, Newcastle, Powell, Rawlins, Riverton, Rock Springs, Sheridan, Sundance, Ten Sleep, Thermopolis, Torrington, Upton, Worland. *New Mexico:* Aztec, Bloomfield, Farmington (Farmington, La Vida Mission), Waterflow.

Companies: *Colorado:* Brighton Spanish, Buena Vista, Fort Collins Spanish, Meeker. *Wyoming:* Afton.

The Rocky Mountain Conference came into existence Feb. 8, 1981, when the constituencies of the Colorado and Wyoming conferences voted to merge. The intent of this action was to strengthen the work of the church in this area where population is small and territory is great.

Presidents: William C. Hatch, 1981—1985; Don C. Schneider, 1985—1989; Gordon L. Retzer, 1989—1993; Charles Sandefur, 1993— .

Roda, Alvaro Z.

RODA, ALVARO Z. (1898—1966). The second of the three Roda brothers ordained to the Seventh-day Adventist ministry. He was one of the first Seventh-day Adventist believers in the Philippines and was among the pioneer workers in the Northern Luzon Mission when American missionaries L. W. Finster, Roy E. Hay, and W. B. Amundsen organized the work in the islands.

He became Sabbath school and lay activities secretary of the mission under Elder and Mrs. Frank Chaney. He raised several churches in Northern Luzon Mission while an evangelist.

A strong believer in Christian education, he and his wife, Maxima de la Cruz, saw their 10 children finish their education in SDA schools, from gradeschool to college. He died at the post of duty as a translator in the Philippine Publishing House.

Roda, Leon Zumel

RODA, LEON ZUMEL (1892—1925). Pioneer Filipino evangelist. He was brought up in a devout Catholic family, several of whose members were prominent in the community. When not yet 20 years of age he accepted Seventh-day Adventist beliefs and was one of the first eight Filipinos baptized by L. V. Finster on Mar. 3, 1911, in the city of Manila. It appears that he began evangelistic work immediately in central Luzon while still continuing his education. In 1913 he pioneered SDA work in the Ilocano language area of northern Luzon. In 1914 he graduated from the Manila high school. He married Maria Panis in 1915 and was ordained to the ministry in 1916.

He led in the formation of churches first in the Tagalog area in central Luzon, and from 1916 in the Ilocano language area. He was also a gifted writer and translator, and until his death he supplied the Philippine Publishing House with manuscripts of books and articles. He was also a diligent Bible student, and his fellow ministers at times referred to him as a walking concordance. About the time he reached 30 years of age he became ill with tuberculosis. Unwilling to give up his work, he conducted public evangelistic meetings in the town of Cuyapo, hitherto not entered by SDAs. At the close of these meetings 62 persons were baptized, a church was organized, and a chapel was erected. Later four mission presidents came from the members of this church.

This was his last work, and since his voice had failed him completely, he went into retirement and died a year and a half later. By the time of his death, two of his younger brothers, Alvaro Z. and Antonino, whom he had won to the SDA beliefs, had assumed his burden of preaching the Adventist message.

Rodrigues Island

RODRIGUES ISLAND. *See* [Mauritius](#).

Roeland, Albert

ROELAND, ALBERT (1900—1973). Administrator. He began denominational work at the age of 18 and served the church for nearly 50 years. He was president of the Belgian Conference during World War II. After his retirement in 1956, he assisted in the Voice of Prophecy work in that country and worked in the Flemish church in Brussels.

Rogers, Harvey Edson

ROGERS, HARVEY EDSON (1867—1943). Statistician. Educated at Battle Creek College, he joined the General Conference secretarial staff in 1888, and in 1903, after the moving of General Conference headquarters from Battle Creek, Michigan, to Washington, D.C., he became General Conference statistician and held that office until his retirement in 1941. He was the author of *Rogers' Compendium of the Graham System of Shorthand* and *The Typewriting and Office Manual*.

Rogers, Joel C.

ROGERS, JOEL C. (1864—1960). Missionary to Africa. After graduation from Battle Creek College (1890), he taught at Union College. In 1893 he and his wife went to Kimberley, South Africa, where he served as pastor of the first Seventh-day Adventist church, and his wife opened and taught the first SDA church school in South Africa. In 1894 they accepted a call to join the staff of the Claremont Union College (now Helderberg) in South Africa, then in its second year.

In 1896 Rogers went into the field to push the circulation of the missionary paper *The South African Sentinel*, and two years later he and his wife went to Basutoland to pioneer the work at Kolo Mission. When the Anglo-Boer War began, they went on overseas furlough. During the next five years Rogers did advanced study and impatiently awaited his return to Africa.

Back in Africa in 1907, Rogers and his wife were sent to Nyasaland to take charge of the Plainfield Mission, which he renamed Malamulo, a word meaning “Commandments.” In the next five years the first publications were prepared and printed in the Cinyanja language; 50 village outschools were established, and teachers were trained to operate them; a new station was established 100 miles (160 kilometers) west of Malamulo. The new mission, now known as Matandani, was established by Mrs. Rogers, who, with some African assistants, traveled to the new site by donkey and remained there alone for six months until her husband could leave the main station and join her.

After a Cape furlough in 1912 they returned to northern Nyasaland and attempted to open a new mission. Here they endured great hardships. The outbreak of World War I made supplies almost impossible to obtain, and broken in health, they were forced to leave in 1917.

Back in the Union of South Africa, Rogers spent some time in colporteur work. In 1919 he pioneered a new station in Swaziland. Then he gave many years to pastoral work in Durban and was especially successful in his work among the Indian population. Mrs. Rogers died in 1948, and four years later he returned to the United States, having spent more than 50 years in mission service in Africa.

Rollett, Maria

ROLLETT, MARIA (1903—1977). Financial administrator, editor, literature evangelist. Born in Vienna, Austria, she became a Seventh-day Adventist at the age of 18, a time when the church in that city was very small. For two years she worked as a literature evangelist and then as an office secretary. During World War II she served as secretary-treasurer of the Austrian Conference and also led the conference office in the absence of the president. From 1948 to 1965 she worked as editor of the Austrian publishing house, writing many articles and also serving as a sound counselor in Adventist theology on many occasions. During her retirement years in the retirement home in Austria, she still preached at times in small churches, where she was a great blessing.

Rolling Clinics

ROLLING CLINICS. The name given to mobile medical units that travel the highways of several South American countries. The work they do is comparable to that carried on by the medical launches that ply the Amazon and its tributaries. *See also* [Clinics and Dispensaries](#).

Romania

ROMANIA. A republic in southeastern Europe bounded on the north by Ukraine, on the east by Moldova and the Black Sea, on the south by Bulgaria, and on the west by Yugoslavia and Hungary. It has an area of 91,700 square miles (237,500 square kilometers) and a population (1994) of 23.2 million. About 85 percent of the people are Romanian; as for the remainder, about 9 percent are Hungarians, about 2 percent are Germans (both groups being concentrated in Transylvania), and about 1 percent are Jews. In addition, there are small groups of Ruthenians (Ukrainians), Yugoslavs, Russians, Tatars, Turks, and Bulgarians. The language of the country is Romanian, which is based on the Latin, with a small Slavonic influence. The religion of the people is predominantly Romanian Orthodox. Of the other religious groups, those concentrated in Transylvania include Roman Catholics, Greek Catholics (recently absorbed into the Orthodox Church), Calvinists, Lutherans, and Unitarians. Other groups include Muslims in the southeastern regions, Baptists, Seventh-day Adventists, Evangelicals, Pentecostals, and Jews.

The Romanians are descendants from Dacians, old tribes that lived in the area from time immemorial, and from Roman settlers who came to the Danube valley in the second century A.D. They have been strongly influenced by Western European culture, although they adopted Slavonic rites for their Christian liturgy, and in the schism of the church in 1054 sided with the Eastern Church. Because of successive waves of Slavonic, Magyar, and Turkish migrations and invasions, they were unable to establish an independent state of their own until the last quarter of the nineteenth century. Then their two principalities, Moldavia and Walachia, formed in the thirteenth and fourteenth centuries, were united and freed of foreign domination. (After World War I, Transylvania, an old Romanian province included for years in the Austro-Hungarian Empire, was transferred back to Romania, bringing into the country groups of people of non-Romanian descent and of different religious beliefs.)

Institutions

Institutions. Romanian Adventist Publishing House; Romanian Adventist Theological Institute.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Romania constitutes the Romanian Union Conference in the Euro-Africa Division. Statistics (1992): churches, 959; members, 63,300; ordained ministers, 100; licensed ministers, 130. Headquarters: Strada Plantelor 12, 70308 Bucharest.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist doctrines were first preached in Romania by M. B. Czechowski, a former Polish Catholic priest who had learned

of the seventh-day Sabbath and of the imminent return of Christ while he was in America. Returning to Europe in 1864, he preached these doctrines in Italy and Switzerland even though he had not been sent by the SDA Church. In the winter of 1868—1869 he came to Romania and preached in Pitesti. About 12 people accepted his message, among them Thomas G. Aslan and his family. J. N. Andrews, the first missionary sent overseas by Seventh-day Adventists, had established a French language paper in Switzerland, which Aslan read. Making translations of some of the articles, he prepared SDA tracts in Romanian at his own expense. In 1883 he attended the general meeting in Switzerland and stayed for a time to help in launching a journal in Romanian, *Adevarulu Present* (“Present Truth”). In 1884 G. I. Butler, then president of the General Conference, visited Romania, and after the second European council held at Basel that year, A. C. Bourdeau worked briefly in Romania and organized a church in Pitesti. However, because of persecution, its members soon scattered.

In 1890 SDA work entered Transylvania (at that time a part of Hungary, but after World War I transferred to Romania) when L. R. Conradi came in search of Sabbatarians in that province. According to historical records, these Sabbathkeepers had numbered some 50,000 in the sixteenth and seventeenth centuries. Apparently the remnant of these people, which still existed as late as 1868 in a locality named Bösödöufalu, had been forced to unite with the recognized Jewish community in order to keep the seventh-day Sabbath without molestation from the dominant Protestant churches. Conradi learned that there were five families of indigenous Christian Sabbathkeepers in the area who nominally belonged to Reformed or Catholic churches.

During Conradi’s visit in Romania he met a German Baptist named Rottmaier, who was an agent for the British and Foreign Bible Society at Cluj (Klausenburg), and converted his wife and daughter to the SDA faith. In 1894, 10 Seventh-day Adventists were reported at Cluj. Rottmaier was baptized sometime later. It appears from the records in the *Review and Herald* (69:773, Dec. 13, 1892; 71:266, Apr. 24, 1894) that sometime late in 1890 or in 1891 the daughter went to Hamburg, Germany, and served as Hungarian secretary at the Hamburg Publishing House, translating Bible readings and tracts into Hungarian and mailing them throughout the country. One of Rottmaier’s colporteurs, Tentosch by name, also joined the Seventh-day Adventist Church and began selling SDA publications printed by the Hamburg house. He found and interested a German-speaking Evangelical Lutheran family in Markschelken in Transylvania. In 1900 J. F. Huenergardt baptized the mother, three married daughters, and three granddaughters.

Another impetus was given to the development of the work in Romania when about 1890 a number of Germans moved there from Russia and settled south of the Danube. Among them were several SDAs. In 1892 these colonists were visited by L. R. Conradi, who organized a church of 17 members. The same year they were also visited by G. Wagner from Russia and later by T. Babienco, who spent some years in Romania. Eventually the SDAs—among them a Seefried family—founded a settlement in Viile Noi, a village near Constanza on the Black Sea. This was the first Seventh-day Adventist church in Romania.

Permanent work for Romanians began in 1904 when J. F. Ginter, an evangelist from Russia, settled in Bucharest, where there were some adherents. While still studying the Romanian language, he opened meetings, and a number of people accepted the faith. Among them was one Jelescu, a musician in the king’s band; Peter P. Paulini, a medical student; and

Stefan Demetrescu, an officer in the army. Paulini and Demetrescu went to the Seventh-day Adventist training school in Friedensau, Germany, for study and returned to Bucharest at the end of their course. Meanwhile, J. F. Ginter, meeting strong opposition from the established church, had been expelled from the country. His opponents, who rejoiced at his departure, soon found that his place was taken by nationals who could not be expelled. Fierce persecution from religious leaders and the government ensued. Paulini, who became president of the Romanian Conference (organized 1913), and his few workers were often brought before the authorities, but they kept to the task and won new converts.

When World War I broke out, Paulini and his helpers were conscripted and remained in the army until the end of the war. Seventh-day Adventists called into government service were often punished for their Sabbathkeeping and made to suffer all manner of humiliations. Paulini, however, as he was moved from place to place, found time after time that his superior officer was a former friend or college classmate, and consequently he received every consideration possible under military law and was free to preach. After the war, comparative freedom came, with liberty to hold public meetings.

Union Conference Organized. The Romanian Conference, which had been in the Danube Union Conference, was organized as a union conference in 1919, with headquarters in Bucharest, and with Paulini serving as president. According to the 1920 *Yearbook*, it was composed of three local conferences: the Muntenia Conference, also with Paulini as president; the Moldavian Conference, with S. Demetrescu as president; the Transylvania Conference (in existence since 1907), with Hermann Meyer-Börtschi as president; and one mission, the Banat Mission, also under the direction of Paulini.

In 1920 a conference was held in Bucharest and attended by A. G. Daniells, president of the General Conference, and L. H. Christian and others from the European Division. At that time there were 2,000 baptized members in the country. Plans were laid for a printing house, a missionary school, and a sanitarium, and for additional personnel from Europe and America to lead in all the branches of the work and to direct the more than 50 churches.

Among those invited by the General Conference to work in Romania in 1920 were P. H. Hermann, who came with his wife and three children from Chicago, Illinois, to join the union conference staff; Oscar Fasnacht, who came with his family from Switzerland as treasurer of the union; Axel Holmes and his wife from the United States; and two nurses, Karen Nielsen and Carentze Olson, from Denmark, who came to establish a medical institution in Bucharest, sponsored by the Skodsborg Sanitarium in Denmark.

Publishing Work. The earliest Seventh-day Adventist publications for Romania were printed in Switzerland or Germany. Early in 1921 Frederic Brennwald and his wife arrived from Switzerland to establish a publishing house. About the same time Cuvintul Evangheliei was created as the legal society for the purchasing and ownership of property. The first property bought housed the union offices and the publishing house. In 1922 a church was built on the same grounds. As early as 1920, periodicals were issued from Bucharest.

For a time books and tracts printed by outside firms or ordered from Hamburg, Germany, were stored in a small attic room lent by a layman named Darie, an early convert in Bucharest. From this small room these were mailed to the churches. When the publishing house moved into the new union property, the house in Hamburg made a gift of presses and other machinery. F. Brennwald installed the machines and managed the house. T. Dresen,

from the Hamburg Publishing House, was manager from 1923 to 1932; he was succeeded by Vasile Florescu, a Romanian.

After the organization of the union conference and the establishment of the publishing house, it became possible for the union departmental secretary, P. H. Hermann, to give strong promotion to the colporteur work. He held training institutes in Bucharest, in Jasi, and in Cluj. As a result, 65 men and women entered the colporteur work. When persecution broke out in 1942, the printing plant was closed and the sale of books was prohibited. No permission could be obtained to print denominational literature. After a brief revival beginning in 1944, the publishing house came under government control in 1947, and the printing of religious books was not permitted. The stockrooms were sealed, and the colporteurs could sell only books found among the church members. Finally this work had to close. During the years of Communism the plant existed as a state-controlled institution under the name *Graiul Literar* (Institute of Art and Graphic Printing). In 1990 a new printing plant was begun, and today the publishing house prints *Curierul Adventist* ("Advent Herald"), *Signs of the Times*, and a number of Sabbath school quarterlies in Romanian and Hungarian.

Clinic Attempted. The proposed clinic that was to have been opened after the nurses had become acquainted with the people and had given treatments in private homes never materialized. By 1922 a building had been purchased in Bucharest, but the government required that the institution be supervised by a Romanian doctor. No satisfactory arrangement was reached. The building was sold, the Holmes family returned to the United States, and the two nurses returned to Denmark.

Organizational Changes. In 1927 D. N. Wall, from the United States, became the union president and P. Paunescu the associate union president. In 1928 the union territory was divided into six organized local conferences: East Muntenia, with headquarters in Ploesti; West Muntenia, with headquarters in Bucharest; South Moldavia, with headquarters in Focsani; North Moldavia, with headquarters in Jasi; Banat-Crisana, with headquarters in Timisoara; and Transylvania, with headquarters in Cluj. In 1932 offices were filled by nationals: D. Florea, school principal; A. Vacareanu, union treasurer; and V. Florescu, publishing house manager.

In 1936 Dumitru Florea was elected president; Gheorghe Stanica, secretary-treasurer; Arthur Vacareanu, publishing house manager; and Vasile Florescu, editor. In 1967 the general assembly of the Seventh-day Adventist Romanian Church elected Ioan Tachici president and Dumitru Popa secretary and editor in chief. Nelu Dumitrescu was named treasurer. D. Popa became president in 1974 and Marvin Pirvan, secretary. In 1994 the president was Nelu Dumitrescu; the secretary was Adrian Bocaneanu.

When Transylvania was divided in 1940, the northern part going to Hungary, the Transylvania Conference became the Southern Transylvania Conference, with headquarters in Sibiu (Hermannstadt). In 1944 the boundaries were again changed. Bessarabia and Galicia became attached to the USSR, and Northern Transylvania was returned to Romania. The local conferences were reorganized: Dunarea, with headquarters in Braila; Muntenia, with headquarters in Bucharest; Moldavia, with headquarters in Bacau; Oltenia-Banat, with headquarters in Craiova; Northern Transylvania, with headquarters in Cluj; and Southern Transylvania, with headquarters in Sibiu.

In 1961 the conferences were: Bacau, Bucharest, Cluj, and Sibiu. In 1990 the Cluj and Sibiu conferences were reorganized and became the Brasov, Cluj, and Timisoara conferences. In 1992 a complete reorganization of the conferences occurred, resulting in the present configuration (see below).

Effects of Governmental Changes. At the end of 1941 the government passed a decree disincorporating the Seventh-day Adventist denomination and confiscating all church property. All church buildings were closed and sealed. But despite severe persecution the members continued to meet in secret. When the government fell in August 1944, SDAs again gained possession of denominational properties, and Sabbath services and other public meetings were held in all churches. Of the 24,000 members in the country, all had maintained their faith during this period.

In 1920 there were 99 organized churches and companies in the union, with 2,540 members. At the close of the persecution in 1944 there were 24,000 members and 550 churches and groups, but because Bessarabia and Galicia became a part of the USSR in 1944, the membership in Romania was reduced to 20,000 in 470 churches. Then between 1944 and 1947, the membership increased to 21,500 in 551 churches.

At present (1994), the Seventh-day Adventist Romanian Union Conference has six conferences: Banat Conference, Moldavia Conference, Muntenia Conference, North Transylvania Conference, Oltenia Conference, and South Transylvania Conference. Statistics for the conferences—*Banat Conference*: churches, 91; members, 6,203; ordained ministers, 8. Headquarters: Timisoara. *Moldavia Conference*: churches, 142; members, 12,545; ordained ministers, 20. Headquarters: Bacau. *Muntenia Conference*: churches, 212; members, 19,254; ordained ministers, 32. Headquarters: Bucharest. *North Transylvania Conference*: churches, 112; members, 7,150; ordained ministers, 12. Headquarters: Cluj. *Oltenia Conference*: churches, 151; members, 12,351; ordained ministers, 13. Headquarters: Craiova. *South Transylvania Conference*: churches, 127; members, 8,027; ordained ministers, 15. Headquarters: Tirgu Mures.

In 1993 an evangelistic campaign was held in Bucharest, resulting in 300 baptisms and two new congregations. Revelation seminars and other evangelistic meetings are also proving fruitful.

Romanian Adventist Publishing House

ROMANIAN ADVENTIST PUBLISHING HOUSE (Editura Curierul Adventist). A publishing plant with printing facilities located in Bucharest, the capital of Romania, operated by the Romanian Union Conference. The plant was established in 1920. The typographical equipment was secured from Germany and was installed in an annex of the “Labirint” church, formerly the largest Adventist church in the country.

Seventh-day Adventist publishing activity was carried on in Romania since the first issue of *Present Truth* in 1884. Since 1908 *Signs of the Times* and other booklets were printed in the Romanian language through the Hamburg Press. The first *Review and Herald* appeared in 1914.

In 1920 the Adventist Publishing House was officially established, and since that time it has provided the growing church with thousands of pieces of literature and many books.

Because of the repressive political conditions during World War II, the house had to change its name and its apparent identity, becoming “Graiul Literar Society” (Literary Word Publishing House). After the war the Romanian church faced an enormous need for literature because of the explosive evangelistic activity that resulted in unprecedented church growth.

In late 1947 the publishing house was seized and nationalized by the Communist regime. In spite of this, some publishing activity continued. The *Review and Herald*, Sabbath school quarterlies, and the Morning Watch never ceased publication, being at times secretly copied by hand.

In the first months of 1990, literature sales surpassed a half million books. These were edited at the Adventist plant and printed in state printing establishments.

In September 1990 a new printing plant was established, with a secondhand press and other typographical equipment provided as a donation from Austria, Germany, and the United States. In 1993 the union committee decided to reorganize the plant. At present there are 40 employees producing literature for more than 60,000 members.

Managers have included Thomas Dressen, Dumitru Florea, Arthur Vacareanu, Vasile Florescu, Dumitru Popa, Dumitru Dan, and Valerin Peterson.

Romanian Adventist Theological Institute

ROMANIAN ADVENTIST THEOLOGICAL INSTITUTE (Institutul Teologic Adventist). A postsecondary training school located in Bucharest, Romania. In 1923 P. J. Gaede and his wife arrived from the United States to lead out in the educational work and to establish a training school. They settled in Focsani, headquarters of the Moldavian Conference, and in 1923 opened the Romanian Union Training School (Institutul Biblic), with a small number of students. In 1926, because of a larger enrollment and staff, the school moved to larger quarters, an estate in Dicio-San-Martin, in north Transylvania. The progress of the gospel was so great that more dedicated workers were demanded and hundreds of young people were enrolled. The school property became too small as a result, and it therefore moved to Brasov (Kronstadt) in 1931, where the union had purchased a larger property just outside the city and had erected a building with sufficient classrooms, dormitories, and apartments for the teachers.

In 1933 D. Florea became principal. In 1941 part of the school building was confiscated by the Germans and made a center for the German Army. When at the beginning of 1942 nationwide persecutions began, the whole school was confiscated. Under the name Marshal Antonescu, in honor of the prime minister, it became a school for the Orthodox Church.

After Aug. 23, 1944, when religious liberty was restored, the school continued to function in Brasnov. From 1950 up to the present, the school operated as the Romanian Theological Seminary, preparing young men for God's work. Only those possessing the university entrance certificate are enrolled for the four-year theological course.

Principals: Mihail Popa, 1967—1970; Hrant Artinian, 1970—1976; Mihail Popa, 1976—1986; Nelu Dumitrescu, 1986—1990; Adalbert Orban, 1990— .

Romanian Union Conference

ROMANIAN UNION CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

Roorkee High School

ROORKEE HIGH SCHOOL. *See* [Seventh-day Adventist High School \(Roorkee\)](#).

Rore, Sasa

RORE, SASA (c. 1900—1989). Educator, administrator, evangelist. A native of the Solomon Islands, he was born around the turn of the century. Because of conditions in the Solomon Islands at that time, there is no exact record of the date of his birth. He was educated at Seventh-day Adventist mission schools in the islands and entered denominational work as a teacher in 1923. He served as teacher and evangelist for three years and then became a district director in the Solomons until 1949, at which time he became a missionary to Papua New Guinea, serving as field secretary of what was then the Coral Sea Union Mission. In 1952 Pastor Rore returned to the Solomons as president of the Malaita/Eastern Solomons Mission. In 1957 he went once again to New Guinea, this time as assistant president of the Madang Mission, which position he held until his retirement in 1963. During World War II Pastor Rore was director of the Adventist mission on Guadalcanal and became acquainted with many Adventist servicemen from the United States and Australia.

Rosie Le Môme Home

ROSIE LE MÔME HOME. A home for seniors located on the island of Mauritius. It was founded in 1963 and named in honor of Rosina le Môme, the first Seventh-day Adventist on the island. She was instrumental in establishing the church there between 1912 and 1920. The home provides for the well-being of about 50 guests.

Røst, O. J. Olson

RØST, O. J. OLSON (1862—1938). Minister, administrator. He was born in Bö in Vesterålen, Norway. When about 20 years of age he came to San Francisco, California, where he met Seventh-day Adventists and accepted their faith. Soon after his conversion he went to work in the St. Helena Sanitarium. While there the conviction grew on him that he should return to the homeland to share his newfound faith with his own people.

In 1886 he left the sanitarium and returned to his birthplace in Vesteralen and began giving Bible studies. Soon nine people, including three of his sisters and his brother, were converted. This was the beginning of his work in Norway, a work that he carried on for 40 years in many of the cities and towns of Norway. From 1912 to 1920 he was president of the West Norway Conference. Because of age and failing health the last 10 or 11 years of his life were spent in retirement but not in inactivity.

Roth, Arthur

ROTH, ARTHUR (1911—1982). Evangelist, administrator. Born in Missouri, he attended school for a while in Canada, then went to Walla Walla College, where he received his degree in theology. He later earned a master's degree. His first full-time employment was as teacher of the elementary school in Lewiston, Idaho, followed by a year of evangelism in the South Dakota Conference. He married Alice Rosalind Olsen in 1936 and in 1937 was ordained to the gospel ministry. The Roths went to Inter-America, where he served as evangelist in the Panama Conference and as president of the Costa Rica and Nicaragua missions. In 1941 he was invited to serve as director of the Youth and Educational departments of the Inter-American Division, a position he held for eight years.

He served as assistant to two presidents of the General Conference, R. R. Figuhr and Robert H. Pierson, and for 10 years he coordinated the secretariat of the General Conference.

Roth, Louise-Hermine

ROTH, LOUISE-HERMINE (1886—1992). Educator, administrator, editor. At the time of her birth, her father, Georges-Gustave Roth, was completing, at his own expense, the first Seventh-day Adventist chapel in Europe, located near the Roth home in Tramelan, Switzerland. Ellen White inaugurated it on Christmas Day in 1886.

Baptized in 1900, Hermine taught French at Stanbury Park Missionary College, then taught French and English and served as dean of women at the Bible School in Gland, Switzerland. She also taught and served as secretary and editor at Atlantic Union College and taught for a year in Oshawa, Canada.

In 1935 she joined her family in Haiti, becoming the first principal of Seminario Adventiste d'Haiti, where she also taught a full load and translated.

When health problems developed, she lived with her sister Ruth and family in various areas. During these years she directed the Vie et Santé Institute in Algiers, served as secretary in the office of the East France Conference, and was in charge of the correspondence courses at Nanga-Eboko, Cameroon. A statement she often repeated after her 100th birthday was, "The best is ahead of us."

Roundelwood

ROUNDELWOOD (Good Health Association [Scotland] Limited) (originally the Crieff Nursing Home and Health Institute). A medical institution operated by the late Drs. E. H. and G. M. Brown, who sold the premises consisting of three large houses in Crieff, Perthshire, Scotland, to the British Union in 1966. G. M. Brown, who had worked with J. H. Kellogg at Battle Creek, continued as medical supervisor at Crieff until her death in 1974.

In 1972 a large mansion adjacent to the nursing home was purchased and an extension was built to provide 27 extra bedrooms, giving 44 bedrooms in total.

A combination of inflationary increase of expenses, the difficulty of recruiting an appropriate nursing staff, the urgent need for reassessment of structural alterations, and the prohibitive cost of necessary major rebuilding forced the British Union Conference and Northern Europe-West Africa Division in consultation with the General Conference, to advise closure of the Stanborough Nursing and Maternity Home at Watford, Hertfordshire, England. This decision was taken by the British Union Conference by a majority vote on June 19, 1968, and was implemented on Aug. 31, 1968. The medical and nursing services were then transferred to Crieff.

Roundelwood is now registered with Tayside Health Board and provides nursing care to more than 50 patients. It also operates a health improvement program to which clients enroll from all over the British Isles. Facilities include physiotherapy, hydrotherapy, occupational therapy, gymnasium, and toning salon.

Administrators: Colin Wilson, 1966—1983; G. Martin Bell, 1983— .

Rowenite Movement

ROWENITE MOVEMENT. *See* [Reformed Seventh-day Adventists \(Rowenite\)](#).

Rozas, José María Gutierrez De

ROZAS, JOSÉ MARÍA GUTIERREZ DE (1769—1848). *See* [Mexico](#).

Ruble, Wells Allen

RUBLE, WELLS ALLEN (1868—1961). Physician, missionary. He was converted in 1893 and attended Battle Creek College. He married Edith Davies in 1897, and they immediately left to teach at Claremont Union College, South Africa, of which he later became principal. Again in America, he graduated in 1906 from the American Medical Missionary College and was prominent in the founding of the College of Medical Evangelists. In 1910 he became its president and also chairman of the Medical Missionary Council, which in 1913 became the Medical Department of the General Conference.

After World War I he went to Europe for nine years to foster the denominational work. For a time he was superintendent of the Stanborough Park Sanitarium (later the Stanborough Nursing and Maternity Home). Returning to America, he served as medical superintendent of the New England Sanitarium and Hospital until his retirement at the age of 75.

Ruby Nelson Memorial Hospital

RUBY NELSON MEMORIAL HOSPITAL. A 52-bed hospital operated by COS-DAH of the Southern Asia Division at the town of Jallandar in the state of Punjab, about 250 miles (400 kilometers) from Delhi, India. The hospital was started in 1965 on a nine-acre (four-hectare) plot of land in a bungalow that was already constructed. The first medical director was K. P. George, a graduate from Christian Medical College, Vellore. In the beginning the bed strength was 27.

In January 1966 the hospital was officially given its present name in memory of the late Mrs. Ruby Nelson, wife of Dr. Phillip S. Nelson, who was brutally murdered on a car trip on the way from Delhi to Ranchi.

The hospital is well known for its work in ophthalmology. Free eye camps are held each year in villages around Jalandhar.

Medical Directors/Administrators: K. P. George, 1965—1967; G. T. Werner, 1968—1974; S. Moser, 1974—1976; E. Moser, 1977—1980; T. Jonahs, 1980—1985; J. M. Bagga, 1985—1986; C. David, 1986—1988; G. R. Bazliel, 1988—1989; L. Samuel, 1990—1991; T. M. Patrick 1991—1992; J. H. Christo, 1992—1994; T. M. Patrick 1994— .

Rudge, Edmund Bean

RUDGE, EDMUND BEAN (1886—1960). Administrator, missionary. He was born in Tasmania, attended the Avondale School for Christian Workers from 1898 to 1901, and in 1904 began training as a nurse at the Sydney Sanitarium. Rudge engaged in evangelistic work in New South Wales, South Australia, and Queensland, and became president of the South Australian Conference (1920) and later the Queensland and West Australian conferences.

For 11 years he headed the Fiji Mission and in 1936 was appointed vice president of the Australasian Union, later becoming its president (1938—1946). He was president of the British Union (1946—1951) and secretary of the Northern European Division (1951—1956). Retiring from administrative work, he returned to Australia, where he served as chaplain of the Warburton Sanitarium until 1959.

Ruhling, Richard

RUHLING, RICHARD (1889—1963). Conference administrator. He was born in Germany and accepted the Seventh-day Adventist faith through the teaching of G. Perk, being baptized in 1909. He graduated from the Friedensau Missionary Seminary in 1912 and began his denominational service in Berlin that same year. For several years he was secretary of the East German Union. He was ordained in 1916, and in 1920 was appointed secretary-treasurer of the German Missionary Society. He went to Czechoslovakia in 1922 and subsequently became union president. He returned to Berlin in 1930 as departmental secretary of the Central European Division and in 1932 became its secretary. From 1934 until his retirement in 1950 he was field secretary of the General Conference. For a time he was editor of the German missionary paper *Herald of Truth*. He translated a number of English hymns into German and wrote many books, including *For Faith's Sake* (on the early Reformers in Moravia) and *At the Crossroads*.

Rumah Sakit Advent (Bandung)

RUMAH SAKIT ADVENT (Bandung). *See* [Bandung Adventist Hospital](#).

Rumah Sakit Advent Medan

RUMAH SAKIT ADVENT MEDAN. *See* [Medan Adventist Hospital](#).

Rumania

RUMANIA. *See* [Romania](#).

Rural Health Retreat

RURAL HEALTH RETREAT. *See* [St. Helena Sanitarium and Hospital](#).

Rural Living

RURAL LIVING. Living in the country away from large centers of population is generally recognized as being advantageous for promoting physical, mental, and spiritual health and development. Because of this advantage, Seventh-day Adventists have endeavored, whenever possible, to establish their institutions outside metropolitan areas and have encouraged church members with families to find homes in the country. The advantages of country living, together with the disadvantages of city living, are stressed repeatedly in the writings of Ellen White. The following quotation is typical of her views: “The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence—robberies, murders, suicides, and crimes unnameable. . . .

“It was not God’s purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God’s original plan, the more favorable will be our position to secure health of body, and mind, and soul” (MH 363—365).

As early as 1890 SDA leaders were pointing out the advantages of country living. In an article entitled “Rural Versus City Life,” appearing in the Jan. 7 and 14, 1890, issues of the *Review and Herald* (67:9, 10, 26, 27), G. I. Butler, former president of the General Conference, pointed out the advantages of living close to nature and urged SDAs to live in the country. A few years later W. W. Prescott, an SDA educator and administrator, in an article in the *Review and Herald* (82:3, 4, Mar. 16, 1905) entitled “Country and City,” warned SDAs to resist the trend of moving to the metropolitan areas and pointed out that because of the “corrupting influences of the cities” “we are removing our institutions from the cities to the country.”

Between the two world wars the idea of rural living was not particularly stressed, but during, and especially after, World War II a movement was set afoot to encourage SDAs to leave the cities and find country homes. In 1942 F. M. Wilcox, longtime editor of the *Review and Herald*, wrote an editorial titled “Leaving the Cities” in the Aug. 27 issue (119:2, 11), in which he urged SDAs to “leave the large cities and find homes in the country” but cautioned against rash, haphazard moves, particularly on the part of those who had no knowledge of farming.

It appears that after the cities of Hiroshima and Nagasaki were bombed the General Conference began to give serious consideration to setting up an organization for promoting rural living for SDAs. In December 1945 E. A. Sutherland, president of the Rural Education Association of Madison, Tennessee, was invited to become the secretary of a commission to be set up under the name of North American Commission for Self-Supporting Missionary Work, of which L. K. Dickson, president of the North American Division, was to be chairman. The commission was to begin functioning July 1, 1946. Among other objectives,

this commission was to “stand as a body of counselors to such individuals” as would “decide to locate their families in more rural communities and enter into some form of self-supporting missionary endeavor” (*General Conference Minutes*, vol. 16, book 8, pp. 2214, 2215, Dec. 10, 1945; *ibid.*, pp. 2327, 2328, Mar. 14, 1946).

Probably early in 1946 a Committee on Country Living was set up as indicated in section 4 of the General Conference action for Mar. 14, 1946. In August of the same year, the General Conference recommended the merger of the North American Commission for Self-Supporting Missionary Work and the Committee on Country Living that had previously been set up to promote rural living. The new organization was named the Seventh-day Adventist Commission on Rural Living and had Sutherland as secretary and C. B. Haynes as assistant secretary. Among other objectives, this commission was to “encourage our church members in cities to study the instruction . . . [from Ellen G. White] about country living and to develop plans whereby they can fulfill this instruction; to provide counsel and information to those who are considering moving to the country; to hold regional institutes for self-supporting missionary workers and individuals interested in country living” (*ibid.*, vol. 17, book 1, p. 140, Aug. 22, 1946).

In harmony with this section, the booklets *Country Living* (1946) and *From City to Country Living* (1950) were recommended to SDAs for reading. Between 1947 and 1950 a number of articles written by such Seventh-day Adventist leaders as V. G. Anderson, M. L. Rice, C. B. Haynes, A. W. Spalding, and E. A. Sutherland encouraged SDAs to move out of the cities into the country. In 1949 conferences and institutes on rural living were held in Takoma Park, Maryland; Portland, Oregon; and Seattle and Spokane, Washington. The theme of these meetings was: How can SDAs “who live in rural districts help those in the cities to establish their homes in the country”?

It appears that as people became accustomed to the dangers of the atomic age, and difficulties were experienced by those who moved to the country, a reaction set in. At a meeting at Grand Ledge, Michigan, Sept. 3—5, 1951, the entire structure of the self-supporting work and rural living program was brought under careful scrutiny. Among other things, it was decided at this meeting that the Association of Seventh-day Adventist Self-Supporting Institutions “foster the work hitherto carried on by the General Conference Commission of Self-Supporting Missionary Enterprises,” which included the rural living objectives.

Although from this time on the spirit of country living began to wane, the General Conference sought to bolster the program by appropriate committee action and by calling for promotion of the plan on the union and local conference levels. The first agricultural and rural living workshop was held at Emmanuel Missionary College, Berrien Springs, Michigan, Dec. 29—31, 1954. Expert counsel regarding small farming and allied industries was offered, and other workshops were to have been held in strategic places throughout North America in close proximity to metropolitan areas. However, the general response to the program was negative.

In 1957 an unpublished survey of the North American Division regarding the status of rural living revealed a definite lack of interest in the field, with certain exceptions. As a result, in rewriting the constitution and bylaws of the Association of Self-Supporting Institutions, mention of rural living was omitted. Since this time all inquiries regarding rural living have been referred to local and union conferences.

Seventh-day Adventists believe that at a time yet future, when Sunday laws become oppressive and boycotts of dissenters will forbid anyone to “buy or sell, save he that had the mark, or the name of the beast” ([Rev. 13:17](#)), leaving the large metropolitan areas will become imperative for those who wish to keep the seventh-day Sabbath. In this connection Ellen White says: “It is no time now for God’s people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the U.S.] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains” ([5T 464, 465](#)).

Rusangu Secondary School

RUSANGU SECONDARY SCHOOL. A coeducational boarding school on the senior secondary level, situated eight miles (13 kilometers) southwest of Monza, 1.2 miles (two kilometers) off the Great North Road, in Zambia, Africa. The plant consists of an administration building, dormitories, classroom buildings, dining hall, science and domestic science buildings, a library, and woodwork classrooms. The school farm plants vegetables, bananas, and cashew nuts. Eight fish ponds are maintained, along with a herd of 40 cattle and eight dairy cows.

The secondary school section opened in 1960 at the Rusangu Mission Station, 2.5 miles (four kilometers) from the present site. In June 1965 building was begun, and classes began in the new buildings in February 1966. The first form 5 class completed its work in December 1970.

Enrollment in 1992 was 700.

Headmasters: W. R. Zork, 1960—1961; K. E. Thomas, 1962—1965; C. F. Clarke, 1966—1970; R. G. Pearson, 1971—1972; V. W. Robeson, 1973—1975; J. E. Marter, 1976—1982; A. E. Spaulding, 1982—1983; C. C. Monga, 1984—1988; J. M. Mweemba, 1989—1991; F. Simate, 1991— .

Russell, C. P.

RUSSELL, C. P. *See* [Messenger Party](#).

Russell, Clifford A.

RUSSELL, CLIFFORD A. (1870—1954). Educator, youth leader, and administrator. He had taught in public schools in Michigan for 15 years when in 1906 the West Michigan Conference invited him to take charge of the educational and young people's work in that field. Between 1908 and 1912 he was principal of Battle Creek Academy. He spent the next year in ministerial work. In 1912 he was elected educational and Missionary Volunteer secretary of the Lake Union Conference, and in 1920 he accepted a call to become field secretary of the Missionary Volunteer Department of the General Conference. It was during his years with the Missionary Volunteer Department that plans for the junior program, from which the Junior Missionary Volunteer organization sprang, were worked out. From 1922 to 1936 he was one of the associate secretaries in the Educational Department of the General Conference, leading out in the elementary field. From 1936 to 1942 he was educational and Missionary Volunteer secretary of the Southern Union. In 1942 at the age of 72 and after 36 years in denominational employment, he relinquished his administrative positions, but served another four years as an extension secretary for the Southern Missionary College.

Russell, Riley

RUSSELL, RILEY (1875—1961). Pioneer Seventh-day Adventist missionary physician in Korea. He studied at Battle Creek College and at American Medical Missionary College, and received a nursing diploma from the Battle Creek Sanitarium in 1902. After working in the Battle Creek and Washington sanitariums, he studied medicine, and in 1908 received a medical degree from George Washington University. He then sailed for Korea and opened SDA medical missionary work. In addition to his medical work he also supervised the mission school for boys for two years. In 1910 he was ordained to the ministry. After his return to the United States in 1922, he was on the staff of Glendale Sanitarium in California for two years and then went into private practice.

Russia

RUSSIA. a country in Asia, formerly a part of the now-dissolved Union of Soviet Socialist Republics. Stretching from the Baltic Sea in the west to the Bering Sea in the east, and from the Arctic Sea in the north, to the Black Sea, Caspian Sea, and Sea of Japan in the south, it occupies a larger area than any other nation—about 6,592,800 square miles (17,075,350 square kilometers), and its population (1994) is nearly 150 million, more than 80 percent of which are Russian. Russia is bounded by Norway, Finland, Estonia, Latvia, Belarus, and Ukraine on the west; Georgia, Azerbaijan, Kazakhstan, China, Mongolia, and Korea on the south; the Sea of Japan, Sea of Okhotsk, and the Bering Sea on the east; and the Arctic Ocean on the north.

Russian is the official language; many others are spoken. The largest religious body is the Russian Orthodox Church, which maintains a patriarchate in Moscow, with eparchies through the country and even abroad. The second-largest religious group is Islam. There is also a small number of Roman Catholics in the western areas of the country. The larger Protestant groups are the Evangelical Christian Baptists and the Lutherans. Smaller groups are the Methodists, Seventh-day Adventists, and Molokans (a national Protestant movement). There are many Jews (the western parts of the former Russian Empire had the world's largest concentration of Jews before the World War I), also Jehovah's Witnesses, Buddhists, and animists.

Historical and Religious Background

Historical and Religious Background.

1. *Rise of the Russian State.* The history of the Russian state is traced from the ninth century, when a permanent principality was established at Kiev by the then-pagan Slavs under the leadership of Varangian rulers (Vikings from Scandinavia). Near the end of the tenth century their prince accepted Byzantine Christianity and ordered his people to be baptized en masse.

Placed between the east and the west, the Russ Slavs were constantly in conflict with their neighbors. In the thirteenth century they successfully stopped the eastward expansion of the Teutonic knights and in this way put a limit to the spread of the Western Roman Catholic Church in Eastern Europe, but only a few years later they were overrun by the Mongols and Tatars from the east. The latter controlled the area for nearly three centuries and left an unmistakable influence on Russian character and culture.

After the Tatars began to lose control, near the end of the fourteenth century, the princes of Moscow undertook the unification of the land and the formation of a monolithic Slavic state. This objective was not achieved until about 1600, when the Romanov dynasty ascended the throne of Russia. About that time the expansion of the Russian state beyond the boundaries occupied by the eastern Slavic tribes began. Stimulated by trade, adventurous Cossacks (frontiersmen) penetrated Siberia and within half a century, by 1639, reached the

Pacific Ocean. Gradually, by conquest or by accession, as in the case of the Ukraine and Georgia, the huge empire of Russia was created, and by 1900 it had enveloped one sixth of the earth's land area and enclosed many people speaking diverse languages.

Separated from Western Europe by its adherence to the Eastern rite, which was anathematized by the popes of Rome, and engaged during the first thousand years of its existence in almost continual military struggle, first for its existence and then for its territorial expansion, Russia has developed a culture in which free thought and free community, in a Western sense, have no place. As the unification of Russia as a state brought with it feudalism, the peasants of the country became bound to the land as serfs late in the fifteenth century and were not freed until 1861. In contrast with the Western church-and-state balance of power, the Russian Orthodox Church did not counterbalance the secular government, but tended to work with it, reaching the caesaro-papist ideal of a perfect union between the Russian church and the Russian state. The church never developed great centers of learning where free thought could develop. On the contrary, it appealed to the state to eliminate all questioners of its authority and authenticity.

2. *No Protestant Reformation in Russia.* The liturgical language of the church, Church Slavonic, ceased to be the language of the people soon after the introduction of Christianity, and until the second half of the nineteenth century there was no Bible that the masses could read for themselves. The Russian Orthodox Church took great pride in the fact that within it there had never developed a strong Protestant movement, and it made certain that all sparks of dissent would be extinguished immediately. For this purpose it maintained for centuries notorious monastery prisons where thousands of honest inquirers after Bible truth met their end.

Nevertheless, some attempted to live in accordance with the teachings of the Bible as best they could discover them. There are brief and sketchy references to Sabbathkeeping Christian groups in Russia beginning from the fourteenth century. The Eastern Church never denied a special position to the seventh day of the week; moreover, the secular name of the day in Slavic languages, *subbota*, is the same as the name that is found in the fourth commandment.

3. *The Molokans.* The outstanding early Russian Protestant dissenters (c. 1750) were the Molokans, who called themselves "spiritual Christians." In contrast with the lax morals of the adherents of the Russian state church, the Molokans observed severe discipline and were orderly, temperate, and industrious. They originated probably in central Russia, but continuous persecution and exile scattered them along the Volga and Don rivers, into the Crimea, the Caucasus, and Siberia as far as the Pacific Ocean. It is difficult to trace the history of this movement because it had no organization, and the state church, which made every effort to prevent heretics from propagating their doctrines, sought to obliterate all references to them. Molokans had no elaborate church buildings, but worshiped in private houses; they had no ministry, but chose presbyters. Their religious views were somewhat similar to those held by Quakers.

4. *German Protestant Immigrants.* Another stream of Protestantism in Russia appeared in the eighteenth century, when thousands of Germans accepted the invitation of Catherine II to settle in southern Russia. Among them were Mennonites, who upon being granted exemption from military service "forever" by the Russian government, came from eastern Prussia, where they had lacked this freedom. In 1853 a Mennonite settlement began east

of the Volga River. A fraction (some 100 families) of the Mennonite Brethren Church, persecuted for their differing theology by the mother church and ostracized from the original community around 1860, established Wohldemfürst and Alexanderfeld (later Alexandrodar) along the Kuban River, in the northern Caucasus, in 1863.

5. *Spiritual Awakening in Mid-nineteenth Century.* The awakening at this time was greatly helped by the intellectual ferment in mid-nineteenth-century Russia. On the one hand, the Russian Orthodox Christians were deeply spiritual, and on the other, in the 1860s and 1870s there was a widespread dissatisfaction with the Russian state church both among the newly freed peasants and among the intelligentsia. Many joined Bible study groups in private homes in meetings called *Stunden* (“hours”). Soon national evangelists developed from among the Russians. The great Baptist movement alone claimed several million adherents (Robert Torbet, in his *History of the Baptists*, p. 203, mentions that in 1942 Russian Baptists claimed 4 million members).

The Evangelical Christian, Baptist, and Mennonite movements emerged in three different parts of Russia: the Ukraine in southern Russia, in the Caucasus, and in St. Petersburg.

The young reform movement suffered much persecution. Its prominent leaders were forced to leave the country or move away from the capital; others were jailed, and many were sent into exile. One of the first Baptist leaders, Vasilii Ivanov-Klichnikov, was arrested 31 times. The Union of Russian Baptists, founded in 1884, was classified as illegal for some 20 years, and the Baptists were able to hold their first open congress only after the czar issued the edict of toleration of dissenters in 1905. In 1907 their first journal, *Baptist*, was published, and in 1908 a Baptist publishing company was founded in the Ukraine. These religious movements prepared the way for the acceptance of the Seventh-day Adventist message.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Russian Federation, part of the Euro-Asia Division, is divided into two unions: the East Russian Union Mission, which is divided into one conference and two missions; and the West Russian Union Conference, which is divided into seven conferences. Statistics (1994) for Russia: churches, 258; members, 37,687.

Statistics for the unions, conferences, and missions—*East Russian Union Mission*: churches, 73; members, 7,784. Headquarters: ul. Novo—Yamskaya 53, Irkutsk. *East Siberian Mission*: churches, 14; members, 1,316. Headquarters: Irkutsk. *Far Eastern Mission*: churches, 37; members, 3,463. Headquarters: Vladivostok. *West Siberian Conference*: churches, 22; members, 3,005. Headquarters: Berdsk.

West Russian Union Conference: churches, 185; members, 29,903. Headquarters: P.O. Box 51, Klimovsk, Moscow Region. *Central Conference*: churches, 36; members, 6,371. Headquarters: Moscow. *North Caucasus Conference*: churches, 57; members, 5,612. Headquarters: Rostovon-Don. *Northwestern Conference*: churches, 24; members, 3,713. Headquarters: St. Petersburg. *Southern Conference*: churches, 23; members, 3,820. Headquarters: Tula. *Ural Conference*: churches, 18; members, 3,684. Headquarters: Ekaterinburg. *Volga Conference*: churches, 15; members, 2,406. Headquarters: Volgograd. *Volgo-Vyatskaya Conference*: churches, 12; members, 4,297. Headquarters: Nizhney Novgorod.

Institutions

Institutions. Adventist Health Center; Source of Life Publishing House; Voice of Hope Media Center; Zaokski Theological Seminary.

Early Development of Seventh-day Adventist Work

Early Development of Seventh-day Adventist Work. 1. *Beginnings.* SDA work in Russia began as a lay missionary movement. The seeds were planted by German colonists who had emigrated from Russia to America in the 1870s and had there become SDAs. After embracing Seventh-day Adventism, they began to send SDA books, tracts, and magazines in the German language (*Die Stimme der Wahrheit* began publication in 1879) to their acquaintances in Russia. Between about 1879 and 1885, SDA publications began to find their way into the German settlements on the Dnepr River, in the Crimea, on the Volga River, and in the Caucasus.

Interest in the Bible was evident not only among the foreign settlers but also among the native Russians. But the barriers set up by the government and the state church for a long time prevented the Russians from participating in the study of the Bible. Disaffection from the Orthodox Church was treated as a crime of state and punished by banishment to the far corners of the empire. Nonetheless, the interest in the Bible was widespread. One of the early Russian SDAs recounted (*Review and Herald* 70:762, Dec. 5, 1893) how her father, a Russian Army officer, discovered from his study of the Bible that the seventh day is the Sabbath and taught his children to observe it; and how for keeping it he was exiled to Siberia sometime in the 1860s or 1870s.

Another early Sabbathkeeper was Theofil A. Babienco, of Tarashcha in the Ukraine, south of Kiev. In the middle 1870s he was assisting an Orthodox priest in church services by reading the Psalms. Obtaining permission to take the Bible home, he gathered his neighbors in the evenings to hear him read from it, and through these readings he learned that many doctrines believed and taught by his church were not scriptural. When he asked the priest about this, he was warned that he was in danger of deranging his mind through much reading of the Bible. He was asked to return the Bible. Later at Kiev he purchased a copy of his own. Several others obtained Bibles and began to share Babienco's views.

In 1877 Babienco and a number of these people left the Orthodox Church and organized themselves as "a community of brethren, believers of the Bible," which grew and spread to other towns and villages in the Ukraine. When, about 1883, the "brethren" of Tarashcha decided to erect a church building, they sent their leader, Babienco, to the governor in Kiev to obtain the necessary permission. Babienco never returned; he was arrested and exiled to Stavropol, in the northern Caucasus. Here, while in exile, he secured a Bible and (according to his son's account) after two years of study began to keep the seventh-day Sabbath and to expect the second coming of Jesus Christ to this earth. As yet he had not heard of Seventh-day Adventists. He wrote to those in Tarashcha about his new faith, and as a result some of them also believed in Christ's soon coming and began to keep the seventh-day Sabbath.

Thus by the time SDAs began to work in Russia, there were nationals prepared to accept the teachings of the church and to unite with it. However, the earliest evangelism was not among the Russians, but among Germans living in Russia.

2. *First Work Among Germans.* At the beginning SDA evangelism was confined to the German settlers, who were exempt from the rule of the leaden hand of the church and had a better opportunity to study the teachings of the Bible without fear.

The first converts appeared about 1882 in several places in southern Russia.

3. *First Church Organized by Conradi (Crimea).* In July 1886 Conradi, who was sent by the General Conference from the United States to Basel, Switzerland, in January 1886, responded to the many calls that came to the mission office, and met Gerhard Perk at Odessa. They visited interested persons in the Crimea and other places in Russia.

The first Seventh-day Adventist church in Russia was organized with 19 members, among whom was G. Tetz, who later became one of the pioneer workers in southern Russia and elsewhere, including Siberia.

Conradi and Perk were arrested and jailed. Forty days later, through the intervention of the American minister in St. Petersburg (then the capital of Russia), who assured the government that SDAs were Christians, they were released. After the release Conradi and Perk continued their meetings with the converts and interested Protestants. According to their knowledge, there were at that time 45 observing the Sabbath—more than twice the number of church members.

From the Crimea they traveled to Wiesenfeld, the home of Gerhard Perk, and visited most of the Sabbathkeepers there.

4. *First Church of Russians (Caucasus).* In 1886 or 1887 Theofil Babienco, then in exile at Stavropol in the northern Caucasus, and already a Sabbathkeeper, became one of the first Russian converts. Apparently he learned of the SDAs when Laubhan visited his German Baptist employer. Five of Babienco's local followers were baptized in 1887, and eight more in 1888. A Russian SDA group was established in Stavropol (and organized in 1890 with Babienco as elder), and there were also groups in the villages of Michailovka and Palageyevka, both some distance away.

In 1888 Abram Neufeld, a German from Russia living at Hillsboro, Kansas, visited (at his own expense) the German colonies along the Kuban River in the Caucasus. His diligent Bible studies with German settlers led to the conversion of 12 persons. Abraham Isaac, who for more than 12 years had served as mayor of his colony, subsequently became the elder of the Seventh-day Adventist church established there.

In the latter part of 1888 Jacob Klein, a German from Russia, left the United States with Conradi for Hamburg, Germany, where he attended the newly opened mission school, then was ordained to the ministry and in the autumn of 1889 was sent to his former home in the settlement of Frank, on the Volga River. There he organized a church.

5. *First General Meeting.* In November 1890 the first general meeting of Seventh-day Adventists was held at Eigenheim in the Caucasus, which was attended by more than 100 members out of a total of 356 adherents then recorded in Russia. Among those attending were a number of Russian SDAs from the Stavropol area who came with Babienco, their leader, and his sister. The group was happy to see them, yet apprehensive at having native Russians in the Protestant meetings. At this meeting Babienco was ordained as a church elder, the first Russian Seventh-day Adventist to be thus ordained.

6. *Exiles in the Transcaucasus.* The active promotion of the work among Russians brought persecution, sometimes caused by false brethren. Less than a year after his ordination. Babienco and seven members of his church were sentenced to exile at a place called

Herusy, beyond the Caucasus Mountains, near Mount Ararat. The German members who had met with the Russians were sent under arrest to their home colonies on the Volga.

The exile of men from Stavropol was a very hard experience for the church there, but its members remained steadfast, and other leaders developed or joined the church, such as Ippolit Pilkevitch, who became a minister and later spent many years behind prison bars for preaching the gospel. Meanwhile, at Herusy, which was the terminus of the 200-mile (320-kilometer) stagecoach route, Babienco talked of his faith to the coachmen, who were Russian Protestants (Baptists and Molokans). Soon interest was aroused in the surrounding villages, and within three years more than 200 persons began to keep the Bible Sabbath in that area.

Early Publishing Work

Early Publishing Work. 1. *The First Colporteurs.* The Seventh-day Adventist faith entered Russia through the circulation of publications, the first papers being in the German language and being distributed largely among the German-speaking population.

2. *Difficulties in Supplying Publications.* It was not easy to supply the colporteurs with publications. With the state church extremely vigilant in suppressing every attempt to propagate any doctrine not its own, it was impossible to print SDA publications in Russia. Nothing was allowed to be printed that might unsettle the faith of the Russians. Because of the strict censorship on all publications sent into the country, it was practically impossible to send boxes of books by freight or by mail.

In the first two years after the first Russian tract became available, 2,000 copies were mailed to Russia. These elicited an enthusiastic response. Some 35 persons were converted during 1889 alone as the result of reading these papers, and others were calling for more SDA publications. The company of Russian exiles in the Caucasus, poor though they were, sent a small donation to help defray the cost of translating. At that time Gerhard Perk was conducting the Russian correspondence from Hamburg.

Since no Russian language publications were permitted to enter the country in quantity, SDA publishing work at first was confined to mailing leaflets in letters and to the distribution of pamphlets among the Russians traveling outside the country. The first successful attempt to issue an SDA book in Russia was the publication of the book *Christian Temperance*, by Ellen White, which passed the censors and proved a boon to the canvassing work. It is not now known in what language it was issued.

3. *First Printing.* The first SDA printing in Russia was done in Riga in 1899, when tracts in Estonian and Latvian were published. As the Russian masses turned to reading during the Russo-Japanese War of 1904—1905, the demand for Seventh-day Adventist publications increased. In 1905 Russian, Latvian, and Estonian editions of Ellen G. White's *Steps to Christ* were published in the city of Helsingfors (Helsinki), Finland (then a part of Russia). Early in 1905 the Hamburg Publishing House began issuing a Russian Sabbath school lesson quarterly. In 1906 *His Glorious Appearing* (a revision of an earlier work by James White) was translated into Russian, and a number of new tracts were printed. In 1908 *Maslina* ("Olive Tree"), a 16-page monthly evangelistic paper in Russian, was begun by the Hamburg house. It continued publication until World War I. In 1914 I. A. L'vov launched *Blagaya Vest* ("Message of Grace"), an eight-page monthly, in St. Petersburg.

Development Until the Revolution

Development Until the Revolution. 1. *Training of Workers.* Early evangelistic workers for Russia were trained at the Seventh-day Adventist training school at Hamburg. From the time it began to offer courses in 1889 until 1899, there were always several students from Russia there.

2. *Expansion Into the Cities.* For the first 10 years (1886—1896) membership in Russia was confined almost entirely to rural districts around the German settlements on the Volga and Don rivers, in the Caucasus, in the Crimea, and in Bessarabia. In 1895, beginning in the Baltic provinces, SDAs opened work in the larger cities. For this work, tracts were translated into Estonian and Latvian in 1896, and about the same time colporteurs finally succeeded in getting permits to sell these tracts there.

Gerhard Perk, who had had to flee from southern Russia some 10 years earlier, was sent to the Baltic area there and began giving Bible studies in Riga. Conradi organized a church of 20 members in May 1896. Soon thereafter Loeb sack visited the city on his way from Germany to eastern Russia and baptized several more. Johann Perk, brother of Gerhard, began Bible work in the city of Vilnius (Vilna) in Lithuania and formed a group of converts there by 1896. In 1897 a group was also meeting on the Sabbath in Tallinn (Reval), Estonia.

Gerhard Perk began giving Bible studies in St. Petersburg in 1897; soon seven persons were keeping the seventh-day Sabbath. The work in St. Petersburg attracted the attention of other Protestants. Prominent Evangelical Christians showed a keen interest in lectures on the prophecies, and some of them even copied or translated from SDA books. In 1898 a church of 17 persons was organized there. By 1901 there were two churches: one Russian, with 20 members, and the other German, with 50 members. In that year evangelism was begun in Kiev, where later an important center of the work developed.

In 1900 there were more than 1,037 Seventh-day Adventists in Russia in 28 churches and four companies. This number did not include at least 300 others who had belonged to the church in Russia but had later emigrated to the Americas or to European countries, notably Romania; nor did it include those who found it impossible to join with the church in Russia openly but who later united with the SDAs in other countries. After 1900 the membership increased constantly.

3. *Expansion Into Siberia.* Still the work continued to grow. In 1907 the SDA Church in Russia was organized as a separate union conference, with 2,566 members, 41 churches, and 31 workers, and with J. T. Boettcher as the first president.

In 1908 a church was organized at Novorossiysk, on the southern side of the Caucasus Mountains. In the northern Caucasus in that year there were 820 members organized in 12 German, 13 Russian, three Cossack, and three Molokan churches.

About 1905, adherents were reported in the town of Tashkent, in central Asia. In 1909 J. Ebel went from the Caucasus to Turkestan in central Asia and organized churches at Aulie Ata and Ashkabad. In 1910 the work in Siberia was placed in the charge of H. K. Loeb sack (cousin of the first indigenous SDA evangelist), and two additional workers, K. K. Dueck and one Kurbatov, went there. In that same year J. T. Boettcher from the United States, then president of the Russian Union, organized a church at Kokbektı, in central Asia, near the Chinese border. By 1914 there were six SDA churches, with 107 members, in Turkestan.

In 1911 the Russian Union Conference achieved self-sustaining status, not only paying the expenses of the work in Russia itself but also contributing to the support of the Russian Department at the Friedensau Missionary School. Shortly before World War I, in 1914, the membership in Russia, organized in 240 churches and served by 40 ministers, reached 5,880.

Under the Soviet Regime

Under the Soviet Regime. 1. *Seventh-day Adventists During the Civil War, 1917—1922.* At the beginning of the revolution in February 1917, the ministers and laypersons exiled since the beginning of World War I were released, and for a while it appeared that considerable religious freedom would be established. But in 1918 the decree that separated church from state and school from church not only deprived all religious organizations of juridical personality but also absolutely prohibited all organized religious instruction of young people under 18 years of age, and restricted religious education of adults to theological schools—of which SDAs had none.

The revolution was followed by five years of civil war, during which the economy and the social fabric of Russian society were thoroughly worn out. The consistent abstinence from political involvement during the civil war prevented any losses of life among the SDAs as a result of military action, but because of the secession of Poland, Finland, Estonia, Latvia, Lithuania, and other areas of western Russia, the membership of the church decreased by about 3,300. Further inroads were made by the famine that followed the war in the European part of the land. At times the situation was so desperate that families had to keep their children in bed during the winter because they lacked food, clothing, and fuel. At that time SDA workers received no wages. Nonetheless, they persevered.

In October 1920 a conference was held in Moscow, at which the All Russia Federation of Societies of Seventh-day Adventists, embracing some 11,000 SDAs in Russia, was formed. (The 1921 *Statistical Report*, presumably based on incomplete reporting, gives 8,185 as the membership in Russia.) H. J. Loeb sack, the president, reported that he had visited many groups of members all through the war, helping in reorganization and encouraging the people. In 1921 the last American worker, Daniel Isaac, left Russia. In the same year, L. H. Christian, then associate vice president for the European Division, visited parts of Russia that were suffering from famine on behalf of the Seventh-day Adventist worldwide welfare program and arranged for relief shipments of food to the people of Russia as a gift from Seventh-day Adventists.

According to the account given by L. H. Christian in the *Missions Quarterly* for the first quarter of 1927, Russian SDAs continued their Sabbath school work right through the years of famine. As a study guide they used lesson quarterlies prepared 14 years earlier, which they copied by hand after the original supply of printed booklets was exhausted.

2. *Early Years of the Soviet Regime.* During the first decade of Soviet government in Russia the Protestants enjoyed a degree of religious freedom unknown in czarist times, and the SDA membership more than doubled. This growth was not accomplished without difficulties, for the complete elimination of religion from the social life of the country was the avowed aim of the regime; however, because the main object of suppression was the former state church, the Protestants enjoyed a respite from physical persecution. The

government allowed Protestants to restore their meeting houses at their own expense, but then, since all public buildings had been nationalized during the revolution, it retained the property right to the buildings and sometimes canceled their leases, making it extremely expensive and frustrating to maintain public places of worship.

In 1924 the fifth all-Russian congress of Seventh-day Adventists, commemorating the fortieth anniversary of SDA work in Russia, was permitted to be held in Moscow. It was attended by some 80 delegates from all parts of the country, from the Baltic Sea to the Pacific Ocean, and from central Asia to the Arctic Sea. The sessions were held in a former Orthodox seminary rented from the government for the purpose. The evening meetings were attended by the public, and the city newspapers commented on the proceedings. Several government officials were present at the session. At the conclusion of the conference a large baptismal service was held in one of the parks in suburban Moscow.

Soon afterward H. J. Loeb sack, the federation president, traveled across the Soviet Union, visiting all six regular union conference sessions.

3. *Publishing and Educational Work in the 1920s.* In 1925 the Soviet government also granted permission to publish two church papers: *Der Adventbote* (“The Advent Messenger”) in German and *Golos Istiny* (“Voice of Truth”) in Russian. The total circulation of the two papers and the Sabbath school quarterly was under 6,000 copies. An eight-page monthly, *Blagovestnik* (“Gospel Messenger”), formerly *Blagaya Ves't'*, discontinued in 1919 for lack of paper, was revived as a 32-page quarterly in Kiev, with I. A. L'vov as editor.

In 1926 special permission was given the Evangelical Christians, the Baptists, and the SDAs to print jointly 25,000 copies of a large-format Bible in Russian in the government printing plant in Leningrad. Then another edition of 25,000 pocket-size Bibles was printed in Kiev. The SDA share of each edition was 5,000 copies. This printing marked the first time that a Bible was published in Russia by someone other than the Synod of the Orthodox Church. In addition, permission was granted to import as a gift, from Hamburg, Germany, and Riga, Latvia, 1,000 Bibles and 1,000 hymnbooks in German, 500 each in Estonian, and 200 each in Latvian. Also, the SDAs were allowed to print 5,000 Russian hymnbooks containing 525 hymns with music (until then they generally had used a small hymnal published by the Baptists). At the same time they published a small concordance.

But this privilege of publication did not last beyond 1929. The Russian Orthodox Church was also limited in what it could publish.

4. *Sixth All-Russian Conference.* In 1928 the sixth all-Russian conference of Seventh-day Adventists took place at Moscow from May 12 to 19 in the Cathedral of Peter and Paul. There were 87 appointed delegates.

As in all public SDA sessions in Russia—union and local—telegrams of appreciation were sent to the People's Commissariat of the Interior of the USSR for permission received to convene the council, and to the local authorities for allowing them to hold the council in Moscow. Some 70 telegrams were received from the unions, conferences, and mission fields, from local churches and from veterans of the work throughout the country, as well as from L. H. Christian, W. K. Ising, and L. R. Conradi, the officers of the European Division from abroad.

The following program of the session was approved by the People's Commissar of the Interior: “1. Reports from the floor.

“2. Reports of the Central Executive Committee . . . including statistics and finances.

- “3. Redistributing territory of the unions and revision of the constitution.
- “4. The spiritual life of the church, family, and members.
- “5. The question of military service by members of SDA Church.
- “6. Publication of literature.
- “7. Re: Bible Institute to prepare workers for the churches and unions.
- “8. Election of an executive committee and other workers of the union.
- “9. Appointment of delegates to the European congress and also to the worldwide session of SDAs.
- “10. Current items.”

Six men were appointed to attend the council of the European Division in Germany in 1928, but only H. J. Loeb sack, I. A. L'vov, and J. J. Wilson received the necessary visas. For the first time in 17 years, SDA representatives from Russia had an opportunity to participate in a church council outside of Russia; that was also the last time until recent years that Russian Seventh-day Adventists were represented in the worldwide councils.

5. *Hardships in 1929 and After.* With the end of the New Economic Policy and the beginning of the collectivization and industrialization programs in 1929 there was a marked change in the government's policy toward religion. The new law prohibited all educational, welfare, youth, or social activities by religious communities, and permitted these communities to hold worship services only. Teaching religion to anyone under 18 years of age became a criminal offense punishable by corrective labor. Ministers were forbidden to visit isolated members, were restricted to local congregations, and were held accountable for the political reliability of each member. The pooling of church offerings and gifts and the centralized administration of funds by the conferences were also forbidden, and thus local church groups were isolated and left to their own resources. The use of special places of worship was also made difficult by the imposition of extremely high charges for utilities. Furthermore, the congregations had to be registered and sponsored by groups of individuals acceptable to the government. It was impossible to find such a group, because all religiously inclined persons had already been declared undesirable. Religious meetings in private homes were regarded as secret and subversive gatherings, and participants were severely punished. In the end, only the largest congregations could support a minister or have access to a place in which to worship.

In many localities SDAs shared a meeting place with other denominations. The publishing of church periodicals was stopped completely, and the church returned to the methods used in apostolic times—the sharing of the faith by word of mouth. At that time (1929) there were more than 14,000 Seventh-day Adventists in 641 churches in the Soviet Union.

The enforced collectivization brought untold suffering to SDAs because of the demand to work on Saturday. In some cases where farmers could not obtain other employment, they did not have adequate food, and so starved to death. The members living in towns tried to work in small shops and to avoid large factories where the observance of the seventh-day Sabbath would be impossible. Also in force from 1929 to 1940 was an arrangement under which each worker had a five-day working period followed by a sixth day off.

6. *Russian Seventh-day Adventist Church Separated.* By the end of the 1920s, all official contacts between the Russian SDA Church and the SDA Church in general were cut off. Subsequently some information came indirectly, through Religious News Service, books, or travelers.

About 1930 the government dissolved the local conferences and allowed only the all-union central committee to function. In the “purges” of the early 1930s many SDA ministers and lay members were arrested and exiled, generally without any charges being preferred against them, and some lost their lives. The remaining ministers were denied full civil rights and were not allotted food rations, and their children were not admitted into the higher schools. Furthermore, the ministers had to pay a special “professional tax,” which often exceeded their income, and thus they were forced to leave the work.

Sometime in the early 1930s all the members of the all-union committee, with the exception of its president, were banished from Moscow, and on the arrival of G. A. Grigoriev, whose help Loeb sack had requested of the authorities, Loeb sack was also arrested and exiled. By 1938, according to reports that from time to time reached SDAs outside the Soviet Union, there were no congregational worship services anywhere in the country; and members, who were often deprived of the services of the minister and whose lay leaders were also arrested for their faith and vanished from the community, had to meet in small groups in private homes.

According to scant reports received after the 1920s, the SDA Church in the Soviet Union continued its existence and added to its membership throughout the troublous times despite all the difficulties the believers encountered. There are even accounts of baptisms in the labor camps of Siberia.

7. *Changes in the 1950s.* In the early 1950s a change appeared in the religious climate in the Soviet Union. The party leader declared in the newspaper *Pravda* that the party had committed a mistake by treating religious people as enemies of the country. An amnesty was proclaimed, but many SDA ministers and former leaders were dead by then. In the large cities where non-Orthodox churches had been registered formerly, meetings for public worship were allowed again under certain conditions and with reservations. But no new congregations were permitted to be formed, as, for instance, in Siberia or Kasakhstan, where many exiled SDA families and war refugees had resettled.

During the postwar years the number of Seventh-day Adventists increased somewhat, mainly because of reunion with the Soviet Union of such Western countries as Estonia, Latvia, Lithuania a part of western Ukraine, and Moldavia. According to the record of the Seventh-day Adventist All-Union Council at the end of 1958, the membership was 18,595 in 187 officially registered churches. Some churches at that time still remained unregistered; with them the total number of SDAs in the country amounted to approximately 21,000.

The Seventh-day Adventist All-Union Council was dissolved by government decree in December 1960. Guides for church activities in those days were such leaders as A. V. Likarenko, S. P. Kulyshski, V. J. Kyarmas (replacing the leader of Seventh-day Adventist churches in Estonia, E. J. Murd, who died in 1974), E. T. Klotynsh, J. B. Oltynsh, A. F. Parasej, I. S. Bondar, A. T. Shuljga, J. V. Khimenets, V. I. Prolinski, N. J. Yaruta, F. V. Melnik, I. A. Gumenyuk, P. S. Kulakov, M. P. Kulakov, E. A. Rebein. Replacements for these church servants have included: I. L. Kleiman, P. G. Pantshenko, F. I. Andrejtshuk, P. A. Katsel, J. F. Tomenko, D. P. Kulakov, J. G. Shneider, V. V. Teppone, and many others.

Mention should be made also of the deceased veterans of church work in the country: I. A. L'vov died in 1958, A. G. Galladshev died in 1973, and E. J. Murd died in 1974.

The registered churches met without hindrance for divine services in special prayer houses, which they rented from state authorities. If the place for divine service was built

by the believers themselves, it was given over to believers without charge, even though considered state property. The government did not interfere in questions of religious doctrine and forms of administering a religious cult, if such did not disturb law and order or contradict the laws of the country.

In December 1971, by official permission, another all-union meeting was held in Moscow. Participants of the meeting worked out an agreement as to the text for the impending Week of Prayer, agreed on uniformity in Bible study on Sabbaths and about a common-for-all Morning Watch. At this meeting, a letter was agreed on, addressed to all members of Seventh-day Adventist churches in the country, under the heading "Seventh-day Adventists in State and Society."

Beginning in 1971, the Moscow church published Morning Watch calendars with Bible texts for daily reading. The calendars were printed in the government printing house. The rotary duplicated prayer readings are distributed to all SDA churches in the country. Some of the Bibles and New Testaments published periodically in Moscow by the Russian Orthodox Church or the Society of Evangelical Christians-Baptists got into SDA churches. Requests have been presented to the authorities for permission to print some literature.

In 1970 an ordained minister, Michael P. Kulakov, of Chimkent, Kazakhstan, central Asia, visited the United States. Greetings were brought from the approximately 150 local congregations registered with the government.

Since there were no educational facilities to train SDA ministers in the Soviet Union, each pastor trained a likely young candidate in the work. This was somewhat similar to Paulí method of training. If the young candidate developed as a pastor, the church membership decided when that individual should be ordained.

In the spring of 1974 Theodore Carcich visited the minister of religious affairs in Moscow. He met with the churches in Moscow, Kiev, and Kishinev. Contacts were made with a number of pastors, among whom were A. V. Likarenko, of Moscow; S. P. Kulizhski; A. F. Parasey, of the Ukraine; I. S. Bogdan; and N. A. Jarute and F. V. Melnik, Kishinev, Moldavia.

The Church in Russia—1970 to 1990

The Church in Russia—1970 to 1990. During this period of time the church had no official organization. In 1975 the Tula congregation initiated the election of M. P. Kulakov, the major preacher of the Seventh-day Adventist Church in Russia. Invitations were mailed to other congregations of the church in Russia to support the initiative. Permission was granted by the Ministry Council of the USSR to conduct the meeting in Gorky on March 12 and 13. Representatives at this meeting approved the election of Kulakov.

On May 27, 1979, a meeting of Russian SDA ministers took place. The main issue was the election of members to the preaching council of the Seventh-day Adventist Church in Russia.

A committee appealed to the Ministry Council for permission to organize interregional unions. The church was given permission to establish five of these. They became the basis of the present organization.

On Jan. 27, 1986, the Tula executive committee adopted the plan of constructing a theological center and seminary in the Tula region. The first group of students began their studies in September of that year.

In 1986 M. P. Kulakov was elected as head of the Republic Council, with M. M. Murga as secretary.

In September 1990 the Russian Union was established and became a part of the Euro-Asia Division; in 1994 the Russian Union was divided into the East and West Russian unions.

Rustad, George Helge

RUSTAD, GEORGE HELGE (1908—1982). Minister, conference administrator. He was born in Minnesota. After serving for a time as home missionary secretary of the Minnesota Conference and the Northern Union Conference, he became president of the South Dakota Conference in 1946. Later he was called as president of the Arizona Conference, where he served from 1950 to 1959, and of the Texico Conference, where he served from 1959 to 1973. Thunderbird Academy was established in Scottsdale, Arizona, during his administration.

After the death of his wife, Rosella, he married Gayle Dunn. In retirement the Rustads moved to Keene, Texas.

Rustzeit Und Erholungsheim Waldpark

RUSTZEIT UND ERHOLUNGSHEIM WALDPARK. *See [Waldpark Hohenfichte Retreat](#).*

Rutland Academy

RUTLAND ACADEMY. *See* [Okanagan Academy](#).

Rwamiko Institute

RWAMIKO INSTITUTE (Institut de Rwamiko). A secondary school established in 1978 in Goma, Zaïre. In 1994 the faculty and staff numbered more than 15, with Niwe Rukundo as principal.

Rwanda

RWANDA. An African republic, independent since July 1962. Rwanda was for many years a part of German East Africa, and after World War I it became a Belgian mandate. It has an area of 10,169 square miles (26,300 square kilometers); in early 1994 its population was 8 million. The country is bounded on the north by Uganda, on the east by Tanzania, on the south by Burundi, and on the west by the republic of Zaïre and Lake Kivu, and is extremely mountainous. The European population is insignificantly small. The majority of the Africans are Hutus; between 5 and 10 percent belong to the Tutsi ethnic group. The granting of independence to Rwanda ushered in a period of civil disturbances which have resulted in heavy loss of life, particularly among the Tutsi.

The principal occupation of the people is agriculture.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Rwanda constitutes the Rwanda Union Mission, which is a part of the Africa-Indian Ocean Division. Statistics (1992) for *Rwanda*: churches, 787; members, 265,476; elementary schools, 32; ordained ministers, 161; licensed ministers, 28; teachers, 222. Headquarters: Avenue de la Paix, Kigali.

Statistics for the constituent fields—*East Rwanda Field*: churches, 147; members, 56,568; elementary schools, 6; ordained ministers, 33; licensed ministers, 2; teachers, 41. Headquarters: Kigali. *North Rwanda Field*: churches, 324; members, 103,962; elementary schools, 12; ordained ministers, 53; licensed ministers, 10; teachers, 91. Headquarters: Rwankeri. *South Rwanda Field*: churches, 316; members, 104,946; elementary schools, 14; ordained ministers, 61; licensed ministers, 9; teachers, 90. Headquarters: Butare.

Institutions

Institutions. Gitwe Adventist Secondary School; Mugonero School of Nursing Science; Mugonero Hospital; Rwankeri Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* SDA work in what is now Rwanda was begun by D. E. Delhove, a young worker from Belgium, shortly after World War I. At the outbreak of the war in 1914, Delhove, serving with the British Union missions in British East Africa, was drafted into the Belgian Army. He served during the war years doing clerical work with the Belgian forces in that portion of German East Africa that later became the Belgian mandated territories of Ruanda-Urundi. Impressed by the beauty of the country and the intelligence of its African inhabitants, he became convinced that this would be a fruitful field for SDA mission endeavor. At his suggestion he, with his family and another young man, Henri Monnier, were appointed missionaries to this hitherto unentered

territory. For a time Delhove took charge of some Protestant missions, stations that had been abandoned during the war. When the Protestant missionaries returned, Delhove looked for a site on which to erect his own station. He was given a 125-acre (50-hectare) plot 11 miles (18 kilometers) north of the town of Nyanza, on a low ridge known as the Hill of the Skulls, a spot the natives looked upon with superstitious dread, since it had allegedly once been cursed by the Rwandan king. Here the foundations were laid for Gitwe Mission. Being on an elevation of 5,643 feet (1,720 meters) above sea level, the climate is healthful.

In 1920 H. Monnier, of Switzerland, opened the Buganza Mission near Lake Muhazi. When the Great North Road was laid through the mission site, a new site was found near Ruhengeri at an elevation of 7,643 feet (2,330 meters) above sea level, to which in April 1921 Monnier and A. Matter moved the mission. While on overseas furlough Matter took a course in tropical medicine. Upon his return in April 1923, he and his sister, Maria Matter, started the Rwankeri dispensary. Mrs. A. Matter served as midwife.

The first baptism here took place in 1924, with two candidates: Yohana Ruvugihomvu and Petero Lukangalajunga. In 1925 the first woman, Maria Nyirabigwagwa, was baptized. A school was opened in 1925, headed by H. Monnier, with the following teachers: Yohana Ruvugihomvu, Paulo Rwangezeho, Petero Lukangalajunga, Gideon Gakindi, and Filipino Kurujyibgami. In this same year, four outschools were organized: Rubaka, Kaziba, Hesha, and Bihinga. These were taught by Africans who had learned reading, writing, and arithmetic while working for Monnier. Of these teachers Yohana and Paulo were ordained as ministers in 1934.

Monnier remained at Rwankeri from 1921 to 1940. This long stay and his thorough acquaintance with the people and their language qualified him to translate from the Bible large portions, which were accepted by the British and Foreign Bible Society and have been incorporated into the present Runyarwanda Bible. He also wrote a popular Runyarwanda grammar for English-speaking missionaries.

Early Organization and Growth—Ngoma Mission. At first the mission work was under the East African Union. In 1928 the territory was transferred to the African Division, and the East Congo Union was organized to include the territories of Ruanda, Urundi, and Kivu District of the Belgian Congo, with headquarters at Gitwe. C. W. Bozarth was the first superintendent and secretary-treasurer of the new union. Later M. Duploux, from France, who had been working at the newly opened mission at Buganda in Urundi, became secretary-treasurer. In 1931 A. Matter and Dr. J. H. Sturges went to open the Ngoma Mission and Hospital. The station is situated 18 miles (29 kilometers) south of Kibuye, high on the eastern rim of Lake Kivu, at an elevation of 5,905 feet (1,800 meters).

The first school at Ngoma was opened in October 1931, with Petero Lukangalajunga and Barnabas Bisomimbga as teachers. Petero, who had come from Rwankeri Mission with A. Matter, was later drowned in Lake Kivu when the boat in which he was traveling capsized. The first four candidates were baptized at Ngoma on Dec. 20, 1933.

Union Merger. In 1930 the East Congo Union became known as the Central African Union, and in 1932 this union was merged with the Congo Union. In 1947 Ruanda-Urundi was organized into a field, with A. L. Davy as its first president and H. J. Bennett as secretary-treasurer, and with headquarters at Gitwe.

More Recent Developments. In 1954 Rwankeri Station became part of the Northeast Congo Field, leaving the Ruanda-Urundi Field with Gitwe, Ngoma, and Ndora (in Urundi).

In 1956 Rwankeri Station became the headquarters for the East Congo Mission, which included Kirundu and Masisi of the Congo. A. L. Davy was president.

By 1960 the Congo Union had become the largest in the division. Since the greatest concentration of membership lay in the two countries, Rwanda and Burundi, these were organized in 1961 to form the new Central African Union, with W. R. Vail as president. In view of the political developments that took place during the next two years in these two countries, as well as in the republic of the Congo, this proved to be a wise move. The headquarters were set up in Bujumbura, the capital and principal town of Burundi.

At the same time the stations in the Ruanda-Urundi area had become so large that they had to be organized into mission fields. Gitwe was made the South Rwanda Mission, with I. E. Schultz as president. Ngoma was called West Rwanda, with J. C. Mattingly the first president. Rwankeri became the North Rwanda Field, with H. Kotz as president.

The South and North Rwanda fields were separated in 1965 into districts, forming the new East Rwanda Field. The remaining portion of the South Rwanda Field grew so rapidly that it was again divided in 1973. A new South Rwanda Field was formed, with headquarters at Butare. The former South Rwanda Field (Gitwe) was renamed Central Rwanda Field. In the past few years all fields in Rwanda have come under the direction of African field presidents.

At the beginning of 1984 the Central African Union, composed of Rwanda and Burundi, was divided to form the Rwanda Union Mission and the Burundi Association, which was attached to the division. Meanwhile, some administrative changes were wrought for financial reasons: the five fields were reduced to three with the integration of the Central and West fields into the East, North, and South.

Although a comparatively small country, Rwanda contains a large concentration of Seventh-day Adventist membership in southern Africa. Annual camp meetings have played an important part in bringing the people together. Nowhere in the world has attendance at camp meetings by Seventh-day Adventists been larger than at Rwankeri, where as many as 20,000 have been present by actual count. The activities of lay evangelists have played an important part in building up the membership throughout the field.

In mid-1994 a terrible civil war between Hutus and Tutsis resulted in the closing of the college and the disruption of the work in Rwanda. Some 500,000 people, including many Seventh-day Adventists, lost their lives at that time; as many as 2 million fled the country because of the conflict.

Rwankeri Adventist Secondary School

RWANKERI ADVENTIST SECONDARY SCHOOL (Collège Adventiste de Rwankeri). A secondary school established in 1975 at Ruhengeri, Rwanda. In 1993 there was a faculty and staff of more than 15. Principals have included M. Mugemancuro, S. Maniraguha, and S. Kanyandekwe. For earlier educational efforts, *see* [Rwanda](#).

Ryukyu Islands

RYUKYU ISLANDS. *See* [Japan](#).

S

Saatkorn-Verlag GmbH

SAATKORN-VERLAG GMBH. *See* [Hamburg Publishing House](#).

Saba

SABA. *See* [Inter-American Division](#); [Netherlands Antilles](#).

Sabah

SABAH *See* [Malaysia](#).

Sabah Adventist Secondary School

SABAH ADVENTIST SECONDARY SCHOOL (Sekolah Menengah Advent Sabah). A coeducational boarding school operated at Tamparuli, Sabah, Malaysia, by the Sabah Mission. Until 1966 it was known as Sabah Training School. The 1993 enrollment was 593 and the faculty numbered 25.

The school was opened by M. T. Sibadogil in 1939. After closure during World War II, the school was reopened in 1946 by M. J. Hutabarat. In 1950 an attempt was made to upgrade the school, but the plan was abandoned until 1959 because of the lack of funds, staff, and students. In 1961 nine students graduated from form 3. Form 4 was offered for the first time in 1963, but it was discontinued the following year owing to lack of funds and students, only to be offered again in 1968. A first group of 14 pupils graduated from form 5 in 1969. From 1977 to 1979 the school was upgraded to offer form 6, but it was discontinued because of a change in the medium of instruction. It was opened again in 1988. At the end of 1989, 78 students graduated.

Instruction was in English, but beginning in 1976, in keeping with the state's political status, the national language, Bahasa Malaysia, began to be an integral part of its curriculum. By 1980 Bahasa Malaysia became the medium of instruction for all class levels, but English remained a required subject.

The school is instrumental in providing workers for the mission. Of the total 102 salaried workers of the mission in 1993, 91 had been students of the school, including all of the 22 ordained ministers.

Principals: M. T. Sibadogil, 1939—1941; M. J. Hutabarat, 1947; S. M. Hutapea, 1948—1949; Bonar Pohan, 1950; G. Y. Dizon, 1950—1954; S. F. Chu, 1955; J. H. Benedicto, 1956—1961; R. E. Bartolome, 1961; J. H. Benedicto, 1962—1963; Edmund Siagian, 1964—1967; R. E. Bartolome, 1968; C. S. Gaban, 1969; Edmund Siagian, 1970—1979; Wee Hun Been, 1980; Konis Gabu, 1980—1986; Daniel Bagah, 1986—1987; Konis Gabu, 1988— .

Sabah Mission

SABAH MISSION. *See* [Far Eastern Division; Malaysia.](#)

Sabatino, Francesco

SABATINO, FRANCESCO (1910—1962). Radio speaker, editor, and departmental secretary in Italy. He spent much of his youth in Africa, where his father was a Seventh-day Adventist missionary in Eritrea and where he assisted in the mission work. He graduated from the Séminaire Adventiste de Salève in France, having apparently received his primary and secondary education in public schools. In 1935 he married Sara Ernst. He began his work for the church in 1934 as an evangelist. From about 1938 to 1953 he served as editor first of *L'Araldo della Verita* ("The Herald of Truth") and later of *Segni dei Tempi* ("Signs of the Times") and *Messaggero Avventista* ("Adventist Messenger"). About 1945 he joined the staff of the Italian Union Mission as MV and Sabbath school secretary. From about 1954 to 1962 he was the radio speaker of the Voice of Prophecy broadcasts in Italy, also the secretary of the public relations, radio-TV, and temperance departments of the Italian Union. He wrote three books of radio talks: *La Voce della Speranza*, *L'Argine infranto*, and *Casa Felice*.

Sabbath

SABBATH. A distinctive feature of Seventh-day Adventist belief and practice is the observance of the seventh day of the week as the Sabbath, from sunset on Friday to sunset on Saturday, in contrast with the almost universal Christian observance of Sunday. Seventh-day Adventists postulate their belief and practice on the explicit statements of Scripture setting apart the seventh day of the week as a day of rest, on the fact that the distinctive character with which God invested the day is never rescinded in Scripture, on the absence of any recorded transfer of the sacredness of the Sabbath to Sunday or any affirmation of Sunday sacredness, and on the lack of any recorded instance of the observance of the first day of the week as a sabbath by NT Christians.

The fundamental basis for Seventh-day Adventist belief and practice with respect to the seventh-day Sabbath is the fourth command of the Decalogue, God's moral law, which SDAs consider binding upon people of all ages. Inclusion of the Sabbath with nine other precepts whose moral nature is unquestioned implies that the Author of the Decalogue considered the Sabbath as being invested with moral quality, and as being as important and as universally binding as the other nine. The fact that ritual matters, for example, circumcision, the universal sign of the covenant, were not included in the Decalogue, argues conclusively that the seventh-day Sabbath was not designed to be ritual in quality, but moral.

As the fundamental reason for the observance of the seventh-day Sabbath, the fourth command of the Decalogue cites the creation of this world. "In six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8—11).

For this reason people are to "remember the sabbath day, to keep it holy."

In Scripture the command to observe the seventh day as the Sabbath is thus linked inseparably to the act of Creation, the institution of the Sabbath and the command to observe it being a direct consequence of the act of Creation. Furthermore, the entire human family owes its existence to the divine act of Creation thus memorialized; accordingly, the obligation to comply with the Sabbath command as a memorial of the creative power of God devolves upon the entire human race.

By its very nature the Sabbath is thus universal in both time and scope. It is effective for as long as the works it was ordained to memorialize endure, and is binding on all who were thus created, and on their descendants. The focus of the Sabbath command is thus within the orbit of human beings' unalterable moral relationship to their Creator, not of the changing ritual forms by which they worship their Creator.

The Sabbath also supplies a fundamental human need. Said our Lord, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). According to Gen. 2:1—3, the Sabbath was instituted on the last day of Creation week, when God "rested . . . from all his work. . . . So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (vs. 2, 3, RSV). In other words, the Sabbath was made for human beings and set apart as a holy day—as the climax of the acts of Creation.

Ever since Creation week, then, the seventh day has been the Sabbath of the Lord. Christians generally agree on the desirability of *a* Sabbath day. But the same Creator, and Author of the Decalogue, who enjoined humanity to keep His holy day, at the same time affirmed that this day was the seventh day of the week. Thus God blended the *Sabbathness* and the *seventh*

In the statement “The sabbath was made for man, and not man for the sabbath,” Jesus declared human beings to be the Creator’s paramount concern in ordaining the seventh day of the week as the Sabbath. They needed that which the Sabbath was designed to provide: (1) periodic release from what would otherwise have been an unvarying round of daily toil, and (2) an opportunity to cultivate their higher nature as intelligent moral beings.

Christ taught that human beings were not to consider themselves slaves chained to a Sabbath whose restrictions shackled them and prevented their realizing that which would otherwise be for their good. They were to look upon it as a gracious provision made by an all-wise Creator to prevent them from lapsing permanently into the purely materialistic routine of preoccupation with their physical needs and thus, in effect, debasing themselves to the level of the brute creation.

To be sure, human beings are physical creatures, but in addition—and preeminently—they are intelligent, moral, responsible beings made in God’s image (*see* [Humanity, Doctrine of](#)). The principal function of the Sabbath day in the Creator’s plan was to provide humanity with an opportunity to develop this aspect of their being, in communion with the One in whose image humans had been created. This was not to be omitted from the six working days but, lest the unvarying routine of daily labor stifle the higher part of their nature, the Creator set apart every seventh day as a time of cessation from ordinary pursuits, and protected it from the intrusion of the physical, material considerations of life by forbidding, on it, the common activities of the workaday week. That is what the word *Sabbath* in the Hebrew means—cessation.

The day was to be devoted exclusively to the nurture of the intelligent, moral aspects of their being, through communion with God.

From this point of view the ancient rabbinical Sabbath restrictions (*see* [SDACom on Mark 2:24; Luke 6:9; John 5:10, 16, 17; 9:6, 14; SB, no. 1373](#)) were not only pointless but actually harmful. In fact, they effectively thwarted the Creator’s purpose in ordaining a Sabbath day, for instead of opening up an avenue of communication between humans and their Maker, they perverted the Sabbath command into a legalistic requirement, made its observance a burden, and thus erected a formidable barrier that resulted in a distorted concept of God. The same effect results today when the Sabbath command is construed negatively, as essentially a prohibition of certain activities.

Only when the Sabbath is understood positively, as an opportunity for the development of one’s higher nature through communion with the Creator is its true purpose achieved. The valid negative prohibitions of the fourth commandment are not an end in themselves, but a necessary means to the realization of the higher, positive values with which an all-wise Creator endowed, that is, blessed, the Sabbath. It is this higher concept of the Sabbath to which Christ directs the Christian’s attention in the affirmation that “the sabbath was made for man, and not man for the sabbath.” God ordained the seventh day of the week as the day on which this dialogue between humans and their Creator should take place.

It is presumptuous to neglect the day God set apart for this purpose, and to substitute in its place a day of our own choosing—the first day of the week—for in so doing we presume to set ourselves above God. The real issue at stake in the observance of the seventh day of the week versus the first day of the week is recognition of the Creator’s transcendent claim to our loyalty versus our innate tendency to substitute our own will for that of the Creator—as Lucifer set out to do in heaven. The principle represented by the Sabbath is thus at the crux of the agelong conflict between good and evil, between Christ and Satan; and true Sabbath observance, in spirit and in truth, is a perpetual affirmation of loyalty to the Creator.

I. Biblical Theology of the Sabbath

I. Biblical Theology of the Sabbath. 1. *General Considerations.* The sacredness of the Sabbath derives from a divine blessing ([Gen. 2:3](#)), and is significant only in the context of humans. Nature knows no Sabbath, and neither do animals apart from their association with humans as beasts of burden ([Ex. 20:10](#)). Only human beings are conscious of the Sabbath. Thus constitutive of the Sabbath is an encounter between God and humanity in the context of a divinely blessed time. The Sabbath cannot be transferred to any other day, for no other day is the “seventh day.” Thus it may be concluded that three factors are constitutive of the Sabbath: God, human beings, and time.

2. *The Sabbath and the Covenant.* To Israel God declared the Sabbath to be “a sign between me and you . . . ; that ye may know that I am the Lord that doth sanctify you” ([Ex. 31:13](#); cf. [Eze. 20:12, 20](#)). It was “a perpetual covenant” ([Ex. 31:16](#)). That the significance of the Sabbath is to be found in connection with the covenant is clear also from the Decalogue as given in Deuteronomy, which gives as the reason for the Sabbath Israel’s deliverance from Egypt ([Deut. 5:15](#)). This freedom from servitude gives meaning to the provision for the freedom of servants and animals from labor on Sabbath (“Remember that thou wast a servant”). However, more important, as a memorial of Israel’s deliverance from slavery it becomes a sign of the salvation promised in the covenant, an ever-recurring reminder of the covenant relation between Jehovah and Israel. Just as the covenant is based on God’s love for His people ([Deut. 7:7, 8](#)), so the Sabbath, as the sign of that covenant, is a sign of divine love.

The Decalogue in Exodus relates the Sabbath not to the delivery from Egypt but to Creation ([Ex. 20:11](#); cf. [31:17](#)). This accords with the fact that in the narrative of [Genesis 1:1 to 2:3](#) the Sabbath is the goal and consummation of Creation. In view of the fact that the story of Creation is told as the prelude to and presupposition of, the covenant of salvation, and in such a way that it is fully understandable only in the light of the covenant, we can say that the Sabbath too, as a memorial of Creation, finds its full meaning only in terms of the covenant.

Theologically, the connection of the Sabbath with Creation is particularly significant. In harmony with the basic meaning of the Heb. *shabath*, “to cease,” God’s action on the seventh day was a cessation from His work of the first six, not a resting for recuperation from weariness ([Isa. 40:28](#)). That God *could* cease shows His freedom—that He is not a blind, ever on-running force of nature, but a God who in His sovereign freedom can will to create and will to cease creating. That God *did* cease shows that His work of creating was

complete, and His satisfaction with what He had done is shown by the statement “It was very good” ([Gen. 1:31](#)).

Thus in the Creation, as well as in the redemption from Egypt, is the implication that the Sabbath is a sign of divine love. His sovereign decision to cease creating also involves a self-limitation, and self-limitation is the essence of covenant making (cf. [Gen. 9:11](#)). Thus the Sabbath is both the goal of Creation and the act that makes the covenant possible. At the same time divine action on the seventh day sets the pattern for human celebration of the Sabbath. It is God’s invitation to humanity to share with Him; we cannot participate in the work of the original creation, but it is possible for us to share in the divine rest.

Hence, the Sabbath forms a tie between God’s freedom and the freedom He grants us, and, in this sense, it is the one link between the Creation story in [Genesis 1:1 to 2:3](#) and the subsequent story of redemption. At the same time, it is a recognition on our part that God is Creator, and that we are created beings. This distinction constitutes the foundation of the worship of God.

The divine action of “hallowing,” or sanctifying, the seventh day ([Gen. 2:3](#)) signifies the Sabbath’s being set apart as a time in which this divine-human relationship may flourish. The action of “blessing” the Sabbath ([v. 3](#)) implies that, in turn, the Sabbath becomes a blessing for us.

3. *The Sabbath and the Law.* The fact that the Sabbath is contained in the law of God as the fourth command of the Decalogue ([Ex. 20:8—11](#); [Deut. 5:12—15](#)) is of essential significance. God’s law is a transcript of His character, and the Sabbath command is the only one of the 10 that asserts His authority as lawgiver. This speaks for the perpetuity of the Sabbath. Lying at the heart of the divine law, the Sabbath is particularly revelatory of God’s character of love. In fact, as we have already seen, it is the one of the Ten Commandments that specifically connects the law of God with the covenant of salvation.

4. *The Sabbath in the New Testament.* The centrality of the Sabbath both to the covenant and to the eternal law of God provides the basis for its significance to the Christian. As with the covenant, so with the Sabbath: the cross, standing at the midpoint of the history of redemption, confirms the hope to which they point, and infuses them with fuller meaning for the Christian ([Jer. 31:31—34](#); [Heb. 8:8—12](#)).

The Sabbath becomes a symbol of the rest into which the believer enters by faith: “There remaineth therefore a rest to the people of God.” “We which have believed do enter into rest” ([Heb. 4:9, 3](#)). The reference in this context to “another day” ([v. 8](#)) parallels the idea of a “new covenant” ([v. 8ff.](#)). As the “new covenant” is not a Christian innovation, but is the everlasting covenant of salvation in its full dimension, so “another day” here is the eternal sabbath of cessation from one’s own efforts at salvation, understood and observed in the depth of Christian perspective—the rest in Jesus Christ that issues from the fulfillment of the covenant promise in Him. The Sabbath is now a memorial not only of Creation but of re-creation in Christ. As the pre-Christian Sabbath stood, in terms of the covenant, between the poles of Creation and the cross, so the Christian Sabbath stands, in terms of the same everlasting covenant, between the poles of the cross and the Second Advent.

This means also that the Sabbath in Christian perspective is divested of all legalism. Its observance, like that of the other Ten Commandments, cannot be for the *purpose* of salvation; rather, the Sabbath is a joyful act of thanksgiving for the gift of faith and life. It

can only be kept truly by the Christian as a *result* of salvation. The Christian's Sabbath is thus a delight and a celebration of his or her entrance into rest in Christ Jesus.

5. *The Sabbath in Prophecy.* In their understanding of biblical prophecy, especially in the books of Daniel and the Revelation, SDAs have seen the issue of Sabbath observance as crucial in our day.

In describing the war of the little horn against the saints of the Most High, the declaration is made that "he . . . shall think to change times and laws" ([Dan. 7:25](#)). Identifying the little horn as the Papacy, Seventh-day Adventists have understood this to foreshadow the papal attempt to substitute Sunday observance for that of Sabbath.

Similarly in the prophecies of [Revelation 12 to 14](#) the Sabbath is understood to play a key role. The dragon, representing satanic forces arrayed against the church, makes war against those who "keep the commandments of God" ([Rev. 12:17](#)). In such a struggle, fidelity to the Sabbath command becomes a paramount issue. This struggle is reflected again in the activities of the leopard beast ([Rev. 13:1—10](#)) and the two-horned beast ([vs. 11—17](#)), the former symbolizing the Papacy, the latter the United States. To the Papacy the dragon gives "his power, and his seat, and great authority" ([v. 2](#)). In turn, the two-horned beast, the United States, comes to exercise "all the power of the first beast" ([v. 12](#)); makes "an image to the beast" ([v. 14](#)), and is allowed to cause those who "will not worship the image of the beast" to be slain ([v. 15](#)). It also "causeth all, . . . to receive a mark in their right hand, or in their foreheads" with a "mark, or the name of the beast, or the number of his name" ([vs. 16, 17](#)). Seventh-day Adventists have understood this passage to mean that ultimately the United States will champion the cause of the Papacy and will seek to enforce the Papacy's will. The salient issue will be the observance of Sunday in place of Sabbath, and all who do not concur will eventually face the penalty of death.

Thus Sunday observance, *in the context of this eschatological struggle*, will constitute in the end a distinguishing mark, here spoken of as the mark of the beast. Satan has exalted Sunday as the sign of his authority, while the Sabbath will be the great test of loyalty to God. This issue will divide Christendom into two classes, and will characterize the final time of trouble for the people of God.

The same theme appears in the third angel's message of [Revelation 14](#), which is a call for the endurance of the saints, those who "keep the commandments of God, and the faith of Jesus" ([v. 12](#)). Here the issue described in [Rev. 13:12—17](#) is seen in the context of the rise of the SDA people, proclaiming the binding chain of God's commandments, including the Sabbath, but from the point of view of faith in Jesus, which is the only valid frame of reference for observing the commandments.

II. Biblical History of the Sabbath

II. Biblical History of the Sabbath. 1. *Old Testament.* The institution of the "seventh day" as the Sabbath appears at the beginning of the biblical narrative—as the climax of Creation week ([Gen. 2:1, 2](#))—but the term "sabbath" first appears in the narrative of the giving of the manna shortly after the Exodus and before Israel's arrival at Sinai ([Ex. 16:22, 23](#)). The fourth command of the Decalogue establishes the observance of the Sabbath ([Ex. 20:8—11](#); [Deut. 5:14, 15](#)). It is also mentioned in the covenant code ([Ex. 23:12](#)) and in what has been called the "ritual decalogue" (see [Ex. 34:21](#)). In fact, of all the Ten Commandments

the Sabbath command is mentioned in the Pentateuch more often than any other (Ex. 16:23; 20:8—11; 23:12; 31:12—17; 34:21; 35:1—3; Lev. 19:3; 23:1—3; 26:2; Deut. 5:14, 15).

For a consideration of current theories that propose to trace the origin of the Sabbath to the social and cultural environment of the ancient East, see sec. III.

During the history of the Israelite kingdoms the Sabbath is mentioned only a few times, but in such a way as to throw light on various aspects of its observance. Thus, when the Shunammite's son lay ill, and she asked her husband for a servant and an ass with which to visit Elisha (2 Kings 4:22, 23), he replied with surprise, "Why will you go to him today? It is neither new moon nor sabbath" (RSV). This reply suggests (1) that it was customary to visit the prophets on the Sabbath, and (2) that a journey to a prophet was possible because servants and beasts of burden were free from normal labor on that day.

It was also on the Sabbath that the royal palace guard in Jerusalem was changed (2 Kings 11:5—7), and the high priest Jehoiada took advantage of this fact to stage a coup d'état against Athaliah, since at that time he could have twice the normal number of troops at his disposal without attracting attention. During the reign of Ahaz there seems to have been some kind of "covered way for the sabbath" (2 Kings 16:18, RSV) within the palace. What this was or why it was removed "because of the king of Assyria" is unclear.

At the same time, the prophets were crying out against a formalized and hypocritical observance of the Sabbath. Isaiah declared, "I cannot endure iniquity and solemn assembly" (Isa. 1:13, RSV). Hosea prophesied, "I will put an end to all her mirth, her feasts, her new moons, her sabbaths" (Hosea 2:11, RSV). Amos bitinglly parodied his contemporaries, "When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great?" (Amos 8:5, RSV). These words also suggest that shops were regularly closed on the Sabbath. Jeremiah emphasized the importance of Sabbath observance if Jerusalem was to be saved, and implied that in previous generations the Sabbath had not been respected by the Israelites (Jer. 17:21—27).

The publication by D. J. Wiseman in 1956 of some cuneiform chronicles of the Chaldean kings of the Neo-Babylonian Empire has given a specific date for the capture of Jerusalem and of King Jehoiachin by Nebuchadnezzar—the second day of the month Adar, which is equated with considerable probability, with Mar. 16, 597 B.C. (see SB, no. 906). Some years after this publication it was recognized that this date fell on a Sabbath day. It appears also, from a similar computation, that the end of the siege of Jerusalem under Zedekiah possibly fell on a Sabbath day.

These observations have led to the conclusion that Nebuchadnezzar, like Antiochus Epiphanes, may have made it a special point to attack the Jews on the Sabbath day because they may not have resisted on that day. This cannot be proved as a certainty from the evidence at hand, but the conclusion remains a distinct possibility. (See Alger F. Johns, "The Military Strategy of Sabbath Attacks on the Jews," *Vetus Testamentum* 13:482—486, 4th Quarter 1963.)

With the coming of the Exile, Ezekiel repeatedly pointed to the neglect of the Sabbath as an indication of Israel's apostasy (Eze. 22:8, 26; 23:38; cf. 20:12—24). At the same time he looked forward in the portrayal of his ideal, restored Temple to a perfect observance of the Sabbath (Eze. 44:24; 45:17; 46:1—12).

This emphasis on the Sabbath as a key indication of Israel's adherence to YHWH's covenant, in both Jeremiah's denunciations before the Exile and Ezekiel's during it, is reflected in the strict concern for Sabbathkeeping evidenced by Nehemiah after the nation was restored.

In Ezra's public prayer before the people, the Sabbath is specifically mentioned: "Thou didst make known to them thy holy sabbath and command them commandments and statutes and a law by Moses thy servant" ([Neh. 9:14](#), RSV). The written covenant that Nehemiah and the leaders of the Jews publicly sealed included a pledge not to buy from the people of the land on the Sabbath day ([Neh. 10:31](#)). The account of Nehemiah's reform tells in further detail how he enforced this pledge: When he observed men pressing wine, gathering grain and fruit, and bringing them into Jerusalem on the Sabbath, as well as foreigners bringing in and selling fish and other wares, he forbade this with the warning that in doing so they would "bring more wrath upon Israel by profaning the sabbath" ([Neh. 13:18](#), RSV). Accordingly he ordered that the gates of Jerusalem should be shut at the beginning of the Sabbath and should not be opened until it was past. In addition, he placed guards at the gates to see that this restriction was enforced ([vs. 19—22](#)).

[Psalm 92](#), of uncertain authorship and date, is entitled "A Psalm or Song for the sabbath day." It is a psalm of thanksgiving and praise, lauding the steadfast love and faithfulness of God. It reflects the delight of the Jew in the Sabbath and shows that, at its best, the observance of the Sabbath was an occasion of joy, thanksgiving, and exultation. The position of the Sabbath was also reflected in the services of the sanctuary, where it was marked off by special offerings and ritual. Two extra lambs with accompanying food and drink offerings were added to the regular burnt offering ([Num. 28:9, 10](#)), and on this day the showbread was replaced ([Lev. 24:8](#)).

2. *The Intertestamental Period.* The trends toward a strict observance of the Sabbath that began to develop during and following the Exile (Ezekiel, Ezra, Nehemiah) became particularly pronounced during the intertestamental period, and later reached their classic formulation in the Mishnah (third century A.D.). The developments of the intertestamental period are particularly significant for an understanding of the Sabbath in the NT and the early church.

a. *Jewish Practice at Elephantine, Egypt.* In the fifth century B.C. a colony of Jewish mercenary soldiers lived on the Nile island of Elephantine in Upper Egypt. Early in the twentieth century a collection of ancient papyri, and later more papyri and also inscribed ostraca (potsherds), were found there. These were all written in the Aramaic language and script used by the Jews of that period—the time of Ezra and Nehemiah—and many of them were dated to that time. These texts give a picture of the life of the colony on Elephantine, and reveal that these Jews mixed idolatry with the worship of the true God (see [SB, Nos. 910, 911](#)).

Because of this, and because the Sabbath was not mentioned in any of the papyri, many scholars believed that the Jews of Elephantine probably did not observe it as a day of rest. However, when the potsherds were studied in the 1940s, it was found that four of them specifically mentioned the Sabbath as a day of rest. For example, one (bearing the excavators' number 152) begins with these words: "Greetings to Yislah. Now look, I shall not send the jar tomorrow. Fasten the ox tomorrow, on the Sabbath, lest he may go astray. As Jehovah liveth!" (published by A. Dupont-Sommer in France; see *Review and Herald*

127:10, Mar. 23, 1950). It is quite possible that some of the Jews of Elephantine chose to follow the reforms of Ezra and Nehemiah, which involved stricter Sabbath observance ([Neh. 10:31](#); [13:15—22](#)). On the other hand, idolatrous Jews probably had little or no regard for the Sabbath.

b. Problem of Defense on the Sabbath. Repeatedly during this period the Jews faced the same issue they had apparently faced in the days of Nebuchadnezzar: Would they fight on the Sabbath or not? Agatharchides (second century B.C.) is cited by Josephus for the record that around 300 B.C. Ptolemy I chose to occupy Jerusalem on the Sabbath because the Jews would not fight on that day.

This problem became particularly acute during the Maccabean rebellion (168—142 B.C.). At the beginning of the war a group of insurgent Jews took refuge with their families in the caves of the Judean desert.

The Syrians pursued them and attacked them on Sabbath; the Jews refused to resist, and were slaughtered. In the light of this experience, Mattathias, the leader of the revolt, and his colleagues thereafter fought on the Sabbath, but only when attacked.

This problem appeared again in 63 B.C., when the Roman general Pompey marched on Jerusalem. Knowing of the Jews' refusal to fight on the Sabbath except in self-defense, the Romans used these days for raising earthworks against the city walls, which the Jews would do nothing to stop. After a three-month siege, Pompey was able to take the city on a Sabbath day. Again in 37 B.C., when the Romans took Jerusalem from Antigonos in order to install Herod the Great, it was on a Sabbath that the final resistance was crushed.

From the time of Julius Caesar on, the Roman authorities repeatedly issued edicts granting the Jews the right to live by their own laws, and particularly exempting them from military service and lawsuits on the Sabbath.

c. The Essenes. Probably the strictest observance of the Sabbath during this period is found among the Essenes. Of them Josephus reports: "They are stricter than any other of the Jews in resting from their labours on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel . . . , nor go to stool thereon" (*Jos. War 2. 8. 9*).

The prohibition of removing "any vessel" on the Sabbath seems to indicate a rejection of the Pharisaic provision of the *'erub*—a casuistic procedure by which articles could be moved on the Sabbath. This tendency of the Essenes to observe the Sabbath more rigorously than other Jews is reflected also in the Zadokite Document, which if not Essene is at least closely allied to that kind of sectarian Judaism.

There the following are prohibited on Sabbath: empty talk, collection of debts, lawsuits, planning of or preparation for future work, walking more than 1,000 cubits outside the city, eating food not prepared in advance unless when traveling, wearing soiled clothing, or observing a voluntary fast. Especially in regard to animals the restrictions were specific: a beast was not to be taken more than 2,000 cubits from the city for pasture, was not to be struck with the hand nor forced to go out of doors, nor helped in giving birth. Even if its young were dropped into a pit, they were not to be lifted out. Here the more extreme character of the sectarian restriction is evident as compared with that of the Pharisees reflected in [Matt. 12:11](#).

Similarly the practice of *'erub* is forbidden: No one was to remove an article from his house or bring one in. Household activities in general were at a minimum: no opening of a

sealed vessel, sweeping of the floor, or carrying of babies about. Slaves and hired servants were not to be constrained to work, and the hiring of a Gentile to take care of one's business on Sabbath was specifically forbidden. Many of these laws are similar to those of normative Judaism, but several are more strict.

d. The Followers of Hillel and of Shammai. Another area of difference in Sabbath practice, in the time of Herod the Great, was that between the followers of Hillel and of Shammai, two prominent Pharisaic teachers who represented liberal and conservative tendencies in the interpretation of the law. Thus, for instance, the Shammaites forbade setting nets for game if the hunter was not certain of having his catch before the beginning of the Sabbath, while the Hillelites allowed it; similarly the former forbade sending one's laundry to a Gentile, unless the work was at least to be begun before the beginning of the Sabbath; the Hillelites, however, allowed any activity as long as the Sabbath had not actually begun.

e. Sabbath Regulations in the Mishnah. The classic expression of Jewish Sabbath regulations is founded in the Mishnah, and particularly in the tractates *Shabbath* and *'Erubin*. Here are found detailed enumerations of what sort of tasks may and may not be performed on the Sabbath, what burdens may and may not be borne, how far one may travel, and in the latter tractate, elaborate rules making possible the transfer of goods from a private to a public place. Much of the tractate *Shabbath* is concerned with the Thirty-nine Primary Labors prohibited on the Sabbath, and the derivation from these of subsidiary rules for the details of life.

Although these regulations did not reach their present formulation until the third century A.D., a number of their provisions are reflected in incidents described in the NT. Thus the complaint against Jesus' disciples, that they broke the Sabbath by picking ears of grain, rubbing them in their hands, and eating them ([Matt. 12:1—8](#); [Mark 2:23—28](#); [Luke 6:1—5](#)), seems to be related to two of the Thirty-nine Primary Labors, threshing and winnowing.

Jesus' retort to the ruler of the synagogue who criticized Him for healing the bent woman on the Sabbath was, "Doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" ([Luke 13:15](#)). This is paralleled in the tractate *Shabbath* by a series of conditions under which animals may be taken out on the Sabbath.

The condemnation of the healed paralytic for carrying his bed on the Sabbath is related to another of the forbidden Thirty-nine Primary Labors, that of removing an object from one place to another. Jesus' reference to the allowing of circumcision ([John 7:22](#)) is paralleled by the general provision that all things necessary for circumcision are lawful on the Sabbath.

At the same time, in some instances the Jewish attitudes reflected in the Gospels appear more severe than those found in classical Judaism. Thus as W.O.E. Oesterley has pointed out, the repeated criticism of Jesus for healing on the Sabbath (e.g., [Matt. 12:9—13](#); [Luke 14:1—6](#); [John 5:1—16](#)) seems out of harmony with provisions in the Mishnah, allowing certain healing procedures, although this seeming difference may possibly be explained by the fact that Jesus' healings were performed on chronic cases.

More striking is the abstention of the women from embalming Jesus' body on the Sabbath ([Luke 23:54—56](#)), which reflects a stricter practice than that allowed by the Mishnah. The latter declares, "All the requirements of the dead may be done [on the Sabbath], he may be anointed with oil and washed" (*Shabbath* 23.5). See [SB, no. 1373](#).

3. New Testament.

a. Jesus and the Sabbath. The Gospels contain four sayings of Jesus regarding the Sabbath: [Mark 2:27, 28](#) (= [Matt. 12:8](#); [Luke 6:5](#)); [Mark 3:4](#) (= [Matt. 12:12](#); [Luke 6:9](#)); [Matt. 12:11, 12](#); [Luke 14:5](#). In [Mark 2:27, 28](#), the declaration “the sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath” (RSV) is Jesus’ response to the Pharisees’ complaint that His disciples transgressed the Sabbath by plucking grain. Neither in these words nor in His appeal to the example of David in eating the showbread does Jesus claim that His disciples had not broken the Sabbath, as far as the Jewish point of view is concerned. Rather, in Matthew’s words, He declares them guiltless in view of the underlying purpose of the Sabbath—the well-being of humanity. This, no Sabbath proscription can override.

Late in the second century a rabbinic dictum states: “The Sabbath is given to you; you are not given over to the Sabbath.” This dictum, however, is directed only toward situations in which life is in danger, while Jesus takes as His criterion the whole scope of human welfare (see Strack and Billerbeck, *Kommentar zum Neuen Testament*, vol. 2, p. 15).

In each of Jesus’ miracles of healing on the Sabbath the basic thought is the same: “Is it lawful on the sabbath to do good or to do harm, to save life or to kill?” ([Mark 3:4](#), RSV). This, in the context of the fact that Jesus’ recorded Sabbath healings were consistently performed on chronic cases who were not in immediate danger of death ([Mark 3:1—5](#); [Luke 13:10—17](#); [14:1—6](#); [John 5:1—15](#); [9:1—17](#)), points to the conclusion that in these actions a dimension deeper than merely a physical healing is involved.

Encounter with Jesus was a matter of life and death. If, as the Jews recognized, the Sabbath might be “transgressed” for the purpose of saving life, then every encounter with Jesus, every healing, whether of a chronic case or not, was a question of life that no Sabbath proscription could supersede. Thus when condemned for healing the man who had been infirm 38 years, He could reply, “My Father is working still, and I am working” ([John 5:17](#), RSV).

From the point of view of their immediate context Jesus’ disputes with the Pharisees over the Sabbath appear to have been attempts to bring a greater humanitarian concern to bear on the Sabbath laws, and a deeper insight into the basic purpose of the Sabbath. Jesus’ custom of attending the synagogue on Sabbath ([Mark 1:21](#); [6:2](#); [Luke 4:16, 31](#); [13:10](#)) and participating in its services demonstrates His positive attitude toward this institution as a time of worship.

b. Paul and the Sabbath. Paul’s only direct reference to the Sabbath is in [Colossians 2:16, 17](#): “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.”

Some commentators have suggested that Paul here does not speak of a “ceremonial” sabbath or annual feast day. They infer this from the sequence “festival or a new moon or a sabbath” (v. 16, RSV) representing the yearly, the monthly, and the weekly days of observance, a sequence of terms (or its reverse) that occurs frequently in the OT ([2 Chron. 2:4](#); [8:13](#); [Neh. 10:33](#); [Eze. 45:17](#); [Hosea 2:11](#)). Furthermore, they point out that the ceremonial sabbaths are already included in the word “festival” (Heb. *mô‘ed*; Gr. *heortē*). It is true that as observed by the Jews certain ritual requirements were prescribed for the weekly Sabbath ([Num. 28:9, 10](#); etc.). In addition, a long list of rabbinical prohibitions was later attached to its observance. Thus, even if it be understood that Paul here refers to

the weekly Sabbath, his concern would be with the ritual observance of the day as part and parcel of the works-righteousness concept of rabbinical Judaism. Even in OT times such observance of the Sabbath was repugnant to God ([Isa. 1:11–15](#)).

But the Sabbath antedated the ritual system, and was basically moral in nature. Its later inclusion within the framework of the ritual system did not—in fact, could not—deprive it of its perpetual moral quality, and when the ritual observances attached to the Sabbath in OT times lost their validity at the cross, its basic moral quality and the moral obligation to observe it remained.

Seventh-day Adventists, however, have usually held that since the context deals with ritual matters, the sabbaths here referred to are the ceremonial sabbaths of the Jewish annual festivals “which are a shadow,” or type, of which the fulfillments were to come in Christ; that although the sequence of terms might appear to class the Sabbath with the ceremonial holy days, the rhetorical form cannot outweigh the facts established elsewhere in the Bible, that the types and symbols extending only to Christ do not include the Sabbath of the Decalogue. For the seven annual rest days of the ritual system, which might fall on any day of the week, *see* [Sabbaths, Annual](#).

A passage closely related to [Colossians 2:16](#) is [Galatians 4:10](#): “You observe days, and months, and seasons, and years. I am afraid I have labored over you in vain” (RSV). The context of this passage, referring to the Galatians’ slavery to the “elemental spirits of the universe” ([vs. 3, 9](#)), as well as [Colossians 2:18](#), which speaks of the Colossians’ “worship of angels,” has led some scholars to associate these heresies with some type of sectarian Judaism similar to that of Qumrân, instead of with normative Judaism.

In certain parts of the Qumrân literature (Jubilees, 1 Enoch), much is made of the angels, and particularly of the fallen angels, who are understood to dominate the heathen world. Angels, both good and evil, were also identified with the stars (or planets). There is ample evidence that in the first century the veneration of the planets was widespread among the Jews. W. Rordorf has argued convincingly that from the first century B.C. onward Saturn, considered an unlucky star, was associated in many Jewish minds with the celebration of Sabbath (*Der Sonntag*, pp. 32, n. 24; 28–37). All this points toward the conclusion that Paul’s declarations concerning the observance of days are probably to be understood in the context of a Judaizing legalism encrusted with an aberrant, sectarian veneration of angels and heavenly bodies.

In his evangelistic travels Paul followed the practice of attending Jewish synagogues ([Acts 13:14; 14:1; 16:13; 17:1, 2, 10, 17; 18:4, 19; 19:8](#)). Wherever there was a Jewish community or synagogue, there he went first on the Sabbath to preach Christ. Only when the Jews refused to tolerate him did he move his base of operation elsewhere ([Acts 18:6, 7; 19:8, 9](#)). The nature of the synagogue service, in which visiting rabbis were often invited to participate in the Scripture reading and sermon, provided an ideal opportunity for him ([Acts 13:14–41](#)), as it had for Jesus ([Luke 4:16f.](#)). In this action he seems to have been following the example of Jesus Himself. (Luke’s consciousness of this is probably reflected by his almost identical phraseology in [Luke 4:16](#) and [Acts 17:2](#).) Just as Jesus’ action implied approval of Sabbath worship, so did Paul’s.

c. The Lord’s Day in Revelation. John the revelator declares that his initial vision was given when he “was in the Spirit on the Lord’s day” ([Rev. 1:10](#)). Seventh-day Adventists have understood this as a reference to the Sabbath because: (1) It is a unique expression in

Scripture, where the only day ever identified with the Lord is the Sabbath ([Isa. 58:13](#); [Mark 2:28](#)): (2) the earliest unequivocal reference to the “Lord’s day” as Sunday does not appear till late in the second century (in the apocryphal Gospel According to Peter 9, 12). For a fuller discussion of this problem, see [SDACom 7:735, 736](#).

III. Theories on the Origin of the Sabbath

III. Theories on the Origin of the Sabbath. As a matter of information, the following discussion and evaluation of current theories about the origin of the Sabbath are included.

Following are the main theories on the origin of the Sabbath in Israel’s history:

1. *The Babylonian Theory.* The view has been proposed frequently that the Sabbath was derived from Babylonian practices revealed in cuneiform documents, and particularly in connection with the Babylonian word *šapattu*.

A century ago Henry Rawlinson published a Babylonian text listing synonyms in parallel columns: here *šapattu* is defined as *ūm nūh libbi*, “a day of rest of the [gods’] heart.” The word also appears in the Babylonian Creation Epic, where it refers to the full-moon day at the middle of the lunar month. Its use is attested in a letter as far back as the First Dynasty of Babylon (eighteenth century B.C.): “The [new] moon, the seventh day and the full moon [*ša-pa-at-ta-am*] complete as has been shown to thee” (E. G. Kraeling, *American Journal of Semitic Languages and Literatures* 49:220, April 1933).

In another lexicographical tablet the term *šapattu* is applied similarly to the fifteenth day of the month. On this day the king was to observe a number of prohibitions: he must not ride in a chariot, make public appearances, eat cooked meat, or wear white garments—lest the gods be displeased. Thus the Babylonian *šapattu* was an unlucky day on which the gods were to be appeased.

Another Babylonian tablet lists the days of the intercalary month of Second Elul, naming the god to which each day of the month was sacred and the liturgies to be performed that day. On the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of this month the king was to observe the same restrictions of activity as on the *šapattu*. To many it has appeared logical to conclude that in view of these recurrent days on which the king rested from his usual activities in a cycle of approximately every seven days, the Hebrew Sabbath had its origin in Babylonian religious practice.

An ingenious variation of this theory, worked out by Johannes Meinhold (*Zeitschrift für die alttestamentliche Wissenschaft* 29:81—112, April 1909; *ibid.* N.S. 7:121—138, June 1930), has attracted considerable attention. Recognizing that *šapattu*, as the fifteenth day of the lunar month, was the full moon, and that “new moon and Sabbath” appear together repeatedly in the OT ([2 Kings 4:23](#); [Isa. 1:13](#); [Hosea 2:11](#); [Amos 8:5](#)), Meinhold proposes the view that the Sabbath among the Israelites was originally a monthly full-moon festival rather than one falling every seven days. At a point before the Exile he sees the Israelites having begun to celebrate a weekly rest day during plowing time and harvest ([Ex. 34:21](#)), and eventually extending the practice throughout the year. He thinks that eventually, perhaps under Nehemiah, the name “Sabbath” was transferred from the monthly to the weekly festival.

This reconstruction is untenable for a number of reasons: There is no convincing evidence that the Israelites ever called their full-moon festival the Sabbath (the Heb. word

for this is *kese'*, as in [Ps. 81:3](#)). The transfer of a name from a lunar festival to a free-running weekly cycle is hardly probable, and research has led to the conclusion that the weekly Sabbath can be traced back much too early to fit Meinhold's theory. Furthermore, the recurrence of the mention of new moon and Sabbath together is sufficiently explained by the fact that these two festivals, unlike all the others, were not yearly.

While the Babylonian *šapattu* may be related in some indirect way to the Hebrew Sabbath, it has been pointed out repeatedly that in character and practice the two institutions are almost diametrically opposed.

The Hebrew Sabbath was devoted always to Jehovah; the restrictions placed on work extended to the whole population and not only to the ruler: the Sabbath was not an unlucky day or one on which Jehovah was to be propitiated (though as North has pointed out, there may be indeed some connection between these ideas and that of holiness). There is nothing of the taboo in the Hebrew restrictions on the Sabbath.

The Hebrew Sabbath was not a lunar festival reckoned in terms of the lunar month as were the Babylonian days of prohibition, but was entirely free from lunar reckoning and ran with complete independence of the monthly cycle. No proof has yet been forthcoming that the term *šapattu* applied to the fifteenth day or was ever used of the unlucky days in a Babylonian seven-day cycle; nor indeed has a clear etymological relation between Heb. *shabbath* and Babylonian *šapattu* been established.

Thus it is clear that whatever historical interrelationships there may have been between the two institutions, the Hebrew Sabbath, in both its observance and its inner meaning, stands completely apart from its Babylonian parallel. It is to be understood entirely from the point of view of Israel's faith in, and covenant with, Jehovah.

2. *The Market Day Explanation.* A sociological explanation of the origin of the Sabbath has been advanced by Max Weber (*Aufsätze zur Religionssoziologie* III [1921], 159^f), Eduard Meyer (*Geschichte des Altertums* II², 2, 318^f; both as cited by Kraeling [*American Journal of Semitic Languages and Literatures* 49: 226—228]) and others. They see the seven-day cycle as a market week and point to [Amos 8:5](#) and [Neh. 13:15](#) as indicative of attempts to enhance the religious observance of the Sabbath at the expense of its original function as the market day. This explanation is not plausible, however, because there is no clear evidence of a market week in Palestine, and the passages cited may equally well be taken to mean that trading on Sabbath was an innovation in the face of an original prohibition against it.

3. *A Calendrical Theory.* A calendrical explanation has been offered by Julius and Hildegard Lewy (*Hebrew Union College Annual* 17:1—152, 1942—1943) and popularized by Julian Morgenstern (*Vetus Testamentum* 5:34—76, January 1955, and especially "Sabbath," *Interpreter's Dictionary of the Bible* [New York, 1962], IV, 135—137). They posit an essentially agricultural calendar as having been used widely in Mesopotamia, Syria, Palestine, and Cappadocia, particularly during the second millennium B.C. This calendar is supposed to have divided the year into seven *hamûstu*, or fifties," i.e., periods of 50 days each, which the Lewys have called "pentecontads." Each pentecontad thus consisted of seven weeks plus one day, this final day standing outside the weekly cycle and regularly

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breaking its continuity. In order to coordinate this with the solar year, which was essential for agricultural purposes, in Palestine two periods of seven days each were supposed to have been intercalated (one following the fourth pentecontad, the other following the seventh), plus one additional sacred day. These are described as festival periods consisting of sacred days (the second period being the Feast of Unleavened Bread). One pentecontad they see reflected in [Lev. 23:9—21](#), the “morrow after the sabbath” ([vs. 11, 15](#)) being the New Year’s Day following the seven final days of the year (days of Unleavened Bread); the fiftieth day, “the morrow after the seventh sabbath” ([v. 16](#)), on which the first fruits were offered, would be the festival terminating the first pentecontad of the new year.

Morgenstern sees this calendar, based on the number seven in terms of a recurring (though broken) seven-day cycle, as the setting in which both the Hebrew Sabbath and the Babylonian *šapattu* arose, albeit independently of each other.

The theory of the pentecontad calendar has not met with wide acceptance. It fails to demonstrate how the supposedly broken weekly cycle became an unbroken one independent of any lunar or solar reckoning. However, further investigation has shown that the *hamûstu* periods, on which the pentecontad idea is predicated, could not have been as long as 50 days.

4. *The Kenite Theory.* Other scholars have sought the origin of the Sabbath in connection with the seven planets (i.e., the five visible to the ancients plus the sun and moon), and particularly in a supposed worship of Saturn. [Amos 5:25, 26](#) is understood to mean that as far back as the wilderness period the Hebrews worshiped a star god. The context of such worship they find in the Kenites, a branch of the Midianites among whom Moses settled on his flight from Egypt ([Ex. 2:15](#); [Judges 1:16](#)), and where—according to this theory—he first came to worship Yahweh ([Ex. 3:15](#); [6:2, 3](#)).

These Kenites met Israel in the wilderness ([Ex. 18](#)), and lived on with them in Canaan ([Judges 1:16](#); [4:17](#)), where their descendants, the Rechabites ([1 Chron. 2:55](#)), appear both in the time of Jehu ([2 Kings 10:23](#)) and of Jeremiah ([Jer. 35](#)) as zealous worshipers of Yahweh and conservators of the primitive wilderness way of life.

Those who hold this theory identify the name Kenite with the name Cain, which in Aramaic and Arabic means “smith” (citing [Gen. 4:22](#), where one of Cain’s descendants, Tubal-cain, is said to have been a smith, also Jael, whose husband was a Kenite, and who was in possession of a hammer; [Judges 4:17](#)). This, in turn, they relate to [Ex. 35:3](#), where the kindling of fire on the Sabbath is particularly forbidden, and to [Num. 15:32](#), where a man is executed for gathering sticks on the Sabbath (to build a fire). If the Kenites were smiths, it follows that a prohibition to kindle fire would have been tantamount to a prohibition of work. All these evidences are interrelated to suggest that the Kenites were a Midianite tribe of smiths who worshiped Saturn, and as a part of this worship, abstained from work on the seventh day which, as Saturn’s day, was considered unlucky. From them, so the theory concludes, the Israelites received both Yahweh worship and the Sabbath.

This theory, to the extent that it is associated with Saturn-worship, is hardly convincing, because it offers no proof for its basic premise, that the Kenites were worshipers of Saturn, nor indeed that a planetary week (even a week tied to only one planet) existed this early. Actually, not only is there no certain proof of the planetary week earlier than the first century of the Christian Era, but the evidence is against its existence earlier than the Hellenistic period (see [SB, no. 1767](#)).

Intriguing as some find it to think that Moses' connections with the Midianites may have had a significant influence on Israelite religion and law as promulgated by him, Rowley's explanation rests on theories of history and literature for which there is no evidence.

5. *Evaluation of Theories.* Seventh-day Adventists reject the above theories that attempt to find the origin of the Sabbath in the context of the social and religious history of the ancient Near East and point to the divine institution of the day on the seventh day of Creation week.

IV. Sabbath in Church History

IV. Sabbath in Church History. 1. *In the Early Centuries.* It is assumed by most modern Christians that from apostolic times, if not from the very resurrection of Christ, Sunday replaced the Sabbath. However, the New Testament references to the first day of the week do not bear out this assumption (see [Sunday](#)).

The introduction of Sunday as a day commemorating the resurrection of Christ did not preclude the continuance of Sabbathkeeping; in fact, the original Christians observed the Sabbath as a matter of course, and some Christians later adopted Sunday also, observing both. The celebration of both days side by side is attested for centuries after the observance of Sunday began.

Even though Sunday was a prominent day of religious observance, at least by the end of the second century and perhaps earlier (see *Present Truth* 1:82, Nov. 1850), it was not at first celebrated as a "sabbath." Sunday meetings were held in honor of the creation of the world, the resurrection of Christ, and the "eighth-day circumcision" of the Christian from sin, but not in obedience to the fourth commandment.

New Testament truths were rapidly distorted in the early church. Justification by faith gave way to legalism in the second century, and the doctrines of the nature of humans, the nature of Christ, and the authority of Scripture were seriously deformed. The Sabbath, designed to hold as a reminder of God's creative and redemptive power, suffered similarly. Paul wrote that "the mystery of iniquity" (or "lawlessness," RSV) was already at work ([2 Thess. 2:7](#)), and the evidence from early Christian writers confirms his report. Because the truth about the Sabbath is to be found in the Bible rather than in tradition, neither the statements nor the practices of early Christians outside the Bible can alter its binding authority for people today.

Information from documents of that period as to the practice of Christians in the early centuries with regard to the observance of Sabbath or Sunday is extremely limited and scattered, and any interpretation of the data must remain tentative. None of it rules out the possibility that in the second and third centuries large groups of non-Jewish Christians observed the Sabbath in accordance with the commandment and with the gospel; extant source documents neither prove nor disprove this.

Christians who did not keep the Sabbath, even as early as the second century, wrote against it. The heretical Christians who, from around A.D. 140 on adopted Gnosticism, considered the Sabbath to be a memorial of the God of the OT, a God whom some Gnostics held to be evil. Other prominent heretics, the Montanists, who arose in Asia Minor about A.D. 175, seem to have ignored the Sabbath in spite of their enthusiasm for spiritual reform.

In the church also were those who despised the Sabbath. Justin Martyr (c. 150), of Rome, alleged that it had been given to the Jews only, because they were notoriously hardhearted. Irenaeus (c. 185) dispensed with the Sabbath commandment as unnecessary for Christians, as well as for Abraham and the other patriarchs before Moses.

In North Africa, at the beginning of the third century, Tertullian echoed both Justin and Irenaeus. In Syria, in the middle of the century, the *Didascalia Apostolorum* ordered Jewish converts to Christianity to give up the Sabbath as part of the Mosaic legislation that was done away in Christ. In Petau, at the end of the century, Victorinus urged his readers to fast on Sabbath in order to avoid any appearance of keeping the Sabbath like the Jews. Christ, he alleged, hated the Sabbath and abolished it.

An interesting apocryphal statement attributed to Christ appears in Oxyrhynchus Papyrus 1, published in the 1890s: “Except ye sabbatize the Sabbath ye shall not see the Father” (see Barnard P. Grenfell and Arthur S. Hunt, *Oxyrhynchus Papyri*, part 1, pp. 1—3). The same saying was found at Chenoboskion, Egypt, about 1945, incorporated into the Gnostic Gospel of Thomas (A. Guillaumont and others, *The Gospel According to Thomas*, p. 19). Scholars generally hold that the statement originated at least by A.D. 140. If, as indications suggest, it arose among Jewish-Christian congregations in Syria, it would show a strong regard for the Sabbath among these Christians. On the other hand, its occurrence in the Gospel of Thomas is of doubtful historical significance, because the Gnostics had a remarkable facility for allegorizing the plainest scriptures. The same is true of the assertion in the second-century Gospel of Truth, also found at Chenoboskion about 1945, that the Sabbath is the day “on which salvation should not be idle,” because of the strong possibility that it arose among the Valentinian Gnostics, who also spiritualized Scripture.

Justin Martyr, who was the first-known writer to mention weekly Sunday worship, speaks disparagingly in his *Dialogue With Trypho* (ch.42) of Jewish Christians and their Gentile converts who observed the Sabbath. Tertullian, in the next century, mentions those who insisted on showing the same respect to Sabbath as to Sunday by standing (instead of kneeling) in prayer in church on those days (*On Prayer* ch.23, [SB, no. 1409g](#)).

In the fourth century the so-called Apostolic Constitutions taught that the Sabbath ought to be observed because it is the memorial of Creation, and that slaves should be worked only five days a week, so that on both Sabbaths and Sundays they might have leisure to attend church ([SB, no. 1414](#)). At the same time Pseudo-Ignatius taught the observance of both days ([SB, no. 1411](#)).

2. *Hostility Toward Sabbath Rest.* The conversion of Constantine in the fourth century and his legalizing of Sunday as a day of rest in 321 (see [Sunday Laws](#)) gave Sunday an advantage, but it did not forbid Sabbath observance. The first prohibition against resting on the Sabbath day came from the church.

The Council of Laodicea (date unknown, but somewhere between 343 and 381) commanded Christians to rest on the “Lord’s Day” if possible, and forbade resting on the Sabbath. Yet at the same time it required that the Gospels be read in public worship on the Sabbath. It also stipulated that during Lent both Sabbath and “the Lord’s Day,” and only these two days, should be considered festal days each week (see [SB, no. 1416](#)).

In Egypt, at about this same time, monks in the new monastic movement held religious services on both Sabbath and Sunday—and only on these days—each week.

At the end of the fourth century two leaders born in Asia Minor spoke highly of Sabbath and Sunday: Asterius of Amasea, a bishop in Pontus, spoke of the two days as a beautiful team, the “mothers and nurses” of the church; while Gregory of Nyssa called them “sisters” (see [SB, Nos. 1418, 1424](#)).

It is notable that the Ethiopian church, founded in the fourth century, observed the Sabbath as a day of complete rest along with Sunday.

At the beginning of the fifth century Augustine in North Africa preached on Sabbath, as well as on Sunday (see his Sermon 128); and Epiphanius of Constantia observed that in certain places assemblies were held on both Sabbath and Sunday (see [SB, no. 1417](#)). By the middle of the fifth century the custom of holding meetings on both Sabbath and Sunday was so widespread that Socrates of Constantinople wrote that it was then being done in “almost all churches throughout the world” except, on account of some “ancient tradition,” in Alexandria and Rome (see [SB, no. 1428b](#)).

It is, of course, significant that Socrates had to except Rome and Alexandria. The hostility of the Roman Church to the seventh-day Sabbath was one of its characteristics in the early centuries, as evidenced not only by its ceasing to hold meetings on that day but also by its practice of downgrading the Sabbath by making it a fast day (see [SB, no. 1425](#)). Further, about 600, Pope Gregory I denounced as preachers of antichrist those who were teaching in Rome that work should not be done on the Sabbath (see [SB, no. 1431](#)).

3. *The Sabbath in Later Centuries.* There is a hint of Sabbathkeeping in the British Isles in the sixth century, in the time of Columba (A.D. 521—597), who left Ireland and founded a religious community off the western coast of Scotland on the island of Iona (see [SB, no. 1460](#); cf. [GC 62](#)).

From the end of the eighth to the twelfth centuries flourished the Athinganoi, “touch nots,” of Phrygia, in Asia Minor, who were accused of being neither Christians nor Jews because they observed the seventh-day Sabbath but did not practice circumcision. The accounts of their heretical practices, which hint of connections with Jews and Cathari, are not clear (Joshua Starr, “An Eastern Christian Sect: The Athinganoi,” *Harvard Theological Review* 29:93—106, April 1936).

In the twelfth century numerous sects flourished in Western Europe. One of these groups, the Pasaginians (Passagii, Pasagini), observed the seventh-day Sabbath ([SB, no. 1461](#)). A Catholic document from about 1200 describes them as “opposing us in general, then in particular, as concerning the observance of the Sabbath, circumcision, the distinction of foods [those mentioned in [Acts 16:28](#)] and certain other things” (tr. from *Summa Contra Haereticos*, ch. 6 A, sec. I; p. 92 in the edition of J. N. Garvin and J. A. Corbett, vol. 15 of *Publications in Mediaeval Studies*).

The Pasaginians were first mentioned in the condemnation of heretics by the Synod of Verona under Pope Lucius III (1184), but without any statement of their beliefs, and they seem to have survived until late in the thirteenth century, when Clement IV (1267) and Gregory X (1274) directed the inquisitors to punish as heretics Christians who adopted Jewish rites. Some think it probable that the sect originated from the contacts of Christians with influential Jews (O. Zöckler, *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 8, pp. 361, 362).

In the fifteenth century there were Sabbathkeepers in Norway, and in the next century in Sweden and Finland. The Ethiopians had continued the practice of observing both days and

were weaned away from the Sabbath only after the Jesuits arrived in the country about 1600 (see [SB, Nos. 1462—1465](#)).

Some of the Waldensians also observed the Sabbath. There is no record of any Sabbath-keepers among the remnant that still survive in the north Italian Alps, but there is record of some in one of the many groups formerly widespread over Europe who bore the Waldensian name. Among the Waldensian Brethren, composed of Waldensian and Hussite elements, there were some who observed the Sabbath (see [SB, no. 1469](#); cf. [GC 577](#)).

4. *Sabbathkeepers in Modern Europe.* The Sabbath was discussed in the Reformation—Eck taunted Luther with the change of the Sabbath as an example of the authority of the church, and Karlstadt, Luther’s coworker, spoke doubtfully about Sunday (see [SB, Nos. 1445, 1374](#)). Yet the Reformers retained Sunday as the church’s rest day.

The Seventh Day Baptists of England (see [SB, no. 199](#)), who probably rose late in the sixteenth century, were severely persecuted by Protestants, and one of their leaders, Francis Bampfield, died in prison. The first Seventh Day Baptist church was established in America under the leadership of Stephen Mumford in 1671.

According to Schwenkfeld, some of the Anabaptists who were ostracized by the Reformers, and who lived mostly in Germany, the Netherlands, Switzerland, Moravia, and Sweden, held Sunday to be the pope’s invention and called the elimination of the Sabbath “the devil’s work.” In Hungary and Transylvania there were Sabbatarians found among the Unitarians (c. 1571). In 1635 they were enjoined to unite with the major confessions or lose life and property. In Scandinavia councils outlawed Sabbath observance as Jewish and heathenish (see [SB, Nos. 1466—1468](#)).

In Russia the Subotniki observed the Sabbath since the fifteenth century. In the eighteenth century they numbered in the thousands. Many suffered persecution in the early nineteenth century, and hundreds were banished to Siberia or the Crimea. Some outwardly joined the Orthodox Church but inwardly continued to believe in the Sabbath. Sabbathkeepers still survived in Russia, as well as in Germany—Silesia, Württemberg, Hesse—into the twentieth century, and some became Seventh-day Adventists (J. N. Andrews and L. R. Conradi, *History of the Sabbath*, pp. 751, 752).

Count Nicolaus von Zinzendorf observed both days, the Sabbath for rest and Sunday for preaching the gospel (see [SB, no. 1470](#)). Spangenberg, Zinzendorf’s successor, relates concerning the count’s visit to the Moravians of Bethlehem, Pennsylvania, in 1741: “He also resolved, with the church at Bethlehem, to keep the seventh day as a day of rest” (August G. Spangenberg, *The Life of . . . Count Zinzendorf*, tr. Samuel Jackson, p. 302).

Before Spangenberg’s time there were German Sabbathkeepers in Pennsylvania, in the counties of Lancaster, York, and Bedford. They maintained a community at Ephrata in Lancaster County, where they practiced the washing of the feet and trine immersion, and a monastic order.

V. The Sabbath Among Adventists

V. The Sabbath Among Adventists. During the Adventist movement of the 1840s “the obligation of the seventh day as the Christian Sabbath” was discussed, for example, by J. A. Begg, of Glasgow, Scotland, a writer of books on the Second Advent, who wrote letters to the Millerite paper *The Signs of the Times*. He later became a Seventh Day Baptist.

The Seventh Day Baptists in America, organized as a General Conference in 1802, with a membership of 1,130 members, began publication of the *Sabbath Recorder*. When that paper called for a revival of the Sabbath in the winter of 1844—1845, it was read by many Adventists, and there were individuals among the Millerites before “the disappointment” of Oct. 22, 1844, who had “their minds deeply exercised respecting a supposed obligation to observe the seventh day” (*The Midnight Cry*, Sept. 5 and Sept. 12, 1844).

1. *Sabbathkeeping in Washington, New Hampshire*. Washington, New Hampshire, is generally regarded as the place where Sabbathkeeping was first practiced by Adventist believers. In 1843—1844 most of the members of the Christian Brethren Church in Washington, New Hampshire, were stirred by the Millerite message, and were looking for “their redemption.” It was through the influence of Mrs. Rachel Oakes (later Preston), a Seventh Day Baptist, who distributed Seventh Day Baptist publications among them, that the Sabbath was brought to the attention of this group. Frederick Wheeler, a Methodist (and Adventist) minister who preached in this congregation, began to observe the Sabbath, according to his later account, in March 1844. Then several of the Farnsworth family and a few others accepted the Sabbath, and thus began the first group of Sabbatarian Adventists; this happened either in the spring and summer of 1844 or, according to a differing account, late in the year (see [Washington, New Hampshire, Church](#)). In the beginning, these first Adventist Sabbathkeepers accepted the Sabbath from the Seventh Day Baptist point of view, and not until 1850 did they become part of the little group that was teaching the Sabbath as a key doctrine of the “third angel’s message” (of [Rev. 14](#)), that is the nucleus of the Seventh-day Adventist Church (see sec. 3 below). Some years later the church building passed into the hands of this Sabbathkeeping group, which was organized as a Seventh-day Adventist church in 1862.

2. *Preble and Bates Write on the Sabbath*. T. M. Preble, a prominent Millerite minister who frequently wrote for Adventist papers, lived not far from Washington, New Hampshire. It is probable, although not proved, that he learned of the Sabbath through contact with someone in the Washington Christian church. In any case, he began to keep it about the middle of August 1844. His article in the *Hope of Israel*, later reprinted as a tract, brought the subject of the Sabbath to many Adventists (*Hope of Israel*, Feb. 28, 1845, as quoted in the *Review and Herald* 36:73, Aug. 23, 1870).

Preble’s article convinced Joseph Bates that there never had been any change in the day (Joseph Bates, *The Seventh Day, a Perpetual Sign* [1846], p. 40). Preble’s statement “Thus we see Dan. vii:25 fulfilled, the ‘little horn’ changing ‘times and laws’ especially impressed him, and the comment that “all who keep the first day of the week for ‘*the Sabbath*’ are the *Pope’s Sunday Keepers!!* and God’s *Sabbath Breakers!!*” (T. M. Preble, *Tract Showing That the Seventh Day Should Be Observed as the Sabbath*, p. 10).

Having heard of persons in Washington, New Hampshire, who had begun keeping the Sabbath, Bates traveled nearly 150 miles (240 kilometers) to Frederick Wheeler, and then to the Farnsworths at Washington, New Hampshire. Then in 1846 Bates presented Sabbathkeeping as he saw it in a 39-page tract, *The Opening Heavens* (published in May), in which he expressed his deep conviction that keeping the Sabbath was Bible truth (pp. 3, 35, 36). But his most effective testimony came in his 48-page tract entitled *The Seventh-day Sabbath a Perpetual Sign*, which came out in August 1846 and proved a mighty instrument in the propagation of the Sabbath truth. As J. B. Cook, a prominent Adventist minister,

writing on the Sabbath in O.R.L. Crosier's paper, the *Day-Dawn*, commented: "Brother Bates' pamphlet on the Sabbath is good" (*Day-Dawn*, Dec. 16, 1846, quoted in *Review and Herald* 2:11, Aug. 19, 1851). Crosier learned of the Sabbath from Bates, along with Hiram Edson, but observed it only a short time.

3. *James and Ellen White Accept the Sabbath Truth*. Possibly the first contact that Ellen Harmon had with the Sabbath was in 1846 when, with her sister and James White, she visited Joseph Bates, in New Bedford, Massachusetts (Joseph Bates, "Testimonial," *Review and Herald* 17:152, Mar. 26, 1861; also [LS 95](#)). At that time they did not accept Bates's Sabbath views.

James White and Ellen Harmon were married Aug. 30, 1846, the same month in which Bates's Sabbath tract appeared. The Whites received a copy, and the scriptural evidence led them to take their stand. "In the autumn of 1846," Ellen White wrote, "we began to observe the Bible Sabbath, and to teach and defend it" ([1T 75](#)). There were then about 25 Adventists in Maine who observed the Sabbath, and about the same number in other places in New England ([1T 77](#)).

It should be noted that Mrs. White kept the seventh-day Sabbath *before* she had a vision on the subject: "I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message" (Ellen White letter 2, 1874).

This vision on the importance of the Sabbath came to Mrs. White the first Sabbath in April 1847 ([EW 32—35](#)), some seven months after the Whites had begun to keep and teach the Sabbath. She sent a description of the scenes of this vision to Joseph Bates at New Bedford in a letter that he shortly afterward published as a broadside. Thus, generally speaking, the seventh-day Sabbath came to the earliest Adventists through earnest Bible study and prayer, and only later did a vision corroborate their belief.

While the Sabbathkeeping Adventists were not organized, they began in 1848 to hold a series of small local conferences, which later came to be called "Sabbath conferences," because they were groups of "friends of the Sabbath" meeting "in the interest of the Third Angel's Message." The first convened in Rocky Hill, Connecticut, on April 20; others were held in New York and elsewhere in New England. Various points of doctrine were studied, especially the Sabbath. From these conferences the Sabbath and the third angel's message ([Rev. 14:9—12](#)) emerged as a basic part of the Advent message (*see* [Three Angels' Messages](#)).

4. *Time of Beginning the Sabbath*. Not yet settled was the matter of the time of day when Sabbath observance should begin and when it should end. Joseph Bates, so prominent in advocating Sabbathkeeping, was of the opinion that "the Sabbath commences at 6:00 p.m. on what is called Friday" (Joseph Bates, in *Review and Herald* 1:71, Apr. 21, 1851). Diversity of opinion continued for a number of years. Some favored the beginning as of 6:00, but James White wrote in 1855: "We have never been fully satisfied with the testimony presented in favor of six o'clock. . . . The subject has troubled us, yet we have never found time to thoroughly investigate it" (James White, in *Review and Herald* 7:78, Dec. 4, 1855).

Finally, J. N. Andrews was requested to give the matter thorough investigation. His article in which he demonstrated from OT and NT texts that "even" meant sunset (*Review and Herald* 7:76—78, Dec. 4, 1855) was read in a "general conference" late in 1855. As

a result nearly all accepted his solution to the question. However, Joseph Bates and Mrs. White for a time held to the 6:00 position. At the close of the conference Mrs. White was shown in vision that the Sabbath should begin at sunset and close at sunset. Of this James White wrote in 1868: "This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point" (*Review and Herald* 31:168, Feb. 25, 1868).

5. *Sabbath Related to Prophecy*. When Seventh-day Adventists adopted the doctrine of the Sabbath from the Seventh Day Baptists, they also adopted the latter's explanation about the Sabbath being "changed" to Sunday. As long ago as the seventeenth century, Seventh Day Baptists in Europe, such as Dr. Peter Chamberlen and others, had associated the change of the Sabbath with the prophecy of the little horn of [Daniel 7](#) and with mystical Babylon, the scarlet woman, and one of the beasts of Revelation (L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 4, pp. 919, 908—916). In 1847 the Seventh Day Baptists' American Sabbath Tract Society reprinted George Carlow's *Truth Defended*, a defense of the Sabbath based partly on historical grounds, which had been issued originally in 1724 (*Seventh Day Baptists in Europe and America*, 1910, vol. 2, pp. 1339—1341; see extracts in *Present Truth* 1:70—71, April 1850). In 1852 the society published a bound volume of 17 tracts on the Sabbath, most of which had been issued separately in the 1840s or earlier.

The first Adventist to write on the history of the change of the Sabbath was Joseph Bates. (T. M. Preble, whose *Hope of Israel* article was earlier, was not a part of the proto-Seventh-day Adventist group, and he kept the Sabbath only briefly.) In his book *The Seventh-day Sabbath a Perpetual Sign* (1846), Bates expressed his indebtedness to Preble for certain information; namely, that the controversy over Sabbath and Sunday had raged until the time of Pope Gregory I, and that [Daniel 7](#) had foreshadowed these developments, matters that Preble had learned from the Seventh Day Baptists. James White devoted the 11 issues of the *Present Truth*, during 1849—1850, chiefly to the Sabbath question; in them he reprinted extensive extracts from the Seventh Day Baptist Sabbath Tracts numbers 4, 6, 7, 8, and 12.

Seventh-day Adventist interpretation of relevant prophecies soon advanced beyond that of the first edition of *The Seventh Day Sabbath* (1846). Bates not only applied [Dan. 7:25](#) to the change of the Sabbath (pp. 41, 42) but also mentioned the three angels' messages of [Rev. 14](#), and, in connection with the third, emphasized the keeping of the commandments of God—especially the Sabbath commandment—and the faith of Jesus (p. 24). In the second edition (preface dated January 1847) he came out clearly in identifying the people called out by the third angel's message as those who have come out of the churches of Babylon and keep the commandments, including the fourth, and who "have been uniting in companies for the last two years, on the commandments of God and faith or testimony of Jesus," a persecuted remnant, keeping the true Sabbath in distinction from the false sabbath, "a mark of the beast" (pp. 58, 59). Later in the same year he discussed [Rev. 14:12](#) at some length in *Second Advent Way Marks*, pages 68—79. Also in 1847 James White related the Sabbath to the third angel's message (*A Word to the "Little Flock,"* p. 11).

Bates wrote in 1849 that during one of the "Sabbath conferences," in November 1848, at Dorchester, Massachusetts, the group, who had been studying some points of the "sealing message" ([Rev. 7:2](#)), were united, through the testimony of Mrs. White on the seal as representing the Sabbath (*A Seal of the Living God*, pp. 24—26).

Furthermore, Bates added new urgency to the study of the Bible by applying [Rev. 13:16](#) to that “ungodly power from which God’s people have been called out,” which will “enact a law for the express purpose of making all bow down and keep the Pope’s Sabbath” or be forbidden to buy or sell (*A Seal*, p. 37).

6. *Sabbath in Early Seventh-day Adventist Publications.* As soon as Sabbathkeeping Adventists began publishing work in July 1849, many articles on the subject of the Sabbath appeared in the periodicals, and by the end of that year the first pamphlet, *The Weekly Sabbath*, was advertised—a 24-page reprint of White’s articles on the Sabbath, intended as the first of a series of tracts (see *Present Truth* 1:40, December 1849; for the title, see *Review and Herald* 1:7, November 1850). Later articles were similarly issued as tracts, for example, *The Seventh-day Sabbath Not Abolished*, a two-installment reply to Joseph Marsh (*Present Truth* 1:49—56, 57—59, March 1850).

The early articles on the Sabbath, in the *Present Truth*, the pioneer Seventh-day Adventist periodical (1849), and early issues of its successor, *Review and Herald* (1850 onward), dealt with the subject at considerable length. In the first issue of *Present Truth* (1:6, July 1849) James White set out to prove that passages cited from the Epistles of Paul “to sustain the no-Sabbath doctrine” “do not mean what they are said to mean; and that they do not present the least evidence for the abolition of the weekly Sabbath.” Commenting on [Gal. 5:4](#), he asks whether opponents of the Sabbath really believe what they affirm on the basis of this text—that a person falls from grace by observing the fourth command of the Decalogue—and whether we fall from grace when we keep the other nine commands. In the second issue he proposed “to show that there is a perfect harmony in all the Scripture testimony of both Testaments, in relation to the observance of the Holy Sabbath,” and cited [Luke 23:54—56](#) for NT observance. “Jesus stripped off the traditions with which the blind Jew had covered the Sabbath,” he wrote, “and left it naked, resting on its own Eternal basis, the fourth commandment” (*ibid.* 1:14, August 1849).

In the third number of *Present Truth* White discussed the Sabbath as taught and enforced in the New Testament, citing [Matthew 24:20](#) as establishing the validity of the Sabbath command three decades after the Crucifixion. Of the great apostle to the Gentiles he said: “The no-Sabbath advocates make Paul one of the most inconsistent men that ever undertook to preach the Gospel; for they say he taught the abolition of the Sabbath to the Galatians, Romans, and Colossians; and at the same time was preaching to Jews and Gentiles not only in the synagogues but elsewhere on every Sabbath-day! The Jews never accused Paul with departing from the letter of the Sabbath law. This is strong evidence that he strictly kept it. We all know that if the Apostle had taught its abolition, the Jews would have accused him with Sabbath-breaking; for they sought for accusations to bring against him” (*ibid.* 1:18, August 1849).

As for the relative silence of the NT in regard to Sabbath observance he observed: “There was no necessity for enforcing the Sabbath law, as it was not violated in the days of the Apostles, as the other nine commandments were. The only natural reason why the Apostles did not rebuke the sin of Sabbath-breaking is, that the sin did not exist in the early Church” (*ibid.*).

Justifying Sabbathkeeping Adventists’ emphasis on the seventh-day Sabbath, White referred (*ibid.* 1:25, 26, September 1849) to [Isa. 58:12, 13](#) as pointing forward to a restoration of the Sabbath at “the close of time,” and wrote: “We see that the mighty work of repairing

the breach in the law of God, by teaching and observing the Sabbath, which has been so long trodden down, belongs exactly here just before the four Angels let loose the four winds, that the Israel of God may keep the whole law, and be sealed with the seal of the living God, which will enable them to ‘stand in the battle in the day of the Lord.’

“The reason why we have more to say on the Sabbath commandment than the other nine, is because this is the very one that is trodden down” (*ibid.* 1:29, September 1849).

He answered the question “Do you believe there is salvation in the Sabbath?” with the explanation: “We do not believe there is salvation in the Sabbath, any more than in the other nine commandments. Salvation comes through Jesus Christ our Lord. Let me, reader, ask you a question. Do you believe that we can have salvation through Jesus, while violating all or either of the other nine commandments? You answer no. Neither can you have salvation through Jesus, if you reject the clear light of the Holy Sabbath” (*The Advent Review* 1:57, September 1850).

For historical data on the change of the Sabbath in early church history and the observance of the Sabbath and Sunday in later times, the Adventists continued for a while to depend on the publications of the Seventh Day Baptists. James White published a tract, *The Bible Sabbath*, in 1851, a reprint from Seventh Day Baptist tracts. In *A Refutation of the Claims of Sunday-Keeping* (1853) and *The First Day of the Week Not the Sabbath* (1854), J. N. Andrews quoted extensively from a Seventh Day Baptist work entitled *History of the Sabbath*. In 1859 Andrews produced the first independent Adventist study of the problem, a 96-page tract entitled *History of the Sabbath and First Day of the Week* (subtitled: *Showing the Bible Record of the Sabbath and the Manner in Which It Has Been Supplanted by the Heathen Festival of the Sun*). In 1862 he issued the first edition of a 340-page book with the same name; a second edition, enlarged and slightly revised, appeared in 1873; and a third, almost unchanged, appeared in 1887, after his death. Andrews adhered to basic Seventh Day Baptist concepts, but reexamined the sources and cited scores of Sundaykeeping authors.

In 1891 L. R. Conradi translated Andrews’ *History* into German, modifying it slightly in harmony with German interests, and in 1912 issued, as coauthor, a greatly revised and enlarged fourth edition. Whereas Andrews cited antipathy to Judaism as the primary cause for the widespread abandonment of the Sabbath by early Christians, Conradi—influenced perhaps by Adolf Harnack—added Gnosticism as a second primary cause. Although now long out of print, the work of Andrews and Conradi has set the pattern for subsequent Adventist publications on the subject.

VI. Sabbath Observance

VI. Sabbath Observance. Manner. Seventh-day Adventists base their ideas of Sabbath observance on the Scriptures. God rested on the seventh day ([Gen. 2:2, 3](#)) and enjoined similar rest for the people in the fourth commandment ([Ex. 20:8—11](#)). More specifically, regarding the manner of rest, Isaiah called for the people to refrain from doing their own pleasure and speaking their own words on the Sabbath, it was to be a delight and holy unto the Lord ([Isa. 58:13, 14](#)). The spirit of true Sabbath observance was stressed by other prophets. Christ always emphasized the spiritual principles involved in true Sabbathkeeping, declaring that it is lawful to do well and to heal on the Sabbath ([Matt. 12:8—14](#); cf. [Mark 2:23—28](#)).

The Seventh-day Adventist Church stresses the positive aspects of Sabbathkeeping. While there is a clearly defined understanding of what is appropriate to the Sabbath, Seventh-day Adventists observe the day in a spirit of worship and devotion of heart and not legalistically as a means to divine favor.

Seventh-day Adventists begin the Sabbath on Friday evening at sunset and end it at sunset Saturday evening (*see* sec. V). They believe that every moment between these points of time is consecrated, holy time, and seek to guard jealously the edges of the Sabbath. As in the NT ([Mark 15:42](#)), Friday is often referred to as the “preparation day” because, as the expression suggests, on it preparation is made for the Sabbath.

The *Church Manual* gives the following counsel with regard to Sabbathkeeping: “The sacred institution of the Sabbath is a token of God’s love to humanity. It is a memorial of God’s power in the original creation and also a sign of His power to re-create and sanctify the life ([Eze. 20:12](#)), and its observance is an evidence of our loyalty to Him. The proper observance of the Sabbath is an evidence of our fidelity to our Creator and of fellowship with our Redeemer. In a special sense the observance of the Sabbath is a test of obedience. Unless we can pass that test as individuals, how can we adequately present the Sabbath message to the world?”

“The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord’s day. ([Isa. 58:13](#).) Let us gather round the family circle at sunset and welcome the holy Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love. The Sabbath is a special day for worship in the home and in the church, a day of joy to ourselves and our children, a day in which to learn more of God through the Bible and the great lesson book of nature. It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed. Secular reading or secular broadcasts should not occupy our time on God’s holy day.

“The Sabbath is not intended to be a period of useless activity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds (*The Desire of Ages*, p. 207).

“A rightly directed program of activities in harmony with the spirit of true Sabbathkeeping will make this blessed day the happiest and best of all the week, for ourselves and for our children—a veritable foretaste of our heavenly rest” (1990 ed., p. 141).

The Sabbath, then, is considered a token of God’s love to man, a memorial of His creative act, and a sign of His power to re-create the spiritual life of human beings. The proper observance of the Sabbath is an evidence of loyalty and obedience to Him.

Sabbath Observance in the Armed Forces. With regard to Sabbath observance in the armed forces by Seventh-day Adventists the situation around the world differs.

In the United States all branches of the military forces respect the religious convictions of their respective personnel, and have made provision for these convictions to be carried out as they touch the observance of the seventh-day Sabbath of the Bible. During World War II “Sabbath privileges were granted under Sabbath rulings issued by commanding officers

of individual camps, forts, ships and installations, and these applied only to the areas under the jurisdiction of such commanding officers.

“Since the war there have been a number of changes in the Sabbath rulings and today all such rulings are service-wide. These rulings are not mandatory but provide commanding officers with authority to grant military personnel whose religious convictions require them to devote the seventh day of the week, from sundown Friday to sundown Saturday, to religious worship, the privilege of doing so” (*Sabbath Rulings in the United States’ Selective Service*, National Service Organization of the General Conference, p. 2).

Sabbath and the International Date Line. There is an actual, although rather infrequent, problem in Sabbath observance (and similarly in Sunday observance) to one crossing the international date line in mid-Pacific. Those who live near the line have no problem; they keep the Sabbath (or Sunday) as the day comes to them. Those who cross the line either consider that they have actually left one day and entered another, in harmony with the locality in which they arrive, or do their own adjusting. On ships it is customary for the captain to announce the change of date as occurring at the midnight preceding or the midnight following the crossing of the line, regardless of the exact time of crossing, and to choose between these alternatives, in order to avoid dropping or doubling a Sunday or a holiday. Seventh-day Adventist travelers can, on the same principle, make their own personal adjustment; westbound, they can complete the observance of the Sabbath that they have begun, rather than drop it, or begin the Sabbath at the preceding sunset so as to complete it at the same time as the inhabitants of the area to which they are going. Eastbound, they can conversely adjust their date change so as to observe one Sabbath instead of two successive ones. See [SB, Nos. 353—357](#).

Sabbath Observance in the Arctic. Another problem, apparent rather than real, is the determination of the Sabbath sunset in parts of the world where the sun at certain seasons shines all night or does not appear at all. People in temperate latitudes are accustomed to the fact that sunset time varies from 3:00 or 4:00 p.m. in winter to 9:00 or 10:00 p.m. in summer. In places near the Arctic (or the Antarctic) Circle the variation is similar, but ranges from noon in midwinter to midnight in midsummer.

Near midsummer the sun sets in the northern horizon shortly before midnight and rises shortly after midnight. Finally, when sunset comes at midnight, it is merely a dip to the horizon and a rising immediately after. Thereafter, for a number of days (the time varying with the latitude) that lowest dip comes every midnight, but the sun never goes below the horizon. Later the midnight dip takes it briefly below the horizon, and there is again a visible sunset. Thus, in summer the last visible sunset and the first visible sunset, a number of days or weeks later, is at midnight. Then sunset moves earlier each night through the autumn, and farther toward the south, until, near midwinter, it sets shortly after noon, and finally one day shows only its rim over the southern horizon and disappears—sunrise and sunset at noon. Thereafter, for some time the sun comes every noon to its highest point, and goes down immediately—not visible, because it is below the horizon, but for some time showing a glow every noon. Then one noon its rim appears and sets immediately—a visible sunset again. Thus in winter the last visible sunset and the first visible sunset are at noon. Thereafter sunrise comes earlier before noon every day and sunset later after noon. Thus the sunset cycle changes, but the Sabbath is not lost.

“Sabbath Conferences”

“**SABBATH CONFERENCES**” (sometimes called “1848 Conferences” because they began in April 1848). A series of meetings of “friends of the Sabbath” held in various places in New England and New York, during the formative period when James and Ellen White, Joseph Bates, and others began the work of “uniting the brethren on the great truths connected with the message of the third angel” (James White, in *Review and Herald* 3:5, May 6, 1852).

In more modern language, A. W. Spalding speaks of the “Sabbath conferences,” “which began to collect and bind together the believers in the Sabbath truth” (A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 191).

The “conferences” of those early days were meetings of believers and interested people who came together from varying distances for a weekend, sometimes for Friday and Sabbath, often Sabbath and Sunday, sometimes from Thursday to Monday. They were at first arranged by letter, later (from 1849 on) announced through the periodicals.

The first of this series, at Rocky Hill, Connecticut, is described by James White in a letter: “We arrived at this place about four p.m. In a few minutes in came Brn. Bates and Gurney. We had a meeting that evening of about fifteen in all. Friday morning the brethren came in until we numbered about fifty. They were not all fully in the truth. Our meeting that day was very interesting. Bro. Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies. The word had effect to establish those already in the truth, and to awaken those who were not fully decided” (quoted in [2SG 93](#)).

The next conference was at Volney, New York. James White worked at mowing grass to earn money to attend. “There were about thirty-five present, all that could be collected in that part of the state” ([2SG 97](#)).

There were six conferences in 1848: Rocky Hill, Connecticut, in April; Volney and Port Gibson, New York, in August; Rocky Hill again in September; Topsham, Maine, in October; Dorchester, Massachusetts, in November. In 1849 there were also six conferences, at least three of which the Whites attended: Paris, Maine, September; Oswego and Centerport, New York, November. In 1850 there were 10 conferences, eight of which the Whites attended.

During some of these conferences, apparently, leading brethren—James White, Joseph Bates, Stephen Pierce, Hiram Edson, and others unnamed—took advantage of their opportunity to study the Bible together to settle questions on various points of doctrine. Speaking of the manner in which “the foundation of our faith has been laid,” Ellen White wrote of how they “searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power” ([1SM 206](#)).

This joint study took place “at important meetings” (Ellen White MS 135, 1903) in the early days—presumably the conferences beginning in the spring of 1848. Since conferences

of that sort were held during many years thereafter, the duration of this period of study must be deduced from Mrs. White's account: "During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given" (1SM 207).

This condition of mind continued until the time when she and her husband visited the Andrews' home in Maine, at which time "Father" Andrews was healed by prayer. That event can be dated by two letters, the first written by Ellen White to Samuel W. Rhodes (Ellen White letter 6, 1850) shortly after a conference, evidently that at Paris, Maine, Nov. 23, 24, 1850 (see *Review and Herald* 1:16, December 1850), and the second written to the Lovelands (Ellen White letter 30, 1850), dated Dec. 13, 1850. Thus, the period of "two or three years" mentioned by Ellen White agrees well with the two years and eight months between April 1848 and December 1850, during which the aforementioned "important meetings" took place, and during which, accordingly, the principal points of faith must have been studied out.

Sabbath Day Adventists

SABBATH DAY ADVENTISTS. *See* [United Sabbath Day Adventists](#).

Sabbath Exponent

SABBATH EXPONENT. *See Shabbat Shalom.*

Sabbath School

SABBATH SCHOOL. The Seventh-day Adventist equivalent, in general, of the Sunday school of other denominations, but designed for people of all ages, rather than for only children and youth.

The goal of the Sabbath school is the discipling of people for Christ. The four basic objectives of the Sabbath school are faith development, fellowship, community outreach, and world mission.

Adventist Sabbath school work began in 1852 when James White wrote the first Sabbath school lessons, a series of 19 for children and youth published in the *Youth's Instructor* (see [Sabbath School Publications](#)).

The first regular Sabbath school was probably the one organized in 1853 by James White in Rochester, New York; another was organized by John Byington in Buck's Bridge, New York in 1854; and the third was organized in 1855 by M. G. Kellogg in Battle Creek, Michigan.

Early Sabbath schools had only two divisions, one for children and one for adults (the latter called the Bible Class). Teachers placed much emphasis on the memorization of Scripture. Adelia Patten wrote a series of Sabbath school lessons adapted for children in 1863. The same year the first adult Sabbath school lessons appeared in the *Review and Herald* and were written by Uriah Smith.

There was little organization until G. H. Bell, pioneer teacher in Battle Creek, became editor of the *Youth's Instructor* in 1869. He introduced two series of lessons, one for children and the other for youth. He also published a plan of organization providing for a staff of officers and regular reports of attendance. He later introduced articles for teachers and officers. After demonstrating success in Battle Creek, Bell traveled to other places organizing Sabbath schools and counseling officers.

In 1877 the first state Sabbath School Association was organized in California followed by one in Michigan the same year. By October 1878 there were 12 such state organizations and a General Sabbath School Association had been in operation since March. At the first annual meeting of the association in October 1878, eight of the associations reported 177 Sabbath schools, with 5,851 members.

In 1878, in Battle Creek, Michigan, the first division for smaller children was formed, called "the Bird's Nest." In 1886 this became the kindergarten division. Also in 1878 the first Sabbath school songbook, *The Song Anchor*, was published and demonstration Sabbath schools were held at all camp meetings.

In 1879 the first branch Sabbath schools were organized (see [Branch Sabbath School](#)).

In 1885 the first Sabbath school mission offering was taken in Oakland, California, for the Australasian Mission. That same year the *Sabbath School Worker* was launched, giving instructions for Sabbath school workers.

In 1887 the first general Sabbath school mission offering, \$10,615, was raised for the African mission station. In 1889 the first *Senior Sabbath School Lesson Quarterly* was

printed. *Our Little Friend* began publication in 1890 with separate lessons for kindergarten and primary children.

At the General Conference session held in 1901, the International Sabbath School Association (former Sabbath School Association) was reorganized as the Sabbath School Department of the General Conference and state Sabbath school associations were abolished. W. A. Spicer was the first chairperson of the department, and L. Flora Plummer was the corresponding secretary.

In 1901, nearly 50 years after the first Sabbath school lessons were printed, there were 2,675 Sabbath schools, with 59,732 members, who gave \$21,979.58 for missions (*see Sabbath School Offerings*). Four divisions were now in operation: adult, youth, primary, and kindergarten. The five objectives of the Sabbath school in 1901 were (1) every Seventh-day Adventist attending Sabbath school every week, (2) every member studying the Sabbath school lesson daily, (3) every member present and on time, (4) teachers doing personal work for every pupil, and (5) every member giving liberal gifts for missions.

The decade of 1911 to 1921 saw the beginning of primary and junior quarterlies, Picture Rolls, sand table cutouts, the introduction of the Thirteenth Sabbath Special Projects Offering, the beginning of the mission quarterly, and the introduction of awards for perfect attendance and daily lesson study. (This practice was stopped in 1945. That year 180,000 honor cards and 13,000 bookmark awards were earned.) Sabbath school Investment began in 1925.

At the end of 1937, 85 years after James White published the first Sabbath school lessons, there were 13,305 Sabbath schools, with 554,408 members who gave \$1,669,833.86 for missions (*see Sabbath School Offerings*).

In 1952, the centennial of James White's first Sabbath school lessons, there were 17,993 Sabbath schools, with 1,120,998 members who gave approximately \$5 million to missions.

In 1956 the first *Sabbath School Manual* was published. The decade of the fifties also saw the beginning of *Guide*, *Primary Treasure*, *Junior Mission Quarterly*, Vacation Bible Schools, and flannel board cutouts.

In the late 1960s and early 1970s plans were laid to revise the format for Sabbath school lessons in all divisions. The adult quarterly, later greatly increased in size, devoted one page to each day's study. Four-color cover pictures were added to make the quarterly more attractive. The adult teacher's quarterly, produced in loose-leaf form, included an additional page of explanations and helps especially for the teacher.

In 1962 the *Earliteen Sabbath School Quarterly* was started. In 1970 *Insight* replaced the *Youth's Instructor*. *Cornerstone Connections* began publication in 1982, providing lessons for teens.

The first major reorganization of the Sabbath School Department since 1901 took place at the General Conference session of 1985. At that time Sabbath school became a part of the newly created Church Ministries Department (*see Church Ministries Department*).

In 1992, 140 years after the first Sabbath school lessons, there were 71,893 Sabbath schools with 8,786,693 members who gave \$43,565,123 to world missions. This represents tremendous growth in Sabbath schools, members, and mission offerings in the 40-year period from 1952 to 1992.

In 1992 organized Sabbath schools were operating in 204 of the 233 countries recognized by the United Nations. Twenty-nine nations did not have organized Sabbath schools. In

1992 the Sabbath school lessons were being taught in 687 languages. For comparison, in 1964 Sabbath schools were functioning in 189 countries and Sabbath school lessons were taught in 523 languages. By 1975 Sabbath schools were meeting in nearly 200 countries and studying the lessons in more than 550 languages and dialects.

The Sabbath school today is divided by age groups: adults, young adults (19—30), youth (15—18, or high school), earliteen (12—14, or grades 7 and 8), junior (10—12, or grades 5 and 6), primary (7—9, or grades 2—4), kindergarten (4—6, or through the first grade), and cradle roll (0—3). There is also an extension division including members who cannot attend.

In 1990 small group Action Units were introduced to the Sabbath school program. They combine a personal ministry (lay activity) emphasis with a regular Sabbath school Bible study class in an effort to involve the total membership in the outreach mission of the church and increase fellowship and spiritual nurture.

In 1992 *Children's Mission Quarterly* was begun to be published for kindergarten and primary divisions. *See also* [Branch Sabbath School](#); [Sabbath School Offerings](#); [Sabbath School Publications](#); [Vacation Bible School](#).

Sabbath School Action Units

SABBATH SCHOOL ACTION UNITS. A plan introduced to the Sabbath school in 1990. The goal of the Action Units is total involvement of the Sabbath school membership in the outreach program of the church as well as increased fellowship and spiritual nurture.

There are 10 key elements that make up a Sabbath School Action Unit: (1) class of six to eight; (2) care coordinator; (3) outreach plans; (4) one-hour class time; (5) weekly caring for missing members during first five minutes; (6) 20 minutes led by care coordinator to promote class outreach plans and goals; (7) 35-minute lesson discussion and application led by discussion group leader; (8) leader consultations; (9) monthly corporate sharing; (10) monthly home fellowship and evaluation.

The three officers of the Action Unit are discussion group leader, care coordinator, and class secretary. Action Unit officers are elected by the Sabbath School Council.

Action Units were piloted by Calvin Smith first in Michigan and then other conferences in North America before they were successfully implemented on a worldwide basis. The results have included marked increase in warm, caring fellowship, daily lesson study, attendance, missing members returning, all types of outreach, Bible studies, and baptisms. A quarterly journal, *Action*, provides brief weekly Sabbath school program suggestions and mission stories as well as ideas on tithe and offerings, outreach, and fellowship. Its emphasis is the implementation of Sabbath School Action Units. It replaced the *Sabbath School Worker* (1885—1985) and *Church Ministries Worker* (1986—1990). The editor in 1992 was Calvin Smith.

Sabbath School Department

SABBATH SCHOOL DEPARTMENT. In the General Conference, the department that fostered and guided the operation of Sabbath schools, offered training and counsel to officers and teachers, and produced lessons and teaching aids (*see* [Sabbath School Publications](#)) until it was merged into the Church Ministries Department in 1985.

Organization of Sabbath schools began in California in 1877, with the formation of the first state Sabbath school association. The formation of this society was followed in the same year by the organization of the Michigan State Sabbath School Association. In March 1878 the General Sabbath School Association was organized at the third special session of the General Conference. The next October the new association's first report listed 12 state organizations, eight of which reported a total of 177 Sabbath schools with 5,851 members (*Review and Herald* 51:85, Mar. 14, and 52:129, Oct. 24, 1878).

After the work had spread to countries outside the United States and an association had been formed in 1883 in Switzerland and another in 1886 in England, the name was changed at the General Conference of 1886 to the International Sabbath School Association. At that time there were 813 Sabbath schools, with 23,364 Sabbath school members. The local schools took up offerings for their Sabbath school supplies and paid a tithe of these offerings to the state association, which sent a tithe of their funds to support the general and international Sabbath school associations.

When the General Conference was reorganized in 1901, the International Sabbath School Association became the Sabbath School Department of the General Conference. Under this arrangement the funds of the association went into the General Conference treasury and the Sabbath School Department was given a budget for its running expenses. *See* [Sabbath School Offerings](#).

Under the new organization the interests of the Sabbath schools were taken over by the Sabbath school departmental secretaries in the General Conference and in the lower organizational levels. The 1901 directory (in the *General Conference Bulletin*) listed Sabbath school departments or secretaries for four of the six union conferences in North America, and in most of the local conferences and missions; and for areas outside of North America in the three unions and a few of the local conferences and missions. The 1902 directory listed Sabbath school departments in more local conferences and missions but in only two of the North American unions—Lake and Central. (Of the unions the Lake Union Conference alone maintained a department until 1912; then from 1912 to 1920 the Northern Pacific Union had one. After that the *Yearbook* lists no union Sabbath school secretaries for North America until, beginning in 1937, one after another of the unions begins to list one. The 1945 *Yearbook* listed one in each union.) After 1913, as the world divisions were organized, each division had its Sabbath school department.

In 1974 the Sabbath School Department restudied and redefined its objectives, as follows: The Sabbath school was developed to teach the gospel of Jesus Christ in response to the command of Jesus, and in the setting of the three angels' messages. In loyalty to this original

purpose the Sabbath school continues to communicate the good news with the objective to win, hold, and train for Jesus Christ, men and women, youth, boys and girls, in all the world. This objective is carried forward through the following four areas: faith emphasis, fellowship emphasis, community emphasis, and world emphasis.

The General Conference Sabbath School Department produced various helps for local schools (*see* [Sabbath School Publications](#)).

Presidents of the General [International] Sabbath School Association, according to the minutes of the annual meetings of the association published in the *Review and Herald* or in the *Yearbook* were: D. M. Canright, 1878 [1879—1880?]; S. N. Haskell, 1878—1879; G. H. Bell, 1880—1881; W. C. White, 1881—1882; G. H. Bell, 1882—1883; W. C. White, 1883—1886; C. H. Jones, 1886—1899; M. C. Wilcox, 1899—1901.

Sabbath School Department Secretaries (until 1908 called chairmen): W. A. Spicer, 1901—1904; G. B. Thompson, 1904—1913; Mrs. L. Flora Plummer, 1913—1936; J. A. Stevens, 1936—1950; L. L. Moffitt, 1950—1958; G. R. Nash, 1958—1970; Fernon Retzer, 1970—1974.

Directors (after 1974): Fernon Retzer, 1974—1975; H. F. Rampton, 1975—1985.

Sabbath School Investment

SABBATH SCHOOL INVESTMENT. *See* [Sabbath School Offerings](#).

Sabbath School Lessons

SABBATH SCHOOL LESSONS. *See* [Sabbath School Publications](#).

Sabbath School Offerings

SABBATH SCHOOL OFFERINGS. Weekly and special periodic offerings for the worldwide missionary work of the church, and the expense offering for the local Sabbath school received in Sabbath school. The earliest plan for Sabbath school offerings was introduced in 1878, when the first annual session of the General Sabbath School Association urged the use of penny boxes placed near the door to receive funds for operating expense. Considerable objection was voiced, but through the promotion of Ellen White, J. N. Loughborough, and the association officers, who favored the plan, approval was won.

In 1885 the Sabbath schools made their first gifts to missions. In the first quarter of that year the Oakland, California, Sabbath school gave all its income to aid in the establishment of the Australian Mission, according to a note that appeared in the *Review and Herald* that year (62:224, Apr. 7, 1885). Flora Plummer wrote later (c. 1910) that also in 1885 the first conference-wide practice of giving all the Sabbath school donations to missions was adopted by the Upper Columbia Conference at its session at Milton, Oregon (Early History of the Seventh-day Adventist Sabbath School Work, p. 16). Mrs. Plummer also reported that the next year Sabbath schools in California raised \$700 above their expenses in one quarter for the Australian Mission. However, C. H. Jones, writing 18 years earlier than Mrs. Plummer (*Sabbath School Worker* 8:8, January 1892), placed this action of the California Sabbath schools in 1885. Several state Sabbath school associations proposed sending part of their offerings to help establish this mission. A little later W. C. White, former president of the International Sabbath School Association, asked the schools to give a portion of their contributions to missions. This was the beginning of an ever-increasing stream of financial support that has flowed from the Sabbath schools to the world fields.

The idea of supporting missions seemed to bring increased life and energy to the Sabbath schools. In 1889 and 1890 the Sabbath schools contributed about \$12,000 to build the missionary ship *Pitcairn*. When the *Pitcairn* sailed with its first missionaries to the Pacific Islands in 1890, a new era in Sabbath school missions offerings began. Soon a goal of five cents a week per member, instead of one penny, was set. Instead of giving only the surplus offering to missions, it was recommended in 1904 that all the regular contributions, except on one or two Sabbaths in the quarter, reserved for expenses, be given to worldwide mission work.

The Regular Sabbath School Offering for Missions

The Regular Sabbath School Offering for Missions. In 1909 the General Conference recommended that the Sabbath school give all offerings to missions, providing for their expenses in some other way. Goals and devices to record the amounts were introduced to stimulate the missions offerings. By 1913 all regular Sabbath school offerings were going for missions and a special offering was taken for expenses.

Sabbath school offerings began to rise sharply. In 1906 a goal of \$1,000 a week for missions was set and reached. In 1909 a goal of \$100,000 for the year was passed. By 1911

the Sabbath schools reached their first million dollars for missions after 25 years of giving. In the four years 1912—1915, the second million dollars for missions was raised.

In 1920 the North American Division Sabbath schools accepted a goal of 25 cents a week per church member. The goal was raised in 1923 to 30 cents, then to 40 cents (1951), and 50 cents (1953). In 1929 the Sabbath schools around the world gave nearly \$2 million to missions in one year, bringing the total since 1886 to more than \$21 million. During the depression of 1930—1934 the offerings declined considerably, but by 1941 they were back almost to the 1929 figure.

In 1943 the total for the year was more than \$3 million; in 1946, \$4 million; in 1951, \$5 million; in 1955, more than \$6 million; in 1958, \$7 million; in 1960, more than \$8 million; and in 1970, more than \$14 million. In 1980 the total world mission offering was \$40 million, and in 1990 it was nearly \$47 million.

However, information presented to the Sabbath School Advisory Committee in 1958 showed that the Sabbath school offerings in North America, which during 1921—1933 had been above 30 percent of the church's tithe income, or 3 percent of the income tithed, had since gradually diminished to 14.3 percent of the tithe, or 1.43 percent of the income. It was voted to present this older figure of 30 percent of the tithe or 3 percent of the income, as a possible and an equitable goal for North America.

Global Assignment (quarterly) cassette tape with two seven-minute programs from the mission field designated to receive the Thirteenth Sabbath Offering overflow, began in 1955.

The Autumn Council of 1963 requested the Sabbath School Department to attempt a 50 percent increase in mission offerings during 1965. The 1964 North American Sabbath School Advisory Committee accepted the challenge and recommended ways of implementation. In 1967 the Advisory Committee voted to discontinue the promotion of 50 cents per week per member as a basic offering goal for North America, and to accept instead a 10 percent annual increase.

In 1970 an audiovisual program called *Mission Spotlight* was inaugurated, consisting of color slides and cassette tapes of on-the-spot reporting of mission progress and needs. These brief programs were to be circulated among groups of churches each quarter to stimulate wider and stronger financial support of world missions. A mission offering plan called "2X" was begun worldwide in January of 1974, calling for all members to double their customary Sabbath school offerings.

Special Offerings

Special Offerings. Besides the regular Sabbath school offerings there are several special offerings, given on special occasions or for special purposes:

Thirteenth Sabbath Offering. On the last Sabbath, usually the thirteenth Sabbath of each quarter, a special offering is taken, and a certain percentage is applied to certain preselected mission projects.

Birthday-Thank Offering. Members are asked to bring a token of thanks for another year of life or for a specific personal blessing received. As early as 1890 Ellen White wrote: "On birthday occasions the children should be taught that they have reason for gratitude to God for His loving-kindness in preserving their lives for another year."

Again she wrote in 1894: "Not only on birthdays . . . but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. . . . Do not let the day pass without bringing thanksgiving and thank-offerings to Jesus."

Little by little the birthday offering idea grew and before long "a penny a year" became a popular slogan in North America. In 1905 birthday boxes were promoted, and in 1908 J. N. Loughborough championed the Birthday-Thank Offering idea and urged it for adults also. In 1919 this offering was designated for new work and new workers in the mission fields.

Later these offerings were put into the regular mission budget. However, each year the amount budgeted for "specials," such as new buildings, new equipment, and new lands, is from far more than the Birthday-Thank Offering total.

Investment Fund. Members are invited to make an "investment" for missions in some earning project, and give the proceeds as a special offering. The investment idea was followed as early as the 1880s and 1890s when certain church members dedicated such projects as an acre or more of a crop, some cattle, or some cash to provide camp-meeting equipment. In the early 1900s the plan was promoted for various projects in many countries of the world. For example, in 1908 in the Society Islands "missionary gardens" were planted.

In one of these early projects, in 1905, in the little town of Hamilton, Missouri, Lottie Lohman gave five pennies to five children. They bought seeds, planted them, and sold the produce; raised chickens and sold them, until the five pennies grew to \$11.52. From 1915 to 1924 numerous articles appeared in the *Worker* giving reports on how money was earned for missions by giving out nickels to class members to "trade for the work of God," by projects such as selling temperance numbers of the *Youth's Instructor*, *Signs of the Times*, and *Life and Health*. The money earned was put into the Thirteenth Sabbath Offering.

At the Spring Meeting of the General Conference Committee of 1925 the plan was named "Investment Fund" and officially given to the Sabbath School Department to promote, with the understanding that the money received would go into the regular mission budget. Thereafter the Investment Fund was reported separately, and that year it amounted to \$21,860.20.

The idea went round the world. In Burma they called it the "Different" offering. In the Solomon Islands they called it "Business belong God." New ideas came up continually. One husband (not yet a Seventh-day Adventist) gave up tobacco and gave his tobacco money to Investment; he walked to work and gave his carfare. Children gathered newspapers, bottles, and junk to sell. Others dedicated a portion of their time, a tree, a calf, or part of their garden.

Statistically speaking, as many as one out of every six converts won through the use of Sabbath school offerings could be credited to the Investment Fund.

Sabbath School Publications

SABBATH SCHOOL PUBLICATIONS. Lessons, teaching aids and program helps, and general promotional material relating to Sabbath schools, either planned, published, or sponsored by the General Conference Sabbath School Department. From the first, Seventh-day Adventist Sabbath schools have had their own lessons and papers, beginning in 1852 in the new *Youth's Instructor* with a single set of lessons designed for "children," a term including all except adults. The differentiation of materials for various age groups came gradually, until today there are materials for eight separate divisions, from cradle roll through adults.

Sabbath School Lessons. Sabbath school lessons are produced in English by the General Conference Sabbath School Department and are published in quarterlies and some weekly papers given to the children and young people in the Sabbath school. The same lessons are used throughout the denomination. Until 1984 the General Conference Sabbath School Department made available a five-year cycle of simplified adult Sabbath school lessons. This was replaced with the Easy English edition, which follows the regular curriculum. An edition for the deaf in language that could be signed was piloted, beginning fourth quarter 1978, until Christian Record Services began publishing it first quarter 1981. That was replaced by the Easy English edition in the first quarter 1984.

The lesson topics for the cradle roll, running in sequence through the Bible, are repeated on a one-year cycle (although the parent's helps that go with each week's lesson are on a three-year cycle); those for the kindergarten and primary divisions are on a three-year cycle. The juniors and teens study similar subject matter; they began a new four-year curriculum in 1994. The youth division is on a four-year curriculum. The collegiate level is the same as the adult, with some adaptations and variations.

The first Sabbath school lessons were written by James White. He published the first four in the initial issue of the *Youth's Instructor*, August 1852, only a few months after the Review and Herald publishing house had acquired its first press, at Rochester, New York. But the second monthly issue was delayed until October because, beginning on Aug. 20, White spent more than a month on a tour of conferences in various places between Rochester, New York, and Bangor, Maine. Traveling in a covered carriage with his wife and 3-year-old son, Edson, he often sat down at noon, and while his horse was feeding, used the "dinner box" or the top of his hat for a table on which to write material for the *Review and Herald* and for the *Youth's Instructor* (LS 144, 145). At least as early as 1885 (see *Review and Herald* 62:87, Feb. 10, 1885), the tradition had arisen that on this trip White wrote the first Sabbath school lessons; but if, as is likely, it was at this time that he wrote the lessons for the October *Youth's Instructor*, they were the second month's lessons, since the first had come out in the August issue, before the Whites left Rochester (see *Review and Herald* 3:64, Aug. 19, 1852; 3:71, 72, Sept. 2, 1852).

The series begun by White consisted of 19 Sabbath school lessons. In 1853, 17 lessons on Daniel from a publication of J. V. Himes were used. These were followed by eight

lessons on the sanctuary doctrine. In 1854 R. F. Cottrell prepared one year's lessons, which were published first in the *Youth's Instructor*, and in the following year in book form under the title *The Bible Class*. This series was used repeatedly (1855—1858).

In 1859 William Higley prepared a series of lessons on Daniel. Then for the next three and one-half years there were no new lessons, until in 1861—1862 some lessons for small children appeared in the *Youth's Instructor*. In 1863 Uriah Smith wrote a series of 32 lessons for the seniors, and Adelia Patten wrote a two-year series of children's lessons. From 1864 to 1888 senior and youth lessons appeared regularly in the *Youth's Instructor*.

In 1869 G. H. Bell furnished two series of lessons, one for the children, beginning with the Old Testament, and one for the youth on the book of Daniel. These, later enlarged to eight yearly volumes, were used for 25 years.

Quarterlies and Other Periodicals. The development of lesson pamphlets and other periodicals is outlined here in order of origin (most of them in North America):

1885—The *Sabbath School Worker*, at first offering only instruction in teaching methods, but later including lesson helps for teachers and program helps for readers, enlarged to cover various Sabbath school divisions. In 1971 it reverted to only promotional, statistical, inspirational, and instructional material of a more general nature, with the specific program helps and teaching aids being published in 10 separate publications. In 1985 it was replaced by the *Church Ministries Worker*, which in 1990 was replaced by *Action*.

1889—The *Senior Sabbath School Lesson Quarterly* (preceded in 1888 and 1889 by three lesson pamphlets, each containing lessons for six months), published at the Pacific Press. In 1970 began an enlarged, loose-leaf edition, which included teacher's helps. In January 1973 the name changed to *Adult Sabbath School Lessons*. These lessons are also translated for use in various countries. As early as the 1880s they were published in the German, Swedish, Danish, and French periodicals, and they are published today in quarterly form in more than 100 languages.

The 1975—1981 series of adult Sabbath school lessons was entitled Daybreak Series. It provided for a broad, balanced, and connected study of the themes proclaimed by the three symbolic angels of [Revelation 14](#). The name *Daybreak* pointed to the second advent of Jesus. The series was designed to encourage and aid Sabbath school members to prepare to meet Jesus and hasten His appearing.

From 1982 to 1984 the lessons were based on the covenant God has made with His people, beginning with Abraham.

From 1985 to 1999 all of the 66 books of the Bible were systematically studied—along with two quarters on SDAs' fundamental beliefs inserted in 1988 and 14 miscellaneous subjects such as health, the Holy Spirit, and pillars of Seventh-day Adventism.

1890—*Our Little Friend*, carrying the Sabbath school lessons for primary children under 9 years of age; since 1957 for cradle roll and kindergarten age.

1890—Senior Sabbath school lesson quarterlies in foreign languages (Danish, Swedish, French, and German), published at the *Review and Herald*.

1911, 1913—Primary and junior quarterlies, begun in Australia; introduced in the United States in 1920 and 1936, respectively.

The name was changed to *Junior Bible Explorer* in July 1972, and a complete format change came in January 1976. A change in the primary format began with the new cycle in January 1977 and again in October 1992.

1912—*Missions Quarterly*, containing mission stories for presentation in Sabbath schools to promote giving to missions. The name was changed to *World Mission Report* in January 1969. It now is called *Mission*.

1926—*Braille Sabbath School Quarterly*. Some Sabbath school lessons are available in Braille and in 16 2/3rpm records for blind and physically disabled—distributed through Christian Record Braille Foundation. Beginning in July 1973, a large-print adult quarterly was published—identical to the standard edition except photographically enlarged to 11" by 7 5/8", and beginning with January 1975, the adult Sabbath school lessons are available on cassettes with the content identical to the printed lessons but with a short introduction added. These are narrated by prominent Seventh-day Adventist leaders.

1933—1936—Lessons called *Bible Stories for the Cradle Roll*, by Rosamond D. Ginther, produced in five volumes for the five-year cycle then in use.

1940—The *Youth Sabbath School Lesson Quarterly*, published by the *Review and Herald*. In January 1972 the name was changed to *Today's Youth Bible Discovery Guide*, in January 1973 to *Today's Youth Scripture Guides*, and in 1982 to *Cornerstone Connections*.

1942—Four undated senior lesson quarterlies for branch Sabbath schools. These were discontinued in 1973. The "*Profiles of Faith*" lessons then became the recommended materials for this purpose and the pastor's class. In 1993 a new set of 27 lessons entitled "*This We Believe*" was published for this use along with a supplemental book with the same title written by Erwin Gane and Leo Van Dolson.

1945—*My Bible Story*, a weekly paper carrying the cradle roll Sabbath school lesson, discontinued in 1955.

1948—A series of children's lessons for branch Sabbath schools called *Adventures in the Holy Bible*. These were discontinued in 1974. For the next decade these sets were available: *Neighborhood Bible Club Lessons* and *Neighborhood Bible Club Program Helps* with 13 programs.

1952—The *Junior Guide*, now *Guide*, carrying at first the junior lesson; then both junior and earliteen lessons. Beginning in 1976, it began to carry only supplements because of the enlarged format of the lessons.

1953—*Primary Lesson Exercises workbook*. Discontinued in 1977.

1957—*Primary Treasure*, carrying the Sabbath school lesson for the primary children, aged 7 to 9. Lessons are also available in quarterly form.

1959—Lessons on doctrines prepared for the pastor's Bible class. These were revised in 1972 under the title *Profiles of Faith*. They contained 28 lessons and 11 coordinated books for supplementary reading. Since 1993 the two *This We Believe* quarterlies and the supplemental book of the same title are being used for this purpose.

1962—*Earliteen Sabbath School Lesson Quarterly*, produced for the young people in grades 9 and 10, changed the next year to grades 7 and 8 (12—14 years of age); these lessons are carried also in *Guide*.

Until 1990 five teacher training courses had been made available through the General Conference Sabbath School Department (*Teaching Teachers to Teach*, by Eric B. Hare; *Handbook for Sabbath School Teachers*, by H. W. Lowe; *Teach*, by S. S. Will; and *Called to Teach a Sabbath School Class*, by LaVeta Payne; and *Performance in Sabbath School Teaching*—student and instructor's manuals, cassette and slides or filmstrips). Also there was one from Home Study International (*Teaching in the Sabbath School*).

In January 1971 *Program Helps* and *Teaching Aids* were begun as separate publications on seven levels from cradle roll through adult. Other aids are available such as memory verse cards and Picture Rolls—published by the *Review and Herald* for the General Conference Church Ministries Department. Also available are felt materials and miscellaneous items from independent Seventh-day Adventist producers of Sabbath school supplies.

The earliest Sabbath school supplies, the memory verse cards (black and white), were first used in 1906, and changed to color in 1915; also in 1915 there was introduced a series of Eyegate Pictures (no longer used) to illustrate the children's lessons, and the Picture Rolls (now in one-year and three-year cycles of lessons for primary and younger children).

In 1921 sand table cutouts were introduced (purchased then from other publishers); then in 1926 the Children's Color Set (later Child's Home Color Set). Now replaced by felt sets of the Bible.

In 1952 the flannel board cutouts were introduced, followed by various patterns, pictures, and other visual aids. Now replaced by felt sets of the Bible.

In 1961 through 1965 came *Program Helps for Kindergarten Leaders* in the three-year cycle, and then similar helps for the primary department; also the cradle roll helps in a one-year cycle. These were discontinued in 1971.

In 1964 was issued: Louise Meyer, *How to Conduct Cradle Roll and Kindergarten Institutes and Workshops*. This was revised in 1974.

In 1965 the following were issued:

William J. Harris, *A Manual for Conducting Sabbath School Institutes and Workshops for Leaders and Teachers of the Primary Division*. It was revised in 1974 and entitled *How to Conduct Primary Institutes and Workshops*. R. Curtis Barger, *How to Conduct Junior and Earliteen Division Institutes and Workshops*.

Ethel Grace Stones, *Finger Plays for Tiny Tots, Cradle Roll* (revision of *Finger Plays for Tiny Tots* by same author).

Ethel Grace Stones, *Finger Plays for Tiny Tots, Kindergarten* (revision of *Finger Plays for Tiny Tots* by same author).

Louise Meyer, *Pointers and Patterns for Teachers of Tiny Tots*, Nos. 3 and 4, revised.

Vera Groomer, *Illustrating Sabbath Songs for Cradle Roll* [© 1967].

Vera Groomer, *Illustrating Sabbath Songs for Kindergarten* [© 1968].

Also available are Vacation Bible School program and nature materials on three levels (kindergarten, primary, junior) for a three-year cycle and camp meeting lessons on three levels (cradle roll, kindergarten, primary) on a three-year cycle. These were revised in 1976, 1984, and 1993.

A program for collegiate Sabbath school lessons was begun by Union College and taken over by the General Conference in 1986, initiating the *Collegiate Quarterly*.

1985—five departments—Home and Family, Lay Activities, Sabbath School, Stewardship, Youth—merged to form the Department of Church Ministries.

Books. The department has sponsored a number of books by our publishing houses for Sabbath school workers:

1922—L. Flora Plummer, *From Acorn to Oak*.

1928—L. Flora Plummer, *The Soul-Winning Sabbath School*.

1935—L. Flora Plummer, *The Soul-Winning Teacher*.

1936—L. Flora Plummer, *The Spirit of the Teacher*.

- 1938—Ellen G. White, *Counsels on Sabbath School Work*.
- 1938—Mary H. Moore, *They That Be Teachers*.
- 1940—W. T. Bartlett, *Sabbath School Ideals*.
- 1941—Emma E. Howell, *So You're the Secretary*.
- 1942—Mary H. Moore, *A Workman Not Ashamed*.
- 1945—Eric B. Hare, *Those Juniors*.
- 1949—H. W. Lowe, *Evangelism in the Sabbath School*.
- 1949—Sabbath School Department, *Teaching Teachers to Teach*.
- 1949—Mary Ogle, *You and Your Sabbath School*.
- 1949—Clara M. Striplin, *Those Tiny Tots*.
- 1950—R. R. Breitigam, *The Challenge of Child Evangelism*.
- 1955—*Vacation Bible School Teachers' Guides*.
- 1955—*Vacation Bible School Manual*.
- 1956—H. W. Lowe, *Handbook for Sabbath School Teachers*.
- 1956—Sabbath School Department, *Sabbath School Manual* (revised 1986).
- 1956—Sabbath School Department, *The Sabbath School Report*.
- 1956—Merlin L. Neff, *You Are a Teacher*.
- 1956—R. R. Breitigam, *The Teacher Sent From God*.
- 1959—William J. Harris, *Our Priceless Primaries*.
- 1963—S. S. Will, *Teach*.
- 1964—*Senior Sabbath School Program Helps for 1964*.
- 1964—Gerald R. Nash, *Evangelism Through the Sabbath School*.
- 1965—R. Curtis Barger, compiler and editor, *Goal Devices for Progressive Sabbath Schools*.
- 1965—William J. Harris, *The Challenge of Vacation Bible School Evangelism*.
- 1965—William J. Harris, compiler and editor, *Vacation Bible School Crafts and How to Make Them*.
- 1965—Gerald R. Nash, *Planning Better Sabbath Schools*.
- 1965—Gerald R. Nash, *Investment—The Miracle Offering*.
- 1965—*Senior Sabbath School Program Helps for 1965*.
- 1966—*Senior Sabbath School Program Helps for 1966*.
- 1966—R. Curtis Barger, *Tomorrow in Your Hand*.
- 1966—Mary Ogle, *Modern Sabbath School Reporting*.
- 1966—Gerald R. Nash, *Sabbath School Special Days*.
- 1967—Kathleen Louise Meyer, *Teaching Tiny Tots*.
- 1967—*Senior Sabbath School Program Helps for 1967*.
- 1967—L. Flora Plummer and G. R. Nash, *The Spirit of the Teacher*.
- 1968—*Senior Sabbath School Program Helps for 1968*.
- 1968—G. R. Nash, *Reaching New Horizons in Sabbath School Investment*.
- 1974—R. Curtis Barger, *Juniors? Help!*
- 1980—W. Richard Leshner, *Tips for Teachers*.
- 1981—Alice Lowe, *Building Little Christians*.
- 1983—Habenicht and Bell, *How to Teach Children in Sabbath School*. The *Sabbath School Manual* is revised following each General Conference session.

Since 1983 a series of supplemental books for the adult lessons has been published each quarter.

Following is a list of Sabbath school songbooks:

1878—*The Song Anchor*.

1886—*Joyful Greeting*.

1892—*The Gospel Song Sheaf*.

1900—*Christ in Song*.

1926—*Sunshine Songs for Boys and Girls*.

1932—*Joyful Songs*.

1951—*Sabbath Songs for Tiny Tots*, book 1.

1952—*Happy Songs for Boys and Girls*.

1952—*Sabbath School Songs (Songs of Praise)*.

1955—*Sabbath Songs for Tiny Tots*, book 2.

1955—*Children Sing*.

1960—*Sabbath Songs for Tiny Tots*, book 3.

1964—*Sabbath Songs for Tiny Tots*, Cradle Roll.

1964—*Sabbath Songs for Tiny Tots*, Kindergarten (these two a revision of *Sabbath Songs for Tiny Tots*, books 1, 2, and 3).

1967—*More Sabbath Songs for Tiny Tots*.

1975—*Primary Songbook*.

1980—*New Sabbath Songs for Tiny Tots*, Cradle Roll; *New Sabbath Songs for Tiny Tots*, Kindergarten.

1981—Alice Lowe, *See' n' Sing*.

Sabbath School Worker

SABBATH SCHOOL WORKER. *See Church Ministries Worker.*

Sabbath Sentinel

SABBATH SENTINEL (1884; monthly; SDA Publishing Association). The earliest Seventh-day Adventist periodical devoted to religious liberty. It was a four-page tabloid-sized magazine established to oppose Sunday laws and to present the seventh-day Sabbath as the true day of Christian worship. In the year of its existence more than 500,000 copies of the magazine were circulated. It was suspended because of the lack of sufficient editorial help.

Sabbaths, Annual (ceremonial)

SABBATHS, ANNUAL (ceremonial). Special rest days in connection with the yearly festival cycle, not related to the seventh-day Sabbath or to the weekly cycle. Each of these other sabbaths, or days of rest, fell on a fixed day of the year, and thus on a different day of the week from one year to the next. They are therefore properly called annual sabbaths, in contrast with the weekly Sabbath. These days, on which work was forbidden “beside the sabbaths of the Lord” (Lev. 23:38), were:

15th day, 1st month—1st day of Unleavened Bread (Lev. 23:6—7).

21st day, 1st month—7th day of Unleavened Bread (Lev. 23:8; cf. v. 11).

6th day, 3rd month—Day of Pentecost (Lev. 23:16, 21).

1st day, 7th month—Feast of Trumpets (Lev. 23:24, 25).

10th day, 7th month—Day of Atonement (Lev. 16:29—31).

15th day, 7th month—1st day of Feast of Tabernacles (Lev. 23:34, 35).

22nd day, 7th month—7th day of Feast of Tabernacles (Lev. 23:36).

In his monumental work *History of the Sabbath* pioneer SDA scholar J. N. Andrews set forth several reasons for making a distinction between these annual sabbaths and the seventh-day Sabbath of the weekly cycle. The annual sabbaths, he pointed out, were part of the ceremonial system that pointed forward to the life and death of Christ, and ceased to have meaning when He expired upon the cross. Furthermore, he noted finally, the full ritual observance of these annual sabbaths lapsed with the permanent cessation of the Temple services at the destruction of Jerusalem in A.D. 70 (1862 ed., pp. 87—92).

This was not, of course, original with Andrews. He himself cited a passage from William Miller (p. 87ⁿ), and probably Miller got the idea from some Protestant writer before him, for standard Protestant creeds have stated that the Ten Commandments were not abolished. In the first issue of the first Sabbathkeeping Adventist periodicals James White had answered the objection with the argument that the Sabbath is not a “shadow” (*Present Truth* 1:10, August 1849), also at greater length, citing several ceremonial sabbaths (*ibid.* 1:52, March 1850).

While the weekly Sabbath was ordained at the close of Creation week for all humanity, the annual sabbaths were an integral part of the Jewish system of rites and ceremonies instituted at Mount Sinai, which belonged exclusively to the Hebrew people in OT times, which pointed forward to the coming Messiah, and the observance of which terminated with His death on the cross.

ⁿfootnote

Sacramento Adventist Academy

SACRAMENTO ADVENTIST ACADEMY. A coeducational day school on the senior high school level, with an associated grade school, at 5601 Winding Way, Carmichael, California, serving the Seventh-day Adventist churches of the Greater Sacramento area. It has a total staff of 39 for all 12 grades, 290 elementary students, and 190 secondary students. The secondary school is a member of the Association of Seventh-day Adventist Institutions of Higher Education and Secondary Schools and of the Western Association of Schools and Colleges.

A 10-grade union school was organized in the Sacramento area in 1948 when the church schools operated by Sacramento Central, Fair Oaks (now Carmichael), Roseville, North Sacramento, and Oak Park churches combined. Fifty-three acres (20 hectares) were purchased on the Winding Way site, on which four two-classroom units of frame and stucco were built. School opened with F. Victor Anderson as principal, four teachers, and an enrollment of 120.

Buildings erected later included a cement-block building used as a garage for bus maintenance and as a shop for manual arts training; a duplex for teachers; an addition to the original buildings, comprising two classrooms, a library, administrative office, and an open breezeway centered in the building; a gymnasium-auditorium seating 1,500, music studios, three elementary classrooms, and a science laboratory.

Eleven grades were offered during the school year of 1957—1958. In the fall of 1958 a complete elementary and secondary program was offered, and the name was changed from Sacramento Junior Academy to Sacramento Union Academy.

Thirteen (five hectares) of the original 53 acres (20 hectares) were sold in the summer of 1958 to help provide funds for an additional classroom at each end of the academy unit, for modernizing the office and library space, and for remodeling a cottage to serve as a home economics unit.

In 1964 a new secondary unit was opened. The block-and-stucco building houses four classrooms, a science laboratory, library, administrative offices, and four teacher offices. The auditorium building was remodeled. Locker rooms with showers were installed, a room was given for choir activities, and an enlarged area provided for band.

A 17,350-square-foot (1,600-square-meters), brick and resawn redwood library-administration complex, costing \$402,000, was completed in December 1973. This contemporary design structure houses the present library, administrative offices, a multipurpose room with adjacent kitchen, first-aid and conference rooms, teachers' lounge, and workroom. The former academy unit was remodeled to provide two additional classrooms and five teacher offices. Exterior remodeling for the auditorium, outside lighting, new walks, and landscaping were also included during 1973. The constituency voted in 1985 to change the name to Sacramento Adventist Academy. In 1987 a new home economics and science complex was added.

Principals: F. Victor Anderson, 1948—1949; T. R. Waterhouse, 1949—1953; E. Kenneth Smith, 1953—1956; M. Grey Banta, 1956—1959; Perry G. Baden, 1959—1966; Warren Minder, 1966—1970; Erwin Mack, 1970—1972; Shigenobu Arakaki, 1972—1974; Cecil Gemmell, 1974—1980; Myron Whiting, 1980—1985; Eris Kier, 1985—1989; Richard Carey, 1989— .

Sacraments

SACRAMENTS. Religious rites signifying the special bestowal of divine grace upon those who participate in them. In common with most Protestants, Seventh-day Adventists recognize baptism and the Lord's Supper as sacraments. Seventh-day Adventists believe these sacred rites to be outward signs of the inward operation of God's saving grace upon the heart. They do not believe that these rites, in and of themselves, confer grace, but that they accompany the work of grace, and that by participating in them the recipient testifies to his or her faith in, and acceptance of, grace. For this reason SDAs prefer not to use the word "sacrament," which in a technical theological sense is often understood as implying that the rite itself confers grace.

In A.D. 1215 the Fourth Lateran Council fixed the number of sacraments at seven, with the addition of confirmation, marriage, ordination, penance, and extreme unction, and decreed them to be channels of grace. Seventh-day Adventists regard marriage, ordination, and the anointing of the sick as solemn religious rites having a scriptural basis, but prefer to reserve "sacrament"—if, indeed, it is used at all—for those rites that signify the reception of God's saving grace. Seventh-day Adventists find no NT basis for either confirmation (which presupposes infant baptism) or penance (which presupposes that righteous acts a person may perform earn merit before God). In harmony with our Lord's command in [John 13:14](#), SDAs do, however, practice the ordinance of humility, or foot washing. In Seventh-day Adventist polity, only an ordained minister may perform baptism or conduct a wedding or ordination service. In a church in which the individual has been elected to serve and in the absence of an ordained minister, an ordained local church elder may conduct the Lord's Supper or anoint the sick and, under special circumstances, baptize (*see* [Baptism](#)).

Safeliz Publishing House

SAFELIZ PUBLISHING HOUSE (Editorial Safeliz). A publishing firm, without printing plant, operated at Madrid. Seventh-day Adventists in Spain realized from the beginning (1903) the value of publications to help them in their work. Thousands of tracts were sold or given away, and by 1907 there were colporteurs in Spain, and their number has increased through the years.

In 1911 John L. Brown arrived from Mexico to direct the colporteur work in Spain. Printing was done by a firm in Barcelona, where the headquarters of the Spanish Mission were situated. The health book *Guia Práctica de la Salud* (“A Practical Guide to Health”), by Dr. F. M. Rossiter, was sold with such success that many editions were required. Religious books were also sold.

The Spanish Publishing House was formally organized in Barcelona in 1915 by L. E. Borle under the name of International Tract Society, and so it continued for a number of years. In 1929 the publishing house was transferred to Madrid, the capital, which was also the headquarters of the Iberian Union Mission and the West Spanish Mission. There it operated under the name of Editorial Española (Spanish Publishing House), until it had to be closed in 1936, at the outbreak of the Spanish Civil War.

After reopening in Barcelona in 1951, it returned to Madrid the following year. Since 1953 the publishing house has been operating under the name of “Safeliz, Incorporated” (abbreviation of *Salud y Felicidad*, “Health and Happiness”). In 1969 a building providing space for offices, stock, and dispatch was purchased at Calle Aravaca 8, Madrid. The printing is done in commercial houses.

In 1988 a new three-floor building was added. In 1992 sales amounted to more than \$1.2 million. At that time there were 19 regular employees and 70 regular literature evangelists. The publishing house specializes in SDA health literature, publishing several volumes in this area. Several other Ellen White and doctrinal books have been published. Two magazines being published in 1993 were the 24-page monthly church paper, *La Revista Adventista*, and *Adventus*, a 24-page quarterly missionary paper.

Managers: Fernando Gomez, 1967—1973; Andrés Tejel, 1973—1990; José Rodríguez, 1990— .

Sagunto Adventist College

SAGUNTO ADVENTIST COLLEGE (Colegio Adventista de Sagunto). A school in Sagunto, Spain, offering all levels from preschool through junior college. First known as Alenza Academy, the school was founded as a secondary school in Madrid in 1945 by Isidro Aguilar, who served as its director and also professor for the handful of students who studied there each year in preparation for advanced theological studies in the European seminary at Collonges.

The school was closed by official order in 1958, but in 1967 permission was granted to open a seminary in Valencia. For seven years Jose Lopez presided over the school family at what was known then as the Spanish Adventist Seminary. A department of Spanish for foreigners was added and in 1971 became part of the ACA (Adventist Colleges Abroad) program.

In 1970 Elder and Mrs. Werner Wild joined the staff as professors and counselors. Elder Wild also served as interim director in 1971. Sister Wild passed away in January of 1974 and was laid to rest in the village of Sagunto. Elder Wild continued serving until his death in 1976.

In the autumn of 1974 the school was moved to its first real campus, among the orange groves near Sagunto. The seminary was designated as the training school for both Portugal and Spain, and Pastor Ernesto Ferreira, former president of the Portuguese Conference, became head of the Theology Department. The school year opened with 60 students, under the directorship of Raul Posse.

During this period the school developed rapidly. A department of secretarial studies was added, the secondary school classes were recognized by the government, and to the two original buildings were added two apartment buildings for married students and for staff, a vocational arts building that later housed the Granovita health food factory, sports fields, roads, additional classrooms, and a women's dormitory. Enrollment increased to more than 200 students and included a strong secondary program and a growing elementary school besides the theology program and Spanish courses for foreigners.

From 1982 to 1986 the school continued its growth and development under the leadership of Carlos Puyol, presently president of the Spanish Union of Churches. During this period the women's dormitory was completed and two buildings with a total of six classrooms were built for the elementary school, which was then recognized by the state.

From 1987 to 1991 Jose Lopez was again placed at the head of the school. A new dining hall was built and plans were laid for the third elementary school building. A new maintenance building was constructed and the Granovita food industry became a separate and prosperous institution. An excellent physical fitness room was equipped in the basement of the men's dormitory.

Since 1991 Alberto Guaita has served as president of the school. Additional classrooms have been built for the Music Department and elementary school, and two of the sports areas have been improved.

At present the number of students has stabilized at around 650 during the school year, making CAS the largest European Seventh-day Adventist educational institution. The summer school program is still growing and developing, presently including secondary school classes, Spanish for foreigners, and special courses for lay leaders from churches throughout Spain.

Sahel Union Mission

SAHEL UNION MISSION. *See* [Africa-Indian Ocean Division](#); [Benin](#); [Burkina Faso](#); [Cape Verde](#); [Côte d'Ivoire](#); [Guinea](#); [Guinea-Bissau](#); [Mali](#); [Mauritania](#); [Niger](#); [Senegal](#); [Togo](#).

Sahmyook Gisul Hak-Won

SAHMYOOK GISUL HAK-WON. *See* [Korean Vocational Training Institute](#).

Sahmyook Junior Nursing College

SAHMYOOK JUNIOR NURSING COLLEGE. A coeducational boarding school on the junior college level, operated by the Korean Union Conference. It is located within the Seoul Adventist Hospital compound. The school was established in 1936 by Dr. George Rue under the name Nursing Training School of the Kyung Sung Sanitarium Hospital. Ernestine Gill was the first principal.

Eight students were accepted when school opened and seven were graduated in April of 1939. The school was closed by the Japanese government in May 1943 and reopened in November 1947 as Hospital Nursing High School with Irene Robson as principal. The approval of the Ministry of Health was obtained in June 1948 and the institution was again renamed, this time as Seoul Sanitarium Hospital Nursing High School.

During the Korean War the school moved to Cheju Island, returning to Seoul in September 1951. In January 1958 it received approval from the Ministry of Education as Seoul Sanitarium Hospital Nursing Technical High School. In December 1978 it took the name of Sahmyook Nursing Junior College, offering a three-year nursing course. The college moved to Sahmyook University in March 1984, and then relocated to its present site in 1991. A total of 1,254 students have graduated (76 men and 1,176 women).

Principals: Ernestine Gill, 1936—1939; Mrs. R. S. Watts, 1940—1941; Chung Sa Young, 1942—1943; Irene Robson, 1947—1955; Grace L. Rue, 1955—1956; Jane Rittenen, 1956—1960; Ahn Kui Bun, 1960—1963; Harriet Dinsmore, 1964—1967; Ahn Kui Bun, 1968—1969; Rose Wilson, 1970—1972; Cho Sang Moon, 1972—1977; Koh Chan Yeoun, 1977—1978; Kim Joon Pal, 1978—1979.

Directors: Mrs. Pyo Sung Soo, 1980—1989; Kim Mi Bae, 1989—1992; Kim Jae Shin, 1992— .

Sahmyook Taehakkyo

SAHMYOOK TAEHAKKYO. *See* [Korean Sahmyook University](#).

Saigon Adventist Hospital

SAIGON ADVENTIST HOSPITAL (Bệnh-Viên Co'-Dôc). A 120-bed general hospital formerly operated at Saigon, Vietnam, by the Southeast Asia Union Mission.

Some time prior to 1940, a sea captain by the name of Thomas Hael donated \$4,500 to begin Seventh-day Adventist medical work in Indochina, of which Vietnam was then a part. However, because of restrictions by the French administration, it was impossible to begin such work at that time, and the money was used to help the medical work in Thailand.

In 1952 the Vietnam Mission received permission from the government to open a medical institution. With the help of a \$2,500 contribution by the Bangkok Adventist Hospital, a small hospital was opened in Saigon in May 1955. Contributions were received also from friends in the United States and from the Vietnamese.

The mission made its office building available to Dr. E. O. Winton and his wife, who pioneered this project. The hospital was subsequently enlarged to a bed capacity of 38, and a new and larger operating room was added. With Mrs. Edwin Brooks as director, a nursing course was offered.

A new hospital building was begun February 1972 on land owned by the Seventh-day Adventist church on Cach Mang Street. This new building would provide 140 beds when fully occupied.

In 1973 the hospital moved from the original location to the former United States Army Third Field Hospital, which was made available by a contract with the United States Government. At first 120 beds were used. The hospital was scheduled to be moved at the completion of construction. Early in 1975 the construction program was stopped temporarily owing to the lack of construction funds. In April of that year, the hospital was closed.

Medical Superintendents: E. O. Winton, 1955—1958; Edwin Brooks, 1958—1960; F. D. Thoresen, 1962—1967; F. A. Mote, 1967—1969; Jess Holm, 1969—1971; G.H.A. MacLaren, 1971—1972.

Administrators: Vernon L. Small, 1972—1974; H. A. Rudisaile, Jr., 1974—1975.

Saigon Adventist School

SAIGON ADVENTIST SCHOOL. A school originally established at Giadinh. On the opening day, Sept. 30, 1947, 16 students were enrolled with two teachers in charge of all the classes. The following year the school grew to 125 students, with a staff of six teachers. The school functioned until 1952, when it was dissolved.

A new school with 24 students, all from Seventh-day Adventist homes, opened in one of the mission headquarters dependencies at Phu-Nhuan.

It was closed during the 1957—1958 school year, but reopened on Aug. 3, 1959, with the last four grades of elementary education, and the first year of secondary education, staffed with four SDA teachers. Of the 26 students enrolled, 20 came from Seventh-day Adventist homes. The school was constantly upgraded until its completion of the first cycle of secondary education or grade 9, in 1965. In 1966 grade 10, and the following year grade 11, and in 1970 grade 12 were added, making the school a full senior high school. From 1969 the school was administratively detached from the Vietnam Adventist Training School, under the name of Saigon Adventist School, or Truong Co-Doc Saigon, with Le Huu as principal.

A new six-room building was constructed in 1966 to house the high school; and in 1971 a prefabricated structure was erected to accommodate an auditorium, a library, and a science laboratory. In the same year a new building was constructed to house the kindergarten school. The enrollment grew to 1,090 students for the 1974—1975 school year. On Mar. 3, 1975, Southeast Asia Union College Extension School began its first course at Saigon Adventist School with 24 students. Because all young men of military age were being drafted, the enrollment at the extension school dropped to two within a few days. Late in April 1975 the school was closed.

Principals: R. H. Wentland, Jr., 1959—1961; R. K. Tilstra, 1962; W. A. Burton, 1963—1965; Le Huu (acting), 1965—1966; David Gouge, 1966—1967; Ralph Neall, 1967—1968; Le Huu, 1969—1975.

Saint

SAINT. A person set apart, or dedicated, to holy use or service (Heb. *qadôsh*, Aram. *qaddîsh*, Gr. *hagios*, meaning “holy one,” “one separated,” or “set apart.” The KJV also translates the Heb. *chasîd*, “pious one,” “saint” 19 times). The distinguishing feature of “holiness” in the OT, in contrast with other Semitic religions, is that it was rooted in the person of YHWH, who made His holiness known through His name and His mighty acts for His people ([Amos 2:6 ff.](#); [4:2](#); [Hosea 11:9](#); [Isa. 5:16](#)). Accordingly, His people were “a holy people,” chosen and set apart, and thus “saints” ([Ex. 19:6](#); [Deut. 7:6](#); [14:2](#)). This is particularly notable in Daniel, where the people of God are repeatedly called “saints” ([Dan. 7:18, 21, 22, 25, 27](#)). In the NT, Jesus is the “Holy One—([Luke 4:34](#); [John 6:69](#); [Rev. 3:7](#); cf. [John 10:36](#)), that is to say, He whom the Father has especially set apart. Christians, as the “elect of God” (cf. [Isa. 65:9](#); [IQS VIII, 6](#)), are also “holy” ([Col. 3:12](#); [1 Peter 2:9](#)), i.e., “saints” ([Rom. 1:7](#); [1 Cor. 1:2](#); [2 Cor. 1:1](#), etc.).

The applicability of “saint” to Christians in general derives both from the thought of their being, like Israel, the chosen people, and from their particular act of consecration in baptism. At the same time, *hagios* has strong ethical implications ([1 Cor. 7:34](#); [Col. 1:22](#); [1 Peter 1:15](#)). In eschatological passages it may refer at times also to angels ([1 Thess. 3:13](#); [2 Thess. 1:10](#); cf. [Dan. 4:13](#); [Zech. 14:5](#)). In the Revelation, as in Daniel, the people of God, particularly in persecution and struggle with evil, are known as “saints” ([Rev. 13:7, 10; 14:12; 16:6; 17:6; 18:24; 20:9](#)). Early Seventh-day Adventist literature frequently used “saint” in this apocalyptic context to refer to God’s remnant (cf. [Isa. 4:3](#)) who stand true in the time of trouble (see [Jacob’s Trouble, Time of](#)) and remain faithful till Christ’s second coming.

Saint Andrews Secondary School

SAINT ANDREWS SECONDARY SCHOOL. *See* [Colombian Islands Mission Secondary School](#).

St. Ann's Bay High School

ST. ANN'S BAY HIGH SCHOOL. A coeducational institution established in 1972. It is situated in the town of St. Ann's Bay on the Seventh-day Adventist church site, and is operated by the Central Jamaica Conference. In 1993 the enrollment was 146 students with 11 staff members.

The school offers courses leading to the Caribbean Examination Council (CXC). Instruction is given in mathematics, English language, English literature, principles of business, principles of accounts, food and nutrition, biology, history, office procedures and religious education.

Principals: V. Cato, 1972—1974; H. Cameron, 1974—1978; V. Chambers, 1978—1981; I. Riley, 1981—1984; R. McLean, 1984—1986; L. Lewis, 1986—1989; D. E. White, 1989—1990; R. Perrin, 1990—1992; L. Farquharson, 1992— .

St. Barthélemy

ST. BARTHÉLEMY. *See* [Guadeloupe and Dependencies; Inter-American Division; Leeward and Windward Islands.](#)

St. Christopher (St. Kitts) and Nevis

ST. CHRISTOPHER (ST. KITTS) AND NEVIS. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

St. Croix Seventh-day Adventist Secondary School

ST. CROIX SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A secondary school located at St. Croix, U.S. Virgin Islands. In 1993 the school had a staff and faculty of 36.

Principals: L. Buddy, 1984—1986; K. Williams, 1986—1989; E. Wright, 1989—1993; P. Archer, 1993— .

St. Eustatius

ST. EUSTATIUS. *See* [Inter-American Division](#); [Netherlands Antilles](#).

St. Helena

ST. HELENA. A small island situated in the South Atlantic Ocean, 1,200 miles (2,000 kilometers) west of the African coast. With its dependencies (Ascension Island and the Tristan da Cunha group) it is administered as a British colony. The area of the island of St. Helena is 47 square miles (120 square kilometers). In 1993 the population was 6,182. The people are of mixed European, Asian, and African descent, most of them members of the Anglican Church.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of St. Helena, along with Ascension Island and Tristan da Cunha Islands, constitutes St. Helena Island Mission, which in turn is a part of the Southern Africa Union Conference, an attached field directed from the General Conference. In 1994 there was one church, with a membership of 73.

The first Seventh-day Adventist worker on the island was P. F. Fouche, of South Africa, who made a brief exploratory visit early in 1941. An interest was awakened, and A. G. Kohlen from the Cape Field was sent in March 1942 to develop it. He distributed SDA publications and held open-air meetings, but wartime conditions compelled him to withdraw after two months. H. P. Campher established permanent work in 1949, and this led to the organization of a church of 17 members on Nov. 17, 1951.

The church property was purchased in 1950 and the existing buildings reconstructed into a church and manse. In 1988 a hall was built and used as a church until the old church was extensively rebuilt and enlarged to accommodate the increasing membership. This work was completed in September 1990. In 1993 two new Sabbath school classrooms for children were under construction.

Eight pastors have served on the island of St. Helena since the work began. The work is not easy, as there are seven different denominations represented in the small area.

The church has a large group of youth who are well known for their outreach work in the form of gospel musical programs, and also for their Pathfinder activities, which are carried out in full uniform. The youth are often sought by other churches and local authorities to lead out in special services. More than 60 percent of the church members are under the age of 40.

The church conducts occasional epilogues at the close of the day for the local radio station. A radio church service is broadcast every fifth Sunday evening. The current pastor has a live *Radio Gospel Hour* every Thursday evening at which time gospel music is played.

Because of the size and location of the island, which is serviced by a ship once every 8—10 weeks, and lack of funding needed to maintain the physical plant, outreach is not as effective as it might be.

St. Helena Hospital and Health Center

ST. HELENA HOSPITAL AND HEALTH CENTER. An institution located three and a half miles (six kilometers) northeast of St. Helena and some 70 miles (110 kilometers) north of San Francisco, in Napa County, California. The oldest continuously operating Seventh-day Adventist hospital in the world, SHH is a regional provider of acute-care services for Napa, Lake, Mendocino, Solano, and Sonoma counties. With 188 licensed beds and 42 residential health center beds, the hospital brings to the region diverse specialties such as cardiovascular surgery, pulmonary rehabilitation, mental health, oncology, preventive medicine, progressive women's programs, and complete home health and hospice services.

The site for the institution was selected in the summer of 1877 when J. N. Loughborough and I. D. Van Horn visited W. A. Pratt, a new convert living three miles (five kilometers) from town, to interest him in building a new church in St. Helena. Impressed by the view from Pratt's home, the serenity of the area, and the delicious drinking water from a mountain spring, Loughborough considered this an ideal location for the West Coast health institution foreseen by Ellen White.

Pratt, willing to give a shelf of land 300 feet (90 meters) up the mountainside for the purpose, spoke to Mrs. White about the site. When she said that she had seen the area in vision, Pratt agreed to give 10 and a half acres (four hectares), an interest in the spring of water, and \$3,000; while a neighbor, A. B. Atwood, gave \$1,000, and Merritt G. Kellogg, a Rutherford physician, gave another \$1,000.

Work was begun on the two-story frame building, 28' x 72' (9 m. x 22 m.), in January 1878. Bricks for the foundation were made of local clay, which happened to be of excellent quality, dug from the hillside and burned in kilns in Pratt's yard. The new institution, called the Rural Health Retreat, opened June 7, 1878, and by 1891 was described as the largest sanitarium of the kind on the Pacific Coast.

The institution was renamed St. Helena Sanitarium in the 1890s, and in 1907 a four-story hospital was added. In her dedicatory address Ellen White said, in part: "The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall someday eat of the leaves of the tree of life, which are for the healing of the nations.

"Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, in general hygiene.

"In this place where we have met today, the very surroundings exert an influence in calling us to higher and purer lives."

Mrs. White, always actively interested in the institution, lived for a time in a cottage on sanitarium property; after the turn of the century she settled near the institution, at

her Elmshaven home, where she lived until her death in 1915. Her counsel and the large collection of neighborly letters from her are still highly prized.

A modern five-story hospital wing was opened in 1950. In 1968 the original sanitarium building was replaced by a new five-story facility. Soon thereafter the name was again changed to St. Helena Hospital and Health Center. An ancillary wing—housing clinical laboratory, medical imaging, rehabilitation services, the operating rooms and the intensive care unit—was completed in 1980. The newest building on the campus is the Professional Office Building, occupied by physician offices and an outpatient pharmacy. In 1992 “and Health Center” was dropped from the hospital’s identity, because several centers of excellence had emerged that were part of the hospital but not part of the health center.

The institution developed many important projects. The *Pacific Health Journal* was suggested in 1884 as a joint enterprise with the Pacific Press. Edited by J. H. Waggoner, it began publication in 1885. It later became *Life and Health*. A nursing school was launched in 1891, one of the first in the West. A health food factory established in 1901 was well known for a time for its widely sold cereal, breads, and fruit crackers.

For a time there were several branch institutions; the 1901 directory lists branches of the St. Helena Sanitarium in San Francisco, Sacramento, and Eureka, California, and in Honolulu, Hawaii.

From the first, the institution has adhered to the standards of the Seventh-day Adventist medical work, emphasizing restorative therapy, preventive medicine, health education, and the directing of patients and guests to the Great Physician. The decade of the 1970s saw a revival of the health center concept upon which the institution had been founded a century earlier. New residential programs were developed to support participants in making positive lifestyle changes. Live-in programs include:

- Alcohol and chemical dependency recovery (ACRP)
- Smoking cessation
- The McDougall program (promoting improved health through exercise, stress-reduction techniques, and a low-fat, no-cholesterol diet)
- Pain rehabilitation
- Pulmonary evaluation and rehabilitation
- PrimeLife Fitness
- Personalized and executive health appraisal

Peaceful valley vistas, clear air, scenic outdoor walks, and vegetarian meals are still among the most effective treatments for participants in Health Center wellness programs.

The vision of what St. Helena could do to help people has broadened through the years. Early in the 1970s two physician brothers—one a cardiologist, the other a cardiovascular surgeon—joined the medical staff. Their dream was to pioneer a sophisticated heart program at this small hospital. On Apr. 9, 1972, the first angiogram was performed at St. Helena. Exactly two years later, in 1974, the first coronary artery bypass was performed. As the North Bay’s leader in cardiac care with an extensive cardiology referral network that spans five counties, St. Helena’s cardiac team performed its five thousandth open-heart surgery in 1992.

The hospice movement in the United States was only 5 years old when visionaries at St. Helena launched a home-based hospice program in 1980. In early 1992 a 23-bed

transitional care unit opened for patients who no longer need acute care but are unable to care for themselves at home.

In June of 1992 the hospital opened the Women's Center in the neighboring community of St. Helena, providing state-of-the-art mammography and osteoporosis testing and health education.

Currently a member of Adventist Health System/West, St. Helena Hospital's statement of mission expresses a commitment to creating an effective environment for healing the whole person—physically, emotionally, and spiritually.

St. Helena Hospital is fully accredited by the Joint Commission on Accreditation of Healthcare Organizations.

Managers: Merritt Kellogg, 1878—1879; J. D. Rice, 1879—1888; J. E. Fulton, 1888—1892; J. A. Burden, 1893—1901; T. A. Kilgore, 1901—1902; L. M. Bowen, 1902—1908; W. T. Knox, 1908—1909; L. M. Bowen, 1909—1911; J. J. Wessels, 1911—1914; H. W. Cottrell, 1914—1915; C. E. Rice, 1915—1924; T. L. Copeland, 1924—1925; M. C. Lysinger, 1925—1933; A. C. Larson, 1933—1934; W. R. Bobst, 1934—1938; M. C. Lysinger, 1938—1941; E. L. Place, 1941—1956; W. D. Walton, 1956—1966.

Administrator: Charles H. Snyder, 1966—1970.

Presidents: C. A. Miller, 1970—1979; Leonard Yost, 1980—1989; Stan Berry, 1989—1990; Lenard Heffner, 1990— .

St. Helena Island Mission

ST. HELENA ISLAND MISSION. *See* [St. Helena](#); [Southern Africa Union Conference](#).

St. John, Hiram Allen

ST. JOHN, HIRAM ALLEN (1840—1917). Minister, writer on church polity, and a member of the first committee selected to prepare a church manual. He began to teach in the country schools in Ohio when he was about 17, and about that time, together with his parents and a group of neighbors, accepted the Seventh-day Adventist beliefs through Bible study and the reading of SDA publications. In 1867 he married Delotcy C. Wolcott and soon after began preaching. In 1872 he was ordained to the ministry. He worked in Ohio, serving as president of the Ohio Conference from 1875 to 1879 and from 1882 to 1883. Later he moved to California, hoping to find relief from asthma. He preached throughout California and for several years taught Bible and history at Healdsburg College. His last appointment was to the chaplaincy of the St. Helena Sanitarium.

St. John's Seventh-day Adventist Academy (Newfoundland)

ST. JOHN'S SEVENTH-DAY ADVENTIST ACADEMY (Newfoundland). A co-educational day school on the senior high school level, situated in the city of St. John's, Newfoundland.

The school began in 1905 as a church school in the home of Mrs. Anna Pippy, the first Seventh-day Adventist convert in Newfoundland. Originally it was an ungraded school taught by its first teacher, Elizabeth Milley. Shortly afterward it was transferred to the basement of the Cookstown Road church, and in 1923 moved to its present location on Freshwater Road. The school was altered and enlarged in 1931, 1938, 1944, and 1971. In 1931, under John Combden, it became an academy, which in Newfoundland constituted 11 grades only. In that same year the Newfoundland Academy came under government supervision and adopted the provincial courses of study. Despite this governmental supervision and assistance, the academy has enjoyed complete freedom to operate its denominational program and to conduct Weeks of Prayer and Bible classes in each grade.

In 1965 land was purchased and a new school built accommodating grades 3, 4, 5, and 6. A later addition to this building made it possible to house kindergarten to grade 6, thus affording needed space at the original building site for an expanded high school program.

In 1993 the elementary had 86 students and the academy 78, with the twelfth grade being added to the curriculum recently. Scholarships and awards won by the academy students indicate the quality of education given.

Principals: John G. Combden, 1931—1936; George Russell, 1936—1937; John G. Combden, 1937—1941; Mrs. Hazel Avery Janes, 1941—1946; Martin Bordsen, 1946—1947; Alex Garland, 1947—1949; Emerson Hillock, 1949—1959; Floyd Penstock, 1959—1965; George Schafer, 1965—1972; Maynard Yeary, 1972—1974; Alex Garland, 1974—1980; Jahnn Reise, 1980—1987; Donald Hodder, 1987—1990; Ian Cheeseman, 1990—1993; Donald Hodder, 1993— .

St. Kitts and Nevis

ST. KITTs AND NEVIS. *See* [Inter-American Division; Leeward and Windward Islands.](#)

St. Laurent Mission

ST. LAURENT MISSION. *See* [Quebec Seventh-day Adventist Church Conference](#).

St. Lawrence Conference

ST. LAWRENCE CONFERENCE. *See* [Quebec Seventh-day Adventist Church Conference](#).

St. Lucia

ST. LUCIA. *See* [Inter-American Division](#); Leeward and Windward Islands.

St. Lucia Seventh-day Adventist Academy

ST. LUCIA SEVENTH-DAY ADVENTIST ACADEMY. A coeducational secondary institution established in 1965 and located on the island of St. Lucia in the West Indies. In 1992 the school had an enrollment of 349 and a staff of 18.

Principals: J. R. Hill, 1968—1970; Francis Mason, 1970—1974; Josiah Maynard, 1974—1975; Francis Marcellin, 1975—1978; Reuben Wilson, 1978—1980; Wulstan Charles, 1980—1982; Francis Mason, 1982—1983; Joseph Blackett, 1983—1987; Mozart Serrant, 1987—1988; Wulstan Charles, 1988—1993; Genevieve Farrel, 1993— .

St.-Martin/St. Maarten

ST.-MARTIN/ST. MAARTEN. *See* [Guadeloupe](#); [Inter-American Division](#); [Leeward and Windward Islands](#); [Netherlands Antilles](#).

St.-Pierre and Miquelon

ST.-PIERRE AND MIQUELON. *See* [Seventh-day Adventist Church in Newfoundland and Labrador](#).

St. Thomas-St. John SDA Secondary School

ST. THOMAS-ST. JOHN SDA SECONDARY SCHOOL. A secondary school established in 1981 at St. Thomas, U.S. Virgin Islands. In 1993 the school had a staff and faculty of 24.

Principals: J. Maynard, 1984—1992; M. Tyrell, 1992— .

St. Vincent and the Grenadines

ST. VINCENT AND THE GRENADINES. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

Sakshus Old People's Home

SAKSHUS OLD PEOPLE'S HOME. A home for the aged at Hundhamaren, seven miles (11 kilometers) north of Trondheim, Norway. The institution is owned and operated by the East Norway Conference. The home is housed in a wooden three-story building that was erected in 1942 by the German Occupation Army for its officers, purchased on July 1, 1951, by Seventh-day Adventists in Norway for \$10,500 (75,000 Norwegian kroner). After improvements were made, the home was officially opened Jan. 27, 1952, with six patients. In 1993 it housed 21 patients, all in single rooms. Half of the patients are SDAs.

Directors: Ole Ranæs, 1957—1958; Ingvald Frantzen, 1958—1976; Arild Hegge, 1976—1980; Else Dekkerhus, 1980—1981; Inger Kvalen, 1981— .

Salabogi Ratu Meli

SALABOGI RATU MELI (d. 1939). Fijian chief and lay worker. His father, Ratu (Chief) Mara, was converted by early Methodist missionaries and became an ardent Christian. Ratu Meli was one of the first Seventh-day Adventist converts in Fiji, and for many years faithfully witnessed to his faith while holding a government position that made him responsible for the civil welfare of his district. Upon retirement he gave himself enthusiastically to mission work throughout Fiji and was everywhere highly respected. He visited Australia on behalf of mission work and in 1926 was a delegate to the General Conference.

Salau, Robert

SALAU, ROBERT (1900—1973). Pioneer missionary, teacher, and administrator. Robert Salau was about 20 years old when the Seventh-day Adventist Mission came to his village on Vella Lavella, Solomon Islands, in 1919. Oti, another Solomon Island teacher, and Salau went with G. F. Jones to set up a mission station at Matupi in 1928. When, because of the ill health of Captain Jones in 1929, Capt. Gilbert McLaren took over the superintendency of the work in New Guinea, Oti and Salau went with him to Mussau and Emirau. Their work on these two islands was so successful that within two years the entire population had forsaken heathenism and become Seventh-day Adventists.

In 1934 when Captain McLaren and 10 Mussau and Matupi teachers went into the Eastern Highlands of New Guinea to establish a mission at Kainantu, Salau was one of the number. In 1935 Oti and Salau pioneered the work on Manus, and during the war became acquainted with many of the American servicemen there. Oti and Salau pioneered on Lou Island, where all the population became SDAs. Salau was ordained to the gospel ministry after the war.

In 1949 Salau was selected to accompany A. G. Stewart on a tour of camp meetings in the United States. There he saw many of the GIs whom he had first met on Manus. On his return to New Guinea he was located on the mainland in administrative positions in the Sepik area, Central Highlands, and Port Moresby. In his later years he was on New Ireland and was in the Western Solomons when he retired in 1967.

Salemba Jakarta Academy

SALEMBA JAKARTA ACADEMY (Perguruan Advent School). A day school operated by the Salemba church under the control of the Jakarta Conference in Indonesia. The school began as a primary school and junior high school. The senior high school started in 1981. Its operation is combined with the elementary and junior high school. The students enrolled in the academy come from Jakarta primarily; however, some come from North Celebes, North Sumatra, Kalimantan, and East Java. In 1993 there were 211 enrollees at the school. More than 71 percent were Seventh-day Adventists.

Principals: Simon Sumardi, 1981—1984; Butje Ruhulesin, 1985—1986; Simon Sumardi, 1987—1991; Sumadi Atmodjo, 1992— .

Salève Adventist Institute

SALÈVE ADVENTIST INSTITUTE (Institut Adventiste du Salève). A coeducational senior college situated at Collonges-sous-Salève, Haute-Savoie, France, across the border from Geneva, Switzerland. Operated by the Euro-Africa Division, the school serves France in particular, but draws students from all Europe as well as from other continents. It is situated on a slope at the base of Mount Salève, overlooking Geneva. The campus originally had two main buildings and two smaller ones. An administration building was erected in 1928; a printing plant was established in 1936; new buildings were bought in 1949; a chapel was dedicated in 1962, then a house for the staff, comprising six apartments. A new dormitory for young men was opened in 1967 and a new elementary school in 1970. A new dormitory for young women was opened in 1975, a library in 1981, and a theology school building in 1987. New apartments for the teaching staff were added in 1992. In 1992—1993, enrollment was 395, and 34 teachers were employed, 26 of them full time.

The seminary has an elementary school with five teachers; a secondary school that prepares for the government examinations (*brevet, baccalauréat*); a school of modern French for foreigners, preparing for various examinations of the Alliance Française; a music school, and a school of theology offering a four-year course for a Master of Theology degree given by the French government in agreement with the University of Strasbourg. The school gives its own diplomas.

The forerunners of the present institute can be traced to Switzerland, in the early days of Seventh-day Adventist work in Latin Europe. In 1892, as the need of a missionary school was felt, an educational fund was planned. While looking forward to the establishment of a permanent school, short Bible courses were offered with encouraging results: in 1893—1894 in Peseux, near Neuchâtel, Switzerland, under Joseph Curdy; in 1895 in La Chaux-de-Fonds, Switzerland, under E. J. Waggoner; in 1901 in Geneva; and in 1902—1903 in Paris under the direction of B. G. Wilkinson.

The estate of “La Lignière,” Gland, Switzerland, was bought in 1904, and a permanent missionary school (listed in the *SDA Yearbook* as Latin Union School) was opened there that same year in connection with a school of nursing. The first principal of the school was Jean Vuilleumier (1904—1911). He was followed by Paul Steiner (1911—1917, except for a short interruption, 1914—1915, caused by the war).

When the school at Gland had to be closed, a Bible course was held in Nîmes, France, in 1919—1920 under the direction of J. C. Guenin. While the matter of the purchase of a property in France was under consideration, 50 students followed courses given again at Gland, 1920—1921, under the direction of Alfred Vaucher.

In 1921 the present site was purchased, and the Séminaire Adventiste du Salève was opened by L. L. Caviness, then educational secretary of the Latin Union Conference. It opened with an enrollment of 76 students and nine teachers and employees.

Presidents: L. L. Caviness, 1921—1922; A. G. Roth, 1922—1930; Henri Evard, 1930—1934; Daniel Walther, 1934—1941; Frédéric Charpiot, 1941—1942; Henri Evard,

1942—1945; Alfred Vaucher, 1945—1951; Pierre Lanarès, 1951—1960; J. R. Zurcher, 1960—1970; Georges Stéveny, 1970—1980; Marcel Fernandez, 1980—1984; Claude Villeneuve, 1984—1992; Richard Lehmann, 1992— .

Salisbury, Homer Russell

SALISBURY, HOMER RUSSELL (1870—1915). Educator, administrator, editor. He was born in Battle Creek, Michigan, of Seventh-day Adventist parents. He grew up in Boulder, Colorado, attended Battle Creek College, 1888—1892, and was baptized in 1890. His first position in denominational employment was secretary to W. W. Prescott, the president of Battle Creek College. In 1893 he accepted a call from South Africa and taught in Claremont Union College for three years. In 1896 he went to London, England, to study Hebrew. From 1897 to 1901 he taught Hebrew and church history in Battle Creek College. In 1901, by request of the General Conference, he established a training school for workers in England, and remained with the school for five years. In 1904 he was ordained to the gospel ministry and in 1905 became president of the South England Conference, in addition to his work as head of the school. Three years later, 1907, the General Conference called him to Washington, D.C., to serve as president of the Foreign Missionary Seminary, which post he held until 1910 when he was elected secretary of the General Conference Department of Education and editor of *Home and School* magazine. He was called in 1913 to the responsibility of the presidency of the India Union Mission.

With the burden of India and its teeming millions resting upon him, he attended the Autumn Council of the General Conference held in Loma Linda, California, in the fall of 1915, and stirred the hearts of the delegates with his earnest and eloquent appeals for his needy field. Eager to get back to his post, he sailed from New York on the S.S. *Persia*. World War I was raging, and as his boat was sailing through the Mediterranean it was torpedoed and sunk, sending Salisbury to his death. One of the passengers who was rescued reported that he saw Salisbury throw his life belt to a struggling man who had no belt.

Salisbury, Wilbur Dixon

SALISBURY, WILBUR DIXON (1861—1947). Early, perhaps first, manager of Signs Publishing Company; sanitarium administrator. He grew up in Battle Creek, Michigan, where his father was superintendent of the Western Health Reform Institute, and where he attended Battle Creek College for a few terms. In 1878 or 1879 he began working in the pressroom of the *Review and Herald*, then moved to Pacific Press in 1885, and in 1890 went to England as a factory superintendent. From 1906 to 1909 he was manager of the Signs Publishing Company at Melbourne, Australia. In 1910 he became manager of the Washington Sanitarium, but when the health of his wife made advisable a move to California, he managed Loma Linda Sanitarium from 1912 to 1913. Then he retired from denominational service and established a wholesale cookie business.

Salud y Saber

SALUD Y SABER. *See* [Health and Knowledge Secondary School](#).

Salvador Adventist Academy

SALVADOR ADVENTIST ACADEMY (Colegio Adventista de Salvador). A day school on the secondary level, Salvador Adventist Academy was founded in 1988. In 1993 there were 320 students and 10 teachers.

Principals: Edite Fontes Pires, 1988—1989; Samuel Kuster, 1990; Solange Oliveira, 1991—1993; Marcio Rogerio Guimaraes, 1994— .

Salvation

SALVATION. God's gracious provision for delivering sinners from the penalty and the power of sin, and for restoring them to their original state of perfection. The release of the sinner from condemnation is called justification; the process of character transformation is called sanctification; the restoration of immortality is called glorification. The plan of salvation was conceived in eternity past, and became operative when the first humans sinned and fell from their original state. The conditions of salvation have been the same throughout human history. The OT sacrificial system pointed forward to the cross, the focal point and keystone of the plan of salvation, and was made effective by the perfect life, vicarious death, and glorious resurrection of our Lord and Saviour, Jesus Christ.

Salvation comes as a free gift of God's grace, and is accepted by faith in Christ. It is available to all, but becomes a reality only in the experience of those who, by their own free choice, accept it. It is not irresistible, as Augustine taught. The Seventh-day Adventist concept of salvation corresponds closely to the historic Methodist understanding, especially as set forth by John Wesley.

The ultimate objective of salvation is the restoration of God's image in humans, the eradication of sin from the universe, the confirmation of God's infinite love and justice to the eternal satisfaction of all created beings, and the establishment of universal and everlasting peace and security. *See also* [Faith and Works](#); [Justification](#); [Law](#); [Law and Grace](#); [New Birth](#); [Perseverance](#); [Righteousness by Faith](#); [Sanctification](#).

Sam Yuk Middle School

SAM YUK MIDDLE SCHOOL. A coeducational boarding and day school in Hong Kong, operated on the junior and senior high school level in English and Cantonese under the direction of the South China Island Union Mission. In 1992 there was an enrollment of 200 students in secondary forms 1—5 and a teaching staff of 15. The school is registered with the Education Department of Hong Kong and is supported primarily by government tuition grants. Ten percent of the students are Seventh-day Adventists. The school shares facilities with Hong Kong Adventist College, which is located on a 40-acre (16-hectare) site on Clearwater Bay Road, Kowloon, Hong Kong.

The school began in 1903 in south China as the first Seventh-day Adventist school taught in Chinese. It was originally located in Canton (now Guangzhou) but moved to Hong Kong in 1937 and then to the present location in 1939. (For a full history of the early years of the school and for principals before 1984, *see* [Hong Kong Adventist College](#).)

Since 1984 the school has functioned independently from Hong Kong Adventist College, although the president of the college often serves as principal of the secondary school.

Principals (since 1984): Doris Foo, 1984—1989; Handel Luke, 1989—1991; Roger P. W. Li, 1991—.

Sam Yuk Secondary School (Mongkok Branch)

SAM YUK SECONDARY SCHOOL (Mongkok Branch). *See* [Kowloon Sam Yuk Secondary School](#).

Samoa Adventist College

SAMOA ADVENTIST COLLEGE. A coeducational day school situated at mission headquarters in Apia, Western Samoa.

Established to meet the growing educational needs of Seventh-day Adventists in Samoa, Apia Central School was opened in 1951 with 40 pupils grades 1—4, in a room under the Apia church with Saunua Afamasaga as head teacher.

In 1952 the first overseas missionary teacher, C. R. Thompson, was appointed. He supervised 50 pupils in six grades, with two national assistants. Among other subjects, Bible and Samoan and English languages were taught. By the mid-1950s student enrollment reached 500 in nine grades, and a curriculum suitable to the needs of Samoan citizens was established and achievement standards were set.

Nine new classrooms were added, and in 1961 the school enrollment reached a peak of 719. The school gained popular public support through the Home and School organization and also by the high achievement of the students.

In 1979 grades 9—11 were transferred to Kosena (Goshen) College. Classes 1—8 continued in the Apia school, with forms 3 and 4 being added in the mid-1980s. With the closing of Kosena College in the late 1980s, form 5 was restored again, and the name Samoa Adventist College was adopted.

Two double-storied concrete-brick units replaced severely cyclone-damaged single-storied wooden facilities in 1993. At that time 500 students were enrolled in 11 grades.

Principals—Apia Central School: W. G. Litster, 1964—1970; O. L. Hughes, 1971—1973; C. E. Greive, 1974—1979. *Kosena College:* C. E. Greive, 1979—1981; Tesimale Latu, 1981—1982; Kuresa Taga'i, 1982—1984; L. A. Litster, 1984—1985; B. L. Mercer, 1985—1986; V. Bonetti, 1986—1988; Luka Titimanu, 1988; Sarai Tusa, 1989. *Samoa Adventist College:* Sarai Tusa, 1990; M. A. Tarburton, 1993—.

Samoa and Tokelau Islands

SAMOA AND TOKELAU ISLANDS. A group of nine islands in the South Pacific about 4,800 miles (7,700 kilometers) southwest of San Francisco and 1,600 miles (2,600 kilometers) northeast of New Zealand, known as Western Samoa, and a group of seven islands, southeast of Western Samoa, known as American Samoa.

The islands are small, with Western Samoa containing an area of 1,100 square miles (2,850 square kilometers), with the highest peak rising more than 6,000 feet (1,800 meters) on Savai'i Island. The seven eastern islands—Tutuila, Manua group, Rose Island, and Swains Island—compose American Samoa, which contains an area of 76 square miles (200 square kilometers). The climate is tropical and pleasant, with an annual rainfall of between 100 and 200 inches (250—500 centimeters). The islands are volcanic in origin. Tokelau, or Union Islands, are about 300 miles (500 kilometers) north of Samoa. They consist of three atolls called Atafu, Nukunonu, and Fakaofu, with a total land area of four square miles (10 square kilometers).

Politically, this area of Polynesia is divided into three sections: the Tokelau Islands, which are part of New Zealand and have a population (1991) of 1,577; American Samoa, a territory of the United States with the administrative capital at Pago Pago, and a total population (1993) of 52,860 (since 1977 American Samoans have elected their own governor); and the independent state of Western Samoa (independent since 1962), administered from Apia, with a total population (1991) of 204,000. The people are nominally Christian. In Western Samoa adherents are mainly Congregational, but also Roman Catholic, Methodist, Mormon, and Seventh-day Adventist.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Samoa Mission is composed of the Tokelau Islands and American and Western Samoa. This forms a section of the Central Pacific Union Mission, which is part of the South Pacific Division. Statistics (1992) for the *Samoa Mission*: churches, 23; companies, 41; combined membership, 6,926 (during the past 40 years, many members have migrated to the United States [including Hawaii], Australia, and New Zealand. Samoan Seventh-day Adventist churches are located in these areas); schools, elementary, 3; secondary, 2; with a total enrollment of 572 (1992); ordained ministers, 9; licensed ministers, 17. Headquarters: Lalovaea, Apia, Western Samoa.

Institutions

Institutions. Samoa Adventist College.

Seventh-day Adventist Work

Seventh-day Adventist Work. Ellen White visited Apia Nov. 27, 1891, on her way to Australia. Permanent work was first established by Dr. and Mrs. F. W. Braucht on the

arrival of the mission ship *Pitcairn*, on Oct. 22, 1895. On Nov. 10, Dr. Braucht and Nurse Emily McCoy opened a medical center at Matautu, Apia. In 1896 the medical center moved to the suburb of Tufuiopa. Dr. M. G. Kellogg assisted in the construction of a two-story sanitarium (featured on a 1970 stamp issue). The medical work was highly successful, even treating patients suffering from filaria.

Medical work ceased in 1906 because of lack of personnel. In 1907 J. E. Steed and wife arrived to conduct evangelistic work, and in 1910 H. T. Howse and wife succeeded them. Both Steed and Howse spent several terms in Samoa. Other overseas field workers in later years were L. A. Butler, O. V. Hellestrand, W. R. Litster, R. Reye, J. F. Strange, S. T. Leeder, W. W. Petrie, J. T. Howse, H. A. Dickens, H. B. Christian, R. W. Taylor, J. R. Dobson, G. Helsby, I. W. White, D. I. Jenkins, F. W. Pearce, D. E. Hay, M. M. Kennaway, and G. Satchell.

For 20 years there were no converts among the Samoan people, then in 1915 three women and two men were baptized. During this time several part-European and European people accepted the message.

In 1934 the Samoan Mission was organized as part of what was then the Australasian Union Conference, with R. Reye as superintendent. Iiga Kuresa became the first national ordained minister in 1937. In 1949 the Samoan Mission became part of the newly organized Central Pacific Union Mission, with H. B. Christian as president.

A 30-minute Voice of Prophecy outreach in the vernacular has operated continuously since 1964 from radio station 2AP in Apia.

Delos Lake, a self-supporting missionary from the United States, established the first school in the year 1900. It was located about five miles (eight kilometers) east of Apia. Later schools were established by Mrs. H. T. Howse in 1911 at Apia; by H. W. Larwood in 1917 at Vailoa; by R. Reye in 1930 at Vailoa (Vailoa Missionary School); by Saunoa Afamasaga in 1952 at Apia (an English language school, which reached an enrollment of 719 students in 1961 in 11 grades).

For a number of years Vailoa Missionary School served as a training school for workers in Samoa, but it was closed in 1957 in favor of sending students to Union College in Fiji. A lay training school was begun at Vailoa in 1967, with 15 students enrolled in a two-year course.

Work began on the island of Savai'i, the largest island, in 1936 by Uta and Lautu, after they were joined by Tua and H. T. Howse. The first baptism occurred in Siufaga in 1937. Talosaga opened the first school in 1941.

In American Samoa work began at Pago Pago in 1944 under the guidance of Tini Inu, assisted by Pasi, a volunteer. The first converts were baptized at Pago Pago in 1948.

Literature work began in 1899 with the publication of *Christ Our Saviour* in the Samoan language.

Vai Kerisome, later Mrs. Head, of Niue Island, translated tracts into both the Samoan language and the Niuean language in 1909.

O le Tala Moni ("The True Story"), a monthly vernacular missionary paper, was first published in 1911. *Bible Readings* in Samoan appeared in 1915, *Steps to Christ* in 1937, and *Prophetic Guidance* in 1971, followed by *The Great Controversy* in 1991.

A large two-story community center was opened in 1973. A secondary boarding school, Kosena College, opened in 1979 with 96 pupils, but because of a dwindling enrollment, it closed in 1987.

Samoa Mission

SAMOA MISSION. *See* [Samoa and Tokelau Islands](#); [South Pacific Division](#).

Samoa Sanitarium

SAMOA SANITARIUM. *See* [Samoa and Tokelau Islands](#).

San Andrés Island

SAN ANDRÉS ISLAND. *See* [Colombia](#).

San Andrés Secondary School

SAN ANDRÉS SECONDARY SCHOOL. *See* [Colombian Islands Mission Secondary School](#).

San Cristóbal Adventist Secondary School

SAN CRISTÓBAL ADVENTIST SECONDARY SCHOOL (Colegio Adventista de San Cristobal). A coeducational secondary institution located in San Cristobal, Dominican Republic. The school offers a complete national secondary program, admitting to institutions of higher learning.

The school began with 14 students. It is now situated in a three-story cement block structure and offers a complete K-12 program. In 1993 San Cristóbal Adventist Secondary School had 653 students and 14 teachers.

Principals: Hilda Cordero, 1962—1964; Luz Nina, 1965—1971; Andrea Peña, 1971—1982; Petronila Santana, 1982—1992; Héctor Puello, 1992— .

San Diego Adventist Academy

SAN DIEGO ADVENTIST ACADEMY. A coeducational day school on the senior high school level at 2700 E. Fourth Street, National City, California. Owned by the Southeastern California Conference, it serves the local churches of the Greater San Diego metropolitan area. The academy is a member of the Association of SDA Institutions of Higher Education and Secondary Schools and the Western Association of Schools and Colleges.

The institution began functioning as a 12-grade school in 1930, with Richard B. Lewis as principal. The series of church schools and junior academies that eventually grew into the senior academy had its beginning in 1899. In that year San Diego's one Seventh-day Adventist church, under the pastorship of W. M. Healey and with only 48 members, six of whom were men, determined to provide Christian education for its children. The members rented a store building at 17th and K streets, constructed desks, and purchased old public school textbooks. Robert Sanders and his wife, from Healdsburg College, were employed as teachers for the 17-student school. Later, this grade school occupied successively a cottage across the street from the church, a large two-story building on 16th Street between Market and G (1906—1908), a school building erected in 1908 on 18th Street, south of Market Street (1908—1918), two buildings on a 100' x 100' (30 m. x 20 m.) lot at the northwest corner of 30th and G, in which the ninth grade was offered in 1918—1919, the tenth in 1919—1920, and 12 grades in 1930. The senior academy graduated its first class, four members, in 1931.

In 1932 the school was moved to a site between G and Market and 30th and 31st streets. The academy students numbered 50. Mrs. Belle Carr, matron, furnished and equipped the cafeteria at personal expense. The academy moved to its present location in the fall of 1947.

Principals: R. B. Lewis, 1930—1935; Calvin Pyle, 1935—1938; J. E. Young, 1938—1943; W. V. Albee, 1943—1947; C. C. Cantwell, 1947—1948; P. G. Baden, 1948—1949; J. C. Michalenko, 1949—1951; Max Williams, 1951—1953; Fenton L. Hopp, 1953—1954; M. J. Denman, 1954—1961; A. T. Wiegardt, 1961—1965; W. E. Nelson, 1965—1972; W. D. Pearson, 1972—1978; T. Coomes, 1978—1979; W. R. Dennis, 1979—1982; C. McKinstry, 1983—1987; D. Dudley, 1987—1988; L. G. Kromann, 1988— .

San Fernando Academy

SAN FERNANDO ACADEMY. A coeducational boarding school operated by the Southern California Conference from 1902 to 1923. The school, housed in buildings formerly occupied by a Methodist theological school at San Fernando, opened with 50 students under the principalship of H. E. Giddings. At first called Fernando College, it included, in addition to the “regular” course, short training courses for mature students planning to enter the ministry, Bible work, medical missionary work, business, or teaching (including practice teaching in the elementary grades). Its curriculum varied from 11 grades to a year’s training beyond the twelfth grade.

In 1906 it was renamed Fernando Academy and in 1914 San Fernando Academy. When a separate Southeastern California Conference was organized in 1915, the school was operated by both conferences. However, when the necessity of replacing its antiquated plant was considered in 1920, the search for a site suitable for a new two-conference academy was unsuccessful. In 1922 the Southeastern California Conference opened a separate boarding school, La Sierra Academy. The Southern California Conference operated San Fernando one more year with reduced enrollment, then closed it in 1923. The same year the conference opened two day schools, Glendale and Los Angeles academies.

San Fernando Valley Academy

SAN FERNANDO VALLEY ACADEMY. A coeducational K-12 day school operated by the Southern California Conference. The school primarily serves the constituency of the San Fernando Valley.

Established in 1902 as a training school, it was operated through 1923 as Fernando Academy, then San Fernando Academy (*see* [San Fernando Academy](#)). It later was reestablished and took its present name in 1960 with E. J. Anderson as principal.

In 1993 there was a staff of 20 serving 119 elementary pupils, 47 junior high students and 82 senior high students.

Principals: D. K. Griffith, 1963—1966; L. H. Taylor, 1966—1970; R. Mead, 1970—1972; P. K. Harris, 1972—1981; S. McKeone, 1981—1985; R. Evans, 1985—1988; C. Dart, Jr., 1988—1991; R. Dasher, 1991— .

San Gabriel Academy

SAN GABRIEL ACADEMY. A coeducational day school with grades K-12, situated at 8827 E. Broadway, San Gabriel, California. One of four such schools in the Los Angeles metropolitan area, it serves the 27 churches of the San Gabriel Valley.

The forerunner of San Gabriel Academy was the Alhambra church school, begun in 1933. The school moved to its present location in 1937 and in 1947 became the San Gabriel Union School, also serving the El Monte church. During 1954 the Home and School Association sponsored the building of a combined auditorium and classrooms. At the same time, adjoining land was purchased. In 1965 land was purchased for the elementary division one block north of the academy. This was completed in 1972.

A building unit, completed in 1959, including the science building and other classroom facilities, was the first stage of a master plan to provide eventually for 350 to 500 academy students. The ninth grade was first offered in 1955, and in 1957 the eleventh and twelfth grades were added.

A modern two-story building was constructed in 1989 to provide 11 classrooms as well as laboratories for science, home economics, and computer science.

The first twelfth-grade graduating class in 1960 had eight members. The graduating class of 1993 had 49 members.

Principals: W. E. Belleau, Jr., 1958—1962; J. W. Leary, 1963—1968; E. W. Kier, 1969—1971; R. D. Herbert, 1972—1981; K. Christensen, 1981—1987; Lisa Bissell, 1987—1992; Thambi Thomas, 1992— .

San Joaquin Community Hospital

SAN JOAQUIN COMMUNITY HOSPITAL. A 178-bed medical institution established in Bakersfield, Kern County, California, in 1910. After incorporating in the early 1920s, the hospital was purchased by Dr. Joseph Smith, a visionary who saw the future of the hospital as a professional medical and surgical institution.

In 1964 Dr. Smith invited a group of Seventh-day Adventists to form a nonprofit corporation to manage the hospital. The institution, which had been known as San Joaquin Hospital, became San Joaquin Community Hospital.

Meeting an obvious need, the hospital gravitated toward specialized cardiac care. A skilled heart surgical team was formed and SJCH became Kern County's leader in cardiac care. In 1987 the hospital became a member of the Adventist Health System/West, the largest nonprofit Protestant health-care corporation on the West Coast.

San Joaquin Community Hospital employs more than 800 people. In addition to its commitment to the diagnosis and treatment of heart disease, the hospital's programs include West HealthCare home health agency; Tender Touch, an in-home child care service for sick children; an Infusion Center; a Cardiac Rehab and Wellness Center; and a Women's Care Center.

San Marino

SAN MARINO. A tiny republic (area 24 square miles [60 square kilometers]; population [1992] 23,000, of Italian origin) entirely within Italy, near the Adriatic coast about 25 miles (40 kilometers) southeast of Ravenna. It is reputed to be the oldest state in Europe; tradition says that its history goes back to the fourth century. There are no Seventh-day Adventists in the republic. Sebastiano Rossitto went there in 1933 as the first literature evangelist. Literature evangelists go there regularly to distribute SDA publications.

San Marino is assigned to the Italian Union of Churches, a part of the Euro-Africa Division.

San Pasqual Adventist Academy

SAN PASQUAL ADVENTIST ACADEMY. A coeducational boarding high school, opened in 1949, owned and operated by the Southeastern California Conference, and situated on 240 acres (100 hectares) on Highway 78, 10 miles (16 kilometers) east of Escondido, California, and 35 miles (55 kilometers) from San Diego. It is accredited by the SDA Board of Regents and the Western Association of Schools and Colleges. The average enrollment is about 150 students. Buildings include a boys' dormitory, a girls' dormitory, an administration building, a classroom building, a building housing the library, chapel, and music conservatory, a cafeteria, an industrial education building, a church and several industrial buildings. Work opportunities are offered on the 40,000-bird chicken ranch, in the book bindery, cafeteria, dormitories, and packaging plant.

San Pasqual Adventist Academy grew out of the oldest continuously operated church school in California. In 1875 John B. Judson and his family settled in the San Pasqual Valley. He was the first Seventh-day Adventist preacher in southern California and established his first church in San Pasqual. William Potts urged the people of the valley to begin a church school. In 1896 the first school began in the home of Henry Johnson with three students. Alma McKibbin was the teacher. Then Peter Georgeson offered land, and L. O. Johnson and S. T. Bancroft brought lumber for the construction of the first school building. The school opened in 1899 with Loiza Elwell of Battle Creek, Michigan, as the first teacher. Then came Marie Barber, who later became Mrs. Chris Marchus.

The original building of this pioneer school still stands on the grounds of San Pasqual Adventist Academy. In 1943 a cement-block structure was erected, and part of the time ninth- and tenth-grade work was included. Later more land was acquired, buildings were erected, and by 1949 the new academy was opened.

Principals: R. J. Larson, 1949—1951; G. E. Smith, 1951—1954; R. L. Hubbs, 1954—1955; W. T. Weaver, 1955—1960; L. M. Stump, 1960—1965; N. C. Sorensen, 1965—1969; S. D. Bietz, 1969—1972; M. W. Longhofer, 1972—1979; Curtis Perkins, 1979—1989; Carlyle Skinner, 1989—1991; Berit Von Pohle, 1991— .

San Yü Theological Seminary

SAN YÜ THEOLOGICAL SEMINARY. *See* [China Training Institute](#).

San Yuk High School

SAN YUK HIGH SCHOOL. *See* [Singapore San Yu High School](#).

Sanatorio Adventista de Asunción

SANATORIO ADVENTISTA DE ASUNCIÓN. *See* [Asunción Adventist Sanitarium](#).

Sanatorio Adventista del Nordeste Argentino

SANATORIO ADVENTISTA DEL NORDESTE ARGENTINO. *See* [Northeast Argentine Sanitarium](#).

Sanatorio Adventista del Plata

SANATORIO ADVENTISTA DEL PLATA. *See* [River Plate Sanitarium and Hospital](#).

Sanatorio Adventista Hohenau

SANATORIO ADVENTISTA HOHENAU. *See* [Hohenau Adventist Sanitarium](#).

Sanatorio Adventista Loma Linda

SANATORIO ADVENTISTA LOMA LINDA. *See* [Loma Linda Adventist Sanitarium](#).

Sanatorium du Léman

SANATORIUM DU LÉMAN. *See* [Lake Geneva Sanitarium](#).

Sanborn, Isaac

SANBORN, ISAAC (1822—1913). Minister. He was converted in 1855, and was ordained by James White in 1856. Preaching until the time of his death, he worked in 19 states and Ontario, but the greater part of his ministry was in Wisconsin. He was the first president of the Illinois-Wisconsin Conference (1863—1867), which then comprised the states of Illinois and Wisconsin. He was one of the 20 delegates who organized the General Conference in 1863, was one of the committee of eight who drafted the constitution of the General Conference, and was also on the committee of five to recommend a constitution for the state conferences. He was an ardent supporter of the early health reform movement in the Seventh-day Adventist Church.

Sanctification

SANCTIFICATION. The lifelong process of character development subsequent to conversion, in contrast with justification. The latter establishes a right relationship with God, one in which the process of character development, or sanctification, becomes possible. NT writers speak of this process variously as a matter of following after righteousness and fighting the good fight of faith (1 Tim. 6:11, 12), of walking in newness of life (Rom. 6:4), of growing up into Christ (Eph. 4:15), of growing in grace (2 Peter 3:18), of being built up, strengthened, established (Col. 2:6, 7), being transformed (Rom. 12:2), of partaking of the divine nature (2 Peter 1:4), of patiently running the Christian race (Heb. 12:1). The goal of this process is ultimate perfection of character, the restoration of the image of God in the mind and character of God's people. Born-again Christians are perfect before God as a result of their acceptance of Christ's righteousness to atone for their past sins (Rom. 5:1), and of their personal commitment to cooperate with the transforming grace and power of Christ now at work in the mind and life (Rom. 12:1; Gal. 2:20). But this is relative perfection—it is theirs only by virtue of their relationship to Christ by faith. Although we must be continually growing in grace through the power of the Holy Spirit (the process of sanctification), absolute sinless perfection of character—the Christian's hope and ultimate goal—is attained only when the mortal nature puts on immortality (Phil. 3:12—15; 1 John 3:1). *See also* Faith and Works; Justification; Law; Law and Grace; Righteousness by Faith.

Sanctuary

SANCTUARY. Literally, “holy place”; in the OT, the center of public worship for the Hebrew nation. At first this was the tabernacle erected by Moses in the wilderness ([Ex. 25:40](#)), and later the Temple built by Solomon on Mount Moriah ([1 Chron. 28:10—20](#)), and, following the Babylonian exile, the second Temple. The sanctuary was God’s dwelling place among His people. The Mosaic tabernacle and its animal sacrifices and priestly ministry were “a figure for the time then present” that pointed forward to Christ, “who was once offered to bear the sins of many” and who became “an high priest of good things to come,” in “a greater and more perfect tabernacle, not made with hands” ([Heb. 9:9, 11, 28](#)). “Jesus Christ was the foundation of the whole Jewish economy. . . . The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity” (Ellen G. White, in *Review and Herald* 70:177, Mar. 21, 1893). The ritual system given to Israel was an object lesson through which God purposed to reveal the plan of salvation to His people in the long ago.

NT writers describe Christ’s atoning work for sinners in the terms of the OT types and symbols. Christ is “the Lamb of God, which taketh away the sin of the world” ([John 1:29](#)). He is “the Apostle and High Priest of our profession” ([Heb. 3:1](#)). The tabernacle on earth was “a copy and shadow of the heavenly sanctuary” ([Heb. 8:5](#), RSV), “the true one” where “Christ has entered . . . to appear in the presence of God on our behalf” ([Heb. 9:24](#), RSV). He enters into this holy place, taking not the blood of goats and calves but His own blood, thus procuring eternal redemption for us ([v. 12](#)). Each sacrifice typified the infinite sacrifice of Christ upon Calvary, and the priest who offered it represented the priestly ministry of Christ in heaven above. In and of themselves, the sacrifices could not atone for sin ([Heb. 10:11](#)). Only as penitent sinners grasped by faith the reality of the atonement yet to be provided by the Messiah did they find release from their sins ([Heb. 9:15](#)).

The ancient sanctuary service consisted of two distinct phases—the regular services conducted day by day throughout the year, by which repentant sinners were released from the guilt of their sins (for which the sanctuary assumed responsibility), and the yearly service on the Day of Atonement, when atonement was made for the sanctuary because of the sins from which release had been granted during the year.

Seventh-day Adventists see in these daily and yearly ritual services a type of two phases of Christ’s priestly ministry in the heavenly sanctuary. They consider that the various services conducted day by day represent Christ’s ministry for individual sinners, from the time of His ascension until the antitype of the Day of Atonement—the ceremonies of which, they believe, point to a special work accomplished by Christ toward the close of the Christian Era—a work of judgment that results in the blotting out of confessed sins from the record books of heaven, and the blotting out from the book of life of the names of those who have renounced Christ. This final phase they believe has been going on in the Most Holy Place of the heavenly sanctuary since 1844, a date derived from the prophetic period in [Dan. 8:14](#) (see [Twenty-three Hundred Days](#)).

The Epistle to the Hebrews presents the ancient sanctuary service as a type of Christ's vicarious atonement on Calvary and His postascension mediatorial ministry. For this reason, Seventh-day Adventists consider a knowledge of the ancient service to be of importance and value to an understanding of the plan of redemption. In fact, a number of the distinctive Seventh-day Adventist teachings can be understood fully only in relationship to the sanctuary service and the ministry of Christ as the Christian's great High Priest as set forth in the Epistle to the Hebrews.

History of the Seventh-day Adventist Doctrine

History of the Seventh-day Adventist Doctrine. *Background in Millerite View of Sanctuary.* Seventh-day Adventists arose out of the Millerite movement of the 1840s. William Miller, founder and leader of the movement, based his teaching that the Second Advent would occur "about A.D. 1843," primarily on the declaration of [Dan. 8:14](#): "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Miller originally defined the sanctuary as the church (MS to Elder Andrus, 1831, p. 1; *Evidences . . . on the Second Coming* [1838], pp. 36—38), later as the earth and the church (*Cleansing of the Sanctuary* [1842], p. 8, cf. pp. 9—14). He concluded that its cleansing would be accomplished by the fires of the last day, in connection with the second coming of Christ. "In accordance with the opinions of all standard Protestant commentators," as he expressed it, he accepted the principle, based on [Num. 14:34](#) and [Eze. 4:4—6](#), that a day in symbolic prophecy stands for a year of literal time (Apology and Defence, p. 11). Accordingly, beginning the 2300 years in 457 B.C., he arrived at what he termed "about the year 1843," that is, 1843/1844, from spring to spring, as the time to expect the Second Advent.

Later an adjustment in Miller's chronology and time computation led to the expectation of the Second Advent in the autumn of 1844 on Oct. 22 (see [Seventh-Month Movement](#)).

With this seventh-month movement came an expanded understanding of the sanctuary types and symbols.

This broadened understanding is reflected in the following summary of the fulfillment of the types of the autumnal festivals at the Second Advent: "Thus the blowing of the great trumpet in the year of Jubilee, on the tenth day of the seventh month—a type of the trump of God, the last trump; the release of all captives, the canceling of all debts, and restoration of every man to his possessions, on the same day—typical of the great release; and the atonement of the High Priest for the sins of all Israel, his intercession therefore in the Holy of Holies, and his coming out from thence to bless the waiting congregation—typical of the completion of the intercession which Christ is now making, and of his coming out of heaven itself, to appear the second time unto those that looked for him without sin unto salvation, it was argued, fully demonstrated, that a day thus selected and set apart of God for the observance of so many ceremonials, typical of the greatest of all events, must be honored in the completion of the plan of salvation by the event itself" ([S.] B[liss], in *Advent Shield* 1:269, January 1845).

On the basis of [Lev. 9:23](#), which is part of the record of Aaron's inauguration to the high priesthood, the Millerites held that at the close of the Day of Atonement the high priest came out and blessed the waiting congregation. Similarly, they held, Christ would come out of the Holy of Holies at His second advent to bless His waiting people. In the subsequent

emphasis (in the seventh-month movement) on Christ's coming out of the Holy of Holies, that is, heaven, no one explained how the Holy of Holies—a part of the sanctuary—could be heaven itself, and yet the sanctuary could be the earth, to be cleansed by fire at the Second Advent.

Litch had, immediately after the spring disappointment, raised a doubt concerning the earth as the sanctuary, but this was not followed up, and the earth-sanctuary concept persisted. As late as 1847 Crosier, in the *Day-Dawn*, felt it necessary to argue this point at length before stating his conclusion: "There is no Scripture authority for calling any thing else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens. . . . If there be, let it be produced" (*Day-Dawn* 2:3, Mar. 19, 1847).

This unresolved paradox of the *earth*, or Palestine, as the sanctuary to be cleansed by the last-day fires, along with *heaven* as the Holy of Holies, needing no cleansing, still appears in 1853 in the editorials (presumably of Bliss) in the *Advent Herald* in controversy with J. N. Andrews in the *Review and Herald* (2:204, 205, May 12, 1853).

Edson's Idea and Crosier's Articles. The first step toward the Seventh-day Adventist understanding of the sanctuary came the day after the Great Disappointment. On the morning of Oct. 23, 1844, Hiram Edson and a Millerite friend after earnest prayer decided to visit the other Adventists in the neighborhood and encourage them. As they walked across Edson's cornfield, Edson dropped behind as his companion walked on. The conviction had suddenly come to him that "instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth" (Hiram Edson, MS, "Life and Experience," fol. 9 verso).

It now became clear to Edson that the sanctuary to be cleansed was not the earth or some portion of it, but the heavenly sanctuary; that Oct. 22 marked the beginning and not the ending of the antitypical Day of Atonement.

Edson, Owen R. L. Crosier, and Franklin B. Hahn spent several months studying the subject of the sanctuary. Crosier wrote out their findings, which he published, according to Edson, in 1845 in the *Day-Dawn* (Canandaigua, New York), then more fully in the *Day-Star Extra* (Cincinnati), Feb. 7, 1846; also in the *Day-Dawn*, 1847, as already quoted (see reprint in *Review and Herald* 1:78—80, May 5, 1851). The 1845 *Day-Dawn* is extant only as a part of the Mar. 26, 1845, *Ontario Messenger*, a Whig newspaper published in Canandaigua. These articles discuss various uses of the term *sanctuary* in several Old Testament books, concluding that it is properly applied to the tabernacle built by Moses and to the Temple built by Solomon. This was the typical sanctuary. They then discuss the New Testament sanctuary as revealed in the book of Hebrews—the true sanctuary being in heaven, of which the Mosaic tabernacle was only a copy. Since, as Crosier reasoned, the heavenly sanctuary was the only one in existence at the end of the 2300—day prophecy, it must be the sanctuary to be cleansed.

Concerning Crosier's article in the *Day-Star Extra*, Ellen G. White wrote (in a letter to Eli Curtis, Apr. 21, 1847, which was printed in *A Word to the "Little Flock"*) that "Brother Crosier had the true light on the cleansing of the Sanctuary, &c.," and highly recommended the *Day-Star Extra*.

Seventh-day Adventist View Developed. Crosier's expansion of Edson's heavenly sanctuary idea thus became the basis of the standard position of early Seventh-day Adventists. In one of the earliest extended discussions of the subject of the sanctuary in early SDA publications David Arnold wrote: "But what shall we understand by the cleansing of the antitypical sanctuary?"

"The Mosaic priesthood, sanctuary and services were all types or shadows, here on earth, of a heavenly priesthood, sanctuary and services; yet there is this difference between them. By reason of death the earthly had many priests, the heavenly but one: the earthly had many victims, the heavenly but one; the earthly sanctuary was cleansed at the end of every 364 days, the heavenly at the end of 2300 years. . . .

"In the earthly, sins were daily imputed, or laid upon the altar through the blood of the victims during the 364 days, and then the daily ministration ceased, and the cleansing commenced. In the heavenly sanctuary sins were daily imputed, or laid upon the altar through the blood of Christ, our victim, during the Gospel dispensation, or time of the Gentiles, which ended with the 2300 days, and then the cleansing commenced. In the earthly, when the daily ministration ceased, and the day of atonement came, the high priest prepared for the atonement, or cleansing, by shutting the door of the outer apartment [see [Lev. xvi, 17,](#)] and by putting on the holy garments, with the breast-plate of judgment, and opening the door into the inner apartment or most holy place, then proceeded to cleanse the sanctuary as recorded in the sixteenth chapter of Leviticus. So in the heavenly; when the daily ministration for the world ceased, and the 2300 days, and time of the Gentiles ended, and the time to cleanse the heavenly sanctuary came, Christ our High Priest prepared for the atonement, or blotting out of sins of all Israel, and cleansing the sanctuary. . . .

"An objection is frequently raised that there can be nothing in heaven that needs cleansing. But let us hear Paul on this point. Speaking of the same sanctuary, he says, 'It was therefore necessary that the patterns of things in the heavens should be purified with these: but *the heavenly things themselves* with better sacrifices than these.' [Heb. ix, 23.](#) Here Paul gives us clearly to understand that it was necessary that the earthly sanctuary, made from patterns of the heavenly, should be cleansed with the blood of beasts; (for so the law required,) therefore it was also necessary that the heavenly sanctuary, from which the patterns were taken, should be cleansed with better sacrifices. Then there is a sanctuary in heaven to be cleansed 'with better sacrifices,' and the 'Wonderful Number' places the cleansing of this sanctuary at the end of the 2300 days" (*Present Truth* 1:60, 61, March 1850).

In August 1850 James White began the publication of a new periodical named the *Advent Review*, of which he issued five numbers. In numbers 3 and 4 he reprinted from the *Day-Star* almost the entire Crosier article on the sanctuary.

In November 1850 James White began the regular publication of the *Review and Herald*. This periodical became the recognized organ of the Adventists who accepted the seventh-day Sabbath and the heavenly-sanctuary explanation of the Millerite disappointment. In its pages a continuing debate was carried on with other Adventists who took opposing views. The first purpose of these articles was to prove that the earth is not the sanctuary intended in [Dan. 8:14](#), but the sanctuary in heaven, the sanctuary of the new covenant.

Later the idea was developed that the cleansing of the sanctuary involved a work of judgment. For a discussion of this aspect, see [Investigative Judgment](#).

Sandberg, Thyra Eva Sofia

SANDBERG, THYRA EVA SOFIA (1880—1963). Conference officer in India. She was born in Sweden and later moved to New Zealand. In 1906 she joined the Seventh-day Adventist Church and entered denominational employment as an assistant in a health food store at Wellington, New Zealand. Afterward she began nurse's training, but when her administrative abilities were needed she interrupted her training and took charge of several health food stores and cafés in New Zealand. In 1913 she accompanied Edith Graham to the United States and was employed as a stenographer in the Home Missionary Department of the General Conference. From 1918 to 1923 she worked as a stenographer and a nurse-in-training with Dr. Belle Wood Comstock in California. After graduation from Paradise Valley Sanitarium in 1923, she was invited by Dr. H. C. Menkel to take charge of the physiotherapy department at Simla Sanitarium in India. Five years later she entered administrative work in the Northwest India Union, serving as secretary and leader in the MV, Sabbath school, home missionary, Dorcas, and home commission areas of the church's activities. In 1948 she became an instructor at the Voice of Prophecy Bible Correspondence School at Poona, India. Upon retirement in 1953, she returned to the United States.

Sanders, Floyd O.

SANDERS, FLOYD O. (1904—1993). Pastor, conference president. Born in Gibson County, Indiana, he graduated from Emmanuel Missionary College (now Andrews University). He entered denominational service on June 1, 1927, in the Indiana Conference and that same year was married to Mary E. Bowers. He was ordained to the ministry in 1934 in Indiana, and served as teacher, pastor, and evangelist there for 13 years before becoming president of the conference in 1940.

He labored as an administrator for 30 years, serving as president of Indiana, Carolina, Arkansas-Louisiana, Kansas, and Nebraska conferences.

Sandia View Academy

SANDIA VIEW ACADEMY. A coeducational senior academy operated by the Texico Conference, serving the constituency of New Mexico and west Texas. It is situated on approximately 80 acres (32 hectares) on Corrales Road, on the west side of the Rio Grande River, about eight miles (13 kilometers) north of Albuquerque, New Mexico. The enrollment in 1993 was 75, with a staff of 18.

History

History. The academy had its beginnings as a school for the training of workers among the Spanish-speaking people. In the late fall of 1941 a committee from the General Conference was delegated to decide on a location for the school. In the summer of 1942 the present site was purchased by the General Conference with additional land being purchased later.

The school opened in August 1942 as Seminario Hispano-Americano, with Dan Palmer as the first principal. The first graduation was held May 23, 1943, with Maximillano Martinez the only graduate. He has since served the denomination as pastor, evangelist, and coordinator of Indian work.

In April 1952 the General Conference voted to sell the Seminario Hispano-Americano, since the school at Montemorelos, Mexico, was accepted by the Mexican government and was serving efficiently as a training school for Spanish-speaking workers. After consultation with Southwestern Union Conference officials, the school was taken over by the Texico Conference. The General Conference granted a beginning subsidy of \$20,000 plus \$3,500 for additional equipment.

The school year 1952—1953 marked the first year of operation by the Texico Conference under the new name of Sandia View Academy. The school was named for its spectacular view of the Sandia (Spanish for *watermelon*) Mountains, which often end the day with a misty reddish glow to the east across the Rio Grande River.

During the 1980s the Sandia View campus was almost totally renewed with a new boys' dormitory (Chanslor Hall), a new girls' dormitory (Wharton Hall), a new cafeteria, and the exterior remodeling of the administration building. During this decade much debt was eliminated and a trust fund established through the Freedom '84 fund-raising project.

Principals—Seminario Hispano-Americano: Dan W. Palmer, 1942—1946; C. E. Fillman, 1946—1949; Leon Replogle, 1949—1950; I. M. Vacquer, 1950—1952; Sandia View Academy: I. M. Vacquer, 1952—1953; Walton J. Brown, 1953—1955; V. R. Jewett, 1955—1956; I. V. Stonebrook, 1956—1957; G. H. Byers, 1957—1958; L. R. Callender, 1958—1960; R. H. Hoffmann, 1960—1962; R. H. Howlett, 1962—1967; E. L. Sorensen, 1967—1969; G. Herman Guy, 1969—1973; L. Franklin Moore, 1973—1976; E. F. Reifsnnyder, 1976—1977; M. Earl Adams, 1977—1980; Dale Anderson, 1980—1985; Ron Skinner, 1985—1987; Douglas Walker, 1987—1989; Gene Edelbach, 1989—1991; Kurt Kaufman, 1991—1993; Douglas Hayes, 1993— .

Sandy Lake Seventh-day Adventist Academy

SANDY LAKE SEVENTH-DAY ADVENTIST ACADEMY. A secondary day school established in 1974 and located in Bedford, Nova Scotia. In 1993 the school had a faculty of seven.

Principals: G. Carey, 1984—1985; G. Proctor, 1985—1988; D. Bennett, 1988—1989; J. Lowry, 1989—1993; G. Lehmann, 1993— .

Sanford, Edward Leroy

SANFORD, EDWARD LEROY (1850—1920). One of the first Seventh-day Adventist workers in Ghana; minister. He enlisted in the army during the last year of the American Civil War and afterward worked on the railroad in Saginaw, Michigan. While there he became an SDA, and soon thereafter entered the evangelistic service of the church. From 1888 to 1894 he was a district director in Michigan, then went to the Gold Coast (now Ghana) in West Africa, but was obliged by fever to retreat from there almost immediately. Recovering about 1902, he was ordained to the ministry, and then worked about 10 years in Southern United States, then two years in Detroit, two years in Maine, and again two years in Detroit. He died from a paralytic stroke.

Sangihe and Talaud Island Mission

SANGIHE AND TALAUD ISLAND MISSION. *See* [Far Eastern Division; Indonesia.](#)

Sangmelima Adventist Secondary School

SANGMELIMA ADVENTIST SECONDARY SCHOOL (Collège Adventiste da Sangmelima). A secondary day school once owned and operated by the Equatorial African Union of the Euro-Africa Division, situated about 110 miles (180 kilometers) from Yaoundé, the capital of Cameroon, and three miles (five kilometers) from the chief town of the district.

In 1963 Henry Walder, then mission president, called for the opening of the first two years of secondary school, and this was officially recognized on September 2 of that year under its present name, and was granted an annual subsidy from the state. The next year the third year was added and 163 students were enrolled. The fourth year was added by Daniel Mauret in 1969, thus preparing students for the Brevet d'Études du Premier Cycle (BEPC).

In 1971 Liliane Probst introduced nursing care as an additional function of the college, and a dispensary was officially opened in October 1972. A library was added the same year. A carpentry department was introduced in 1973 leading to the four-year Certificate d'État d'Aptitude Professionnelle (CAP). The school was closed in 1989.

Principals: Henry Walder, 1963—1965; Adolphe Laich, 1965—1966; Daniel Mauret, 1966—1969; Jean-Paul Casendai, 1969—1970; Marcel Fernandez, 1970—1973; Claude Villeneuve, 1973—1976; Marcel Pichot, 1976—1979; Bernard Miongo, 1980—1981; Samuel Oyono, 1981—1983; Ambroise Pokam, 1983—1986; Arthur Behounde Ekitike, 1986—1988; Jean-Pierre Mezale, 1988—1989.

Sangre Grande Intermediate School

SANGRE GRANDE INTERMEDIATE SCHOOL. *See* [Bates Memorial High School](#).

San-iku Foods

SAN-IKU FOODS. *See* [Japan Food Factory](#).

San-iku Gakuin College

SAN-IKU GAKUIN COLLEGE. *See* [Japan Missionary College](#).

Sanitarium

SANITARIUM. A term popularized by Seventh-day Adventists to describe a medical institution that provides for physical therapy and other treatments. It is said that John H. Kellogg, of the Battle Creek Sanitarium, was among the first to use the term and that someone reminded him that the word was not in the dictionary, to which Kellogg is said to have replied, “If it isn’t there, it soon will be.” However, according to *The Oxford English Dictionary* (1933), the term was already in use with this same general meaning in England in the middle 1800s.

Seventh-day Adventists hold that the way to make the sick whole is to minister to the whole person—body, mind, and spirit; that as a therapeutic procedure, diet, as to both kind and quantity, is important; also that the best of all therapies is that which will stimulate the natural forces of the body. Hence physical medicine, in the form of hydrotherapy and electrotherapy, has been featured in the sanitariums. As modern medicine developed, surgery and other forms of therapy have become more common.

As to therapy for mind and spirit, SDA medical institutions have long put into practice the principle that a person’s relationship to God can affect both mind and body. SDA sanitariums employ chaplains to minister to the patients’ spiritual needs.

In order to give maximum value to more distinctive SDA therapies, sanitariums were rather uniformly located in rural areas, where the patient could enjoy serenity, smog-free air, and the sounds of nature.

In many instances those coming to a sanitarium have been ambulatory persons who were seeking a general rejuvenation in the context of the best of medical care.

Most denominational sanitariums have developed into general hospitals providing a broad spectrum of medical and surgical care. Although health education is part of the care given in many Seventh-day Adventist hospitals, the sanitarium concept of rejuvenation and lifestyle change for ambulatory persons has become primarily an auxiliary program in selected hospitals, although the original sanitarium concept is still practiced in some institutions operated by independent ministries.

Sanitarium Health Food Company (Australia and New Zealand)

SANITARIUM HEALTH FOOD COMPANY. A chain of health food factories, wholesale branches, and retail shops in Australia and New Zealand, operated by the Health Food Department of the South Pacific Division, under a board of directors. Headquarters for the firm are at 146 Fox Valley Road, Wahroonga, New South Wales, 2076, Australia.

Products include Weet-Bix, a flaked-wheat breakfast-food biscuit; cornflakes, and other cereal foods; Marmite, a yeast-extract flavoring; peanut butter; vegetarian meats and textured vegetable protein; and So Good, a nondairy soy milk.

In 1993 the company was operating 11 factories in Australia and New Zealand and seven large wholesale branches. Until 1988 the company operated a chain of retail shops and four cafés scattered in the main cities of the two countries, but because of changing market conditions and declining viability, these were closed or sold. Total net worth was approximately \$195 million. Approximately 1,500 workers were employed, and the company's products were stocked throughout the grocery trade in Australia and New Zealand. A growing export trade was also being developed, principal markets being in the South Pacific, most Far Eastern and Middle Eastern countries, Spain, Italy, Croatia, Canada, and the United States.

The gross annual revenue sales were \$197 million in 1993. The company contributed an amount equal to 48.5 percent of its annual budget to the South Pacific Division. In addition, nearly half of the general administrative expenses of the division are met by the company as operational costs.

History

History. The motivating influence leading to the establishment of health food work in Australasia is found in an address given by Ellen White at the Brighton, Victoria, camp meeting in 1894. She spoke of different aspects of the work, and urged the leaders to move forward along medical lines, including manufacturing of health foods and establishing vegetarian restaurants. In response the Australasian Union Conference on Oct. 31, 1895, "Resolved that the Executive Committee be urged to take steps to commence such work in the various large cities of these Colonies by the establishment of both houses and depots for the supply of Health Foods, Sanitary Clothing, etc. as the way may open" (Minutes, p. 30).

In 1897 a consignment of granose, granola, oatmeal, and wheatmeal biscuits arrived from Battle Creek, Michigan. A small factory was rented in Northcote, Melbourne, where the production of granola, caramel cereal, and peanut butter was begun. The firm, registered Apr. 27, 1898, was first known as the Sanitas Supply Company and then as the Sanitarium Health Food Agency. Processing was done under the direction of E. C. Halsey, from Battle Creek.

The results of the Melbourne enterprise were not satisfactory, and Ellen White counseled that the factory be moved to Cooranbong to be operated in conjunction with the Avondale

School for Christian Workers (now Avondale College), to which the managing committee agreed. Present at the meeting when the decision to move was made were A. G. Daniells, S. N. Haskell, W. C. White, E. R. Palmer, G. W. Morse, and G. B. Starr. At this time the firm's present name was adopted. Operations at Cooranbong began in May 1899.

Mrs. White, who was residing in Australia at the time, began giving important counsels in support of health food work and shared in many of the major decisions relative to the development of the business after receiving guidance on the matter in December 1897. At first all sales of health foods were made through conference tract societies, but a retail shop was opened in Sydney in 1902 in association with the first vegetarian restaurant. However, the business was not financially successful, and by 1904, when the whole health food enterprise was heavily in debt, many of the denominational leaders favored closing it. At this stage G. S. Fisher, of the Echo Publishing Company (now Signs Publishing Company), Melbourne, was invited to lead the health food work, a responsibility he discharged until 1920, when he became manager of the Avondale Industries. Success was achieved, and in 1906 the first donation by the food company for island mission work was made. The sum of £25, contributed by the Sydney Shop and Cafe, was the beginning of the great stream of financial help that has been an important factor in the program of the South Pacific Division.

Between 1907 and 1913 shops and cafés were opened in Melbourne, Brisbane, and Adelaide, followed later by branches in Hobart and Perth. The manufacturing and wholesale sections of the business expanded rapidly in the period 1920—1940, during which new buildings and plants were provided to cope with the rising demand for the products. In 1928 the company began to sell directly to retail grocery stores, bypassing the wholesale merchants. Despite predictions of disaster, this move proved highly successful and is a milestone in the company's history.

Two competing businesses were acquired in 1928 and 1929, respectively—Grain Products manufacturers of Weet-Bix, and the Cerix Company, manufacturers of puffed cereals. These acquisitions widened and strengthened the company's activities.

The development of the health food work in New Zealand paralleled that in Australia. Manufacturing began at Christchurch in 1901 in a small plant operated by E. C. Halsey, who had been transferred from Australia. Shops and cafés were opened in the main cities, and in 1920 a new factory was built in Christchurch under the management of A. J. Dyason. This was the beginning of an era of rapid growth, which has since continued. The Auckland and Christchurch factories of Grain Products, Ltd., were acquired in 1930. A third factory, in Palmerston North, began operation in 1952.

From the time that the health food work first gained departmental status, the following have occupied the position of health food department secretary (later being also the general manager or managing director): G. S. Fisher, 1918—1920; J. H. Camp, 1920—1922; W. O. Johanson, 1922—1926; G. T. Chapman, 1926—1936; G. E. Adair, 1936—1941; C.F.L. Ulrich, 1941—1943; A. W. Dawson, 1943—1946; B. O. Johanson, 1946—1962; W. L. Kilroy, 1962—1970; F. C. Craig, 1970—1982; D. C. Myers, 1982—1986; E. W. Grosser, 1986— .

Sanitarium Health Food Company (India)

SANITARIUM HEALTH FOOD COMPANY (India). *See* [India](#).

Sanitariums and Hospitals

SANITARIUMS AND HOSPITALS. For the origin of Seventh-day Adventist medical institutions, *see* [Battle Creek Sanitarium](#); [Health Principles](#). Institutions providing mostly outpatient services are listed under Clinics and Dispensaries. Following is a list of sanitariums and hospitals currently operated (1994) under the auspices of the Seventh-day Adventist Church. Many of these have separate articles.

- Aba Health Centre and Motherless Children's Home (Aba, Nigeria)
- Adventist Health Center (Porto Alegre, Brazil)
- Adventist Health Center Lilongwe (Lolongwe, Malawi)
- Adventist Hospital of Haiti (Port-au-Prince, Haiti)
- Adventist Medical Center (Nishihara, Okinawa)
- Ana Stahl Adventist Clinic (Iquitos, Peru)
- Anacapa Adventist Hospital (Port Hueneme Adventist Hospital, Port Hueneme, California)
- Andapa Adventist Hospital (Madagascar, Indian Ocean)
- Andrews Memorial Hospital (Kingston, Jamaica)
- Antillean Adventist Hospital (Curaçao, Netherlands Antilles)
- Asamang SDA Hospital (Kumasi, Ghana)
- Asuncion Adventist Sanitarium (Asuncion, Paraguay)
- Atoifi Adventist Hospital (Honiara, Solomon Islands)
- Auckland Adventist Hospital (Auckland, New Zealand)
- Avista Hospital (Louisville, Colorado)
- Bacolod Sanitarium and Hospital (Bacolod City, Philippines)
- Bandung Adventist Hospital (Bandung, Indonesia)
- Bangkok Adventist Hospital (Bangkok, Thailand)
- Barquisimeto Adventist Clinic (Barquisimeto, Venezuela)
- Batouri Adventist Hospital (Batouri, Republic of Cameroon)
- Belém Adventist Hospital (Belém, Brazil)
- Belgrano Adventist Clinic (Buenos Aires, Argentina)
- Bella Vista Hospital (Mayaguez, Puerto Rico)
- Berlin Hospital (Berlin, Germany)
- Blantyre Adventist Hospital (Blantyre, Malawi, Africa)
- Bongo Mission Hospital (Huambo, Angola)
- Buena Vista Clinic (Buena Vista, Allende, Mexico)
- Cagayan Valley Sanitarium and Hospital (Santiago, Isabela, Philippines)
- Calabayog Sanitarium and Hospital (Calabayog City, Philippines)
- Castle Medical Center (Kailua, Hawaii)
- Cave Memorial Clinic and Nursing Home (Bridgetown, Barbados)
- Central Texas Medical Center (San Marcos, Texas)
- Community Hospital of Seventh-day Adventists (Port-of-Spain, Trinidad)

Davis Memorial Clinic and Hospital (Georgetown, Guyana)
Dominase Adventist Hospital (Kumasi, Ghana)
East Pasco Medical Center (Zephyrhills, Florida)
Feather River Hospital (Paradise, California)
Florida Hospital (Orlando, Florida)
Fuller Memorial Hospital (South Attleboro, Massachusetts)
Giffard Memorial Hospital (Nuzvid, Krishna, India)
Gimbie Hospital (Gimbie, Wollega, Ethiopia)
Gingog Sanitarium and Hospital (Gingog City, Philippines)
Glendale Adventist Medical Center (Glendale, California)
Gordon Hospital (Calhoun, Georgia)
Hackettstown Community Hospital (Hackettstown, New Jersey)
Hanford Community Medical Center (Hanford, California)
Heri Adventist Hospital (Kigoma, Tanzania)
Heritage Green Senior Centre and Nursing Home (Stoney Creek, Ontario, Canada)
Hinsdale Hospital (Hinsdale, Illinois)
Hohenau Adventist Sanitarium (Hohenau, Paraguay)
Hongkong Adventist Hospital (Hong Kong)
Hoepaniemi Sanitarium (Nummela, Finland)
Huguley Memorial Medical Center (Fort Worth, Texas)
Hultafors Health Center and Hospital (Hultafors, Sweden)
Inisha Community Medical Centre (Inisha, Nigeria)
Ishaka Adventist Hospital (Bushenyi, Uganda)
Jellico Community Hospital (Jellico, Tennessee)
Jengre Seventh-day Adventist Hospital (Jos, Nigeria)
Juliaca Adventist Clinic (Juliaca, Peru)
Kanye Hospital (Kanye, Botswana)
Karachi Adventist Hospital (Karachi, Pakistan)
Kendu Adventist Hospital (Kendu Bay, Kenya)
Kennebec Manor Inc., (Saint John, New Brunswick, Canada)
Kettering Medical Center (Kettering, Ohio)
Kobe Adventist Hospital (Kobe, Japan)
Koza Adventist Hospital (Mokolo, Republic of Cameroon)
La Paz Adventist Clinic (La Paz, Bolivia)
Lake Geneva Sanitarium (Gland, Switzerland)
Lakeside Adventist Hospital (Kandy, Sri Lanka)
Loma Linda Adventist Sanitarium (Chaco, Argentina)
Loma Linda University Medical Center, Inc. (Loma Linda, California)
Los Angeles Adventist Clinic (Los Angeles, Chile)
Malamulo Hospital (Makwasa, Malawi)
Maluti Adventist Hospital (Lesotho, Southern Africa)
Manaus Adventist Hospital (Manaus, Brazil)
Manila Sanitarium and Hospital (Manila, Philippines)
Masanga Leprosy Hospital (Freetown, Sierra Leone)
Medan Adventist Hospital (Medan, Sumatra, Indonesia)

Memorial Hospital, Inc. (Manchester, Kentucky)
H. W. Miller Memorial Sanitarium and Hospital (Cebu City, Philippines)
Milton Mattison Memorial Hospital (Hapur, India)
Mindanao Sanitarium and Hospital (Iligan City, Philippines)
Miraflores Adventist Clinic (Miraflores, Lima, Peru)
Montemorelos University Hospital (Montemorelos, Mexico)
Monument Valley Hospital (Monument Valley, Utah)
Mugonero Hospital (Kibuye, Rwanda)
Mwami Adventist Hospital (Chipata, Zambia)
New England Memorial Hospital (Stoneham, Massachusetts)
North Norway Rehabilitation Center (Tromso, Norway)
North York Branson Hospital (Willowdale, Ontario, Canada)
Northeast Argentine Sanitarium (Misiones, Argentina)
Nyhyttan Health and Rehabilitation Center (Nora, Sweden)
Ottapalam Seventh-day Adventist Hospital (Ottapalam, Kerala, India)
Palawan Adventist Hospital (Puerto Princesa, Philippines)
Paradise Valley Hospital (National City, California)
Park Manor Personal Care Home (Winnipeg, Manitoba, Canada)
Parkview Memorial Hospital (Brunswick, Maine)
Penang Adventist Hospital (Pulau Pinang, Malaysia)
Penfigo Adventist Hospital (Campo Grande, Mato Grasso, Brazil)
Phuket Adventist Hospital (Phuket, Thailand)
Porter Memorial Hospital (Denver, Colorado)
Portland Adventist Medical Center (Portland, Oregon)
Pune Adventist Hospital (Pune, India)
Pusan Adventist Hospital (Pusan, Korea)
Quito Adventist Clinic (Quito, Ecuador)
Ranchi Hospital (Ranchi, Bihar, India)
Reading Rehabilitation Hospital (Reading, Pennsylvania)
Rest Haven Lodge (Sidney, British Columbia, Canada)
River Plate Sanitarium and Hospital (Entre Ríos, Argentina)
Roundelwood (Tayside, Scotland)
Ruby Nelson Memorial Hospital (Jullundur, Punjab, India)
St. Helena Hospital and Health Center (Deer Park, California)
São Paulo Adventist Hospital (São Paulo, Brazil)
São Roque Adventist Clinic (São Paulo, Brazil)
Scheer Memorial Hospital (Kathmandu, Nepal)
Seoul Adventist Hospital (Seoul, Korea)
Seventh-day Adventist Cooper Hospital (Monrovia, Liberia)
Seventh-day Adventist Health Services (Nairobi, Kenya)
Seventh-day Adventist Hospital (Bangalore, India)
Seventh-day Adventist Hospital Ile-Ife (Ile-Ife, Nigeria)
Shady Grove Adventist Hospital, Inc. (Rockville, Maryland)
Shawnee Mission Medical Center (Shawnee Mission, Kansas)
Sherwood Park Nursing Home, Ltd. (Sherwood Park, Alberta, Canada)

Silvestre Adventist Hospital (Rio de Janeiro, Brazil)
Simi Valley Hospital and Health Care Services (Simi Valley, California)
Simla Sanitarium and Hospital (Himachal Pradesh, India)
Skogli Health and Rehabilitation Center (Lillehammer, Norway)
Smyrna Hospital (Smyrna, Georgia)
Songa Adventist Hospital (Kamina, Zaire)
Sonora Community Hospital (Sonora, California)
Sopas Adventist Hospital (Wabag, Papua New Guinea)
Southeast Hospital (Tabasco, Mexico)
Sunnyside Nursing Home (Saskatoon, Saskatchewan, Canada)
Surat Hospital (Surat, India)
Sydney Adventist Hospital (Wahroonga, N.S.W., Australia)
Taiwan Adventist Hospital (Taipei, Taiwan)
Takoma Adventist Hospital (Greeneville, Tennessee)
Tennessee Christian Medical Center—Nashville (Madison, Tennessee)
Tennessee Christian Medical Center—Portland (Portland, Tennessee)
Tillamook County General Hospital (Tillamook, Oregon)
Tokyo Adventist Hospital (Tokyo, Japan)
Tsuen Wan Adventist Hospital (Hong Kong)
Ukiah Valley Medical Center (Ukiah, California)
Valley of the Angels Hospital (Valle de Angeles, Honduras)
Victoria Adventist Hospital (Vila Velha, Brazil)
Walker Memorial Medical Center (Avon Park, Florida)
Walla Walla General Hospital (Walla Walla, Washington)
Warburton Hospital (Warburton, Victoria, Australia)
Washington Adventist Hospital (Takoma Park, Maryland)
West Park Manor Personal Care Home, Inc. (Winnipeg, Manitoba, Canada)
White Memorial Medical Center (Los Angeles, California)
Youngberg Adventist Hospital (Singapore, Republic of Singapore)
Yuka Adventist Hospital (Kalabo, Zambia).

Sanitas Supply Company

SANITAS SUPPLY COMPANY. *See* [Sanitarium Health Food Company](#).

Santa Catarina Conference

SANTA CATARINA CONFERENCE. *See* [Brazil](#); [South American Division](#).

Santa Fe Academy

SANTA FE ACADEMY (Instituto Adventista de Santa Fe). A coeducational junior and high school situated in Santa Fe city. This school is owned and operated by the Central Argentine Conference and serves nine Seventh-day Adventist churches in three neighbor districts. The curriculum consists of the five-year official secondary course—Bachillerato en Administracion—accredited by the Argentine Ministry of Education of the province of Santa Fe.

The secondary school began as a primary school in 1960. It is owned and operated by the Santa Fe Central church, called “Francisco Ramos Mejía.” It was directed by Yolanda de Posse. The senior school began in 1988, and in 1993 it had a staff of 26 members and 136 students. The school has nine classrooms, the last two built in 1993. It also has a library and two small offices—one upstairs and the other downstairs—and an auditorium. The instruction given qualifies the young people to enter River Plate Adventist University or any other kind of official or private university in Argentina.

Principals: Jorge Freyre, 1988; Osvaldo Krieghoff, 1989—1991; Gustavo A. Laco, 1992— .

Santali-Hindi Girls' School

SANTALI-HINDI GIRLS' SCHOOL. *See* [Raymond Memorial High School](#).

Santee, Clarence

SANTEE, CLARENCE (1856—1930). Minister, writer for denominational periodicals, and conference administrator. He was born in the state of New York in a Seventh-day Adventist home, was brought up in Missouri, and began to preach about 1879 in Kansas. He was ordained to the ministry while working in Missouri in 1891. In 1894 he taught in a Bible school in Minneapolis and afterward served as president of the Iowa (1896—1900), California (1900—1901), Southern California (1901—1905), Texas (1905—1908), and Southwestern Union (1906—1907, 1908—1910) conferences. He taught Bible at the College of Medical Evangelists; then was president of the Northern California Conference (1915—1924). Because of failing health, he retired and moved to Loma Linda, California. As a leader of the work in California he was closely associated with the founding of San Fernando Academy, Glendale Sanitarium and Hospital, and Loma Linda Sanitarium.

Santee, Lorenzo D.

SANTEE, LORENZO D. (1845—1919). Minister, writer, and poet. At an early age he became a Seventh-day Adventist, together with his parents. He was educated at Tremont College, in Illinois, and in 1869 married Alice Merritt. In the early 1870s he began preaching in Illinois. He was ordained to the ministry in 1876 by James White. Then he went to Kansas as one of the pioneer Seventh-day Adventist ministers in that state, and later, in 1889—1890, was in charge of a school at Ottawa, Kansas. Afterward he returned to Illinois and for many years served as pastor in Chicago churches. He wrote numerous doctrinal and pastoral articles in the *Review and Herald* and many of his poems were set to music. One of these poems, “In the Glad Time of the Harvest,” is found in the *Church Hymnal*.

Santiago Day Academy

SANTIAGO DAY ACADEMY. *See* [Las Condes Adventist Academy](#).

São Luís Adventist Academy

SÃO LUÍS ADVENTIST ACADEMY. A boarding school located in São Luís, Brazil, and operated under the direction of the North Brazil Union Mission. It occupies property of 118,850 square feet (11,050 square meters) with buildings on 11,300 square feet (1,050 square meters). It also has a library of 491 volumes.

The primary school was accredited in 1983 and the secondary school was accredited on Dec. 12, 1991. The school had 31 students and nine teachers during the 1992—1993 school year.

Directors: Creunete de Oliveira Cardoso, 1991—1992; Valdir Mota dos Santos, 1993— .

São Paulo Adventist Academy

SÃO PAULO ADVENTIST ACADEMY (Instituto Adventista São Paulo). A coeducational boarding and day school on the high school level, situated on 345 acres (140 hectares) of fertile land near the Jacuba railroad station in the town of Hortolândia, 11 miles (18 kilometers) from Campinas, second-largest city of the state of São Paulo, Brazil.

Land for the academy was bought by the São Paulo Conference in 1947. Construction began in 1948 under the direction of Waldemar Ehlers, the school's first director. Classes began in 1949, and the educational program received government approval in 1950. In 1993 there were 550 secondary and 580 elementary students with 50 teachers.

Directors: Waldemar Ehlers, 1949—1950; Arthur Dassow, 1951; Osvaldo Rodrigues Azevedo, 1951—1957; Mario Roque, 1958—1966; Arthur Dassow, 1967—1971; Tércio Sarli, 1972—1980; Jose Iran Miguel, 1980—1982; Moyses R. Prates, 1983—1985; Irineu Rosales, 1986— .

São Paulo Adventist Hospital

SÃO PAULO ADVENTIST HOSPITAL (Hospital Adventista de São Paulo). A medical institution with general clinical and surgical services, owned and operated by the São Paulo Conference. The hospital, with 53 beds, is situated near the center of São Paulo, capital of the state of São Paulo.

The forerunner of the hospital was the Boa Vista Clinic, established in 1939 in São Paulo by Antonio A. Miranda, M.D. A year or two earlier E. H. Wilcox, president of the South Brazil Union Conference, had asked him to lay plans for Seventh-day Adventist medical work in Brazil. Miranda became the clinic's first medical director; Bertha Lipke assisted him as nurse and physical therapist.

In 1942 this clinic was closed in order to strengthen the project for a hospital. After a vigorous fund-raising campaign, launched by Germano Ritter, president of the São Paulo Conference, a property was purchased, and the buildings on it were remodeled into a hospital, which began to serve the public on Mar. 9, 1942. Galdino Nunes Vieira, M.D., served as its medical director, Fernando Luz as its business manager, and Freda Trefz as head nurse. At the end of its first year the hospital showed a profit of about US\$1,500.

A nurses' class was organized in 1942 under the supervision of the Brazilian Red Cross Nursing School in order to satisfy the need for trained SDA nursing personnel.

In 1943 a new section was opened for the exclusive treatment of the many cases in a then-current polio epidemic. Soon this section was placed under the direction of Lillian Wentz, a nurse from the United States who had received specialized training in the Kenny method. In 1947 Gideon de Oliveira, M.D., was called to inaugurate surgical services in the new institution.

The present staff (1993) includes more than nine physicians, a staff of registered and practical nurses, nurses' aides, and other staff members.

Medical Directors: Galdino Nunes Vieira, 1942—1949; Carlos F. Schwantes, 1949—1953; Antonio A. Miranda, 1953—1954; Ajax W. Silveira, 1954—1955; Geraldo Leitzke, 1954—1963; Bruno O. Bergold, 1963—1966; Oswaldo Teixeira, 1967—1970; Arthur Oberg, 1971—1972; Manfred Krusche, 1972—1973; Natanael A. de Costa, 1973—1978; Manfred Krusche, 1979—1980; Natanael A. da Costa, 1981—1985; Manfred Krusche, 1986; Rene Gross, 1987—1990; Manfred Krusche, 1990— .

São Paulo Conference

SÃO PAULO CONFERENCE. *See* [Brazil](#); [South American Division](#).

São Paulo Old People's Home

SÃO PAULO OLD PEOPLE'S HOME (Centro Adventista de Convivencia para Idosos). A home for the aged situated near Brazil College (Instituto Adventista de Ensino) 12.5 miles (20 kilometers) from downtown São Paulo on the highway of Itapecerica da Serra. It is owned and maintained by the Welfare Department of the São Paulo Conference, under the supervision of the secretary of that department. Plans for the construction of a home for seniors were begun in 1948 at an outing and conference of the various Dorcas societies of the São Paulo area. Funds were raised, and in 1950 the home, with a capacity of 25, was opened. Since 1964 it has been occupied by an average of 17 women and 11 men.

Managers: Germano Conrado, 1950—1955; Fernando Garcia, 1956; Odorino Souza, 1957; Edson Gomes, 1958; Benedito Lisboa, 1959—1960; Benoni Teixeira, 1961; Antonio Torres, 1962—1963; Frida Lopes, 1964—1972; Romualdo F. Silva, 1973—1976; Antonio Torres, 1977—1978; Evaldo Krahembuhl, 1979—1980; Paulo dos Santos, 1981—1982; Jose Mendes, 1983—1984; Alvino Xavier dos Campos, 1985—1992; Rubens Segre Ferreira, 1992—

São Roque Adventist Clinic

SÃO ROQUE ADVENTIST CLINIC. (Clínica Adventista de São Roque). A clinic inaugurated December 1980. It operates on a 667,000-square-foot (62,000-square-meter) area in the district of São Roque, near Ibiúna, and 37 miles (60 kilometers) from the city of São Paulo. The exuberance of vegetation and the mountain climate present an ideal situation for those who desire to recuperate their health or to be rehabilitated after a period of intense fatigue.

There are 26 apartments at the clinic with a 40-bed capacity. The normal daily census in 1993 was 20 patients who were treated with loving care by 51 employees. The department caring for the spiritual aspect of the program maintains a regular schedule of worship services in the clinic chapel and also engages in special evangelism on various occasions. Many patients become acquainted with the Seventh-day Adventist Church through correspondence organized by the chaplain.

The major objective of the São Roque Adventist Clinic, other than the spiritual emphasis, is to prevent illness. To that end, a Total Health Project involves patients in a total health program that includes medical lectures, audiovisual presentations; vegetarian cooking courses; hydrotherapy and natural treatments; occupational therapy, in which the patient is placed in contact with nature through cultivation of medicinal herbs; illness prevention lectures on topics such as obesity, diabetes, cancer, cardiovascular illnesses, stress, tobacco addiction, and alcoholism.

The physicians at the São Roque Adventist Clinic believe in natural treatment and lifestyle change.

Medical Directors: Manfred Krusche, 1980—1987; Hildemar Feliciano dos Santos, 1987—1992; Antônio Ângelo Lovízio, 1993— .

Administrators: João Lotze, 1980—1982; Edson Henrique da Silva, 1983—1984; Marcos Pavinato, 1984—1989; Olevai Aniceto de Souza, 1989— .

São Tomé and Príncipe

SÃO TOMÉ AND PRÍNCIPE. Two islands, forming a democratic republic, lying 125 miles (200 kilometers) west of Gabon. The islands have an area of 372 square miles (950 square kilometers) and a population (1994) of 137,000, nearly all of whom are Catholic. The islands, discovered by the Portuguese in 1471, became a province in 1522. The principal products are cocoa, coffee, coconuts, palm oil, and cinchona.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of São Tomé and Príncipe constitutes the São Tomé and Príncipe Mission, which is part of the Angola Union Mission, within the Euro-Africa Division. Statistics (1994): churches, 14; members, 647; licensed ministers, 5. Headquarters: São Tomé Island, West Africa.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDAs began work on São Tomé Island in 1936, when José Freire, a Portuguese colporteur, visited there. In 1938 he settled as a missionary, and in February 1939 the first baptisms were conducted on the island. The 1940 *Yearbook* lists the St. Thomas Mission as part of the Portuguese Union Mission, and Freire as a licensed minister connected with the mission. A primary school was opened in 1946 (with Capitolina Grave as its first teacher), which exerted a strong influence for good in the islands. It had an average attendance of 250 students. It was closed by the Communist government in 1975.

In addition to the church in the capital, São Tomé, which was dedicated in 1956, there are groups of adherents in the villages of Trindade, Santana, Bombom, Neves, and on the island of Príncipe. In 1959 this field was transferred to the Angola Union Mission and is now a part of the Euro-Africa Division.

The membership nearly doubled in the seven-year period from 1988 to 1994. In Adelaide, in the interior of the island, the church operates a small farm that produces bananas, cassava, cacao beans (chocolate), and potatoes.

São Tomé and Príncipe Mission

SÃO TOMÉ AND PRÍNCIPE MISSION. *See* [Euro-Africa Division](#); [São Tomé and Príncipe](#).

Sarawak

SARAWAK. *See* [Far Eastern Division](#); [Malaysia](#).

Sarawak Mission

SARAWAK MISSION. *See* [Far Eastern Division; Malaysia.](#)

Sardinia

SARDINIA. *See* [Italy](#).

Sargent, Alfred James

SARGENT, ALFRED JAMES (c. 1888—1959). Missionary in Burma, nurse. His parents were among the first Seventh-day Adventists in England and for a long time the only ones on the Isle of Wight, where he was born. He attended Dunscombe Hall College (1902—1905) and while there assisted with tent meetings at his birthplace. In 1907 he went to Battle Creek Sanitarium to take the nurse's course, but later transferred to St. Helena Sanitarium, from which he graduated in 1914. He also obtained a diploma in medical technology from Century College in Chicago. During World War I he went to France as a medic with the American Expeditionary Forces.

For a number of years after his return to the United States, Sargent engaged in carpentry and floor work in Los Angeles, but eventually returned to the medical field and took charge of city medical work in connection with an evangelistic program in San Francisco in 1926. In the same year he married Eda Frances Winslow, daughter of pioneer SDA missionaries to China. In 1929 he and his family went to Burma, where he was placed in charge of the Irrawadi Delta Mission Field. In 1933 he was ordained. However, sickness interrupted their service and they spent the years 1935 to 1940 in America but went back to Burma shortly before the outbreak of World War II in the Pacific. Sargent was among the last SDA missionaries to leave Burma in 1942, and was the first one to reach his station after hostilities ceased in 1945. He retired from leadership of the Irrawadi Delta Mission Field in 1949.

Saskatchewan

SASKATCHEWAN. *See* [Manitoba-Saskatchewan Conference](#).

Satan and His Angels

SATAN AND HIS ANGELS. Seventh-day Adventists consider Satan to be a personal being, a fallen angel, who was called Lucifer ([Isa. 14:12—14](#)), and who occupied the exalted position of covering cherub ([Eze. 28:14](#)). Pride in the beauty and wisdom with which the Creator had originally endowed him led to his fall ([Eze. 28:12, 17](#)). He seduced one third of the angelic host ([Rev. 12:4](#)), with whom he was cast out of heaven ([Rev. 12:8, 9](#); cf. [2 Peter 2:4](#); [Jude 6](#)).

Entering Eden under the guise of a serpent, he seduced man into sin ([Gen. 3:1—6](#)), thus bringing sin and death upon the entire human race ([Rom. 5:12](#); cf. [Rom. 3:23](#)). His work ever since has been to ensnare, deceive, beguile, and seduce the human family ([2 Cor. 11:3, 14](#); [2 Tim. 2:26](#); [1 Peter 5:8](#); [Rev. 12:9](#); etc.).

He is variously called the devil ([Matt. 4:10, 11](#); [Rev. 12:9](#)), Beelzebub ([Matt. 12:24](#)), Belial ([2 Cor. 6:15](#)), the tempter ([Matt. 4:3](#)), the adversary ([1 Peter 5:8](#)), “the prince of this world” ([John 14:30](#)), etc.

Satan is the leader of all the fallen angels ([Rev. 12:4, 7](#); cf. [2 Peter 2:4](#)).

According to [Revelation 20](#), Satan will be confined to the depopulated earth for 1,000 years following the second advent of Christ (*see* [Millennium](#)). At the close of the millennium Satan will be released from his confinement as the wicked dead are brought to life. He will immediately deceive them, as formerly, and lead them to make one last effort to overthrow the government of God by attacking the Holy City, which will have descended from heaven at the close of the 1,000 years. Fire falls from heaven, and destroys Satan and all who have been allied with him (*see* [Hell](#)).

The angels who accepted Satan’s leadership and were expelled from heaven along with him have been engaged from that time to the present in carrying out the commands of the great deceiver. They continually endeavor to inflict suffering and death upon mankind. These evil angels have the power to impersonate the dead and in so doing deceive the living relatives and friends of the dead into believing that those who have passed away are not actually dead, but are enjoying a higher form of existence. This ability of Satan and his angels to impersonate the dead, coupled with the unscriptural belief in the natural immortality of the soul, has given birth to spiritism.

Early Seventh-day Adventist literature is, for the most part, conspicuously silent with respect to Satan. An editorial note by James White (*Review and Herald* 7:61, Oct. 16, 1855) stresses that Satan is a real, personal being. Uriah Smith (*ibid.* 18:125, Sept. 17, 1861) wrote at greater length about Satan as a personal being. He also spoke of the evil angels as working to ensnare the unwary, and of the angels of God resisting them. *See also* [Evil, Origin of](#); [Fall, The](#); [Jacob’s Trouble, Time of](#); [Michael, the Archangel](#); [Miracles](#).

Sather, Myrtle

SATHER, MYRTLE (1905—1971). Missionary, nurse, administrator. She was born and reared in Minnesota. In 1924 she began work as a secretary in the Wisconsin Conference, continuing in that capacity until called to accounting and secretarial duties at Maplewood Academy in 1931. Eight years later she traveled to Pacific Union College and St. Helena Sanitarium where she studied nursing, graduating in 1942.

In 1945 she was called to Africa, where she served as nursing director of Kanye Hospital in Botswana. In 1959 she was called to heavier responsibilities and wider influence as medical secretary of the Southern Africa Division. She guided in the development of 11 hospitals, 48 clinics, and six schools for nurses, midwives, and medical assistants.

In 1962 she returned permanently to the United States because of illness in her family. The following year she was called to Kettering Memorial Hospital as assistant director of personnel. She held this position until 1969 when illness caused her to retire.

Saudi Arabia

SAUDI ARABIA. An Islamic kingdom occupying most of the Arabian Peninsula in the Middle East, with an area of approximately 870,000 square miles (2.3 million square kilometers) and a population (1994) of 18.2 million. The country is prominent as the home of Islam and also as the producer of a large share of the world's petroleum. The people are homogenous in their ethnic origin (Arabs), and in their religion (Islam), and are divided mainly between the settled agriculturist and nomadic Bedouin tribes.

The Arabian Peninsula contains only a few Christians; most of them are foreigners from Europe, Africa, India, and America who came to work in the oil fields. Seventh-day Adventists have no organized church in Saudi Arabia, but the country is part of the territory assigned to the Middle East Union. In 1963 there was a Sabbath school established at Dhahran on the eastern shore of the peninsula that operated for a short time, and students of the Bible correspondence school were scattered throughout the area. The former King Saud, of Saudi Arabia, served as one of the honorary presidents of the nondenominational International Commission for the Prevention of Alcoholism and in 1955 was visited at his capital, Riyadh, by W. A. Scharffenberg, the executive secretary of the International Temperance Association of Seventh-day Adventists, and Wadie Farag, assistant temperance secretary of the Middle East Division, and, in 1962 by Scharffenberg and Anees Haddad, who was temperance secretary of the Middle East Division. Since 1970 the Middle East Union has made several contacts with Saudi Arabian government officials through holding stop-smoking clinics, which have been enthusiastically received. The Loma Linda Heart Team has visited Saudi Arabia upon the invitation of the kingdom.

In 1991 Patricia Biro from the United States worked in Saudi Arabia and gave Bible studies to immigrant workers, but left in 1993. Many Filipino and Indian Seventh-day Adventists are working in the country and meet whenever possible for worship services.

Savage Island

SAVAGE ISLAND. *See* [Niue](#).

Savanna-La-Mar High School

SAVANNA-LA-MAR HIGH SCHOOL. A coeducational institution on the senior high school level, operated by West Jamaica Conference at Savanna-la-Mar in the parish of Westmoreland, Jamaica, since 1967. The school offers courses leading to the General Certificate of Education (GCE) of London and Cambridge universities and the Caribbean Examination Council (CXC). The curriculum provides for denominational requirements in courses. It is recognized and accredited by the Board of Regents of the General Conference of Seventh-day Adventists and is entitled to all the privileges and academic recognition resulting therefrom.

The school had an enrollment of 225 students during the 1992—1993 school year and operated a preparatory department, which had 91 students. It conducts an evening institute to assist non-day students and adults who need to further their education. This is well supported by the community.

The school is housed on five and one-half acres (two hectares) of land. An overall plan has been approved to aid the development. A new block was constructed recently that houses the Lunnette Wright Library, which was named in honor of the school's founder. It has more than 3,000 volumes and can accommodate approximately 80 students at one sitting. The school also has a Home Economics Department and is in the process of furnishing a science lab.

Principals: Mrs. L. Wright, 1967—1971; C. R. Perry, 1971—1972; Hugh Dawes, 1973—1976; G. Jobson, 1976—1979; Conrad Grant, 1979—1986; Miss D. Chapman, 1986— .

Saws

SAWS. *See* [Adventist Development and Relief Agency International](#).

Saxonian Conference

SAXONIAN CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

Saxony-Anhalt/Thuringia Conference

SAXONY-ANHALT/THUERINGIA CONFERENCE. *See* [Euro-Africa Division; Germany.](#)

S.B.

S.B. *See* [Systematic Benevolence](#).

Scandinavian Publishing and Printing Association

SCANDINAVIAN PUBLISHING AND PRINTING ASSOCIATION. *See* [Norwegian Publishing House](#).

Scapegoat (“escape goat”)

SCAPEGOAT (“escape goat”). The KJV term for the goat sent away into the wilderness on the Day of Atonement. The term was derived from the Vulgate *caper emissarius*, “goat sent away.” In [Lev. 16:8](#) the KJV marginal reading for scapegoat is “Azazel,” a transliteration of the Hebrew. The verse may be translated literally as in the RSV: “And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel.”

Among Christian scholars there have been and still are wide variations of opinion as to the significance of the scapegoat in its relationship to the services of the Day of Atonement, in both type and antitype. One view, among many others, holds that the scapegoat is a type of Christ. Another and opposite view is that the scapegoat is a type of Satan. Although the Adventists in 1844 preached much about the Day of Atonement, they apparently gave little attention to such details as the significance of the scapegoat.

As later Seventh-day Adventists studied the sanctuary, they gave more thorough consideration to the details of the Day of Atonement ritual by which the ancient sanctuary was cleansed. The unanimous conclusion of Seventh-day Adventist scholars has been that the scapegoat, or Azazel, represented Satan.

The many reasons for this conclusion are discussed rather extensively by the early SDA writers. (See Uriah Smith, *The Sanctuary* [Battle Creek, Mich., 1877], p. 308; J. H. Waggoner, *The Atonement* [Oakland, Calif., 1884], p. 232.) Inasmuch as the atonement for the sanctuary was already completed before the confessed sins were transferred, in figure, to the scapegoat ([Lev. 16:20, 21](#)), they concluded that Christ must therefore have completed the work of atonement before Satan—the antitypical scapegoat—could suffer the fate reserved for him as set forth in [Rev. 20:9, 10](#).

The identification of the scapegoat also involved the meaning of the word “Azazel” (*ibid.*, pp. 234—237). On this point many non-Adventist scholars, such as Jenks, Spencer, Charles Beecher, and Matthew Henry, were quoted extensively. It was pointed out that both the Hebrews and the early Christians considered Azazel as the name of the devil, or a demon, and that the Syriac *Azzail* paralleled this usage. It was pointed out, further, that the use of the preposition “for,” in the Hebrew of [Lev. 16:8](#), implies that the lots were cast for a *person*—one *for* YHWH and one *for* Azazel. This would rule out Azazel’s being an impersonal name for evil. Also, it was pointed out that the Targums treated Azazel as a proper name, and that the Septuagint rendered it by *apopompaios*, a Greek word applied to a malign deity. This was also the position of the early Church Fathers. Origen said, “He who is called in the Septuagint *apopompaios*, and in the Hebrew *Azazel*, is no other than the devil.”

A brief note in the *Review and Herald* (32:48, July 7, 1868) cites Irenaeus (c. A.D. 185) as quoting “that divine elder,” who characterized him as “that fallen and yet mighty angel” (*Against Heresies* 1. 15).

Ancient Jewish writers consistently cast Azazel in the role of an evil spirit being. The pseudepigraphical Book of Enoch, for instance, comments: “Azazel . . . hath taught all

unrighteousness on earth” (9:6). “The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin” (10:8).

The first discussion of the scapegoat appearing in an SDA publication was the reprint of O.R.L. Crosier’s treatise on the sanctuary (*Day-Star Extra* 9:43, Feb. 7, 1846, reprinted in the *Advent Review* 1:62, 63, September 1850). Probably the first discussion by a Sabbathkeeping Adventist writer was an editorial by James White (*Review and Herald* 9:28, Nov. 27, 1856), giving essentially the same explanation, identifying the scapegoat as Satan.

In the *Review and Herald* for July 3, 1883 (60:424), Uriah Smith develops the subject at considerable length, listing reasons for considering Azazel as Satan: “The scape-goat having once been selected, it never after performed any office involving dignity or honor, or calling for any thing which would symbolize perfection of life or character. . . . The atonement is all made, sins are remitted, the records of the evil deeds of God’s people are blotted out, and they are forever freed from them, and these sins are all borne from the sanctuary, before ever Satan is called into requisition at all. God then simply uses him as the vehicle by which to make a final disposition of these sins in the lake of fire. Thus, so far as the work of atonement itself is concerned, the plan and work of mercy by which God’s people are forgiven their sins, Satan has no part to act.”

Years later A. T. Jones emphasized the fact that Azazel must be considered a personal spirit being who stands in opposition to the Lord, and therefore is Satan. He bases this on the fact that lots are cast for two goats, one “for the Lord” and one “for Azazel,” who must therefore be as real a personality as the Lord. Jones cites a number of contemporary sources for this view (*ibid.* 76:460, July 18, 1899).

Seventh-day Adventist belief (note Smith’s statement above) that the scapegoat represents Satan does not in any way involve him in the atonement for sins. Christ’s atonement was full and complete for all, and He alone bore the sins of the righteous and atoned for them. Even theologians who omit Satan from the picture of the Day of Atonement, and thus restrict the symbolism of both goats to Christ, agree that the expiation was effected by the blood of the first goat and that the ceremony with the other goat appears as a mere addition made for special reasons, a kind of complement to the wiping away of sins that had already been effected by the means of the sacrifice.

In summary, Seventh-day Adventists believe that the scapegoat, or Azazel, is a type of Satan. As, anciently, the sins of repentant Israelites were placed on the head of the scapegoat before it was sent away into the wilderness, so “when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness” (GC 658). See also [Investigative Judgment; Sanctuary](#).

Scarborough Seventh-day Adventist High School

SCARBOROUGH SEVENTH-DAY ADVENTIST HIGH SCHOOL. *See* [Harmon High School](#).

Scharffenberg, Mimi

SCHARFFENBERG, MIMI (1883—1919). A pioneer Seventh-day Adventist worker in Korea. Born in a Lutheran family in Missouri, she joined the Seventh-day Adventist Church at 17 years of age and the next year became a Bible instructor in Wisconsin. In 1907 she went to Korea, where she superintended the Sabbath school work for many years, edited the Korean *Signs of the Times*, taught school, and translated SDA publications into Korean. She became ill about two years before her death in 1919 and left Korea for medical help in 1918 or early 1919.

Scharffenberg, William August

SCHARFFENBERG, WILLIAM AUGUST (1896—1973). Missionary, departmental secretary, pioneer in Seventh-day Adventist temperance work. A native of Wisconsin, he graduated from Washington Missionary College in 1918. Soon after, he and his bride, the former Katharyn Shirley Fickes, sailed for China, where he conducted the Shanghai Language School for missionaries and businessmen and supervised the Oriental branch of Home Study Institute. In 1940 the family returned to the United States, where he served as lay activities secretary of the Central Union for one year and the following five years was head of the Lay Activities Department of the General Conference. In 1946 he was appointed secretary of the General Conference Temperance Department. He became known as the father of revival of temperance work for the Seventh-day Adventist Church. In 1948 he launched *Listen* magazine. Two years later he organized the first National Committee for the Prevention of Alcoholism in the U.S. and that same year worked to establish the first Institute of Scientific Studies at Loma Linda. In 1952 he organized the International Commission for the Prevention of Alcoholism. In 1954 he initiated a film program for the church's temperance thrust with the release of *One in 20,000*. In succeeding years he organized a worldwide campaign for "One Million Names for Abstinence," set up pilot programs across the North American Division to introduce the Five-Day Plan to Stop Smoking, and organized the Temperance Department of the General Conference. He retired in 1964. After his wife's death, he married Alice Ray in 1969.

Scheer Memorial Hospital

SCHEER MEMORIAL HOSPITAL. A 50-bed general hospital at the town of Banepa, Nepal, 18 miles (30 kilometers) east of Katmandu, the capital. It is named after Carolyn and Charles Scheer, of New Jersey, whose son and daughter-in-law made a financial contribution toward the building of the hospital. The hospital staff, using a mobile dispensary, conducts periodic outclinics in surrounding villages.

When formal negotiations with the Nepal government for the opening of a hospital were begun (June 1957), S. G. Sturges, M.D., was already studying the Nepalese language in Mussoorie, India, and before the end of the year moved to Nepal with his family. He chose for a hospital site Banepa (meaning “little Nepal”), situated in a picturesque valley at nearly 5,000 feet (1,500 meters) elevation.

Before the hospital was constructed, a small building made available by the village on its main street was used as an outpatient clinic. The hospital was officially opened May 18, 1960, and serves a large population in the valley and in the surrounding mountains. Besides the Scheer contribution, other buildings and equipment were financed from CARE and regular SDA funds.

Two additional bungalows have been erected and a new obstetrical wing was opened in 1969.

In 1973 a local society known as the Nepal Health Education and Welfare Service was formed.

Medical Directors: S. G. Sturges, 1957—1963; K. W. Sturges, 1963—1967; R. I. Clark, 1967—1971; C. P. Juggi, 1971—1974; R. I. Clark, 1974—1976; J. B. Oliver, 1976—1983; David H. Skau, 1983—1985; L. J. Vigna, 1985—1988; Nestor E. Hein (acting), 1988; Ruben Urrejola, 1989—1991; Dereck E. Binning, 1991—1992; Arthur H. Blood, 1992—1994; Leonardo Vigna, 1994— .

Schilling, John H.

SCHILLING, JOHN H. (1872—1948). Administrator. He was born in Bethlehem, Pennsylvania. After attending South Lancaster Academy, he began to preach in the Pennsylvania Conference. In 1905 he responded to a call from the General Conference to work in Europe. In 1907 he was president of the Silesian Conference and during the next two years leader of the South German Conference. When the West German Union Conference was organized in 1909, he was elected its president. This post he occupied until 1911, when by invitation of the General Conference he assumed the superintendency of the German language work in North America east of the Mississippi River.

On two different occasions he served as president of the Clinton Theological Seminary, Clinton, Missouri. For a time he worked in the Lake Union. In 1918 he began to serve as associate secretary of the Bureau of Home Missions for the miscellaneous language work conducted east of the Mississippi River.

In 1922 Schilling returned to Europe as president of the East German Union Conference. Six years later, when the old European Division was divided into four divisions, he was elected field secretary and ministerial association secretary of the Northern European Division. Returning to America in 1930, he became pastor of the Brooklyn German church and retired a few years later.

Schillinger, Robert

SCHILLINGER, ROBERT (1874—1948). Pioneer worker in Yugoslavia; conference and school administrator. Born and educated in Germany, he became a Seventh-day Adventist at Lausanne, Switzerland, and was baptized by James Erzberger in 1899. After spending a year at Friedensau Training School (Missionsseminar Friedensau), he entered denominational employment and worked as a colporteur in Germany and Switzerland. In 1900 he married Paula Friebe. After her death he married Katarina Kocar in 1928. In 1908 he went to the territory of what is now Yugoslavia to develop SDA work, and remained there the rest of his life, becoming a naturalized Yugoslav citizen. At first he preached at Zagreb, in Croatia, but failing to win any converts there, he moved to Novi Sad, Backa, where he established mission work. Upon the organization of the Adriatic Mission in 1911, he became its director and continued to lead the work in the area until the Yugoslavian Union Mission was organized in 1925.

In 1919 Schillinger established a publishing house at Novi Sad and began issuing a magazine called *Vijest Mira* (“Message of Peace”). According to one source, he served from 1925 to 1928 as president of the Yugoslavian Union Mission, then was president of the Sava Conference till 1933, when he became the principal of the Yugoslavian Training School, and retired in 1942. However, the *SDA Yearbook* does not list Schillinger as president of the work in Yugoslavia from 1926 through 1928. The 1929 *Yearbook* lists him as superintendent of the Croatian Mission, and later as president of the Sava Conference.

Schneider, Chester Clarence

SCHNEIDER, CHESTER CLARENCE (1892—1956). Physician, missionary. He was baptized in 1912, and in 1917 was graduated from Clinton Theological Seminary. On completing a medical missionary course in the College of Medical Evangelists in 1922, he began his missionary career in Brazil. After 12 years of service in various positions, he entered the Rio de Janeiro School of Medicine and Surgery, and was graduated in 1938. He took postgraduate work at the College of Medical Evangelists and in 1941 became director of the Clínica Liberdade in São Paulo. From 1942 until the time of his death he was director of the SDA hospital in Rio de Janeiro, first in Santa Tereza, and from 1948, with interruptions, in the Hospital Silvestre. In order to facilitate his medical work he became a Brazilian citizen.

Scholarships and Student Aid

SCHOLARSHIPS AND STUDENT AID. The denominational practice with regard to aid to students is based essentially on the principle of self-help.

“The youth should have it plainly set before them that they must work their own way as far as possible and thus partly defray their expenses. That which costs little will be appreciated little. But that which costs a price somewhere near its real value will be estimated accordingly” (6T 214).

Student Employment. In accordance with the denominational educational philosophy that the training of the individual should include a harmonious development of physical, as well as intellectual, spiritual, and social aspects of life, and that useful labor has important training value, many Seventh-day Adventist schools above the elementary level operate a vocational department in which students can work at a trade and at the same time earn part of their educational expenses. See [Education, Seventh-day Adventist Philosophy of](#).

The vocational opportunities vary from school to school, but many of the schools situated in rural localities operate cattle, dairy, garden, or grain farms. Schools depend largely on student labor for their regular maintenance work. Many operate one or more industries, such as bakeries, furniture factories, printing shops, laundries, bookbinderies, and food-processing plants.

Educational Aid to Employees in Denominational Service. The denomination has made certain provisions for educational aid to dependents of workers in full-time denominational employment. These scholarship grants apply to students in denominational schools, from the kindergarten through the college level. In addition, institutions follow the practice of assuming the expense of additional training for their employees when such training is required by the nature of work, for example, for mission appointees. Teachers in denominational schools may receive help to improve their qualifications on a basis of specific arrangement between the employing organization and the teacher.

Ministerial candidates upon the completion of the four-year college course receive educational aid while attending the SDA Theological Seminary in accordance with a ministerial internship program administered by the conferences in which they will work upon completion of their training.

Missionaries and mission appointees also receive special aid as a matter of policy. Missionaries on furlough and the children of missionaries educated away from their parents are given discounts on their tuition charges. Mission appointees who have educational debts are given grants in aid up to specified amounts (varying in different categories), which are written off over the period of four or five years, provided the appointees carry out their assignments.

Aid to Prospective Employees. Apart from the ministerial internships, which are a form of employment, denominational aid to prospective employees is also provided to students in medicine and dentistry who are approved deferred mission appointees or medical workers

returning to their homeland. Aid is provided by giving assistance in arranging low interest loans or grants.

Literature Evangelist Scholarships. The plan of student literature evangelist scholarships, which involves selling denominational publications during vacations, is the denomination's most important provision for educational aid (*see* [Scholarships, Literature Evangelist](#)).

General Scholarships. Scholarships given by SDA colleges to their students are generally in the form of relatively small tuition credits. From time to time private funds are made available to SDA schools for loans or for scholarship grants as a result of donations, bequests, or alumni contributions, but these amounts are not large. These funds are administered by each college individually in accordance with the terms of the grant and with the school's own policy.

Scholarships for the Visually Impaired. Scholarships for visually impaired undergraduate college students in SDA schools have been established by Christian Record Services.

Scholarships, Literature Evangelist

SCHOLARSHIPS, LITERATURE EVANGELIST. A program that makes it possible for elementary, secondary, college, and university students to earn money for their room, board, tuition, matriculation, music, and laboratory fees by selling denominational subscription books and magazines.

The scholarship plan was first offered at Union College, Lincoln, Nebraska, June 5, 1906. Of the 19 students who went out to work that summer, 16 earned full-expense scholarships. One young woman sold enough to qualify for three scholarships. Some students also worked for scholarships in the Southwestern Union and in a few places on the West Coast during that same summer.

In view of the success that many of the young people had in the Union College experiment, E. R. Palmer, at that time director of the General Conference Publishing Department, recommended to the General Conference Committee on Dec. 9, 1907, that there should be a scholarship policy for the whole North American Division. His recommendation was adopted.

Since 1907 the General Conference Committee has amended the scholarship policy several times, but basically the plan is still the same, except that it now embraces the world field. The publishing house, local conference, Adventist Book Center, Home Health Education Service, and school join in granting a liberal financial allowance for school expenses to all students who meet the stipulated requirements. This cash grant by the contributing organizations represents a percentage on the students' sales of denominational subscription books and magazines.

In order to qualify for a literature evangelist scholarship to a denominational school, a student must work a required number of hours during the vacation period.

A student can also earn a scholarship to a non-Seventh-day Adventist college or university if proper arrangements are made with the conference authorities. When the requirements of the policy are met, the student will receive the same percentages from the participating SDA organizations.

Through the years thousands of SDA young people have been able to earn scholarships through the sale of denominational publications, and also to receive valuable training in evangelism. They develop positive personality traits, and learn to pray with people and to give Bible studies. This type of ministry, which is considered to be missionary activity of the highest order, helps to develop workers and missionaries for the church. In some conferences young men who wish to enter the ministry are required to engage in literature evangelism at least one summer.

More than 7,500 young people around the world participate in this program each year.

School of Allied Health Professions

SCHOOL OF ALLIED HEALTH PROFESSIONS. *See* [Loma Linda University](#).

School of Business

SCHOOL OF BUSINESS. *See* [Andrews University](#); [La Sierra University](#).

School of Dentistry

SCHOOL OF DENTISTRY. *See* [Loma Linda University](#).

School of Education

SCHOOL OF EDUCATION. *See* [Andrews University](#); [La Sierra University](#).

School of Graduate Studies

SCHOOL OF GRADUATE STUDIES. *See* [Andrews University](#).

School of Medicine

SCHOOL OF MEDICINE. *See* [Loma Linda University](#).

School of Nursing

SCHOOL OF NURSING. *See* [Loma Linda University](#).

School of Public Health

SCHOOL OF PUBLIC HEALTH. *See* [Loma Linda University](#).

School of Religion

SCHOOL OF RELIGION. *See* [La Sierra University](#).

Schools, Seventh-day Adventist

SCHOOLS, SEVENTH-DAY ADVENTIST. The Seventh-day Adventist denomination maintains a church-related system of education embracing schools of all levels from the kindergarten through the university. For the principles on which its curricula are based, *see* [Education, Seventh-day Adventist Philosophy of](#).

Historical Sketch and Statistics. From 1853 to 1872 in various parts of the United States church-oriented elementary schools were conducted by individual families, groups of families, or local Seventh-day Adventist churches. The first official church school (elementary) was established in Battle Creek, Michigan, in 1872; the first college at that place in 1874; and the first secondary school (academy), at Healdsburg, California (followed closely by another, at South Lancaster, Massachusetts), in 1882.

The growth in educational facilities was slow until the 1890s. During that decade five colleges, many academies, and more than 200 elementary schools were established in the United States. This same period witnessed new SDA schools in Canada, England, Australia, Switzerland, Sweden, Germany, Africa, Argentina, Denmark, and Brazil.

During the present century the growth in the number and size of schools, the number of teachers, and the enrollment of students has been rapid and continuous. The following world statistics are the latest reported (1992): schools of all levels, 5,824; number of teachers, 40,482; enrollment, 778,512.

Elementary Education (primary schools, church schools). Elementary schools (mostly grades 1—8, with at times grade 9) range in size from one-teacher schools with a few pupils to schools with 20 or more teachers and enrollments of 500 or more.

The curriculum is intended to educate the whole person in his or her varied aspects—physical, mental, and spiritual. It varies from area to area and from country to country.

Elementary schools are managed by local church-appointed school boards in cooperation with and under the direction of the local conference. In many areas two or more churches unite to conduct a consolidated school, often employing school buses to transport the pupils. The schools are generally financed by tuition and generous subsidies from the church or churches operating them and from the conference in which they are situated. Professional supervision is the responsibility of the conference department of education and its superintendent and, in the larger conferences, a supervisor of elementary education.

Intermediate Schools (junior academies, junior high schools). Intermediate schools teaching grades 1—10 are considered to be extensions of the elementary school and are so operated except that additional requirements are mandatory and the secondary work (grade 10) is directly supervised by the union conference director of education. The curriculum is similar to that offered in the corresponding year of the senior academies.

Academies (high schools). Four-year academies are operated as both nonboarding and boarding schools. These are financed primarily from tuition, but also from substantial subsidies from churches and/or the local conference. Many have industries that supply self-help opportunities to the students.

Most of these schools in the United States are accredited by the denomination's Board of Regents and/or state and regional accrediting bodies. Various methods of gaining official recognition are followed in other countries. The curriculums vary from area to area and from country to country.

Higher Education (colleges, universities, advanced schools, training schools). There are currently more than 120 colleges, universities, and worker training institutes operated by the Seventh-day Adventist Church. Half of these have valid accreditation status with the Board of Regents.

Curriculum offerings vary from certificate programs through graduate degree programs, depending on the individual college or university. The booklet *Where Shall I Study?* (available through the General Conference Department of Education) provides a detailed listing from the various schools.

For other discussion of the SDA educational system, *see also* [Education, Department of; Education, Seventh-day Adventist Philosophy of](#). For accreditation, *see* [Association of SDA Institutions of Higher Education and Secondary Schools](#); [Board of Regents](#). *Also*, many of the current (1994) denominationally owned secondary and higher schools listed below are described in separate articles.

Adventist Agricultural-Industrial Academy (Brazil)
Adventist Atlantic Secondary School (Colombia)
Adventist Bible Seminary (Czech Republic)
Adventist Educational Center (Honduras)
Adventist Ekamai School and Ekamai International School (Thailand)
Adventist International Institute of Advanced Studies (Philippines)
Adventist Seminary (Croatia)
Adventist Seminary of West Africa (Nigeria)
Adventist Theological Seminary (Yugoslavia)
Adventist Training School (India)
Adventist Training School of El Salvador (El Salvador)
Adventist University of Central Africa (Rwanda)
Adventist Vocational Institute (Ghana)
Adventist Vocational School of Nicaragua (Nicaragua)
Agona Seventh-day Adventist Secondary School (Ghana)
Agro-Industrial Adventist Trans-Amazon Academy (Brazil)
Akaki Seventh-day Adventist School (Ethiopia)
Amman Adventist Secondary School (Jordan)
Anderson School (Zimbabwe)
Andes Adventist Academy (Bolivia)
Andrews High School (Trinidad)
Andrews University (Michigan)
Antarandolo Adventist School (Madagascar)
Antigua Seventh-day Adventist School (Antigua and Barbuda)
Antilles Guyane Adventist Secondary School (Martinique)
Antillian Adventist University (Puerto Rico)
Antofagasta Adventist Academy (Chile)
Aore Adventist Academy (Vanuatu)

Armona Union Academy (California)
Asokore Seventh-day Adventist Teacher Training College (Ghana)
Asuncion Adventist Academy (Paraguay)
Atlanta Adventist Academy (Georgia)
Atlantic Union College (Massachusetts)
Auburn Adventist Academy (Washington)
Auckland Adventist High School (New Zealand)
Avondale Adventist High School (Australia)
Avondale College (Australia)
Ayer Manis School (Malaysia)
Baesa Adventist Academy (Philippines)
Bahamas Academy (Bahamas)
Bakersfield Adventist Academy (California)
Balcarce Adventist Academy (Argentina)
Bandung Academy (Indonesia)
Bangladesh Adventist Seminary and College (Bangladesh)
Barbados Seventh-day Adventist Secondary School (Barbados)
Bass Memorial Academy (Mississippi)
Bates Memorial High School (Trinidad)
Battle Creek Academy (Michigan)
Batuna Adventist Vocational School (Solomon Islands)
Bazega Horticultural Training Center (Burkina Faso)
Bekwai Seventh-day Adventist Secondary School (Ghana)
Belize Adventist College (Belize)
Bequia Seventh-day Adventist Secondary School (St. Vincent and the Grenadines)
Bermuda Institute (Bermuda)
Bethel College (South Africa)
Betikama Adventist High School (Solomon Islands)
Beulah College (Tonga)
Blue Mountain Academy (Pennsylvania)
Bogenhofen Seminary (Austria)
Bolivia Adventist Educational Complex (Bolivia)
Bouake Adventist Secondary School (Côte d'Ivoire)
Boushrieh Adventist Secondary School (Lebanon)
Brazil College (São Paulo Campus) (Brazil)
Brazil College (Central Campus) (Brazil)
Brisbane Adventist High School (Australia)
Broadview Academy (Illinois)
Buenos Aires Adventist Academy (Argentina)
Bugema Adventist College (Uganda)
Bugema Adventist Secondary School (Uganda)
Bulawayo Adventist Secondary School (Zimbabwe)
Burton Adventist Academy (Texas)
Campion Academy (Colorado)
Canadian Union College (Alberta, Canada)

Cancele Secondary School (South Africa)
Cap-Haitien Adventist Academy (Haiti)
Caribbean Union College (Trinidad)
Cariboo Adventist Academy (British Columbia, Canada)
Carmel Adventist College (Australia)
CEA Adventist Secondary School (Dominican Republic)
Central Adventist Academy (Puerto Rico)
Central American Adventist University (Costa Rica)
Central Brazil Academy (Brazil)
Central Luzon Adventist Academy (Philippines)
Central Philippine Adventist College (Philippines)
Chiang Mai Adventist Educational Center (Thailand)
Chicago Seventh-day Adventist Academy (Illinois)
Chile Adventist Educational Center (Chile)
Chinook Winds Adventist Academy (Canada)
Chisholm Trail Academy (Texas)
Cimindi Academy (Indonesia)
College View Academy (Nebraska)Collegedale Academy (Tennessee)
Colombia Adventist University (Colombia)
Colombia Islands Mission Secondary School (Colombia)
Columbia Adventist Academy (Washington)
Columbia Union College (Maryland)
Concepcion Adventist Academy (Chile)
Concepcion Adventist Academy (Philippines)
Costa Rica Secondary School (Limón) (Costa Rica)
Costa Rica Secondary School (San José) (Costa Rica)
Crawford Adventist Academy (Canada)
Cruzeiro do Sul Adventist Academy (Brazil)
Cuba Adventist Seminary (Cuba)
Dakota Adventist Academy (North Dakota)
Danish Junior College (Denmark)
M. C. Dhamanwala English High School of Seventh-day Adventists (India)
Dogba Secondary School (Cameroon)
Dominica Seventh-day Adventist Secondary School (Dominica)
Dominican Adventist University (Dominican Republic)
Donghae Academy (Korea)
East Adventist Academy (Puerto Rico)
East Java Academy (Indonesia)
East Visayan Academy (Philippines)
East Visayan Adventist Academy (Philippines)
Ebeye Seventh-day Adventist High School (Marshall Islands)
Ecuador Adventist Academy (Ecuador)
Edmer School (Grand Cayman)
El Llano Adventist Vocational Institute (Colombia)
Emmanuel Mission School (Southern Africa)

Emmanuel Adventist Secondary School (Colombia)
Enriquillo Adventist Secondary School (Dominican Republic)
Enterprise Academy (Kansas)
Escondido Adventist Academy (California)
Espirito Santo Academy (Brazil)
Ethiopian Adventist College (Ethiopia)
Far Eastern Academy (Singapore)
Finland Junior College (Finland)
Flaiz Memorial Higher Secondary School of Seventh-day Adventists (India)
Florida Hospital College of Health Sciences (Florida)
Forest Hills Academy (Philippines)
Forest Lake Academy (Florida)
Fraser Valley Adventist Academy (Canada)
Fresno Adventist Academy (California)
Friedensau Theological Graduate School (Germany)
Fulton College (Fiji)
Garden State Academy (New Jersey)
Gem State Adventist Academy (Idaho)
Georgia-Cumberland Academy (Georgia)
Gitwe Adventist Secondary School (Rwanda)
Glendale Adventist Academy (California)
Golden Gate Academy (California)
Good Hope High School (South Africa)
Goshen Adventist Secondary School (Malaysia)
Grão Pará Adventist Academy (Brazil)
Great Lakes Adventist Academy (Michigan)
Greater Boston Academy (Massachusetts)
Greater Miami Academy (Florida)
Greater New York Academy (New York)
Grenada Seventh-day Adventist Comprehensive Secondary School (Grenada)
Guam Adventist Academy (Guam)
Hahnkook Academy (Korea)
Haitian Adventist College (Haiti)
Hanke Adventist Secondary School (Zimbabwe)
Harmon High School (Tobago)
Harrison Memorial High School (Jamaica)
Hawaiian Mission Academy (Hawaii)
Health and Knowledge Secondary School (Mexico)
Helderberg College (South Africa)
Helderberg High School (South Africa)
Highland Academy (Tennessee)
Highland View Academy (Maryland)
Hiroshima Saniku Gakuin (Japan)
Holbrook Seventh-day Adventist Indian Mission School (Arizona)
Home Study International/Griggs University (Maryland)

Honam Academy (Korea)
Hong Kong Adventist College (Hong Kong)
Hong Kong Sam Yuk Secondary School (Hong Kong)
Iceland Secondary School (Iceland)
Ignacio Manuel Altamirano Educational Center (Mexico)
Ikizu Secondary School (Tanzania)
Indiana Academy (Indiana)
Indonesia Union College (Indonesia)
Irian Jaya Academy (Indonesia)
Italian Junior College (Italy)
James Memorial Higher Secondary School (India)
Japan Missionary College (Japan)
Jefferson Adventist Academy (Texas)
John Loughborough School (England)
Juan Pablo Duarte School (Barahona) (Dominican Republic)
Juan Pablo Duarte School (San Juan de la Maguana) (Dominican Republic)
Juan Pablo Duarte Secondary School (Dominican Republic)
Kabiufa Adventist High School (Papua New Guinea)
Kamagambo High School and Teachers' College (Kenya)
Kambubu Adventist High School (Papua New Guinea)
Kauma Adventist High School (Kiribati)
Kellogg-Mookerjee Memorial Seminary (Bangladesh)
Kettering College of Medical Arts (Ohio)
Kingsway College (Canada)
Kingsway High School (Jamaica)
Klabat Academy (Indonesia)
Konola Academy (Liberia)
Korean Sahmyook University (Korea)
Kowloon Sam Yuk Secondary School (Hong Kong)
Kukudu Adventist High School (Solomon Islands)
Kuyera Adventist Academy (Ethiopia)
Kwangchun Academy (Korea)
Lake View Academy (Philippines)
Lake View Seminary and Training Centre (Malawi)
Lakpahana Adventist College and Seminary (Sri Lanka)
La Sierra Adventist Academy (California)
La Sierra University (California)
Las Condes Adventist Academy (Chile)
Latin-American Adventist Theological Seminary (Brazil)
Liberty Secondary School (Colombia)
Lilydale Adventist Academy (Australia)
Linda Vista Academy (Mexico)
Lipa Adventist Academy (Philippines)
Lodi Academy (California)
Loma Linda Academy (California)

Loma Linda University (California)
Longburn Adventist College (New Zealand)
Los Angeles Adventist Academy (California)
Los Angeles Adventist Academy (Chile)
Los Polvorines Adventist Academy (Argentina)
Lower Gweru Adventist Secondary School (Zimbabwe)
Lowry Memorial Junior College (India)
Lukanga Adventist Institute (Zaire)
Lunjika Secondary School (Malawi)
Macquarie College (Australia)
Madison Academy (Tennessee)
Malamulo Secondary School (Malawi)
Maluku Academy (Indonesia)
Manaus Adventist Academy (Brazil)
Manipur Boarding School (India)
Maplewood Academy (Minnesota)
Maranatha Adventist Secondary School (Dominican Republic)
Maria Trinidad Sanchez Secondary School (Dominican Republic)
Marienhoehe Seminary (Germany)
Marshall Islands Mission Academy (Marshall Islands)
Matandani Training School (Malawi)
Matutum View Academy (Philippines)
Maxwell Adventist Academy (Kenya)
Medan Academy (Sumatra, Indonesia)
Mesa Grande Adventist Academy (California)
Metropolitan Adventist Academy (Dominican Republic)
Metropolitan Adventist Academy (Puerto Rico)
Miami Union Academy (Florida)
Middle East College (Lebanon)
Mile High Adventist Academy (Colorado)
Milo Adventist Academy (Oregon)
Minas Gerais Adventist Academy (Brazil)
Mindanao Mission Academy (Philippines)
Miraflores Adventist Academy (Peru)
Mission College (Thailand)
Model Central Secondary School (El Salvador)
Modesto Adventist Academy (California)
Montemorelos University (Mexico)
Monterey Bay Academy (California)
Montserrat Community Seventh-day Adventist Primary School (Montserrat)
Morón Adventist Academy (Argentina)
Mount Diamond Adventist High School and Agriculture Centre (Papua New Guinea)
Mount Ellis Academy (Montana)
Mount Klabat College (Manado, Indonesia)
Mount Pisgah Academy (North Carolina)

Mount Vernon Academy (Ohio)
Mountain View Academy (California)
Mountain View Adventist Academy (St. Vincent and the Grenadines)
Mountain View College (Philippines)
Mountain View College Academy (Philippines)
Mouseitbeh Adventist Secondary School (Lebanon)
Mozambique Adventist Seminary (Mozambique)
Mugonero School of Nursing Science (Rwanda)
Murwillumbah Seventh-day Adventist High School (Australia)
Myanmar Union Adventist Seminary (Myanmar)
Naga View Academy (Philippines)
Nanga-Eboko Adventist Secondary School (Republic of Cameroon)
Negros Mission Academy (Philippines)
Netherlands Junior College and Seminary (Netherlands)
Newbold College (England)
Newbury Park Adventist Academy (California)
Nicanor Gonzalez Mendoza Secondary School (Mexico)
Nile Union Academy (Egypt)
North Adventist Academy (Puerto Rico)
North Sulawesi Academy (Indonesia)
North Sumatra Academy and Indonesia Union College Extension (Indonesia)
Northeast Argentine Academy (Argentina)
Northeast Brazil Academy (Brazil)
Northeast Brazil College (Brazil)
Northeast Luzon Academy (Philippines)
Northeastern Academy (New York)
Northeastern Mindanao Academy (Philippines)
Northern Luzon Adventist College (Philippines)
Northern Luzon Adventist College Academy (Philippines)
Northwestern Adventist Academy (Puerto Rico)
Norwegian Junior College (Norway)
Nunawading Adventist College (Australia)
Nusa Tenggara Academy (Timor, Indonesia)
Nyazura Adventist Secondary School (Zimbabwe)
Oakwood Academy (Alabama)
Oakwood College (Alabama)
Okanagan Academy (British Columbia, Canada)
Orangewood Adventist Academy (California)
Ozama Adventist Secondary School (Dominican Republic)
Ozark Adventist Academy (Arkansas)
Pacific Academy (Mexico)
Pacific Adventist Academy (Ecuador)
Pacific Adventist College (Papua New Guinea)
Pacific Adventist Secondary School (Colombia)
Pacific Union College (California)

Pacific Union College Preparatory School (California)
Pakistan Adventist Seminary (Pakistan)
Palau Mission Academy (Micronesia)
Palawan Adventist Academy (Philippines)
Panama Adventist Institute (Panama)
Papaaroa College (Cook Islands)
Para Adventist Academy (Brazil)
Parana Adventist Academy (Brazil)
Parane Secondary School (Tanzania)
Parkview Adventist Academy (Canada)
Parkview Adventist Academy (Oklahoma)
Pasay City Adventist Academy (Philippines)
Peninsula Secondary School (Sierra Leone)
Perseverance Boissard School (Guadeloupe)
Peterson-Warren Academy (Michigan)
Petropolis Adventist Academy (Brazil)
Philippine Union College (Philippines)
Philippine Union College Academy (Philippines)
Phoenix Adventist Secondary School (Mauritius)
Pine Forge Academy (Pennsylvania)
Pine Tree Academy (Maine)
Platte Valley Academy (Nebraska)
Pohnpei Adventist High School (Micronesia)
Polish Spiritual Seminary (Poland)
Port Maria High School (Jamaica)
Portland Adventist Academy (Oregon)
Portland High School (Jamaica)
Prescott College (Australia)
Progreso Adventist Coeducational School (Guatemala)
Quito Adventist Academy (Ecuador)
Raymond Memorial High School (India)
Resistencia Adventist Academy (Argentina)
Richard Greenidge Academy (Venezuela)
Rio Lindo Adventist Academy (California)
River Plate Adventist University (Argentina)
Roadstown Seventh-day Adventist Primary School (British Virgin Islands)
Romanian Adventist Theological Institute (Romania)
Rusangu Secondary School (Zambia)
Rwamiko Institute (Zaire)
Rwankeri Adventist Secondary School (Rwanda)
Sabah Adventist Secondary School (Malaysia)
Sacramento Adventist Academy (California)
Sagunto Adventist College (Spain)
St. Ann's Bay High School (Jamaica)
St. Croix Seventh-day Adventist Secondary School (U.S. Virgin Islands)

St. John's Seventh-day Adventist Academy (Canada)
Saint Lucia Seventh-day Adventist Academy (West Indies)
St. Thomas-St. John Seventh-day Adventist Secondary School (U.S. Virgin Islands)
Salève Adventist Institute (France)
Salvador Adventist Academy (Brazil)
Sam Yuk Middle School (Hong Kong)
Samoa Adventist College (Western Samoa)
San Cristobal Adventist Secondary School (Dominican Republic)
San Diego Adventist Academy (California)
San Fernando Valley Academy (California)
San Gabriel Academy (California)
San Pasqual Adventist Academy (California)
Sandia View Academy (New Mexico)
Sandy Lake Seventh-day Adventist Academy (Canada)
Santa Fe Adventist Academy (Argentina)
São Paulo Adventist Academy (Brazil)
Savanna-La-Mar High School (Jamaica)
Sedaven High School (South Africa)
Seoul Academy (Korea)
Seventh-day Adventist High School (Khunti) (India)
Seventh-day Adventist High School (Khurda) (India)
Seventh-day Adventist High School (Roorkee) (India)
Seventh-day Adventist High School (Tiruchirapalli) (India)
Seventh-day Adventist Higher Secondary School (Kottarakara) (India)
Seventh-day Adventist Higher Secondary School (Lasalgaon) (India)
Seventh-day Adventist Higher Secondary School (Madras) (India)
Seventh-day Adventist Higher Secondary School (Thiruvella) (India)
Seventh-day Adventist Matriculation Higher Secondary School (India)
Seventh-day Adventist School (Singapore)
Shenandoah Valley Academy (Virginia)
Singapore San Yu High School (Singapore)
Skodsborg Physiotherapy School (Denmark)
Soamanandrany Adventist Secondary School (Madagascar)
Solusi Adventist Secondary School (Zimbabwe)
Solusi University (Zimbabwe)
Songa Institute (Zaire)
Sonoma Adventist College (Papua New Guinea)
South Lancaster Academy (Massachusetts)
South Santiago Adventist Academy (Chile)
South Sumatra Academy (Indonesia)
Southeast Asia Union College (Singapore)
Southern Academy (Trinidad)
Southern College of Seventh-day Adventists (Tennessee)
Southern Mindanao Academy (Philippines)
Southwestern Adventist College (Texas)

Spicer Memorial College (India)
Spicer Memorial College Higher Secondary School (India)
Spring Valley Academy (Ohio)
Stanborough School (England)
Sunny Hill College (Malaysia)
Sunnydale Academy (Missouri)
Swedish Junior College and Seminary (Sweden)
Sydney Adventist College (Australia)
Taejeon Middle School (Korea)
Tai Po Sam Yuk Secondary School (Hong Kong)
Taiwan Adventist Academy (Taiwan)
Taiwan Adventist College (Taiwan)
Takoma Academy (Maryland)
Tanzania Adventist Seminary and College (Tanzania)
Temuco Adventist Academy (Chile)
E. D. Thomas Memorial Higher Secondary School (India)
Thunderbird Adventist Academy (Arizona)
Tirad View Academy (Philippines)
Titicaca Adventist Academy (Peru)
Toraja View Academy (Toraja, Indonesia)
Ucayali Adventist Academy (Peru)
Union Adventist Educational Complex (Peru)
Union College (Nebraska)
Union Springs Academy (New York)
University of Eastern Africa Baraton (Kenya)
Upper Columbia Academy (Washington)
Uruguay Adventist Academy (Uruguay)
Valley Grande Academy (Texas)
Valley View College (Ghana)
Vatuvonu Vocational Training Centre (Fiji)
Velez Sarsfield Adventist Academy (Argentina)
Venezuelan Adventist Ecclesiastical University (Venezuela)
Vicente Suarez Institute (Mexico)
Victor Ampuero Matta Adventist Academy (Argentina)
Walla Walla College (Washington)
Walla Walla Valley Academy (Washington)
West Adventist Academy (Puerto Rico)
West Indies College (Jamaica)
West Visayan Academy (Philippines)
Western Mindanao Academy (Philippines)
Willowdene High School (Jamaica)
Wisconsin Academy (Wisconsin)
Wollega Adventist Academy (Ethiopia)
Wonju Academy (Korea)
Yele Seventh-day Adventist Secondary School (Sierra Leone)

Yungnam Academy (Korea)
Zaokski Theological Seminary (Russia)

Schubert, George William

SCHUBERT, GEORGE WILLIAM (1869—1943). Evangelist, administrator. He was born in Potsdam, Germany, and in his youth joined the Methodist Church. Soon thereafter he met Emil Frauchiger, a German-speaking Swiss book evangelist, through whose influence he became a Seventh-day Adventist. Sensing the call of God to the gospel ministry, he received his first ministerial license about 1897 and with his young bride went to work in Bremen, Germany. He was soon recognized as a successful evangelist. In 1903, when the Rhenish-Prussian Conference was organized, he became its president.

Late in 1907 or early in 1908 Schubert was appointed president of the East German Conference, where he served until 1912, when he became president of the Saxon Conference. From 1914 to 1926 he served as president of the Central European Union Conference. At the General Conference session held in Milwaukee, Wisconsin, in 1926, he was elected field secretary of the General Conference. In January 1934 he was called back to Europe to serve as president of the Central European Division. At the invitation of the General Conference he returned to Washington, D.C., in May 1938 to serve again as one of the field secretaries of the General Conference.

Schuberth, Henry Franz

SCHUBERTH, HENRY FRANZ (1868—1961). Administrator. He was born into a family of well-to-do music publishers in Hamburg, Germany. Being rather frail in health, he decided to leave for the United States to become a farmer. Arriving in Salem, Oregon, in 1888, he hired out to work for a farmer to obtain some needed experience before investing in a farm. This farmer and his family were Seventh-day Adventists, and through their influence Schuberth accepted the SDA faith. At his first camp meeting he met Ellen White and also visited her home in California. On her advice he went to Battle Creek College as student and teacher. After further studies in Germany he came back to the United States to teach in the German Department of Union College.

In 1894 Schuberth was invited to head the newly established training school in Hamburg, Germany. He remained there until 1899, when he was elected secretary of the German Conference. From 1901 to 1908 he was vice president of the German Union Conference, and in 1909 he became its president. When the German Union was divided in 1910, he was elected president of the East German Union Conference, which position he filled until 1922. For a period of five years, 1923 to 1928, he served as field secretary of the European Division. From 1928 to 1933 he was president of the Central European Division. For a brief period after that he served as secretary of the Ministerial Association of the Central European Division, but because of advancing age and declining strength he retired to Switzerland, where he devoted his time to writing and to preaching in the churches as his strength permitted.

Schuberth, Otto Henry

SCHUBERTH, OTTO HENRY (1893—1966). Evangelist, educator, administrator. Born at College View, Lincoln, Nebraska, he attended Union College from 1908 to 1913 and then immediately began work in the office of the publishing house in College View. Later he and his wife went to Europe, where he engaged in teaching and ministerial work for two years. He was a school principal in Germany for 15 years and was asked in 1936 to serve as president of the Arabic Union at Jerusalem. He held this position for one year and then joined the teaching staff of the Theological Seminary in Washington, D.C. In 1946 he became educational secretary of the Southern European Division, a position that he held until his retirement in 1958.

Schultz (Shultz), Henry

SCHULTZ (SHULTZ), HENRY (1843—1926). One of the pioneers of the Seventh-day Adventist work among the German-speaking Americans. He was born in Germany, but as a child moved with his parents to Illinois. He was wounded on the battlefield in the American Civil War and at that time resolved to be a Christian. In 1868 he married Sarah Jane Rouch. He was a prominent lay member in a German Protestant church in Nebraska when C. L. Boyd and A. J. Cudney came to preach in his town about 1872. Urged by his minister to persuade the people that the Seventh-day Adventists were wrong, he studied the Bible, failed to find any scriptural evidence against them, and as a result joined the SDA Church. In 1875 he was licensed to preach and in 1876 was ordained to the ministry by S. N. Haskell. In 1885 he was elected president of the Nebraska Conference, but resigned soon thereafter (1886) in order to devote himself to work among the German immigrants in the United States. From 1884 to 1903 he supervised all the German language work in the United States and afterward worked among the German-speaking people on the Pacific Coast.

Schulzentrum Seminar Marienhöhe

SCHULZENTRUM SEMINAR MARIENHÖHE. *See [Marienhöhe Seminary](#).*

Schutt, Cecil A.

SCHUTT, CECIL A. (1900—1950). Educator, college and conference administrator in India and the United States. In 1919, while studying at Stetson University, he attended a debate in which W. H. Branson participated, and as a result became interested in, and accepted, the Seventh-day Adventist faith. After baptism he attended Southern Junior College (1920—1921), and Washington Missionary College (1921—1923), from which he received a B.A. degree. He then taught mathematics and science at a public high school in Philadelphia for two years. In 1924 he married Mabel Florence Killen, R.N., and in 1925 the two were sent to India, where he was appointed principal of the Telugu mission training school (*see* [Flaiz Memorial Higher Secondary School of Seventh-day Adventists](#)). While in India he was ordained to the gospel ministry (1929). After returning to the United States in 1931, he attended the University of Maryland, from which he received another B.A. degree in 1932. The next year he served as principal of Forest Lake Academy and the next two years as principal of Graysville Academy. He returned again to the University of Maryland for further study and while studying there concurrently taught Bible at Takoma Academy. After receiving an M.A. degree, he was principal of the Yakima Valley Academy from 1937 to 1939, and in 1939—1940 served as educational and Missionary Volunteer secretary of the Upper Columbia Conference.

In 1940 Schutt and his wife were in India again. This time he was educational, home missionary, and Missionary Volunteer secretary of the South India Union. In 1943 he was elected president of Vincent Hill College and in 1946 became president of Spicer Missionary College. From 1948 he served also as educational secretary of the Southern Asia Division. He died at the Salvation Army Hospital at Ahmednagar, India.

Schwe (Shwei) Po

SCHWE (SHWEI) PO (1876—1942). Burmese evangelist. Little is known about his early life except that he was educated at Cushing High School at Rangoon, Burma. In 1898 he married Daw Ta Laing. Before joining the Seventh-day Adventist Church in 1931, he was a civil servant. In 1932 he entered denominational service as a teacher-evangelist in the Irrawadi Delta Mission, working as an assistant and translator to A. J. Sargent, the minister who had baptized him. He was ordained to the ministry in 1937. He was shot and bayoneted to death while imprisoned in 1942, in the course of World War II, when Burmese chauvinists instituted persecution of Christians.

Science and Religion

SCIENCE AND RELIGION. Science has been defined as systematized knowledge, as any branch of inquiry concerned with the observation and classification of facts and the establishment of verifiable general laws. Religion is a system of faith and worship, or the profession and practice of religious beliefs. If by science is meant organized knowledge about the material universe; and if by religion is meant organized knowledge about the Designer and Creator of the universe and about His will concerning the relationships of human beings with one another and with their Maker, and the practice of these principles, there is no reason for conflicts between science and religion. Truth, whether scientific or spiritual, whether measurable or beyond the scope of direct human observation and testing, is consistent with itself in all its manifestations. Seventh-day Adventists often refer to these concepts as “true science” and “true religion.”

Seventh-day Adventists recognize the validity of proved scientific principles and data, and believe that an understanding of the natural world contributes, in turn, to a better understanding of the Creator and of His will for humanity. They consider that nature, in its perfect state, is an expression of the divine character, mind, and will, and that the natural world, rightly understood, is in complete harmony with the revelation of the divine character, mind, and will set forth in Scripture. Verifiable science and scriptural truth are always in perfect accord. The following quotations are typical:

“True science and true religion have a common origin” (Dr. [James?] Cumming, quoted in *Review and Herald* 13:107, Feb. 24, 1859).

“Genuine geology is as true as the Bible and it does not contradict the Bible; for truth cannot contradict truth” (D. T. Bourdeau, in *Review and Herald* 29:98, Feb. 5, 1867).

“We are not opposed to science, by any means; for we believe its principles to be in perfect harmony with the Bible” (J. O. Corliss, in *Review and Herald* 55:116, Feb. 19, 1880).

“Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. . . . The book of nature and the written Word shed light upon each other” (PP 115).

“A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools” (Ellen White, in *Review and Herald* 68:737, Dec. 1, 1891).

The interaction between the disciplines of science and religion has not always been harmonious and complementary. A consideration of this conflict calls for a broader definition of both science and religion. Science is not simply observation and fact, but a human search for truth, and as such, subject to all human limitations. The great fallacy of the century is the idea, prevalent among those uninitiated in science, that it is “a sort of intellectual machine,” completely impersonal and empirical in its search for ultimate truth, that its thinking is “exclusively and inerrantly logical in the most formidable sense, and its language utterly . . . precise and unambiguous” (Harold K. Schilling, in *Science* 127:1324, June 6, 1958).

Too often no sharp distinction is made between a theory and a fact, when in actuality, from a preliminary hypothesis to a basic theory or law there is a continuum, with varying degrees of confirmation. “The highest conceit in any field—scientific, religious, or otherwise—is the assumption that there are no assumptions” (Walter E. Stuermann, *Logic and Faith*, p. 62). All scientific knowledge is only more or less probable, depending on the preciseness of the data upon which it is based. A knowledge of ultimate reality, ultimate physics, chemistry, or biology does not exist in the mind of man. As the philosopher would point out, humans “know” only what they perceive, not objects themselves that occasion these perceptions.

Science cannot proceed otherwise than from hypotheses, from inferences, that, after evaluation and testing, are retained, modified, or replaced. The best that can be hoped for is a high percentage of verifiable knowledge, verifiable as to its usefulness if not its ultimate truth. This method has resulted in phenomenal material progress. The spectacular success achieved by science has tended to arouse in laypersons unwarranted confidence in even the most tenuous theories proposed in the name of science.

The study of religion is likewise subject to certain human limitations. Because of these limitations the study of the written Word is fraught with possibilities of error comparable with those encountered in a study of the natural world. The unfortunate conflict that has arisen in recent times between the study of science and religion is not the result of inherent irreconcilability between revealed truth and scientific truth. The apostle Paul said, “Now we see through a glass, darkly; . . . now I know in part” (1 Cor. 13:12). It is not surprising, then, that since human limitations are present in the study of both science and religion, misunderstanding and conflict should sometimes exist (*see* PP 114; R. H. Brown, in *Ministry* 31:19, March 1958).

Issues of the conflict between science and religion are deeply rooted in the historical setting in which the controversy developed. The formative period of the Seventh-day Adventist Church coincided with the crest of a wave of intellectual reaction against the rigid, blind, ecclesiastical authoritarianism of the Middle Ages. The rigid rule of dogma that dominated the medieval mind, and often placed restrictive sanctions against scientific investigation, suffered a severe blow as a result of the persecution of those such as Copernicus, Bruno, and Galileo. It was the dogmatic preconceptions of theologians, based on their blind reliance upon the Aristotelian philosophical system, upon medieval scholastic speculations, and upon their misunderstanding of the meaning of Scripture, that led them to oppose scientific investigation. This blind, dogmatic reaction to early scientific discoveries marked the beginning of one of the most profound changes in outlook the human race has ever experienced—the rise of free, imaginative investigation. When a pendulum breaks loose, it never stops at the middle of its first swing.

Opposition by both Catholic and Protestant clergy to scientific discoveries naturally tended to force science outside of the church, with the result that it developed to a large extent on non-Christian premises. Ecclesiastical opposition, on imaginary biblical grounds, to such things as the rotation and sphericity of the earth, the use of lightning rods on churches (“attempting to control the artillery of heaven”), inoculation and vaccination, the use of anesthetics in childbirth and surgery, chemistry (“a devilish art”), etc., tended to undermine confidence in the church and its sacred Book, the Holy Scriptures.

The medieval practice of invoking a miraculous explanation for any phenomenon not readily explainable set the stage for abandoning the idea of a miracle-working God, as one by one such phenomena were shown to have a rational explanation on the basis of known laws of nature (*see* [Miracles](#)). By the second half of the nineteenth century, science had gained a position of considerable respect, and free thinking had come into its own. But the reaction to ecclesiastical dogmatism often led to extreme positions. At times the dogmatizing theologian found his counterpart in a dogmatic materialist.

While unhesitatingly endorsing the established principles of science and the value of scientific truth, Seventh-day Adventist writers have always opposed any hypothesis that seemed to be at variance with the revealed truth of Scripture (S. Pierce, in *Review and Herald* 38:121, 122, Oct. 3, 1871). Their attitude has been one of caution either in the acceptance of new interpretations of scientific findings that might at first appear to contradict principles set forth in the Bible, or in the abandoning of earlier interpretations of the Bible in the light of clearly established scientific truths.

In fields as broad and complex as the sciences on one hand, and theology on the other, it would be too much to expect that in the dialogue between the disciplines there would not be some mistaken and unfair charges on both sides. A theologian endeavoring to answer allegations that the “facts of science” disprove the Scriptures may not always fully discriminate between verifiable facts and the speculative conclusions drawn from them, and may for a time oppose both. Sometimes, also, conflict arose from interpretations of Scripture that fuller study showed to be invalid (e.g., the rigid fixity of species versus limited change within basic groups).

From the first, Seventh-day Adventist authors have opposed all theories that construe the days of Creation week as long geologic ages, and also theories that presume to account for the complex higher organisms by evolution from simple ancestors, which in turn were supposed to have originated by spontaneous generation (*Review and Herald* 13:28, Dec. 16, 1858; 16:49, July 3, 1860; [3SG 91](#) [1864]; James White, in *Review and Herald* 55:104, 105, Feb. 12, 1880; [Ed 130](#) [1903]). They actively opposed, on scriptural grounds, the speculations of pantheism, which would reduce God to an essence pervading all nature. Deism, which seeks to separate God from an active concern with the events of this earth, was similarly opposed (*Review and Herald* 81:4, 5, Feb. 11, 1904; 81:5, 6, Apr. 14, 1904; [MH 413](#); [GC 318](#)).

Seventh-day Adventist writers often stressed the limitations of science, the hazards of accepting as oracles hypotheses based on limited or uncritical observation, and hasty generalization in sciences still in a relative state of infancy (*Review and Herald* 13:28, Dec. 16, 1858; D. T. Jones, in *Review and Herald* 60:497, 498, Aug. 7, 1883; 60:513, 514; 60:529, 530). The principle that truth as revealed in the Word of God should be taken into account when evaluating scientific data and formulating explanations for natural phenomena has been set forth repeatedly ([CT 425](#), [530](#); S. N. Haskell, in *Review and Herald* 75:366, June 7, 1898).

Yet, recognizing that knowledge is progressive, Seventh-day Adventists investigate apparently conflicting evidence. Writing on the general principle of investigation of new views, Ellen White stated: “We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is

infallible. . . . If the pillars of our faith will not stand the test of investigation, it is time that we knew it” (GW 125—131 [1893]).

Seventh-day Adventist and other writers have applied this same principle specifically to science and religion (H. W. Clark, in *Ministry*, 19:35, 36, October 1946; R. E. Hoen, in *Ministry*, 31:4—8, February 1958; cf. D. N. Lord, quoted in *Review and Herald* 55:98, 99, Feb. 12, 1880).

Order is apparent in the natural world, and Seventh-day Adventists believe that God, as Creator, is the author of both natural and moral law. “God does not annul His laws, or work contrary to them; but He is continually using them as His instruments” (PP 114 [1890]).

Although God created the world and “set” it “to run” by law, “it is not by inherent power that . . . the earth . . . continues its march around the sun,” for He still upholds “all things by the word of His power” (A. W. Peterson, in *Review and Herald* 105:4, Oct. 4, 1928; MH 416, 417 [1905]; cf. Heb. 11:3).

The oft-repeated charge that to accept God and the supernatural stultifies scientific research (see George Gaylord Simpson, in *Science* 131:973, Apr. 1, 1960) is groundless unless one holds to the medieval concept that God is a god of caprice. It is as meaningful and challenging to investigate the mysteries of the laws by which the Creator works as it would be to study supposedly self-existent laws.

In harmony with the prophets of ancient times, Seventh-day Adventists have taught that there is a positive relationship between science and religion, that through the book of nature, as through the book of divine revelation, the eye of faith may behold the infinite wisdom and love of the Creator (L. A. Hansen, in *Review and Herald* 74:194, 195, Mar. 30, 1897).

“Lift up your eyes on high, and behold who hath created these things” (Isa. 40:26).

“The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1).

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made” (Rom. 1:20).

Seventh-day Adventists consider the universal evidence of design and purpose in both the inanimate and the living world to be “clear and incontestible proof of a Divine Architect and of that counsel and wisdom wherewith He rules and directs the universe” (Stackhouse, quoted in *Review and Herald* 24:10, June 7, 1864; cf. MH 410—418 [1905]).

The provisions in the environment on this earth that, collectively, make life possible are too numerous to be accounted for by chance (cf. W. J. Byran, reprinted in *Review and Herald* 100:2, 18, Oct. 25, 1923). The periodic system of the elements, the structure of matter from the atom to the universe, the remarkable intricacy and complexity of living systems, all point to an infinite Mind, a Designer of incomprehensible ability and power (G. M. Price, in *Review and Herald* 108:8—10, Oct. 22, 1931). In considering the intricacies of the human body, G. K. Abbott concluded that “if it takes personal intelligence to discover the purposes in these structures, there is no escaping the conclusion that it takes a greater intelligence to design them” (*Review and Herald* 106:17, Jan. 10, 1929).

According to the second law of thermodynamics, the universe is like a great clock that, left to itself, would eventually run down and become uniformly cold, so that no life could exist. The many still-active one-way processes in nature by which energy is changed to less available forms, the existence of suns and stars that are still hot and of radioactive elements that have not yet completely disintegrated, are all strong evidence not only of finite age but

of a source of energy whose origin transcends the known laws of nature. It requires more faith *not* to postulate a Creator than to believe that the precision, order, interdependence, and infinite variety observable in the natural world testify to an infinite, supernatural, ultimate Cause. A Creator seems to be the most reasonable solution (G. M. Price, in *Review and Herald* 97:5, 6, Dec. 2, 1920; Robert E. D. Clark, reprinted in *Signs of the Times* 87:21, 22, 30, 31, February 1960).

Science alone can never explain the spiritual forces at work in the earth, the moral nature of human beings, their sense of higher values. “Impersonal forces do not love. Blind energy has no heart” (G. K. Abbott, in *Review and Herald* 106:18, Jan. 10, 1929).

These are but a few of the evidences from science (*see also* [Creation](#); [Evolution](#); [Flood](#)) that strengthened Seventh-day Adventist confidence in the positive relationship between science and religion. But science alone is not enough. Although many facts of nature point to a Supreme Intelligence in the universe, the true God cannot be fully known by science. One cannot “by searching find out God” ([Job 11:7](#); [Ed 133, 134](#)). The revelation recorded in Holy Writ and seen in the person and life of Jesus Christ is necessary in order to know the personal God of Scripture (J. N. Loughborough, in *Review and Herald* 18:177, 178, Nov. 5, 1861; [MH 418, 419](#); L. A. Smith, in *Review and Herald* 81:4, 5, Jan. 28, 1904). The revelation contained in the Word of God is necessary for meaning and perspective in science. Revelation in the world of science gives added meaning to religion.

Scilly Isles

SCILLY ISLES. *See* [Great Britain and Northern Ireland](#).

Scotland

SCOTLAND. *See* [Great Britain and Northern Ireland](#); [Trans-European Division](#).

Scott, Helen May

SCOTT, HELEN MAY (1882—1963). Early missionary teacher and Bible instructor in Korea. After graduating from South Lancaster Academy in the class of 1904, she taught school and served as a Bible worker. In 1908 she went to Korea, where she was placed in charge of the mission school for girls at Chinnampo. Afterward she held meetings with the women in the villages. For a few years before World War II she was matron of the Seoul Sanitarium, but increasing international tensions caused her return to the United States, where she retired in 1938. After her return she took some class work at Pacific Union College and canvassed in San Francisco and Los Angeles.

Scottish Mission

SCOTTISH MISSION. *See* [Great Britain and Northern Ireland; Trans-European Division.](#)

Scriven, C. A.

SCRIVEN, C. A. (1896—1964). Administrator. He was born in Iowa and entered the ministry in the South Dakota Conference in 1916. With the exception of the years he spent taking college work, he served as a minister and administrator in conference work until the day of his death. In 1923 he accepted a call from the Iowa Conference to become home missionary secretary, then was chosen for the same position in the Atlantic Union Conference in 1926. Between the years 1931 and 1964 Scriven served as president of the following conferences: New York, Upper Columbia, Washington, Oregon, and North Pacific Union.

SDA

SDA. *See* [Seventh-day Adventist](#). Abbreviation used at times in these articles for “Seventh-day Adventist.”

Seal of God

SEAL OF GOD. A brief form for “seal of the living God” in [Rev. 7:2](#). In vision John saw this seal affixed to the foreheads of 144,000 of “the servants of our God,” 12,000 from each of “the tribes of the children of Israel.” An angel “ascending from the east” with the seal calls upon the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, saying, Hurt not the earth . . . till we have sealed the servants of our God in their foreheads.” In [Rev. 14:1—5](#) the 144,000 are said to have “the Father’s name written in their foreheads”; evidently the seal of God contains the name of God. The sealed ones are said to be “the firstfruits unto God and to the Lamb” ([vs. 3, 4](#)). [Rev. 7:15](#) and [14:3, 4](#) both place the 144,000 “before the throne” of God, in His immediate presence; in the former they “serve him day and night in his temple,” and in the latter they “follow the Lamb whithersoever he goeth.” The 144,000 have remained loyal to God through an experience referred to as “great tribulation,” during which they “washed their robes and made them white in the blood of the Lamb” ([Rev. 7:14](#); cf. [v. 15](#)); in [Rev. 14:3](#) they sing a “new song before the throne,” one that only those who have experienced the great tribulation can learn. Passing through this experience with characters unblemished, they stand “without fault before the throne of God” ([vs. 4, 5](#)).

John’s vision of the sealing ([Rev. 7:1—12](#)) is inserted under the sixth seal, which deals with events culminating in the second advent of Christ (see [Rev. 6:13—16](#)). This implies that the sealing process here described takes place not long before Christ’s coming, and that the “great tribulation” through which the 144,000 pass is the blowing of the four winds mentioned in [Rev. 7:1—3](#). Mention of the 144,000 in [Rev. 14:1—5](#) (immediately following the crisis described in [Rev. 13:13—17](#), in which a death decree is issued against those who refuse to worship the image of the beast and to receive his mark in their foreheads) implies that the blowing of the four winds ([Rev. 7:1—3](#)), the “great tribulation” ([v. 14](#)), and the crisis of [Rev. 13:13—17](#) all refer to the same experience through which they remain loyal to God in the face of death. The seal is affixed to them before the crisis as a certificate of God’s approval. God trusts them, and they trust Him.

Equating the words “sign” and “seal” as used in the Bible, early Seventh-day Adventists noted also that the Sabbath is called a “sign” between God and His people ([Ex. 31:13—18](#); [Eze. 20:12, 20](#)) and that the Sabbath commandment contains the three elements of an official seal—the name, title, and jurisdiction of the one whom the seal represents. They found that the fourth command of the Decalogue refers to “the Lord thy God” (name), to Him as Creator (title), and to heaven and earth (His jurisdiction). Acceptance of the Sabbath truth, they concluded, is the reception of God’s seal, and acceptance of a counterfeit is the “mark” of the beast’s authority (see [Mark of the Beast](#)).

Ellen White identified the seal of God with the Sabbath in November 1848 (Joseph Bates, *A Seal of the Living God*, pp. 24—26), and Bates wrote his book on the subject in 1849. Also in 1849 Mrs. White wrote that the sealing work was then going forward (*Present Truth* 1:21, August 1849). In the next issue (1:25, September 1849) James White

cited [Eze. 13:5](#) as evidence that the repairing of the breach in the Sabbath ([Isa. 58:12—13](#)) immediately precedes the great battle of the day of the Lord.

“So we see that the mighty work of repairing the breach in the law of God, by teaching and observing the Sabbath, which has been so long trodden down, belongs exactly here, just before the four angels let loose the four winds, that the Israel of God may keep the whole law, and be sealed with the seal of the living God, which will enable them to ‘stand in the battle in the day of the Lord’” (*ibid.*).

He comments further that “the repairing of the breach in the law of God, and the sealing, are one and the same work, just before the day of the Lord.”

In 1850 James White wrote: “God has ever had a test truth, with which to seal his people. . . . But the last sealing truth is the immutable law of Jehovah, of which the Sabbath is the crowning testimony. . . . The Sabbath is the seal, and the Holy Spirit is the sealer” (*Advent Review* 1:57, September 1850).

In the *Review and Herald* for June 24, 1852 (3:31), Benjamin Clark spoke of “the sealing time” as “now,” and said that God’s people would be “sealed forever with the love of the truth.” In a series of three extended articles (*ibid.* 3:65, 73, 81, Sept. 2, 16, 30, 1852) Hiram Edson associated the seal with the fourth commandment, declared that the law is sealed in the hearts of the Lord’s people ([Isa. 8:16](#)), and said, “The Sabbath then is the SIGN or seal of the living God.” His argument rests on the fact that the fourth commandment contains the elements of a royal seal. He also contrasts the seal of God with the mark of the beast, and points to the change in the law of God by the Papacy as a sign of its authority that even Protestants recognize. Roswell F. Cottrell wrote (*ibid.* 7:44, Sept. 18, 1855): “The last message before the time of trouble is the sealing message.” Uriah Smith (*ibid.* 8:12, 20, Apr. 24 and May 1, 1856) identified the sealing angel of [Rev. 7](#) with the third angel of [Rev. 14](#), and assigned the sealing work to “our own day.” He too acknowledges the Sabbath commandment as containing the seal of God, because it sets forth the distinguishing characteristics between the true God and all false gods. He speaks of the Holy Spirit as “the sealer,” and associates the sealing of [Rev. 7](#) with the affixing of the mark in [Eze. 9](#). Cottrell (*ibid.* 14:77, July 28, 1859) equates the words “sign” and “seal,” and speaks of the sealing work as the last work to be done for God’s people in their probationary state. The changed Sabbath, he says, becomes the mark of the beast. Ellen White wrote extensively about the seal of God and its importance for the church today. See [SDACom 7:968—970](#); [5T 207—216](#); [TM 444—446](#); etc. Reference to the seal appears often in Early Writings, which contains her early works (see [pp. 38, 43, 44, 48, 50, 58, 67, 71, 89, 279](#)).

Seventh-day Adventists today still consider the sealing work to be most important, but stress also the seal as God’s acknowledgment that His own righteous character is reflected in His children on earth.

Sealing Time

SEALING TIME. *See* [Seal of God](#).

Seals, Seven

SEALS, SEVEN. *See* [Revelation, Interpretation of](#).

Second Advent

SECOND ADVENT. The return of Jesus Christ to the earth as King of kings and Lord of lords. Though the phrase itself does not occur in the Bible, the teaching of Christ's return constitutes a favorite theme of NT writers, who speak, for example, of our Lord's appearance a "second time" ([Heb. 9:28](#)). Jesus Himself promised, "I will come again" ([John 14:3](#)).

The most frequent NT term for the Second Advent is *parousia*, meaning "presence" (literally, "a being beside"), and by extension the "coming" and "arrival" that result in "presence." The word occurs 24 times in the NT. In [Philippians 2:12](#) Paul contrasts his presence (*parousia*) among the Philippians with his absence (*apousia*) from them (cf. [2 Cor. 10:10](#)). More frequently, however, the context requires the meaning "arrival" or "coming" for *parousia*. For instance, the arrival (*parousia*) of Stephanas, Fortunatus, and Achaicus from Corinth brought joy to Paul and refreshed his spirit ([1 Cor. 16:17, 18](#)). The arrival (*parousia*) of Titus with good news from Corinth comforted Paul in his concern for the church there ([2 Cor. 7:6](#)). While a prisoner in Rome, Paul expressed the hope of being set free and of coming (*parousia*) again to the Philippians ([Phil. 1:26](#)). Hellenistic writers from Ptolemaic times onward, and in the Greek papyri, use *parousia* as a technical term for the official "visit" of a king or emperor, or other person of authority. Hence, this word was chosen by the NT writers to express the Messianic advent of Christ in glory to judge the world at the end of the age ([Matt. 24:3, 27, 37, 39](#); [1 Cor. 15:23](#); [1 Thess. 2:19](#); [3:13](#); [4:15](#); [5:23](#); [2 Thess. 2:1, 8](#); [James 5:7, 8](#); [2 Peter 1:16](#); [3:4, 12](#); [1 John 2:28](#)). In the light of its Hellenistic usage, the word reflects the majesty of our Lord at His return.

Another term used for the Advent is *apokalypsis*, meaning "revelation," "unveiling," "disclosure" ([1 Cor. 1:7](#); [2 Thess. 1:7](#); [1 Peter 1:7, 13](#)). At His first coming Christ's glory was hidden, and His deity was shrouded with humanity. But at His second appearing His glory and majesty are to be unveiled for all to behold ([Matt. 24:30](#)).

The Advent is also spoken of as an *epiphaneia*, a "manifestation," "appearing," or "appearance" ([1 Tim. 4:1, 8](#); [Titus 2:13](#)). In Hellenistic Greek this was a technical term for the visible manifestation of a divinity. Once in the NT ([2 Tim. 1:10](#)) it refers to the First Advent as a manifestation of divine grace. Elsewhere it refers to the great final intervention in human history, the Second Advent.

Although *eleusis*, "coming," is not used for the Second Advent (except in the variant readings of Codex Bezae in [Luke 21:7](#) and [23:42](#)), the related verb *erchomai*, meaning "to come," is so used ([Matt. 16:27, 28](#); [Mark 13:26](#); [14:62](#); [Luke 9:26](#); [John 14:3](#); [Acts 1:11](#); [1 Cor. 4:5](#); [11:26](#); [Rev. 1:7](#); [3:11](#); [22:7, 20](#)). The verb *phaneroō*, "to make visible" or "to manifest," is also applied to the Second Advent ([Col. 3:4](#); [1 Peter 5:4](#); [1 John 2:28](#); [3:2](#)).

Finally, there are the frequent references to "the day" ([Rom. 13:12](#); [Heb. 10:25](#)), or "that day" ([Matt. 7:22](#); [24:36](#); [Luke 10:12](#); [21:34](#); [1 Thess. 5:4](#); [2 Thess. 1:10](#); [2 Tim. 1:12](#); [4:8](#)); or more specifically, to "the day of God" ([2 Peter 3:12](#)), "the day of the Lord" ([1 Thess. 5:2](#); [2 Peter 3:10](#)), "the day of Jesus Christ" ([Phil. 1:6](#)), "the day of Christ" ([Phil. 1:10](#)), "the day of our Lord Jesus Christ" ([1 Cor. 1:8](#)), "the last day" ([John 6:39, 40, 44, 54](#)),

“the great day” ([Jude 6](#); [Rev. 6:17](#)), “the day of judgment” ([2 Peter 2:9](#)), “the day of wrath” ([Rom. 2:5](#)), and “the day of redemption” ([Eph. 4:30](#)).

As the name indicates, Seventh-day Adventists stress the Second Advent, believing not only that Christ will return, but that He will return soon, though they set no time for this event to occur. Seventh-day Adventists trace their origin to the interchurch Advent movement of the first half of the nineteenth century, from all the leading Protestant denominations of the time, and the one bond of unity that held them together was belief in the nearness of Christ’s return (*see* [Premillennialism](#)). This profound conviction resulted in a great religious awakening in various parts of the world. The SDA founders had belonged to the group originating in America called the Millerite movement, which taught that the Second Advent would end the present world and fix the destiny of every human being. Like the Millerites (and the other premillennialists), Seventh-day Adventists accept the teaching of the NT that the Advent is to be a literal, bodily reappearing ([Acts 1:9—11](#)), which is followed by the first resurrection and the millennium.

The coming of Christ the second time is not to be confused with the spiritual presence of Christ with believers since His ascension ([Matt. 28:20](#); [John 14:18](#)). According to [Acts 9:1—11](#), this coming is also to be distinguished from the descent of the Holy Spirit as Christ’s representative at Pentecost, or at some other time. It is not to be confused with death ([John 21:22](#)). As James White wrote: Christ “is coming as the Life-giver, and the believer’s best friend. Death is the life-taker, and man’s last enemy ([1 Cor. 15:26](#))” (“The Second Advent,” *Review and Herald* 41:10, Dec. 24, 1872). The Advent is a personal and literal coming, the counterpart of Jesus’ ascension—“this same Jesus” and “in like manner” ([Acts 1:9—11](#)); “the Lord himself” ([1 Thess. 4:16](#)).

This climactic event of earth’s history will be public, visible to believers and nonbelievers alike ([Matt. 24:27, 30](#); [25:31—46](#); [Luke 17:24](#); [1 John 3:2](#); [Rev. 1:7](#)). It will be accompanied by an audible shout of command and the summons of a trumpet ([Matt. 24:31](#); [1 Thess. 4:16](#); [1 Cor. 15:51, 52](#)). There is therefore nothing secret about it.

The NT does not divide the Second Advent into two separate events, one secret and the other public, one a so-called rapture of the saints and the other a revealing of Christ. The chief passage on the translation of the saints ([1 Thess. 4:15—17](#)) describes Christ’s coming as attended with “a shout,” with “the voice of the archangel,” and with the sounding of a trumpet. Jesus pictured His appearing in the clouds of heaven as taking place prior to the gathering of the elect, not after, and these events as occurring in immediate succession and as parts of one glorious appearing ([Matt. 24:30, 31](#); [Mark 13:26, 27](#)). Christ’s coming will be “with clouds” ([Rev. 1:7](#)), “in the clouds” ([Matt. 24:30](#); [25:62](#); [Mark 13:26](#); [14:62](#)), or “in a cloud” ([Luke 21:27](#); cf. [Acts 1:9](#); [1 Thess. 4:17](#)); as attended by hosts of angels ([Matt. 24:31](#); [Mark 8:38](#); [13:27](#); [Rev. 14:14—16](#)). His coming is spoken of as glorious ([Matt. 16:27](#); [24:30](#); [25:31](#); [Mark 10:37](#); [13:26](#); [Luke 9:26](#); [21:27](#); [1 Peter 4:13](#); [5:1](#)), and is compared to a great flash of lightning that illuminates the entire heavens ([Matt. 24:27](#); [Luke 17:24](#)).

The NT presents the Second Advent as accompanied by the resurrection of the just ([Luke 14:14](#); [John 5:28, 29](#); [6:40, 44](#); [11:24](#); [Acts 24:14, 15](#); [1 Cor. 15:22, 23](#); [1 Thess. 4:15—18](#)), and this resurrection to life and immortality ([Luke 20:35, 36](#); [1 Cor. 15:52, 53](#)) is the beginning of the millennium ([Rev. 19](#); [20](#)).

The Second Advent will mark the end of the present world order, and is therefore spoken of as the “end of the world” ([Matt. 13:39, 40, 49; 24:3; 28:20](#)). The phrase translated “end of the world” might better be rendered “completion of the age” or “consummation of the age.” The NT views time as a succession of ages. Eternity past is referred to literally as “from the ages” ([Eph. 3:9; Col. 1:26; 1 Cor. 2:7](#)). Eternity future is described by expressions meaning literally “into the ages” (translated “for ever”; [Luke 1:33; Rom. 1:25; 2 Cor. 11:31; Jude 25](#); etc.), “into the ages of the ages” (rendered “for ever and ever” etc.; [Gal. 1:5; 1 Peter 4:11; Rev. 1:18](#); etc.), or simply “ages to come” ([Eph. 2:7](#)). Human existence is thought of as divided into the present age and the age to come ([Matt. 12:32; Eph. 1:21](#)). The present is an evil age ([Gal. 1:4](#); cf. [Luke 20:34](#)) in which men die. This age will continue until the Parousia and the judgment, when the age to come will begin. The earth will remain, but will later be renovated to remove all traces of sin and death.

Before the Second Advent the destiny of every human being will be forever fixed ([Rev. 22:11, 12](#)). (See [Investigative Judgment; Probation](#).) During the “day of the Lord,” which begins at the Second Advent and ends after the millennium, judgment will be executed upon all ([Matt. 7:21—23; 13:30—43; 16:27; 25:31—46; Acts 17:31; Rom. 2:5, 16; 14:10; 1 Cor. 3:12—15; 4:5; 2 Cor. 5:9—11; 2 Tim. 4:1; Jude 15; Rev. 1:7](#)). God’s elect will be gathered from the earth to meet the Lord in the air ([Matt. 24:31; Mark 13:27; 1 Thess. 4:16, 17](#)). They will be immortalized and glorified, and enter the kingdom of glory, which will then be established ([1 Cor. 15:51—55; Matt. 25:31](#)). The desire of Jesus that His people be with Him will thus be fulfilled ([John 17:24](#)), and His promise to return and take them to Himself will be fulfilled ([John 14:3](#)).

Although no one can determine the exact time of Christ’s return, the Bible speaks of precursors and signs that attest its imminence. Important evidence for the nearness of the Second Advent, for example, is furnished by the convergence on our day of great lines of prophecy from the books of Daniel and the Revelation.

In His Mount Olivet discourse ([Matt. 24; Mark 13; Luke 21](#)), our Lord Himself gave a series of signs by which His followers might know when His coming would be near, “at the doors” ([Matt. 24:33](#)). This discourse was given in response to the questions of His disciples regarding the time of the destruction of Jerusalem, the Parousia, and the sign of the close of the age. In His reply Jesus mingled the description of these two great crises, and gave signs for both. He also gave an outline of events from His day to the end of human history. There would be signs both in the heavens and upon the earth ([Matt. 24:29, 30; Luke 21:25—27](#)), and one sign would be the preaching of the gospel in all the world ([Matt. 24:14](#); cf. [Rev. 14:6—14](#)).

The apostle Paul predicted the rise of antichrist, the man of lawlessness, before the Parousia ([2 Thess. 2:1—9](#)). He also described the social and religious conditions that were to prevail “in the last days” ([2 Tim. 3:1—5](#)). The book of James foretells strained relations between capital and labor ([James 5:1—5](#)). Peter tells of the skeptical attitude toward “the promise of his coming” that would characterize the “last days” ([2 Peter 3:1—6](#)). The apostle refutes the uniformitarian philosophy of these scoffers by referring to the stupendous changes brought about by Creation and the Flood. He goes on to explain a delay in the coming of the day of judgment: (1) time does not mean the same to the eternal God as to us ([v. 8](#)); (2) God is long-suffering and is delaying the judgment to allow time for repentance ([v. 9](#)). But the coming of that day is certain ([v. 10](#)).

The book of Revelation deals at length with the Advent, and closes with the promise “Surely I come quickly.” True saints in all ages have responded with the prayer “Even so, come, Lord Jesus” ([Rev. 22:20](#)).

Second Advent Review and Sabbath Herald

SECOND ADVENT REVIEW AND SABBATH HERALD. See [Adventist Review](#).

Second Angel's Message

SECOND ANGEL'S MESSAGE. *See* [Babylon, Symbolic](#); [Three Angels' Messages](#).

Second Chance

SECOND CHANCE. *See* [Probation](#).

Second Coming

SECOND COMING. *See* [Second Advent](#).

Second Death

SECOND DEATH. *See* [Hell](#).

Second Sabbath

SECOND SABBATH. Formerly, the Sabbath in each month on which the church service was devoted to promoting offerings for foreign mission work. This plan appears to have been recommended as a denomination-wide program by W. A. Spicer as early as 1905, though it had been used by W. J. Stone, of Indiana, before this time (*Review and Herald* 82:20, Oct. 19, 1905). A few years later the practice of devoting the Sabbath school offerings to the worldwide work became universal, and the Second Sabbath offering unnecessary.

“Secret Rapture”

“SECRET RAPTURE.” *See* [Rapture](#); [Second Advent](#).

Secret Societies

SECRET SOCIETIES. The Seventh-day Adventist Church from its early days has consistently counseled its members against belonging to secret societies. The reasons for this may be summarized as follows: (1) secret societies lay claim to certain loyalties that properly belong to God and His church; (2) they “yoke” together believers and unbelievers, contrary to the Word of God ([2 Cor. 6:14](#)); (3) the secrecy imposed on members prevents them from following Christ’s example of working openly (cf. [John 18:20](#)).

As early as June 1860, J. H. Waggoner discussed the matter of membership in secret societies in the *Review and Herald* (16:36, June 19, 1860). He said that “the Christian is bound by principles of the highest order, to reject their fellowship.” In 1864 John Byington, then president of the General Conference, and the members of the General Conference Committee gave the following reasons Seventh-day Adventists should not belong to secret societies: (1) “Their manner of working disagrees with the Bible teaching, which demands of us an open and frank course, and is explicit in its testimony against working in secret,” and (2) Seventh-day Adventists “would be brought into direct fellowship with the teachings of the world” (*ibid.* 24:86, 87, Aug. 9, 1864).

In the Mar. 20, 1883, issue of the *Review and Herald* (60:182) the editor listed 50 reasons Christians should not belong to secret societies. Among the reasons given were that secret societies imposed obligations on members that forced them to resort to dodges and pretenses and even falsehoods to conceal the secrets they were sworn to, and that they often used initiatory ceremonies that were insulting to human dignity. In 1889 L. A. Smith pointed out that “where the object is above suspicion, secrecy is unnecessary” (*ibid.* 66:361, June 4). For further discussion of why Seventh-day Adventists should not belong to secret societies see [SDACom 6:1106](#); [7:985](#); [Ev 617—623](#); [2SM 121—140](#); [7T 84](#); [8T 28](#).

Secretary, Departmental

SECRETARY, DEPARTMENTAL. *See* [Directors, Departmental](#).

Secretary, Health

SECRETARY, HEALTH. *See* [Health Secretary](#).

Section

SECTION. A unit of church organization constituting a part of a larger unit and subordinate to it. In the General Conference Constitution the continental units of organization are defined as “division sections” of the General Conference Committee. However, these are commonly called divisions, and “section” is virtually unused outside the constitution. In more common usage the term applies, in some areas of the world, to constituent parts of a union or division. In this latter sense, section is the equivalent of mission or conference, in its being composed of local churches.

Sedaven High School

SEDAVEN HIGH SCHOOL. A coeducational boarding school on the senior high school level, operated by the Transvaal Conference on a 700-acre (280-hectare) plot of land, four miles (6.5 kilometers) from the town of Heidelberg, and 40 miles (65 kilometers) southeast of Johannesburg, South Africa. On Mar. 24, 1972, 420 acres (170 hectares) of land was expropriated by the government for the purpose of establishing a nature reserve. In 1993 there was a staff of 16 instructors and an enrollment of 130. The school is completely bilingual, English and Afrikaans being the two languages used for instruction. A primary school with four teachers and about 60 children also operates on the same campus.

The land on which to establish the school was purchased in March 1948 by the Natal-Transvaal Conference. Buildings were erected, fruit trees were planted, and a dairy herd was purchased. School opened January 1951 with an enrollment of 45 boys and 45 girls. The first principal of the school was C. C. Marais. The name Sedaven was coined as an abbreviation of “Seventh-day Adventist,” the word being easily pronounced in both English and Afrikaans.

As the school grew, more buildings were added. And on land belonging to the school a home for the aged church members of the conference was built. The campus has also become the site for the annual camp meeting of the conference, the first being held there in 1953. The school is a feeder for Helderberg College.

Principals: C. C. Marais, 1951—1953; P. J. van Eck, 1954—1956; W. Marais, 1957; G.J.E. Coetzee, 1958—1960; W. du Pleassis, 1961—1970; H. F. Steenberg, 1971—1986; H. S. van der Walt, 1987—1989; P. W. Coetser, 1990— .

Seefried, Johannes

SEEFRIED, JOHANNES (1881—1956). Evangelist and church administrator in Germany. He was born in Macedonia and grew up in a Seventh-day Adventist home. Baptized at the age of 17, he attended the Friedensau training school from 1901 to 1903. After graduation he worked in Switzerland, southern Germany, Hungary, East Prussia, Pomerania, and in Berlin, winning numerous converts and establishing churches in many places. The 1908 *Yearbook* lists him as a licentiate in the Balkan Mission and the 1909 *Yearbook* as a licentiate in the South German Conference. The 1910 and 1911 *Yearbooks* list him as a minister in the Hungarian Conference. The *Yearbook* in the years indicated lists him as president of the following conferences: Oder, 1912—1918, and Prussia, 1923—1925. He married Emma Radowski in 1909.

Sekolah Lanjutan Advent

SEKOLAH LANJUTAN ADVENT. *See* [Bandung Academy](#); [Cimindi Academy](#); [East Java Academy](#); [Maluka Academy](#); [North Sulawesi Academy](#); [North Sumatra Academy](#) and [Indonesia Union College Extension](#); [Nusa Tenggara Academy](#); [South Sumatra Academy](#); [Toraja View Academy](#).

Sekolah Menengah Advent Goshen

SEKOLAH MENENGAH ADVENT GOSHEN. *See* [Goshen Adventist Secondary School](#).

Sekolah Menengah Advent Sabah

SEKOLAH MENENGAH ADVENT SABAH. *See* [Sabah Adventist Secondary School](#).

Sekolah Tinggi Klabat

SEKOLAH TINGGI KLABAT. *See* [Mount Klabat College](#).

Self-Supporting Institutions

SELF-SUPPORTING INSTITUTIONS. *See* [Adventist-Laymen's Services and Industries \(ASI\)](#).

Selmon, Arthur Clifford

SELMON, ARTHUR CLIFFORD (1877—1931). One of the early Seventh-day Adventist missionaries to China, physician, evangelist, educator, editor, and administrator. A graduate of the American Medical Missionary College in the class of 1902, he went to China in 1903 in company with three other physicians (his wife, née Bertha Loveland, and H. W. and Maude Miller), all of whom were his classmates, to open Seventh-day Adventist work in central and north China. He himself arranged for the first-year expenses of his mission. He was ordained the next year.

Until 1910 Dr. Selmon engaged in medical and evangelistic work in Honan Province, serving as superintendent of the North China Mission Field from 1906. Later, in succession, he took charge of the publishing house at Shanghai and edited the Chinese *Signs of the Times*; directed the East China Mission; served as principal of China Missions Training School; served as medical missionary secretary of the Asiatic Division; operated a dispensary and established a sanitarium in Shanghai. In 1924 or 1925 he returned to the United States and entered private employment as director of health services of the W. K. Kellogg Company and as associate medical director of the W. K. Kellogg Foundation.

While working as an editor in China he wrote in Chinese a book called *Health and Longevity*, on the maintenance of health under primitive conditions. It was translated into several languages and was sold by colporteurs in many countries. The story of his life has been written by his wife, Bertha Loveland Selmon, under the title *They Do Meet*.

Semarang Adventist Academy

SEMARANG ADVENTIST ACADEMY (Perguruan Advent Semarang). A senior academy operated by the Mataram and Siliwangi Seventh-day Adventist churches under the supervision of the West Java Mission. It is located in Semarang, which is a major city in central Java. The school is situated on the same grounds as the Mataram Seventh-day Adventist Church.

There is an elementary and junior high school at the same location. The senior high has been in operation since 1982, the junior high since 1977, and the elementary since 1966. In October 1989 the government Department of Education granted the high school an autonomous status, which enables the school to give final government examinations independently as a school.

There are 18 teachers in this school. Five of them are full-time and 13 part-time. In 1993 the enrollment of the senior high school was 71 students and the junior high was 62, with a total of 133 students.

Principals: Paul Koes Widodo, Amos Sardiman.

Séminaire Adventiste de L' Afrique Centrale

SÉMINAIRE ADVENTISTE DE L' AFRIQUE CENTRALE. *See* [Kivoga Secondary School](#).

Séminaire Adventiste de Nanga-Eboko

SÉMINAIRE ADVENTISTE DE NANGA-EBOKO. *See* [Nanga-Eboko Adventist Secondary School](#).

Séminaire Adventiste d'Haiti

SÉMINAIRE ADVENTISTE D'HAÏTI. *See* [Haitian Adventist College](#).

Séminaire Adventiste du Congo

SÉMINAIRE ADVENTISTE DU CONGO. *See* [Gitwe Adventist Secondary School](#).

Séminaire Adventiste du Salève

SÉMINAIRE ADVENTISTE DU SALÈVE. *See* [Salève Adventist Institute](#).

Séminaire Adventiste Franco-Haitien

SÉMINAIRE ADVENTISTE FRANCO-HAITIEN. *See* [Haitian Adventist College](#).

Seminar Marienhöhe

SEMINAR MARIENHÖHE. *See [Marienhöhe Seminary](#).*

Seminar Schloss Bogenhofen

SEMINAR SCHLOSS BOGENHOFEN. *See [Bogenhofen Seminary](#).*

Seminario Adventista de Cuba

SEMINARIO ADVENTISTA DE CUBA. *See* [Cuba Adventist Seminary](#).

Seminario Adventista do Setimo Dia de Mocambique

SEMINARIO ADVENTISTA DO SETIMO DIA DE MOCAMBIQUE. *See*
[Mozambique Adventist Seminary.](#)

Seminario Adventista Espanol

SEMINARIO ADVENTISTA ESPANOL. *See* [Sagunto Adventist College](#).

Seminario Adventista Latinamericano de Teologia

SEMINARIO ADVENTISTA LATINAMERICANO DE TEOLOGIA. *See [Latin-American Adventist Theological Seminary](#).*

Seminario Adventista Unión

SEMINARIO ADVENTISTA UNIÓN. *See* [Union Adventist Educational Complex](#).

Seminario Hispano-Americano

SEMINARIO HISPANO-AMERICANO. *See* [Sandia View Academy](#).

**Seminarium Duchowne Kościoła Adventystów Dnia Siodmego Im. M.
B. Czechowskiego**

**SEMINARIUM DUCHOWNE KOŚCIOŁA ADWENTYSTÓW DNIA SIÓD-
MEGO IM. M. B. CZECHOWSKIEGO.** *See [Polish Spiritual Seminary](#).*

Seminars Unlimited

SEMINARS UNLIMITED. *See* [Revelation Seminars \(Seminars Unlimited\)](#).

Semmens, Alfred William

SEMMENS, ALFRED WILLIAM (1867—1940). Pioneer Seventh-day Adventist medical worker in Australia. Born in Australia, he became a Seventh-day Adventist in 1888 as the result of reading Ellen White's *Great Controversy*. Afterward he went to the United States and studied nursing at the Battle Creek Sanitarium. In 1891 he married Emma Martha Pallant, with whom, soon after his graduation, he went to Australia to teach in the SDA school in Melbourne. Later he served as secretary of the local conference. At the urging of Mrs. White he resumed nursing, pioneering in the establishment of SDA medical work in Australia by opening near Sydney the first SDA treatment rooms and others later in Adelaide. Afterward for a number of years he was manager of the Sydney Sanitarium and Hospital. In 1911 he went to Loma Linda, California, and graduated in 1915 as a physician. He then returned to Australia in 1916, where he engaged in private practice. He spent the last years of his life in California.

Senegal

SENEGAL. An independent African republic since Apr. 4, 1960; formerly a French colony. It lies at the western extremity of North Africa, with Mauritania on the north, Mali on the east, Guinea and Guinea-Bissau on the south, and Gambia and the Atlantic Ocean on the west. It has an area of 75,750 square miles (196,200 square kilometers), with a population (1994) of 8.7 million. Of these, 90 percent are Muslims and most of the rest animists. Most of the Christians are Roman Catholics. Agriculture is the principal occupation, the chief exports being peanuts, peanut oil, and oil cake. Senegal also exports phosphates.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Senegal constitutes the Senegal Mission, which is part of the Sahel Union Mission and the Africa-Indian Ocean Division. Statistics (1992) for Senegal: churches, 3; members, 159; ordained ministers, 2; licensed ministers, 3. Headquarters: Dakar.

There is a health center at Niaguis.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Seventh-day Adventist work in Senegal began in 1952, when Robert Erdmann and his family arrived from France and settled in Dakar, the capital. About the same time, a young man who had been released from military service began to sell SDA books, with fair success. He was later joined by another colporteur, who sold publications in various parts of the country.

Erdmann's evangelistic work in a rented theater in the African district of the capital proved difficult and slow, but names of interested people were obtained and Bible studies were given. In 1953 the first Muslim was baptized; though he was persecuted by his family, he remained faithful and became a mission worker in the Casamance, the southern part of Senegal.

In 1953 offices were rented in Dakar in which Sabbath services were held. Later a property was secured to serve as a chapel. In 1959 a primary school was opened, with 160 pupils. The next year a new building was completed, which provided three classrooms and a meeting hall. Enrollment rose to 340 in secondary and primary classes of the École Adventiste (Dakar Mission School).

In 1960 Raymond Meyer arrived with his family to head the mission. That same year, a small mission school was opened in Niaguis, eight miles (13 kilometers) from Ziguinchor, the capital of Casamance. Evangelistic meetings conducted there in 1961 proved successful. On a well-situated property, Maurice Fayard constructed a new building for a mission school and erected a home for the missionary. In 1968 Adolf Kinder was named president. He transferred the mission headquarters to Niaguis for two years (1968—1970). During that time a dispensary and other buildings were erected on the property.

In 1972 a new property was purchased in Dakar, and an attractive church building was erected, along with workers' dwellings. The same year the Dakar Mission School was reorganized into a training school for workers. With Ernst Pala as principal, it served this purpose for a while and also served as headquarters for the Senegal Mission.

Beginning in 1962, SDA programs were broadcast weekly over the radio, and educational and religious correspondence courses were offered.

Senegal Mission

SENEGAL MISSION. *See* [Africa-Indian Ocean Division](#); [Senegal](#).

Senior Citizens' Associations

SENIOR CITIZENS' ASSOCIATIONS. An organizational concept formed in the spring of 1981 when the General Conference recognized the need for a new area of service. The administration recognized that there should be some organization created that would fill the needs of retired workers and laypersons for fellowship and service. The creation of senior citizens' associations would fill this need. D. A. Delafield, retired undersecretary of the Ellen G. White Estate, was asked to lead out in the new enterprise. He immediately began organizing clubs throughout North America. The goal was to provide fellowship and service opportunities for people age 60 and older. Thousands of retired workers throughout North America, and later throughout the world, were brought together in these groups, which provided not only psychological support but the challenge to continue to be a viable part of the Adventist witness in the world.

The retirement club idea was not new. Several clubs had been organized, notably in Florida and California. The first club known was probably in Orlando, Florida. Formed in the 1930s, it was led by O. O. Montgomery, retired vice president of the General Conference, and Dr. Daniel Kress, retired sanitarium medical director.

A new push for senior clubs resulted in the creation of the Greater Washington/Takoma Park Retirement Association in 1981, with Bruce Wickwire, retired publishing secretary of the General Conference, as the first president. Next a senior workers' club was formed in Berrien Springs, Michigan. With the help of publicity in the *Adventist Review* and a general enthusiastic response from senior workers throughout North America, clubs sprang up in many places, including Texas, Massachusetts, Oregon, Arizona, Virginia, Ohio, Nebraska, Washington, and Ontario, Canada.

At first the organization of clubs involved retired employees of the church only, but within a few years they expanded to include retired laypersons. Many clubs are still largely composed of beneficiaries of the General Conference Retirement Plan, but more and more clubs are composed of general retirees.

Officers are chosen by the local club. Terms of tenure are generally one year. A membership fee of \$5 is usually collected to defray costs annually and to provide for club expenses. Each association is more or less autonomous.

Each retirement club is service-oriented, with annual projects providing financial assistance to mission programs, church-building projects, tuition to students, and joint programs with local churches and conference-wide programs of service.

In 1982 a division-wide convocation of seniors met at Southern College for a long weekend. More than 400 attended. In 1983 more than 1,500 seniors converged on the La Sierra campus of Loma Linda University. To date (1994), there have been 12 North American Division annual meetings, with an average attendance of about 1,200. A banquet is held during each convocation, at which an offering is taken, with beneficiaries chosen from both North America and the world field. More than \$250,000 had been donated through 1993.

Hundreds of seniors have been recruited as volunteers for short-term overseas service. In North America senior workers and laypersons are selected by local churches to serve as elders, deacons, deaconesses, Sabbath school officers, and welfare directors. Their financial support is a stabilizing factor in all conferences. Their liberal gifts aid Global Mission and the operation of the worldwide church.

Participation in denominational programs has greatly expanded since the early days of the organization. Retirees are recognized more and more as a positive force for the growth of the Seventh-day Adventist Church.

James E. Chase, former communication director of the General Conference and for five years associated with Delafield in North American activities for seniors, became the successor to Delafield as coordinator for retirees' affairs in January 1993.

Senson, Roman R.

SENSON, ROMAN R. (1901—1983). Educator, evangelist. Born in the Philippines, he was the first convert of the first mission academy in the islands. He served as academy teacher, evangelist, and educational and young people's secretary. He was the first master guide in the Philippines and became the first Filipino academy principal. After completing a five-year course through Home Study Institute, he was ordained to the ministry. He served as the first religious liberty secretary of the Philippine Union and became dean of the school of theology at Philippine Union College. In retirement he continued to serve as dean of the School of Liberal Arts.

He and his wife, Josefa, eventually retired to Hot Springs, Arkansas, where he died.

Sentinel Library

SENTINEL LIBRARY (1889—1894; semimonthly 1889, monthly 1890—1891, quarterly 1892—1894, with occasional extras; absorbed by the *Religious Liberty Library*, 1894). A series of pamphlets on the then-current religious liberty issues, devoted, as stated in the pamphlets, to “the defense of American institutions, the preservation of the United States Constitution as it is . . . , and the maintenance of human rights, both civil and religious.” W. N. Glenn was chair of the editorial committee.

Sentinel of Christian Liberty

SENTINEL OF CHRISTIAN LIBERTY (1886—1904; 1886—1900 as *American Sentinel*; 1900—1901 as *The Sentinel of Liberty*; monthly, 1886—1889, 1901—1903, weekly at other times; PPPA, Oakland, California, 1868—1890, New York City, 1890—1900, 1901—1903; International Religious Liberty Association, Chicago, Illinois, 1900—1901; RH, Washington, D.C., 1903—1904; file at RH). A magazine devoted to the defense of the principles of religious liberty in the United States. It was intended to educate the public in the principles and advantages of religious freedom for all citizens, to review the historical background of the American Constitution, which prohibited the establishment of any religion, and to disclose the discriminatory nature of religious ordinances whenever and wherever introduced and enforced.

Beginning with the Sept. 24, 1886, issue, the magazine carried a note on its masthead that it was an organ of the International Religious Liberty Association. Later it became the organ of the Religious Liberty Department of the General Conference. Because of the heavy expense of production and the small circulation, its publication was suspended in 1904. In 1906 it was superseded by *Liberty*.

Editors: J. H. Waggoner, 1886—1887; E. J. Waggoner and A. T. Jones, 1887—1890; A. T. Jones, 1890—1894; A. T. Jones and C. P. Bollman, 1894—1896; C. P. Bollman, 1896; A. T. Jones, 1896—1897; none listed, 1897—1906; L. A. Smith and C. P. Bollman, 1900—1901; John D. Bradley, 1901—1904.

Sentinel of Liberty

SENTINEL OF LIBERTY. See *Sentinel of Christian Liberty*.

Sentinel Publishing Association

SENTINEL PUBLISHING ASSOCIATION. *See* [Southern Publishing Association \(South Africa\)](#).

Seoul Academy

SEOUL ACADEMY (Seoul Sahmyook Joongkodeung Hakkyo). A coeducational boarding school on the junior high and senior high levels operated near Seoul, Korea. It is fully accredited by the Seventh-day Adventist Board of Regents as well as by the Korean government. In 1993 the enrollment was 1,941, with a staff of 81.

The first school, Kyungsung Sahmyook School, was established in April 1938 at Myunmok-dong, Seoul. It was closed at the end of Japanese rule of Korea. The school reopened as Sahmyook Junior Academy in 1947. During the Korean War the school moved to Cheju Island and stayed there for a few years. The institution returned to Seoul in 1952.

In 1956 the school moved to Hoiki-dong, Seoul, and operated as a junior high school. Operation as a senior high school began in 1961.

Because of the expansion of the city of Seoul in 1970, the school was relocated in Kyomun-dong, Kuri-city, Kyunggi. The 32-acre (13-hectare) campus consists of a four-story administration building with 26 classrooms, an auditorium, two dormitories, a dining hall, and 21 faculty homes.

The middle school was separated from the high school in March 1992.

Principals: J. M. Lee, 1947—1953; Kim Chang Soo, 1954—1955; Kang Chin Ha, 1955—1959; Lee Eung Choon, 1959—1962; Choi Myung Hwon, 1962—1963; Kim Chong Hwa, 1963—1965; Kim Yung Do, 1965—1967; Han Ki Cho, 1967—1973; Kwon Hyuk Chong, 1973—1978; Ko Chan Yeown, 1978—1984; Kim Dae Sung, 1984—1990; Ko Chan Yeown, 1990— .

Seoul Adventist Hospital

SEOUL ADVENTIST HOSPITAL (Seoul Wisaeing Byungwon). A 450-bed general hospital with a School of Nursing, operated in Seoul, Korea, by the Korean Union Conference.

Seventh-day Adventist medical work in Seoul began in the autumn of 1931 in two rented rooms in a downtown building. In October 1932 the work was moved to larger quarters, near the Pagoda park, where there was room to care for nine inpatients. This clinic continued to operate until late in 1937.

In 1933 10 acres (four hectares) were purchased seven miles (11 kilometers) from the center of Seoul and about one mile (1.6 kilometers) beyond mission headquarters, on which a two-and-a-half-story ferroconcrete building for a sanitarium-hospital was completed in December 1935, and the first patients were seen on Jan. 6, 1936. The School of Nursing was opened that same year.

Also, in 1936 a small building was erected, with funds given by a missionary of another denomination, for the care of tubercular patients. A nurses' dormitory was constructed in 1937. The main building, with beds for 25 patients, and the tuberculosis ward, with eight beds, provided a total of 33 beds for inpatients. By the end of 1949, the inpatient capacity was 125 beds. In 1939 exercises were held for the first students to be graduated from the School of Nursing.

Early in 1941 all foreign missionaries were advised to leave Korea, but the work was carried on by national workers until December 1943, when the hospital was taken over by the Japanese government. Late in 1946 medical work was begun again. It was several months after the return of foreign workers early in 1947 that the property was officially recognized as belonging to the mission.

The Nursing School was reopened in 1947, but because of the Korean War, graduation exercises for the classes of 1950 and 1951 were not held until March 1952, but annually thereafter. The School of Nursing is coeducational and requires a high school diploma as prerequisite to the three-year course. By February 1974 a total of 533 nurses had been graduated. The three-year diploma program at the hospital is now being coordinated with a four-year collegiate program of nursing, which began in 1974 at Korean Union College.

When the Korean war began on June 25, 1950, all American personnel were quickly evacuated. In the first few days of the war extensive fighting near the hospital shattered most of the windows and caused other damage. The national workers were scattered. When Seoul was being retaken by UN forces, toward the end of September that same year, the buildings were miraculously saved from destruction. The workers gradually returned, and on Oct. 18, 1950, American medical personnel returned. Then in December, when the Communists came south again, the hospital workers, experiencing extreme hardship, were sent to Pusan and from there, on Jan. 15, 1951, proceeded to the island of Cheju, where work for refugees was carried on. Seoul was retaken by the Communists and again in March by UN forces, after which no work at the hospital was permitted for three months. The loss of medicines,

surgical supplies, and equipment, and damage to the buildings, including the burning of the nurses' dormitory, was conservatively estimated at more than \$150,000.

To meet the need for larger and more representative facilities, plans for a new hospital building were drawn in 1968 and construction was begun. The outside and inside walls of the new 150-bed hospital building were completed, but by the end of 1970 the money available was depleted and the building program was temporarily suspended. The building was completed by July of 1976. In 1985 it was enlarged to 406 beds and in 1992 to 450.

During 1992 a total of 306,415 outpatient visits were made to 120 physicians and specialists and eight dentists, who are salaried and maintain offices in the hospital building. Physicians and nurses also regularly conduct charity village clinics and health-education programs in Seoul and in the surrounding area. The Dental Department was separated from the hospital and elevated to a dental hospital in December 1992.

The old and new hospital buildings are located on a 47-acre (20-hectare) compound.

Medical Directors: G. H. Rue, 1934—1941, 1947—1967; L. R. Erich, 1967—1970; C. K. Chung, 1970—1971; R. S. Newbold, 1972; Clarence K. W. Lee, 1973—1982.

Presidents: Huh Eun Koo, 1982—1985; Lew Eul Ki, 1985—1991; Chang Ki Hyun, 1991— .

Seoul Adventist Hospital Orphanage

SEOUL ADVENTIST HOSPITAL ORPHANAGE (Sung Yuk Won). A home established in 1951 for victims of the Korean War, housing about 38 children, operated by the hospital and the Korean Union. It provided for many orphaned children who were brought to the Seoul Adventist Hospital suffering from malnutrition and various diseases such as tuberculosis, and who had no place to go. The orphanage was located on three-fourths acre (three-tenths hectare) of land that has three one-story red brick homes built around a lawn. The playground was at one end of the compound, and the whole compound was enclosed by a cement-block wall. Each home had its own kitchen, cook, and house parents.

Additional children were not accepted after 1967, except for adoption. About 800 children have been adopted in America and Europe. The orphanage was closed in 1981.

Directors: Mrs. G. Rue, 1951—1967; Miss F. Welter, 1967—1973; E. Y. Kim, 1973—1974; Mrs. R. W. Ringer, 1974—1981.

Seoul Wisaeing Byungwon

SEOUL WISAEING BYUNGWON. *See* [Seoul Adventist Hospital](#).

Sepik Mission

SEPIK MISSION. *See* [Papua New Guinea; South Pacific Division.](#)

Serbia

SERBIA *See* [Yugoslavia](#).

Sergipe-Alagoas Mission

SERGIPE-ALAGOAS MISSION. *See* [Brazil](#); [South American Division](#).

Serna, Marcial

SERNA, MARCIAL (1860—1935). The first Spanish-speaking Seventh-day Adventist minister of Mexican ancestry to work in the United States. He was born in Texas and for 17 years served as a minister of the Methodist Episcopal Church in New Mexico and in Mexico. About 1898, as a result of the preaching of W. L. Black in Tucson, Arizona, Serna and many members of his congregation became SDAs. Joining the SDA ministry, he preached in Arizona, New Mexico, and California. He retired in 1916, but continued to take part in gospel work in the Texico Conference until 1930.

Services, Church

SERVICES, CHURCH. In general, the services in the Seventh-day Adventist Church are similar to those conducted in other Protestant churches. However, SDA weekly services are held on Saturday. Among their important services are the following:

1. *Sabbath School.* In most churches this service is conducted on Saturday morning; in a few, on Saturday afternoon (For the type of service, see [Sabbath School](#).)

2. *The Regular Worship Service.* This is the main service of the church for preaching and worship, and is usually held at 11:00 Saturday morning, following the Sabbath school. It is conducted by the minister or elder. The *Church Manual* (see 1990 ed., pp. 75, 76) suggests the following alternative orders of worship:

Longer Order of Worship:

Organ Prelude
Announcements
Choir and Ministers Enter
Doxology
Invocation
Scripture Reading
Hymn of Praise
Prayer
Anthem or Special Music
Offering
Hymn of Consecration
Sermon
Hymn
Benediction
Congregation Standing or Seated for a Few Moments of Silent Prayer
Organ Postlude

Shorter Order of Worship:

Announcements
Hymn
Prayer
Offering
Hymn or Special Music
Sermon
Hymn
Benediction
Congregation Standing or Seated for Silent Prayer.

Larger congregations conduct two worship services, with the Sabbath school between.

3. *Baptismal Service.* Seventh-day Adventists practice baptism by immersion. Baptisms are often conducted in connection with the regular Sabbath morning services in baptistries, with which many churches are provided. Sometimes baptisms are conducted away from the church in a lake or stream.

4. *Communion Service.* The Communion service is sometimes called the quarterly service because it is generally conducted once every three months. The partaking of the symbols of the bread and the wine in the Lord's Supper is preceded by the preparatory service called the ordinance of foot washing, for which the men and the women separate, then reassemble for the supper.

Seventh-day Adventists practice open Communion. Christians of other denominations are free to join in the service if they so desire.

5. *Evangelistic Services.* These meetings for the public for the purpose of reviving inactive members, reclaiming former members, and winning converts are conducted by the pastor, with local assistance, or by an itinerant evangelist. They may be held in the church, but are often held in halls, tents, or other places of assembly. (See [Evangelism, Public](#).)

6. *Prayer Meeting.* This service is usually held on Wednesday evening for the purpose of prayer and Bible study. After song, prayer, and a short talk or Bible study, there is opportunity for successive prayers offered voluntarily by members of the congregation. Often there is, in place of or following the series of prayers, a testimony service (called in earlier times a social meeting), in which members of the congregation rise and speak briefly concerning their experiences and feelings.

7. *Youth Meeting.* This meeting is a component of youth ministry in the local church. Youth, with the guidance and support of adult sponsors, conduct these events on Friday evenings or Sabbath afternoons, focusing on the needs and interests of young people. The gatherings vary widely in content and format. Program ideas may be found in *Youth Ministry Accent* (General Conference Youth Ministries) and *Cornerstone Connections Youth Resource Magazine* (Review and Herald Publishing Association).

8. *Vesper Services.* Services at the beginning or the end of the Sabbath are conducted in certain churches at sundown on Friday or preceding sundown on Saturday. Services vary in form, but usually include music, Scripture reading, prayer, and a sermonette or devotional talk. In SDA schools the vesper service sometimes includes a testimony service.

9. *Church Dedication Service.* After all debts incurred in the purchase or erection of a church have been liquidated, a dedication service is held. It may be a part of the regular weekly worship service, but more often it is held separately on a Sabbath afternoon. It may include a statement regarding the history of the church, a dedicatory sermon, sometimes an act of dedication read responsively, and a dedicatory prayer (see *Seventh-day Adventist Minister's Manual* [1992], pp. 203—209).

10. *Revival Services.* These are services held, usually in a series and often in connection with evangelistic meetings, to revive the church spiritually.

11. *Week of Prayer Services.* These services are held nightly for a week, including two Sabbath morning services, in a designated period in the autumn. The meetings are more or less informal, similar to a typical prayer meeting, except that the principal feature is a reading—one of a series of articles published for these services from the *Review and Herald*. Usually the reading is accompanied by comments.

12. *The 10-Minute Missionary Service.* Between the end of Sabbath school and the beginning of the worship service the personal ministries leader promotes and reports the various activities of the church in lay evangelism, such as literature distribution, Ingathering, temperance, missions, and Community Services.

Settergren, Anders Johan

SETTERGREN, ANDERS JOHAN (1864—1942). Evangelist and administrator in Sweden. He was converted and baptized near the age of 20 during evangelistic meetings held by J. G. Matteson. After working as a colporteur for some years, he became an evangelist in 1892, but when the Frederikshavn Mission School opened in Denmark in 1894, he went there as one of its first students. After spending some time at the school, he returned to the ministry and was ordained in 1902. In 1915 he became treasurer of the Stockholm Publishing House and later manager, a post he held until his retirement in 1933.

Seven Churches

SEVEN CHURCHES. *See* [Revelation, Interpretation of.](#)

Seven Last Plagues

SEVEN LAST PLAGUES. *See* [Plagues, Seven Last](#).

Seven Seals

SEVEN SEALS. *See* [Revelation, Interpretation of](#).

Seven Trumpets

SEVEN TRUMPETS. *See* [Revelation, Interpretation of](#).

Seven Vials

SEVEN VIALS. *See* [Plagues, Seven Last](#).

Seventh-day Adventist (SDA)

SEVENTH-DAY ADVENTIST (SDA). The descriptive name adopted as a denominational title in 1860 by one branch of Adventists—those, specifically, who keep the seventh day as the Sabbath. (For the circumstances of the adoption of the denominational name, see [Organization](#).) The people who first took the name in 1860 were already Adventists, not only in the broad sense of believing in the nearness of the Second Advent—for many in various parts of the world in the 1840s and earlier had believed that—but also in the restricted sense of having developed from the Millerite movement, which had called itself Adventist. By adopting the name, the Sabbathkeeping Adventists distinguished themselves from the other descendants of the Millerite movement.

Thus the popular explanation that the name was selected as denoting one who believes in the Second Advent and observes the seventh day is an oversimplification. First, there are non-Adventists who observe the seventh day—the Seventh Day Baptists. Second, the term *Adventist* does not include all who believe in the Second Advent (for example, the Apostles' Creed professes belief in the Second Advent) any more than the term *Presbyterian* belongs to all whose churches are governed by elders (presbyters) or the term *Baptist* to all who limit baptism to the immersion of believers (both of which would apply to Seventh-day Adventists).

The full title “Seventh-day Adventist” (or the equivalent title in various languages) is the official name of a specific Christian denomination with a specific body of doctrines, of which the Sabbath and the Second Advent form only a part. It does not apply to those (mostly in small groups) who observe the seventh day and hold to the nearness of the Advent but who differ on other doctrines and hence are not part of the denomination. On the other hand, it is not denied to those of like faith who are separated by circumstances from organizational connection with the whole body of Seventh-day Adventists.

(This encyclopedia uses *Adventist* and, on occasion, Seventh-day Adventist for individuals and groups who before 1860 were developing and holding in common the doctrines that were to characterize the body now called by that name.)

Seventh-day Adventist Academy (Newfoundland)

SEVENTH-DAY ADVENTIST ACADEMY (Newfoundland). *See* [St. John's Seventh-day Adventist Academy](#).

Seventh-day Adventist Beliefs

SEVENTH-DAY ADVENTIST BELIEFS. *See* [Doctrinal Statements](#).

Seventh-day Adventist Church

SEVENTH-DAY ADVENTIST CHURCH. A conservative Christian body, worldwide in extent, evangelical in beliefs, and professing no creed but the Bible. It places strong emphasis on the Second Advent, which it believes is near, and observes the Sabbath of the Bible, the seventh day of the week. These two distinguishing points are incorporated into the name Seventh-day Adventist. The church is administered by a representative organization ranging from the local churches, through the conferences (or missions, or sections, the terminology varies in different countries) and unions, to the General Conference, with its 11 divisions in various parts of the world.

The worldwide membership of 7,498,653 in 1992 was distributed approximately as follows: one third each in Latin America and Africa; one sixth in Asia; one tenth in North America; and one thirtieth each in the South Pacific and Europe.

Doctrines and Standards

Doctrines and Standards. The Seventh-day Adventist Church has consistently refused to adopt a creed or confession, preferring to base all beliefs on the Bible. However, several statements of general beliefs have been published. (*See* [Doctrinal Statements](#); also, names of specific doctrines.) Church membership, granted by vote of the local congregation, is based on conversion and baptism by immersion, following instruction in and acceptance of the doctrines of the church and standards of behavior, including total abstinence from liquor and tobacco (*see* [Church \[local organization\]](#)).

The distinctive SDA message may be summarized as “the everlasting gospel”—the basic Christian message of salvation through faith in Christ—in the special setting of the threefold message of [Rev. 14:6–12](#)—the call to worship the Creator, “for the hour of his judgment is come,” and to take a stand for God in the crisis. This message is epitomized in the phrase “the commandments of God, and the faith of Jesus” ([v. 12](#)). *See* [Remnant Church](#).

Polity and Organization

Polity and Organization. The Seventh-day Adventist form of church government came to have characteristics of several systems—particularly the congregational, with its emphasis on local church authority; the presbyterian, which provides for government by elected representatives; and in some points the methodist, in that it has conferences as organizational units and in that the conference assigns ministers to the local churches. However, these features were not conscious imitations, but grew out of situations and needs of the developing Seventh-day Adventist groups.

The local church administration is partly on a presbyterian pattern, though ministers are not chosen by the congregation, but are assigned by the conferences (or missions, or sections), composed of a number of churches. Groups of conferences form union conferences, and these are the constituents of the General Conference, the worldwide administrative body.

The General Conference Executive Committee functions not only through geographical administrative divisions but also through advisory departments, committees, and commissions. (For an explanation of the administrative system, see [General Conference Constitution; Organization](#); also, names of specific departments or area units.)

The church organization is representative of its international composition. The General Conference Executive Committee includes members from all the divisions. Each division has its president (who is a vice president of the General Conference), its officers, its executive committee, and its representatives, who belong to the General Conference Executive Committee, serving somewhat as a subcommittee operating in its own section of the globe. The Seventh-day Adventist Church operates in 204 countries and islands, using 687 languages.

Statistics

Statistics. The statistics for 1992: churches, 35,268; members, 7,498,653; universities and colleges, 79; secondary schools, 939; health-care institutions, 501; food industries, 33; publishing houses, 57; ordained ministers, 11,915; Bible instructors, 346; teachers, 3,852 university and college, 11,724 secondary, and 24,880 primary.

Historical Summary of Seventh-day Adventist World Statistics, 1863—1992

Historical Summary of Seventh-day Adventist World Statistics, 1863—1992

Year	Unio- Conf and Mis- sions	Lo- cal Conf and Mis- sions	Or- daine Mini- sters	Cre- den- tialed Com- Mini- sters	Li- cense Mini- sters	Li- cense Com- Mini- sters	Cre- den- tialed Missi- onaries	Li- cense Missi- onaries	Bible Instru- ctors	Lit- era- ture Evan- gelists	To- tal Evan- gelism Work	Chur- ches	Mem- ber- ship
1863	—	6	22	—	8	—	—	—	—	—	30	125	3,500
1864- 70	—	11	37	—	35	—	—	—	—	—	72	179	5,440
1871- 80	—	32	144	—	116	—	—	—	—	—	260	640	15,570
1881- 90	—	42	227	—	184	—	—	—	—	—	411	1,016	29,711
1891- 1900	2	87	510	—	337	—	—	—	—	—	1,500	1,892	75,767

1901	9	98	553	—	340	—	—	611	—	—	1,591	2,011	78,188
1902	13	114	553	—	323	—	—	528	—	826	2,278	2,077	73,522
1903	13	126	616	—	324	—	—	662	—	1,032	2,704	2,120	77,554
1904	13	130	625	—	335	—	—	713	—	1,053	2,750	2,243	81,721
1905	13	136	647	—	339	—	—	719	—	1,068	2,797	2,340	87,311
1906	16	152	698	—	408	—	—	948	—	1,218	3,502	2,416	91,531
1907	21	161	712	—	394	—	—	1,013	—	1,382	3,587	2,504	94,048
1908	21	167	779	—	427	—	—	1,017	—	1,681	4,007	2,537	97,579
1909	21	176	787	—	425	—	—	1,107	—	1,660	4,104	2,691	100,931
1910	23	193	828	—	458	—	—	1,234	—	1,697	4,346	2,769	104,526
1911	23	209	852	—	475	—	—	1,358	—	2,096	4,877	2,799	108,975
1912	23	226	861	—	792	—	—	1,336	—	2,194	5,101	2,874	114,206
1913	25	227	958	—	572	—	—	1,508	—	2,060	5,248	3,589	122,386
1914	26	234	926	—	565	—	—	1,454	—	2,076	5,313	3,702	125,844
1915	26	239	940	—	581	—	—	1,519	—	1,986	5,226	3,876	136,879
1916	31	243	991	—	687	—	—	1,460	—	1,993	5,531	3,987	141,488
1917	31	254	1,044	—	701	—	—	1,441	—	1,862	5,453	4,075	153,857

1918	35	258	1,102	—	856	—	—	1,526	—	1,876	5,864	4,181	162,667
1919	44	274	1,181	—	943	—	—	1,778	—	2,182	6,594	4,256	178,239
1920	46	301	1,287	—	1,068	—	—	1,898	—	2,332	6,955	4,541	185,450
1921	51	299	1,329	—	938	—	—	1,836	—	2,201	7,421	4,730	198,088
1922	55	296	1,384	—	904	—	—	1,640	—	2,411	7,600	4,927	208,771
1923	54	296	1,455	—	912	—	—	1,863	—	2,371	7,795	5,096	221,874
1924	52	302	1,590	—	978	—	—	1,982	—	2,849	8,679	5,393	238,657
1925	60	319	1,673	—	1,046	—	—	2,080	—	2,887	9,290	5,629	250,988
1926	65	340	1,717	—	1,071	—	—	2,245	—	2,790	9,516	5,862	261,834
1927	64	357	1,774	—	1,140	—	—	2,492	—	2,712	9,873	5,987	274,064
1928	65	375	1,881	—	1,119	—	—	2,545	—	2,621	9,765	6,227	285,293
1929	67	400	1,987	—	1,170	—	—	2,666	—	2,679	10,05	6,557	299,555
1930	71	430	2,062	—	1,204	—	—	2,664	—	2,936	10,98	6,741	314,253
1931	71	433	2,082	—	1,170	—	—	2,542	—	3,093	10,85	7,021	336,046
1932	70	433	2,175	—	1,127	—	—	2,875	—	3,001	10,74	7,322	362,101
1933	70	455	2,247	—	1,145	—	—	3,053	—	3,107	10,94	7,640	384,151
1934	70	462	2,298	—	1,174	—	—	3,235	—	3,264	11,64	7,818	404,509

1935	69	466	2,356	—	1,213	—	—	3,428	—	3,378	12,18	8,046	422,968
1936	70	471	2,420	—	1,264	—	—	3,810	—	3,383	12,58	8,243	438,139
1937	69	478	2,485	—	1,362	—	—	4,001	—	3,409	13,00	8,388	452,758
1938	69	451	2,567	—	1,379	—	—	3,965	—	3,352	13,10	8,570	469,951
1939	69	439	2,66	—	1,426	—	—	3,607	—	3,405	13,25	8,761	486,670
1940	69	330	2,691	—	1,553	—	—	4,130	—	3,062	13,57	8,924	504,752
1941	69	330	2,875	—	1,662	—	—	4,406	—	3,106	13,89	9,105	520,644
1942	68	330	2,949	—	1,919	—	—	5,430	—	3,240	16,07	9,212	535,134
1943	67	321	3,013	—	2,143	—	331	5,048	237	3,480	15,98	9,282	544,710
1944	69	327	3,083	—	2,124	—	313	4,839	322	3,440	16,21	9,351	557,768
1945	69	334	3,196	—	2,201	—	523	5,307	361	3,218	16,53	9,496	576,378
1946	70	341	3,140	—	2,180	—	689	5,398	642	2,666	16,58	9,321	598,683
1947	71	341	3,527	—	2,131	—	822	6,070	719	3,129	16,55	9,554	628,594
1948	74	352	3,738	—	2,228	—	874	6,688	499	3,461	17,31	9,749	672,658
1949	78	361	3,841	—	2,303	—	1,049	7,176	566	3,517	17,52	9,991	716,538
1950	80	370	4,056	—	2,410	—	1,256	7,100	589	3,793	17,95	10,23	756,712
1951	81	374	4,351	—	2,500	—	1,287	5,126	588	3,621	16,98	10,58	803,720

1952	80	364	4,613	—	2,574	—	1,332	5,441	643	3,557	17,77	10,83	856,463
1953	68	364	4,867	—	2,662	—	1,430	5,726	625	3,355	17,84	11,15	924,822
1954	69	348	5,039	—	2,693	—	1,617	5,997	620	3,353	18,33	11,44	972,071
1955	70	330	5,363	—	2,786	—	1,688	6,395	536	3,441	16,29	11,74	1,006,218
1956	75	340	5,572	—	2,687	—	1,926	6,617	621	3,491	16,31	12,01	1,051,452
1957	71	343	5,853	—	2,889	—	2,203	7,079	599	3,607	17,41	12,29	1,102,910
1958	72	343	6,092	—	3,211	—	2,300	7,684	591	3,545	18,73	12,42	1,149,256
1959	72	343	6,305	—	3,192	—	2,769	8,138	567	3,485	17,69	12,70	1,194,070
1960	74	356	6,515	—	3,204	—	3,001	8,781	591	3,320	18,36	12,97	1,245,125
1961	74	368	6,639	—	2,931	—	3,007	8,967	652	3,670	18,60	13,36	1,307,892
1962	72	375	6,972	—	3,122	—	3,434	9,957	719	3,840	19,27	13,58	1,362,775
1963	71	359	7,229	—	3,261	—	3,598	10,07	688	3,879	21,56	13,85	1,428,356
1964	76	368	7,350	—	3,219	—	3,876	10,57	727	3,908	19,43	14,31	1,508,056
1965	75	375	6,876	—	3,028	—	4,041	11,93	698	3,958	21,66	14,65	1,578,504
1966	76	376	6,557	—	3,397	—	4,733	12,15	771	4,316	21,08	14,98	1,661,657
1967	76	378	7,000	—	3,649	—	5,752	14,56	777	3,955	21,29	15,30	1,747,614
1968	76	374	6,992	—	3,568	—	5,934	14,96	597	4,041	21,56	15,74	1,845,183
1969	76	374	7,262	—	3,857	—	5,647	15,45	754	4,132	22,83	16,25	1,953,078

1970	76	378	7,381	—	3,646	—	6,292	15,84	764	3,973	21,70	16,50	2,051,864
1971	76	371	7,527	—	3,708	—	6,904	14,89	804	4,102	22,24	16,72	2,145,061
1972	76	361	7,669	—	3,799	—	7,055	15,06	889	4,586	23,55	17,09	2,261,403
1973	79	367	7,923	—	3,977	—	7,682	15,33	998	5,074	24,74	17,44	2,390,124
1974	78	368	8,133	—	4,139	—	8,501	15,99	946	5,823	26,80	17,84	2,521,429
1975	79	366	8,299	—	4,294	—	6,348	16,63	848	6,046	27,97	18,43	2,666,484
1976	78	372	8,471	—	4,406	—	10,06	16,92	778	5,943	31,10	19,22	2,810,606
1977	78	376	8,751	—	4,487	—	10,66	17,77	571	6,151	28,99	19,76	2,949,758
1978	83	378	8,976	—	4,545	—	10,62	18,72	681	6,459	29,66	20,44	3,117,535
1979	83	378	9,144	—	4,914	—	11,41	18,98	558	6,976	30,64	21,06	3,308,191
1980	81	376	9,423	—	4,643	—	12,19	18,95	565	7,598	31,27	21,55	3,480,518
1981	83	383	9,698	144	4,677	58	13,05	19,30	592	7,224	31,58	22,09	3,668,087
1982	83	387	9,848	157	4,510	83	13,93	18,78	675	7,251	31,55	23,30	3,897,814
1983	83	387	10,13	189	4,736	73	14,58	19,28	541	6,678	34,93	23,72	4,140,206
1984	84	385	10,13	223	4,888	84	15,06	18,75	540	7,108	33,76	24,66	4,424,612
1985	86	390	10,49	254	4,842	99	15,82	18,85	581	6,829	33,34	25,54	4,716,859
1986	86	395	10,81	296	4,804	104	16,35	18,62	527	7,402	34,95	26,68	5,092,503

1987	87	401	11,03	375	4,877	112	16,89	18,21	578	7,726	34,78	27,79	5,445,249
1988	87	430	11,20	383	5,081	189	17,46	18,57	460	7,632	34,88	29,03	5,816,767
1989	92	438	11,49	485	5,040	127	16,31	17,11	470	7,880	36,40	30,71	6,260,617
1990	93	445	11,62	612	4,949	122	16,28	17,44	555	8,531	35,71	31,65	6,694,880
1991	92	442	11,59	583	5,228	161	16,14	15,48	420	8,111	37,23	33,39	7,102,976
1992	92	441	11,91	827	5,042	159	15,82	15,40	346	7,610	36,60	35,26	7,498,653

*Using 1975 figures for the Southern Asia Division

History

History. *Forerunners.* Seventh-day Adventists are, doctrinally, heirs of the Adventist, or Millerite, movement of the 1840s, but they are heirs also of an earlier widespread awakening in many countries of interest in the Second Advent, of which the Millerite movement was a part (see [Premillennialism](#)).

Development of the Denomination. The denominational name and basic organization were adopted between 1860 and 1863. However, the group that arrived then at the point of organization had for some years—since 1844—formed a distinctive and well-defined body of individuals, groups, and local churches, who were developing and holding in common doctrines that distinguished them clearly from others. Thus in this book the term *Seventh-day Adventist* (abbreviated SDA) is sometimes used for this earlier period also, to designate those who were giving shape to the future denomination.

By about 1850 the fusion of scattered groups of Sabbathkeeping Adventists in New England and New York was assured by the series of conferences (see [“Sabbath Conferences”](#)) under the leadership of James and Ellen White and Joseph Bates. During the period from 1848 through 1850, differences were resolved and the main outline of doctrines held in common was laid down. Thus was formed the nucleus of the Seventh-day Adventist Church years before the name or the church organization existed.

In 1848 James White, urged by his wife, began to publish the *Present Truth* in Middletown, Connecticut; the next year the *Advent Review*, in Auburn, New York; and later, in 1850, the *Review and Herald*, at Paris, Maine—later at Rochester, New York, where a small publishing house was established. The *Review and Herald* became the official denominational organ. In all this Ellen White’s counsels furnished the inspiration and James White the leadership and much of the preaching, the writing, and the promotion.

The publishing house, operated at first in Rochester, New York, was moved to Battle Creek, Michigan, in 1855. Battle Creek soon became the headquarters for the denomination.

During the 1850s the elaboration of doctrines was developed, mostly in articles on various biblical subjects, often called forth as answers to opponents. J. N. Andrews, a young man in his 20s with a scholarly bent, wrote numerous expositions on the Sabbath, the sanctuary, the beasts of [Rev. 13](#), and other prophetic topics. His articles, closely reasoned and forcefully expressed, formed the basis for later pamphlets and books on these subjects. Uriah Smith, later best known for his *Daniel and the Revelation*, began to write on the prophecies.

In a general meeting at Battle Creek in 1860, the denominational name was adopted and a committee formed to incorporate the publishing house. The SDA Publishing Association was incorporated in 1861. In 1861 also the churches of Michigan were organized into a “conference” (in the methodist sense of the word); later other conferences were formed. In 1863 a General Conference met and a constitution was framed. (See [Organization](#).)

Numerous institutions were established at the Battle Creek headquarters—in 1866 the Western Health Reform Institute, which in 1877 became the Medical and Surgical Sanitarium and later the Battle Creek Sanitarium; in 1874 Battle Creek College; and in 1895 the American Medical Missionary College.

Expansion into the Midwest swelled church membership to 3,500 by 1863. In 1868 evangelists went West and launched a thriving work on the Pacific Coast. In New England lay evangelism was fostered through tract and missionary societies, begun in the late 1860s and organized on a denomination-wide basis in 1874. Publications in different languages were printed for use among foreign-speaking people in the United States, and the influence of this evangelism spread. In the late 1860s SDA teachings were carried to Europe (Italy and Switzerland) by a missionary not sent by the denomination (see [Czechowski, Michael Belina](#)), and groups of adherents to the beliefs were formed without contact with the original group.

In 1874 the General Conference sent J. N. Andrews to Europe. This was the beginning of a worldwide expansion. As SDAs entered other lands, they found people who were already looking for Christ’s return, and some who were observing the Sabbath, who joined the movement—in Germany, Russia, Argentina, Brazil, and elsewhere.

In the later 1870s was inaugurated the house-to-house selling of SDA publications, which led in the early eighties to the printing of subscription books on Seventh-day Adventist doctrines for sale to the general public. This innovation was so successful that it became one of the standard methods of evangelism (see [King, George Donald](#); [Literature Evangelist](#)).

In the 1880s there were Seventh-day Adventists in Europe scattered from the British Isles to Russia and from Scandinavia to Italy, with the center in Switzerland. There was even a small beginning in Turkey. On the opposite side of the world, Australia and New Zealand were entered; also, distant Pitcairn Island in the mid-Pacific. A beginning was made in South Africa. (See names of specific countries.)

In the 1880s evangelism reached Central America (Honduras) and parts of South America (British Guiana). In the 1890s the missionary ship Pitcairn opened up contacts with various Pacific islands, and India and Japan were entered. Although one self-supporting missionary worked at Hong Kong, China proper was not entered until after the turn of the century.

In the early years of the twentieth century the church was rounding out its worldwide expansion and also turning its attention to administration in order to facilitate the work in the areas where it had already become established. Local conferences were brought together in areawide or nationwide union conferences during the 1894—1901 period; in 1913 divisions were formed on a continental basis.

In 1901 the planning and control over the various phases of work of the church became more centralized with the formation of the first General Conference departments in place of several independent organizations, and an enlarged and more widely representative General Conference Executive Committee assumed the guiding role (*see* [Organization](#)).

In 1903 world headquarters were moved to Washington, D.C., and in 1989 to Silver Spring, Maryland.

In later years, as all parts of the globe were assigned to the various divisions, new territories were entered and in turn became bases for further expansion as indigenous leadership was developed. The church became truly worldwide in spread, though always challenged by further unentered regions. Its growth is shown on the preceding table of historical statistics.

This growth is pictured in detail in Emma E. Howell's *Great Advent Movement*, M. E. Olsen's *Origin and Progress of Seventh-day Adventists*, Arthur Spalding's four-volume *Origin and History of Seventh-day Adventists*, R. W. Schwarz's *Light Bearers to the Remnant*, Jerome L. Clark's *1844*, C. Mervyn Maxwell's *Tell It to the World*, and the Department of Education textbook *The Story of Our Church*.

Recent developments include the increasing internationalization of the world headquarters staff and meeting places, with Annual Councils being held in Mexico City (1972), Manila (1982), Rio de Janeiro (1986), Nairobi (1988), Perth (1991), and Bangalore (1993). Overseas General Conference sessions were held in Vienna in 1975 and in Utrecht in 1995.

Evangelistic outreach, quite strong in public evangelism between World War I and World War II, became strongly lay-oriented personal evangelism in many parts of the world. Highlighted by such slogans as "One Thousand Days of Reaping" (1980—1985) and "Harvest 90" (1985—1990), evangelistic thrust shifted from church growth to church planting in unentered areas under the sponsorship of "Global Mission," beginning in 1990 and focusing on the end of the present millennium in the year 2000.

Seventh-day Adventist Church in Canada

SEVENTH-DAY ADVENTIST CHURCH IN CANADA (formerly Canadian Union Conference). The unit of church organization embracing the territory of Canada and the French islands of St.-Pierre and Miquelon, and composed of the following local organizations: Alberta, British Columbia, Manitoba-Saskatchewan, Maritime, Ontario, and Quebec conferences; and the Seventh-day Adventist Church in Newfoundland and Labrador. Statistics (1992): churches, 328; members, 42,083; church schools, 77; ordained ministers, 216; licensed ministers, 45; Bible instructors, 5; teachers, 330. Headquarters: 1148 King Street East, Oshawa, Ontario. Official organ: Canadian Adventist Messenger.

Institutions

Institutions. Canadian Union College; Cariboo Adventist Academy; Chinook Winds Adventist Academy; Crawford Adventist Academy; Fraser Valley Adventist Academy; Heritage Green Senior Centre; Kennebec Manor; Kingsway College; North York Branson Hospital; Okanagan Academy; Pacific Publishing Association (Maracle Press); Park Manor Personal Care Home; Parkview Adventist Academy; St. John's Seventh-day Adventist Academy; Sandy Lake Seventh-day Adventist Academy; Sherwood Park Nursing Home; Sunnyside Nursing Home; West Park Manor Personal Care Home.

The conferences in the SDA Church in Canada have opened a number of institutions. The Manitoba-Saskatchewan Conference established the Sunnyside Nursing Home in Saskatoon, Saskatchewan, in 1960, with 70 beds. In 1968 this was expanded to 106 beds. In 1965 a 70-bed facility was opened in Swift Current, Saskatchewan. In 1967 the Park Manor Nursing Home was opened in Winnipeg, Manitoba, with a capacity of 100 beds, followed in 1973 with the West Park Manor Nursing Home, offering 150 beds. The Alberta Conference established the Sherwood Park Nursing Home in 1969. Sherwood Park is a suburb of Edmonton, the capital city of the province. This institution has a capacity of 100 beds.

The Maritime Conference operates Kennebec Manor, a 170-bed nursing home that opened in 1980.

The Ontario Conference operates a senior retirement community that includes a 110-apartment complex, a 20-bed retirement lodge, and an 87-bed nursing home located in Stoney Creek, Ontario.

In the British Columbia Conference, the Fraser Valley Adventist Academy was organized in 1971 as a consolidation of three church schools. It offered 10 grades in a new, open-area school building. In the 1974—1975 term this academy was raised to senior status, offering 12 grades on a day-school basis in an enlarged facility. Students are bused from Chilliwack, Mission, Abbotsford, Aldergrove, Langley, and White Rock.

History

History. The first union conference in Canada comprised eastern Canada only. It was formed late in 1901, when the Canadian territory of the new Eastern Union Conference and the province of Ontario were formed into a new union. The territory then was made up of these conferences and mission fields: Ontario, Quebec, Maritime, and Newfoundland, and the name was changed to Eastern Canadian Union Conference in 1913 to make it descriptive of its territory. In 1907 the Western Canadian Union Conference was organized, comprising the following conferences: Manitoba, Saskatchewan, Alberta, and British Columbia. In 1932 east and west united to form the Canadian Union Conference.

For the first time the work of the church in Canada was extended beyond provincial boundaries when David Bartsch was sent to the Northwest Territories in September 1969.

In 1973, 150 volunteer laypersons sponsored by Maranatha Flights International flew to the Territories and built a multipurpose complex to provide a sanctuary, a youth center, and a pastor's home in Yellowknife, the capital. A plane was provided to serve the needs of outlying communities.

The Yukon Territory was assigned to the British Columbia Conference in 1974.

In June 1971 the English-speaking churches in Quebec united with the Federation du St. Lawrence to form the Quebec Seventh-day Adventist Church Association. In 1989 the Quebec SDA Association was formed into a conference.

In 1986 the Canadian Union Conference became incorporated as the Seventh-day Adventist Church in Canada.

Presidents—Canadian Union Conference: W. H. Thurston, 1902—1909; William Guthrie, 1909—1912; M. N. Campbell, 1912—1913.

Eastern Canadian Union Conference: M. N. Campbell, 1913—1917; A. V. Olson, 1917—1920; F. W. Stray, 1920—1923; C. F. McVagh, 1923—1928; W. C. Moffett, 1928—1932.

Western Canadian Union Conference: E. L. Stewart, 1907—1909; H. S. Shaw, 1906—1916; C. F. McVagh, 1916—1919; A. C. Gilbert, 1919—1924; S. A. Ruskjer, 1924—1932.

Canadian Union Conference: M. N. Campbell, 1932—1936; W. B. Ochs, 1936—1943; H. L. Rudy, 1943—1950; W. A. Nelson, 1950—1962; J. W. Bothe, 1962—1973; L. L. Reile, 1973—1981; J. W. Wilson, 1981—1986.

SDA Church in Canada: J. W. Wilson, 1986—1989; D. D. Devnich, 1989—1994; O. D. Parchment, 1994—.

Seventh-day Adventist Church in Newfoundland and Labrador

SEVENTH-DAY ADVENTIST CHURCH IN NEWFOUNDLAND AND LABRADOR.

Statistics (1993): churches, 8; members, 688; elementary schools and high schools, 6; ordained ministers, 6; licensed ministers, 2; teachers, 26; companies, 3. Headquarters: 1041 Topsail Road, Mount Pearl, Newfoundland. The Seventh-day Adventist Church in Newfoundland and Labrador forms part of the Seventh-day Adventist Church in Canada.

Institutions

Institutions: St. Johns' Seventh-day Adventist Academy.

Local Churches: Bay Roberts, Botwood, Conception Bay South, Corner Brook, Glovertown, Lethbridge, Marystown, St. John's.

Companies: Bonavista, Cape Freels, Cottrell's Cove.

History

History. *Beginnings of the work.* The Seventh-day Adventist faith was first brought to Newfoundland in 1893 by two lay missionaries from Battle Creek, Michigan—E. A. Parker, colporteur, and L. T. Ayres, schoolteacher—and their wives. The first woman convert was Mrs. Anna Pippy, the wife of a St. John's businessman, with whom Mrs. Ayres had become acquainted on board the vessel en route to Newfoundland. Edward Butler was the first male convert. When because of his refusal to work on the Sabbath he was dismissed from his position as checker of ship's cargo at Harvey's Wharf, he became a self-supporting lay worker, continuing in this service until his death in 1950. His son, George, was a minister in denominational work for 42 years in Canada, Australia, and the United States.

The Newfoundland Mission Founded. In 1895 S. J. Hersum was sent to Newfoundland to baptize the converts and establish a mission. A church school was opened in 1905 in Mrs. Pippy's home, taught by Elizabeth Milley, a new convert. Church services and public meetings were held in Jackman's store building until a new church was built on Cookstown Road in St. John's. The first church was organized in 1896, with 18 charter members.

H. J. Farman continued the work, with tent meetings in various outports in Conception Bay. Four new converts entered the colporteur ministry in the areas of Bonavista and Notre Dame bays. Literature distribution was widespread, with shipments of tracts and papers sent to outports by dog teams.

H. C. Giles held public and cottage meetings in Grand Bank and Fortune Bay on the Burin Peninsula. C. A. Hansen was sent and supported by the Iowa Conference to assist in the fast-developing interest on the Avalon Peninsula. In 1901 the Newfoundland Mission field joined with the Ontario and Quebec conferences and the Maritime Mission to form the Canadian Union Conference (listed as the Eastern Union Conference in the *General Conference Bulletin*, 1901).

From 1902 to 1904 Dr. A. E. Lemon and his wife, Dr. Carrie Lemon, from Battle Creek, operated a clinic and treatment rooms in downtown St. John's, known as the Newfoundland Health Institute. Dr. Carrie Lemon was the only woman doctor practicing in Newfoundland. Of widespread interest were her lectures sponsored by the WCTU to large audiences in Victoria Hall, St. John's.

C. H. Keslake, while traveling to isolated outposts on board Dr. Wilfred Grenfell's coastal vessel, became acquainted with the skipper, James Dower, who accepted the SDA teachings. Several of Captain Dower's children became denominational workers. A native Newfoundlander, F. W. Johnston, son of a charter member of the St. John's church, assisted Keslake in outpost evangelism in Twillingate and other areas; later he became a prominent evangelist in Canada and the United States.

A Franklin Gordon treadle printing press, purchased by the mission and operated by George H. Morgan in his home, printed a publication known as *The Advent Messenger* from February 1909 to July 1911.

R. A. Hubley and his wife held public meetings at Bay Roberts, where a church was organized and a building erected in 1914. They also worked at Catalina, Trinity Bay, where a church was organized and a building erected in 1915 (later disbanded). Other churches later disbanded as the members moved away were Port Lemington (established 1921) and Spencer's Cove, in Placentia Bay (built 1937).

In 1914 a headquarters building was erected on Freshwater Road in St. John's to house the mission office and living quarters. In 1920 the building was remodeled and subsequently several times enlarged to accommodate the school, moved from Cookstown Road church, which developed into the Newfoundland Academy, teaching 12 grades.

Elder B. E. Manuel returned to his home village of Cottrell's Cove and began the work there in 1919 with a church and school. A newly renovated building continues to serve as a church at this present time.

Two mission boats were used by colporteurs—the *Hope* on the north coast, and later the *Messenger* on the south and west coasts.

Radio station BSL (Bible Study League) was started in 1929 by H. N. Williams, mission superintendent. It has subsequently been operating with the call letters VOAR (Voice of Adventist Radio). In 1991 a million-dollar project was completed with financial help from many parts of North America. The project included new studios occupying the lower floor of the conference headquarters building in Mount Pearl, with all new equipment, nine-acre (3.6-hectare) tower site with twin directional towers, and miraculously, approval by the Canadian Radio-Television and Telecommunications Commission (CRTC) of a power increase from 100 to 10,000 watts, enabling coverage of the east coast of Newfoundland, with many responses from different countries in Europe. The new frequency is 1210 AM.

Depression and unemployment in the city of St. John's during the 1930s gave opportunity for the SDA Welfare Association to operate a welfare soup dispensary for adult unfortunates.

A new church was organized in 1938 in Corner Brook, on the west coast of the island, and a two-room school was built in which church services were held until 1959, when a new church building was completed. The first teacher was Hazel Avery. The school outgrew its facilities as a five-teacher school. A choice tract of land was purchased on Philip Drive in the center of a large housing development, and a new church and school complex was erected in 1987.

In 1947, under the direction of Pastor Clarence Goertzen, a church was built, with a school on the lower floor, in Botwood. The members included families who had moved their church school and houses across the bay from Indian Point. A new two-room school building was erected on the church property (1958—1960) under the direction of Pastor John Graham. The school grew to five rooms, but because of declining enrollment and an outdated building, a four-room school was erected in 1987 adjoining the former gym. In 1993 there were four teachers.

The Newfoundland Mission Conference Organized. In 1949, the year Newfoundland became the tenth province of Canada, the Newfoundland Mission was officially designated the Newfoundland Mission Conference and was included in the sisterhood of conferences comprising the Canadian Union Conference. The president of the mission became a member of the executive committee of the Canadian Union Conference. A treasurer and part-time publishing secretary were employed, with one other ordained minister located in Corner Brook and a pastor-teacher in Botwood.

Subsequent History. A new mission boat named *Maranatha* was added, which has made colporteur trips to Labrador. In 1952 a junior campsite of 20 acres (eight hectares) on Adams Pond, 15 miles (25 kilometers) west of St. John's, was purchased, on which a dining hall and a dormitory have been erected and equipped. In 1969 this camp was sold and a new campsite was developed on the west side of South West Pond, about 35 miles (55 kilometers) west of St. John's on the Trans-Canada Highway. The present campsite consists of three dormitories and three other buildings, with 29 cabin units, auditorium, and two separate cabins, plus other small buildings and tent and trailer sites. In 1991 a large ball field was completed. Camp meeting is held there each year. The camp is also used for other youth activities, including a camp for the visually impaired.

During the year 1955 Dr. Eugene Hildebrand established a practice in St. John's, and Dr. Arthur Moores established a practice in Brigus. Both graduated from Loma Linda University Medical School.

In the 1950s Mrs. Richard Stagg, from Cape Freels, was a patient in the TB sanitarium in St. John's. She listened to radio station VOAR and requested Bible studies, and was baptized by Philip Moores. Upon being released from the hospital, she went home and began sharing her faith. When the Staggs moved from Cape Freels, they encouraged someone to follow up the interest. In the summer of 1960 Mrs. Arthur Moores and Mrs. Eugene Hildebrand assisted a teacher, David Crook, in holding Vacation Bible School during the day and public meetings at night. Later Phyllis Stokes began a branch Sabbath school, resulting in a small company that continues to this day. There have been several baptisms, and some of the young people have become denominational employees.

In 1957 the original Cookstown Road church in St. John's moved into the former Queen's Road Presbyterian church building. This was sold in 1979 and a former Pentecostal church building on Aldershot Street was purchased, which is used at this present time. At Bay Roberts a new church building was built, with a two-room school on the lower floor. In 1983 the school moved into a new four-room school building that was erected on the church property.

In 1961 a beginning ministerial intern, David Crook, held a series of meetings in Lethbridge, Bonavista Bay. This resulted in 15 newly baptized charter members, and a new church building was dedicated 12 months later. A one-room school was built and opened

Sept. 1, 1963, with Edward Reimche as the first teacher. This grew to a five-room school, but with declining enrollment, the school was closed in 1991.

In 1963 Pastor and Mrs. David Crook held a series of meetings and a Vacation Bible School in Glovertown, which created much interest. A double-wide trailer was placed in Glovertown, and Lyndon DeWitt and Gordon Miller held a series of meetings with a number of baptisms. Thus a church was established there. A new church building was constructed and dedicated in December 1982.

In 1966 David Crook and two Canadian Union College theology students held a series of meetings in Bonavista, which created considerable interest. Later Olavi Orpana and David Crook held another series of meetings, resulting in 17 baptisms, which was the beginning of the church there. Later a small church building was erected.

In 1967 at St. John's, new office facilities were built and added to the front of the academy. Besides providing space for offices and the Adventist Book Center, this new section also provided space for station VOAR. The radio station was completely separate from the academy. In 1965 there was a fire in the academy, and a new three-room brick school was built at 154 Freshwater Road. In 1968 the old academy was completely renovated throughout and the outside covered with brick, making the building more attractive. The Adventist Book Center ceased operation in 1979.

In the 1970s Victor Gill was sent to open new work in Marystown by building a medical clinic, thus attracting Seventh-day Adventist medical professionals. The clinic was sold in 1978—1979. Two buildings were erected, one as a church and school for lower grades, and a small building for upper grades. Evangelist Lawton Lowe held a very successful series of meetings enabling a functioning church to begin. In 1985 a Maranatha group, along with members from across Newfoundland, erected two new buildings—a four-room school and a church sanctuary.

A group of people from the Conception Bay South area who attended a series of meetings held in St. John's by Lawton Lowe were baptized and joined the St. John's church. After holding membership there for several years, it was their desire to have a church building in Conception Bay South. A building was purchased and renovated in 1993, and on Sept. 11, 1993, it was dedicated.

In February 1990 the conference headquarters moved into a new building that had been purchased and renovated at 1041 Topsail Road in Mount Pearl, providing accommodation to station VOAR on the lower level with ground-level back entrance, and the main floor with ground-level front entrance for four offices, board room, receptionist area, and workroom.

Newfoundland has had the highest Ingathering per capita in the North American Division for years.

Superintendents: S. J. Hersum, 1895—1897; Ruel S. Webber, 1897—1899; H. L. Farman, 1900—1903; F. A. Tracy, 1904—1905; C. H. Keslake, 1905—1912; W. C. Young, 1912—1915; D.J.C. Barrett, 1915—1919; C. S. Joyce, 1920; B. E. Manuel, 1921—1928; H. N. Williams, 1928—1932; S. G. White, 1932—1936; P. A. Rick, 1936—1939; J. A. Toop, 1939—1943; C. C. Weis, 1944—1949.

Presidents: Philip Moores, 1949—1957; G. O. Adams, 1957—1959; D. E. Tinkler, 1959—1963; A. N. How, 1963—1967; R. A. Matthews, 1967—1975; James Campbell, 1975—1979; Gerry Karst, 1979—1983; D. S. Crook, 1983— .

Seventh-day Adventist Cooper Hospital

SEVENTH-DAY ADVENTIST COOPER HOSPITAL. A 40-bed general hospital owned and operated by the West African Union Mission in Liberia, West Africa. It was purchased from the family of the late Dr. H. Nehemiah Cooper on Sept. 7, 1986, and is located in the heart of Monrovia.

In 1989 civil war broke out in Liberia, forcing the hospital to cease its services for almost three years. The building was looted and left in a poor condition. Efforts to rehabilitate the hospital were made by ADRA/AID, and a cash donation from a friend in Sweden made it possible to carry out the general repairs and to purchase supplies and medicines. The government of Denmark donated hospital equipment and instruments.

The hospital reopened on Apr. 12, 1993.

Administrator: P. L. Llaguno, 1986— .

Seventh-day Adventist Dietetic Association

SEVENTH-DAY ADVENTIST DIETETIC ASSOCIATION. A nonprofit church-related professional organization organized in 1954 whose active membership is composed largely of registered dietitians and nutritionists. Other Seventh-day Adventists who have suitable academic training in the field of nutrition and/or home economics and who have successful experience teaching food and nutrition on the college level, or who have administered in food service, are eligible for associate membership. The government of the association is invested in an executive board and a house of delegates. Much of the work is done by appointed committees under the guidance of the executive board. Headquarters are at Loma Linda, California, where printed materials produced by the association are available.

General meetings of the organization are held yearly in conjunction with the national meeting of the American Dietetic Association, or at such other time and place as determined by the executive board. The general purpose of the association is to assist its members in enhancing their professional contribution as leaders in food administration, clinical dietetics, and nutrition education in church-related medical and educational institutions.

An equally important objective is to make more effective the participation of its members in the health ministry of the church. To this end, its members interact with other health professionals and ministers to teach the nutrition principles and practices of the church as set forth in the writings of Ellen White, as well as to integrate up-to-date scientific nutritional findings into the evangelizing efforts of the church. The association is not only involved in the preparation of nutrition education materials for churches, institutions, and community health programs, but it makes its services available for reviewing manuscripts prepared by others, with the objective of maintaining high scientific standards in all nutrition materials published by the church.

Seventh-day Adventist Educational Society

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY. *See* [Andrews University](#).

Seventh-day Adventist Global Centre for Islamic Studies

SEVENTH-DAY ADVENTIST GLOBAL CENTRE FOR ISLAMIC STUDIES.

An organization founded July 1, 1989, as the first institution resulting from the Global Strategy plans inaugurated by Neal C. Wilson, then president of the General Conference, at the Annual Council in Rio de Janeiro in 1986.

The rationale for the decision to establish an Islamic study centre was the fact that although the church is making rapid numerical progress in its worldwide missionary activities, growth among the Islamic peoples—perhaps 18 percent of the world’s population—was minimal, and the time had come to focus attention on Islamic evangelism, with in-depth studies of the world’s Muslims, who and where they are, and what they believe.

The nine main objectives of the centre can be stated as follows:

1. To study ways, means, methods, and approaches meaningful for winning Muslims in their varied cultural and social contexts.

2. To coordinate different attempts made by Seventh-day Adventists in the different divisions and attached unions to win Muslims.

3. To train national Adventist workers in soul-winning approaches to win Islamic peoples.

4. To provide orientation for expatriate Adventist workers called to work in Islamic areas in their demanding task, instilling in them a cultural sensitivity necessary for their involvement in the missionary work and acquainting them with varied approaches.

5. To map the Islamic world in regard to people groups, unreached populations, and receptive sections.

6. To focus attention on, and develop methods to win, minority “pockets” of non-Muslim peoples living in Islamic areas.

7. To be a resource center for all institutions, ministers, and workers involved in Islamic work.

8. To be involved in field evangelism, personal or public, where the aim is not only soul winning but also testing models for Islamic approaches.

9. To publish to the Adventist world church the results of research and field work.

The Centre for Islamic studies is located in offices at Newbold College, Binfield, England. This location was chosen for several reasons, the most important being that in the current volatile situation of fundamentalist tendencies, independent and objective studies into Islam must be conducted in neutral surroundings. Heathrow Airport near London (and the centre) has the most frequent inexpensive air connections to the Islamic world; Britain has both a sizeable Muslim population and also a concentration of the best Islamic study centers in the world. The location of a General Conference entity outside the United States was a natural link in the then-desired decentralization of the General Conference offices.

The study centre is involved in promoting an awareness among Seventh-day Adventists of the tremendous challenge Islam is to Christian traditions in general and Seventh-day Adventists in particular. This is done by Muslim Awareness seminars conducted in areas

of the world where there is a Muslim presence by both SDA workers and laypersons. In addition, the centre is holding workers' meetings in a variety of locations, lasting from 10 to 30 hours, where Islamics and Muslim evangelism are taught intensively. The centre has introduced Islamics as a course offering in SDA seminaries and colleges in different parts of the world on both undergraduate and postgraduate levels.

One of the main tasks of the Islamic centre has been to draw the attention of Seventh-day Adventist leaders and laity not only to the challenge of the unreached millions of Muslims but also to the uniquely differing evangelistic approaches that should be applied to this world religion, which is, by definition, the most gospel-resistant. These sensitive promotional activities comprise not only the above-mentioned seminars and workers' meetings but also the use of the printed word. Articles on Islamic work supplied to church papers around the world have been numerous, wide-ranging, and printed in many languages.

The centre began with a newsletter that has developed into a biannual 32-page magazine, the *Adventist-Muslim Review*. The editor is Jack Mahon.

A symposium for Seventh-day Adventist Islamicists was conducted in 1992. Participants and observers from the world field attended, and the main lectures were printed in a reader entitled *The Three Angels and the Crescent*. The centre also has printed a 48-page manual for personal evangelism to Muslims, entitled *Your Muslim Neighbor and You*.

Director of the Islamic centre is Borge Schantz, a former missionary to the Middle East and Muslims in northern Nigeria.

Seventh-day Adventist Health Centre (Lilongwe)

SEVENTH-DAY ADVENTIST HEALTH CENTRE (Lilongwe). A dental and optometry practice situated on the Presidential Highway in Lilongwe, the capital city of Malawi. Previously this was an extension of Blantyre Adventist Hospital.

In 1983 Dr. M. A. Rue started the dental practice. One year later he was joined by a second dentist, Dr. E. R. Russell. The dental practice is largely patronized by officials from the various embassies in Lilongwe.

In 1989 Dr. Gary Peterson arrived to start the optometry department. Besides fitting eyeglasses and contact lenses, the optometrist carries out simple eye treatments.

In 1992, 4,800 dental patients, and 1,947 optometry patients were treated. Trywell J. Ndoliro has been chief administrator since the separation of the institution from Blantyre Adventist Hospital supervision.

Dental Directors: M. A. Rue, 1983—1988; E. R. Russell, 1988—1990; W. B. Seasley, 1991— .

Seventh-day Adventist High School (Khunti)

SEVENTH-DAY ADVENTIST HIGH SCHOOL (Khunti). A coeducational boarding school operated by the Northern India Union of the Southern Asia Division, at Khunti, Bihar, about 26 miles (50 kilometers) south of Ranchi. The school property consists of 63 acres (25 hectares) of cultivated and grazing land, with administration building, dormitories, dining hall, auditorium, a small press, play fields, and 10 homes for teachers. There is also a farm and a small dam. In 1993 there was an enrollment of 606 students, with 23 teachers and 10 ancillary workers.

The school was opened in 1937 on an eight-acre (three-hectare) mission property near Khunti by C. J. Jensen, from Denmark, with one teacher and four students. There were then two dwellings, one for the principal and the other for the teacher, his family, and the students. When the school fees, paid in kind, proved inadequate, the school was closed. However, in 1938, with a subsidy from the local mission, it was reopened, with an enrollment of 12 boys, averaging 14 years in age, in the second and third grades. By the labor of students and church members a boys' dormitory was erected a short time later. W. B. Votaw, appointed principal in 1940, procured more land for orchard and rice cultivation. Later the school was upgraded to class 6 and was made coeducational. Until 1961 the school was listed in the *Yearbook* as Khunti Elementary Boarding School.

In 1971 action was taken by the East India Section to upgrade the school by two standards, making it a junior high school. In 1972 a sprinkler unit was purchased, which greatly increased the output of the farm and garden. A large number of the students are also receiving assistance from the Christian Children's Fund.

In 1984 the school was upgraded to a boarding high school. In 1985 it was affiliated to the Council for the Indian School Certificate Examinations, New Delhi, giving it government recognition.

The school celebrated its golden jubilee on Oct. 14 and 15, 1988. In the fourth quarter of 1989 Khunti received the Thirteenth Sabbath Offering overflow, and a new school building with administrative block was built. It was inaugurated on Dec. 15, 1991. The building houses six classrooms, a science laboratory, a library, a computer room, a staff room, and offices for the principal, headmaster, and treasurer/cashier.

The school prepares candidates for both the denominational examination and the ICSE examinations at tenth level.

Principals: C. J. Jensen, 1937—1941; W. B. Votaw, 1941—1945; M. G. Champion, 1945—1947; B. Nowrangi, 1947—1948; W. B. Votaw, 1948—1951; D. S. Laursen, 1951—1953; P. D. Kujur, 1953—1955; A. K. Kachchhap, 1955—1956; S. K. Besra, 1956—1958; R. K. Pandit, 1958—1959; C. B. Israel, 1959—1961; I. C. Kujur, 1962—1964; Helen Lakra, 1964—1966; M. M. Ekka, 1966—1967; Helen Lakra, 1967—1968; C. S. Marandi, 1968—1974; B. Nowrangi, 1974; S. S. Bhengra, 1976—1979; F. D. Nongseij, 1980; O. Jonathan, 1980—1981; S. B. Bairgee,

1981—1982; O Jonathan, 1983—1984; K. Nowrangi, 1985—1991; John M. Bara, 1991— .

Seventh Day Adventist High School (Khurda)

SEVENTH DAY ADVENTIST HIGH SCHOOL (Khurda). A school situated 15 miles (25 kilometers) from Bhubaneswar, capital of Orissa state, India. In 1975 M. D. Moses, director of Orissa region, opened the school with nine students to serve this constituency.

Between 1975 and 1993 the enrollment increased from nine to 273. The school was recognized by the ICSE Council in 1990. The Thirteenth Sabbath Offering overflow enabled the institution to build the school building, girls' dormitory, and dining hall. The Asian Aid Organization under the leadership of Ellen Eager, had a pivotal role in the development of the school and in sponsoring students, as well as providing resources for such projects as the Vocation Training Centre.

The students come from various tribal backgrounds and are enthusiastic at the prospect of being trained as workers for God's service. A number of graduates of this school are serving the constituency as well as other institutions.

Directors: M. D. Moses, 1975—1976; Dev Prasad, 1976—1978.

Principals: James Rathanam, 1978—1979; K. Jesurathanam, 1979—1980; J.S.C. Barla, 1980—1986; Stevenson Kelly, 1986—1988; K. Johnendra Prasad, 1988—1993; Davy Sudhakar, 1993— .

Seventh-day Adventist High School (Narsapur)

SEVENTH-DAY ADVENTIST HIGH SCHOOL (Narsapur). *See* [Flaiz Memorial Higher Secondary School of Seventh-day Adventists](#).

Seventh-day Adventist High School (Roorkee)

SEVENTH-DAY ADVENTIST HIGH SCHOOL (Roorkee). A coeducational boarding school on the senior high school level, operated by the Northern India Union of the Southern Asia Division near the town of Roorkee, in northern Uttar Pradesh, India, 22 miles (35 kilometers) east-southeast of Saharanpur.

The present Roorkee school, established in 1927, is a successor to the North India Christian Training School, operated first at Hapur under Floyd W. Smith's direction from about 1920 to 1925, then transferred to Lucknow, and moved to Roorkee about 1927. It offered theological and normal training in English, Urdu, and Hindi.

In 1929 students from the United Provinces School for Boys, at Hapur, were brought to Roorkee, the staff was enlarged, and J. M. Steeves was appointed principal. The combined school, which included standards 1 to 10, was listed in the *Yearbook* as the Northwest India Union Training School.

In 1935 the school became coeducational with the admission of 14 girls from the Punjab Mission Girls' School, Chichoki Mallian, Punjab (*see* [Pakistan Adventist Seminary](#)). In the late 1930s the name of the school was changed to Roorkee Secondary Boarding School. In 1949, two years after the partition of India, students whose homes were on the Pakistan side of the border were transferred to the Pakistan Union High School at Chuharkana, but in 1950 Chuharkana students in standards 3 to 6 whose homes were in East Punjab began attending the Roorkee school.

Since 1964 many changes have been made in the plant. The following new buildings have been constructed: administration building with offices, laboratory, auditorium, library, and classrooms; cafeteria with kitchen unit; two industrial buildings; and two teachers' duplexes. The old administration building was renovated to house the younger boys. A part of this improvement was made possible by a Thirteenth Sabbath Offering overflow. The school has recently been recognized by the Council for Indian School Certificate in India. Since 1988 further improvements of the plant, with the construction of many additional buildings, have made this institution one of the best in the Southern Asia Division.

Principals: F. H. Loasby, 1927—1929; J. M. Steeves, 1929—1938; R. E. Loasby, 1938—1939; E. R. Streeter, 1939—1944; D. S. Johnson, 1944—1946; E. R. Streeter, 1946—1953; C. H. Tidwell, 1953—1958; L. R. Tolhurst, 1958—1960; R. E. Stahlnecker, 1960—1961; W. J. Jenson, 1961—1962; E. A. Streeter, 1962—1967; F. H. Nash, 1967—1968; R. G. Anderson, 1968—1971; I. M. Chand, 1971—1975; S. D. Kujur, 1975—1979; P. Munger, 1979—1982; S. P. Chand, 1982—1986; C. J. David, 1986—1988; E. R. Dass, 1988— .

Seventh-day Adventist High School (Tiruchirapalli)

SEVENTH-DAY ADVENTIST HIGH SCHOOL (Tiruchirapalli). A secondary school located in Tiruchirapalli, India. It started as a church school in 1962 under the direction of Ketziah Samraj. The classes were first conducted in the church vestry, with eight children attending. In 1968 because of increased attendance, the school was moved to a rented building on Alexandria Road. In 1972 a campus with a bungalow on it was donated for school use by W. G. Thomas. By 1980 the school had become a high school, with an enrollment of 1,400. In 1984 more land was purchased nearby and a three-story modern building was erected for high school use.

Principals: Mrs. Y. R. Samraj, 1962—1965; Rathnabai Pakianathan, 1965—1968; E. S. James, 1968—1969; V. Christian, 1969—1970; Mrs. Y. R. Samraj, 1970—1971; Pushpa Maharajan, 1971—1972; Henry Theodore, 1972—1973; Jeyabharathan Chelliah, 1973—1975; Pr. Thavasumani, 1975—1976; T. J. Lazarus, 1976—1977; Reuben Adams, 1977—1979; Moses E. Joseph, 1979—1981; Jeyabharathan Chelliah, 1981—1985; Henry Theodore, 1985—1991; K. Alagusundaram, 1991—.

Seventh-day Adventist Higher Secondary School (Kottarakara)

SEVENTH-DAY ADVENTIST HIGHER SECONDARY SCHOOL (Kottarakara). A coeducational English language boarding school on the senior high school level, operated by the South India Union, at Karickam Hill, two miles (3.2 kilometers) east of Kottarakara Junction in Kerala, southern India. The school, which is government accredited, had a faculty of 40 in 1993.

The school was established in 1925 by H. G. Woodward as the Malayalam Intermediate School. At first, all classes were conducted in the open air, but substantial buildings have since been erected. In the 1930s it was listed in the *Yearbook* as Malayalam Secondary School and Malayalam High School, then in the 1940s and early 1950s, as Kottarakara Secondary Boarding School.

In 1972 a two-year Malayalam ministerial seminary course was started, with 18 students. In 1993 there was an enrollment of 36.

The school's property of approximately 120 acres (50 hectares) is under cultivation, raising coconuts, cashew nuts, rice, tapioca, and various fruits and vegetables. Some 45 acres (18 hectares) have recently been planted to rubber trees.

Principals: R. L. Wilson, 1926—1931; E. L. Gardner, 1931—1936; E. R. Osmunson, 1936—1937; L. J. Larson, 1938—1944; A. F. Jessen, 1944—1947; W. F. Storz, 1947—1948; A. F. Jessen, 1948—1952; O. S. Matthews, 1953; R. H. Shepard, 1953—1955; John Parobek, 1955—1957; L. C. Charles, 1958—1959; H. G. Josephs, 1960—1962; W. F. Easterbrook, 1963—1967; S. Hutton, 1967—1970; P. Cooper, 1970—1971; P. C. Mathew, 1972—1976; E. S. James, 1976—1977; C. C. Nathaniel, 1977—1981; Y. R. Samraj, 1981—1983; P. M. Abraham, 1983—1984; M. E. Joseph, 1984—1988; K. Chelandurai, 1988—1989; J. M. Bhaggien, 1989—1991; K. A. Paulose, 1991— .

Seventh-day Adventist Higher Secondary School (Lasalgaon)

SEVENTH-DAY ADVENTIST HIGHER SECONDARY SCHOOL (Lasalgaon). A coeducational boarding school on the senior high school level operated by the Central India Union of the Southern Asia Division, serving students from two western Indian states, Maharashtra and Gujarat. The medium of instruction is English. It is situated on 31 acres (13 hectares) of land at Lasalgaon, a village 150 miles (240 kilometers) from Bombay. The elevation is about 2,000 feet (650 meters) above sea level, and the climate is healthful and moderate. For industrial training the school operates a printing press and a farm.

The school was founded in 1920 by R. E. Loasby at Kalyan, 30 miles (50 kilometers) northeast of Bombay, but was relocated at Lasalgaon in 1921. It began as a full high school under the names of Marathi Boys' Boarding School and Marathi Training School. During the 1930s it was known as Bombay Union Training School and as Western Indian Mission Training School. It later underwent several changes, both in curriculum and in name. After 1956 it was known as Lasalgaon High School.

In 1944 the high school section was transferred to the newly established Spicer College campus at Poona, leaving the Lasalgaon school as an elementary boarding school. In 1951 the Western India Union Committee voted to build it up to full high school level again. In 1959 a course for training teacher-evangelists was added in the Marathi language.

Student enrollment in 1974 was 321, with a teaching staff of 24. Since 1960 six new living quarters for teachers have been constructed. A new dining hall and a remodeled girls' hostel were built in 1972 with funds from a Thirteenth Sabbath Offering overflow. The boys' hostel was enlarged and modernized in 1973, making the school the only one in the division with such a unit.

The school gained government recognition for its academic program in 1975. Since 1981 the school has been affiliated to the Council for Indian School Certificate examinations. During the 1993—1994 school year the enrollment was 300, with a teaching staff of 25.

Principals: R. E. Loasby, 1919—1927; Melvin Oss, 1927—1930; C. C. Cantwell, 1930—1933; F. E. Spiess, 1933—1937; C. C. Cantwell, 1937—1942; R. S. Lowry, 1942—1944; S. B. Gaikwad, 1944—1946; Sumithra S. Pandit, 1946—1950; V. P. Muthiah, 1950—1952; D. H. Skau, 1952—1954; G. J. Christo, 1954—1956; Robinson Koilpillai, 1956—1958; S. Jesu Dass, 1958—1963; R.J.E. Hillock, 1963—1966; V. D. Ohal, 1966—1967; S. B. Gaikwad, 1967—1968; H. D. Erickson, Jr., 1968—1970; R. S. Shinge, 1970—1972; D. Sukumaran, 1972—1979; K. Bhaskara Rao, 1979—1980; G. E. Sharon, 1980—1988; R. W. Nirmal, 1988—1991; R. G. Waidande, 1991— .

Seventh-day Adventist Higher Secondary School (Madras)

SEVENTH-DAY ADVENTIST HIGHER SECONDARY SCHOOL (Madras). An educational institution operated on the secondary level at Vepery, Madras, India. The school was established in 1951. In 1993 the school had a faculty and staff of 42.

Principals: S. A. Kodan, 1985—1993; V. Jayachandran, 1993— .

Seventh-day Adventist Higher Secondary School (Thiruvella)

SEVENTH-DAY ADVENTIST HIGHER SECONDARY SCHOOL (Thiruvella). A boarding school offering a complete national secondary program, established at Kerala, India, in 1967. In 1993 the school had a faculty and staff of 26.

Principals: P. Thampi, 1985—1986; K. Varghese, 1986—1989; D. Jeyachandran, 1989—1991; M. Natarajan, 1991—1993; Mrs. C. Rossamma, 1993—1994; Mrs. R. Mathew, 1994— .

Seventh-day Adventist Hospital (Bangalore)

SEVENTH-DAY ADVENTIST HOSPITAL (Bangalore). A 27-bed hospital established in 1978 at Bangalore, Karnataka, India.

In 1993 the hospital had a staff of seven physicians and nine nurses.

Medical Directors: W. D. Borge, 1982— .

Seventh-day Day Adventist Hospital (Ile-Ife)

SEVENTH-DAY DAY ADVENTIST HOSPITAL (Ile-Ife). A medical institution operated by the West African Union Mission in the Osun state of Nigeria. The hospital has a capacity of 158 beds and a laboratory and X-ray facilities. It operated a school of midwifery until 1969 and conducted a school of nursing accredited by the Nursing Council of Nigeria in 1949.

The institution was built on a 40-acre (16-hectare) jungle site leased to the mission for a shilling a year by the Oni of Ife (religious leader of 10 million Yorubas), who, in 1960, became the first national governor to be instated in Nigeria. Nine buildings, all of mud-brick construction, were erected: two wards having a total of 42 beds, an administration building, a laundry unit, one doctor's house, and a duplex for two European nurses. W. G. Till, director of the Northwestern Nigerian Mission, supervised the building. The foundation stone was laid in 1940. (*See Madgwick, George A. S.*)

When the hospital was almost completed, the British Army commandeered it and used it during much of World War II. Near the end of the war the hospital was returned to the mission and was formally opened in the fall of 1944. Dr. G. W. Allen was medical director and Phyllis Crocker was nursing sister.

By 1948 about 60 acres (24 hectares) had been added to the original property to allow for expansion. In 1993 the plant comprised 34 buildings, the more recently erected ones being of a permanent type of construction. There are plans to replace the old units with new buildings also of a permanent type of construction. These will contain modern facilities to keep abreast of the rising standard of living and medical practice in the country.

The Nursing School was begun by Phyllis Crocker and Letitia Ashley. It has graduated many nurses and a few midwives. The denominational medical institutions were unable to employ all the graduates of the schools. Several moved into communities where no SDA work had been established and have helped to develop churches and companies.

The hospital staff supervises a number of outstations where nurses trained at Ile-Ife conduct nursing evangelism. At the request of the leaders of the Inisha community, 52 miles (83 kilometers) from Ife, Dr. S. A. Nagel and personnel from the hospital held a monthly clinic in a school building made available by a local Christian church. A clinic was opened in 1950 at a cost totaling \$15,000; fees cover its operating costs. With a daily capacity of 100 patients, the clinic in 1973 received 36,000 patient visits, including more than 2,000 prenatal visits and 300 deliveries. In 1973 it was operated by J. Fakaye and his wife, assisted by 11 other national workers.

Other clinics conducted by personnel from the hospital include those at Ondo and Adventist Seminary of West Africa.

The original thatch-roofed chapel with mud pews at Ile-Ife Hospital has been replaced by a stone church with a seating capacity of 600 (dedicated in 1955). Services in the church are transmitted to loudspeakers in the hospital wards for the benefit of patients. Because in recent years the stone church has not been able to accommodate all the youth, children, and

adults, Sabbath school services for youth have been held each Sabbath in two small youth pavilions.

The hospital operates a junior high school, offering the equivalent of grades 1—9 to approximately 900 students.

The school was begun in 1958 and since 1959 has been housed in a modern building of permanent construction. The building belongs to the church; the school operates independently of government subsidy or aid. During 1968 a modern two-story hospital block known as Ward Six was constructed. The ground floor comprises a male surgical ward of 29 beds with facilities for intensive-care nursing and a theater suite with major and minor rooms.

The first floor has a complete private patient facility, with consultation and examination rooms, four semiprivate, two private rooms, and a kitchen. It also houses the hospital's first dental unit, fully equipped and capable of handling three patients at any one time.

The dental unit was set up by Dr. F. C. Port, opening its doors to the public in January 1970 and was self-supporting within the first year of operation, although it was temporarily closed in August 1973, awaiting the arrival of another unit.

In 1975 the Western state government took over all missionary hospitals in the state. Since the state owned the Ife University, they allowed the university to use the hospital as a teaching unit for medical work. Before the end of that year the federal government took over all universities; therefore, the Ile-Ife Hospital, as a university teaching hospital, came directly under the Ministry of Health from 1975 to 1987.

The hospital was returned to the church on Sept. 30, 1987, in a rundown condition. Dr. S. Daniyan arrived from Loma Linda in time to head the medical work. He joined M. A. Popoola, a retired head of service for Ondo state, who accepted a call to be administrator of the hospital. They prepared the hospital for reopening on Jan. 3, 1988. In 1992 the hospital had 19,786 visits to the Outpatient Department and 498 major and minor surgeries. During the same year 2,066 were admitted as inpatients. The hospital is self-supporting in its operation, but there has been great support in donations from within and outside the church for needed equipment and expansion. A dental unit and another ward will soon be functional.

Even though the university hospital staff moved out in 1987, the nursing students did not move out until 1992. The hospital administration is now planning to reactivate the Nursing School; the Nigerian Nursing Council has given assent to this plan.

Medical Directors: G. W. Allen, 1944—1947; S. A. Nagel, Jr., 1947—1963; Arthur Zeisner, 1963—1968; A. M. Owens, 1968—1970; M. T. Oliverio, 1970; L. Marter, 1970—1972; M. T. Oliverio, 1972—1974; J. C. Jay, 1974—1975; Kenneth L. Kellyn, 1975; Nigerian government takeover, 1975—1987; S. A. Daniyan, 1987—1992; Nathaniel Mosqueda, 1992— .

Seventh-day Adventist Indian Mission School

SEVENTH-DAY ADVENTIST INDIAN MISSION SCHOOL *See* [Holbrook Seventh-day Adventist Indian Mission School](#).

Seventh-day Adventist Institute of World Mission

SEVENTH-DAY ADVENTIST INSTITUTE OF WORLD MISSION. *See* [Institute of World Mission](#).

Seventh-day Adventist International Board of Education

SEVENTH-DAY ADVENTIST INTERNATIONAL BOARD OF EDUCATION.

See [Education, Department of](#).

Seventh-day Adventist Language Institutes, Korea

SEVENTH-DAY ADVENTIST LANGUAGE INSTITUTES, KOREA. A network of 15 language institutes throughout South Korea, offering conversational English, Japanese, Russian, and Bible, operated by the Korean Union Conference.

Dean Hubbard established the first institute in September 1969 in Seoul, and a second in Pusan in 1971. Maurice Bascom, who originated Adventist English Language Institutes in the Far East, opened the third in Kwangju in 1973. David Scofield added three more: Young Dong, Taegu, and Taejeon. Since Han Sang Woo became director in 1986, nine institutes have been added: Nam Young, Suhmyun, Incheon, Chun Cheon, Chungu, Cheju, Shil Lin Cheon Ju, and Taegunambu.

A Korean director manages the general operation of the institutes, while Western missionaries oversee the curriculum and other volunteer concerns. In 1993, 113 volunteers from five continents were teaching a total of nearly 10,000 students comprised primarily of university students and some businesspersons. Student missionaries were the first volunteers; today 65 percent are graduates.

Evangelism is conducted largely through Bible classes and Bible studies. Other methods include conducting vespers, Sabbath school and church services, chapel meetings, evangelistic series, and children's Bible schools on Sabbath afternoons. Two language institute students were baptized in 1970, and the number has increased steadily throughout the years. In 1992 a record 260 students were baptized, for a total of 2,730.

Many of the converts study theology and enter the ministry, becoming pastors of local churches or chaplains at Seventh-day Adventist Language Institutes or at Korean Sahmyook University. Others serve as student missionaries to China, Russia, and the Philippines. Seventh-day Adventist Language Institutes, Korea, also operates an elementary school on the grounds of Seoul Adventist Hospital for the children of Western missionaries.

Directors: Dean Hubbard, 1969—1971; Maurice Bascom, 1971—1974; David Scofield, 1975—1986; Han Sang Woo, 1986— .

**Seventh-day Adventist Matriculation Higher Secondary School
(Madurai)**

SEVENTH-DAY ADVENTIST MATRICULATION HIGHER SECONDARY SCHOOL (Madurai). A school in India offering a complete national secondary program. It was established in 1966 at Madurai, India. In 1993 the school had a faculty and staff of 57.

Principals: S. Sundaram, 1985—1988; K. Chelladurai, 1988—1993; R. Jeevanandam, 1993— .

Seventh-day Adventist Mission Press

SEVENTH-DAY ADVENTIST MISSION PRESS. *See* [Bangladesh Adventist Publishing House](#).

Seventh-day Adventist Publishing Association

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION. *See* [Review and Herald Publishing Association](#).

Seventh-day Adventist Publishing House (India)

SEVENTH-DAY ADVENTIST PUBLISHING HOUSE (India). *See* [Oriental Watchman Publishing House](#).

Seventh-day Adventist Radio, Television, and Film Center

SEVENTH-DAY ADVENTIST RADIO, TELEVISION, AND FILM CENTER.

See [Adventist Media Center](#).

Seventh-day Adventist Reform Movement (German, 1915)

SEVENTH-DAY ADVENTIST REFORM MOVEMENT (German, 1915). An offshoot movement beginning in Germany in 1915, which has had a following also in the Baltic states, Russia, Australia, and in the United States, mostly among persons of German stock. Although the original issue was over visions and time setting, the bone of contention through the years has been the stand taken by the Seventh-day Adventist Church concerning the duty of its members in military service.

The military question came to the front when the conflict between Austria-Hungary and Serbia exploded into World War I in early August 1914. At that time Seventh-day Adventist activities in all of Europe were under supervision of the denomination's European Division, with headquarters in Hamburg, Germany, although most of the members of the division executive committee were then residing outside of Germany—in Denmark, England, France, Hungary, Russia, Switzerland, and Turkey. The European Division, as an administrative organization, was largely disrupted by the war and the consequent obstacles to travel and communications.

On the German mobilization in August 1914, the Seventh-day Adventists of that country were faced with the necessity of making an immediate decision concerning their duty to God and country when called into the armed forces (*see* [Noncombatancy](#)). After counseling with the few SDA leaders locally available at the time, the president of the East German Union Conference informed the German War Ministry in writing, dated Aug. 4, 1914, that conscripted SDAs would bear arms as combatants and would render service on the Sabbath in defense of their country. Most of the members, when drafted, acted accordingly, although many of them requested and were given assignments in noncombatant service in the medical corps or Red Cross units. Many declared themselves conscientious objectors, and in some cases suffered severe treatment for having done so.

One man, Joh. Wieck, drafted into the German Army, proved to be an extremist, claiming to have been shown in vision that probation for all would end that spring. Several other persons also made time-setting predictions. These alleged prophets denounced the SDA leaders for not giving credence to their predictions and for refusing to publish them.

As a result of unfavorable statements against the German government made by some of the fanatics, Seventh-day Adventist churches in the state of Saxony were closed by the public authority. Only when three SDA leaders at Hamburg, in a letter to the government in Berlin on Mar. 4, 1915, reasserted their stand on combatancy was the ban against Seventh-day Adventist churches in Saxony lifted.

Subsequently an SDA church elder in Bremen, who had aligned himself with the cause of the extremists, made this reassertion an occasion for accusing these denominational leaders of apostasy and for encouraging extremism and dissension among the believers.

Admittedly, the three SDA leaders in Germany took a stand concerning the duty of SDAs in military service that was contrary to the historic stand officially maintained by the denomination ever since the American Civil War (1861—1865). They took this stand on

their own responsibility in a time of emergency, sincerely thinking that they were doing what was best under the circumstances, but it has never been approved or endorsed by any other committee or council of the Seventh-day Adventist Church.

In 1919 representatives of several factions of the dissidents met together in Switzerland in order to achieve a semblance of unity and to prepare to present their demands at the Seventh-day Adventist council to be held in Germany in 1920.

When the "Reformist" delegation presented their case before the General Conference delegation at Friedensau Missionary Seminary, Germany, in July 1920, the first question asked was: "What stand does the General Conference take concerning the decision of the leaders here in Germany in regard to Sabbathkeeping in war, also in regard to the bearing of arms?" A. G. Daniells, president of the General Conference, replied that it did not approve of that declaration because "in it we find expressions that we greatly regret to see." Moreover, during the subsequent workers' meeting the three SDA leaders who had made the declaration publicly acknowledged that they had made an error and expressed their sincere regret for having done so.

They also voted with the others when, on Jan. 2, 1923, the committee of the reorganized European Division, in council at Gland, Switzerland, officially issued a "Declaration of Principles" in which the committee unanimously declared that they were fully in harmony with the worldwide denominational stand concerning the duty of Seventh-day Adventists serving in the armed forces. Besides, a special statement was made the same day by the representatives of the German Union conferences, affirming their assent.

Most of the individual "Reformists" returned to the Seventh-day Adventist Church, although some did not, objecting to the fact that the Seventh-day Adventist Church had never made its stand concerning military service a test of fellowship, but had granted to each church member the liberty to serve his or her country at all times and in all places in accord with the dictates of his or her personal conscientious convictions.

The Seventh-day Adventist Reform Movement never had a large following, and by 1937 it was divided into some 25 splinter groups in Europe alone. In the United States there are a few little groups. One of them, a remnant of the Reform movement, has its office in Denver, Colorado, and an offshoot that started from it in 1948 has its center in Sacramento, California. Their following is small.

Seventh-day Adventist Reform Movement (Rowenite)

SEVENTH-DAY ADVENTIST REFORM MOVEMENT (Rowenite). *See* [Reformed Seventh-day Adventists—Rowenite](#).

Seventh-day Adventist Retirement Village

SEVENTH-DAY ADVENTIST RETIREMENT VILLAGE. A retirement village incorporating Sherwin Lodge Hostel, Freeman Nursing Home, and residential units. Sherwin Lodge Hostel is a home for the aged, situated at Rossmoyne, Perth, Australia, owned and operated by the Western Australian Conference. Its predecessor was the Elmshaven Home for the Aged, opened in rented premises at 21 Tower Street, Perth, in June 1952, with Mrs. Louisa Bailey as matron in charge. In 1960 a site of 9.5 acres (four hectares) at Rossmoyne, on the Canning River, eight miles (13 kilometers) from Perth, was acquired by grant from the Crown. A residential lodge for 15 occupants and three staff members was begun in October 1962 and financed by the Seventh-day Adventist constituency, with liberal assistance from the Commonwealth and state governments. It was opened on July 7, 1963, and named after Thomas A. Sherwin, a Seventh-day Adventist physician who gave many years to denominational service at Sydney and Warburton sanitariums. The lodge-type accommodation has now been increased to a total of 47 beds.

Freeman Nursing Home, named after Dr. M. M. Freeman (wife of T. A. Sherwin), with current capacity of 33 beds, was dedicated on Oct. 18, 1970.

The village has 61 self-contained cottage units and six bed-sitting units that were built in 1973.

Seventh-day Adventist School (Singapore)

SEVENTH-DAY ADVENTIST SCHOOL (Singapore). A coeducational mission full school operated by the Seventh-day Adventist Mission of Singapore. It was established in 1907 as the Eastern Training School and shared the same history as Southeast Asia Union College until 1961 when it took on its present name because of government regulations. Physical facilities and finance were still shared.

However, in March 1972 the Southeast Asia Union Mission executive committee gave its approval for Southeast Asia Union College to function separately from the primary and secondary sections, an arrangement that has remained until this day.

The six-year primary school prepares students to take the government Primary School Leaving Examination (PSLE), while the secondary school conducts arts and science courses leading to the GCE “O” level examination from Cambridge, London. In addition to the basic syllabus set by the Singapore Ministry of Education, the school has also implemented Bible knowledge classes at every level and for every student. Chapels are held twice a week.

In 1992 the school built a four-story block of new classrooms, offices, laboratories, and a canteen to meet its physical needs.

Principals: James Wong, 1972—1974; Wu Chook Ying, 1975—1977; Yeo Lee Chiang, 1978—1985; Samuel Teo, 1985—1986; Michael Lim, 1987— .

Seventh-day Adventist Seminary (Poland)

SEVENTH-DAY ADVENTIST SEMINARY (Poland). *See* [Polish Spiritual Seminary](#).

Seventh-day Adventist Theological Seminary (U.S.)

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY (U.S.). *See* [Andrews University](#).

Seventh-day Adventist Theological Seminary (Far East)

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY (Far East). *See* [Philippine Union College](#).

Seventh-day Adventist Training College (Ihie)

SEVENTH-DAY ADVENTIST TRAINING COLLEGE (Ihie). Two separate schools formerly situated on the same campus at Ihie, east Nigeria.

The forerunner institution was the Ibadan Teacher Training School, a school for boys that was an outgrowth of the boarding section of the elementary school at Oke Bola. Its first principal was W.T.B. Hyde, from England, who was assisted by J. Hamilton, of Sierra Leone. The first class consisted of six Yoruba and six Ibo students. In 1932 the three-year elementary teacher certificate course was first offered. At this time classes met in a rented house across the road from the mission compound in the city of Ibadan. Within a short time a building was erected, providing both classrooms and dormitory space. Of the first class to finish the three-year course, 10 passed the government examination. The first national worker to become an instructor and assistant to Hyde was John Oyedokun Oyelese. Later another national worker, Ezekiel Esiaba, joined the instructional staff of the school.

When the Ibadan compound, within the city, became overcrowded, a new site was selected for the school, 500 miles (800 kilometers) away at Ihie, in eastern Nigeria. About 123 acres (50 hectares) of land overlooking the Imo River was leased to the mission for one shilling a year by Dan, Isaac, Alexander, and Matthew, four of the local chiefs. Construction on the new site began in the latter part of 1946 under the new principal, Adam Rudy.

With the move to eastern Nigeria in 1947, the school was named Nigerian Training College, with L. R. Downing serving as principal. The 27 students in the first class at the new site began their course of study in January 1948. A portion of one of the 1948 Thirteenth Sabbath Offering overflows helped finance the construction of two classroom blocks and two dormitories. In 1948 Dr. E. Forsythe, of Orlando, Florida, donated funds for building the Forsythe Memorial chapel, planned and constructed under Downing's direction. The chapel was dedicated on Aug. 1, 1953.

In 1950 a ministerial training program was begun. Shortly afterward the higher elementary teacher training course, which went two years beyond the elementary teacher training course, was introduced. Between 1952 and 1954 the following buildings were constructed: a dining hall, two additional dormitories, a senior staff house, six junior staff cottages, a vocational building, and the administrative block.

In February 1953 the secondary school was opened, with an initial enrollment of 27, under the headmastership of W. G. Fitcher, assisted by Young Dickay. In that year coeducation was introduced under the direction of Amanda S. Nukka, when eight girls were admitted to the elementary teacher training course. This was the first attempt in the entire country to teach boys and girls together on the teacher-training level. Though she lived in the dormitory with the girls taking teachers' training, one girl was allowed to take regular secondary subjects that year; then in 1954 five girls enrolled in the secondary school. This was a great step forward, for it was difficult to persuade parents to send their girls for advanced schooling.

In July 1956 M. A. Moses, the first national worker to return with a degree, assumed the position of assistant principal. In July 1957 E. B. Christie became headmaster of the secondary school. In January 1957 the first girls were enrolled in the higher elementary teacher training course, and in December of the same year the first school certificate examination was taken by the finishing class of the secondary school.

A new plan of organization was drawn up in January 1958, with H. E. Rieseberg as the first principal-manager, M. A. Moses the head of the Teacher Training Department, and E. B. Christie continuing as headmaster of the secondary school. In January 1959, when Christie assumed the principal-manager's position, Dr. W. F. Riley became the headmaster of the secondary school, while M. A. Moses continued as principal of the teacher-training college.

Between 1956 and 1962 other new buildings were added: three laboratories, a new dormitory, houses for six senior staff members, and a domestic science block. The secondary school grew until by 1966 each class had two sections.

Further physical expansion took place between 1963 and 1967: a new classroom block; a new dormitory block for male students, with a student administrative unit; and a home economics staff house were added to the training college property, while the high school added a new classroom block, an extension to the dining hall, a new dormitory for men and another for women, and five intermediate staff houses.

The Nigerian civil war years (July 1967 to January 1970) and the period immediately after the cessation of hostilities (1970—1972) were difficult years at Ihie. The adoption of the name Seventh-day Adventist Training College became necessary in 1967. The destruction and looting associated with the war robbed the institutions of both water and light. Most of the buildings were left in a poor state of repair, and there were little or no tools and equipment for rehabilitation and reconstruction. Nevertheless, both the training college and the high school experienced phenomenal growth.

The school was nationalized in 1972 and has been administered by the government since that time.

Principals: L. R. Downing, 1947—1954; B. A. Roberts (acting), 1955—1956; H. E. Rieseberg, 1956—1958; E. B. Christie, 1959—1961; K. F. Mueller, 1962—1963; M. A. Moses, 1963—1965; S. E. Gooden (acting), 1966; M. A. Moses, 1967—1972.

Seventh-day Adventist Welfare Service

SEVENTH-DAY ADVENTIST WELFARE SERVICE. *See* [Adventist Development and Relief Agency International](#).

Seventh-day Adventist World Service

SEVENTH-DAY ADVENTIST WORLD SERVICE. *See* [Adventist Development and Relief Agency International](#).

Seventh-day Adventist Yearbook

SEVENTH-DAY ADVENTIST YEARBOOK (1883—1894, 1904— ; printed annually by RH for the General Conference; file in Seventh-day Adventist libraries and archives). The church's world directory of organizations, institutions, and workers, containing these sections: fundamental beliefs of Seventh-day Adventists; General Conference Constitution and Bylaws; organizational listings of the General Conference and its departments and miscellaneous services, of all church units throughout the world, and of institutions; necrology; directories of institutional workers and general workers; and listings of GC presidents, secretaries, and treasurers.

The first *Yearbook* resulted from an action of the General Conference Committee at its twenty-first session in December 1882. A later announcement of its issuance stated that it "contains the statistics of our denomination, the proceedings of our General Conference, T. and M. [Tract and Missionary] Society, and other associations, the financial condition of our institutions, our General and State Conference constitutions, a good calendar, and full directories of all our Conferences and various societies throughout the country." This 72-page paperback book also contained postal information and a catalog of the publications of the Seventh-day Adventist Publishing Association.

Succeeding issues brought some changes in content. At first the proceedings of the GC Committee appeared as minutes; later the actions were summarized by category. The 1884 *Yearbook* was the first to contain a ministers' directory. From 1884 to 1886 the *Yearbook* contained major articles on the history of the church; later editions emphasized the activities of the organizational units for the preceding year. The 1887 edition was the first to use engravings of institutions.

From 1895 to 1903 the *General Conference Bulletin* replaced the *Yearbook*, carrying such features as statistical reports, directories of workers and organizations, lists of periodicals, and financial statements, as well as other materials. At its resumption with the 1904 edition, the *Yearbook* no longer contained GC Committee proceedings, appearing essentially as it has in succeeding years. Statistical reports terminated with the 1964 edition.

Responsibility for gathering the data and editing the *Yearbook* was first given to the Publishing Committee of the Seventh-day Adventist Publishing Association. Later three-member committees undertook the annual task. From 1904 to 1975 the *Yearbook* was a production of the GC statistical secretary, with infrequent exceptions. From 1975 it has been the responsibility of the director of the Archives and Statistics Department.

Seventh-Month Movement

SEVENTH-MONTH MOVEMENT. The climactic phase of the Millerite movement, occurring during the summer and autumn of 1844, in which the proclamation of the “definite time” (Oct. 22) for the expected Second Advent, the tenth day of the seventh (Jewish) month, lent a heightened enthusiasm.

William Miller had not set a specific day for the Advent, but expected it at some time during the “Jewish year 1843,” that is, the year 1843/1844 from spring to spring (*see Millerite Movement*). This new definite date, which Miller did not preach and did not accept until shortly before it came, was calculated by several of his colleagues.

The year 1844, instead of 1843, was arrived at by Apollos Hale, Sylvester Bliss, and others through the correction of a one-year error in computation from B.C. to A.D. dates. The month and day, worked out chiefly by Samuel Snow, were selected because (1) the expectation of the Advent was based chiefly on the calculation of the 2300 days (counted as years), according to the prophecy, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (*Dan. 8:14*); (2) the annual ritual cleansing of the ancient Hebrew sanctuary took place on the tenth day of the seventh month, called the Day of Atonement (*see Lev. 16:16—19, 29—34*); and (3) this Jewish calendar date was computed—not according to the current Jewish calendar, but according to an older form attributed to the Karaite Jews—as the equivalent of Oct. 22 in 1844.

This interpretation was developed principally by Snow out of Miller’s suggestion (letter of May 3, 1843) that just as the ancient Hebrew spring festivals (Passover, Pentecost) were types of the death and resurrection of Christ, so the autumn festivals (Day of Atonement, Feast of Tabernacles) typified the Second Advent.

Miller had mentioned several events occurring on the tenth day of the seventh Jewish month (the Day of Atonement), such as the cleansing of the sanctuary, its furnishings, and its worshipers; the sounding of the jubilee trumpet signaling the release of all Israelites in bondage, a type of the final redemption; and the atonement made on that day, followed by the coming of the high priest out of the Holy of Holies, typical of Christ’s priestly ministry ending at His second coming. Thus many looked to the autumn of 1843 “with much interest.” Then, as Himes relates: “Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the 7th month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22nd of October—the tenth day of the seventh month of this present year—must witness the advent” (*Advent Herald* 8:93, Oct. 30, 1844).

The autumn expectation was based on the idea that the 70 weeks of years (beginning synchronously with the 2300 years) began and ended in the seventh month; and on the application to Christ of the types of the ancient Mosaic festivals. The date was based on the following reasoning: Since Christ, our Passover, was crucified on the fourteenth of the first Jewish month, the day prescribed for the slaying of the Passover lamb, and because He

rose again on the day of the wave sheaf (the sixteenth of the same month), it was logical to expect that Christ our great High Priest would fulfill the antitype of the Day of Atonement by coming from the Holy of Holies, or heaven, on the tenth day of the seventh month to bless His waiting people and to announce the beginning of the year of jubilee—the millennium.

It was in February 1844 that both Hale and Snow published their revised reckoning, ending the 2300 years in 1844, and soon afterward Snow fixed on the tenth day of the seventh month, 1844. But acceptance was slow. Not until after midsummer, when Snow began to preach on the subject, notably at the camp meeting at Exeter, New Hampshire, in August, did the movement catch fire.

In addition to the Day of Atonement type, Snow used the parable of the ten virgins in a new way as evidence for his dating. The Millerites had expected the Second Advent at least by the spring of 1844. Between that first expectation (in the spring of 1844) and the second (in the autumn) there were six months—half a year, or half a prophetic day. This, said Snow, was the “night” of waiting, when the Bridegroom delayed His coming; and at midsummer, the midway point of this interval, corresponding to midnight, came the seventh-month message, representing the cry, “Behold, the bridegroom cometh; go ye out to meet him.” The Millerites had called their message the midnight cry, but this new message was called by its adherents the *true* midnight cry, to which the other had been preliminary.

As the date approached, enthusiasm mounted, though not all the Millerites joined the seventh-month movement. One by one the Millerite leaders, who had been the last to take part in it, accepted the seventh-month message. William Miller and J. V. Himes, his lieutenant, came to the conclusion early in October that the movement must be the Lord’s doing, and they too looked for the Advent on that October day. (For a description of this period, *see* [Millerite Movement](#).)

Just as the great surge of enthusiasm over the October date separated the Millerites most completely from the world at large, so after the Great Disappointment, when that day passed, it was the question of the significance of this seventh-month movement, the “true midnight cry,” that drew the sharpest line of cleavage between the Millerites themselves. Had it been a colossal blunder, or had it been truly a fulfillment of prophecy—though not the fulfillment they had expected—and had God indeed been leading them in it, testing their devotion and their readiness to meet Christ?

In the aftermath (*see* [Millerite Movement](#)) the majority, including most of the leaders, came within a few months to the conclusion that it was “not a fulfillment of prophecy in any sense,” that their prophetic chronology had been wrong, and that the fulfillments were yet in the future. Those who held that the movement had been led of God concluded that the timing was right and sought other explanations of their disappointment.

From the latter came the little groups that later became the Seventh-day Adventists. These refused to “deny their past experience,” as most of the others seemed to them to have done. They sought another meaning in it and arrived at the conclusion that the cleansing of the sanctuary was not the return of Christ, but involved another phase of His priestly ministry before His return to this earth (*see* [Sanctuary](#)).

Seventy Weeks

SEVENTY WEEKS. *See* [Daniel, Interpretation of; Twenty-three Hundred Days](#).

Sevrens, Oliver Fisk

SEVRENS, OLIVER FISK (1887—1927). Teacher, administrator, and cofounder of the school that is now Philippine Union College. He was a nephew of Mrs. George A. King and of Mrs. John I. Tay. A graduate in science from the University of Maine (1910), he taught for a year at a private school in Connecticut before teaching at Bishop Brent's School for Boys at Baguio in the Philippine Islands. After one year there he worked for the Bureau of Science at Manila. While there he received from his Seventh-day Adventist relatives copies of the *General Conference Bulletin*. Reading these papers, he became interested in SDA beliefs and studied them further with E. M. Adams. Returning to the United States soon thereafter, he spent some time on the campus of Pacific Union College and joined the church in 1914. In 1916, three days after he was married to Hazel Blackenberg, the couple sailed to the Philippines in company with I. A. Steinel and his wife, in order to establish an SDA training school there. From 1922 to his death he was principal, treasurer, and business manager of the Philippine Seventh-day Adventist Academy (later Philippine Union College). In addition to his school responsibilities he also served at one time or another as young people's and educational secretary of the Philippine Union Mission. He died at his post of service.

Seychelles

SEYCHELLES. A group of 156 tropical islands and islets listed in the 1993 Seychelles Constitution lying immediately south of the equator, about 600 miles (1,000 kilometers) north of Madagascar in the Indian Ocean. Seychelles became an independent republic in 1976. The total area is 176 square miles (450 square kilometers). The population (1994) is 72,000.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Seychelles constitutes the Seychelles Mission, within the Indian Ocean Union Mission, which in turn is a part of the Africa-Indian Ocean Division. Statistics (1992) for Seychelles: churches, 4; organized groups, 1; members, 276; ordained ministers, 1. Headquarters: Saint Louis, Mahé, Seychelles.

Seventh-day Adventist work in the Seychelles began in 1930 when Daniel Ignace, an evangelist from Mauritius, was sent there. In spite of difficulties, an interest developed rapidly, and in 1931 the first baptism of 21 persons took place near Victoria, capital of Mahé. A church of 23 members was organized, with D. Ignace as elder.

In 1933 a church building was dedicated. Despite strong opposition, at times endangering the life of the missionary, the work went forward. Karl Sturzenegger, who arrived from Switzerland in 1936, established a school that enjoyed government favor. R. Jayram, from Mauritius, served as the teacher.

The Seychelles Mission, organized in 1947 as part of the Indian Ocean Union Mission in the Southern European Division, was a part of the Afro-Mideast Division from 1965 to 1973. Resumed air communications made it possible to return the field to its former union in the Euro-Africa Division. The Seychelles Mission became part of the Africa-Indian Ocean Division in 1980.

In 1953 the school was transferred to the newly acquired mission property at Bel Eau. The mission headquarters were also moved to this new location from Bel Air. The school developed well under the capable direction of Miss Hermence Calais. Part of a section for a secondary school was added.

The mission station was taken over by the government in 1979, which ended Seventh-day Adventist educational work in the Seychelles. Property at St. Louis was given as compensation. A church was built on this site in 1981, and the mission headquarters settled in existing buildings.

A chapel was built for the group of believers on Praslin Island in 1970. The Anse Royale church building was dedicated in 1991.

Seychelles Mission

SEYCHELLES MISSION. *See* [Euro-Africa Division](#); [Seychelles](#).

Shabbat Shalom

SHABBAT SHALOM (formerly *Israelite*; *New Israelite*) (1954— ; vols. 1, 2, 1954—1955, as *The Sabbath Exponent*; quarterly; PPPA for Israelite Heritage Institute). A 16-page journal for Jewish readers in English, containing, in addition to articles on Bible topics, expositions of general interest on such themes as archaeology, religious liberty, and health.

Editors: S. Kaplan, 1954—1955; W. E. Read, 1956—1962; R. L. Odom, 1963—1983; Clifford Goldstein, 1983—1994; Jacques B. Doukhan, 1994— .

Shady Grove Adventist Hospital

SHADY GROVE ADVENTIST HOSPITAL. A 253-bed not-for-profit hospital located in Rockville, Maryland, a suburb of Washington, D.C. Shady Grove, which operates under the auspices of the Columbia Union Conference, opened in 1979. Hospital services include: kidney transplant surgery; the busiest emergency department in Montgomery County; a same-day surgery and laser center; family-centered maternity care; coronary-, intensive-, and intermediate-care units; a catheterization lab; hyperbaric oxygen treatment; wound management service; a sleep disorders center; and a hospital-affiliated nursing and rehabilitation center. More than 2,000 employees and volunteers, including an all-RN nursing staff, serve at the hospital along with approximately 1,000 physicians representing more than 60 medical specialties.

The hospital has grown rapidly since it opened, and much of this success can be attributed to the vision and commitment of Bryan Breckenridge, Shady Grove's president. Born and raised on the West Coast, Breckenridge came to the Washington, D.C., area in 1970 to serve as assistant director of the Health Care Administration Branch of the U.S. Army. Two years later he became a vice president at Washington Adventist Hospital.

In 1974 Montgomery County civic and community leaders invited the Seventh-day Adventists to build a hospital to serve upper Montgomery County. Washington Adventist Hospital was selected for the assignment of building the hospital because of its more than 70 years of experience in providing quality health care in the county. Breckenridge, then just 27 years old, was put in charge of the project.

In March 1975 the state of Maryland approved a certificate of need, and construction for a four-story 224-bed acute-care hospital began in September 1977. The hospital opened in December 1979 with 41 beds. By 1993 Shady Grove had grown to serve more than 110,000 patients each year, including 50,000 Emergency Department visits and nearly 5,000 babies born annually. Another 10,000 community people register for the hospital's extensive offering of health education classes.

Philanthropy has been an important part of the hospital's success. Community friends and local businesses have contributed nearly \$5 million to the hospital. This includes contributions totaling \$716,000 in 1992, a record year for voluntary support at Shady Grove.

The treatment philosophy at Shady Grove Adventist Hospital incorporates what is called "the ministry of kindness." This begins with hospital employees who share the responsibility of creating and communicating an atmosphere of love and kindness. Patients and their families are treated as guests of the hospital family, and employees strive to understand patients' physical, emotional, and spiritual needs, and impart supportive love.

The Pastoral Care Department, with a staff of nearly 50 employees and volunteers, serves the spiritual needs of patients and their families, as well as hospital employees.

Shady Grove became the first hospital in Montgomery County, and one of the first in the Washington, D.C., area, to implement a formal Continuous Quality Improvement (CQI) program. This program began with the hiring of a CQI director in 1989. The CQI process

involves using tools such as benchmarking and goal setting to continually improve services and to meet and exceed the needs and expectations of patients and other hospital customers.

Shady Grove is part of Adventist Healthcare Mid-Atlantic Corporation, a system that also includes Washington Adventist Hospital; Hackettstown (New Jersey) Community Hospital; Adventist Healthcare, Inc., which consists of three nursing homes in Montgomery County, Maryland; Adventist Home Health Services; Home Assistance, a private-duty nursing agency; and several smaller health-care related businesses. Bryan Breckenridge also serves as president of Adventist Healthcare Mid-Atlantic.

Administrators: Bryan Breckenridge, 1979— .

“Shaking Time”

“SHAKING TIME.” In Seventh-day Adventist parlance, a period preceding the second coming of Christ when many members leave the church because of indifference, satanic deceptions, and the pressure of circumstances. The expression is apparently derived from [Heb. 12:26, 27](#), especially the phrase “that those things which cannot be shaken may remain” (cf. “the shaking of an olive tree” [[Isa. 17:6](#)]; “a great shaking in the land of Israel” [[Eze. 38:19](#)]; “as a fig tree . . . shaken of a mighty wind” [[Rev. 6:13](#)]). This period is also sometimes referred to as a sifting time or testing time ([5T 80, 47](#)).

Ellen White speaks of the shaking time as a “time when everything that can be shaken will be shaken,” including those who know the truth but do not obey God ([6T 332](#); cf. [7T 219](#); [9T 15, 16](#)). This shaking will be “caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people” ([EW 270](#)).

This “shaking” has been taking place since the early days of the SDA Church, but it will become more severe as the end of time approaches. In 1850 Ellen White wrote: “The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause” ([EW 50](#)). Among those “shaken” will be some of the leaders of the church, as well as laypersons: “Many a star that we have admired for its brilliancy will then go out in darkness” ([5T 81](#)).

Shalom Nursing Home (Higashikurume)

SHALOM NURSING HOME (Higashikurume). A nursing home for the aged, established in May 1992 in Higashikurume, Japan, from funds from the Japanese government, the Seventh-day Adventist Church, and the two cities of Higashikurume and Tanashi.

The institution has a total of 80 beds for physically and mentally handicapped people. Sixty-five persons were employed in 1992.

Director: Yuriko Takahashi, 1992— .

Shalom Nursing Home (Yokosuka)

SHALOM NURSING HOME (Yokosuka). A nursing home for the aged, established in 1984 at Yokosuka, Japan, from funds donated by a non-Christian businessman who was a patient at Tokyo Adventist Hospital. Funds were also received from the government.

There are two buildings, one for physically handicapped people and the other for mentally handicapped people. Each building has 50 beds.

In 1992 the home employed 81 workers. The institution is managed by funds from the government of Japan and from Yokosuka City.

Director: Toshio Takahara, 1984—1993; Kenjiro Hori, 1993— .

“Share Your Faith”

“SHARE YOUR FAITH.” A youth evangelism slogan that encompassed every facet of evangelistic endeavor formerly conducted by MV Societies. The slogan originated in connection with the North American Youth Congress conducted in the summer of 1947 in San Francisco, California. In the youth evangelistic program several large-scale methods that proved to be successful in winning souls were developed:

MV Voice of Youth. As the call spread to “share your faith,” many senior MVs decided to conduct evangelistic meetings. It became apparent that such young people were capable of organizing and successfully conducting a series of evangelistic meetings when properly directed. A special council composed of evangelists, pastors, youth directors, and conference presidents, which was called by the General Conference Youth Department and which met in Denver, Colorado, in 1954 was commissioned to draw up a complete plan that dealt with every responsibility and covered every step of the evangelistic meeting from its conception to the decision for baptisms.

The material produced was published in loose-leaf notebook form under the title *MV Voice of Youth Guidebook*, as authorized by the Youth Department Advisory Committee in 1955. A set of sermons was prepared, also published in loose-leaf notebook style, and arranged so that a given sermon could be presented by a group of four to six young speakers.

Friendship Teams. This was another of the MV soul-winning methods, in which a team of two senior young people visited the discouraged or former members of the church as well as prospective members. The team members, demonstrating kindness and attitudes of Christian love, were to reveal their concern for the spiritual welfare of the persons visited and convey the feeling that the church loved these people.

Friendship Teams were most successful when employed just before an *MV Voice of Youth* series or an evangelistic meeting conducted by the pastor or evangelist.

Witnessing teams comprised of musical groups, personal Bible workers, and sometimes youth gymnasts became effective in evangelistic outreach after 1970. Sponsored by the General Conference Youth Department in 1972, the *Gymnairs for Christ* toured the North American Division, witnessing to thousands of persons in the U.S.A. and Canada.

Shaw, John Luis

SHAW, JOHN LUIS (1870—1952). Missionary, educator, treasurer. He graduated from the scientific course at Battle Creek College (1893) and became dean of men and a teacher at Union College. He married Bessie L. Owen in 1893.

In 1897 he became principal of Claremont Union College in South Africa. In 1901 he was ordained and sent to India, where he was in charge of the field from 1901 to 1912. For a time he was also editor of the *Oriental Watchman*. Having suffered from poor health much of the time, he returned to the United States in 1912 and was appointed principal of the Washington Foreign Mission Seminary. From 1913 to 1915 he was secretary of the General Conference Department of Education and edited *Home and School* magazine, then for a time served as one of the assistant General Conference secretaries. From 1922 to 1936 he was treasurer of the General Conference. During retirement he served for a time as board chair of the Loma Linda Medical School.

Shawnee Mission Medical Center

SHAWNEE MISSION MEDICAL CENTER. A 383-bed acute-care hospital in Shawnee Mission, Kansas, that came under the direction of the Central (now Mid-America) Union Conference in 1972. The beginning of the institution dates back to 1955, when members of the New Haven Seventh-day Adventist Church in Overland Park, Kansas, physicians from the Johnson County Medical Society, and key community leaders joined forces to meet the health-care needs of Johnson County's growing communities.

The first element of the Shawnee Mission Medical Center opened in 1961, with 102 long-term-care beds. Shawnee Mission Hospital opened to serve the communities of Johnson County in May 1962 with 65 acute-care beds. In 1966 an additional 70 acute-care beds were added, as well as additional space for expanded diagnostic and therapeutic services. By 1972 the bed complement was 241, and in January 1975 these became acute-care beds because of the pressing need for acute care. By 1982 the acute-care bed total reached the current licensed bed level of 383. In 1991 and 1992, new maternity, women's services, cardiac care, and outpatient facilities were added.

The medical center is located in the southwest suburban area of Greater Kansas City, Missouri. It has become a major facility in Johnson County and is its second largest employer. The facility has 800 employees, is served by a medical staff of more than 500, and has in excess of 800 volunteers providing service to the patients.

In 1992 more than 73,500 patient visits were cared for and more than 27,000 emergency patients were treated. Shawnee Mission's emergency service, the Special Additions Maternity Center, and the Center for Surgical Services are leading programs.

The medical center participates in several community education programs for nursing personnel, pharmacists, surgery and family practice residents, inhalation therapists, and physical therapists. Johnson County Community College, Kansas University Medical Center, Mid-America Nazarene College, Penn Valley Community College, as well as the University of Missouri at Kansas City give their students practical clinical experience in the hospital.

Administrators: Frank Salt, 1962—1971; J. Russell Shawver, 1972—1977; Thomas W. Flynn, 1978—1984; Cleo Johnson, 1985—1987; James W. Boyle, 1988— .

Shelton Academy

SHELTON ACADEMY. *See* [Platte Valley Academy](#).

Shenandoah Valley Academy

SHENANDOAH VALLEY ACADEMY. A coeducational boarding school on the senior high school level, established in 1908, and situated one mile (1.6 kilometers) west of New Market, Virginia, in the heart of the Shenandoah Valley, between the Massanutten Mountains to the east and the Alleghenies to the west. The New Market area is the home of the first organized Seventh-day Adventist church in Virginia.

The academy was first envisioned by Charles D. Zirkle, son of Mrs. John P. Zirkle, the first convert baptized when J. O. Corliss and E. B. Lane came to the Zirkle farm in 1876 to begin evangelistic work in Virginia. Charles D. Zirkle attended Battle Creek College, became one of the first colporteurs in the South, and for 20 years served the denomination as a conference publishing secretary, conference treasurer, church school teacher, and associate evangelist in the Middle Atlantic states and the state of New York. When a chest injury caused by a fall led to tuberculosis, he returned with his wife to New Market and built a home on his father's farm. He taught for a few years, but his health failed rapidly. On Mar. 27, 1905, Charles D. Zirkle lay dying on a couch in his home near New Market. He requested that his share of his father's property be donated to the Virginia Conference for the purpose of building a school for the instruction of Seventh-day Adventist youth. Thus a 42-acre (17-hectare) tract of land, then valued at \$3,000, became the permanent home of Shenandoah Valley Academy.

Two years later the building of the academy began with the erection of the original main building. The original building included 12 rooms for students and teachers, two classrooms, a small dining room, a kitchen, and a chapel. By September of 1908 the school was ready to open its doors. Originally called Shenandoah Valley Training Academy, the 10-grade school had an opening enrollment of 15 students. In 1911 the first four students were graduated.

Like every fledgling institution, Shenandoah had its dark years. Since little financial help could be given by the Virginia Conference, funds were obtained by numerous sales and auctions of handiwork by teachers and students. Donations from solicited relatives and donations of furniture, bedding, and canned goods from valley residents helped supplement the \$12 a month charge to students for room, board, and tuition. The fund-raising efforts of R. D. Hottel and A. C. Neff were largely instrumental in keeping the school solvent in its first several years.

A damaging fire forced the school to close near the end of 1913. When the conference president urged that the school be moved to Doswell, Virginia, near Richmond, the valley constituency voiced strong opposition. The next year W. C. Moffett became president of the conference. He was advised by conference officials and educational leaders to close the school permanently. When he arrived, the situation was dismal. There were only 15 students in the dormitory and five in the community. Furthermore, the school was heavily in debt and the principal was planning to leave. Moffett, however, soon learned that the school fulfilled a dying request of Charles D. Zirkle, the man who had befriended him some years earlier when he had been driven from home for accepting the Seventh-day Adventist faith.

A compelling inspiration seized him to expand the school rather than disband it. He and R. D. Hottel, New Market church pastor, divided the conference field and went in search of funds furniture, and students. There is little doubt that the dedicated efforts of these men saved the academy from being closed.

In 1916 H. M. Forshee, who had been principal of the school from 1910 to 1911, was asked to return. For five years his stable leadership brought growth to Shenandoah Valley Academy. During his administration a new boys' dormitory and administration building were built. During the building of the boys' dormitory (1918), a flu epidemic paralyzed the school, costing one life, that of the 13-year-old daughter of Professor and Mrs. Forshee.

Other dedicated leaders such as J. P. Neff, educational secretary of the Columbia Union Conference from 1921 to 1946, and F. H. Robbins, president of the Columbia Union, took an interest in the small rural Virginia school. John Z. Hottel, a former graduate of Shenandoah, returned as principal from 1921 to 1926 and began the academic strengthening of the school's program. In the fall of 1927 W. C. Hannah became principal of SVA, a position that he would occupy for 26 years. "The reign of Hannah" (1927—1953) brought marked progress to the campus, despite a fire in a boys' dormitory in 1934. In those years Shenandoah Valley Academy became a secure institution, developing from a small unaccredited school to a fully accredited boarding academy (1931). Shenandoah remained a rather small school, however, until the last year of Principal George H. Akers' tenure. In the 1958—1959 school year the enrollment increased substantially from 177 students to 283 students.

In the years since the academy was first established, numerous building projects have changed the appearance of the campus. Today only the administration building, begun in 1935 stands as a reminder of earlier years. Beginning in 1954, a book bindery was completed, which signaled an era of new building. In 1971 the bindery was renovated into a math, science, home economics, and maintenance complex. A beautiful gymnasium was completed in April of 1955. By the fall of 1958 a new girls' dormitory was ready for occupancy. It was not until 1965, however, that the last vestiges of the original campus were erased with the destruction of Zirkle, Elliot, and Jensen halls; the latter, which had been converted into a dormitory annex, was formerly Charles D. Zirkle's home. Also that year a new boy's dormitory was finished, matching the similarly styled girls' dormitory.

In 1975 a junior-sized swimming pool, complete with shower and locker facilities, was completed. In 1976 a new church, with a seating capacity of 750, and a new administration building were completed. While the physical appearance of the campus has been changed throughout the years, its purpose for existing has not. Today, as Charles Zirkle envisioned it almost 85 years ago, Shenandoah Valley Academy is a secondary, coeducational boarding school designed to educate the youth of the Seventh-day Adventist Church to carry on the work of God.

Principals: R. G. Ryan, 1908—1909; C. A. Maxwell, 1909—1910; H. M. Forshee, 1910—1911; M. E. Carr, 1911—1912; J. H. Smith, 1912—1913; no school, 1913—1914; R. G. Ryan, 1914—1915; E. F. Dresser, 1915—1916; H. M. Forshee, 1916—1921; J. Z. Hottel, 1921—1926; J. H. Mair, 1926—1927; W. C. Hannah, 1927—1953; W. T. Weaver, 1953—1955; G. H. Akers, 1955—1959; H. E. Hass, 1959—1962; L. E. Poole, 1962—1968; E. F. Reifsnnyder, 1968—1974; D. E. Twomley, 1974—1978; Lyle

Botimer, 1978—1985; W. G. Nelson, 1985—1988; Bill Strickland, 1988—1989; Dean Hunt, 1989— .

Shepherd, Anna Eliza Stewart

SHEPHERD, ANNA ELIZA STEWART (1846—1919). Educator, musician, dean. Born in Kentucky and educated at the University of Indiana, she married William A. Shepherd, a Seventh-day Adventist, and moved with him to Nebraska in 1865. She disapproved of her husband's doing chores on Sunday, and he challenged her to prove Sundaykeeping from the Bible. She began to study, read the Bible through, and ordered publications from the Review and Herald. She kept the Sabbath for 10 years before hearing any sermons or attending SDA meetings.

When George I. Butler and R. M. Kilgore held meetings in Nebraska City, Anna was baptized. She was left a widow in 1891 and became the first music teacher at the newly opened Union College. In 1892 she became dean of women, and served in this capacity for 10 years. In 1902 she became "Mama Shepherd"—the dean of men at Mount Vernon Academy in Ohio. The following year she also became dean of women. Later she served as dean at Sheyenne River Academy in North Dakota. Here she contracted Bright's disease, but was anointed and healed. She was called back as dean to Union College, and during 1915 and 1916 she was in charge of the nurses' dorm at Nebraska Sanitarium. She gave 23 years of service to young people.

Shepherdess International

SHEPHERDESS INTERNATIONAL. A church-sponsored organization to assist the minister's spouse in personal and spiritual growth; clarification of her role as a minister's spouse; development of a team ministry with her husband, uniquely suited to her own interests and abilities; training as a paraprofessional in the ministry; finding fellowship and a support system; and developing closer home relationships" (*Organizational Guidelines for Shepherdess Chapters*).

Organized in 1984 as a pilot program under the direction of Marie Spangler as coordinator and Ellen Bresee as associate coordinator, Shepherdess International (SI) was officially voted as a regular part of the General Conference Ministerial Association at the 1987 Annual Council. By 1992 approximately 316 chapters were organized worldwide in the various conferences/missions. All divisions except one had selected a coordinator.

An SI advisory council, advisory board, and executive committee, with a broad spectrum of ministers' wives and others, meet regularly for the purpose of giving overall guidance to SI development.

Materials include (1) a quarterly *Shepherdess International Journal*; (2) *Organizational Guidelines for Shepherdess Chapters*, which contains a model constitution for SI chapters, job descriptions for division and union coordinators, and information on the quarterly *SI Journal*; (3) home-based continuing education courses in videos, tapes, and books; and (4) three resource packets for sponsors and presidents, newsletter editors, and interns' spouses.

Meetings of local conference SI chapters are held regularly as well as meetings held at the time of workers' meetings, Annual Councils, and General Conference sessions. Authorized women's meetings, attended largely by workers' wives, were planned and conducted by GC SI leaders for the 1985 and 1990 GC sessions. The World Ministerial Conferences at the GC preessions plan special seminars for ministers' wives.

Leaders

Leaders. Upon Marie Spangler's retirement in 1987, Ellen Bresee was appointed General Conference SI coordinator and shared her responsibilities with Sally Streib. Streib later became the acting SI coordinator for six months when Bresee retired in early 1992. At the Annual Council in 1992, Sharon Cress was appointed SI coordinator.

History of SI Development

History of SI Development. Following the 1966 GC session, Dollis Pierson, wife of General Conference president Robert Pierson, was invited by N. R. Dower, secretary of the Ministerial Association, and J. R. Spangler, associate secretary and *Ministry* editor, to solicit articles for a regular feature, *By His Side*, for *Ministry*. Under her leadership, the book *By His Side* was compiled and published for ministers' wives. After Mrs. Pierson resigned, Kay Dower joined her husband in a team ministry. She traveled extensively with

him, holding meetings for the wives of ministers in various conferences/missions around the world. She also prepared special bulletins and sponsored the Shepherdess section of *Ministry*. Both Pierson and Dower, on their own initiative, planned and conducted meetings for the wives of workers at Annual Councils and GC sessions. Dower led out in planning and conducting the first major meeting in the history of the Seventh-day Adventist Church for ministers' wives, at the 1970 GC session in Atlantic City, followed by meetings at the GC sessions in 1975 and 1980.

J. R. Spangler, secretary of the General Conference Ministerial Association, along with W. B. Quigley, associate ministerial secretary, presented the need for a worldwide support system for ministers' wives to the GC officers. At that time a pilot program was authorized, with Enoch Oliveira, GC vice president, as first chair of a committee that promoted the development and expansion of SI.

Shepherd's Rod

SHEPHERD'S ROD. *See* [Davidian Seventh-day Adventists](#).

Sheridan Industrial Academy

SHERIDAN INDUSTRIAL ACADEMY. *See* [Illinois Conference](#).

Sherwin Lodge Hostel

SHERWIN LODGE HOSTEL. *See* [Seventh-day Adventist Retirement Village](#).

Sherwood Park Nursing Home

SHERWOOD PARK NURSING HOME. A 100-bed extended-care center for the aged, owned and operated by the Alberta Conference and formally incorporated under the laws of Alberta as a charitable organization. It is situated on a five-acre (two-hectare) tract of land in the residential subdivision of Sherwood Park, immediately adjacent to the provincial capital of Edmonton, Alberta, Canada.

On Nov. 27, 1966, the conference committee, meeting at the Edmonton Central church, under the leadership of conference president A. W. Kaytor, voted to build a 100-bed nursing home in the Edmonton area. This culminated previous discussions of such a project that were started under the administration of Philip Moores. President Kaytor advocated establishing a Perpetual Revolving Development Fund to finance the construction. The proposal was accepted, and in the spring of 1967 a call was placed for Allen Fowler from the Manitoba-Saskatchewan Conference to take charge of assembling the fund. Fowler had just completed a similar task for the Swift Current Nursing Home. During the next two years a comprehensive appeal was successfully conducted throughout the constituency. Construction began in April 1969, and the building was officially opened on Sept. 28, 1969.

The institution is accredited as an extended care center by the Canadian Council on Hospital Accreditation. It maintains membership in the Seventh-day Adventist Nursing Home Association (Canada); Adventist Hospital Association; Alberta Hospital Association; and Alberta Long-Term Care Association.

Administrators: S. J. Clifton, 1969—1970; Allen Fowler, 1970—1986; D. L. Dunfield, 1986— .

Sheyenne River Academy

SHEYENNE RIVER ACADEMY. A former coeducational boarding school on the senior high school level, situated at Harvey, North Dakota, overlooking the Sheyenne River. The school was owned and operated by the North Dakota Conference, under the jurisdiction of the Northern Union, until 1977 when it was closed and replaced by Dakota Adventist Academy.

The school was established in 1903, with the first term beginning on Nov. 3, 1904. For at least two years it was called the Harvey Industrial School. The original school farm of 160 acres (65 hectares) was donated by the citizens of Harvey. In 1976 the property totaled more than 800 acres (325 hectares), including approximately 350 acres (150 hectares) under cultivation, with the rest used as pasture.

The buildings evolved through a series of replacements and improvements. The first main building was a three-story frame structure with a basement that contained the kitchen. In 1916 an addition was made on the east side to provide for a chapel, cafeteria, and students' room. The boys originally lived in the main building, but in 1916 some were transferred to a three-story cottage south of the main building. This cottage had been used by girls until 1915, when a two-story building to the north of the main building was completed. This building burned to the ground on Dec. 13, 1917, and was rebuilt. In 1927 two large brick dormitories were completed, the boys' dormitory south of the main building, and the girls' dormitory north of it. A modern three-story main building was constructed in 1948, then a gymnasium and cafeteria in 1950. Also erected were a modern steam plant and a good set of farm buildings. The school owned seven faculty houses. A major improvement in 1957 was the laying of an eight-inch (20-centimeter) water line connecting the school with the city water system.

The academy plant was used by the North Dakota Conference for its camp meeting sessions. A large auditorium erected expressly for camp meeting purposes was situated on the academy grounds.

In the early days of the academy, students could choose from curricula taught in Russian, German, or English, and they could take such subjects as blacksmithing and hydrotherapy. Early graduates often went on to Clinton Theological Seminary, but more recent graduates attended Union College, which is the college serving the area.

The first graduation in 1912 had only one graduate. By the time the school closed, more than 1,000 had received diplomas. Sheyenne River Academy took pride in the large number of graduates who entered the organized church work.

During the 1960s it became evident that new buildings, particularly dormitories, were needed in order to meet state fire codes. Several times programs were launched to raise funds to build these dormitories. However, with the low price of farm products, it seemed impossible to raise the funds. In 1970 a plan to build a completely new academy was introduced to the constituency. Even before the North and South Dakota conferences merged, South Dakota Conference agreed to support the new school jointly. The conference would

be responsible for one salary in the Bible Department, \$10,000 for equipment and supplies, \$75,000 and half of the income from the sale of the “West” farm capital improvements. Most of the property and equipment at Harvey was sold at auction in 1977, and the new school began its operation in September. (See [Dakota Adventist Academy](#).)

Principals: C. L. Kendall, 1904—1906; N. W. Lawrence, 1906—1909; J. F. Simon, 1909—1910; C. V. Bond, 1910—1911; A. F. Schmidt, 1911—1913; H. Haughey, 1913—1916; A. F. Schmidt, 1916—1919; A. G. Goude, 1919—1922; J. C. Harder, 1922—1924; R. M. Falk, 1924—1925; R. R. Newman, 1925—1935; R. W. Fowler, 1935—1942; A. Rudy, 1942—1943; I. E. Anunsen, 1943—1945; R. O. Stone, 1945—1948; L. G. Barker, 1948—1951; L. S. Davis, 1951—1954; J. H. Lantry, 1954—1956; V. L. Bartlett, 1956—1959; M. C. Torkelsen, 1959—1961; J. R. Siebenlist, 1961—1962; H. C. Reile, 1962—1964; Lyle Hamel, 1964; N. V. George, 1965—1968; Robert Martin, 1968—1969; R. H. Hoffman, 1969—1973; James K. Herman, 1973—1974; William Fuchs, 1974—1976; J. Ray Bailey, 1976—1977.

Shi Jo

SHI JO. See [Si Jo](#).

Shi Jo Sa

SHI JO SA. *See* [Korean Publishing House](#).

Shih Chao Ch'u Pan She

SHIH CHAO CH'U PAN SHE. *See* [Signs of the Times Publishing Association \(Taiwan\)](#).

Shiloh Academy

SHILOH ACADEMY. *See* [Chicago Seventh-day Adventist School](#).

Ship, Missionary

SHIP, MISSIONARY. *See* [Missionary Vessels](#).

Shire Valley Leprosy Control Project

SHIRE VALLEY LEPROSY CONTROL PROJECT. *See* [Malamulo Hospital](#); [TAL-RES](#).

Shireman, D. T.

SHIREMAN, D. T. (1834—1920). An early Seventh-day Adventist worker in North Carolina. He was born in Shiremanstown, Pennsylvania, and learned the trades of brick mason, carpenter, and general mechanic. Although lacking a formal education, he joined the SDA workers in several states, among them Iowa and Kansas, as a self-supporting evangelist and colporteur, and for a while was connected with a city mission in Chicago. In 1890 he went to North Carolina, where he organized churches, established schools, and later founded an orphanage at Hildebran. He was ordained to the ministry while in North Carolina, probably in 1892, for his name is listed among ordained ministers for the first time in the 1893 *Yearbook*.

Shull, Howard L.

SHULL, HOWARD L. (1894—1970). Missionary, manager, treasurer. He was a native of Burlington, New Jersey. In 1920 he married Verna Stowe, and soon after they sailed for China, where he served as manager of the Chiao Tou Tseng Training Institute and Shanghai Publishing Association for 20 years. At the outbreak of World War II the couple returned to the United States, where he served as manager of Southwestern Junior College for more than six years. After a year as treasurer of the Hawaiian Mission, he became business manager of Pacific Union College, serving in that capacity for 12 years. Upon retirement he was invited to connect with the Pacific Union Conference as associate auditor. He served in this position for two years.

Shultz, James Earl

SHULTZ, JAMES EARL (1884—1957). Editor and minister. After studying at Mount Vernon Academy, he served as a minister and departmental secretary in the Ohio Conference. In 1907 he presented a paper on the organization of conference MV societies at the Sabbath school and young people's convention held at Mount Vernon, Ohio, in which the MV Society was first organized. After a brief term as a missionary in Korea, he served as pastor of the Capital Memorial church in Washington, D.C., then as educational secretary for the Columbia Union Conference. In 1913 he went to China and there edited the Chinese *Signs of the Times* magazine. Returning to the United States about 1920, he preached in the Columbia and Atlantic unions. Later he edited the *Watchman* (1936—1942) and was a member of the committee that republished *Thoughts on Daniel and the Revelation* in 1944. From 1945 until his retirement because of poor health in 1949, he taught Bible at Washington Missionary College.

Shut Door

SHUT DOOR. *See* [Open and Shut Door](#).

Shwei, Po

SHWEI, PO. *See* [Schwe \(Schwei\), Po.](#)

Si Jo

SI JO (Korean Signs of the Times, 1908— , published monthly by Korean Publishing House in Seoul, Korea). A periodical begun in 1908. At that time it was called *Three Angels' Messages*. Quite early in the publishing work it was decided to print this eight-page missionary journal. By 1983 it had increased to 44 pages, and 122,600 copies are printed monthly for believers in Korea and 16,000 for Korean-speaking believers living in the United States.

Publication was suspended during the Japanese occupation, but began again soon after independence.

Si Jo is one of the oldest continuously published magazines in Korea, in both the religious and secular fields. It has contributed much to Koreans in various areas of modern Korean history. The magazine also spreads the Christian ideals, promotes health consciousness, popularizes the Korean language, as well as campaigning for enlightenment of Koreans and their education in etiquette, and practical life.

Editors: W. R. Smith, 1908—1909; Mimi Scharffenberg, 1909—1912; H. A. Oberg, 1913—1915; Mimi Scharffenberg, 1916—1918; E. J. Urguhart, 1918—1922; Mrs. Theodora Wangerin, 1923—1925; E. J. Urguhart, 1925—1930; Mrs. Theodora Wangerin, 1931—1940; I. Akiyama, 1941—1946; Mrs. Theodora Wangerin, 1946—1953; Yoo Sung Soon, 1953—1958; E. Y. Kim, 1958—1965; Kim Tong Ki, 1966—1967; Lee Yun Hee, 1968—1971; Kim Tong Ki, 1971—1980; Chun Se Won, 1980— .

Sick, Anointing of the

SICK, ANOINTING OF THE. *See* [Healing, Faith](#).

Sierra Leone

SIERRA LEONE. A republic that received its independence from the British Commonwealth of Nations on Apr. 27, 1961. It has an area of 27,925 square miles (72,000 square kilometers), and a population (1994) of 4.6 million. Freetown is the capital. Sierra Leone is bounded by the Atlantic Ocean on the southwest, by Liberia on the southeast, and by Guinea on the north. The people are Muslim, Christian, and animist. Agriculture is the principal occupation, with palm kernels, raw coffee, and cacao the principal cash crops. Diamonds and iron ore are mined.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Sierra Leone constitutes the Sierra Leone Mission, a part of the West African Union Mission, which is part of the Africa-Indian Ocean Division. Statistics (1992) for Sierra Leone: churches, 50; members, 9,919; ordained ministers, 10; licensed ministers, 4.

Institutions

Institutions. Masanga Leprosy Hospital, Peninsula Secondary School, Yele Seventh-day Adventist Secondary School.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* During a General Conference field trip Lawrence C. Chadwick, the president of the International Tract Society, became the first Seventh-day Adventist to visit Sierra Leone. This happened in 1892. As a result of his visit, an appeal was made at the 1893 General Conference session that a missionary be sent to Sierra Leone.

This vision was realized 12 years later when Mr. and Mrs. Hyatt, a Black American couple, arrived in Freetown to pioneer the work in Sierra Leone. Hyatt excelled in his profession as a dentist and became known as the strange man who did not work on Saturdays.

Before the end of the year, the General Conference sent another American, David C. Babcock, to join the Hyatts. Babcock became the first public preacher of the SDA message. Through his lectures R. P. Dauphin was converted and became the first African worker. Babcock was also the first to introduce the process of making concrete block in Sierra Leone. These were used for the erection of the first church building in West Africa. It was built in 1907 on Circular Road in Freetown. Mrs. Babcock began the first elementary school in Freetown, and her husband built the first mission house and office on Pandemba Road. Pastor Babcock also started the first sanitarium, next to the mission house. It was under the supervision of Dr. E. W. Myers.

Professor T. M. French arrived from America in 1907. He organized the school at Waterloo into a ministerial training center. Several young men received training for the ministry in this institution.

By 1911 an industrial workshop, fully equipped, was in operation along with the training school. In 1912 the arm of the work was extended into the interior when Pastor Dauphin was sent to Matotoka in the north and I. W. Harding to Gbangbama in the south. Shortly after, the mission headquarters was moved from Freetown to Waterloo, where it remained until the 1940s.

By 1914 Sierra Leone had become a personnel resource center for the work in West Africa. Local pastors were sent as missionaries to help strengthen the work in Liberia, Ghana, and Nigeria. When Elder Babcock left to start the work in Nigeria in 1914, he was accompanied by two Sierra Leone workers, Dauphin and Morgue.

World War II had a detrimental effect on the work in Sierra Leone. The ministerial training institution at Waterloo was converted into a military training camp. After the war the mission headquarters was moved to Bo.

In 1961 Peninsular Secondary School was opened in Waterloo. It grew into a large SDA day school. In order to develop a predominantly Seventh-day Adventist boarding facility where future workers could be better trained, the Yele Seventh-day Adventist Secondary School was opened in 1965.

In the same year, the government of Sierra Leone handed over the operation of the Masanga Leprosy Hospital to the church under special contract with the Ministry of Health. The 140-bed hospital catered to the needs of 15,000 lepers. Presently the prevalence of leprosy has been reduced considerably, and the hospital now treats 1,000 cases a year. Services have been widened to provide effective care for tuberculosis patients.

In 1973 permission was granted to the mission to set up a radio communication system between the mission office in Bo, Yele School, Masanga Hospital, and Freetown, the capital city. Daily use of the system made communication easier and eliminated delay. About this time Walton Whaley succeeded in putting the *Voice of Prophecy* and *Faith for Today* on national radio and television.

In 1973 the work in Gambia was attached to Sierra Leone, and the two became the Sierra Leone and Gambia Mission. The first recognized work in Gambia was begun by Brother Cudjo, a Gambian literature evangelist. In 1976 Gambia became a mission station.

A new office complex is presently under construction at Waterloo. The spirit of progress and dynamism that marked the beginning of the work in Sierra Leone is still alive.

Sierra Leone Mission

SIERRA LEONE MISSION. *See* [Africa-Indian Ocean Division](#); [Sierra Leone](#).

Sierra Leone Training School

SIERRA LEONE TRAINING SCHOOL. *See* [Peninsula Secondary School](#).

Sierra Vista Hospital

SIERRA VISTA HOSPITAL. An institution operated since 1980 by the Adventist Health System/Sunbelt in Truth or Consequences, New Mexico. Originally called St. Ann's, it was purchased in 1981 and its name was changed to Sierra Vista Hospital.

The hospital has 43 beds (including 11 skilled nursing facility beds), operating rooms, delivery room, Radiology Department, clinical laboratory, physical therapy, respiratory therapy, emergency room/trauma center, Home Health Agency, and an attached physicians' office building. Sierra Vista Hospital is the sole provider of acute health care services in Sierra County, New Mexico, a region larger than the state of Connecticut. It serves a population of approximately 10,000 living in the Truth or Consequences area along the Rio Grande. The population consists of ranchers, farmers, and a large group of retirees who have chosen the pleasant climate, scenic view, and advantages of Elephant Butte Lake and the Gila Wilderness area, both adjacent to the town. During the summer holiday weekends the population expands to more than 100,000, becoming the second-largest city in the state as visitors come to the lake to camp, fish and boat.

Sierra Vista Hospital is accredited by the Joint Commission on Accreditation of Health Care Organizations and is a member of the American Hospital Association.

The pastor of the local Seventh-day Adventist church serves as the hospital chaplain and conducts an active health education and community outreach program.

Administrators: Domenica Rush, 1974—1988; Jim L. Armstrong, 1988—1993; T. Henry Scoggins, 1993— .

Signes des Temps

SIGNES DES TEMPS (“Signs of the Times”). The French 24-page monthly missionary journal, first published in July 1876 at Basel, Switzerland, edited by J. N. Andrews and D. T. Bourdeau. *Signs* was not only circulated in Switzerland and France but also in other French-speaking areas in Europe and around the world. The magazine was printed in Basel, Switzerland, on Seventh-day Adventist presses from 1885 to 1895, when the publishing house was closed because of Sunday laws. *Signes des Temps* was then printed by outside firms until 1914, when the French publishing house was established at Dammarie-les-Lys. Since 1922 it has been published at this location. In 1972 the French journal *Mieux Vivre* (“Better Living”), which had been published by the Pacific Press, merged with *Signes des Temps*, and since then has been the missionary journal for all the French-speaking areas of the world.

Signs of the Times

SIGNS OF THE TIMES. An expression in [Matt. 16:3](#), used in referring to the specific signs foretold in Scripture as preceding and portending the Second Advent. While giving emphasis to these signs, Seventh-day Adventists insist that the signs indicate merely the imminence of the Advent and cannot be used in an attempt to set a specific date for it, for “of that day and hour knoweth no man . . . , but my Father only” ([Matt. 24:36](#)). (See [Second Advent](#).)

***Signs of the Times* (Millerite periodical)**

SIGNS OF THE TIMES (Millerite periodical) (1840—1844). See [Advent Herald](#).

Signs of the Times (Nampa, Idaho)

SIGNS OF THE TIMES (Nampa, Idaho) (1874— ; monthly; PPPA; 1965 circulation, 265,000; file, lacking vol. 17, 1891, in Pacific Press). A journal subtitled “The World’s Prophetic Monthly; a Magazine of Christian Living, Presenting the Bible as the Word of God and Jesus Christ as Man’s Redeemer and Coming King.”

The Signs of the Times (*The* was later dropped from the title) was founded as a weekly in 1874 at Oakland, California, by James White, who had twice been president of the General Conference (1865—1867 and 1869—1871). In 1873, during a vacation in the Rockies, White had conceived the idea of issuing a publication on the Pacific Coast similar to the *Review and Herald*, published at Battle Creek, Michigan, although there were fewer than 500 Seventh-day Adventists in California at that time. Encouraged by his wife, Ellen, he issued the first number of eight pages, 17¼" x 11¾" (44 cm. x 30 cm.) in size, on June 4, 1874, in Oakland.

The purpose of the new journal was indicated in an editorial note in the second issue, where James White stated that *Signs of the Times* was “to be not only an expositor of the prophecies, a report of the signs of our times, but also a family, religious and general newspaper for the household.” In the July 23, 1874, issue he wrote: “Through The Signs of the Times we wish to erect thousands of pulpits more especially in the Pacific Coast States and Territories, where we can appeal to the people weekly . . . upon the exhaustless themes . . . necessary to a fitness to receive the dear Saviour at His second advent.

“The subscription price was \$2.00 a year to those who choose to pay a subscription price and free to all others as far as the paper is sustained by the donations of liberal friends of the cause.”

The first seven issues, between June 4 and Oct. 22, 1874, carried on the masthead the name of James White as editor and proprietor. Then having been reelected president of the General Conference, Aug. 10, 1874, he returned to Battle Creek; but he urged the California members to continue the journal. He proposed that they raise sufficient money to set up a publishing enterprise to print the *Signs of the Times* “under the supervision of the General Conference Committee.” His message was read to a camp meeting held in Yountville, California, Oct. 1—12, 1874, by G. I. Butler, the outgoing president of the General Conference. On the afternoon of Oct. 11 the camp meeting congregation—between 300 and 400 persons plus many weekend visitors—responded with great liberality. One brother started the list with \$1,000, others followed, and gifts ranging from hundreds of dollars down to \$10 totaled \$19,414.

Alma E. McKibbin wrote of this historic meeting in the *Signs of the Times* of June 6, 1944, as follows: “When the people were asked to contribute to this contemplated enterprise, my father, looking about over the assembled congregation, said to himself: ‘These people will not give enough to buy the ink for the first edition.’ But the hands that went into the pockets of blue jeans or the folds of print dresses brought out not silver, but gold-gold coins

and, more amazing still, unminted gold in bars and wedges. Soon thousands of dollars lay heaped upon the rostrum—the gifts of a humble people moved by a great faith.”

With the money raised, a lot was purchased at Twelfth and Castro streets in the city of Oakland, where a building was erected and named the Pacific Press, the first home of the *Signs of the Times*. Here the journal was printed until 1904, when the publishing house was moved to Mountain View, California.

In those early days, with the circulation around 3,400, the maximum salary for workers was \$12 a week. By 1876 the carpetbag in which the papers originally were carried to the post office was replaced by a “large market basket,” as reported by W. E. Whalin, who worked for the *Signs* as a boy.

On Aug. 5, 1908, a new volume was begun and the format was changed to 7¼" x 9½" (18 cm. x 24 cm.) with the accompanying announcement: “The first number in each month will contain from 48 to 64 pages, with cover in colors. . . . Each following week in the month it will contain 16 pages.”

After seven issues of this sort, on Sept. 23, 1908, the page size of the regular weekly issues was enlarged to 9¾" x 14½" (14 cm. x 37 cm.), with the following explanation: “The small shape, with only sixteen pages of matter, makes the *Signs of the Times* look too much like a child’s paper.”

All this experimentation led to the publication of two journals: the original weekly and a *Signs of the Times* monthly.

Beginning January 1909, the monthly edition (from Apr. 1912 called *Signs of the Times Magazine*) continued in the smaller size until Jan. 1, 1917, when the size was increased to 8 3/8" x 11 3/8" (21 cm. x 29 cm.). It continued in this size until Jan. 1, 1922, when the monthly was merged again with the weekly.

By 1935 the average weekly circulation (including special issues) had reached 60,618. In 1941 it passed 100,000. Two years later it passed 200,000 and in 1946 exceeded 300,000. The highest total for the weekly edition, 340,812, was reached in 1947.

Urgent requests from the field for modernization and color led to the abandonment of the black-and-white 16-page weekly in favor of a 36-page monthly with four-color cover, the change taking place on Jan. 1, 1957.

The average monthly circulation of these color issues from 1957 to 1962 varied between 250,000 and 275,000.

The continuing trend toward color resulted in full-color pictures on alternate spreads inside beginning December 1972. The paper shortage forced a size reduction to 8½" x 11" (22 cm. x 28 cm.) starting January 1975.

A notable shift in editorial policy in the first half of the 1970s was the inclusion in each issue of three or four articles on a selected theme such as the Second Coming, evolution versus Creation, and righteousness by faith. The layout became “conservative-modern,” and non-Whites were pictured frequently both on the cover and inside.

The subscription list was put onto a computer in 1972. By 1974 most subscriptions generated by the annual subscription crusade began not with the September issue, as in the past, but with June.

For the *Signs* centennial, the June 1974 issue was oversize, with 52 pages printed in full color throughout; 450,000 copies were distributed. Pacific Press employees and their

families returned as a group to the site of the 1874 camp meeting to “recapture the spirit of Yountville.” Circulation reached an all-time high, exceeding 351,000 going to 106 countries.

Circulation remained flat through the rest of the decade, however—because, at least in part, of the rapidly rising cost of the magazine. In 1972, for instance, a 12-month subscription cost \$6; this was only 50 cents more than it had been in 1968. By 1977, however, the price had soared to \$9.95.

In an attempt to triple circulation to 1 million, the price was reduced in 1978 to less than a third of what it had been—only \$2.95. Circulation never rose much above 400,000, however, and the price cut, in addition to costing Pacific Press a great deal of money, severed an understanding that *Signs of the Times* had long enjoyed with *These Times*.

Always before, *Signs of the Times* had acted in concert with *These Times* to set both the price and the size of their respective journals; this could be done because neither was allowed to compete with the other. West of the Mississippi River, only *Signs of the Times* could be promoted; east of the Mississippi, only *These Times*. As long as the two offered roughly the same product at roughly the same price, the arrangement had worked fairly well. But clearly those days were over.

As a result, the General Conference decided to allow a “free market” in missionary journals, beginning with the spring 1979 campaign. *Signs of the Times* could now advertise itself throughout North America as the church’s affordable missionary journal—a claim made possible by reducing the magazine from 32 pages to 16, beginning with the July 1979 issue. *These Times*, on the other hand, retained its old format (and price) in an attempt to reach a more “upscale” readership.

But economic recession, along with other factors, limited the appeal of even a low-cost missionary magazine. And Pacific Press, the parent company of *Signs of the Times*, was in no shape to sustain a financial loss on its “flagship journal.”

As a result, the General Conference decided to merge *Signs of the Times* with *These Times*, beginning with the April 1984 issue. Great care was taken to make sure this was a merger and not a takeover; discussions of the considerations involved were complex, difficult, and sometimes even quite painful. (At one point there was serious discussion as to whether the name of the “new” magazine should be *Signs of These Times*). At last, however, a compromise was reached: the magazine would adopt the 32-page format (and editor) of *These Times*, while retaining the name and publisher of *Signs of the Times*.

The merger proved to be a mixed blessing. Kenneth Holland was a well-respected editor, both within and without the church. During his tenure at *Signs of the Times*, the magazine won three Awards of Merit for General Excellence—the highest honor given by the Associated Church Press. The magazine also won seven Angel awards for excellence in Christian journalism, and had many articles reprinted in the *Reader’s Digest*.

But 1984 was also the year that Pacific Press moved from Mountain View, California, to Nampa, Idaho. And the confusion of that move (as well as the difficulties encountered in implementing a new computer billing and listing program) led to a great many delays in the production and mailing of *Signs of the Times*.

There was also a problem with maintaining the traditional sponsor-based method of funding subscriptions. Many church members who had supported *These Times* never made the switch to the new magazine. Overwhelmed by the number of other programs they were being asked to promote, many churches deemphasized the *Signs of the Times*’ spring

subscription campaign. And younger church members, by and large, just never formed the habit of sending a subscription to a friend or neighbor. In one survey of sponsors, the median age of those responding was 65!

The result was a troubling drop in subscriptions—from 300,000 in 1985 to 230,000 in 1989.

During the next few years, however, the fortunes of the paper improved, with circulation climbing to 260,000 in 1993. More than 400,000 copies of a special “Portraits of a People” edition were mailed to every house in Indianapolis just in time to greet delegates to the 1990 General Conference session. A newsletter for sponsors—*Behind the Scenes at Signs of the Times*—was begun in 1991. By 1993 the *Signs* news box program, begun in 1992, had placed more than 1,000 news boxes in grocery stores, post offices, and bus stations, with the potential to distribute more than 30,000 copies of the magazine every month.

Editors: James White, 1874—1881; J. H. Waggoner, 1881—1886; E. J. Waggoner, 1886—1891; M. C. Wilcox, 1891—1913; A. O. Tait, 1913—1936; A. S. Maxwell, 1937—1970; Lawrence Maxwell, 1970—1984; Kenneth J. Holland, 1984—1991; Greg Brothers, 1991—1994; Marvin Moore, 1994— .

Signs of the Times (Oshawa, Ontario)

SIGNS OF THE TIMES (Oshawa, Ontario) (1921—1954; monthly; 1921—1942 as *Canadian Watchman*; 1942—1950 as *Canadian Signs of the Times*; 1950—1954 as *Signs of the Times*, *Canada's Journal of Hope and Health*; Canadian Watchman Press/Kingsway Publishing Association). A former general religious magazine for Canada, in later years containing articles also on popular health and hygiene.

Editors: C. F. McVagh, 1921—1928; W. C. Moffett, 1928—1932; C. L. Paddock, 1932—1943; R. B. Thurber, 1943—1947; Dallas Youngs, 1947—1954.

Signs of the Times (various languages)

SIGNS OF THE TIMES (various languages). Various Seventh-day Adventist journals published in many lands under titles equivalent to this English title, similar only in purpose and general content to the original SDA journal of that name. The current journals are listed under Periodicals.

Signs of the Times Publishing Association (Taiwan)

SIGNS OF THE TIMES PUBLISHING ASSOCIATION (Taiwan) (Shih Chao Ch'u Pan She). A publishing organization with a printing plant, operated by the South China Island Union Mission at Taipei, Taiwan.

History. The publishing house was founded in 1956 and developed under the leadership of E. L. Longway, who devoted much time and attention to the institution and assisted in the translation of some of the books of Ellen White. Previously, printing for the South China Island Union Mission had been carried on in small denominational printing plants at the South China Training Institute at Kowloon, Hong Kong, and the Taiwan Training Institute at Taipei, Taiwan. The plant was housed in a small two-story rented office adjacent to the union compound, where the number of employees has increased from two workers in 1969 to 21 in 1993. It has erected a two-story building for the publishing work, including a printing plant and office. The building is within the union compound.

Publications. *Mo Shih Mu Shang* ("The Last-Day Shepherd's Call"), the general Seventh-day Adventist Church paper of the Chinese over the entire world, resumed publication in 1954: circulation, 2,500 monthly; editor, Hanson Cho. *Shih Chao* ("The Signs of the Times"), was first published in 1905 by Harry Miller in mainland China: circulation, 13,000 monthly; editor, Hanson Cho. Senior and junior Sabbath school lesson quarterlies and missions quarterlies are also published, along with Chinese equivalents of *Our Little Friend* and the Sabbath school children's program helps.

Books. Between the years 1954 and 1993 the following works from Ellen White were printed in the Chinese language: *Gospel Workers*, *Christ's Object Lessons*, *Thoughts From the Mount of Blessing*, *Messages to Young People*, *The Adventist Home*, *Early Writings*, *Christian Experience and Teachings of Ellen White*, *Counsels on Sabbath School Work*, morning watch devotional books (16 volumes), and the Conflict of the Ages series, including 25,000 copies of *The Great Controversy* and 50,000 copies of *Steps to Christ*.

Among the more significant books translated and completely reillustrated are volumes 1—6 of *Uncle Arthur's Bedtime Stories*, by Arthur S. Maxwell. There were also elementary and secondary SDA school textbooks and 8,000 copies of the Church Hymnal, translated and published in the Chinese language.

Managers (as listed in the *Yearbook*): E. L. Longway, 1956—1963; D. F. Gilbert, 1964—1966; L. R. Colburn, 1966—1970; J. K. Tsao, 1970—1973; D. F. Gilbert, 1973—1975; Carl Shen (acting), 1975; George Chiang, 1976—1978; Paul Liu, 1979—1982; Mark Tseng, 1983—1984; Wong Yew Seng, 1984—1986; Peter Hsieh, 1987—1988; Paul Liu, 1988—1991; Hanson Cho, 1991— .

Signs of the Times Publishing House (Korea)

SIGNS OF THE TIMES PUBLISHING HOUSE (Korea). *See* [Korean Publishing House](#).

Signs Press

SIGNS PRESS. *See* [Southeast Asia Publishing House](#).

Signs Publishing Company

SIGNS PUBLISHING COMPANY. A publishing firm with printing and bookbinding facilities, owned and operated by the South Pacific Division and situated in Warburton, 48 miles (75 kilometers) east of Melbourne, Australia. The territory served by the company consists of the entire South Pacific Division, comprising Australia, New Zealand, Papua New Guinea, and the islands of the Pacific south of the equator and to the east of Australia. The majority of the publications are in the English language, but some have been produced in Pidgin English, Fijian, Samoan, Marovo (for the Solomon Islands), Tongan, and other languages.

Major items of equipment include a large MAN four-color press, a smaller Komori four-color press, two large two-color Roland offset presses, a two-color Aurelia press, a single-color Fuji press, one platen press, one Heidelberg cylinder press, folding machines, guillotines, collating machine, sewing machine, three-knife trimmers, and a full bookbinding line.

In the Camera Lithographic Department there are two modern darkroom cameras, film processing units, platemaking equipment, color scanner, color proofing equipment, automatic plate processors, and contact rooms. In 1993 about 64 workers were being employed, most of them full-time.

Publications. In 1993 the company published the following periodicals, here listed with their respective circulation figures: *Signs of the Times*, 42,500; *Good Health*, 7,000; *Record* (weekly) 26,000; *Channels*, an Advent Radio Television Production's publication, is printed quarterly.

From 1886 through 1993, 98 subscription book titles were printed. Of these, the following were being sold in 1993: *The Desire of Ages*, *Happiness Digest*, and *Steps to Christ*, by Ellen G. White; *My Bible Friends*, vols. 1—5 and 6—10 plus coloring book, by Etta B. Degering; *Nature's Way Cookbook*, by K. Nelson; *The Bible Story*, vols. 1—10 and coloring book, *Today, Tomorrow and You*, *Your Bible and You*, *Uncle Arthur's Best Stories*, vols. 1—4, *Uncle Arthur's Short Stories*, vols. 1—5, by A. S. Maxwell; *Everything a Married Couple Should Know*, *Everything a Growing Child Should Know*, *Family Medical Care*, vols. 1—5, *Vital Facts for Boys*, and *Vital Facts for Girls*, by Dr. J. R. Wright; *How to Survive the Nineties*, by L. R. Walton and H. E. Douglass; *Meatless Microwaving*, by N. R. Rice and B. M. Johanson; and *Modern Medical Guide*, by Harold Shryock.

The company imports a large number of trade books from the two Seventh-day Adventist publishing houses in the United States. These books are sold mainly to SDA Church members through nine Adventist Book Centers covering all local conferences.

Subscription books for all literature evangelists in Australia and New Zealand are supplied direct from the publishing house to each individual literature evangelist.

General printing work is undertaken for all departments of the South Pacific Division, for Advent Radio Television Productions, for local conferences, for the Sanitarium Health Food Company, and for many other SDA institutions. Each year magazines are produced

for the Appeal for Missions program. In 1993, 1.5 million Appeal for Missions magazines were printed.

History. Publishing work in Australia began some six months after the arrival in Melbourne on June 16, 1885, of the first SDA missionaries: S. N. Haskell; J. O. Corliss and M. C. Israel and their families; Henry L. Scott, a printer; and William Arnold, a colporteur. Regular publishing of the periodical *The Bible Echo and Signs of the Times* began in January 1886. (A trial number of the paper had been issued Nov. 2, 1885.) The Bible Echo Publishing House was housed in a leased two-story building on the corner of Rae and Scotchmer streets, North Fitzroy, Melbourne. Equipment consisted of one large and one small press, a stitching machine, a guillotine, and some hand type. The periodical, a monthly at first, became a semimonthly in 1889, a weekly in 1894, and in 1959 a monthly again. In 1903 the name of the periodical was changed to *Australasian Signs of the Times*.

In harmony with the counsel of Ellen White that as far as possible the church's business interests should be removed from the cities, the Echo Publishing House, as the firm was known, which in 1888 had transferred to Best Street in North Fitzroy, was transferred in February 1906 to the Warburton hills. The name of the house was then changed to Signs of the Times Publishing Association, later shortened to the more convenient name, Signs Publishing Company.

The pioneer leaders at Warburton included W. D. Salisbury, manager; H. Stockton, secretary; N. D. Faulkhead, accountant; A. W. Anderson, editor; J. M. Johanson, field secretary; and L. A. Romero, R. L. Bond, W. Bowes, and E. Parkinson, assisting as departmental supervisors.

The first publishing house in Warburton, which was built on low ground, was subject to periodic flooding by the Yarra River. No serious loss was sustained, however, until 1934, when flood damage to machinery and stock totaled £A10,000. It was then decided to move to higher ground, and in 1938 the first section of the present brick building was erected above flood level, on its present site in a lovely parkland setting. Three major extensions to the factory building have been made: one in 1957; one in 1962, providing 40,000 square feet (3,700 square meters) of floor space for offices, modern printing and bookbinding machinery, raw material stocks, and finished books; and the last in 1981, increasing the floor space by more than one third.

Managers: W. D. Salisbury, 1906—1909; J. M. Johanson, 1909—1916; W.H.B. Miller, 1916—1919; J. M. Johanson, 1919—1926; W. O. Johanson, 1926—1934; J. J. Potter, 1934—1944; E. J. Johanson, 1944—1946; T. A. Mitchell, 1946—1948; J. C. Craven, 1948—1950; C.F.L. Ulrich, 1950—1962; R. E. Pengilley, 1962—1980; D. D. Woolley, 1980— .

Sijosa

SIJOSA. *See* [Korean Publishing House](#).

Sikkim

SIKKIM. *See* [India](#).

Silvestre Adventist Hospital

SILVESTRE ADVENTIST HOSPITAL (Hospital Adventista Silvestre). A 125-bed hospital, owned and operated by the East Brazil Union Conference, offering general medical and surgical service, backed by an efficient laboratory and X-ray service and a modern center of hemodynamics and cinecoronariography.

The hospital is located on 16 acres (six hectares) of land with abundant vegetation and is surrounded by the Tijuca National Park, one of the greatest urban forests in the world. It is located near the center of Rio de Janeiro.

The hospital has a School of Practical Nursing that is officially recognized and has graduated hundreds of students, some of whom remain at the hospital or serve on medical launches and in other medical institutions of Brazil.

The Health Insurance Department provides attention to thousands of people. In addition to private patients, the institution takes care of heart surgery patients under a special agreement with the state. The present staff consists of more than 30 physicians in various specialties.

Medical Directors: C. C. Schneider, 1948—1949; Galdino N. Vieira, 1950; C. C. Schneider, 1951; R. Ermshar, 1952; Edgard M. Berger, 1956—1971; Zildomar Deucher, 1972—1985; Gideon de Costa Marques, 1986— .

Simi Valley Hospital and Health Care Services

SIMI VALLEY HOSPITAL AND HEALTH CARE SERVICES. A 215-bed health-care provider serving approximately 100,000 residents in southeastern Ventura, 38 miles (60 kilometers) from Los Angeles, California.

With approximately 500 employees, 300 volunteers, and 240 physicians representing all major medical specialties, Simi Valley Hospital provides a full range of inpatient, outpatient, and home-care services, on several campuses. These include the 102-bed main hospital and the state-of-the-art Aspen Outpatient Center. The hospital's centers of excellence include emergency medicine, women's services, behavioral medicine, rehabilitative care, and outpatient services.

The hospital is active in the community through its free ASK-A-NURSE health-care information telephone line and participation in numerous health-screening events, community education classes, speakers, support groups, and referrals. It is also one of southern California's top three tissue-donating facilities.

Simi Valley Hospital and Health Care Services was developed as a result of the community's asking Seventh-day Adventists to undertake the project. The hospital opened in August 1965 as 50-bed Simi Valley Community Hospital. In 1967 the hospital changed its name to Simi Valley Adventist Hospital to reflect its affiliation with the worldwide health-care mission of the Seventh-day Adventist Church. In the early 1970s 95 beds were added, encompassing pediatrics, coronary care, rehabilitation, intensive care, and skilled nursing care. In 1985 the hospital again expanded its services by constructing a new \$17 million addition to house the Emergency, Radiology, Laboratory, and other support departments. In 1987 the hospital purchased the South Campus facility, which houses behavioral health programs, and became a general partner in the Aspen Outpatient Center. In 1991 the hospital changed its name to Simi Valley Hospital and Health Care Services to reflect the broad array of services available to the community. A year later the hospital acquired the Aspen Outpatient Center.

Together with Glendale Adventist Medical Center and White Memorial Medical Center, Simi Valley Hospital and Health Care Services is part of the Southern California Healthcare Network, established in February 1992 to provide a comprehensive health-care delivery system in Los Angeles, Orange, Riverside, San Bernardino, and Ventura counties. Simi Valley Hospital and Health Care Services and the Southern California Healthcare Network are members of Adventist Health System/West, a nonprofit Seventh-day Adventist health-care system that owns, leases, and/or manages 18 health-care organizations in 10 Western states.

Administrators: W. H. Gosse, 1965—1976; James D. Roberts, 1976—1984; Darwin Remboldt, 1984—1989; Alan J. Rice, 1989— .

Simla Sanitarium and Hospital

SIMLA SANITARIUM AND HOSPITAL. A 77-bed general hospital and sanitarium operated by the North India Section of the Northern Indian Union in the Southern Asia Division. Located in the town of Simla, India, at the southern edge of the Himalaya Mountains, about 200 miles (320 kilometers) north of Delhi, the hospital is equipped with Physiotherapy, Surgical, and General Medical departments and has a mobile unit.

In 1914 H. C. Menkel, one of the pioneer Seventh-day Adventist physicians in India, opened treatment rooms at Simla (for many years Simla was the summer capital of India) and in New Delhi, in which he combined medical work with his evangelistic service. He operated these rooms for 28 years, working in Simla during the hot season and in New Delhi during the winter months. Many government officials, including the British viceroy of India, were patients in the Delhi and Simla institutions. The medical work carried on there was often referred to by the names “Hydro” and the “Good Health League.”

Between the spring of 1916 and July of 1933, the treatment rooms in Simla were in a place called Belvedere, and after that were moved to Carton House, on the Mall (the present location), and the institution became known as the Simla Sanitarium. When Menkel retired and returned to his homeland in 1943, the sanitarium was closed.

In June 1950 Carton House was remodeled, a surgery unit was added, and the institution was reopened as the Simla Sanitarium and Hospital, under the direction of Dr. I. R. Bazliel.

In 1973 an X-ray plant was purchased and housed in a new building, which also accommodated a new laboratory. The hospital is recognized by the local government and is reimbursed by the government for treatment to the staff of government agencies. Besides the building owned by the denomination, private rooms are rented in the annex of the nearby Cecil Hotel.

Medical Directors: H. C. Menkel, 1914—1943; I. R. Bazliel, 1950—1970; P.M.S. Chandrasekhar, 1970; I. R. Bazliel, 1971—1972; Mrs. G. R. Bazliel, 1972—1982; G. R. Bazliel, 1984—1985; M. S. Moses, 1986—1989; Bobban Thomas, 1989—1991; J. Devanand (acting), 1991; Nalli Prabhudas, 1992— .

Sin

SIN. The act, attitude, or condition of rebellion against, or apartness from, God on the part of a morally free person. The Bible terms for sin characterize it as a missing of the mark, a failure, a fault (Heb. *chatta'th* and related words, Gr. *hamartia*); rebellion, or deliberate unfaithfulness (Heb. *pasha'*, cf. Gr. *anomia*, “lawlessness,” and *asebeia*, “impiety”); evil (Heb. *ra'*, Gr. *kakos*); wickedness or unrighteousness (Heb. *'awen*, Gr. *adikia*); guilt (Heb. *'awon*); and transgression (Gr. *parabasis*).

Sin originated in the universe before the creation of human beings, when an angelic being, Lucifer, deliberately chose to become Satan, the adversary (see [Eze. 28:12—17](#) and [Isa. 14:12—14](#)). At some time subsequent to the creation of the human race, Satan, in the guise of the serpent ([Gen. 3:1—6](#)), incited Eve and Adam to rebel against a specific divine command designed to symbolize the sovereignty of the Creator. (See [Evil, Origin of](#); [Satan and His Angels](#).)

The supreme self-revelation of God in the life, death, and resurrection of Christ is the divine response and solution to both the universal and the personal problem of sin. By accepting Christ's sacrifice on the cross, sinners acknowledge their own sinfulness, recognize God's justice in condemning sin, and dedicate themselves to a life of obedience to the divine will (see [Conversion](#); [Justification](#); [New Birth](#)). The plan of salvation demonstrates before the universe, once and for all, divine justice in utterly condemning sin, and at the same time, divine mercy in providing that persons who have sinned may nevertheless enjoy eternal life if they repent and accept the divine provisions.

In traditional Christian theology, “original sin” is the personal moral guilt for Adam's transgression presumably inherited by every human. Seventh-day Adventists do not stress the idea that personal, individual moral guilt adheres to Adam's descendants because of his sin. They stress, instead, that his sin resulted in the condition of estrangement from God in which every human being is born. This estrangement involves an inherent tendency to commit sin. In a state of sin a person's life is self-centered; however, conversion reorients the life and centers it in Christ.

Seventh-day Adventist literature has been concerned with the problem of sin primarily on the practical level; on the theological level, concern has been chiefly with its relationship to God's moral law, as “the transgression of the law” ([1 John 3:4](#)). From this point of view J. N. Andrews wrote (*Review and Herald* 33:66, Feb. 23, 1869): Sin “is armed rebellion against the Almighty. It is high treason against the government of God. It is the principle of wrong contending with right for a place in the universe.” Interest in the origin of sin in a good universe has been reflected in such articles as “God Is Not the Author of Sin,” by J. N. Andrews (*ibid.* 34:28, July 20, 1869), and “Origin of Evil,” by Roswell F. Cottrell (*ibid.* 45:164, May 20, 1875).

The Seventh-day Adventist concept of the origin of sin, and of God's way of dealing with it, is best set forth in the chapters “[Why Was Sin Permitted?](#)” in *Patriarchs and Prophets*, and “[The Origin of Evil](#),” in *The Great Controversy*, both by Ellen White. Mrs. White

defines sin as selfishness: “Sin originated in self-seeking” (DA 21). As to its origin, she wrote: “God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency” (*ibid.* 22).

“Sin originated with him, who, next to Christ, had been most honored of God. . . . Little by little, Lucifer came to indulge the desire for self-exaltation” (PP 35).

“It is impossible to explain the origin of sin so as to give a reason for its existence. . . . Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given” (GC 492, 493).

Mrs. White accounts as follows for the purpose in permitting sin to run its course: “It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God’s government is just, his law perfect. . . . [Satan’s] own work must condemn him. . . . The whole universe must see the deceiver unmasked. . . . The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. . . . For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question. Satan’s rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. . . . Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty” (PP 42, 43).

Singapore

SINGAPORE. An island republic about 27 miles (45 kilometers) long and 14 miles (22 kilometers) wide off the tip of the Malay Peninsula in Southeast Asia, separated from the mainland by the Johore Strait, less than a mile wide. Its area, including adjacent islets, is about 224.5 square miles (580 square kilometers) and its population (1994) is 2.9 million—about three quarters Chinese, about one sixth Malay, and about one twelfth Indians and Pakistanis, plus a considerable number of Europeans. Its focal position on the international shipping routes and its excellent docking and bunkering services have made it one of the four busiest ports in the world. There are numerous industrial complexes, the biggest of which is Jurong Industrial Estate. In 1992 Singapore welcomed 5,989,940 tourists.

Singapore was founded as a trading station by the British East India Company in 1819. Several years later the settlement was incorporated into the newly organized colony of Straits Settlements (together with the island of Penang, the town of Malacca, and some territory on the Malayan mainland called Province Wellesley) and became the seat of the British administrator. From 1959 to 1963 Singapore was a self-governing state of the British Commonwealth. In 1963 it joined with the Federation of Malaya, Sarawak, and North Borneo (then renamed Sabah) to form the Federation of Malaysia. In 1965 Singapore seceded from the federation and became an independent republic in the British Commonwealth of Nations.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Singapore forms the Singapore Mission in the Southeast Asia Union Mission, which forms a part of the Far Eastern Division. Statistics (1993) for Singapore: churches, 8; members, 2,209.

Institutions

Institutions. Far Eastern Academy, Singapore San Yu High School, Seventh-day Adventist School, Southeast Asia Union College/Southeast Asia Adventist Seminary, Southeast Asia Publishing House, Youngberg Adventist Hospital.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist to visit Singapore may have been Abram La Rue, who is reported to have been there sometime between 1888 and 1903. According to the records published by the Mission Board of Seventh-day Adventists in *Outline of Mission Fields* (1915), the first to bring the SDA teachings to Singapore was H. B. Meyers, an early convert in India, who sold SDA books in English throughout the Malay states about 1900. In 1902 E. H. Gates, one of the pioneer SDA workers in Oceania, wrote in the *Review and Herald* (79:13, Aug. 19, 1902)

that when he passed through Singapore on his way from Sumatra he held the first SDA baptism in the area, baptizing a British soldier in the waters of the China Sea. He urged the establishment of a mission, especially a medical one, in that cosmopolitan city. In 1904 the Australasian Union Conference sent G. F. Jones and his wife, pioneer workers in Oceania, and Robert Caldwell, a colporteur, to open work in Singapore. At the 1906 session of the Australasian Union Conference, the Malaysian Mission, composed of the East Indies (now Indonesia) and Singapore, was organized, with its center at Singapore.

In 1910 the entire field (mainly Singapore, Sumatra, and Java) was transferred from the Australasian Union to the Asiatic Division, and in 1912 the field was organized, with F. A. Detamore as superintendent (called in the *Yearbook* the Malay Missions, then the Malaysian Mission, later the Malaysian Union Mission). For the next 20 years the Singapore Mission functioned as a local mission, with offices at the same address as the union mission, 12 Dhoby Ghaut, in Singapore. By the end of 1931 the Singapore Mission was merged with the Malay States Mission, with headquarters at Kuala Lumpur. In 1936 the Far Eastern Division office was moved from Baguio, Philippines, to Singapore, where it has been ever since.

The membership increased from about 50 in 1909, when the first church building was erected and dedicated at 5 Penang Road, Singapore, to four churches with a reported membership of 332 in 1932, when the Singapore Mission was merged into the Malay States Mission. The original church building at 5 Penang Road, until 1952, housed three congregations: Chinese, English, and Malay, all meeting at different hours each Sabbath. The building was temporarily used as a Health and Welfare Center, until the land was reclaimed by the government and the building torn down about 1970.

Because of its separation from the Seventh-day Adventist Church of West Malaysia and Singapore (WMSM) on Jan. 1, 1988, the Seventh-day Adventist Mission of Singapore was officially formed, with its headquarters at 90 Jurong East St. 13, Singapore 2260. A church with office building that houses the mission office, the kindergarten, the Jurong English church, and the Jurong Chinese church was completed in 1986.

In 1915 Singapore Training School (now Southeast Asia Union College/Southeast Asia Adventist Seminary) was founded; in 1917 a publishing house was begun (*see* [Southeast Asia Publishing House](#)). Until 1928 the training school and publishing house in Singapore served the East Indies (Indonesia) field as well as Southeast Asia. In 1948 medical work was begun (*see* [Youngberg Adventist Hospital](#)).

The Far Eastern Division has headquarters in Singapore at 800 Thomson Road. The division compound includes the headquarters office, dwellings for workers, and the Far Eastern Academy, a coeducational boarding high school for overseas workers' children of the Far Eastern Division and the Southern Asia Division.

There are eight organized churches and one company on the island of Singapore: Balestier Road, Chuan Hoe, Dunman Road, Jurong Chinese, Jurong English, Southeast Asia Union College, Thomson Road Chinese, Youngberg, and the Tamil Company.

Singapore Mission

SINGAPORE MISSION. *See* [Far Eastern Division](#); [Singapore](#).

Singapore San Yu High School

SINGAPORE SAN YU HIGH SCHOOL. A coeducational day school operated by the Singapore Chinese church as a mission school under the guidance of the Singapore Mission, Southeast Asia Union Mission, and Far Eastern Division. The school currently offers secondary 1, 2, 3, and 4, after which the students take the GCE “O” level examination. If they pass the examination, they can continue on in the pre-university classes 1, 2, and 3, then sit for the GCE “A” level examination.

The Singapore San Yu High School was registered with the Ministry of Education in December 1957. The pre-university program in the arts stream was recognized in January of 1970. In addition, the commercial stream in the pre-university level was granted recognition in January of 1980.

In 1978 a four-story classroom building was built. During 1985 the school expanded, with the addition of another four-story classroom building.

The total student enrollment is about 370 each year, with a faculty of four administrators, 11 full-time teachers, and eight part-time teachers.

Most of the students are of Chinese origin, but other ethnic groups are present from India, Thailand, Malaysia, and Indonesia. English is the medium of instruction, with Chinese being offered as a second language.

Principals: Y. F. Chong (acting), 1958; C. P. Young, 1958—1968; H. C. Wang, 1969— .

Singapore Training School

SINGAPORE TRAINING SCHOOL. *See* [Southeast Asia Union College/Southeast Asia Adventist Seminary](#).

Sinhalese Primary School

SINHALESE PRIMARY SCHOOL. *See* [Lakpahana Adventist Seminary](#).

Sino-American Middle School

SINO-AMERICAN MIDDLE SCHOOL. *See* [Southeast China Union Junior Academy](#).

Sisley, Maud

SISLEY, MAUD. *See* [Boyd, Maud \(Sisley\)](#).

Sisley, William Conqueror

SISLEY, WILLIAM CONQUEROR (1850—1932). Architect and builder. Born in England, he went to America when 14 years of age. He was the architect and builder of the Battle Creek Sanitarium, Union College, Walla Walla College, Keene Academy, and many buildings in South Africa and Australia. From 1896 to 1900 he was manager of the Review and Herald Publishing House at Battle Creek. From 1901 to 1918 he lived in London, planning and erecting institutional buildings there and on the continent.

Six Hundred Sixty-Six

SIX HUNDRED SIXTY-SIX. *See* [Number of the Beast](#).

Skandinaviska Bokförlaget

SKANDINAVISKA BOKFÖRLAGET. *See* [Swedish Publishing House](#).

Skodsborg Physiotherapy School

SKODSBORG PHYSIOTHERAPY SCHOOL. An institution earlier owned and operated by Skodsborg Badesanatorium, now a self-supporting institution in cooperation with the Danish Union of Churches.

The school offers a four-year graduate program of physical therapy and has a capacity of about 100 students. Most of the students come from Scandinavian countries, but other countries have been represented.

The educational program has changed radically through the years, and Skodsborg Physiotherapy School is now an integral part of the Danish Physiotherapy Program and is under the supervision of the ministries of Health and Education. It is also a member of the World Association of Physical Therapy.

Thirty teachers and instructors are connected with the school. The entrance qualification is a student examination equal to a university entrance examination.

Nearly 2,000 physiotherapists have been trained at the Skodsborg Physiotherapy School since its establishment in 1898. Many of these have served as missionaries. Others have established private rehabilitation clinics in Scandinavia. Many Skodsborg graduates are holding responsible positions in public hospitals.

Administrators: Elsy Bacher, 1969—1985; Hans Kendel, 1985—1987; Bjorn Kofoed, 1988— .

Skodsborg Sanitarium

SKODSBORG SANITARIUM (Skodsborg Badensanatorium). A pioneer Seventh-day Adventist medical institution at Skodsborg, a suburb of Copenhagen, Denmark. It was originally owned and operated by the Seventh-day Adventist Church. The institution is still being operated as a medical center under the name Ny Skodsborg Sanatorium, but it no longer belongs to Seventh-day Adventists. The Skodsborg Physiotherapy School, however, is still operating on the premises as a self-supporting institution in cooperation with the SDA church.

The sanitarium was opened in 1898 by Carl Ottosen, M.D., a Danish physician inspired by J. H. Kellogg at the Battle Creek Sanitarium. Some of the original plant at Skodsborg had been built by King Frederik VII. Here between Oeresund and the beechwood forest the patients could rest peacefully while treated with hydrotherapy, massage, and special diet. The institution opened with 20 patients and had reached a capacity of 260 when it was sold.

The Skodsborg Sanitarium has been the inspiration for 10 subsequent sanitariums and hospitals in northern Europe. Through its graduated physiotherapists it has become the mother institution of numerous physiotherapy clinics, many of which are privately owned.

Medical Directors: Carl Ottosen, 1898—1937; A. Andersen, 1937—1958; Eskild Hansen, 1958—1971; Axel Milholt, 1971—1977; Roland Nielsen, 1977—1981; Uffe Jorgensen, 1982—1986; Allan Wiik, 1986—1990; Uffe Jorgensen, 1990—1992.

Administrators: Carl Ottosen, 1898—1937; Chr. Hansen, 1937—1948; H. Westerlund, 1948—1970; A. Falk Nielsen, 1970—1975; Johannes Pedersen, 1975—1978; Bjorn Kofoed, 1978—1982; Reijo Rouhe, 1982—1985; A. Falk Nielsen, 1985—1989; Bent Nielsen, 1989—1992.

Skogli Health and Rehabilitation Center

SKOGLI HEALTH AND REHABILITATION CENTER (Skogli Helse-og Rehabiliteringssenter). A 150-bed medical institution situated near Lillehammer, a town in the south-central part of Norway. It has full-time physicians, 20 physiotherapists, and 85 other workers.

The institution was established in 1946 with the purchase of two wooden buildings that had been used as a recreation home. In 1951 a two-story building for the staff was completed. Other additions to the plant were made in 1952, 1958, 1968, and 1979. There are modern rooms for physical therapy and exercise, a swimming pool, and other facilities.

In 1974 a new church was built, with a seating capacity of 300. The original capacity of the institution was 25 beds. The daily average occupancy during 1992 was 148 inpatients.

General Managers: M. K. Stavnem, 1946—1985; Oivind Gjertsen, 1985—1989; Per Rosberg, 1989— .

Slade, Edwin K.

SLADE, EDWIN K. (1865—1952). Conference administrator. After being manager of the Chicago city mission, then an evangelist in Michigan, he was president of the East Michigan Conference (1905—1912). He then held administrative positions in the Ohio (1911—1918) and West Michigan (1919) conferences. He was president of the Atlantic Union Conference (1919—1931) and of the North Pacific Union Conference (1931—1939).

Slovakia

SLOVAKIA. A country in central east Europe, bounded on the north by Poland, on the east by Ukraine, on the south by Hungary, and on the west by the Czech Republic. It has a territory of 18,867 square miles (48,866 square kilometers) and a population (1994) of 5.4 million. Ethnically, 85 percent are Slovaks and 15 percent are Hungarians, Poles, and Ukrainians. Sixty-four percent of the people belong to the Roman Catholic Church; 26 percent are Protestant, Orthodox, and Jewish; and 10 percent are unchurched. The capital city is Bratislava.

The Slavs in the territory of present Slovakia (former Czechoslovakia) had established a great empire by the ninth century. About that time Christianity was introduced there by the Greek missionaries Cyril and Methodius, who not only preached but also gave the Slavs their written alphabet, the Cyrillic, and translated a large portion of the Holy Scriptures into the language of old Slavs. Control by the Roman Catholic Church eventually caused the adoption of Latin script in Slovakia, but the Cyrillic was retained as the script of the countries of Russia, Bulgaria, and Serbia.

From the tenth century the combined pressure of Magyars and Germans gradually eroded the Slavic state, and Slovakia was dominated for almost 10 centuries by the Magyars (Hungarians). After the First World War, Slovakia, together with the ancient Czech principalities (Bohemia, Moravia, and part of Silesia) formed the Republic of Czechoslovakia. Following political changes in central and Eastern Europe at the beginning of the nineties, the former Czechoslovakia split into two independent states, and Slovakia (the Slovakian Republic) was constituted in 1993.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Slovakia constitutes the Slovakian Conference, which is a part of the Czecho-Slovakian Union Conference, which is in turn a part of the Euro-Africa Division. Statistics (1992) for *Slovakian Conference*: churches, 38; members, 1,867; ordained ministers, 9; licensed ministers, 3; Bible instructors, 3. Headquarters: Bratislava.

Seventh-day Adventist Work

Seventh-day Adventist Work. The work in Slovakia began in 1904 when a number of Slovaks who had become Seventh-day Adventists in America returned to their homeland and shared their faith with their neighbors. At first the adherents were mostly of Hungarian or German origin, but gradually native Slovaks also responded to the message of these witnessing Adventists. Many Slovak young people who were trained in the school in Lodenice became efficient workers in their homeland.

In 1919 the Slovakian mission was organized as a part of the then-newly organized Czechoslovakian Union Conference. In 1968, after the reorganization of the union, the Slovakian Conference was formed.

Slovakian Conference

SLOVAKIAN CONFERENCE. *See* [Euro-Africa Division](#); [Slovakia](#).

Slovenia

SLOVENIA. A republic located in southeastern Europe whose neighbors include Italy, Austria, Hungary, and Croatia. It has an area of 7,821 square miles (20,250 square kilometers), and a population (1994) of just under 2 million. The principal languages are Slovenian and Serbo-Croatian; the religion is predominantly Roman Catholic.

For more than 600 years Slovenia was under Austrian rule. In 1918 Slovenia became part of the Kingdom of the Serbs, Croats, and Slovenes, which became Yugoslavia in 1929. Slovenia declared independence from Yugoslavia in 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Slovenia is part of the Croatian-Slovenian Conference, an attached field of the Trans-European Division. Statistics (1994) for the *Croatian-Slovenia Conference*: churches, 92; members, 3,561. Headquarters: Zagreb, Croatia.

Institutions

Institutions. Croatian-Slovenian Publishing House.

SMA Advent Klabat

SMA ADVENT KLABAT. *See* [Klabat Academy](#).

Smith, Annie Rebekah

SMITH, ANNIE REBEKAH (1828—1855). Poet and editorial assistant. At the early age of 10 she joined the Baptist Church, and became a Seventh-day Adventist in 1844. She had to give up teaching in 1850 because of eye trouble. In 1851, while attending a meeting conducted by Joseph Bates, she was convinced of the Seventh-day Adventist faith. After she sent a poem, “Fear Not, Little Flock,” to the *Review and Herald*, White employed her. She read proof, edited copy, and had charge in White’s absence.

In November of 1854 she was stricken with tuberculosis, which took her life the following July. She wrote many poems; 10 of her hymns appear in the Church Hymnal.

Concerning one of them, “The Blessed Hope” (no. 371), Seventh-day Adventist tradition has it that the first stanza refers to Joseph Bates, the second to James White, and the third to either J. N. Andrews or Annie’s brother, Uriah. Yet Smith was not yet an SDA when the poem was published (August 1852); and Andrews could not have “honor, pleasure, wealth resigned”—only the prospect of acquiring them (he chose the SDA work instead of accepting his relatives’ offer to put him through college). Nearly a century later an acquaintance of the Smiths said that the third stanza referred to Annie herself (see A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 404). The personal application, if any, of all three stanzas is uncertain; considerable poetic hyperbole would have to be assumed to apply the terms to any of those to whom they have been traditionally applied.

Smith, Uriah

SMITH, URIAH (1832—1903). Editor and author, who gave 50 years of service to the Seventh-day Adventist cause. He was born in West Wilton, New Hampshire, and was impressed in childhood by the Advent movement of 1843—1844. When about 13 years of age, because of an infection, his left leg was amputated above the knee.

From 1848 to 1851 he attended Phillips Exeter Academy, then declined an attractive invitation to teach in Mount Vernon Academy, New Hampshire. In the hope of earning money to attend college, he worked briefly in a business that soon failed. In 1857 he married Harriet Newall Stevens. About the end of 1852 he became a Sabbathkeeping Adventist. His first contribution to SDA literature was a 35,000-word poem, entitled “The Warning Voice of Time and Prophecy.” It was being published as a serial in the *Review and Herald* in 1853 when he joined his sister, Annie, as a worker at the office of the *Advent Review and Sabbath Herald* in Rochester, New York. He maintained an almost unbroken connection with the institution until the time of his death.

In 1855 the *Review and Herald* moved to Battle Creek, Michigan, and that same year, when Smith was 23 years of age, his name appeared for the first time as editor. In the first number printed in Battle Creek he wrote: “I do not enter upon this position for ease, comfort, or worldly profit; for I have seen by my connection with the *Review* thus far, that neither of these is to be found here.” The primitive equipment in use would have daunted a lesser spirit. In helping prepare the first tracts he used a straightedge and a pocketknife to trim the edges. “We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught.”

In the early years severe financial problems faced the youthful editor, but he managed so well that the *Review and Herald* flourished and grew. Since for a time Smith was editor, proofreader, business manager, and bookkeeper, he found his physical resources taxed to the limit. As a result, in 1869 he was given a year’s leave to recuperate, and J. N. Andrews edited the paper during his absence. The next year James White was elected editor, with Smith as associate, but 12 months later Smith was again editor. In 1873, following a disagreement with White over administrative policies, he was relieved of his editorship. He left Battle Creek and worked at his trade as an engraver, but in six months Smith was recalled to his former office, and a cordial relationship between the two men was reestablished and maintained from then on.

Smith had considerable mechanical aptitude. Because his artificial leg gave him insufficient freedom of movement, he patented in 1863 an improved model with fully flexible knee and ankle joints. In 1874 he patented a school desk with an improved folding seat. For this he received \$3,000, which enabled him to build a new home. He served as treasurer of the General Conference in 1876—1877.

By 1890, with competent editorial help, he was able to devote more time to writing. He traveled extensively, speaking frequently at camp meetings. In 1894 he visited many

European countries and the Near East. Alonzo T. Jones was made editor of the *Review and Herald* in 1897, with Smith as an associate; but once again Smith returned as editor in 1901.

In addition to his editorial duties, he assumed other responsibilities. He was the first secretary of the General Conference (organized 1863) and held that position on five different occasions. He was also an instructor in Bible at Battle Creek College for many years.

Smith taught the semi-Arian view held by Joseph Bates, James White, and certain others, and denied the personality of the Holy Spirit. His views on certain aspects of the law placed him in opposition to E. J. Waggoner, A. T. Jones, and others in 1888. At times his relations with Ellen White were strained to the point where he questioned the nature of her visions and made a distinction between her “testimonies” and her “visions.” After 1888, when she supported the new emphasis on righteousness by faith, he even declined to accept some of her counsels to him. Smith opposed the new trend during this period, thinking that the sanctity of the law of God was being imperiled by the place given to faith and grace. In 1891 Smith admitted his wrong attitude, and harmony was again restored. Never at any time had he considered giving up his beliefs, nor had Mrs. White at any time thought of him as unfit for his office. She always held him and his work in high esteem. It is of interest that while the discussion was in progress, he reported impartially the views of Waggoner, Jones, and Ellen White. Some of his editorials, however, were sharply pointed.

Smith was one of the most fluent writers the denomination has had. In debate his pen could be incisive. His talent for satire often found expression when he dealt with fanaticism, faultfinding, and extremes in health and dress reform. In his later years his writing became more mellow and meditative, with a fine sense of form and words. Although a creative writer, he also borrowed from contemporary and early expositors for his materials, especially in his interpretations of prophecy.

He is best remembered for his book generally known by the short title *Daniel and the Revelation*. It received the warm endorsement of Ellen White and had an unrivaled influence on Seventh-day Adventist prophetic teaching. *Thoughts, Critical and Practical, on the Book of Revelation* was published in 1867, and *Thoughts, Critical and Practical, on the Book of Daniel*, in 1873. These books, combined in one volume, were first sold by George King, thus marking the beginning of the sale of doctrinal subscription books in the colporteur work of the Seventh-day Adventist Church. This work, now entitled *The Prophecies of Daniel and the Revelation*, was revised several times during Smith’s lifetime and later, and still has a wide circulation. Among his other works are *The United States in Prophecy* (later rewritten as *Marvel of the Nations*), *Here and Hereafter*, and *Looking Unto Jesus*.

Smith strongly urged the separation of church and state, advocated noncombatancy, vigorously opposed slavery, did not approve of SDAs seeking political office, and campaigned tirelessly against Sunday laws.

Smith was a handsome man of charming manner, more powerful in pen than in speech. The last words he ever wrote, directed to the General Conference in 1903, epitomize his lifelong purpose: “I am with you in the endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King.”

Smith, William Robert

SMITH, WILLIAM ROBERT (1876—1967). Missionary. Born near Howard, Kansas, into a family of 10 children, he completed the ministerial course at Walla Walla College in 1900 and began work in the Upper Columbia Conference. He married Addie Carnahan in 1903, and in 1905 the couple with their 9-month-old daughter set sail for Korea, the first Seventh-day Adventist missionaries to that country. They stayed for 20 years, with Smith serving in many capacities. He was instrumental in starting the Soonan Euimyung School (predecessor of Korean Sahmyook University), the Korean Publishing House, the Korean Mission, and many churches, crossing and recrossing Korea and Western Manchuria on foot, bicycle, and sometimes on pony.

Smoke Signals

SMOKE SIGNALS. A former monthly journal published by Pacific Press for Narcotics Education, Inc. Its aim was to help interpret in a popularized way the extensive current research on tobacco and to encourage healthful living in the light of today's findings. Especially effective was the frequent personal stories of those who had quit the smoking habit, also the appeal to teenagers of many of its articles.

A quarterly until January 1963, it was first issued in response to the need for a regular periodical on smoking to follow the release of the anti-tobacco film *One in 20,000*. In addition to its general circulation, it was widely used in local and state fairs in connection with the showing of anti-tobacco films and in connection with the Five-Day Plan to Stop Smoking. It attracted considerable attention across the nation as an educational aid in school programs to discourage smoking.

An edition was produced for the South Pacific Division. Special issues were brought out in Spanish, French, German, Portuguese, and other languages.

Smoking

SMOKING. *See* [Breathe Free: The Plan to Stop Smoking; Five-Day Plan to Stop Smoking](#).

Smyrna Hospital

SMYRNA HOSPITAL. A 100-bed acute-care hospital operated by Adventist Health System/Sunbelt in Smyrna, Georgia. The hospital is located in the suburbs of Atlanta. Established in 1974 by a group of physicians, Smyrna Hospital became part of Adventist Health System/Sunbelt in 1976.

The 88-bed acute-care medical-surgical and 12-bed skilled nursing facility offers many of the sophisticated medical procedures usually found in larger hospitals. The medical staff of nearly 200 includes a wide variety of specialties such as orthopedics, internal medicine, cardiology, otolaryngology, pulmonology, and many surgical subspecialties.

Specialized centers of care include the area's first hospital-based skilled nursing facility, a sinus center, podiatry services, and an occupational medicine program. Smyrna Hospital is a local leader in cataract surgeries and lens implants.

Presidents: J. R. Orr, 1976—1984; Hal Coble, 1984—1986; Jim McAlvin, 1986—1989; Milton Siepman, 1989—1992; Larry D. Luce, 1993— .

Snook, B. F.

SNOOK, B. F. *See* [Marion Party](#).

Snow, Charles Miles

SNOW, CHARLES MILES (1868—1933). Editor. Educated at South Lancaster Academy, he became private secretary to the president of the California Conference in 1892. He later joined the editorial staff of the *Signs of the Times*, continuing in that office until 1906, when he became an associate editor of the *Review and Herald*. In 1909 he assumed the editorship of Liberty magazine.

He was called to Australia in 1915 to take the editorship of the Australian *Signs of the Times* and also of *Life and Health*. Besides numerous articles and poems, he wrote two books, *Religious Liberty in America* and *On the Throne of Sin*.

Snow, Samuel S.

SNOW, SAMUEL S. (1806—1870). A Congregationalist, then a skeptic, later a Millerite minister; initiator of the “seventh-month movement.” Beginning with an article written Feb. 16, 1843, he emphasized the tenth day of the Jewish seventh month, *Tishri*, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific *day* as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the old Karaite Jewish calendar. At first there was but little interest or response, but when Snow preached on July 21 in the large Boston Tabernacle on the text “Behold, the bridegroom cometh [on the tenth day of the seventh month]; go ye out to meet him,” some began to be roused.

Then soon after, at a large camp meeting held at Exeter, New Hampshire, Aug. 12-17, Snow’s presentation was wholeheartedly received. But the prominent leaders elsewhere regarded his message with marked reserve. Nevertheless, the “seventh month” message spread with seemingly irresistible power.

Snow published the *True Midnight Cry* (four pages) at Haverhill, Massachusetts, on Aug. 22. It was filled with brief but convincing arguments. His preaching of the “definite time” was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. One by one the outstanding leaders joined in the swelling chorus.

In common with all Adventists, Snow was deeply disappointed in the failure of the Bridegroom to descend from heaven on Oct. 22. For a brief time he questioned as to whether a mistake had been made in the prophetic reckoning of the year.

However, he soon began to preach strange doctrines and published a paper, the *Jubilee Standard*, from March to August 1845. Sharp conflicts developed between him and the Millerites, as he went on into extreme fanaticism and finally proclaimed himself to be Elijah the prophet. He soon separated himself from Adventism in every form.

Snyder, Elwin Winthrop

SNYDER, ELWIN WINTHROP (1865—1919). Pioneer Seventh-day Adventist missionary-colporteur in Argentina, Brazil, Uruguay, Paraguay, and Cuba. He grew up in an SDA home and at the age of 19 became a canvasser and Bible instructor in the New England Conference. Four years later, in 1888, he was placed in charge of the colporteur work in Pennsylvania. In 1891 he led the first group of SDA colporteurs to South America and began work first in Argentina, then in Brazil and Uruguay. In 1895 he married Estelle Jane Ketring. In 1900 when no ordained minister was available to go to Paraguay, he was ordained and sent there. Upon returning to Argentina, he took charge of the mission office in Buenos Aires. A few years later, in 1905, he organized the SDA mission work in Cuba, where he remained until the tropical climate undermined his health, making it necessary for him in 1912 to return to the United States. Going to California, he took charge of the work among the Mexican people in the Los Angeles area and later attempted to resume pastoral work in Georgia, but an attack of influenza took his life.

Soamanandrarinny Adventist Secondary School

SOAMANANDRARINY ADVENTIST SECONDARY SCHOOL (Collège Adventiste de Soamanandrarinny). A coeducational boarding school on the junior college level operated by the Indian Ocean Union Mission on a 107-acre (43-hectare) site at Soamanandrarinny, four miles (six kilometers) from Antananarivo, the capital of the republic of Madagascar. The total enrollment is 600, one third of this being on the primary school level. The total teaching staff is 21. The secondary teaching follows the pattern of the system established in 1972. Since 1992 classes have been taught in French.

Studies toward an official teaching certificate and courses leading to the baccalaureate diploma, which gives its possessor entrance to the university, are available on the campus, as well as a training course for future evangelists. Plans are being laid to provide for future workers a more thorough preparation on biblical and religious matters at the level of the second cycle.

A forerunner of the school was a Bible course organized in 1935 by Roger Guenin and H. L. Henriksen. The property at Soamanandrarinny was bought in 1938, and after the first school building had been constructed, M. J. Bureaud established the Indian Ocean Union Training School. In 1946 the women's boarding unit was built; in 1947 a carpenter shop was constructed; in 1948 a farm was added; and in 1949 a printshop, which is now the Imprimerie Adventiste. In 1952 the French government donated about \$10,000 to enlarge and equip the carpenter shop. A special offering raised by the MV Societies made possible the construction of a chapel seating 1,200, and additional classrooms (1956—1958).

Efforts have been made to enlarge progressively the facilities on the campus in an effort to meet the growing needs of the institution. These include the construction of a commodious dining room, a building that houses the library and an adjacent reading room, a laboratory and a spacious classroom, and a greatly enlarged dormitory for the men, much of the cost of the latter coming from the French government through the Help and Cooperation Funds Organization. The other facilities were made possible through the worldwide generosity of the Seventh-day Adventist brotherhood.

Principals: M. J. Bureaud, 1938—1939; Werner Ruf, 1939—1946; J. R. Zürcher, 1946—1951; Henri Long, 1952—1953; J. R. Zürcher, 1953—1958; Adolphe Lams, 1958—1968; Jacques de Laere, 1972; Paul Bernard, 1972—1973; Rajoelison, 1974—1976; Fred Rasoanindrainy, 1977—1979; Alexandrine Ravoniarisoa, 1979—1983; Emilienne Rasamoely, 1983—1989; Elioenay Rajanoah, 1989—1992; Brunel Rabarijoely, 1993— .

Social Action Corps

SOCIAL ACTION CORPS. *See* [Loma Linda University](#).

Social Meeting

SOCIAL MEETING. An old term for [Testimony Meeting](#).

Sociedade Filantropica Adventista

SOCIEDADE FILANTROPICA ADVENTISTA. *See* [Portuguese Publishing House](#).

Sociedade Internacional de Tratados

SOCIEDADE INTERNACIONAL DE TRATADOS. *See* [Portuguese Publishing House](#).

Société Internationale de Traités

SOCIÉTÉ INTERNATIONALE DE TRAITÉS. *See* [Life and Health Publishing House \(France\)](#).

Société Philanthropique de la Lignière

SOCIÉTÉ PHILANTHROPIQUE DE LA LIGNIÈRE. *See* [PHAG Food Factory](#);
[Lake Geneva Sanitarium](#).

Society Islands

SOCIETY ISLANDS. *See* [French Polynesia](#).

Society of Missionary Men

SOCIETY OF MISSIONARY MEN. *See* [Adventist Men](#).

Soconusco Mission

SOCONUSCO MISSION. *See* [Inter-American Division](#); [Mexico](#).

Solomon Islands

SOLOMON ISLANDS. A group of volcanic and coral islands in the southwestern Pacific Ocean lying east of Papua New Guinea. The largest islands are San Cristobal, Malaita, Guadalcanal, Santa Isabel, New Georgia, Kolombangara, Vella Lavella, and Choiseul. The total area is about 11,500 square miles (29,800 square kilometers), and the population (1994) is 386,000.

The climate is hot and humid; the large islands are covered with tropical rain forests and abound in birds. Wild dogs, pigs, rats, and large crocodiles are found among the animals. The islanders grow bananas, breadfruit, coconut, taro, and yams for food, and earn cash by selling copra. The people—for the most part Melanesians, with some Micronesians and Polynesians—speak some 40 different languages and dialects. They use pidgin English as their common speech, and the use of simple English is encouraged. Formerly the inhabitants were headhunters and cannibals, but Christian missions have been working among the islanders since the nineteenth century.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Solomon Islands cover three missions in the Western Pacific Union Mission, which is part of the South Pacific Division.

Statistics (1992) for the *Solomon Islands*: churches, 149; members, 20,363; church or elementary schools, 62; ordained ministers, 56; licensed ministers, 66. Statistics for the missions—*Eastern Solomon Islands Mission*: churches, 40; members, 6,912; church or elementary schools, 15; ordained ministers, 31; licensed ministers, 16; teachers, 31. Headquarters: Honiara, Solomon Islands. *Malaita Mission*: churches, 33; members, 3,416; church or elementary schools, 9; ordained ministers, 7; licensed ministers, 12; teachers, 13. Headquarters: Auki, Malaita, Solomon Islands. *Western Solomon Islands Mission*: churches, 76; members, 10,035; church or elementary schools, 38; ordained ministers, 18; licensed ministers, 22; teachers, 62. Headquarters: Kukudu, via Gizo, Solomon Islands.

Institutions

Institutions. Atoifi Adventist Hospital; Betikama Adventist High School.

Seventh-day Adventist Work

Seventh-day Adventist Work. Pioneer SDA missionaries to the islands were G. F. Jones and his wife, sent by the mission board of Australasia. Landing on the island of Gizo on May 29, 1914, Jones obtained a local crew for his auxiliary ketch, the *Advent Herald*, and sailed for Viru on the west coast of New Georgia, where he established headquarters of the mission work and opened a school. In January 1915 O. V. Hellestrand arrived, and in April of the same year D. Nicholson and his wife came to work on the island of Gatukai,

where there were 200 inhabitants. In December David H. Gray came to Marovo Lagoon. In 1917 Nicholson opened work on Telina, and S. R. Maunder and his wife went to Ughele, Rendova. Also in 1917 a larger vessel, the *Melanesia*, built in Sydney, brought R. H. Tutty, J. Radley, D. Woolston, and W. G. Mitchell. Soon after this a church was organized in the islands, at first composed of the 10 Europeans. In 1918 Tutty began work at Dovel, on the northern side of Vella Lavella Island.

In 1920 mission work was opened on the island of Ronongo by a national evangelist by the name of Pana. His converts numbered 200 within the first year and 300 within two years, which represented nearly all the islanders.

Also in 1920 the headquarters were moved to Telina, a small island off the New Georgia shore, and Jones was succeeded by H.B.P. Wicks as superintendent of the mission. By that time there were five central stations and 17 outstations, with a Sabbath school membership of more than 1,100 in the Solomon Islands group. A church was organized on Telina in 1923.

In 1921 a national worker, Jugha by name, pioneered on the island of Choiseul, and worked alone until a European worker arrived seven years later. By 1932, 160 converts had been baptized and more than 500 were attending church services.

In 1922 a printing press was established in the Solomon Islands to prepare publications in the languages of the people, with a complete printing unit donated by the Signs Publishing Company of Australia.

In 1924 J. D. Anderson and his wife went to Malaita Island, the first SDAs to work there. To train indigenous workers, a school was established at Batuna, on the island of Vangunu, under the principalship of A. R. Barrett, and was named Batuna Training School. Headquarters of the work were established on the school site. The printing press at Batuna published the Gospel of John and a set of hymns in the Marovo language. In 1924 R. H. Tutty and two evangelists, Nano and Rongapitu, both Solomon Islanders, sailed on the mission ship *Melanesia* to Lavilai, on Bougainville, and established a station there.

Two years later, in 1926, in response to a call for a teacher from the village of Talisi, on the south coast of the island of Guadalcanal, the evangelist Jugha began Seventh-day Adventist work. He carried on by himself for about six years, until 1932, when N. A. Ferris came. Within 14 years after Jugha's arrival on Guadalcanal there were some 600 converts.

In 1927 A. J. Campbell worked for some months on the island of Bougainville. The next year the first two local converts were baptized there.

In 1929 the first Solomon Islanders went outside the archipelago as evangelists. Two teachers, Oti and Salau, began work on the island of New Britain, in the Bismarck archipelago. In the Solomons two Sabbath schools were opened near Inus, on the northern side of Bougainville, by David H. Gray and eventually left in the charge of national evangelists.

A year later, in 1930, the island of Santa Isabel saw the first SDA workers, two national teachers, but apparently the work there was not continuous, for it was reported later, in 1939, to have been reopened. Also in 1930 stations were opened at Cherovai, Rarutue, and Rumba. At the last-named station, situated on the island of Bougainville, some 45 miles (70 kilometers) from Inus, Gray established a school in 1936, with H. R. Hiscox as teacher. Its graduates later went as missionaries to other islands and to New Guinea.

In 1937 the island of Kolombangara was entered, and in the same year the Amyes Memorial Hospital was established there, with Dr. E. W. Finkle, of Canada, as superintendent. On Bougainville another station was opened at Kobum, about three miles from Inus.

Some of the islands in the area were closed to missionary penetration by government regulations, but on two of them, Rennell and Bellona, a national, Moa by name, carried on work without appointment by the SDA mission, gathering about 80 converts, according to the first report in 1940. During that year also, three national teachers went to the island of San Cristobal.

The Japanese invasion (1942—1945) hindered the progress of the mission work, but did not stop it. National workers, under the leadership of Kata Rangoso, carried on until in 1946 the European missionaries returned.

In 1950 Seventh-day Adventists began working on the island of Buka. Haning and his wife were the first converts there. In 1953 the Bougainville Mission was organized, with C. Pascoe as the leader and a national, Tati, as his assistant. In the mid-1950s the Bougainville Mission led the world church in the offerings-to-tithe ratio.

After the war, in 1949, the work in the Solomon Islands came first under the direction of the Coral Sea Union Mission, but in 1954 the Bismarck-Solomons Union Mission was organized, embracing the Solomon Islands and the Bismarck Archipelago.

Atoifi Hospital was established on the island of Malaita in 1966, with a bed capacity of 90. During the same year, Brian Dunn, the first expatriate nurse appointed to Atoifi, was fatally speared on the site. Since its opening, the hospital has expanded and now conducts a nurse's training program.

In 1972 the three union missions in the Australasian Division (now the South Pacific Division) were reorganized, Bougainville Mission coming under the direction of the Papua New Guinea Union Mission, and Eastern and Western Solomons and Malaita missions under direction of the Western Pacific Union Mission.

During 1972 to 1974, new administrative headquarters were constructed for the Western Pacific Union Mission at Honiara, and the union staff transferred from Rabaul in 1973.

Solusi Adventist Secondary School

SOLUSI ADVENTIST SECONDARY SCHOOL. A coeducational boarding school operated by the Zambesi Union as a vocational secondary school situated 35 miles (55 kilometers) northwest of Bulawayo in Solusi College Farm east of the college campus. In January 1993 there were 235 students and 17 teachers.

History

History. Formal education started at Solusi Mission when missionaries brought together 30 Matabele children who had survived the famine of 1897. The elementary school developed gradually, and by 1912 the school had 120 students in eight elementary grades. This development necessitated the establishment of a teacher training program in 1933. Junior secondary school classes were first offered in 1948, and by 1954 the teacher training program was moved from Solusi Mission to Lower Gwelo, making way for expansion of the school to senior secondary level. Solusi Adventist Secondary School was replaced by Solusi Adventist Vocational Secondary School in 1992 upon completion of construction of a new campus adjacent to Solusi University. Prior to 1981 Solusi Secondary School was administered by the mission director, who also held the position of college principal.

Headmasters: G. Solomons, 1981—1982; J. Nxumalo, 1983—1984; G. Magee, 1985—1986; S. Ndimande, 1987—1990; J. Nxumalo, 1991— .

Solusi University

SOLUSI UNIVERSITY. An institution of higher learning operated by the Eastern Africa Division. It is situated on a 8,800-acre (3,500-hectare) farm, 32 miles (50 kilometers) west of Bulawayo, Zimbabwe, at an elevation of 4,350 feet (1,300 meters). The constituency of the college is the Eastern Africa Division, and students come from many countries outside the division as well. In 1993 students in the university numbered 355.

Solusi Mission, the site of Solusi University, was established in 1894 on 12,000 acres (4,900 hectares) of land granted by Cecil Rhodes, the prime minister of Cape Colony, to Pieter Wessels and Asa T. Robinson, representing the Seventh-day Adventist Church in Africa, which had raised £500 for the purpose of opening a mission among the Matabele people. July 5, 1894, Pieter Wessels and N. H. Druillard, accompanied by Fred Sparrow, A. Goepf, E. J. Harvey, I. B. Burton, and J. Landesmann, arrived in Bulawayo from Vryburg by ox wagon to select the land and open the station. Dr. Leander Starr Jameson, the administrator of the British South Africa Company in Rhodesia, acting on a letter from Cecil Rhodes, gave the missionaries the privilege of choosing any site they thought suitable. Having selected the land, built some African-style huts, and bought 200 head of cattle, they returned to Cape Town, leaving Fred Sparrow to develop the mission station.

On Jan. 10, 1895, the mission farm was registered with an annual quitrent. A title deed, issued in 1907, stipulated a continued quitrent. At the present time the college pays taxes to the Bulalimamange Rural Council in lieu of quitrent.

During July 1895 a second party of missionaries arrived with their families at the site: G. B. Tripp, superintendent, Dr. A. S. Carmichael, and W. H. Anderson. The work of erecting buildings and planting crops was interrupted in 1896 when the Matabele rebellion forced the missionaries to flee to Bulawayo for protection. Seven months later the missionaries returned to carry forward their interrupted work. The rebellion was followed by an outbreak of rinderpest, which destroyed all the mission cattle, and by a severe famine, during which thousands of Africans died. The missionaries provided for and educated about 30 children whom the famine had left destitute. These formed the nucleus of the first school at Solusi. From this school came the first converts, as well as the first workers, for the Matabele field.

In 1902 the first Seventh-day Adventist mission church in southern Africa was organized at Solusi by G. W. Reaser with a membership of 24.

Malaria was a serious threat in the early days (though virtually unknown today at Solusi). In 1898 five deaths occurred among the White missionaries: Dr. A. S. Carmichael; G. B. Tripp; his son George, age 12; Fred Sparrow's little daughter; and Mrs. Armitage. In 1901 F. L. Mead died while traveling to attend meetings at the Cape.

The elementary school, which began with about 30 pupils in 1897, had an enrollment of 120 by 1912. In 1933 teacher training was introduced, and the school took the name of Solusi Training School. Secondary schoolwork was first offered in 1948, and pupils were thereafter entered for external examinations on the junior and senior high school levels. In 1954 the name of the school was changed to Solusi Missionary College. In 1952 all the

teacher training work was transferred to Lower Gwelo. Classes in shorthand, typing, and bookkeeping were introduced in 1960. At the beginning of 1958, when four men enrolled in a four-year theological course and three in a tutorial course leading to the examination for a B.A. degree from the University of South Africa, Solusi became the only private college in the Federation of Rhodesia and Nyasaland to offer postsecondary school courses.

Farming began early under Fred Sparrow, with butter, eggs, maize, and peanuts as the main produce. In 1910 Solusi gave back to the government about 4,000 acres (1,600 hectares) in exchange for an equal amount of land near Umtali, on which Inyazura Station now stands. By 1912 Solusi had become fully self-supporting and remained so for a number of years. As many as a thousand bags of maize were raised in a single year.

The first buildings were the usual mud-and-pole huts with grass roofs, supplemented by the tents and wagons of the missionaries. By 1920 there were three brick buildings under iron roofing—two houses and a women's dormitory. The young men were still accommodated in huts. A third house, a school hall, and a new dairy with a cool cellar were built by H. M. Sparrow. The first church, a mere hut, was replaced in 1922 by a large hall with two wings. The hall was used for religious and secular gatherings and the wings as classrooms. This building is still in use, but a church seating 1,000 was dedicated at the end of 1960. A substantial classroom and office block, built in 1936 to house the teacher-training classes, is now the secondary school building. There are a new elementary school and a college building (that contains the administrative offices), a large modern kitchen, a dining room seating 450, a well-equipped store, women's and men's residences, a mill for grinding maize, farm buildings, staff houses, cottages for married students, and an electric light and power system.

A seven-mile (11-kilometer) pipeline from Mananda Dam ensures an adequate water supply. Solusi College had abundant water during 1992 when the worst draught in living memory ravaged the southern part of Africa.

In 1969 a business course on the junior college level was added to the college curriculum. In 1984 Solusi was granted an affiliation with Andrews University. Under the affiliation agreement, Andrews University approves the curriculum and faculty, and graduates receive Andrews University degrees.

Principals: G. B. Tripp, 1895—1898; F. L. Mead, 1899—1901; W. H. Anderson, 1901—1903; M. C. Sturdevant, 1904—1909; W. C. Walston, 1910—1919; H. M. Sparrow, 1920—1924; W. C. Flaiz, 1925—1926; H. M. Sparrow, 1927—1928; W. B. Higgins, 1929—1942; R. A. Mote, 1942—1944; C. E. Wheeler, 1945—1946; J. R. Siebenlist, 1946—1954; C. F. Clarke, 1954—1961; R. L. Staples, 1962—1967; Daniel Walther, 1967—1969; T. V. Gorle, 1969—1971; J. T. Bradfield, 1972—1983; R. L. McKenzie, 1984—1988; M. S. Muze, 1988—1991; N. Maphosa, 1992—.

Somalia

SOMALIA. An East African republic formed in 1960 by the union of former Italian and British Somaliland protectorates. It is situated on the eastern “spur” of Africa facing the Gulf of Aden and the Indian Ocean, and is bordered on its land side by Djibouti, Ethiopia, and Kenya.

The population (1994) of 6.7 million consists mostly of nomadic Somalis of Arabian origin. Languages include Somali, English, Arabic, and Italian.

The ancient Egyptians came to Somalia for incense and aromatic herbs. By the tenth century A.D. Arabs established settlements along the coast. In the fifteenth and sixteenth centuries the Portuguese attempted to colonize the area. In the eighteenth and nineteenth centuries the sultans of Oman and Zanzibar controlled the country, but finally by the end of the nineteenth century the northern part of the area came under British and the eastern part under Italian administration. During World War II the Italian territory fell to the British, and after the war ended, it was administered by Italy under a UN trusteeship agreement.

The territory of Somalia has been assigned to the East African Union Mission in the Eastern Africa Division. By 1992 SDA work has made an impact there through ADRA programs even though the country is predominantly Muslim. Richard and Jean Hall were assigned to work in Somalia by ADRA for six months. Since then a number of ADRA volunteers have been assigned duties there. One lawyer who studied in Frankfurt, Germany, was converted from Islam and now has returned to his homeland to work. He is the only known Somalian Seventh-day Adventist living there.

Song Anchor, The

SONG ANCHOR, THE. See [Sabbath School](#).

Songa Adventist Hospital

SONGA ADVENTIST HOSPITAL (Hôpital de Songa et Leproserie). A 120-bed general hospital situated on 1,400 acres (570 hectares) at the Songa Mission, near Kamina and 400 miles (650 kilometers) northwest of Lubumbashi, the capital of the Shaba province of the republic of Zaïre. The hospital, owned and operated by the Zaïre Union Mission, offers care for medical, surgical, and obstetrical patients, and has X-ray and laboratory facilities. Patients with leprosy are treated in a leprosarium.

Mission work among the Baluba people was established in 1921 on a 500-acre (200-hectare) plot at Songa, and medical work began June 8, 1927, with the arrival of Dr. J. H. Sturges and his wife, who treated patients at first on the veranda of their thatch-roofed house. Because of fear and superstition, few patients came, and many village people even fled from their homes. In 1928 Lee Ferguson erected a four-room structure, which remained in use for 30 years, until 1958.

The first nurses to work at Songa were Sybil de Gourville and Lydia Delhove. Sheshetta Monga worked for more than 30 years as a nurse's aide. In 1933 hospital wards and a dispensary built by H.G.S. Pratt were opened, and a maternity unit was opened in 1940. In 1948 Dr. O. Rouhe began a one-year training course for African nurse's aides, which was increased to a two-year course in 1960.

In 1956 Dr. M. H. Schaffner built the administration block containing offices, surgeries, pharmacy, classrooms, and a ward. Resurveyed in 1956, the mission was granted an increase of about 900 acres (365 hectares). A hydraulic ram, installed in 1957, furnishes abundant water for the hospital and mission, ending many years of water carrying by porters. In 1958 new wards and a maternity block were begun.

The leper dispensary was built in 1931, and a leper colony was opened in 1932. This work grew until more than 500 were being treated. A church for the lepers, built by Dr. C. J. Birkenstock, was finished in 1954, but was later destroyed by a storm.

In the last year of normal operations before 1959, the staff included two doctors, two overseas nurses, and 40 other employees. There were 792 major and 694 minor operations, 2,747 admissions, 98,950 outpatients, and 383 lepers under treatment. Because of political unrest in the area, the hospital was closed in December 1961 (except for the dispensary), but was reopened in September 1963.

Although the hospital was reactivated, unrest still prevailed in large areas of the country to the north, preventing the movement of patients from the interior to Songa. A Union Cessna 180 was used occasionally to facilitate medical visits to Bigobo dispensary, but on one occasion medical supplies had to be dropped from the air.

By 1970 the bed capacity was increased to 100. Newly arrived X-ray equipment has strengthened the medical services. A two-year nurse's assistant course was offered. Because of continuing crises and interruptions of service, the General Conference thought of closing the hospital. But in 1985 a Zairian, Dr. Nsugula Nwambayi, was called upon to reorganize medical service until Dr. E. Wilfredo Delgado arrived in October of 1988. Since then

the hospital has been gradually reactivated and has gained recognition as a surgical unit in Shaba province.

A new clinic building has been constructed that includes two surgery rooms. New diagnostic and surgical equipment has been acquired, and a solar energy system has been provided by generous donors to provide electricity for the hospital.

In 1987 the nursing school was granted authorization by the state to extend its program to a four-year course. In 1991 the first 22 nurses graduated. In 1993, 110 students were in training.

Medical Directors: J. H. Sturges, 1927—1930; E. L. Morel, 1931—1937; O. Rouhe, 1937—1944; H. J. Weber, 1944—1946; W. R. Grant, 1946—1947; O. Rouhe, 1947—1951; W. R. Grant, 1952—1953; C. J. Birkenstock, 1953—1954; M. H. Schaffner, 1954—1961; W. Müller, 1963—1967; O. J. Rouhe, 1968—1970; D. M. Ross, 1969—1972; F. Andersen (acting), 1972—1974; O. J. Rouhe, 1974—1975; D. Neumann, 1976—1978; S. Vieilledent (acting), 1978—1979; Mrs. V. Almonte, 1980—1981; W. Richli, 1981—1983; N. Mwambayi, 1985—1988; E. Delgado, 1988— .

Songa Institute

SONGA INSTITUTE (Institute de Songa). A teacher training day and boarding school operated by the North Shaba Field in the republic of Zaïre at Songa Mission, about 50 miles (80 kilometers) east of Kamina, and 400 miles (650 kilometers) northwest of Lubumbashi.

Songa (established 1921) was the first Seventh-day Adventist mission station opened in Zaïre. In connection with it, a primary school was operated, from which students went for teacher training to the Séminaire Adventiste du Congo, a training school near Lubumbashi. When the institute moved to Gitwe in Rwanda (*see* [Gitwe Adventist Secondary School](#)) in 1935, the students from Katanga and Songa stations, after having completed the sixth year, went to Gitwe to receive their training. In 1940 G. A. Ellingworth, mission superintendent, reported that at Songa G. Hiten was training teachers for the field (this training was begun in 1938) and that a boarding department had been opened and a small women's school added (*South African Division Outlook* 26:2, May 1, 1940).

The training school was conducted for a time (1949—1959) at Lulengele, a more central place, and offered secondary work through the tenth year. It is listed in the *Yearbook* first as the Kasai Training School, then as the Lulengele Training School. In October 1959 the Zaïre Union Committee voted to move the school to Songa. The present school dates from 1960.

Two years of secondary work were offered in addition to six of primary. The third year was added in 1967, but in 1972, because of staffing problems and the development of the school in the Kivu, the program was held to four years of secondary work. A new cafeteria has been completed.

In 1993 the institute was providing a complete curriculum for teacher training (six years of secondary school). The enrollment was 450. The examination results of the students completing the course were excellent. There were 15 teachers on the secondary level and 10 on the primary level.

Principals: D. Gutekunst, 1961—1963; A. dos Santos, 1964—1971; E. P. Delaporte, 1972—1975; C. Cummings (acting), 1975—1977; J. L. Lezeau, 1977—1979; L. Ahlers, 1979—1980; R. Prouty, 1980—1981; E. de Oliveira, Jr., 1981—1983; L. Luchmun, 1983—1984; N. Kabuya, 1984—1988; M. K. Lupenda, 1988—1990; E. Delgado, 1990— .

Sonoma Adventist College

SONOMA ADVENTIST COLLEGE. A coeducational postsecondary training institution serving the Papua New Guinea Union Mission and the Western Pacific Union Mission, situated on 320 acres (130 hectares) of volcanic soil, about 27 miles (44 kilometers) by road southeast of Rabaul, on the island of New Britain.

The college was established on a cocoa plantation purchased for the purpose. It took over the training courses being conducted at Kambubu and Kabiufa, allowing these two schools to concentrate on secondary education.

Much of the construction work was done by a volunteer team of tradespersons from Australia under the direction of R. J. Elliott during the vacation period 1967—1968. Ministerial training began in 1968 under A. S. Currie, and teacher training in 1970 under W. McClintock. A Commerce Department under A. R. Butler was established in 1974.

Principals: M. P. Cozens, 1970—1971; R. K. Wilkinson, 1972—1976; R. Anderson, 1977—1983; W. Bidmead, 1984—1986; M. J. Ward, 1987—1991; E. Pieterse, 1991—1993; R. M. Hobson, 1993— .

Sonora Community Hospital

SONORA COMMUNITY HOSPITAL. A 143-bed general acute-care medical facility at 1 South Forest Road, Sonora, Tuolumne County, California. The institution has 72 active physicians and nearly 500 employees. It serves a population base of more than 50,000. The average daily census in 1992 was 91.9. It has a three-year accreditation granted by the Joint Commission on Accreditation of Healthcare Organizations, and is licensed by the state of California.

The hospital dates back to 1900, when it was the Bromley Sanitarium. It became Sonora Hospital in 1910 and was operated by a Dr. Wrigley until 1951. At that time Dr. Ben R. Boice purchased the facility and was joined by Dr. Paul Anspach in 1954. The facility was housed in a three-story building (without an elevator) in downtown Sonora. In 1957 a new single story, 43-bed hospital was opened at its present site on Forest Road. The institution was presented as a gift to the Central California Conference in 1961. Adventist Health Systems/

West assumed ownership and management in 1973. Another local facility, Sierra Hospital, was purchased by Sonora and converted to a birth center. Darwin Remboldt became president in 1980, followed by Stan Berry in 1984. In 1989 Lary A. Davis became president.

The hospital also operates facilities away from its main campus, including Family Medical Centers in Arnold, Groveland, and Twain Harte. It maintains an urgent-care center in east Sonora. Allied health programs include a home oxygen and medical supply business, a day-care center, and physical therapy facilities in two offsite locations. The hospital enjoys a reputation for being both high tech and high touch. This is demonstrated through the development, with physicians, of the Sonora Cancer Center, which contains the area's only linear accelerator. Mobile MRI services are available on campus. The hospital has purchased 22 acres (nine hectares) of property in east Sonora for the development of a replacement facility.

The mission of the hospital is "to provide programs and services that are responsive to the needs of our community, in the spirit of the healing ministry of Christ."

The community is well reminded of the institution's heritage. An active pastoral care program is in place. Through a unique "Town Hall Forum," the hospital maintains contact with Seventh-day Adventist Church members. A closed-circuit television channel provides 3ABN programming 24 hours daily. Church programs are also available on weekends. Through a one-hour Friday evening broadcast on KADV-FM in Modesto, the hospital reaches out with *Sound Assurance* to a Christian audience. A steering committee regularly reports on ways to integrate mission into all aspects of hospital operations. The hospital has a reputation for aggressively recruiting committed Seventh-day Adventist physicians. Another important aspect of mission is the hospital's intense outreach through health education programming. A full menu of services is available.

Administrators: Helen B. Anspach, 1957—1964; Ben R. Boice, 1964—1981; Darwin R. Remboldt, 1981—1984; Stan B. Berry, 1984—1989; Lary A. Davis, 1989— .

Soonan Academy

SOONAN ACADEMY. *See* [Korean Sahmyook University](#).

Soonan Hospital

SOONAN HOSPITAL. The earliest Seventh-day Adventist medical institution in Korea, opened in 1908 at Sunan, a town about 10 miles (16 kilometers) north of Pyongyang. It was operated by the Korean Union Mission until World War II, but after the war its control was taken over by the government of North Korea.

The first Seventh-day Adventist medical missionary in Sunan was the wife of W. R. Smith. A trained nurse, she treated the sick who came to her home. When the first SDA physician-evangelist, Riley Russell, arrived with his wife in Sunan on Sept. 25, 1908, the sick were waiting for him at the railway station, and he treated his first patients on the porch of the mission house. Later he set up a clinic in a section of the mission school building, situated on a hillside overlooking Sunan. In September 1909 the clinic was moved to the foot of the hill into a 103-year-old thatch-roofed building measuring 8' x 24' (2 m. x 7 m.), which cost only \$20. In 1913 a Washington, D.C., newspaper carried a story headed: "Twenty Thousand Patients Treated in a Twenty-Dollar Building!" In 1913 a Thirteenth Sabbath Offering overflow made possible a new brick dispensary building measuring 24' x 36' (7 m. x 11 m.).

Being a minister, Dr. Russell itinerated much among the churches—preaching, distributing tracts, dispensing medicines, treating the sick, and baptizing. During his absences his wife served in the dispensary.

In 1920 the dispensary building was enlarged into a two-story structure so that hospital work could be carried on. The first Korean doctors at Soonan Hospital were K. R. Chang and P. C. Kang; the first Korean nurses were B. H. Kang and C. S. Lee. Other Korean helpers were employed.

After the Russells returned to the United States in 1922, several American physicians, among them H. E. Scoles, Clyde Haysmer, and L. H. Butka, worked intermittently at Sunan until 1929, when Dr. G. H. Rue arrived. Rue was transferred to Seoul in 1931 to begin SDA medical work there, and the work at Sunan was left under the supervision of Korean physicians until 1938, when George G. Innocent arrived at Sunan. After he left in 1940, the medical work in Sunan was again carried on by national doctors with occasional help from Rue. In the course of World War II the hospital was taken away from denominational control and never returned.

Sopas Adventist Hospital

SOPAS ADVENTIST HOSPITAL. An 85-bed general hospital situated at an elevation of 7,300 feet (2,200 meters), five miles (eight kilometers) west of Wabag, Papua New Guinea, one mile (1.6 kilometers) south of the Wabag-Laiagam road. It is owned and operated by the Papua New Guinea Union Mission. The plant consists of a main building housing surgery, sterilizing, X-ray, hydrotherapy and physical therapy facilities, offices, and a store; three wards; an outpatient building; a laboratory and classroom; a building housing a food store, kitchen, boiler room, and laundry; a sawmill and shop; homes for the hospital staff and maintenance person; several homes for indigenous workers and laborers; and a hydroelectric plant, which supplies electricity for the hospital.

The hospital, dedicated Sept. 18, 1963, was built with the funds from the Thirteenth Sabbath Offering overflow for the third quarter of 1960. It has averaged more than 50 inpatients a day, and outpatient visits have run as high as 4,000 a month during epidemics.

In 1963 an extension school of the Division of Public Health and Tropical Medicine of Loma Linda University, headed by Robert Wood, M.D., was opened with 10 students. It offered instruction to teachers, ministers, and other church workers in village hygiene, water conservation and supply, building construction, agriculture, nutrition, general health, physiology, disposal of waste and sewage, better houses, and ventilation. Dr. Wood was director of the public health extension school until 1965 when he was succeeded by Saleem Farag, Ph.D., M.P.H.

Centered at Sopas is an infant and maternal welfare program serving a population of about 20,000.

A School of Nursing offering a three-year course was begun in 1965 and is fully accredited. In 1993 Dorothy B. Bowd, R.N., was the head of the School of Nursing.

Medical Superintendents: Robert Wood, 1965—1969; Charles Hammond, Jr., 1969—1971; Donald Kelly, 1972—1973; Paul Truscott, 1974—1976; H. Driscoll, 1977; H. Rainda, 1978—1981; R. Wat, 1982—1984; K. Nemba, 1985; E. Q. Nailatikau, 1986—1989; J. Wallace, 1990—1991; J. H. Watts, 1992— .

Sorenson, Christian Martin

SORENSEN, CHRISTIAN MARTIN (1874—1965). Teacher and pastor. A native of Denmark, he came to the United States in 1892. He became a Seventh-day Adventist by reading church literature and was in the first graduating class of the academy at Keene, Texas. After his marriage to Hattie White in 1898, he was employed by the Texas Conference. Later he was called as an evangelist to the Oklahoma Conference.

After some university work, he became Bible and history teacher and dean of boys at Keene Academy and also served as principal for a time. In 1911 he moved to Takoma Park, Maryland, to connect with Washington Missionary College. In 1920, after taking advanced work at Columbia and George Washington universities, Elder Sorenson was called as history teacher at Emmanuel Missionary College. In 1932 he joined the faculty of La Sierra College. Then followed 10 years of pastoral work. After 51 years of service, he retired from active denominational work.

Soul

SOUL. The Hebrew and Greek terms translated “soul” have several shades of meaning. An early occurrence of the Heb. *nephesh* is in [Genesis 2:7](#): “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath [*neshamah*] of life; and man became a living soul [*nephesh*].” “Soul” is the most common translation of the Heb. *nephesh* (from *naphash*, “to breathe”) and of the Gr. *psyche*. Inasmuch as breath is the most conspicuous evidence of life, *nephesh* basically designates man as a living being, a person. In this sense man is a soul, as for example, in [Num. 19:18](#), where the plural of *nephesh* is translated “persons.”

Frequently *nephesh* means “life” ([1 Sam. 20:1](#); [22:23](#); [1 Kings 3:11](#); etc.) and is so translated in the KJV 119 times. Commonly, *nephesh* is used in place of the personal pronoun, meaning “I,” “you,” “he,” etc. ([1 Kings 20:32](#), “me”; and [Jer. 17:21](#), “yourselves”; etc.). *Nephesh* is also applied to animals ([Gen. 1:20, 21, 24](#), translated “creature”; etc.). In the NT the Greek word *psychē* (“soul”) has a similar meaning, although often stressing the conscious self or personality.

Neither *nephesh* nor *psychē* connotes an immaterial, immortal entity or part of humanity capable of independent, conscious existence apart from the body. At death an individual ceases to be “a living soul.” The “spirit” (Heb. *rûach*) returns to God, who gave it ([Eccl. 12:7](#); see [Spirit](#)). “In that very day his thoughts perish” ([Ps. 146:4](#)). Conscious existence ceases at death, for “the dead know not any thing” ([Eccl. 9:5](#)).

The concept of an immortal soul surviving at the time of death as a sentient, intelligent spirit being with an existence separate from the body entered Jewish thought during the intertestamental period through the influence of Greek philosophy. During the first three centuries after Christ, Christian theologians adopted the idea from the same source, especially from Plato. According to the Greek historian Herodotus, the Greeks borrowed this concept from the Egyptians (*History of the Persian Wars* 2. 123).

This wholly pagan concept eventually replaced the original biblical meaning of *nephesh* and *psyche* so completely as to impregnate these terms with an import wholly foreign to that set forth by the Bible writers. This popular concept is the basis for various nonbiblical doctrines, such as the idea that at death men go to heaven, purgatory, or hell, and that the wicked are to be consigned to an eternally burning hell.

The Scriptures teach that God “only hath immortality” ([1 Tim. 6:16](#)), that humans can attain to immortality only in Christ ([John 3:16](#); [2 Tim. 1:10](#)), that humans receive title to this gift when they accept Christ ([1 John 5:10—12](#)), and that immortality will be bestowed upon all the saved simultaneously at the resurrection and the second coming of Christ ([Rom. 2:7, 8](#); [1 Cor. 15:20—26, 51—54](#)).

From the first, Seventh-day Adventists have rejected the pagan concept of the natural immortality of the soul, together with the doctrines derived from it and based upon it. (See [Death](#); [Eternal Life](#); [Immortality](#); [Resurrection](#); [Spirit](#).)

Soul Winning

SOUL WINNING. *See* [Lay Evangelism](#); “Share Your Faith.”

Source of Life Publishing House

SOURCE OF LIFE PUBLISHING HOUSE. A publishing institution located at Tula, Russia. It was established in 1991. In 1992 its total sales amounted to \$101,129.

General Managers: Roy Terretta, 1991— .

South Africa, Republic of

SOUTH AFRICA, REPUBLIC OF. An independent republic occupying the most southerly part of Africa. The country is bounded on the north by Namibia, Botswana, Zimbabwe, and Mozambique; on the west by the Atlantic Ocean; and on the south and east by the Indian Ocean. The area is 472,359 square miles (1,223,420 square kilometers), with a heterogenous population (1994) of 44 million. The main languages include Afrikaans, English, Ndebele, North Sesotho, South Sesotho, Sauzi, Tsonga, Tswana, Venda, Xhosa, and Zulu. The main churches are Dutch Reformed, Anglican, Roman Catholic, Islamic, Hindu, Black Independent, Presbyterian, and Apostolic groups.

South Africa, the most highly industrialized country in Africa, produces a large assortment of various manufactures. Mining likewise holds an important place in the national economy, for it is on mineral exports (gold, diamonds, uranium, manganese, iron, and coal) that South Africa's prosperity is founded. Agriculture makes up a third important segment of the South African economy. The country produces large quantities of maize, sugar, wheat, and fruit.

The administrative capital is Pretoria, in the Transvaal; the legislature meets in Cape Town, and the Supreme Court in Bloemfontein. Other important cities are Johannesburg, Durban, Port Elizabeth, East London, and Kimberley.

The earliest European colonists to settle in South Africa were the Dutch, who established a settlement at the Cape of Good Hope in 1652. After the country became a British possession in 1814, British immigration began. In 1910 the country became a self-governing dominion as part of the British Empire and was known as the Union of South Africa. In 1961 a republic was established. In the early 1990s South Africa repealed the last of its apartheid laws and extended voting rights to all races. A new constitution created the provinces of Eastern Cape, Eastern Transvaal, Kwazulu-Natal, Northern Cape, Northern Transvaal, North-West, Orange Free State, Pretoria-Witwatersrand-Vereeniging, and Western Cape.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the republic of South Africa consists of the Cape, Good Hope, Kwazulu-Natal Free State, Southern, Trans-Orange, and Transvaal conferences, which are part of the southern Africa Union, an attached field of the General Conference. Statistics (1992) for South Africa: churches, 476; members, 53,681; elementary schools, 17; ordained ministers, 156; credentialed missionaries, 291; licensed ministers, 71; licensed missionaries, 243. Headquarters: 110 Selbourne Avenue, Bloemfontein.

Statistics (1994) for the conferences—*Cape Conference*: churches, 36; members, 3,757. Headquarters: Somerset West. *Good Hope Conference*: churches, 49; members, 7,359. Headquarters: Athlone. *Kwazulu-Natal Free State Conference*: churches, 72; members 4,457. Headquarters: Pinetown. *Southern Conference*: churches, 110; members, 13,940.

Headquarters: Mdantsane. *Trans-Orange Conference*: churches, 146; members, 13,694. Headquarters: Johannesburg. *Transvaal Conference*: churches, 69; members, 8,158. Headquarters: Bedford Gardens.

Institutions

Institutions. Adventhaven Home for Senior Citizens; Adventhaven Housing Scheme for Senior Citizens; Alberton Service Center and Housing Scheme; Anerby Haven Housing Scheme for Frail Aged Citizens; Bethel College; Irie Rivicre Retirement Village; Esda Home for the Infirm Aged; Esda Retirement Village; Good Hope High School; Heather Court Housing Scheme for Senior Citizens; Helderberg College; Helderberg High School; Magnoliahaven Housing Scheme for Senior Citizens; Malute Adventist Hospital; Pieter Wessels Home for the Infirm Aged; Sedaven High School; Sanskyn Retirement Village; Sunnyside Lodge for Senior Citizens.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist in South Africa was William Hunt, a miner from Nevada who had arrived on the diamond diggings in Griqualand West, bringing with him a supply of tracts and papers, which he began to distribute. As early as 1878 Hunt had convinced some South Africans that SDAs were correct in their interpretation of the Scriptures, and one of these interested people, J.H.G. Wilson, wrote a letter to the *Review and Herald* in which he spoke of reading copies of the *Signs of the Times* that led him to acknowledge that “the truth is with you; and I have, since that time, taken a stand for the truth, and am determined, with the help and blessing of God, to keep all His commandments.” Nothing more is known of Wilson, and whether he became a member of the Seventh-day Adventist Church is uncertain.

People ridiculed Hunt. One day in 1885 G. J. Van Druten, a Beaconsfield businessman, while driving through the town with his wife in their horse-drawn buggy, passed William Hunt walking on the street. Van Druten said, “See that old man? People say that he is lazy because he keeps two Sundays.” His wife replied, “He looks like an old saint to me.” His curiosity aroused, Van Druten visited Hunt in his little backyard room and began to ask questions. When Hunt explained the Sabbath, Van Druten was convinced that it was right and began to keep it.

Also in 1885 a young man by the name of Pieter Wessels began to keep the Sabbath, not knowing of another Protestant in the world who was doing so. He was led to its observance by an interesting series of circumstances. A member of a large rural Dutch family of moderate prosperity, he found himself at the age of 29 in poor health, confined to his bed with a severe attack of what was described as “inflammation of the lungs.” In his affliction his mind turned to the Bible with a longing to know whether God was real and the Bible true. Impressed by the promise in [James 5:14, 15](#), he threw himself on the mercy of God and pleaded for forgiveness and healing. His prayer was miraculously answered. Arising the next morning, he dressed and left the house, eager to tell his parents and the world what God had done for him.

Shortly after this he tried to persuade his brother John, a deacon in the Dutch Reformed Church, that a man ought to rely wholly on God for healing. John contended that the Bible

was not to be taken so literally, pointing out that if Pieter really intended to follow the Bible exactly, he would have to keep the Sabbath. When Pieter protested that he was keeping it, John pointed to the calendar, which indicated Sunday was the first, not the seventh, day of the week. Jolted, Pieter began to search the Bible to discover what it taught about the Sabbath. He soon became convinced that he should keep the seventh day holy and began its observance.

Among many whom Pieter Wessels influenced to keep the seventh-day Sabbath was his brother-in-law, Gert J. G. Scholtz. After winning his wife, Scholtz, fired with enthusiasm, went to the Transvaal and discussed the Sabbath with the president of the South Africa Republic, Paul Kruger. Kruger admitted that the Sabbath was right, but claimed that his position made it impossible for him to keep it. Returning to the Free State, Scholtz won two prominent De Beer families, who with their children and grandchildren later served the church with loyalty and devotion. On the farm of Nicholas de Beer, one of these families, diamonds were found, and subsequently the farm was sold to the diamond magnates of Kimberley.

Not long after this, Pieter Wessels and G. J. Van Druten met at Pieter's farm when Annie, the youngest child of Pieter Wessels, was born. As they visited they discovered that both were keeping the seventh-day Sabbath. Van Druten told Wessels about Hunt, and later they went to visit him in his shack on the Wessels farm. Pieter was happy to learn he was not alone, that there were some 30,000 Sabbathkeepers. Eager to increase their knowledge, the two men wrote to the General Conference, requesting that a Dutch minister be sent to teach and baptize them. They enclosed £50 (at that time about \$250) to assist in the expense. This was the 1886 "Macedonian call" from South Africa. When the letter was read at the 1886 General Conference session in the Battle Creek Tabernacle, its contents electrified the assembled delegates, who rose and sang the doxology.

In response to this call, D. A. Robinson and C. L. Boyd, with their wives; George Burleigh and R. S. Anthony, colporteurs; and Miss Carrie Mace, a Bible instructor, were sent to Africa. They sailed on May 11, 1887, from New York and arrived in Cape Town in July. Robinson remained at the Cape, while Boyd proceeded to the diamond fields, where he found about 40 keeping the seventh-day Sabbath, including a number of children.

Within a month a baptism took place and a church of 21 members was organized. A month later others were baptized, and the movement began to spread. The first Seventh-day Adventist church building in South Africa was erected in Beaconsfield. It was built of wood and iron and is now a historical monument.

In Cape Town, D. A. Robinson began his work by giving lectures on nondoctrinal subjects in various churches. In the meantime colporteurs sold copies of Uriah Smith's *Daniel and the Revelation*. In January 1888 a tent, sent from America, was pitched in a sheltered spot in the city for evangelistic meetings. In February Ira J. Hankins and his family arrived to assist the evangelists. As a result of meetings held in this tent, a church was organized in Cape Town. Among the early converts at the Cape was a young man named Herbert J. Edmed, who later became a pioneer evangelist and administrator, contributing to the establishment of many churches in various parts of South Africa.

At this time all supplies were transported by ox wagon from the Cape. Among the transport riders were some English-speaking farmers from the Grahamstown area. Two of these, Albert Davies and D. Fletcher Tarr, arrived with their wagons at a farm near

Kimberley late one Friday afternoon. Davies, introducing himself to the young farmer, Wessels, asked about arranging for pasture for the oxen. Wessels refused to discuss business, saying, "Let the oxen graze; we will come to terms another day," and immediately began to advance the claims of the seventh-day Sabbath. Impressed, young Davies returned to camp and began to tell what Wessels had told him. Tarr, a lay Methodist preacher, felt shocked that a man could be so misguided as to keep Saturday for the Sabbath.

As Dr. Harry Hankins tells the story, on Sabbath morning Wessels invited the two campers, Tarr and Davies, to his house for a Bible study. Tarr refused to go, but Davies went, returning more than half convinced that the seventh-day Sabbath was right, and bringing a tract, *Elihu on the Sabbath*. On a later visit to the camp, Pieter tactfully invited Tarr to speak at a meeting being held Saturday night in the Salvation Army Hall in Kimberley. This Tarr did.

Sunday morning a fine-looking young man arrived at the camp and asked Tarr for biblical support of Sundaykeeping. Tarr reasoned with him for more than three hours, realizing as he did so how weak his case was; then the stranger left, still unsatisfied. Now thoroughly aroused, Tarr spent several days reading *The History of the Sabbath*, by J. N. Andrews, with the result that 13 days after first meeting Wessels he began to keep the seventh-day Sabbath.

Because of his new interest, Tarr returned to Kimberley. When C. L. Boyd arrived, Tarr assisted him in holding a series of meetings. The following year, hearing that I. J. Hankins was proceeding to Grahamstown to hold meetings, Tarr went to that city to assist the evangelist. A series of meetings they conducted at nearby Rokeby Park resulted in the Rokeby Park church, organized in 1889, the third Seventh-day Adventist church in South Africa. On the clerk's book of this church appear the names of the Willmore, Sparrow, Tarr, Davies, Pittaway, and Staples families. Many of the descendants of these pioneer believers have served the cause as administrators, evangelists, pastors, teachers, and missionaries. Tarr himself later studied at Battle Creek College in the United States, and returned to pioneer the work in many centers in South Africa.

When in 1888 D. A. Robinson went to England, C. L. Boyd took general charge of the work in South Africa until 1891, when he returned to the United States. In 1889 S. N. Haskell paid his first visit to South Africa, spending five months traveling, visiting converts, and preaching.

Early Expansion. In January 1892 A. T. Robinson and his wife arrived to take the leadership of the work. He organized the five South African churches, with their 138 members, into the South African Conference in the same year. The organization of this conference ushered in a period of expansion. Shortly before Robinson's arrival, Pieter Wessels' father had sold his farm near Kimberley, on which a rich diamond deposit had been found, to the De Beers Company for £350,000. Father Wessels carefully handled this fortune as long as he lived, advancing sums to help the struggling church. Shortly before his death in 1892, he gave £3,900 to erect a building housing the Cape Town church and the conference offices. At one time or another, most of his children visited the Seventh-day Adventist headquarters at Battle Creek, Michigan, and some of them attended Battle Creek College.

Returning to South Africa, the Wessels brothers urged that institutions be erected there similar to those in Battle Creek and offered to bear the major portion of the cost. In 1892 Claremont Union College (*see* [Helderberg College](#)) was built and fully equipped at a cost of

£67,000. Treatment rooms and a printing plant were opened in Cape Town and an orphanage in Plumstead. The most ambitious project of all was the Claremont Sanitarium, a 51-room medical center near Cape Town costing about £50,000.

At the time these institutions were being erected, the church membership did not exceed 250. However, because of a substantial tithe income mainly from the Wessels family, the General Conference had not found it necessary to make regular financial provisions. Consequently, when the local source of funds dried up, the conference and these institutions found themselves in financial difficulties, and the General Conference was in no position to give them much assistance for many years. It was chiefly because of this large burden on the small constituency that the missions opened among the non-Christian Africans in the early years had to be self-supporting.

The first SDA converts in South Africa were from among the White population. These were closely followed by some from the Coloured community and later by some from the African.

The first Coloured ordained minister was D. C. Theunissen, who in his youth had been employed by Pieter Wessels and later by A. T. Robinson. His ministry was blessed, and before his death he was privileged to see thousands of his own people organized into 40 churches, with several schools. This Coloured constituency formed the Cape Field in 1933 (later it included the Indian members also). In 1942 the first SDA worker in the island of St. Helena was sent by the Cape Field. The Cape Field is now the Good Hope Conference.

Among the Africans, the first convert (also the first ordained minister) was Richard Moko, an educated member of the Fingo tribe, a teacher by profession, who was baptized into the SDA faith in Kimberley in 1895. A license to preach was granted to him in 1897. He later pioneered among the Xhosa-speaking tribes of the eastern Cape. The first Basuto convert was David Kalaka, who became an SDA shortly after Moko.

The early work among the African peoples of South Africa and the protectorates included the establishment of schools, mission stations, hospitals, and mission fields. Groupings for administrative purposes have varied through the years.

In 1936 the work was consolidated, and all the African churches and believers were organized into two fields, the South Bantu Field, with headquarters in East London, and the North Bantu Field, with headquarters in Johannesburg. In the early years most of the responsible positions were occupied by missionaries. Under the new organization the work grew, developing a strong African ministry and constituency. In a 1965 reorganization, the African work came under a new union, the Southern Union, and the White, Coloured, and Indian work came under the South African Union Conference.

Early Organization and Growth. The South African Conference was organized on Dec. 4, 1892, with A. T. Robinson, president; I. J. Hankins, secretary; and Mrs. N. H. Druillard, treasurer. The administrative headquarters of this conference were in the Roeland Street church in Cape Town. In 1897 Robinson was called to Australia and was succeeded by W. S. Hyatt, who continued as president until 1901. During the nine years it existed, the South African Conference administered all Seventh-day Adventist work in southern Africa, including not only the state of South Africa but also the mission fields in Rhodesia (now Zambia and Zimbabwe) and Basutoland (now Lesotho). The membership in 1901 was 715 in 15 churches.

In harmony with the policies adopted at the 1901 General Conference session, the South African Conference became a union conference in 1902, with W. S. Hyatt continuing as president. He was succeeded by R. C. Porter (1907—1913), who in turn was succeeded by W. B. White, who served until the formation of the division in 1920. The new union conference was composed of two local conferences, the Cape Conference and the Natal-Transvaal Conference. The territory of the Orange Free State was divided between them until 1913, when it was made a separate conference, with H. Elffers as the first president. Until 1917 the South African Union Conference administered all the mission fields not only within the four provinces of the Union of South Africa but also in Rhodesia (now Zambia and Zimbabwe), Basutoland (now Lesotho), and Nyasaland (now Malawi). Then the Zambesi Union Mission was set up to care for the missions north of the state of South Africa. By 1920, at the time the Southern African Division was set up, the baptized membership had increased to 2,705. In 1929 the Orange Free State Conference was reabsorbed into the two larger conferences.

Conference Reorganization in the 1950s. From 1929 until 1958 there were only two conferences within the South African Union: the Cape Conference and the Natal-Transvaal Conference. However, there was the Cape Field (composed of the Coloured constituency in South Africa), and there were the missions among the Africans. The increase in membership, particularly in Transvaal, made it advisable in 1958 to divide the Natal-Transvaal Conference. This was done by forming all the churches and institutions within Natal and the Orange Free State with East Griqualand into the Oranje-Natal Conference, with headquarters in Pietermaritzburg. The churches of the Transvaal were united into a conference of their own, with headquarters in Johannesburg.

Late in 1959 the Cape Field was reorganized as the Good Hope Conference, comprising the Coloured constituency in the Union of South Africa. A minister of that constituency, K. Landers, took office as its first president in January 1960.

The Indian Field was organized in 1956, composed of the Indian constituency in Natal and the Transvaal (which had been for a time part of the Cape Field), to serve the Asians of South Africa. The headquarters were in Durban, Natal. Since the organization of this field the Indian membership growth has been accelerated. This field was incorporated into the Oranje-Natal Conference in 1978.

Reorganization of 1960—Groups I and II. In December 1960 representatives from the General Conference, the Southern African Division, and the South African Union Conference met with those from these two fields and planned the reorganization of the work, with the object of laying more and greater responsibilities upon the African ministry and membership. With this in mind, the South African Union was divided for purposes of administration into two groups of organizational units. Group I comprised the organizations, both conference and field, serving the non-Bantu population of the union's territory, while Group II comprised the organizations serving the Bantu population of the same territory. To serve Group II, which was organized with headquarters in Johannesburg, a union vice president, secretary-treasurer, field secretary, and auditor (along with White and African departmental secretaries) were elected to administer the work of the African fields in the Republic of South Africa, Basutoland (now Lesotho), and Swaziland. The African constituency was divided in 1960 into nine fields, each headed by an African president

and secretary-treasurer. The years that followed have demonstrated the wisdom of placing responsibility upon the African ministry.

Because of a growing conviction that too many workers were absorbed in administration at the expense of the departments, the number of the fields was reduced at the close of 1962 to five. Those released from executive positions became departmental secretaries, greatly strengthening the departments. The five fields were: (1) *Cape Western Field*, with headquarters at Langa, Cape Town; (2) *Cape Eastern Field*, with headquarters at East London; (3) *Natal-Swaziland Field*, with headquarters at Durban; (4) *South Sotho Field* (Basutoland and the Orange Free State), with headquarters at Leribe, Basutoland; (5) Southern Transvaal Field, with headquarters in Johannesburg.

The territory covering the Transvaal and Orange Free State was organized into the Trans-Orange Conference in 1980. Three primary schools serve the conference-Balebedi, Maranatha, and Orlando West. There is one secondary school-Marfanatha Secondary.

The Cape province territory was reorganized in 1984, with headquarters in East London. It was named the Southern Conference and was to serve the Black section of the population in the region. In 1993 this conference attained a membership of 13,625 in 108 churches and 110 companies. Shepherding this flock is a workforce of 19 ordained ministers and 17 licensed ministers.

The Southern Conference operates two high schools (Cancele and Themba) and six primary schools, with 42 teachers and administrators. The presence of these schools has done much to advance the gospel message in their localities.

In November 1965 it was decided to dissolve Groups I and II and form two separate unions, namely, the South African Union, with responsibility for the work among the White, Coloured, and Indian people; and the Southern Union, to care for the Black work exclusively. These unions, with their 11 conferences and fields, ministered to approximately 15 million people in five languages.

In December 1991 these two unions, at one time part of the Trans-Africa Division and, more recently, attached fields of the General Conference, merged to form the Southern Africa Union, also a GC attached field.

Departments

Departments. Publishing. The distribution of SDA publications in South Africa began when two colporteurs, R. S. Anthony and George W. Burleigh, arrived in 1887 with the first missionaries, Boyd and Robinson. They lost no time in scattering SDA publications through the urban centers of South Africa. Local converts soon joined the work. In 1890 E. M. Morrison came from Australia to give instruction and to hold institutes. In 1892 there were 10 active colporteurs, whose total annual sales exceeded £3,000. An English language evangelistic paper called *The Sentinel* (later *The Signs of the Times*) was launched in 1892, and a Dutch paper, *De Wachter* (later *Tekens van die Tye*). About the same time, a church paper was issued, called the *South African Missionary*, which became the *African Division Outlook* and later the *Trans-Africa Division Outlook*. In 1951 a bilingual paper, *The South African Union Lantern*, made its appearance. (See [Southern Publishing Association \[South Africa\]](#).)

Medical. The first SDA medical institution in South Africa was the Claremont Sanitarium, which was operated by the church from 1897 to 1901 and privately to 1905. In 1904 the Cape Sanitarium was opened in the remodeled buildings of the Plumstead orphanage. The sanitarium closed in 1934.

Another feature of the SDA health program was the operation of treatment rooms, modeled on the methods of the Battle Creek Sanitarium. Carnarvon House in Cape Town was fitted up at a cost of £7,000. Other treatment rooms on less ambitious scales flourished for a time in Durban, Bloemfontein, Pretoria, Port Elizabeth, East London, Pietermaritzburg, and Kimberley. The Kimberley Baths became well known to the public for the care given the sick and wounded during the siege of Kimberley during the Anglo-Boer War, and later for the owners' flower-growing enterprise, which enabled the institution to care for many charity cases.

For many years SDA medical work in the Republic of South Africa has been confined to the operation of hospitals and clinics in connection with mission stations catering to the Black and Coloured populations.

Educational. During the early years of the Seventh-day Adventist Church in South Africa, a number of young men and women went to the United States to attend Battle Creek College. When in 1892 it was decided to have an SDA college in South Africa, land was purchased and buildings erected near Claremont, a suburb of Cape Town, and there Claremont Union College (later commonly called Union College) was opened in February 1893.

Plagued with heavy indebtedness, the college was closed in 1918 and moved to a farm in Natal, where it became Spion Kop College. In 1928 the school was moved again, this time to Somerset West, a rural site about 30 miles (50 kilometers) from Cape Town. (*See [Helderberg College](#).*)

The first elementary school was opened in Beaconsfield in 1893, of which Mrs. Joel Rogers was the first teacher. The following year Sarah Peck took over this school and Mrs. Rogers opened an elementary school in Claremont. As the work grew, other church schools were opened in various South African cities, such as Johannesburg, Durban, and Cape Town.

Homes for the Aged

Homes for the Aged. In recent years homes for the aged have been provided: Sunnyside Lodge, situated in Plumstead, about eight miles (13 kilometers) from Cape Town, was opened in 1959; Adventhaven, on the campus of Sedaven High School, near Heidelberg, Transvaal, began operation in 1960; and Anerley Place, on the shore a few miles south of Durban, was opened in 1962. In the ensuing 30 years several more homes opened their doors to aged citizens, including Esda Home for the Infirm Aged, Heather Court, Magnolia Haven, and Pieter Wessels Home for the Infirm Aged.

South African Publishing Company

SOUTH AFRICAN PUBLISHING COMPANY. See [Southern Publishing Association \(South Africa\)](#).

South African Training School

SOUTH AFRICAN TRAINING SCHOOL. *See* [Helderberg College](#).

South African Union Conference

SOUTH AFRICAN UNION CONFERENCE. *See* [South Africa, Republic of](#); [Southern Africa Union Conference](#).

South African Union Lantern

SOUTH AFRICAN UNION LANTERN (1951—1991; monthly; Sentinel Publishing Assn.; file in GC). Official organ of the South African Union Conference. Two separate editions, in English and Afrikaans, were furnished free to the constituency of the union conference. When the two unions merged in December 1991, a new official organ was published under the name *Maranatha*.

South American Division

SOUTH AMERICAN DIVISION. A large unit of church organization to which is allotted the territory of South America (except Colombia, Venezuela, French Guiana, Guyana, and Suriname, which are in the Inter-American Division), including the adjacent islands in the Atlantic and Pacific oceans.

Statistics (1992): churches, 4,056; members, 1,176,026; church elementary schools, 824; ordained ministers, 1,325; licensed ministers, 562; credentialed missionaries, 1,842; teachers 6,565. Headquarters: Brasilia, Distrito Federal, Brazil. There are church papers in Spanish and Portuguese, both called *Revista Adventista*.

The division was organized in 1916 from two formerly unattached organizations: the South American Union Conference (which became the Austral Union Conference and the Inca Union Mission) and the Brazilian Union Conference. The division began with a membership of 4,903, with 88 churches.

Constituent Organizations

Constituent Organizations. The South American Division comprises four union conferences, three union missions, and two attached missions.

1. *Austral Union Conference* (organized 1906; reorganized 1966). Territory: Argentina, Paraguay, and Uruguay. Statistics (1992): churches, 366; members, 74,885; church elementary schools, 74; ordained ministers, 176; licensed ministers, 62; credentialed missionaries, 358; teachers, 536. Headquarters: Florida, Buenos Aires, Argentina.

Constituent organizations and their territories—*Buenos Aires Conference* (organized 1906; reorganized 1921, 1961, 1972, 1985): the city of Buenos Aires and part of Buenos Aires province; *Central Argentine Conference* (organized 1921; reorganized 1972): Cordoba, Entre Rios, La Rioja, Mendoza, San Juan, and San Luis Provinces and part of Santa Fe province; *North Argentine Conference* (organized 1906; reorganized 1948, 1988): Chaco, Corrientes, Formosa, Misiones, and North Santa Fe provinces; *Northwest Argentine Mission* (organized 1988): Catamarca, Jujuy, Salta, Santiago del Estero, and Tucuman provinces; *Paraguay Mission* (organized 1948): Paraguay. *South Argentine Mission* (organized 1985): Chubut, La Pampa, Neuquen, Rio Negro, Santa Cruz, South Buenos Aires, Tierra del Fuego, and Malvinas and South Atlantic Islands; *Uruguay Mission* (organized 1906): Uruguay.

2. *Central Brazil Union Conference* (organized 1907; reorganized 1986). Territory: Federal District and the states of Goias, Mato Grosso, São Paulo, and Tocantins. Statistics (1992): churches, 594; members, 150,809; church or elementary schools, 122; ordained ministers, 285; licensed ministers, 113; credentialed missionaries, 555; teachers, 1,485. Headquarters: Artur Nogueira, São Paulo, Brazil.

Constituent organizations and their territories—*Central Brazil Conference* (organized 1927): Federal District and the states of Goias and Tocantins; *Central São Paulo Conference* (organized 1922; reorganized 1978, 1989): the state of São Paulo, excluding the capital city,

the coast, the Paraíba River and Ribeira River valleys, and the western region; *East São Paulo Conference* (organized 1982): São Paulo's Capital East and North regions, Paraíba River valley, and north coast; *Mato Grosso Mission* (organized 1921; reorganized 1980): the state of Mato Grosso; *São Paulo Conference* (organized 1922; reorganized 1978, 1982, 1991): São Paulo's capital, west cities, Santista coast, and ABCD region; *South São Paulo Conference* (organized 1992): South São Paulo's capital and Ribeira River valley; *West São Paulo Conference* (organized 1922; reorganized 1978, 1989): the western region of the state of São Paulo.

3. *Chile Union Mission* (organized 1966) territory: Chile. Statistics (1992): churches, 377; members, 74,396; church elementary schools, 36; ordained ministers, 99; licensed ministers, 55; credentialed missionaries, 106; teachers, 469. Headquarters: Santiago, Chile.

Constituent organizations and their territories—*Central Chile Conference* (organized 1907; reorganized 1966): the Sixth, Seventh, and Metropolitan regions; *North Chile Mission* (organized 1966): the First, Second, and Third regions; *Pacific Chile Mission* (organized 1988): the Fourth and Fifth regions; *South Chile Conference* (organized 1950): the Eighth, Ninth, Tenth, Eleventh, and Twelfth regions.

4. *East Brazil Union Conference* (organized 1919). Territory: the states of Alagoas, Bahia, Espírito Santo, Minas Gerais, Paraíba, Pernambuco, Rio de Janeiro, Rio Grande do Norte, and Sergipe. Statistics (1992): churches, 843; members, 194,420; church or elementary schools, 129; ordained ministers, 253; licensed ministers, 87; credentialed missionaries, 227; teachers, 1,097. Headquarters: Niteroi, Rio de Janeiro, Brazil.

Constituent organizations and their territories—*Bahia Conference* (organized 1919; reorganized 1937, 1980): the state of Bahia; *Central Minas Conference* (organized 1955; reorganized 1968, 1980, 1983): part of the state of Minas Gerais; *Espírito Santo Conference* (organized 1910; reorganized 1955, 1980): the state of Espírito Santo; *Northeast Brazil Mission* (organized 1932; reorganized 1965, 1980): the states of Paraíba, Pernambuco, and Rio Grande do Norte; *Rio de Janeiro Conference* (organized 1902; reorganized 1951, 1980): the state of Rio de Janeiro; *Sergipe-Alagoas Mission* (organized 1988): the states of Sergipe and Alagoas; *South Minas Mission* (organized 1983): the southern part of the state of Minas Gerais.

5. *Inca Union Mission* (organized 1914). Territory: Bolivia and Peru. Statistics (1992): churches, 1,031; members, 390,026; church elementary schools, 263; ordained ministers, 196; licensed ministers, 116; credentialed missionaries, 275; teachers, 1,172. Headquarters: Miraflores, Lima, Peru.

Constituent organizations and their territories—*Central Andina Mission* (organized 1990): departments of Ayacucho, Cerro de Pasco, Huancavelica and Junin; *Central Peru Conference* (organized 1906; reorganized 1961, 1974): departments of Ancash, Ica, and Lima and the constitutional province of Callao; *East Bolivia Mission* (organized 1977): Beni, Chuquisaca, Cochabamba, Pando, Santa Cruz, and Tarija; *East Peru Mission* (organized 1927; reorganized 1961): departments of Huanuco, Loreto, San Martin, and Ucayali; *Lake Titicaca Mission* (organized 1916, reorganized 1977): department of Puno; *North Peru Mission* (established 1961): departments of Amazonas, Cajamarca, La Libertad, Lambayeque, Piura, and Tumbes; *South Peru Mission* (organized 1977): departments of Apurimac, Arequipa, Cuzco, Madre de Dios, Moquegua, and Tacna; *West Bolivia Mission* (organized 1907; reorganized 1977): departments of La Paz, Oruro, and Potosi.

6. *North Brazil Union Mission* (organized 1936). Territory: the states of Acre, Amapa, Amazonas, Ceara, Maranhao, Piaui, and Roraima. Statistics (1992): churches, 389; members, 177,234; church elementary schools, 84; ordained ministers, 114; licensed ministers, 42; credentialed missionaries, 108; teachers, 677. Headquarters: Brazil.

Constituent organizations and their territories—*Central Amazon Mission* (organized 1940; reorganized 1980): the states of Amazonas and Roraima; *Lower Amazon Mission* (organized 1927): the state of Para and territory of Amapa; *Maranhao Mission* (organized 1988): the state of Maranhao; *North Coast Mission* (organized 1936): the states of Ceara and Piaui; *West Amazon Conference* (organized 1980): the states of Acre and Rondonia.

7. *South Brazil Union Conference* (organized 1986). Territory: the states of Mato Grosso do Sul, Paraná, Rio Grande do Sul, and Santa Catarina. Statistics (1992): churches, 415; members, 95,456; church elementary schools, 103; ordained ministers, 166; licensed ministers, 74; credentialed missionaries, 154; teachers, 1,062. Headquarters: Curitiba, Paraná, Brazil.

Constituent organizations and their territories—*North Paraná Conference* (organized 1949; reorganized 1957, 1989): The northern part of the state of Paraná; *Rio Grande do Sul Conference* (organized 1906): the state of Rio Grande do Sul; *Santa Catarina Conference* (organized 1957): the state of Santa Catarina; *South Mato Grosso Mission* (organized 1921; reorganized 1980): the state of Mato Grosso do Sul; *South Paraná Conference* (organized 1940; reorganized 1957, 1989): the southern part of the state of Paraná.

8. *Attached fields*—*North Ecuador Mission* (organized 1993): Carchi, Chimborazo, Cotopaxi, Esmeraldas, Imbabura, Napo, Pastaza, Pichincha, Sucumbios, and Tungurahua provinces of north Ecuador.

South Ecuador Mission (organized 1906): Azuay, Bolivar, Canar, El Oro, Galapagos, Guayas, Los Rios, Manabi, Morona Santiago, and Zamora Chinchipes provinces of south Ecuador.

Institutions

Institutions. The following institutions are located in the South American Division.

Educational Institutions. Adventist Agricultural-Industrial Academy (Brazil); Agro-Industrial Adventist Trans-Amazon Academy (Brazil); Andes Adventist Academy (Bolivia); Antofagasta Adventist Academy (Chile); Asunción Adventist Academy (Paraguay); Balcarce Adventist Academy (Argentina); Bolivia Adventist Educational Complex (Bolivia); Brazil College (Central Campus) (Brazil); Brazil College (São Paulo Campus) (Brazil); Buenos Aires Adventist Academy (Argentina); Central Brazil Academy (Brazil); Chile Adventist Educational Center (Chile); Concepcion Adventist Academy (Chile); Cruzeiro do Sul Adventist Academy (Brazil); Ecuador Adventist Academy (Ecuador); Espírito Sento Academy (Brazil); Grão Pará Adventist Academy (Brazil); Las Condes Adventist Academy (Chile); Latin-American Adventist Theological Seminary (Brazil); Los Angeles Adventist Academy (Chile); Los Polvorines Adventist Academy (Argentina); Manaus Adventist Academy (Brazil); Minas Gerais Adventist Academy (Brazil); Miraflores Adventist Academy (Peru); Morón Adventist Academy (Argentina); Northeast Argentine Academy (Argentina); Northeast Brazil Academy (Brazil); Northeast Brazil College (Brazil); Pacific Adventist Academy (Ecuador); Paraná Adventist Academy (Brazil); Petropolis Adventist

Academy (Brazil); Quito Adventist Academy (Ecuador); Resistencia Adventist Academy (Argentina); River Platte Adventist University (Argentina); Salvador Adventist Academy (Brazil); Santa Fe Adventist Academy (Argentina); São Paulo Adventist Academy (Brazil); South Santiago Adventist Academy (Chile); Temuco Adventist Academy (Chile); Titicaca Adventist Academy (Peru); Ucayali Adventist Academy (Peru); Union Adventist Educational Complex (Peru); Uruguay Adventist Academy (Uruguay); Velez Sarsfield Adventist Academy (Argentina); Victor Ampuero Adventist Academy (Argentina).

Food Companies: South American Division Health Food Company (Argentina, Brazil, Uruguay).

Hospitals and Sanitariums: Adventist Health Center (Brazil); Ana Stahl Adventist Clinic (Peru); Asunción Adventist Sanitarium (Brazil); Belem Adventist Hospital (Brazil); Belgrano Adventist Medical Clinic (Argentina); Hohenau Adventist Sanitarium (Paraguay); Juliaca Adventist Clinic (Peru); La Paz Adventist Clinic (Bolivia); Loma Linda Adventist Sanitarium (Argentina); Los Angeles Adventist Clinic (Chile); Manaus Adventist Hospital (Brazil); Miraflores Adventist Clinic (Peru); Northeast Argentine Sanitarium (Argentina); Penfigo Adventist Hospital (Brazil); Quito Adventist Clinic (Ecuador); River Platte Sanitarium and Hospital (Argentina); São Paulo Adventist Hospital (Brazil); São Roque Adventist Clinic (Brazil); Silvestre Adventist Hospital (Brazil); Vitoria Adventist Hospital (Brazil).

Retirement Homes and Orphanages: Adventist Home for the Elderly (Brazil); Buenos Aires Old People's Home (Argentina); Children's Orphanage Center (Brazil); Loving Mother Nursery (Brazil); Neandertal Children's Home (Brazil); Paul Harris Children's Home (Brazil); Rayitos de Luz Children's House (Ecuador); São Paulo Old People's Home (Brazil); Vila Ipe Children's Home (Brazil); Voro Josephina Children's Home (Brazil); Xaxim Adventist Home for Boys (Brazil).

Medical Missionary Launches: Luzeiro do Araguaia; Luzeiro d' Oeste I; Luzeiro Paulista; Luminar II, IV; Luzeiro I, VI, XVIII, XX, XXI, XXII.

Media Centers: Brazil Voice of Prophecy Media Center (Brazil); It Is Written TV Program (Brazil).

Publishing Houses: Brazil Publishing House (Brazil); Buenos Aires Publishing House (Argentina, Chile, Peru).

Division Presidents: O. Montgomery, 1915—1922; Charles Thompson, 1922—1924; P. E. Brodersen, 1924—1926; C. B. Haynes, 1926—1930; N. P. Neilsen, 1931—1941; R. R. Figuhr, 1941—1950; W. E. Murray, 1950—1958; J. J. Aitken, 1958—1966; R. A. Wilcox, 1966—1975; Enoch Oliveira, 1975—1980; Joao Wolff, 1980—.

South American Division Health Food Company

SOUTH AMERICAN DIVISION HEALTH FOOD COMPANY. A chain of health food factories operated by the Health Food Department of the South American Division, under the direction of an executive committee representing the division, the unions, and the various factories. It was organized in 1971 for the purpose of promoting, manufacturing, and selling health foods throughout the territory of the South American Division. The company is made up of the following factories: Productos Alimenticios Superbom, Brazil; Alimentos Granix, Argentina; and Fabrica de Productos Frutigran, Uruguay. In 1975 a new factory was constructed in Chile. Despite the fact that they are supervised and under the control of the Division Health Food Company, the factories operate under the legal organization of the church in each country.

Buenos Aires Health Food Company (Alimentos Granix). An industry located in Buenos Aires, Argentina. It is actually two industries, located 80 miles (130 kilometers) apart.

In 1937 the first machinery was acquired from England in order to make cornflakes, but it was not until 1938 when the “certificate of birth” for Alimentos Granix was really dated. At that time production was based on wheat flakes, rice flakes, and cornflakes, as well as peanut butter and honey.

In 1939 the industry started manufacturing puffed wheat and rice. Between 1946 and 1956, fruit preserves were added to the list of products manufactured.

During 1962 the first rotating molder was installed in an automatic gas oven measuring 40 feet (12 meters) long. This was the start for the production of cookies and crackers. From there on, 13 different kinds of cookies and crackers were manufactured.

In 1965 the actual production plant was built, with 43,000 square feet (4,000 square meters) of covered surface. By 1969 Alimentos Granix had 70 employees.

The new decade brought with it new challenges and new machinery. By the end of the 1970s, the industry was working three shifts and had 280 employees.

During the 1980s Alimentos Granix was recognized as a leader in the industry. With the construction of a plant in Baradero, 60 miles (100 kilometers) from Buenos Aires, there are now two health food production plants. In addition, there is a huge distribution warehouse of more than 53,800 square feet (5,000 square meters), and four additional warehouses throughout the country. In 1993 there were 550 employees and a monthly production of approximately 1,000 tons (907 metric tons), a total of three production plants, and five distribution warehouses.

Managers: Jorge Norris, 1938—1946; René Dobanton, 1946—1955; Alfredo Bellido, 1956—1961; Lucas Schulz, 1962—1971; Norman Trubey, 1971—1975; Emilio Wanderleben, 1975—1979; Benjamin Reichel, 1979— .

Frutigran Products (Fabrica de Productos Frutigran). A food factory, operated by the South American Division Health Food Company, under the legal entity, Corporacion Uruguaya de los Adventista del Septimo Dia (Uruguay Corporation of Seventh-day Adventists). The manufacturing of health foods began at Uruguay Academy in 1956 with the

construction of a bakery, with an area of 2,700 square feet (250 square meters), and the products were sold in nearby towns and in Montevideo. In 1961 the plant began producing fruit juice, marmalades, and canned fruit on a small scale. In 1971 the factory was incorporated into the South American Division Health Food Company, and in 1972 a building was constructed with an area of 8,600 square feet (800 square meters) for use in the production of fruit juice, canned fruit, and jelly. There were 18 employees in 1993. At fruit harvesttime as many as 60 workers are employed.

Manager: Daniel Iuorno, 1968—1973; Julio Godoy, 1973—1975; Alejo Pizzaro, 1975; Oscar Sena, 1976—1977; E. Wandersleben, 1977—1978; Alexis Piro, 1978—1982; Benjamin Reichel, 1982—1986; Amadeo Rolando, 1986—1987; Mario Gutierrez, 1987— .

Brazil Food Factory (Productos Alimenticios Superbom). A food factory situated 12 miles (20 kilometers) from the center of São Paulo, Brazil, operated under the legal name of “Productos Alimenticios Superbom, Instituto Adventista de Ensino, Departamento Industrial.” It is one of the factories under the direction of the South American Division Health Food Company.

The processing of food by Brazil College began in 1925, when the school began to process grape juice for the use of students. In 1935 Adolpho Bergold, the college farm manager, stepped up the production and developed the sale of grape juice as a financial aid to the institution. In 1940 other products such as berry juices, grape and other jellies and jams, whole-wheat flour, peanut butter, and honey were added to the industry. On Jan. 11, 1944, under the management of Ernesto Bergold, the Brazil Food Factory became legally incorporated, and in succeeding years has expanded and made rapid progress.

More than 30 different products are processed, including grape, pineapple, passion fruit (maracuja), and tomato juices; pineapple, strawberry, grape, apple, and fig jellies and marmalades; tomato extract; and honey.

During 1973 the factory opened the first vegetarian restaurant operated by the Seventh-day Adventist Church in South America. Later others were added. But all were forced to close because of economic problems during the last part of the 1980s.

Superbom established a plant in the state of Santa Catarina for the production of fruit juices. In 1991 it took on the production of breakfast cereals, which in 1993 represented 45 percent of its total production. The company employs 380 people.

Managers: Adolpho Bergold, 1940—1943; Ernesto Bergold, 1944; Arno Schwantes, 1945—1951; Germano Ritter, 1951—1952; D. Stockler de Lima, 1953—1960; Pirajá Dias Pinto, 1961—1962; D. Stockler de Lima, 1963—1967; Siegfried Genske, 1968—1970; Ardoval Schevani, 1970—1974; Alejo Pizarro, 1974—1975; Japhet Leme, 1975—1976; Joel Zukovski, 1976—1980; Mario Fehlberg, 1981—1984; Lourival Cruz, 1984—1987; Paulo Stabenow, 1987—1988; Lauro Grellmann, 1988— .

Division Managers: Alejo Pizarro, 1971—1978; Geraldo Bokenkamp, 1978—1982; Roberto Gullon, 1982—1983; Paulo Stabenow, 1983—1989; Floriano dos Santos, 1989—1990; Benjamin Reichel, 1990— .

South American Publishing House

SOUTH AMERICAN PUBLISHING HOUSE. *See* [Buenos Aires Publishing House](#).

South Andhra Section

SOUTH ANDHRA SECTION. *See* [India](#); [Southern Asia Division](#).

South Argentine Mission

SOUTH ARGENTINE MISSION. *See* [Argentina](#); [South American Division](#).

South Association Mission

SOUTH ASSOCIATION MISSION. *See* [Angola](#); [Euro-Africa Division](#).

South Atlantic Conference

SOUTH ATLANTIC CONFERENCE. The unit of church organization comprising the Black constituency of the states of Georgia, North Carolina, and South Carolina. Statistics (1993): churches, 109; members, 23,422; church or elementary schools, 52; ordained ministers, 52; licensed ministers, 5; teachers, 47. Headquarters: 294 Hightower Road NW., Atlanta, Georgia. The conference forms part of the Southern Union Conference.

Local churches—*Georgia*: Albany (Emanuel), Americus (Eastview), Athens (Mount Olive), Atlanta (Berean, Boulevard, French, Maranatha, West End), Auburn (Georgia Korean), Augusta (Ebenezer), Blakely (Calvary), Buena Vista, Columbus (Rose of Sharon, Shepherd Drive), Conley, Covington, Decatur (English, Spanish), Dublin (First), East Point (Mount Olive), Fort Valley, Gainesville, Greenville (Emmanuel), Griffin (Dickerson Memorial), La Grange (Trinity), Lawrenceville, Lithonia, McDonough (Tri City), Macon (Bethany), Marietta (Shiloh, Korean), Milledgeville (Ebenezer), Mountain View (Central Spanish), Newnan, Rome (Bethany), Sandersville (Faith Temple), Savannah (New Covenant, West Broad Street), Thomaston, Toccoa, Warner Robins (New Life), Washington, Wrens; *North Carolina*: Asheville (Bethel), Burgaw, Burlington (Philadelphia), Charlotte (Berean, Northeast), Clinton (Bethel), Council (Philadelphia), Durham (Immanuel Temple), Fayetteville (Abney Chapel), Gastonia (Ephesus), Goldsboro (Maranatha), Greensboro (East Market Street), Greenville (Ebenezer), High Point (Baldwin's Chapel), Jacksonville (Calvary), Kinston (Gethsemane), La Grange (Mount Zion), Laurinburg (Mount Olive), Lexington (New Life), Lillington (Berean), Murfreesboro, New Bern (Ephesus), Raleigh (Gethsemane), Reidsville (Ephesus), Rocky Mount (Smyrna), Salisbury (Ephesus), Shelby (Voice of Hope), Snow Hill (New Life), Southern Pines, Washington (Maranatha), Wilmington (Ephesus, Myrtle Grove), Wilson (Mount Hebron), Winston-Salem (Ephesus); *South Carolina*: Aiken (New Life), Anderson, Andrews (Bloomingvale), Beaufort, Bennettsville (New Life), Bucksport (Bethel), Charleston (Shiloh), Columbia (Ephesus), Darlington (Ephesus), Florence (Oakland Avenue), Greenville (Antioch), Greenwood (Zion Temple), Hemingway (Mount Olive), Johnston, Lake City (New Life), McClellanville, Manning (Maranatha), Marion (Mount Olive), Myrtle Beach (New Jerusalem), Orangeburg (First), Pageland, Ridgeland, Rock Hill (New Life), St. Stevens, Spartanburg (Shiloh), Summerville, Sumter (Berean).

History

History. *Beginnings in Georgia and North Carolina.* Many early Black ministers and teachers in the territory of the South Atlantic Conference were trained, sponsored, and encouraged by the missionary group that took the boat *Morning Star* to Mississippi and opened schools from 1895 on (for their story, see [Southern Missionary Society](#)) or were products of Oakwood College, established in 1895 by the General Conference. But the earliest seeds were sown among the Black people in the South Atlantic states many years

earlier-only five years after E. B. Lane's railroad station evangelistic meetings of 1871 at Edgefield Junction, Tennessee (which led to the organization in the 1880s of the first Black Seventh-day Adventist church; see [South Central Conference](#)). The evangelist was C. O. Taylor, who late in 1876 entered the south Atlantic states and preached to Whites and Blacks at Quitman, in south Georgia. He reported preaching in a local church one Sunday where about a third of his hearers were Black people "occupying the same house with the Whites, only sitting by themselves," according to the customary practice in preemancipation days (see [Human Relations, Office of](#)). The next August, when he went 240 miles (380 kilometers) north to Griffin, he "spoke three times to the colored people." However, the first Black converts mentioned were in Houston County, south of Macon, where he had stopped en route to Griffin. The first was a preacher-sharecropper on the plantation of a White convert named Killen (March 1878). He was followed by others; the next year there were nine freedmen (April 1879).

About the time when Taylor went to Georgia, the New England Tract Society was sending papers into North Carolina. Among the readers' replies published in 1877 in the *Review and Herald* appear two from Black people in North Carolina, one from a self-taught traveling preacher who asked for tracts to distribute to his congregations and who told how he had studied at night in his slave cabin.

The work was difficult and moved slowly, as indicated by J. O. Corliss' report at the 1883 General Conference session for the "South Atlantic Mission," as the Southeastern states were designated, in which he stated that there were now in that field 267 White Sabbathkeepers and 20 Black. Sydney Scott, noted early evangelist, wrote, in the *Gospel Herald* in July 1907: "Fifteen years ago there were not over twenty colored Seventh-day Adventists south of the Mason Dixon line, but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa or the West Indies. Fourteen years ago there were only two colored ministers; today there are forty-five in the United States, counting those in Africa and the West Indies the number will reach sixty. The tithes of the colored people last year in the United States amounted to \$5000; fifteen years ago it was not over \$50. One year ago there was no sanitarium for colored people in the whole denomination where modern methods were used; today there is one in Birmingham Ala., with Dr. L. C. Isbell as chief physician. Thirteen years ago, we had no colored Seventh-day Adventist physician; today we have five practicing using modern methods" (p. 26).

Schools. The early method of evangelism was to open schools first and then introduce doctrinal teachings. Thus the schools paved the way for the establishment of churches. In 1907—1908, after it had been made a department of the Southern Union, the Southern Missionary Society operated 18 mission schools, including two in Georgia, one in South Carolina, one in North Carolina, and two in Florida. These missionary schools were manned by teachers who understood their venture and gloried in its sacrifices. Wilda Wilson taught 20 eager children in a small barn at Daytona, Florida. From her school at Fernandina, Florida, Mrs. M. W. Porties wrote, "Oh, Brother Bollman, the Lord is good, isn't He? I have been so confined to my school that I've had little opportunity to get out among my people, but the Lord is sending them to our home to inquire concerning this truth" (*Gospel Herald*, July 1908, p. 26).

Evangelism in Florida. In the 1890s the *Review and Herald* carried reports from Florida of laypersons conducting house-to-house evangelism among both Whites and Blacks—George Smith at Lawtey (1891) and I. C. Bunch at Milton (1897). According to a letter from Carrie Furman Smith, Thomas Furman, the first Black SDA in Tampa, had accepted the faith at Bartow and been baptized in 1896. By 1896 Florida had one Black preacher, M. L. Ivory, who was ordained in 1899. In that year he reported evangelism in a number of towns, including Orlando, Sanford, Palatka, Windsor, Gainesville, Waldo, Jacksonville, and Punta Gorda; also, Sabbath schools were reported in Oakland, Windsor, and Orlando; and a church was organized in Orlando. Beginning about 1904, camp meetings were held for the Black members at the same time and in the same city as the White camp meetings, so that the conference representatives could preach to both.

A report from Florida in the June 11, 1908, issue of the *Review and Herald* tells of trouble—a White evangelist's tent was cut down, and at Morriston “our only colored minister's” tent ropes cut and the minister himself forced to leave by order of the town council because his Black converts refused to work on the Sabbath. This minister was John Manns, who was ordained the next October and who was responsible for the organization of a church at Palatka. At Plant City a church was organized and a church school established.

In 1911 meetings conducted at Jacksonville by J. W. Manns and John Green resulted in 11 converts. Three sons of this church are listed in denominational leadership: H. D. Singleton, former secretary of the Regional Department of the General Conference; W. S. Lee, former secretary of the Regional Department of the Pacific Union; and V. L. Roberts, former president of Southwest Region Conference.

Also in 1911 evangelistic meetings were held in Miami by M. C. Strachan and J. F. Green, and a church was organized in 1912. In time there were five thriving congregations in the metropolitan area: Miami Trinity Temple, Pisgah at Opa-locka, Miami-Bethany, Miami-Liberty City, and Hollywood.

In Tampa, where a Sabbath school met in the Furman living room, a church of 26 was organized in 1915. In 1921, after a major evangelistic campaign by G. E. Peters and others, 232 members were baptized.

South Carolina. Late in 1896 I. E. Kimball, former president of the Vermont Conference, went to Charleston. He made contacts with the White churches through the WCTU and also spoke in Black churches and distributed the Signs of the Times, mostly among Blacks. Bringing volunteer teachers from the North, he operated night schools for Blacks during several winters, also a welfare mission for underprivileged Whites.

About the beginning of 1900 he organized a church of 17 of both White and Black members, all of them recipients of “Christian help work.” However, by the end of that year Kimball left South Carolina, and the Charleston mission, church, and mission school disappear from the record. By October of 1902 the Peace Haven Industrial School for Colored at Blackville was claimed as the only school in the state teaching Black people the SDA doctrines.

Apparently there was no church in Charleston in 1904, when South Carolina was organized as a mission. But a Black mission school was opened in Charleston in the autumn of 1907, and a church was organized in December 1907, with nine members, some of whom had been keeping the Sabbath since the time Kimball had been there. But nearly two years earlier there was a church of about 20 at Spartanburg, reported in April 1906 by D. E. Blake,

then a lay evangelist (later a physician). Late in 1907 Sydney Scott came from Alabama to succeed Blake as the Black evangelist for South Carolina. Before the end of 1908 he had won 25 converts in Greenville, and the Black membership in the state was doubled. The next year there were 20 more converts at Greenville and a church school; also, a church at Sumter.

In Columbia in 1907 a White colporteur had worked in the city and awakened an interest among Black people that resulted in seven converts. Scott, sent to take care of the interest, opened a Sabbath school and then conducted tent meetings (May-October 1910). In September 1910 the first Black SDA camp meeting in South Carolina was held there. From those baptized in these first tent meetings a church was organized.

Among those baptized during these early meetings in the Carolinas were B. W. Abney, who gave 48 years of service, and F. S. Keitts, in whose mother's home the first Sabbath school was organized and who gave 45 years of service. Other ministers associated with the beginnings of the work in the area were W. H. Maynor, O. S. Osterman, and A. L. Crichlow.

By 1916 the South Carolina statistical report showed more Black members than White in the state. When the South Atlantic Conference was organized in 1946, it took in 24 churches in the two Carolinas.

North Carolina. In January 1899 the Southern Missionary Society sent Frank H. Bryant (one of the converts connected with the missionary boat *Morning Star*) from Mississippi to work among Black people at Hickory, North Carolina. He soon reported that he was giving Bible studies and that suitable rooms for a school had been secured. In 1901 there was an organized church at Winston-Salem. There was a church at Asheville and a school headed by Page Shepard in 1910. After several years had elapsed, during which the field was without a minister, Shepard was appointed to serve the field of North Carolina. At that time there were churches or companies at New Bern, Greensboro, and Winston-Salem. In the vicinity of the Mountain Sanitarium, at Fletcher (founded 1910), the sanitarium workers held classes in first aid and home nursing, and organized a Good Neighbor Club among Black people, promoting gardens and poultry raising. In 1920 a church of 50 was organized at Raleigh, the state capital.

Georgia. Between 1900 and 1902, three Black ministers were assigned to Atlanta—L. C. Sheafe, M. C. Sturdevant, and C. A. Hall. In January 1901 Sturdevant reported the arrival of a teacher from Vicksburg and plans for a school. In 1907 a school was opened at Brunswick.

In January 1907 W. H. Sebastian and his wife were sent to Atlanta. At that time there was no Black church in Georgia. Meetings were first held in the front room of the Sebastian home. In April he reported plans to open his first tent meeting on the first of August, assisted by S. G. Dent, a former Baptist minister from Brunswick, Georgia (whose grandson, Dr. Carl A. Dent, served for many years as head of the medical staff at Riverside Sanitarium and Hospital).

In 1908 meetings conducted by Scott and Sebastian resulted in a number of converts. A church, two schoolrooms, and treatment rooms with quarters for eight patients were erected on Greens Ferry Avenue. Also, Anna Knight (whose biography, *Mississippi Girl*, tells of her pioneer school in Mississippi and her mission service in India) came to Atlanta to work as a Bible instructor (*see* [South Central Conference](#)). Having become well known in the Black

colleges of Atlanta through her lectures on India, she organized in 1910 a Black YWCA, with offices and dormitory in connection with the treatment rooms at the church. John W. Manns held meetings in Savannah in 1912. The same year, a church of 44 new members was organized. Later he baptized 125 persons.

South Atlantic Conference. At the General Conference session of 1909 action was taken to organize the work for Blacks in the Southern, Southeastern, and Southwestern union conferences on a mission basis in each union. On June 15—21, 1909, the Southern Missionary Society was absorbed by the Southern Union as the Southern Union Mission, and the Southeastern Union had its union mission department for Blacks, and each conference had a Black minister. In the 1910 *Yearbook* these were listed: Florida, John Manns; South Carolina, Sydney Scott; North Carolina, Page Shepard; Georgia, S. G. Dent. In 1932, when the Southern and Southeastern unions were reunited, there was one union department for Blacks.

In December 1945 constituency meetings were held for the purpose of organizing the mission department of the Southern Union into two conferences. The South Atlantic Conference was organized as a Black conference embracing the eastern section of the Southern Union, with the territory of North and South Carolina, Georgia, and all of Florida except that portion lying west of the Apalachicola River. The meeting was presided over by E. F. Hackman, president of the Southern Union, and represented were 398 delegates, with 19 delegates at large. The first officers elected were: president, H. D. Singleton; secretary-treasurer, L. S. Follette; educational and MV secretary, F. H. Jenkins; home missionary and religious liberty secretary, H. D. Singleton; publishing secretary, Richard Robinson. R. B. Hairston was elected as the first secretary of the conference Jan. 1, 1973. At its organization the conference consisted of 62 churches and a membership of 3,614. By the end of 1963 that number had grown to 76 churches with a membership of 8,547. In 1949 a campsite was purchased at Hawthorne, Florida, where camp meetings and junior, senior, and friendship camps are held annually. Its development cost amounted to \$224,471.82.

The constituency of the South Atlantic Conference requested that study be given to dividing the territory of the South Atlantic Conference into two conferences. It was voted to do so, and in 1981 the new Southeastern and South Atlantic conferences were created from the former conference territory. Tithe received in 1992 amounted to \$7,652,692. (*See Southeastern Conference.*)

Presidents: H. D. Singleton, 1945—1954; J. H. Wagner, Sr., 1954—1962; W. S. Banfield, 1962—1971; R. L. Woodfork, 1971—1980; R. B. Hairston, Sr., 1980—1988; R. P. Peay, 1988— .

South Australian Conference

SOUTH AUSTRALIAN CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

South Bangladesh Mission

SOUTH BANGLADESH MISSION. *See* [Bangladesh](#); [Far Eastern Division](#).

South Bavarian Conference

SOUTH BAVARIAN CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

South Botswana Field

SOUTH BOTSWANA FIELD. *See* [Botswana](#); [Eastern Africa Division](#).

South Brazil Union Conference

SOUTH BRAZIL UNION CONFERENCE. *See* [Brazil](#); [South American Division](#).

South Caribbean Conference

SOUTH CARIBBEAN CONFERENCE. *See* [Inter-American Division](#); [Trinidad and Tobago](#).

South Carolina

SOUTH CAROLINA. *See* [Carolina Conference](#); [South Atlantic Conference](#).

South Central Conference

SOUTH CENTRAL CONFERENCE. The unit of church organization with a constituency comprising the Black membership of the church in Kentucky, Tennessee, Alabama, Mississippi, and that portion of Florida lying west of the Apalachicola River.

Statistics

Statistics (1992): churches, 137; members, 23,296; church or elementary schools, 13; ordained ministers, 57; licensed ministers, 14; teachers, 59. Headquarters: 715 Young's Lane, Nashville, Tennessee. The conference forms part of the Southern Union Conference.

Institutions

Institutions. Oakwood Academy, Oakwood College.

Local churches—*Alabama:* Adamsville, Alton (Hillsville), Anniston (Mount Olive), Athens (Trinity), Ardmore (Bethany), Bessemer, Birmingham (Ephesus, Norwood, South Park), Brent, Courtland, Daphne (Gethsemane), Decatur (Alpha), Dothan (Mount Olive), Elmore, Eutaw, Florence (Mount Zion), Gadsden (Ebenezer), Greenville (Macie Herbert Memorial), Hartselle, Harvest, Huntsville (First, Mount Calvary, New Life, Oakwood College), Hurtsboro (Christ Is the Answer), Jasper (Mount Zion), Leeds (Emmanuel), Madison (Triana), McCalla (New Life), Mobile (Emmanuel), Montgomery (Bethany, Maranatha), Moulton (Omega), Opelika (Outreach), Ozark (Shiloh), Pell City (Macedonia), Phenix City (Better Living), Prattville, Scottsboro (Mount Zion), Selma (Temple Gate), Sterrette (Birmingham Institute), Stevenson (Mount of Olives), Sylacauga (Pine Hill), Talledega (Mount Zion), Thomasville, Troy, Tuscaloosa (Maranatha), Tuskegee, Union Springs, Valhermosa Springs (Pleasant Acres).

Florida: Greenwood (Emanuel), Panama City (Ethan Temple), Pensacola (Jordan Street).

Kentucky: Bowling Green (Cottage Chapel), Campbellsville (Calvary), Covington (North Star), Frankfort (Capital City), Hopkinsville (Emmanuel), Lexington (Lima Drive), Louisville (Magazine Street), Owensboro (Immanuel), Paducah (First Love).

Mississippi: Amory, Batesville (Faith Temple), Belzoni, Brookhaven (Messiah), Canton, Clarksdale (Carmel), Cleveland, Columbia, Columbus (Salem), Corinth (Holiness House of Prayer), Edwards (V. C. Jones Memorial), Fayette (First New Life), Greenville (Ephesus), Greenwood (Shiloh), Grenada, Gulfport (Maranatha), Indianola (Jesus Is the Way), Hattiesburg (Ephesus), Hazelhurst (Orion), Hollandale, Jackson (Berean, New Heights), Laurel (Macedonia), Leland, McComb (Sherwood), Meridian (Ephesus), Natchez (Triumphant), Port Gibson, Ripley, Rolling Fork, Shaw, Soso, Sylvarena, Tunica, Tupelo (Maranatha), Vicksburg (Morning Star), West Point (Lee Memorial), Woodville (Zion Temple), Yazoo City (Lintonia Chapel).

Tennessee: Brownsville, Chattanooga (Orchard Park, Real Truth), Clarksville (Ephesus), Cleveland, Columbia (Maranatha), Decherd, Eads (Bethany), Fayetteville, Franklin (New

Birth), Greeneville (Brainard Chapel), Harriman (Sevier Street), Jackson (Maranatha), Kingsport (Emmanuel), Knoxville (College Hill, Trinity), Memphis (Breath of Life, Longview Heights, New Covenant, Overton Park, Word of Life), Morristown (Henry Street), Murfreesboro (Oakland Park), Nashville (Hillcrest, New Life, Riverside Chapel), Pulaski (Philadelphia), Springfield.

History

History. *Beginnings of the Work in the Area.* One of the earliest African-American converts in the South was Harry Lowe, a Baptist minister who in 1871, after having attended one of the first Seventh-day Adventist meetings held (by E. B. Lane, a layman) in Tennessee (see [Kentucky-Tennessee Conference](#)), received a copy of *The Signs of the Times* and became convinced that he should keep the Sabbath. Later he served as local pastor for a congregation of Black believers organized as a company in 1883 at Edgefield Junction, near Nashville, Tennessee. On Nov. 9, 1886, this group was organized as the first Seventh-day Adventist church composed entirely of African-Americans, with a membership of 10. Among the charter members were the John F. Allisons, whose two sons, Thomas H. and Jonathan W., later became ordained ministers and served in several responsible capacities in the church. A grandson, Jonathan W. Allison, Jr., also became a minister.

The first camp meeting to bring together the Black Seventh-day Adventist membership was held at Edgefield Junction in the fall of 1901. There were similar camp meetings the following year in Birmingham, Alabama, and Jackson, Mississippi.

The second church of Black believers in this field was organized at Louisville, Kentucky, in 1890 through the work of A. Barry. It was later pastored by C. M. Kinney (Kinny), a young man who had become an SDA in Reno, Nevada, and was reputed to be the first Black worker to be ordained to the Adventist ministry. The third Black church was also in the present South Central Conference, at Bowling Green, Kentucky, organized in June 1891, as was also the fifth, at Nashville in September 1894.

In 1892 the General Conference appointed a special agent, Henry S. Shaw, to superintend and foster the work among Black people. Although Shaw was a White man, he was dark enough to pass as one of the numerous fair-skinned Blacks in the South, and was therefore able to work with great effectiveness. Being earnest and dedicated and of a genial personality, he contributed greatly to an upswing in the work for African-American members. He worked from the Ohio River down through various cities of the South where he could find a hearing.

Morning Star and Southern Missionary Society. The best-known effort to win Black adherents in the South Central territory was that made by James Edson White with his Mississippi River steamer *Morning Star*. With him were numerous dedicated volunteer helpers from the North—colporteurs, teachers, nurses, and mechanics. In 1895 the group reached Vicksburg, Mississippi, in their quaint boat and were consistently successful in persuading crowds to come aboard to hear James Edson White preach. The workers established mission schools where children and illiterate adults were taught the rudiments of education, health and hygiene, and basic Bible doctrines. Out of this evangelistic and education movement in Mississippi grew churches at Vicksburg, Yazoo City, Columbus, Natchez, Jackson, and Greeneville. The work of White's Southern Missionary Society greatly influenced the founding of Oakwood College, Riverside Sanitarium, and the Southern

Publishing Association. The original wooden star emblem from the Morning Star is still preserved on the campus of Oakwood College.

T. B. Buckner, A. Barry, Peter M. Boyd, J. H. Laurence, G. E. Peters, W. H. Sebastian, M. C. Strachan, Franklin Warnick, and Thomas Murphy were all at one time either workers in the Southern Missionary Society or persons whose salaries were subsidized by the society.

One young woman who was baptized as a result of the *Morning Star* meetings was Etta Littlejohn, who was among the first students at Oakwood. After completing the nurse's course at Melrose Sanitarium she married Robert L. Bradford, later an ordained minister. Their son Charles E. Bradford became the fourth president of the Lake Region Conference and president of the North American Division. Another Vicksburg convert was Cynthia Gertrude Johnson, who attended school at Vicksburg and later at Oakwood. One of her sons, Garland Millet, became a president of Oakwood College and later served as an associate director of the General Conference Educational Department.

Other Pioneers. One dedicated convert in Mississippi, not connected with the *Morning Star* enterprise, was Anna Knight. As a girl she read SDA papers mailed to her by a correspondence band, and eventually joined the church. About two years later (1894) she went to Mount Vernon, Ohio, to attend the academy. After completing the nursing course at Battle Creek, Michigan, she returned to her home community to open a school, which she subsequently left when she went to India as a missionary in 1901. Upon her return to the United States, she found her school building burned by hostile neighbors; she rebuilt and reestablished it, meeting the opposition with Christian fortitude. She left this work under the supervision of a younger sister when she worked as a Bible instructor and operated treatment rooms in Atlanta, Georgia. Later she served many years as secretary of several departments for the Black constituency of the Southeastern and the Southern unions, and supervised the Black church schools of the area.

A somewhat later convert who joined the church in Mississippi, Eugenia Isabella Cartwright went to Oakwood College in 1912. While there she married Lewey Cunningham, but was widowed soon after a son was born. Remaining at Oakwood, she served in various capacities as a staff member and an adviser to students for a total of 51 years. Her son, Charles C. Cunningham, became a teacher and a conference departmental secretary.

Franklin Warnick was a former Baptist minister who accepted the Sabbath truth as the result of his study. He served as a teacher and minister with Edson White during the troubled beginning days in Mississippi. His son, Raphael, pastored in a number of churches north and south, and his daughter, Naomi, taught church school in Yazoo City and Hattiesburg, Mississippi. Six of his grandchildren, named Simons, served in denominational work. Norman was a conference home missionary secretary, treasurer, and administrator of Riverside Hospital; Donald, a conference president and missionary to Sierra Leone; John, a builder, minister, and conference treasurer; Richard, a missionary to Liberia and Nigeria, and conference secretary; Ray, a photographer for Message magazine and Riverside Hospital; and Lois, a registered nurse who served with her husband, Dr. George Benson, as medical missionaries in Libya and Ethiopia.

George E. Peters, who began his pastoral work in Gadsden, Alabama, later worked as a successful evangelist in other cities of Alabama; Tampa, Florida; Atlanta, Georgia; Chicago, Illinois; and New York City. In New York City he helped stabilize the membership and reclaim many who had been drawn away from the church. Peters was twice selected to

head the General Conference Negro Department (*see* [Human Relations, Office of](#)): 1929—1930 and 1941—1953. For a part of this time he was also a field secretary of the General Conference.

Another early convert in the south was Taswell B. Buckner, who joined the SDA Church in 1889. He became a Bible worker and then one of the early Black ministers, beginning his work, as far as can be ascertained, by organizing a small church in Selma, Alabama. In 1899 W. G. Buckner, a prosperous White Adventist, seeing T. B. Buckner's name in church papers and supposing that this might be one of his distant relatives, invited him to Montgomery to assist with the founding of a church and church school. W. G. Buckner had erected a large building on Early Street, which he called Charity Mission. The T. B. Buckners responded, and the color difference posing no problem, in a few months they organized a church school. In the spring of 1899 a congregation was organized in Montgomery consisting principally of two families, the Fountains and the Fraziers. Several members of the Frazier family have made contributions to the denomination in the fields of business, education, and nursing. From the Fountain family came one church school teacher and one ordained minister, Thomas M. Fountain, who became a president of the Lake Region Conference.

In east Tennessee the work among Blacks began with the lay efforts of Dr. J. E. Caldwell, apparently the only White SDA in that field who devoted his full time to work in the Black community. One church at Knoxville and another at Greeneville resulted partially from his pioneer work. SDA work in the Black community of Memphis began in December 1898 with a branch Sabbath school conducted by V. O. Cole, a colporteur, and Ben Parker in the home of Mrs. Ella Gray (whose grandson Charles A. Gray spent more than 35 years in SDA educational and institutional work). Afterward a Bible instructor was assigned to Memphis, followed by a minister, Henry Balsbough. A church was organized there in 1905. Two years later the first evangelistic meeting was held by a former Baptist minister who brought his congregation into the church and N. B. King, a former public school teacher.

Southern Union Mission Replaces Society. In 1909 the Southern Missionary Society was incorporated into the union organization as the Southern Union Mission, with a full slate of officers and workers and an executive committee.

Evangelism in the South Central area from 1909 to 1920 was carried on by Joseph H. Laurence, Taswell B. Buckner, George E. Peters, and John S. Green.

In Pensacola, Florida, in 1909 Laurence held meetings, assisted by Peters. Among the converts was Frank L. Peterson, age 14, who went on to SDA schools and became first a teacher and then a minister. Later he served as president of Oakwood College, secretary of the General Conference Regional Department, associate secretary of the General Conference, and a general vice president of the General Conference. Another Pensacola convert, Otis B. Edwards, who attended SDA schools and earned a doctorate at the University of Nebraska, filled teaching posts and later became academic dean of Oakwood College.

Not to be overlooked in the development of the South Central Conference is the city of Huntsville, Alabama, and Oakwood College (founded 1895), an institution that from its inception has provided most of the Black ministerial recruits for the nation and the world. It was in 1913 that a tent meeting was held by George E. Peters in the city of Huntsville and a church organized in 1916. This was for many years the only Seventh-day Adventist church in Huntsville.

In the Huntsville area lived the William Clevelands, who became SDAs in Chattanooga. Three sons, all alumni of Oakwood, have become SDA ministers: Harold, former president of Allegheny West Conference; William, former president of Southwest Region Conference; and E. Earl, former associate secretary of the General Conference Ministerial Association.

Harvey W. Kibble, born near Huntsville, joined the church as a result of the college influence. Later he entered the ministry and was president of the Lake Region Conference for several terms.

The Calvin E. Moseley family in Brandon, Mississippi, who became SDAs under the preaching of Frederick S. Keitts, sent their two sons, Calvin, Jr., and Ernest, to SDA schools. Calvin Moseley, who entered the ministry and for 17 years was chair of the Department of Religion of Oakwood College, afterward became associate secretary, then secretary, of the Regional Department of the General Conference, and in 1958 a field secretary of the General Conference.

In the *Morning Star* movement, among the persons invited into the South in 1902, was Dr. Lottie C. Isbell, a medical graduate of Battle Creek, Michigan. She established a pioneer practice first in connection with the Nashville Colored Sanitarium and later with the Rock City Sanitarium (*see* [Riverside Hospital](#)). Dr. Isbell married David E. Blake, who afterward graduated at Meharry Medical College. The two took up residence in Panama.

In 1927 Mrs. N. H. Druillard, one of the founders of what was later Madison College, invested her funds in the Riverside Sanitarium, which she turned over in 1935 to the General Conference. Many people of means and influence have had their first contact with SDAs through Riverside, the first SDA hospital to gain a national reputation among Blacks.

The South Central Conference Organized. The work for the Black membership in northwest Florida, Alabama, Mississippi, Kentucky, and Tennessee progressed until at the close of 1945 there were 2,456 members. When the General Conference, in its spring meeting at Chicago, Illinois (1944), voted to form conferences of the Black constituents (*see* [Human Relations, Office of](#)), the Southern Union Committee voted to establish two regional conferences within its borders. The eastern portion was organized into the South Atlantic Conference, with Harold D. Singleton, Southern Union evangelist, as president and Lyle S. Follette as secretary-treasurer. The western portion, Alabama, Mississippi, northwest Florida, Kentucky, and Tennessee, was organized into the South Central Conference, with Herman R. Murphy, evangelist of the Alabama-Mississippi Conference, as president and Vongoethe Lindsay secretary-treasurer. After occupying a dwelling at 1410 Hawkins Street in Nashville, the South Central Conference purchased and renovated a house at 1914 Charlotte Avenue, but later built a modern structure in the suburbs, opposite Riverside Sanitarium.

In March of 1964 E. W. Moore was called to be the director of lay activities for the South Central Conference, and he brought with him a unique burden for the poor and disenfranchised people of the area. A survey of Alabama, Mississippi, and Tennessee revealed a startling lack of health care and social services to the poor. Discussing the problems and needs with C. D. Joseph, then pastor in Jackson, Mississippi, Moore initiated the idea of a mobile medical unit that would deliver health care and social services to both urban and rural poor who had been denied this care since birth.

With no funds available, Moore and Joseph set out across the country to raise money through the "Mississippi Story" for a medical van. This venture raised \$13,000, with which a

new medical mobile unit was purchased and equipped. In July of 1967 the first national call for help came from the Detroit riot, where medical and ambulance service and food delivery were given by the van. The next national mission was Hurricane Beulah, Harlingen, Texas, in October 1967. Then tornadoes the same year in Gulfport, Pensacola, and Huntsville.

In March of 1968 the unit was ordered to Memphis, where Martin Luther King, Jr., was leading demonstrations in support of the sanitation workers. The unit was in Memphis at the time of King's assassination and patrolled the streets, helping to restore order. In May of 1968 the medical van joined a caravan of 11 Greyhound buses from Marks, Mississippi, and Memphis, Tennessee, in the Poor People's March to Washington, D.C. An elective with Riverside Hospital, Dr. T. M. Herring, took care of physical ailments during the four-day trip to the nation's capital. In Washington, D.C., the medical unit was designated as the only medical station within the confines of "Resurrection City," the temporary home of thousands of poor of every ethnic group from all over the United States. Senators, mayors, representatives, actors, ministers, and social leaders came to the van and praised the Seventh-day Adventists for their humanitarian services. As a result of the medical van in Resurrection City, the federal government gave a \$49,000 grant for a feasibility study on mobile units.

Hurricane Camille was the next major disaster to receive the services of this unit, followed by health examinations during E. E. Cleveland's tent meetings in New Orleans and in Oakland, California.

Between disasters, the mobile units have been used to give screening tests for sickle-cell anemia, blood pressure, hematocrit, hemoglobin, ocular tension, visual acuity, urinalysis, and ENT examinations.

In 1968, while at Resurrection City, Moore was asked to meet at General Conference headquarters with C. E. Guenther, lay activities leader, who reviewed in detail the medical van idea, now used by other conferences. It was at this meeting that Moore suggested changing the name from Health and Welfare to Community Services.

Because of debts, storms, and crop failure, the first years were difficult financially. In the first decade new church buildings were erected in Louisville, Birmingham, Mobile, and Nashville. Evangelism has been productive. In spite of the moving of Black Americans from the South, the membership has doubled in the past 10 years. In the 31 years of C. E. Dudley's presidency, land for campsites were purchased, 98 church buildings and one new school building were constructed or bought, six housing projects, with a total of 355 units, were erected under conference sponsorship, a doctor recruitment program overseen by Dr. C. A. Dent brought 66 new doctors to this field, and dark-county evangelism brought many churches into the conference.

Presidents: Herman R. Murphy, 1946—1954; Walter W. Fordham, 1954—1959; Frank L. Bland, 1959—1962; Charles E. Dudley, 1962—1993; Joseph A. McCoy, 1993— .

South-Central Luzon Academy

SOUTH-CENTRAL LUZON ACADEMY. *See* [Lipa Adventist Academy](#).

South-Central Luzon Mission

SOUTH-CENTRAL LUZON MISSION. *See* [Far Eastern Division; Philippines.](#)

South Chile Conference

SOUTH CHILE CONFERENCE. *See* [Chile](#); [South American Division](#).

South China Island Union Mission

SOUTH CHINA ISLAND UNION MISSION. *See* [China, Republic of](#); [Far Eastern Division](#); [Hong Kong](#); [Macao](#).

South China Union College

SOUTH CHINA UNION COLLEGE. *See* [Taiwan Adventist College](#); [Hong Kong Adventist College](#).

South Conference

SOUTH CONFERENCE. *See* [Trans-European Division](#); [Yugoslavia](#).

South Dakota Conference

SOUTH DAKOTA CONFERENCE. A former unit of church organization comprising the territory of the state of South Dakota. Statistics (1981): churches, 25; members, 1,932; church schools, 10 (plus a home school); ordained ministers, 9; licensed ministers, 5; church school teachers, 14. Headquarters: 217 North Grand, Pierre, South Dakota. The conference formed a part of the Northern Union Conference.

History

History. *Beginnings of the Work in the Area.* According to extant sources, Seventh-day Adventist teachings reached several areas of South Dakota as early as 1873, through Scandinavian members who migrated to the Dakota Territory. Within a few years the SDA faith spread to the English-speaking people, and later, in 1881, to the German and Russian segments of the population.

According to O. F. Frederikson, of Swan Lake (reporting in the *Review and Herald*, Jan. 1, 1875), Adventist doctrines were spread near Swan Lake in 1873 through the Scandinavian paper *Advent Tidende*, which had been established the year before. Since the seed sown by this foreign-language paper had aroused the interest of many, Frederikson called insistently for ministerial help. Early in 1874 the first minister was sent to the Dakota Territory—John F. Hanson, a former Baptist minister and a convert of John G. Matteson, who worked in the Scandinavian tongues. Hanson found four families keeping the Sabbath at Swan Lake. Among the first candidates he baptized was Frederikson, who continued to lead in the work in the area after Hanson departed. On Feb. 3, 1876, when Hanson returned to Swan Lake, 14 new members were added, bringing the total to between 40 and 50. These people adopted the plan of systematic benevolence, promised \$100 for the coming year, and gave Hanson \$25 for his services. This meant a sacrifice in view of their circumstances. A correspondent by the name of E. M. Frederikson reported in the *Review and Herald* in 1876 that he was the only American among this Scandinavian group and that he hoped the work could soon be conducted in English.

Meanwhile the work also developed elsewhere. In 1873 the Gipsons, an SDA family who had moved to the Elk Point-Pleasant Grove vicinity, scattered tracts and prepared the minds of the people for the spoken word. By 1876 a class of 16 had been organized at Pleasant Grove.

G. W. Pond, of Elk Point, reported that since 1874 the *Review and Herald* had been received there regularly and that one man had been convinced that the SDA doctrines were true and that several others were deeply interested. Members of another Protestant church became interested in Seventh-day Adventism as a result of their pastor's sermon falsely accusing the SDAs of continually setting a time for the world to be burned. An article in the *Review and Herald* convinced them that their minister had misrepresented SDA beliefs.

Pond's appeal for ministerial help was answered on June 30, 1876, when the first English-speaking ministers, R. M. Kilgore and E. W. Farnsworth, pitched what was probably the

first gospel tent in South Dakota, at Elk Point, for a series of meetings. The novelty of a tent meeting caused many to attend. When Farnsworth and Kilgore moved from Elk Point on Aug. 20 they left a group of 24 adherents. The Elk Point church was organized on Feb. 2, 1877, with a membership of 26.

Among the early converts was a member of the Dakota Legislature. In the Mar. 22, 1877, number of the *Review and Herald* he reported, "In our legislature this winter, the day for holding school-meetings was changed from Saturday to Tuesday, that those who observe the seventh day may have the privilege of attending" (49:95).

About 1875 some German families in Dakota had learned of the SDA views by reading a few tracts put in their hands by Danish and American SDAs, and a few of them began to keep the Sabbath. No minister came until in 1881 L. R. Conradi was sent to Dakota to work especially for the Germans. On Apr. 9, 1881, he organized the first German Seventh-day Adventist church in America, at Milltown, with a membership of 19, and established others at Brotherfield and Immanuel Creek the same year. To these German converts in Dakota can be attributed the planting of SDA teachings in Russia. Having come from the Crimea, they began to send SDA tracts and papers to relatives and friends there, and in 1883 one of them, Philip Reiswig by name, returned to the homeland to follow up personally the interest aroused by the printed page.

On Jan. 13, 1879, the Dakota Tract and Missionary Society was organized, with S. B. Whitney as its first president. During the early months of 1879 Whitney visited SDA churches and groups in Dakota and formed local tract societies. This organization helped in the early development of the local churches and led to conference organization. The first camp meeting held in Dakota Territory (July 1879) was held at Sioux Falls on a wooded island of 10 acres (four hectares) in the Sioux River. There were 200 in attendance (approximately half Scandinavians). Besides the big tent for congregational meetings, there were 15 family tents and 15 covered wagons used for sleeping quarters. James and Ellen White attended this meeting.

Dakota Conference. The Dakota Conference was organized under the supervision of James White, president of the General Conference, on July 14, 1879. The churches at Swan Lake, Sunnyside, Elk Point, and Big Springs were formally admitted to membership in the new conference; companies at Finley, Milltown, Maple Grove, Emmanuel Creek, Madison, and Wolf Creek were "taken under its watchcare." The Dakota Conference included the present state of South Dakota except the Black Hills region. Theoretically it included North Dakota also, since the Dakota Territory was still undivided; but the SDA work was centered in the South. After ministers were sent to begin systematic work in North Dakota (1884), that area was made a mission and was sponsored by the Minnesota Conference. S. B. Whitney served as the first president, and he, D. T. Biggs, and Jorgen Poulson comprised the first conference committee. At the annual session of 1880 the churches at Sioux Falls, Tyndall, and Springfield and the organized company at Valley Springs were added.

Early colporteurs encountered many difficulties. They loaded their covered wagons with books, took their families along, made camp at a convenient spot, then while the family carried on the usual activities of life they walked or rode horseback about the country selling their publications in the German, Danish, and English languages. One colporteur, R. H. Peters, who rented out his farm to devote full-time to the work, reported in 1886: "I have

worked . . . at Grand Forks, and have taken 120 orders for the *Marvel of Nations* and the *Life of Christ*, in Danish.”

The congregation at Badus (organized 1885) met in a sod church until 1894, when a frame structure was built. With the addition of the Huron church in March 1887, the Dakota Conference claimed some 600 members. The congregations at Bouwdle and near Custer were formed in 1890. Valentine Lehr and Conrad Reiswig, on Apr. 6, 1891, organized a church of 15 near Leola. In 1894 a sod church was erected 12 miles (20 kilometers) south of the town; this was replaced in 1907 by a wood frame and in 1925 by a new frame building. A church school was opened in 1916, with an enrollment of three, taught in the homes by Alfreada Mortenson. The church of Alexandria was organized on Jan. 1, 1895, as a result of six months' work by Luther Warren.

Changes in Conference Organization. From 1889 (when the Dakota Territory became the states of North and South Dakota) until 1895 the Dakota Conference became known as the South Dakota Conference. In July 1895 the constituency in North Dakota, which had been designated as a mission of the Minnesota Conference, voted to unite with the South Dakota Conference, which then became known as the Dakota Conference. This arrangement operated until 1901, when the Dakota Conference (1,824 members in 52 churches) was divided into the South Dakota Conference and the North Dakota Conference, effective in 1902. The South Dakota Conference at its beginning did not include the Black Hills area, which was at that time a part of the Nebraska Conference and later of the Wyoming Mission. With the exception of the depression years 1933—1937, when the Northern Union was merged with the Central Union, South Dakota Conference remained a part of the Northern Union Conference.

Growth. The Dakota membership was 1,824 in 52 churches in 1901. The new South Dakota Conference had 893 members in 26 churches in 1902. In its first year the conference opened an intermediate school, Elk Point Academy, which became Plainview Academy. The conference membership slowly rose, reaching a high in 1920 of 1,258 members in 33 churches. With the coming of the severe drought and low farm prices in the 1920s, the membership dropped steadily to a low of 1,178 in 1924. In 1925, with the addition of the Black Hills region and two North Dakota counties, Adams and Bowman (returned to the North Dakota Conference in 1928), the constituency was increased to 1,482.

Despite the low farm prices, devastating drought, and the merciless depression of the 1930s, which caused an unprecedented exodus from the state, the membership held up and even made a gain of 168 in the decade 1929 to 1939. Since that time the membership has held fairly steady, with a slight loss in the 1960s. In 1963 the 31 churches had a membership of 1,746.

South Dakota shares with Iowa some of the credit for the early beginnings of the Ingathering work. Jasper Wayne, the originator of the idea, although a resident of Iowa, had a nursery at Elk Point, South Dakota, where he raised fruit trees for sale in South Dakota, and it was during these trips that he developed the Ingathering idea. As early as 1905 he encouraged the students at Elk Point Academy to go Ingathering, in what seems to have been the very earliest student endeavors of this kind.

In the decade following 1900 medical missionary work was initiated for the Dakota Indians in the vicinity of Geddes. This was deemed the most effective way of reaching these people sorely in need of medical care. Because many of the older Indians could

not understand English and even fewer could read, colporteur work and preaching were ineffective. Through the medical work, pioneered by Ray and Effie Jewett, much suffering was alleviated, the church principles became better understood, and the ground was cultivated for further evangelistic endeavors.

The increase and growth of the South Dakota Conference also brought an increase in conference facilities. On Sept. 2, 1922, at Watertown a two-story brick structure was dedicated, housing the conference headquarters on the first floor and the Watertown church on the second floor. This building, valued at \$15,000, served as the conference headquarters until 1960.

Later Developments. In the earlier history most of the conference membership was in the farming portion of the state, but by the middle of the century there was an increasing concentration in the Black Hills region. This was reflected in the move of the conference office from Watertown in 1960 to Pierre, the state capital, now a more central point with respect to the conference membership. J. E. Cheek, a member of the Pierre church, made his \$110,000 home available to the conference at less than half its original cost. This home provided conference offices and a branch Adventist Book Center. Three new homes were purchased in Pierre for the office staff.

In 1962 property was purchased at Eagle Butte, the new location of the Cheyenne River Indian Agency, for the purpose of erecting a church and parsonage to serve as an evangelistic center for the Indians there. The evangelistic center for the Dakota Indians was moved to Pine Ridge in 1969, and the school staff was increased in 1971 to two full-time teachers. A full-time cook was added in 1972 to have charge of the food program of two meals a day for the entire student body. With the help of a group of volunteer craftsmen from Colorado, a sizable addition to the school building was constructed in 1974. A new kitchen and dining room was in operation, plus public laundromat services for the community. The former kitchen-dining room area has been remodeled for the welfare center. Enrollment at the elementary school was 48 in 1974. In 1977 the Pine Ridge Mission started work on a new industrial arts building. When finished, there was a woodworking shop in the upper story and a mechanics and welding shop in the basement. The basement also had garage space.

Plainview Academy, located at Redfield, closed its doors in 1965 because of diminishing enrollment. In 1974 the constituency voted to join the North Dakota Conference in the operation of a new academy to be built near Bismarck, North Dakota. The school, which was named Dakota Adventist Academy, served both the South Dakota and North Dakota conferences starting with the 1977—1978 school year. In 1978 the South Dakota Conference agreed to help support the academy by paying one salary in the Bible Department, \$10,000 for equipment and supplies, and \$75,000 plus half of the sale of the west farm capital improvements.

In 1964 Mr. and Mrs. Joseph T. Reynolds donated an 80-acre (32-hectare) wooded property in the Black Hills, near Hill City, to serve as a youth camp. In 1968, 40 acres (16 hectares) were purchased, making a total of 120 acres (50 hectares). Flag Mountain Camp now consists of two large family cabins, a craft and storage building, a two-unit staff cabin, a four-unit staff cabin, and a spacious lodge that includes a dining hall and a kitchen. The four-unit staff cabin was built by volunteers in 1978. Other improvements also made in 1978 included a new water system and a 5,000-gallon (18,900-liter) holding tank to protect against fires.

The 1970s witnessed the remodeling of the churches in Bison, Madison, Yankton, Custer, Rapid City, and Platte. The Hurley congregation built a modern church that was dedicated on July 13, 1974. To facilitate the centralization of the church work in Bennett County, the church was moved from Batesland to Martin in 1973. A new church was organized in Belle Fourche in 1976, and a company started in Winner during 1977. Unfortunately, because of declining membership, the Colman, Tolstoy, McLaughlin, and Camp Crook churches were disbanded from 1974—1976. The year 1979 marked the 100th anniversary of the conference. During the triennium preceding 1979, 38 public meetings were held; there were three conference evangelists, 22 ministers and office workers, 15 elementary teachers, seven Pathfinder Clubs, and 11 elementary schools, including four new schools at Aberdeen, Hot Springs, Mobridge, and Yankton. Elementary school enrollment was 150 in 1978, and 46 students attended academies. Outreach ministries were also growing during this time. In 1977 the conference had three branch Sabbath schools and 18 Dorcas societies. The South Dakota Conference was the only conference in the union to have an Ingathering increase in 1977. *Listen* subscriptions doubled to 1,079 subscriptions in 1978.

In 1980 a new church was built in Redfield. Prior to that, the members had met in the Sunrise church school, which was established in 1911.

Camp meetings were held for a few years at the South Dakota State Fairgrounds in Huron and then college facilities in Huron were rented for the annual summer meetings.

In 1963 the 31 churches had a membership of 1,746. This number increased to 1,762 in 1965, after which it slowly dropped to a low of 1,508 in 1969. Since then, each year showed a slight increase until 1978, when the 25 churches registered 2,803 members. On Apr. 26, 1981, the constituency voted to merge with the North Dakota Conference. The merger took place in the fall of that year. At the time of the merger there were 25 churches and a membership of 1,931. (See [Dakota Conference](#) for facts about South Dakota after the merger in 1981.)

Presidents—Dakota Conference (the southern part of Dakota Territory): S. B. Whitney, 1879—1882; O. A. Olsen, 1882—1883; A. D. Olsen, 1883—1887; W. B. White, 1887—1889. *South Dakota Conference* (the state of South Dakota): W. B. White, 1889—1891; J. O. Johnson, 1891—1892; N. P. Nelson, 1892—1895. *Dakota Conference* (the states of North and South Dakota): N. P. Nelson, 1895—1898; W. T. Millman, 1898—1901; N. W. Allee, 1901—1902.

South Dakota Conference (reorganized): N. W. Allee, 1902—1903; C. A. Burman, 1903—1906; E. G. Hayes, 1906—1907; J. W. Christian, 1907—1909; G. F. Watson, 1909—1910; C. M. Babcock, 1910—1914; E. T. Russell, 1914—1920; S. A. Ruskjer, 1920—1924; E. H. Oswald, 1924—1928; G.R.E. McNay, 1928—1929; Gordon Oss, 1929—1935; J. H. Roth, 1935—1939; A. V. Rhoads, 1939—1941; H. L. Rudy, 1941—1943; W. A. Dessain, 1943—1946; G. H. Rustad, 1946—1950; L. L. McKinley, 1950—1954; O. T. Garner, 1954—1962; F. W. Bieber, 1962—1970; G. W. Liscombe, 1970—1981.

South Dominican Mission

SOUTH DOMINICAN MISSION. *See* [Dominican Republic](#); [Inter-American Division](#).

South-East European Union Conference

SOUTH-EAST EUROPEAN UNION CONFERENCE. *See* [Bosnia and Herzegovina](#); [Trans-European Division](#); [Yugoslavia](#).

South East Mission (Myanmar)

SOUTH EAST MISSION (Myanmar). *See* [Far Eastern Division; Myanmar](#).

South East Mission (Nigeria)

SOUTH EAST MISSION (Nigeria). *See* [Africa-Indian Ocean Division; Nigeria](#).

South Ecuador Mission

SOUTH ECUADOR MISSION. *See* [Ecuador](#); [South American Division](#).

South England Conference

SOUTH ENGLAND CONFERENCE. *See* [Great Britain and Northern Ireland; Trans-European Division](#).

South Ethiopia Field

SOUTH ETHIOPIA FIELD. *See* [Eastern Africa Division](#); [Ethiopia](#).

South France Conference

SOUTH FRANCE CONFERENCE. *See* [Euro-Africa Division](#); [France](#).

South Fukien Junior Academy

SOUTH FUKIEN JUNIOR ACADEMY. *See* [Southeast China Union Junior Academy](#).

South German Union Conference

SOUTH GERMAN UNION CONFERENCE. *See* [Euro-Africa Division](#); [Germany](#).

South Ghana Conference

SOUTH GHANA CONFERENCE. *See* [Africa-Indian Ocean Division](#).

South Haiti Mission

SOUTH HAITI MISSION. *See* [Haiti](#); [Inter-American Division](#).

South India Observer

SOUTH INDIA OBSERVER (1940—1943; 1951—1971; monthly; in English). Official organ of the South India Union. Before 1953 it was mimeographed; thereafter printed. It was semimonthly in 1955 to 1962; monthly from 1963 to 1971. From 1972 it again was produced as a bimonthly. Since the vast majority of the union membership does not read English, its function has been largely replaced by the vernacular language monthlies—*Malayalam Messenger* and *Tamil Messenger*. Its chief function presently is to keep workers and those members reading English informed of denominational happenings and to encourage them to a deeper commitment in Christian experience and service.

South India Training School

SOUTH INDIA TRAINING SCHOOL. *See* [Spicer Memorial College](#).

South India Union Section

SOUTH INDIA UNION SECTION. *See* [India](#); [Southern Asia Division](#).

South Kavirondo Press

SOUTH KAVIRONDO PRESS. *See* [Africa Herald Publishing House](#).

South Kenya Conference

SOUTH KENYA CONFERENCE. *See* [Eastern-Africa Division](#); [Kenya](#).

South Kerala Section

SOUTH KERALA SECTION. *See* [India](#); [Southern Asia Division](#).

South Kivu Field

SOUTH KIVU FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

South Lake Field

SOUTH LAKE FIELD. *See* [Eastern Africa Division](#); [Malawi](#).

South Lancaster Academy

SOUTH LANCASTER ACADEMY. A coeducational day school on the senior high school level in South Lancaster, Massachusetts. The academy offers advanced college preparatory and a general diploma course. It is accredited by the Commonwealth of Massachusetts and the Seventh-day Adventist Board of Regents. In 1962—1963, when South Lancaster Academy was still a boarding school, there were 12 full-time teachers on the academy staff, with five of the college teachers as instructors in the Music and Art departments. The yearly enrollment was nearly 300, with about 70 seniors graduated each year. In 1965, after its boarding facilities had been replaced by Pioneer Valley Academy, New Braintree, Massachusetts, the South Lancaster Academy had an enrollment of 141 and a staff of 17 (15 teachers).

The “New England school,” yet unnamed, opened Apr. 19, 1882, with 19 students the first day and five more a few days later. S. N. Haskell, more than any other person, could be considered the founder and builder of the school. Goodloe H. Bell, formerly head of the English Department of Battle Creek College, became the first principal; Edith Sprague was his assistant. The courses offered were Bible, English, physiology, arithmetic, and missionary methods. The first term lasted 10 weeks.

Among the 80 students in 1882—1883 were many well-known names: Orville Farnsworth, F. M. Wilcox, A. E. Place, Joseph Mace, Carrie Mace, May Taylor, Fannie Dickerson, and K. C. Russell.

The “New England school” was incorporated in 1883 as South Lancaster Academy. A campaign for funds raised \$25,000 for the erection of new buildings, the first two of which were the academy and the student home. Since Bell emphasized manual and physical education as well as academic, many vocational subjects were soon taught. In 1884 Mrs. Sara J. Hall joined the academy staff to teach English and continued with the school for 25 years. In 1885 South Lancaster Academy became a secondary school with a college preparatory course. School activities were scheduled from 5:00 a.m. to 9:00 p.m.; the chief diversions were hikes, winter sports, an occasional picnic, field trips, and a weekly literary society meeting.

E. E. Miles, head of the Bible Department, established the Miles Student Bindery, where hundreds of students have earned part or all of their school expenses. In 1888 four girls—Sadie Graham, Sadie Snyder, Ella Graham, and Rowena E. Purdon—were the first graduates of a full secondary course. Beginning in 1889, the enrollment increased and more advanced courses were offered.

From 1907 to 1909 a number of students and teachers went as foreign missionaries: Robert Beckner, Cuno Crager and his wife, Mary Cobban, Roy F. Cottrell and his wife, Pauline Schilberg, and William Robbins and his wife; Benjamin Machlan, three times the principal, went to the Australasian Missionary College.

Teacher training, first given in the academy in 1886, became an important project in the “normal school” (named the J. T. Browning Missionary and Industrial School), built in 1912—1913. Mrs. Jessie Osborne was the first director.

Advanced work was given in the Theological, Teacher Training, and Business departments for some years before the school name was changed to Lancaster Junior College in 1918. Thereupon the name *academy* was lost until the school began to operate on the senior college level in 1922.

After the beginning of Atlantic Union College, South Lancaster Academy gradually developed a separate organization with its own staff. Both academy and college continued to occupy the same campus until 1968, using the same buildings and facilities except for the academy dormitories—East Hall and West Hall (the old student home), accommodating 100 girls, and Thayer Hall, the former Thayer mansion, housing 75 boys. In 1968 the academy moved into its own building on George Hill Road, completely separating itself from Atlantic Union College.

The academy has its own Associated Student Body, which has a Student Council that plans student activities in the Sabbath school, Adventist Youth activities, and Friday vespers. It has its yearbook, *Footsteps*, and its paper, *The Pioneer* (the earlier journal, *The Student Idea*, now *The Lancastrian*, became the college paper).

In 1965 Pioneer Valley Academy at New Braintree, Massachusetts, became the boarding academy for the conference and South Lancaster Academy became a day school. In 1983 Pioneer Valley was closed, and in 1994 South Lancaster Academy introduced mini dorms for six boys and seven girls.

Principals: Goodloe H. Bell, 1882—1884; Dores A. Robinson, 1884—1885; Charles C. Ramsay, 1885—1888; George W. Caviness, 1888—1894; Joseph H. Haughey, 1894—1899; Frederick Griggs, 1899—1907; Benjamin F. Machlan, 1907—1909; Charles S. Longacre, 1909—1913; Benjamin F. Machlan, 1913—1916; William G. Worth, 1916—1917; Mahlon E. Olsen, 1917—1920; George R. Lehman, 1920—1921; Benjamin F. Machlan, 1921—1928; Otto M. John, 1928—1934; Irville A. Armstrong, 1934—1935; Linton G. Sevrens, 1935—1945; Chester E. Kellogg, 1945—1948; William B. Higgins, 1949—1950; Chester E. Kellogg, 1950—1953; Harold F. Lease, 1953—1954; Edwin C. Harkins, 1954—1959; Lloyd S. Davis, 1959—1966; Donald Lake, 1966—1967; La Rue Cook, 1967—1968; J. M. Clemmons, 1968—1969; Maynard Yeary, 1969—1970; O. E. Torkelson, 1970—1971; D. E. Twomley, 1971—1974; D. E. Wright, 1974—1976; A. Aastrup, 1976—1989; I. H. Kelley, 1989—1994; Jeffrey Foote, 1994— .

South Malagasy Mission

SOUTH MALAGASY MISSION. *See* [Africa-Indian Ocean Division](#); Madagascar.

South Mato Grosso Mission

SOUTH MATO GROSSO MISSION. *See* [Brazil](#); [South American Division](#).

South Mexican Union Conference

SOUTH MEXICAN UNION CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

South Minahasa Mission

SOUTH MINAHASA MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

South Minas Mission

SOUTH MINAS MISSION. *See* [Brazil](#); [South American Division](#).

South Mission

SOUTH MISSION. *See* [Euro-Africa Division](#); [Mozambique](#).

South New South Wales Conference

SOUTH NEW SOUTH WALES CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

South New Zealand Conference

SOUTH NEW ZEALAND CONFERENCE. *See* [New Zealand](#); [South Pacific Division](#).

South Nyanza Conference

SOUTH NYANZA CONFERENCE. *See* [Eastern Africa Division](#); [Tanzania](#).

South Pacific Adventist Media Center

SOUTH PACIFIC ADVENTIST MEDIA CENTER. A media center serving the South Pacific Division; it is located at 150 Fox Valley Road, Wahroonga, New South Wales, Australia. *See* [Australia](#).

Managers: N. E. Devenish, 1985—1994; J.T.J. Banks, 1994— .

South Pacific Conference

SOUTH PACIFIC CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

South Pacific Division

SOUTH PACIFIC DIVISION (formerly Australasian Division). A large unit of church organization to which is allotted the area of Australia, New Zealand, Papua New Guinea, and the islands of the South Pacific. Statistics (1992): churches, 1,452; members, 261,313; primary and secondary schools, 275; ordained ministers, 672; licensed ministers, 291; teachers, 539. Headquarters at 148 Fox Valley Road, Wahroonga, New South Wales, Australia. Official paper: South Pacific Division Record.

The South Pacific Division is comprised of three union missions and two union conferences. It embraces a vast territory in the South Pacific, from Pitcairn Island in the east to Perth in Western Australia, and from Kiribati, north of the equator, to Stewart Island, New Zealand, in the south.

During the 1980s the membership in the three island unions exploded significantly under the One Thousand Days of Reaping and Harvest 90 initiatives, reaching 76 percent of the total division membership. The division, which had taken 87 years to reach 100,000, in 1972, doubled in 15 years to pass the 200,000 mark in 1987. The ratio of church members to population in this division still remains the highest in the world—1 to 105 (1993 *Yearbook*).

History

History. The Australasian Union Conference was organized in 1894, and until 1901 it consisted only of Australia and New Zealand. It was the first union conference to be organized in the developing structure of the world church. In 1901 the South Pacific Islands (Tahiti, Pitcairn, Cook Islands, Samoa, Tonga, Fiji, Norfolk Island) were added to the union territory. In 1905 Singapore and Sumatra were attached; in the following year Java and the Philippines, and New Guinea in 1908. (However, in 1910 Singapore and the Philippines, and in 1911 Java and Sumatra, were allocated by the General Conference to the Asiatic Division.) The Australasian Union Conference became part of the Asiatic Division in 1915 and returned to its separate union status in 1919, when the Asiatic Division was split into the Far Eastern Division and the two unions of India and Australasia. The latter was organized as the Australasian Division in 1922, although it was composed of only one union and retained the name Australasian Union Conference.

Although the official *Statistical Report* of the General Conference has given the Australasian Union Conference the status of a division since 1930, it still operated under the name of a union conference and as a union conference until 1949. At that time the territory was divided into two union conferences and two union missions, operating under the title of the Australasian Inter-Union Conference. In 1956 it dropped the name Inter-Union Conference and was designated merely as the Australasian Division. On Dec. 2, 1958, the name was changed by official action to the Australasian Division of the Seventh-day Adventist Church.

As already noted, there were two union missions when the Australasian Inter-Union Conference was organized in 1949. However, the phenomenal rate of growth in membership

in the Coral Sea Union Mission for the year 1952 (37.5 percent) and the difficulties involved in administering this large, scattered island territory indicated the advisability of dividing this union into two. Thus the Bismarck-Solomons Union Mission came into being in 1953. In 1972, because of political and other changes in the South Pacific, it became advisable to unite all islands belonging to the now-independent nation of Papua New Guinea under one denominational administration. So the islands of the Bismarck Archipelago (New Britain, New Ireland, etc.) and Bougainville were placed, along with the former Coral Sea Union Mission, under the control of the newly created Papua New Guinea Union Mission. The remaining territories of the Bismarck-Solomons Union (Solomon Islands Missions) and the island territories in the western section of the Central Pacific Union (Vanuatu, New Caledonia, Kiribati, Tuvalu) were formed into the Western Pacific Union Mission, with headquarters in Honiara. Later because of its ethnic relationship with Polynesia, Tuvalu returned to the Central Pacific Union.

In 1985 the Australasian Division became the South Pacific Division.

Constituent Organizations

Constituent Organizations. The South Pacific Division comprises two union conferences and three union missions:

1. *Central Pacific Union Mission* (organized 1949; reorganized 1972). Territory: American Samoa, Cook Islands, Fiji, French Polynesia, Niue, Pitcairn, Tokelau, Tonga, Tuvalu, and Western Samoa.

Statistics (1992): churches, 194; members, 31,215; church schools, 30; ordained ministers, 65; licensed ministers, 75; teachers, 59. Headquarters: 357 Princes Road, Tamavua, Suva, Fiji.

Constituent organizations and their territories—*Cook Islands Mission* (established 1892; organized 1923): Cook or Hervey Group and adjoining islands; *Fiji Mission* (formerly East Fiji Mission and West Fiji Mission; established 1895; organized 1921; reorganized 1951, 1958, 1965): Fiji Group, including Rotuma; *French Polynesia Mission* (established 1892; organized 1916): Australs, Gambier, Marquesas, and Society islands, and Tuamotu archipelago; *Pitcairn Island Mission* (established 1890): Pitcairn Island; *Samoa Mission* (established 1895; organized 1921): American and Western Samoa, and the Tokelau Islands; *Tonga and Niue Mission* (established 1895; organized 1921): Tonga and Niue; *Tuvalu Mission* (formerly part of Gilbert and Ellice Island Missions; established 1947, organized 1954, reorganized 1986): Tuvalu.

2. *Papua New Guinea Union Mission* (organized 1949; reorganized 1953, 1972; formerly Coral Sea Union Mission). Territory: Papua New Guinea. Statistics (1992): churches, 573; members, 140,455; church schools, 78; ordained ministers, 187; licensed ministers, 122; teachers, 152. Headquarters: 11 Memorial Ave., Lae, Papua New Guinea.

Constituent organizations and their territories—*Central Papua Mission* (established 1908): Central province of Papua New Guinea; *Eastern Highlands Simbu Mission* (organized 1953): Eastern Highlands and Simbu provinces of Papua New Guinea; *Madang Manus Mission* (organized 1949; reorganized 1953, 1972): Madang and Manus provinces of Papua New Guinea; *Morobe Mission* (organized 1953): Morobe province of Papua New Guinea; *New Britain New Ireland Mission* (established 1929; organized 1953; reorganized 1961,

1972): East and West New Britain and New Ireland province of Papua New Guinea; *North East Papuan Mission* (formerly North Papuan Mission and Milne Bay Mission. Organized 1953; reorganized 1972): Northern and Milne Bay provinces of Papua New Guinea; *North Solomons Mission* (formerly Bougainville Mission. Established 1929, organized 1953); North Solomons and adjacent islands; *South West Papu Mission* (Papuan Gulf Mission. Organized 1954; reorganized 1960): Gulf and Western provinces of Papua New Guinea; *Sepik Mission* (organized 1953): East and West Sepik provinces and Western Islands of Papua New Guinea; *Western Highlands Mission* (organized 1953): Enga, Southern, and Western provinces, one third of Sepik province, and one half of Western province of Papua New Guinea.

In 1990, because of political unrest and revolutionary forces, North Solomons Mission was transferred temporarily to the South Pacific Division for direct administration as an attached mission.

3. *Trans-Australian Union Conference* (formerly Trans-Commonwealth Union Conference. Organized 1949). Territory: the Federal Capital territory, the states of South Australia, Tasmania, Victoria, Western Australia, Cocos and Christmas islands, and the part of the state of New South Wales lying to the south and the west of a straight line from the entrance of Lake Illawarra to, but not including, Yerranderie, then due north to the Capertee River, following the river west to the 150th meridian of east longitude, then north to and including Cassilis, then to a line running northwest from Cassilis to a point just west of the town of Coonabarabran, but east of the 149th meridian of east longitude, and then direct west to the South Australian border, parallel with the Queensland border. In 1974 a minor territory adjustment between the North and South New Wales conferences is reflected in consequent changes to union territory boundaries.

Statistics (1992): churches, 188; members, 20,420; church schools, 36; ordained ministers, 112; licensed ministers, 23; teachers, 79. Headquarters: 3 Norfolk Road, Surrey Hills, Victoria, Australia.

Constituent organizations and their territories—*South Australian Conference* (organized 1899): South Australia; *South New South Wales Conference* (organized 1895; reorganized 1920, 1949): the Australian Capital territory and that portion of the state of New South Wales lying to the south and to the west of a straight line from the entrance of Lake Illawarra to Yerranderie but excluding the town of Yerranderie, then due north to the Capertee River following the river west to the 150th meridian of east longitude, then north to Cassilis and including the town of Cassilis and then a line running northwest from Cassilis to a point just west of the town of Coonabarabran, but not including Coonabarabran, but east of the 149th meridian of east longitude and then direct west to the South Australian border parallel with the Queensland border; *Tasmanian Conference* (organized 1901; reorganized 1926): Tasmania and adjacent islands; *Victorian Conference* (organized 1888): the state of Victoria, excluding the municipality of Wodonga adjacent to the city of Albury; *Western Australian Conference* (organized 1902): Western Australia, Cocos Island, and Christmas Island.

4. *Trans-Tasman Union Conference* (organized 1949). Territory: New Zealand with adjacent islands; that part of New South Wales lying to the north and to the east of a straight line from the entrance of Lake Illawarra to and including Yerranderie, then due north to the Capertee River, following the river west to the 150th meridian of east longitude, then north to but excluding Cassilis, then a line running northwest from Cassilis to a point just west

of the town of Coonabarabran, but east of the 149th meridian of east longitude, and then direct west to the South Australian border parallel with the Queensland border, including Queensland, the Northern Territory, and the Norfolk and Lord Howe islands.

Statistics (1992): churches, 291; members, 37,524; church schools, 56; ordained ministers, 183; licensed ministers, 31; teachers, 152. Headquarters: 738 Pacific Highway, Gordon, New South Wales, Australia.

Constituent organizations and their territories—*Greater Sydney Conference* (organized 1949): that part of New South Wales bounded on the south by a straight line bearing westerly from the entrance of Lake Illawarra to Yerranderie, on the west by a straight line bearing due north from Yerranderie to the Capertee River, on the north by the Capertee, Colo, and Hawkesbury rivers to the sea, and on the east bearing southerly by the coast of New South Wales to the entrance of Lake Illawarra; Lord Howe Island; and Norfolk Island; *North New South Wales Conference* (organized 1920): that part of New South Wales north of the Hawkesbury and Capertee rivers as far as the 150th meridian of east longitude, then east of the line running north to Cassilis, but excluding the town of Cassilis, to a point just west of the town of Coonabarabran, but east of the 149th meridian of east longitude, and then directly west to the South Australian border parallel with the Queensland border. *North New Zealand Conference* (organized 1889; reorganized 1915): North Island of New Zealand; *Northern Australian Conference* (established 1929; reorganized 1955; 1984): that portion of Queensland north of a straight line parallel with the 22nd degree of latitude beginning at the coast at a point immediately south of St. Lawrence and running due west between Winton and Muttaborra, and north of Boulia to a point on the border between the Northern Territory and Queensland; the Northern Territory, and all islands off the coast of the above named that are part of Australia; *South New Zealand Conference* (organized 1915): South Island of New Zealand; *South Queensland Conference* (organized 1899; reorganized 1929): that portion of Queensland situated south of a straight line parallel with the 22nd degree of south latitude, beginning from the coast at a point immediately south of St. Lawrence, and running due west between Winton and Muttaborra and north of Boulia, to a point on the border of the Northern Territory.

5. *Western Pacific Union Mission* (formerly part of the Bismarck-Solomons Union Mission and part of Central Pacific Union Mission. Organized 1953; reorganized 1972 and 1986). Territory: Kiribati, Nauru, New Caledonia and Protectorates, Solomon Islands, Vanuatu, and Wallis and Futuna Islands.

Statistics (1992): churches, 206; members, 31,699; church schools, 75; ordained ministers, 73; licensed ministers, 39; teachers, 63. Headquarters: Palm Drive, Burns Creek, Honiara, Solomon Islands.

Constituent organizations and their territories—*Eastern Solomon Islands Mission* (established 1914; organized 1950; reorganized 1964): Bellona Island, Central Island, Guadalcanal, Rennel Island, and Isabel, Makira, and Temotu provinces; *Kiribati Mission* (formerly part of the Gilbert and Ellice Islands Mission; established 1947; organized 1954): Kiribati and Nauru; *Malaita Mission* (organized 1964): Malaita and adjoining islands; *New Caledonia Mission* (established 1925; organized 1954; reorganized 1984): New Caledonia, Isle of Pine, Loyalty Islands, and Wallis and Futuna islands; *Vanuatu Mission* (established 1912; organized 1924): Vanuatu; *Western Solomon Islands Mission* (established 1914; organized 1950): that portion of the Solomon Islands west of east longitude 159°.

Institutions

Institutions. The following institutions function in the South Pacific Division.

Educational Institutions: Aore Adventist High School (Vanuatu); Auckland Adventist High School (New Zealand); Avondale Adventist High School (Australia); Avondale College (Australia); Betikama Adventist High School (Solomon Islands); Beulah College (Tonga); Brisbane Adventist High School (Australia); Carmel Adventist College (Australia); Fulton College (Fiji); Kabiufa Adventist High School (Papua New Guinea); Kambubu Adventist High School (Papua New Guinea); Kauma Adventist High School (Kiribati); Lilydale Adventist Academy (Australia); Longburn Adventist College (New Zealand); Macquarie College (Australia); Mount Diamond Adventist High School and Agricultural Centre (Papua New Guinea); Murwillumbah Seventh-day Adventist High School (Australia); Nunawading Adventist College (Australia); Pacific Adventist College (Papua New Guinea); Papaaroa College (Cook Islands); Prescott College (Australia); Samoa Adventist College (Western Samoa); Sonoma Adventist College (Papua New Guinea); Sydney Adventist College (Australia); Vaturonu Vocational Training Centre (Fiji).

Food Companies: Sanitarium Health Food Company (Australia, New Zealand).

Hospitals and Sanitariums: Atoifi Adventist Hospital (Solomon Islands); Auckland Adventist Hospital (New Zealand); Sopas Adventist Hospital (Papua New Guinea); Sydney Adventist Hospital (Australia); Warburton Hospital (Australia).

Retirement Homes: Adventist Retirement Village (Cooranbong) (Australia); Adventist Retirement Village (Kings Langley) (Australia); Adventist Retirement Village (Manukan City) (New Zealand); Adventist Retirement Village (Morphett Vale) (Australia); Adventist Retirement Village (Normanhurst) (Australia); Adventist Retirement Village (Victoria Point) (Australia); Alawara Retirement Village (Australia); Bethesda Adventist Home (New Zealand); Capricorn Adventist Retirement Village (Australia); Coronella Retirement Village (Australia); Fernleigh Retirement Village (Australia); Ilam Lodge Home for the Aged (Australia); Maranatha Homes for the Aged (Australia); Mountain View Retirement Village (Australia); Seventh-day Adventist Retirement Village (Australia).

Media Centers: South Pacific Adventist Media Centre (Australia).

Publishing Houses: Signs Publishing Company (Australia).

Presidents—Australasian Union Conference: W. C. White, 1894—1897; A. G. Daniells, 1897—1901; G. A. Irwin, 1901—1905; O. A. Olsen, 1905—1909; J. E. Fulton, 1909—1916; C. H. Watson, 1916—1922; C. K. Meyers, April-June 1922.

Australasian Division: J. E. Fulton, 1922—1926; C. H. Watson, 1926—1930; W. G. Turner, 1930—1936; C. H. Watson, 1936—1944; E. B. Rudge, 1944—1946; W. G. Turner, 1946—1948; N. C. Wilson, 1948—1951; F. A. Mote, 1951—1954; F. G. Clifford, 1954—1962; L. C. Naden, 1962—1970; R. R. Frame, 1970—1976; K. S. Parmenter, 1976—1983; W.R.L. Scragg, 1983—1985.

South Pacific Division: W.R.L. Scragg, 1985—1990; B. W. Ball, 1990— .

South Pacific Division Record

SOUTH PACIFIC DIVISION RECORD. *See [Record](#).*

South Pacific Islands

SOUTH PACIFIC ISLANDS. *See* Cook Islands; Fiji; French Polynesia; Kiribati; Line Islands; New Caledonia and Loyalty islands; Papua New Guinea; Phoenix Islands; Samoa Islands and Tokelau Islands; Solomon Islands; Tonga Islands; Tuvalu; Vanuatu; Wallis Archipelago.

South Pacific Record

SOUTH PACIFIC RECORD. See [Record](#).

South Paraná Conference

SOUTH PARANÁ CONFERENCE. *See* [Brazil](#); [South American Division](#).

South Peru Mission

SOUTH PERU MISSION. *See* [Peru](#); [South American Division](#).

South Philippine Union Mission

SOUTH PHILIPPINE UNION MISSION. *See* [Far Eastern Division](#); [Philippines](#).

South Polish Conference

SOUTH POLISH CONFERENCE. *See* [Poland](#); [Trans-European Division](#).

South Queensland Conference

SOUTH QUEENSLAND CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

South Queensland Conference Retirement Villages

SOUTH QUEENSLAND CONFERENCE RETIREMENT VILLAGES. *See* [Adventist Retirement Villages](#).

South Rwanda Field

SOUTH RWANDA FIELD. *See* [Africa-Indian Ocean Division](#); [Rwanda](#).

South Santiago Adventist Academy

SOUTH SANTIAGO ADVENTIST ACADEMY. A secondary school located in the capital city of Santiago, Chile. It was founded in 1947, at primary level, and in 1981 the secondary level was begun. The first graduation was in 1985.

The school has 3,000 books that will be placed in a soon-to-be-completed library. In 1993 South Santiago Adventist Academy had 220 students in the scientific-humanistic program and 40 students in the professional technician field.

Directors: Abner Soto, 1981—1987; Marcelo Carvajal, 1988—1991; Miguel Rodriguez, 1992; Nelson Villalobos, 1993— .

South São Paulo Conference

SOUTH SÃO PAULO CONFERENCE. *See* [Brazil](#); [South American Division](#).

South Shaba Field

SOUTH SHABA FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

South Sulawesi Conference

SOUTH SULAWESI CONFERENCE. *See* [Far Eastern Division; Indonesia.](#)

South Sumatra Academy

SOUTH SUMATRA ACADEMY (Sekolah Lanjutan Advent). A secondary school established in 1969 at Palembang, Sumatra, Indonesia. In 1993 the school had a faculty and staff of 10.

Principals: A. A. Wowondatu, 1969—1972; L. Simanungkalit, 1972—1979; M. Napitupulu, 1979—1983; F. X. Sugianto, 1983—1990; L. Simanungkalit, 1990—1991; P. Naibaho, 1991—1994; M. Napitupulu, 1994— .

South Sumatra Mission

SOUTH SUMATRA MISSION. *See* [Far Eastern Division; Indonesia.](#)

South Tamil Section

SOUTH TAMIL SECTION. *See* [India](#); [Southern Asia Division](#).

South Transylvania Conference

SOUTH TRANSYLVANIA CONFERENCE. *See* [Euro-Africa Division](#); [Romania](#).

South Veracruz Conference

SOUTH VERACRUZ CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

South-West Africa

SOUTH-WEST AFRICA. *See* [Caprivi, Zipfel](#); [Namibia](#); [South Africa, Republic of](#).

South West Papua Mission

SOUTH WEST PAPUA MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

South-West Tanzania Field

SOUTH-WEST TANZANIA FIELD. *See* [Eastern Africa Division; Tanzania.](#)

South Zaïre Field

SOUTH ZAÏRE FIELD. *See* [Zaïre](#).

South Zambia Field

SOUTH ZAMBIA FIELD. *See* [Eastern Africa Division](#); [Zambia](#).

Southeast Asia Publishing House

SOUTHEAST ASIA PUBLISHING HOUSE (Nangyang Shi-zhao Bao-guan). A publishing organization with its own printing plant, operated by the Southeast Asia Union Mission at Singapore. It issues various Seventh-day Adventist publications in Chinese, English, Malay (English romanized), and Tamil, including the *Far Eastern Division Outlook* (in English) and *The Messenger* (in English).

The Southeast Asia Publishing House began in 1919 as the Malaysian Publishing House. Since then it has changed names three times: to Malayan Signs Press, Malaysian Signs Press, and Southeast Asia Publishing House. The first manager was Walter E. Gillis, one of the pioneer missionaries to China. Roger Altman arrived in August 1920 to serve as editor, and in 1921 H. I. Smith, the first permanent superintendent, arrived.

The first subscription books printed were *Zaman Kita* (“Our Day”), by W. A. Spicer, and a health book, *Kitab Kesehatan*. Other early publications were the monthly magazine *Pertandaan Zaman* (“Signs of the Times”), a hymnal, *Lagoe Zion*, and several different tracts and pamphlets. The publications were printed in the Dutch romanized Malay, with the exception of one or two in Jawi (Arabic Malay) and an occasional title in Batak, the language of north central Sumatra. In the 1930s L. I. Bowers, the third manager of the press, pioneered in issuing publications in the Annamese (Vietnamese) and Siamese (Thai) languages.

During the Japanese occupation of Singapore the press was closed, but the plant was completely reequipped and a new story above the factory was added to the building after World War II. In 1950 part of the equipment of the Signs of the Times Publishing House at Shanghai, China, was transferred to the Malaysian Signs Press, and the publication of the Chinese overseas edition of Signs of the Times began, with Samuel Tsai as editor.

Books are stocked in Chinese, English, Malay, and Tamil. While the bulk of the English books are imported from sister publishing houses in the United States, Chinese, Malays, and Indians are served by the publication of books in the national languages.

In 1988 house editor Win Turambi began to edit Malay books in standard Malaysian.

The management, with the assistance of the Publishing Expansion Fund of the General Conference, is making every effort to update plant equipment in keeping pace with modern printing techniques.

Managers: Walter E. Gillis, 1919—1921; H. I. Smith, 1921—1932; L. I. Bowers, 1932—1941; Y. F. Choo, 1942—1948; V. D. Bond, 1948—1952; E. N. Wendth, 1953—1957; Y. F. Choo, 1957—1972; Samuel Tsai, 1972—1975; Lim San Hoe, 1976—1984; John Ho, 1985—1990; David Tan, 1991—1992; Wong Yew Seng, 1993— .

Southeast Asia Union College/Southeast Asia Adventist Seminary

SOUTHEAST ASIA UNION COLLEGE/SOUTHEAST ASIA ADVENTIST SEMINARY. An educational institution that began as a small church school on Dhoby Ghaut Road in Singapore in 1905. In 1907 it was relocated to a site off of Thompson Road and became known as the Eastern Training School. The Eastern Training School became the Singapore Training School in 1915 and was moved to its present location at 273 Upper Serangoon Road, Singapore, in 1920. The first permanent buildings were completed by 1921 and are still used as classrooms and dormitories. During the past 80 years of its history, the school name was changed several times. Known as the Malaysian Union Seminary in 1923, it became the Malayan Seminary of Seventh-day Adventists in 1929, the Malayan Union Seminary in 1948, Southeast Asia Union College in 1958, and Southeast Asia Union College/Southeast Asia Adventist Seminary in 1976.

A major expansion of the curriculum was begun on June 30, 1950, when the Seventh-day Adventist General Conference Board of Regents gave approval for the seminary to offer two years of work beyond the secondary level and established the seminary with the rank of a junior college. With this authorization, the training program was reorganized in 1953 to provide regular junior college courses that could be transferred to degree curricula in Seventh-day Adventist colleges elsewhere. With this expanded curriculum, the initial mission of the institution was broadened, and in 1958 the name Southeast Asia Union College was adopted.

Up to 1970 the college was accredited as a junior college that offered two years of training. The General Conference Board of Regents extended the authorized offerings and in 1970 approved three years of instruction in education and theology. When the needs of the field demanded further expansion, full accreditation as a senior college to offer the B.Th. and B.Ed. degrees was granted by the General Conference early in 1971. The first four-year seniors were graduated in 1971. The next year the college board approved the upgrading of the business and secretarial science programs from two years to four years, and the addition of a four-year program in consumer science. Although these curricular offerings were approved, the college was not fully accredited.

These developments created a surge of interest, and more than 190 students were enrolled in 1972. This trend continued until 1976, when the college enrollment reached nearly 200. A dramatic reversal followed, and by 1979 enrollment had dropped to below 100.

From September to November 1979 the college conducted a major study to determine its future direction. The recommendations from a special ad hoc committee on the future of SAUC were used at the November 1979 Southeast Asia Union College board of directors meeting to make key decisions for the future of the college.

Because there appeared to be no possibility for the college to receive approval or accreditation by the Ministry of Education of Singapore to offer degrees in fields other than religion and theology, a decision was made to seek an affiliation with an SDA college in North America.

Walla Walla College was selected by the Southeast Asia Union College administration as the college in North America that would be contacted concerning affiliation. Administrators and academic personnel from Walla Walla College visited the Southeast Asia Union College campus during the years 1980—1983 and assisted in planning programs to meet criteria set by Walla Walla College so that Walla Walla College degrees could be offered on the Southeast Asia Union College campus. By August 1983 a draft of an affiliation agreement between the two colleges was presented for discussion on both campuses. This document was adopted after revision and has served as the formal contract governing the affiliation between the two colleges since 1984. The affiliation was formally inaugurated on Jan. 1, 1984, and has been operational since that time.

That year was historic for Southeast Asia Union College. In 1984 the college received full accreditation from the Board of Regents of the General Conference as well as from the Association of Theological Education in Southeast Asia (ATESEA).

The affiliation program with Walla Walla College was formally endorsed by the Northwest Association of Schools and Colleges (NWASC), a regional accrediting agency in the United States in 1986. In 1992 Southeast Asia Union College conducted a major self-study in preparation for an evaluation by a visiting team of educators from the Northwest Association of Schools and Colleges. The association team approved the programs of study affiliated with Walla Walla College, and this accreditation and affiliation allows students to earn degrees awarded by Walla Walla College while studying at Southeast Asia Union College. Accreditation by the Northwest Association of Schools and Colleges provides recognition and validity for the affiliation. Southeast Asia Union College has consolidated and strengthened its curricula to meet the requirement of the affiliation and adopted a curriculum model that ensures curricular compatibility with academic programs at Walla Walla College and other colleges and universities in North America.

Affiliated programs as of 1993 are business administration, education, English, office administration, and religion. Student enrollment in 1993 was 200, with a staff of 25.

Although changing needs and circumstances have altered the scope of the college's services, Southeast Asia Union College has continued to serve as an educational center as well as an agency for educational support of the Southeast Asia Union Mission of Seventh-day Adventists. Throughout the years of its operation, the college has continued to produce workers who now form the backbone of church work in Southeast Asia.

Principals: K. M. Adams, 1915—1920; V. E. Hendershot, 1920—1930; F. L. Bunch, 1930—1936; H. W. Jewkes (acting), 1936—1938; G. H. Minchin, 1938—1941; F. R. Millard, 1941; B. L. Ngo, 1945—1947; J. H. Lawhead, 1947—1949; L. C. Wilcox, 1949—1950; W. H. Wood, 1950—1952; Elwood Sherrard, 1952—1957; P. G. Miller, 1957—1962; Daniel Tan (acting), 1962—1964; L. R. Downing, 1964—1965; G. D. Thompson (acting), 1965—1966; Daniel Tan, 1966—1975; Donald R. Halenz, 1976—1979; H. L. Bissell, 1979—1981; Don Sahly (interim president), 1981—1982; Wesley E. Ammundson (interim president), 1982; Koh Kang Song, 1982—1994; Chek Yat Phoon, 1994— .

Southeast Asia Union Mission

SOUTHEAST ASIA UNION MISSION. *See* [Brunei Darussalem](#); [Cambodia](#); [Far Eastern Division](#); [Laos](#); [Malaysia](#); [Singapore](#); [Thailand](#); [Vietnam](#).

Southeast China Union Junior Academy

SOUTHEAST CHINA UNION JUNIOR ACADEMY. An educational institution operated at Kulangsu, suburb of Amoy, Fukien province, China, from 1909 to about 1950 (the date when it ceased operation is uncertain because of lack of communication with China). Opened by B. L. Anderson, it functioned first as an elementary school, then as an intermediate school, grades 4—12 or 7—12 (c. 1918—1921), a complete 12-grade school (1922—c. 1930), again as a 10-grade school (c. 1933—1940), and then as an elementary-junior high school (1946—c. 1950). It probably was closed during World War II.

The capacity of the school changed several times, ranging from 30 pupils to 400 students in grades 1 to 10 immediately before World War II. During most of its history it occupied four buildings on a lot of about five acres. Its enrollment kept up with its capacity, and at times exceeded it. The number of teachers averaged about 12. For many years it served as a training institution for national workers.

It was listed in the *Yearbook* under several names, not always the same as in the *Statistical Report*: Fukien Training School, Fukien Intermediate School, Sino-American Middle School, Bee Hoa or Bee Hwa Middle School, Bee Hwa Training Institute.

Southeast Hospital

SOUTHEAST HOSPITAL (Hospital del Sureste). A 46-bed medical institution established in Villahermosa, Tabasco, Mexico. It is one of four such institutions representing the Seventh-day Adventist Church at the national level in that country.

In 1959 the decision was made to build a welfare center, which began its services along with three medical consulting offices and a waiting room. The center operated for 15 years. In 1974 the welfare center was demolished, and the first and second floors for a clinic were constructed.

Since 1975 there have been many changes both in the physical plant and in personnel. A third floor was constructed, making it possible to add 23 more beds as well as space for the administrative offices, Accounting Department, and board room.

Medical Directors: Jorge Nahum Balboa Sanchez, 1974—1981; Samuel Landeros Castillo, 1982—1987; José Ramon de la Cruz Hernandez, 1988—1990; Jorge A. Tacilla Arce, 1990—1991; Jorge Nahum Balboa Sanchez, 1991—1992; Jorge A. Tacilla Arce, 1993— .

Southeast Korean Conference

SOUTHEAST KOREAN CONFERENCE. *See* [Far Eastern Division](#); [Korea](#).

Southeast Mexican Agricultural and Industrial School

SOUTHEAST MEXICAN AGRICULTURAL AND INDUSTRIAL SCHOOL. *See*
[Linda Vista Academy](#).

Southeastern California Academy

SOUTHEASTERN CALIFORNIA ACADEMY. *See* [La Sierra University](#).

Southeastern California Conference

SOUTHEASTERN CALIFORNIA CONFERENCE. The unit of church organization comprising the territory of the counties of Imperial, Orange, Riverside, San Bernardino, and San Diego. Statistics (1993): churches, 113; members, 54,097; church elementary schools and junior academies, 24; academies, 8; ordained ministers, 172; credentialed commissioned ministers, 18; licensed ministers, 32; credentialed missionaries, 47. Headquarters: 9707 Magnolia Avenue, Riverside, California. The conference is part of the Pacific Union Conference

Institutions

Institutions. Adventist Health System/Loma Linda; Escondido Adventist Academy; La Sierra Adventist Academy; La Sierra University; Loma Linda Academy; Loma Linda University; Loma Linda University Medical Center; Mesa Grande Adventist Academy; Orangewood Adventist Academy; Paradise Valley Hospital; San Diego Adventist Academy; San Pasqual Adventist Academy.

Local churches: Alta Loma (Rancho Cucamonga), Anaheim (English, Spanish, Santa Ana Somoan, Santa Ana Spanish), Anza, Banning, Barstow (English, Bilingual), Beaumont, Big Bear City (Big Bear Valley), Blyth (English, Spanish), Brawley (English, Spanish), Buena Park (Orange County Filipino), Calexico (Spanish), Calimesa, Carlsbad (North County Christian Fellowship), Chino (Spanish), Chula Vista (English, San Diego Filipino), Colton (English, Inland Spanish, Loma Linda Vietnamese), Corona (English, Spanish), Costa Mesa (English, Spanish), Crestline, Desert Hot Springs (English, Palm Springs Filipino), Dulzura, El Cajon, El Centro (English, Spanish), Escondido (English, Spanish, San Pasqual), Falbrook (English, Spanish), Fontana (Fontana, Indonesian, Juniper Avenue, Spanish), Forest Falls, Fullerton, Garden Grove (Central Korean, Spanish American), Grand Terrace (Azure Hills), Hemet (English, Spanish), Hesperia (Desert Sunrise, Hesperia), Highland (Arden Hills), Homeland, Indio (Spanish, Palm Desert Oasis), Irvine (Saddleback Valley), Laguna Niguel, LaHabra (Spanish), Lakeside, LaMesa, Loma Linda (Campus Hill, Chinese, Filipino, Indonesian, Japanese, Korean, Romanian, Spanish, University, Victoria), Lucerne Valley, Menton, Mira Loma, Moreno Valley (English, Temecula Spanish), National City (Bonita Valley, Paradise Valley, San Diego Maranatha), Needles, Niland (Fountain of Youth Spanish), Norco (English, Portuguese), Oceanside (English, Spanish), Ontario (English, Indonesian), Orange, Perris (Lake Perris, Fifth Street, Spanish), Palm Springs, Poway, Romona, Rancho Cucamonga (English, Ontario Spanish), Redlands (Celebration Center, Redlands), Rialto (Rialto, Valley Fellowship), Riverside (Arlington, La Sierra Spanish, La Sierra University, Mount Rubidoux, Riverside, Kansas Avenue, Korean, Somoan, Spanish, Rubidoux Spanish), San Bernardino (Filipino, Sixteenth Street, Spanish), San Diego (Broadway Spanish, Clairemont, Filipino, Korean, Oak Park, Point Loma, South Bay, Spanish, Thirty-first Street, Tierrasanta), San Marcos, San Ysidro, Santa Ana (Bilingual,

Good Samaritan), Sun City (Valley), Temecula (Anza), Twentynine Palms, Upland (Indonesian), Valley Center, Victorville (English, Spanish), Vista (English, Somoan, Spanish), Westminster (English, Vietnamese), Yucaipa, Yucca Valley.

History

History. The first church in what is now the Southeastern California Conference (then the California Conference) was organized at San Pasqual, in San Diego County in 1884. Later, in 1900, a company was organized in the home of Noah Joseph. In 1902 C. E. Knight and his wife opened work in Riverside County, and as a result of public meetings in Riverside, baptized six before going on to Corona to build the work there. During the same year W. M. Healey reported a church of 140 members in San Diego, with a church school of 20 pupils and an active Young People's Society. In San Diego SDAs operated a restaurant, a health-food store, and treatment rooms directed by T. S. Whitlock, M.D.

The Ontario church came into being in 1905 as a result of interest created by house-to-house sales by P. P. Adams of Ellen White's *Christ's Object Lessons*, and evangelistic meetings in October 1904. In 1904 the Paradise Valley Sanitarium was established in National City, a suburb of San Diego, not by the conference, but as a stock company enterprise. This was later turned over to the Southern California Conference. In 1905 property at Loma Linda was purchased for a sanitarium, and in 1909 the College of Medical Evangelists was chartered by the state. The medical college was reorganized in 1961 as the School of Medicine of Loma Linda University, with campuses in Loma Linda and Los Angeles.

Prior to 1915 the work in the counties that now comprise the Southeastern California Conference was under the Southern California Conference, with offices in Los Angeles. Because of growth in membership and institutions in the southern California field, it was recommended at a meeting of the Southern California Conference committee, held Feb. 18—23, 1915, that for the sake of efficiency, the Southern California Conference be divided into two conferences: the Southeastern California Conference and the Southern California Conference.

The new Southeastern California Conference was assigned the territory of San Bernardino, Riverside, Orange, San Diego, and Imperial counties, and \$35,379 in title funds. W. F. Martin was elected president, and John C. McReynolds secretary-treasurer. The newly formed conference began with 27 churches and 1,645 members. Offices were established at 617 East Fifth Street, Santa Ana, California. In 1916 they were moved to Riverside and in 1927 to Arlington.

In 1922 a Black church of 30, named Beacon Light church, was organized in San Diego as a result of pioneer self-supporting work by J. E. Johnson, a recent convert, followed by meetings by Sidney Scott.

In 1922 a boarding academy was opened 10 miles (16 kilometers) southwest of Riverside, near Arlington. The school, operated jointly by the Southeastern and Southern California conferences, became a junior college in 1927 and in 1939 became La Sierra College.

By 1932 the population in the Southeastern California Conference territory had grown to 604,160. Membership had reached 4,929, and there were 48 Sabbath schools. A laymen's evangelistic program gained 323 converts to church membership from 1928 to 1931, and

public evangelism gained 1,362. Twelve new churches were organized during the quadrennium. Also by 1932, 22 church schools were in operation, with 54 teachers. Besides the junior college in Arlington, two academies were being operated: one at Loma Linda and another at San Diego.

On Apr. 9, 1932, at a constituency meeting held at Phoenix, Arizona, the Arizona Conference and the Southeastern California Conference were united, and C. S. Prout was elected president of the combined Southeastern California-Arizona Conference. Four years later the Arizona Conference was again separated. The Santa Ana Spanish church was voted into the conference. During this four-year period there had been 969 baptisms.

When an interest in the manufacture of health foods developed, Glenn Calkins was asked to visit Australia to study the health food work there and to recruit help. Subsequently, in 1938 the Loma Linda Food Company opened a factory on property adjoining the La Sierra College campus in Arlington, California.

Growing emphasis on youth evangelism led to the purchase in April 1932 of property for a junior campsite in the San Jacinto Mountains southeast of Riverside. In 1961 the conference purchased 320 acres (130 hectares), called Pine Springs Ranch, near Idyllwild, California, to provide better facilities for growing camp attendances.

In 1938 the Southeastern California Conference organized the Calexico Mission School on the United States side of the Mexican border, where in 1964 there was an enrollment of 314 students, most of whom came from Mexico. The school has served as an evangelistic enterprise, with a number of students being baptized each year.

One of the major challenges by 1993 was the dramatic increase in immigration as reflected in the great increase in foreign language churches. Together with the African-American congregations, the minority membership of the conference constitutes more than one third of the total. To nurture this large minority membership, the conference has elected three vice presidents, one each for African-American, Asian-South Pacific, and Hispanic affairs.

Another major challenge is the nurture and education of youth. In 1993 the conference executive committee established Education Summit as a continuing commission to study needs and devise ways and means to provide adequately for the nurture and education of youth.

A third major objective is full gender equality in recruitment, training, appointment, ordination, and remuneration of ministers.

Presidents (for presidents of the Southern California Conference before the Southeastern California Conference was separated from it, *see* [Southern California Conference](#)): W. F. Martin, 1915—1919; J. L. McElhany, 1919—1920; B. E. Beddoe, 1920; J. J. Nethery, 1921—1926; P. E. Brodersen, 1926—1927; Glenn A. Calkins, 1927—1930; C. S. Prout, 1930—1934; E. F. Hackman, 1934—1940; L. K. Dickson, 1940—1941; Lloyd E. Biggs, 1941—1945; H. H. Hicks, 1945—1955; R. C. Baker, 1955—1961; J. W. Osborn, 1961—1970; Melvin L. Lukens, 1970—1974; Max C. Torkelsen, 1974—1976; W. D. Blehm, 1976—1979; W. C. Heintz, 1979; T. J. Mostert, Jr., 1979—1986; L. S. Gifford, 1986—1992; F. L. Mallery, 1992—.

Southeastern Conference

SOUTHEASTERN CONFERENCE. The unit of church organization with a constituency comprising most of the Black membership of the church in Florida and southern Georgia. The conference forms part of the Southern Union.

Statistics

Statistics (1993): churches, 90; members, 18,852; church schools, 10; ordained ministers, 48; licensed ministers, 8; teachers, 40. Headquarters: 180 N. Westmonte Drive, Altamonte Springs, Florida.

Local churches—*Florida*: Apopka (Mount Olive, Sheeler Oaks Spanish), Avon Park (Ridge Area), Bartow, Belle Glade (Trinity Temple French, Trinity Temple), Boca Raton (Spanish), Boynton Beach (Bethanie), Bradenton (Mount Gilead), Carol City (Mount Pisgah), Citra, Clearwater (Bethlehem), Cocoa (Bethel), Dania (Ebenezer), Daytona Beach (Mount Calvary), Deerfield Beach, Deland (Emmanuel), Delray Beach (Daughter of Zion), Eatonville (Bethel), Florida City (Bethel), Fort Lauderdale (Lighthouse, Mount Olivet, Sinai French), Fort Myers (Eden Restoure French, Peniel), Fort Pierce (Macedonia, Mitspa French), Gainesville (Bethel), Hawthorne (Zion Hill), Hialeah (The Pilgrims Spanish), Hollywood (First Ephesus), Immokalee (Galilee French), Jacksonville (Breath of Life, Ephesus), Key West (Southernmost), Kissimmee (Mount Zion), Lake City Macedonia), Lakeland (Ewing Memorial), Leesburg (Mount Pleasant), Live Oak (Nazareth), Miami (Bethany, Coconut Grove, Country Garden Spanish, Cutter Ridge Spanish, Ephesus Spanish, Hebron French, Horeb French, Jerusalem French, Lebanon, Northside, Perrine, Philadelphie, Tabernacle, Zion), Miami Beach (Spanish), Naples (Mahanaim French), Ocala (Shiloh), Orlando (Beracah French, Guilgal French, Mount Sinai, North), Palatka (Bethany), Palm Bay, Plant City (Emmanuel), Pompano Beach (Bethlehem, Ebenezer French, Salem), Quincy (Mount Olive), Riviera Beach (First), Royal Palm, Sanford (Mars Hill), Sarasota (Mount Sinai), St. Augustine (Berean), St. Petersburg (Elim, Spanish), Tallahassee (Maranatha), Tampa (Bethanie French, Emmanuel Spanish, Mount Calvary, Progress Village, Town and Country, Westside), Thonotosassa, West Palm Beach (Bethel-French, Ephesus), Winter Park (Patmos Chapel); *Georgia*: Bainbridge (Ephesus), Brunswick (Berean), Fitzgerald (Trinity Temple), Hazelhurst (First), Lakeland (Refuge Temple), Quitman (Dixie), Thomasville (First), Valdosta (South Lee Street), Waycross (Maranatha).

The conference came into being on Jan. 1, 1981, with approximately 8,500 members and 51 churches. There were 20 pastors, with five church schools and 24 teachers. J. A. Edgecombe was asked to give leadership as the first president of the new conference. D. A. Walker was elected secretary-treasurer, a position he had held in the South Central Conference.

From the beginning evangelism has been a major thrust in the Southeastern Conference. The membership more than doubled in the first decade of its existence. The spectacular

growth has been divided among Hispanics, French, and English churches. In 1993 Southeastern was the fifth-largest conference in the Southern Union. During that year there were 69 English-speaking churches, with 14,474 members; 19 French-speaking churches, with 3,438 members; and 9 Spanish-speaking churches, with 940 members. Conference property is valued at more than \$29 million.

The campsite at Hawthorne, Florida, where camp meetings and junior and senior camps are held annually, was shared by South Atlantic and Southeastern from 1981 to 1983. In recent years Southeastern has paid off its financial obligation and become the sole owner of the camp.

Presidents: J. A. Edgecombe, 1981—1988; J. M. Doggette, 1988—1994; R. R. Brown, 1994— .

Southeastern Union Conference

SOUTHEASTERN UNION CONFERENCE. A former North American administrative unit comprising the following local conferences: Cumberland, Florida, Georgia, North Carolina, and South Carolina. Headquarters were first in Atlanta, Georgia, then from 1920 in Chattanooga, Tennessee. The official organ was *Field Tidings*.

This union conference was organized in January 1908 from part of the territory of the Southern Union Conference. Beginning in 1910, there was a union mission department for Blacks, and thereafter the various conferences had their own such missions (or departments, or committees). These might be considered the forerunners of the later South Atlantic Conference. In 1932 the Southern and Southeastern union conferences recombined to be called the Southern Union Conference.

Presidents: W. A. Westworth, 1908—1909; Charles Thompson, 1909—1912; C. B. Stephenson, 1912—1913; O. Montgomery, 1913—1915; W. H. Branson, 1915—1919; W. H. Heckman, 1919—1932.

Southern Academy

SOUTHERN ACADEMY. A coeducational day school on the senior high school level, situated in San Fernando, Trinidad. It is under the direction of a general board of management, meeting annually to make the policies and take major actions, and an executive board, which usually meets monthly to care for routine school business. The academy serves the Seventh-day Adventist Church members in and around San Fernando. The school meets in a large building across the street from the San Fernando Seventh-day Adventist Church.

Southern Academy opened in April 1953 as the secondary section of the San Fernando school, with 57 secondary students and two teachers. During the next term a third teacher was added and the enrollment reached 69. In 1954, when the elementary section was separated, the name Southern Academy was given to the secondary section.

Because of the increasing enrollment, the school, which at first had operated in the San Fernando church, was moved to rented quarters. Since October 1957 it has used a two-story building erected by the South Caribbean Conference.

After being under the control of the local church for six years, the academy came under the direct control of the South Caribbean Conference in 1958. In 1992 it was accredited for three years by the Inter-American Division Commission on Accreditation and the General Conference Board of Regents.

Principals: A.C.W. Haynes, 1954—1956; Rupert Ham-Ying, 1957—1958; J. B. Haynes (acting), 1958—1959; John Ambrose, 1959—1964; B. W. Benn, 1964—1968; Melvin Gadsby, 1968—1970; Merrill McKenzie, 1971—1974; Hollis James, 1974—1976; Harrihar Soono, 1976—1977; Mervyn Chapman, 1977—1978; Winston Cordner, 1978—1981; R. N. Edwards, 1981—1982; Carlyle Wilson (acting) 1982; Benjamin Igwe, 1982—1985; Candy Juba (acting), 1985; Keith James, 1985—1989; Lincoln Dyer, 1990— .

Southern Africa Union Conference

SOUTHERN AFRICA UNION CONFERENCE. A unit of the Seventh-day Adventist Church organized as a union in 1902 and most recently reorganized in 1991 as a result of the merger of the South African and Southern unions. It is an attached field of the General Conference and includes the territory of Ascension, St. Helena, and Tristan da Cunha islands, Lesotho, Namibia, Republic of South Africa, and Swaziland. Statistics (1993): churches, 547; members, 66,154; elementary schools, 25; ordained ministers, 217; credentialed missionaries, 306; licensed ministers, 85; licensed missionaries, 291. Headquarters: 110 Selbourne Avenue, Bloemfontein, South Africa. Official organ: *Maranatha*.

Constituent Organizations

Constituent Organizations. The Southern Africa Union Conference is divided into six conferences, one mission, and two fields.

Constituent organizations and their territories—*Cape Conference* (organized 1892; reorganized 1936): Western Cape, North-Western Cape (except Mafikeng and Vryburg districts), and Eastern Cape (except East Griqualand); *Good Hope Conference* (organized 1933; reorganized 1959): Cape province; *Kwazulu-Natal Free State Conference* (organized 1994): Kwazulu-Natal and Orange Free State; *Lesotho Field* (organized 1960; reorganized 1967): Lesotho; *Namibia Field* (organized 1954): Namibia, except Caprivi Zipfel and Kavango; *North-East Namibia Field*: (organized 1972): Caprivi Zipfel and Kavango; *St. Helena Island Mission* (organized 1949): Ascension, St. Helena, and Tristan da Cunha islands; *Southern Conference* (organized 1961; reorganized 1984): Cape province (excluding Northern Cape), Mount Curry district in Natal province, Ciskei, and Transkei; *Swaziland Field* (organized 1968): Swaziland; *Trans-Orange Conference* (organized 1960; reorganized 1969): the provinces of Northern and Eastern Transvaal, PWV, North West, and Orange Free State, and the following towns in the Northern Cape province: Douglas, Griquastown, Kimberley, Kuruman, Postmasburg, Richie, Salt Lake, Sishen, and Warrenton; *Transvaal Conference* (organized 1902; reorganized 1936, 1957): Transvaal and the portion of Cape province north of Kuruman and Taungs, including the Mafikeng magisterial district of Bophuthatswana.

Institutions

Institutions. Adventhaven Home for Senior Citizens (South Africa); Adventhaven Housing Scheme for Senior Citizens (South Africa); Alberton Service Centre and Housing Scheme (South Africa); Anerley Haven Housing Scheme for Frail Aged Citizens (South Africa); Anerley Place Housing Scheme for Senior Citizens (South Africa); Bethel College (South Africa); Cancele Secondary School (Transkei); Drie Riviere Retirement Village (South Africa); Emmanuel Mission School (Lesotho); Esda Home for the Infirm Aged (South Africa); Esda Housing Scheme for Senior Citizens (Namibia); Good Hope High School (South Africa); Heather Court Housing Scheme for Senior Citizens (South Africa);

Helderberg College (South Africa); Helderberg High School (South Africa); Magnoliahaven Housing Scheme for Senior Citizens (South Africa); Maluti Adventist Hospital (Lesotho); Pieter Wessels Home for the Infirm Aged (South Africa); Sedaven High School (South Africa); Sanskyn Retirement Village (South Africa); Sunnyside Lodge for Senior Citizens (South Africa).

History

History. For the history of the SDA work in the Southern Africa Union Conference *see* [South Africa, Republic of](#).

Presidents—South African Conference: A. T. Robinson, 1892—1897; W. S. Hyatt, 1897—1902.

South African Union Conference: W. S. Hyatt, 1902—1908; R. C. Porter, 1908—1913; W. B. White, 1913—1920; B. E. Beddoe, 1920—1923; J. W. MacNeil, 1923—1926; J. F. Wright, 1926—1930; N. C. Wilson, 1930—1934; A. F. Tarr, 1934—1935; J. F. Wright, 1935—1936; A. F. Tarr, 1936—1941; F. G. Clifford, 1941—1946; E. D. Hanson, 1946—1953; W. D. Eva, 1953—1954; G. S. Stevenson, 1954—1962; A. W. Staples, 1962—1966; R. E. Clifford, 1966—1970; F. Campbell, 1970—1976; S. B. Johansen, 1976—1977; E. Armer, 1977—1979; F. Campbell, 1979—1982; D. H. Swanepoel, 1982—1983; A. E. Birch, 1983—1985; J. T. Bradfield, 1986—1991.

Southern Union Mission: J. D. Harcombe, 1965—1966; P. H. Coetzee, 1966—1971; H. W. Stevenson, 1971—1975; P. M. Mabena, 1975—1986; V. S. Wakaba, 1986—1990; D.W.B. Chalale, 1990—1991.

Southern Africa Union Conference: D.W.B. Chalale, 1991— .

Southern Asia Division

SOUTHERN ASIA DIVISION. A large unit of church organization to which is allotted the territory of the Andaman and Nicobar islands, Bhutan, India, the Maldives, and Nepal. Statistics (1992): churches, 920; members, 190,177; schools, 185; ordained ministers, 373; licensed ministers, 167; teachers, 2,243. Headquarters: Jeevan Jyothi, Hosur, Tamil Nadu, India. Official organ: *Southern Asia Tidings*.

The territory was first organized in 1910 as the India Union Mission, then as a part of the Asiatic Division from 1915 to 1918. It was reorganized in 1919 as a separate union, and then in 1920 it became the Southern Asia Division, with 26 churches and 978 members.

In the division year-end meetings of 1970 a major reorganization realigned the unions of India. The division territory was again realigned in 1986, when Bangladesh, Burma, and Sri Lanka were attached to the Far Eastern Division, and Afghanistan and Pakistan were added to the Trans-European Division.

Constituent Organizations

Constituent Organizations. The Southern Asia Division is composed of four union sections and two attached fields.

1. *Central India Union Section* (organized 1929; reorganized 1956, 1970). Territory: Andhra Pradesh, Gujarat, Maharashtra, Orissa, and the territory of Dadra and Nagar Haveli. Statistics (1992): churches, 245; members, 71,677; schools, 38; ordained ministers, 94; licensed ministers, 42; teachers, 639. Headquarters: Post Box 1413, Marketyard P.O., Pune, India. Official organ: *Central India Herald*.

Constituent organizations and their territories—*Gujarat Region* (organized 1972): the state of Gujarat; *Maharashtra Section* (organized 1957; reorganized 1972): the state of Maharashtra and the territory of Dadra and Nagar Haveli; *North Andhra Section* (organized 1920; reorganized 1942, 1963, 1979): the districts of East Godavari, Hyderabad, Khammam, Ranganreddy, Srikakulam, Visakhapatnam, Vizianagaram, Warangal, and West Godavari in the state of Andhra Pradesh; *Orissa Region* (organized 1974): the state of Orissa; *South Andhra Section* (organized 1980): the districts of Ananthapur, Chittoor, Cuddapah, Guntur, Krishna, Kurnool, Mahaboobnagar, Nalgonda, Nellore, and Prakasam in the state of Andhra Pradesh; *Zaheerabad Region* (organized 1989): the districts of Adilabad, Kharimnagar, Medak, and Nizamabad in the state of Andhra Pradesh.

2. *Northeast India Union Section* (organized 1984). Territory: the states of Arunachal Pradesh, Assam, Manipur, Mizoram, Nagaland, and Tripura. Statistics (1992): churches, 111; members, 18,978; schools, 12; ordained ministers, 25; licensed ministers, 23; teachers, 166. Headquarters: “Santana,” Laitumkrah, Shillong, Meghalaya, India. Official organ: *Spotlight*.

Constituent organizations and their territories—*Assam Region* (established 1984): the states of Arunachal Pradesh and Assam; *Manipur/Nagaland Section* (organized 1982): the

states of Manipur and Nagaland; *Meghalaya Section* (organized 1938; reorganized 1975): the state of Meghalaya; *Mizo Conference* (organized 1975; reorganized 1993): the states of Mizoram and Tripura.

3. *Northern India Union Section* (organized 1919; reorganized 1938, 1955, 1970, 1983). Territory: Bihar, Harayana, Himachal Pradesh, Jammu and Kashmir, Madhya Pradesh, North Bengal, Punjab, Rajasthan, Sikkim, Uttar Pradesh, and West Bengal, and the territory of Delhi. Statistics (1992): churches, 136; members, 21,563; schools, 27; ordained ministers, 59; licensed ministers, 35; teachers, 303. Headquarters: 11 Hailey Road, New Delhi 100101, India. Official organ: *Northern Union Reporter*.

Constituent organizations and their territories—*East India Section* (organized 1920; reorganized 1938, 1952, 1970, 1984): the states of Bihar and West Bengal; *Madhya Bharat Section* (organized 1977; reorganized 1984): the states of Madhya Pradesh and Rajasthan; *North India Section* (organized 1942; reorganized 1952): the states of Harayana, Himachal Pradesh, Jammu and Kashmir, and Punjab; *Upper Ganges Section* (organized 1938; reorganized 1952): the state of Uttar Pradesh and the territory of Delhi.

4. *South India Union Section* (organized 1919; reorganized 1970). Territory: the Maldives, the states of Goa, Karnataka, Kerala, Tamil Nadu, and the territories of Daman and Diu, Lakshadweep, and Pondicherry. Statistics (1992): churches, 425; members, 77,786; schools, 108; ordained ministers, 172; licensed ministers, 65; teachers, 1,135. Headquarters: 38/1 Coles Road, Fraser Town, P.O. Box 571, Bangalore 560005, India. Official organ: *South India Observer*.

Constituent organizations and their territories—*Karnataka Section* (organized 1937): the state of Goa, the districts of Bangalore, Belgaum, Bellary, Bidar, Bijapur, Chickmagalur, Chitradurga, Dakshina, Kannada, Dharwad, Gulbarga, Hassan, Kodagu, Kolar, Mandya, Mysore, Raichur, Shimoga, Tumkur, and Uttara Kannada in the state of Karnataka, and the territory of Daman and Diu; *North Kerala Section* (organized 1920; reorganized 1952, 1956, 1963, 1975): the districts of Ernakulam, Idukki, Kannur, Kasaragod, Kottayam, Kozhikodu, Malappuram, Palakkad, Trissur, and Wynad in the state of Kerala; *North Tamil Section* (organized 1920; reorganized 1942, 1963, 1974): the districts of Chengalpattu, Coimbatore, Dharmapuri, Madras, Nilgiris, North Arcot, Periyar, Salem, Sambuvarayar, South Arcot, and Tiruchirapalli in the state of Tamil Nadu, and the territory of Pondicherry; *South Kerala Section* (organized 1920; reorganized 1952, 1956, 1963, 1975): the districts of Alapuzha, Kollam, Pathamamthitta, and Thiruvananthapuram in the state of Kerala; *South Tamil Section* (organized 1920; reorganized 1942, 1963, 1974): the districts of Anna, Chidambaranar, Kamarajar, Kanyakumari, Karaikal, Madurai, Nellai, Kattabomman, Pon Muthuramalingam, Pudukottai, Quaide-Milleth, Ramanathapuram, and Thanjavur in the state of Tamil Nadu, and the district of Karaikal in the territory of Pondicherry.

5. *Attached fields—Andaman and Nicobar Island Region* (established 1989): Andaman and Nicobar Islands.

Himalayan Region (established 1989; reorganized 1991): Bhutan and Nepal.

Institutions

Institutions. The following institutions operate in the Southern Asia Division.

Educational Institutions. Adventist Training School (India); Bangalore Seventh-day Adventist Higher Secondary School (India); M. C. Dhamanwala English High School of Seventh-day Adventists (India); Flaiz Memorial Higher Secondary School of Seventh-day Adventists (India); James Memorial Higher Secondary School (India); Lowry Memorial Junior College (India); Manipur Boarding School (India); Raymond Memorial High School (India); Seventh-day Adventist High School (Khunti) (India); Seventh-day Adventist High School (Khurda) (India); Seventh-day Adventist High School (Madurai) (India); Seventh-day Adventist High School (Roorkee) (India); Seventh-day Adventist High School (Tiruchirappalli) (India); Seventh-day Adventist Higher Secondary School (Kottarakara) (India); Seventh-day Adventist Higher Secondary School (Madras) (India); Seventh-day Adventist Higher Secondary School (Lasalgoan) (India); Seventh-day Adventist Higher Secondary School (Thiruvella) (India); Spicer Memorial College (India); Spicer Memorial College Higher Secondary School (India); E. D. Thomas Memorial Higher Secondary School (India).

Medical Institutions. Giffard Memorial Hospital (India); Milton Mattison Memorial Hospital (India); Ottapalam Seventh-day Adventist Hospital (Bangalore) (India); Pune Adventist Hospital (India); Ranchi Hospital (India); Ruby Nelson Memorial Hospital (India); Scheer Memorial Hospital (Nepal); Seventh-day Adventist Hospital (India); Simla Sanitarium and Hospital (India); Surat Hospital (India).

Retirement Homes and Orphanages. Elim Adventist Home (India); Sunshine Children's Home (India).

Publishing Houses. Oriental Watchmen Publishing House (India).

History

History. For the history of the work in this division, see names of countries listed in the first paragraph of this article.

Southern Asia reported passing the 200,000 membership mark in late 1993.

Division Presidents: J. E. Fulton, 1919—1921; W. W. Fletcher, 1921—1923; A. W. Cormack, 1923—1934; N. C. Wilson, 1934—1941; G. G. Lowry, 1941—1942; A. L. Ham, 1942—1950; R. H. Pierson, 1950—1954; O. O. Mattison, 1954—1962; R. S. Lowry, 1962—1980; G. J. Christo, 1980—1990; M. E. Cherian, 1990— .

Southern Asia Tidings

SOUTHERN ASIA TIDINGS (1902— ; until 1954 as *Eastern Tidings*, with the exception of one year, 1917, when it was called *India Union Tidings*; monthly in English; Oriental Watchman Publishing House, Pune, India, files in GC). Official organ of the Southern Asia Division of the General Conference, distributed without cost to all church members within the division. It performs a dual purpose of disseminating church news and promoting church interests.

Southern California Academy

SOUTHERN CALIFORNIA ACADEMY. *See* [La Sierra University](#).

Southern California Conference

SOUTHERN CALIFORNIA CONFERENCE. A unit of church organization comprising the territory of the counties of Los Angeles, Ventura, that part of Santa Barbara County lying to the east of the 120th meridian, and that part of Kern County lying to the south and east of Tehachapi Mountains, in California. Statistics (1992): churches, 134; members, 49,660; church schools, 22; academies, 5; ordained ministers, 149; licensed ministers, 15; Bible instructors, 5; elementary teachers, 162; academy teachers, 64. Headquarters: 1535 E. Chevy Chase Drive, Glendale, California. The conference forms part of the Pacific Union Conference.

Institutions

Institutions. Adventist Media Center; Glendale Adventist Academy; Glendale Adventist Medical Center; Los Angeles Adventist Academy; Newbury Park Adventist Academy; San Fernando Valley Academy; San Gabriel Academy; Simi Valley Hospital; Ventura Estates; White Memorial Medical Center.

Local churches: Alhambra (Alhambra, Los Angeles [Chinese]), Altadena, Azusa (Indonesian-American), Baldwin Park (Bilingual), Bellflower (Bellflower-Lakewood, Paramount [Spanish]), Burbank, Camarillo, Canoga Park (Canoga Park, Spanish), Carson (Carson, Spanish), Claremont (North Hills), Compton (Compton Community, Samoan, Tamarind Avenue), Culver City (Breath of Life, Spanish), Downey (Downey-Florence), El Monte (El Monte, Spanish), Frazier Park (Lake of the Woods), Gardena (Gardena, Japanese-American), Glendale (Burbank [Spanish], Glendale, Filipino, Spanish, Spanish West, Russian-American, Vallejo Drive Vietnamese), Glendora (Glendora, Spanish), Hacienda Heights (Hacienda Heights, Korean), Harbor City (Spanish), Hawthorne, Huntington Park (Huntington Park, Spanish), Inglewood (Maranatha), La Crescenta (La Crescenta, Foothill [Spanish]), La Puente (Spanish), Lancaster (Lancaster, Spanish), Little Rock (Sun Village), Long Beach (Long Beach, Garden Beach [Korean], Spanish, Philadelphian), Los Angeles (Berean, Central Filipino, Central Spanish, Central City, Central Japanese-American, Central Korean, Culver City, Eagle Rock, East Los Angeles [Bilingual], Echo Park [Spanish], El Sereno [Spanish], Ephesus, Fifty-Fourth Street, German-American, Glassell Park [Spanish], Glendale [Korean], Highland Park [Spanish], Hollywood [Hollywood, Spanish], Mid City [Spanish], Miramonte Boulevard, Mount Carmel, Normandie Avenue, Olympic [Korean], Panamericana [Spanish], Smyrna, South Bay, Spanish American, University, Watts, White Memorial), Lynwood (Los Angeles [Tongan], South Gate [Spanish]), Mission Hills (San Fernando [Spanish]), Mojave, Monrovia (All Nations, Spanish), Montebello (Spanish), Newbury Park (Newbury Park, Ventura Estates), Newhall (Santa Clarita), North Hollywood (Spanish, Valley United), Northridge, Norwalk (Norwalk, Korean Mission, Spanish), Ojai (Ojai Valley), Oxnard (Oxnard, El Rio [Spanish]), Pacoima, Palmdale, Pasadena (Pasadena, Spanish), Pico Rivera (Spanish), Pomona (Bethel, Pomona, Spanish),

Redlands (Thai), Redondo Beach, Ridgecrest, Rolling Hills Estates (Rolling Hills), Rosemead (Korean), San Pedro (Yugoslavian), Santa Barbara, Santa Monica (Santa Monica, Delaware Avenue), Santa Paula, Simi Valley, South Gate (Filipino-American), Sylmar (Sylmar, Spanish), Tehachapi, Temple City (Temple City, Spanish), Thousand Oaks, Tujunga (Crescenta Valley [Filipino], Sunland-Tujunga), Van Nuys (Van Nuys, Spanish), Ventura, West Covina (West Covina Hills), West Los Angeles (Japanese), Whittier (Whittier, Lincoln Heights [Spanish]), Wilmington (South Bay [Filipino-American]).

Companies: Palmdale (Antelope Valley), San Pedro (Hungarian), Newbury Park (Spanish).

History

History. *Organization, 1901.* Because of the growth of the work in the California Conference the separation of a Southern California Conference was recommended at the 1901 Oakland camp meeting and effected soon after (for the earlier period, *see* [California Conference](#)).

The territory of the new conference included that portion of California lying south of the summits of the Tehachapi and Santa Ynez mountain ranges. The conference was organized with four ordained and six licensed ministers, and with Clarence Santee as its first president.

Prior to the organization of the Southern California Conference, churches had been established in Los Angeles—one on lower Fifth Street near the Los Angeles River and another on Carr Street near Hill and Twelfth. The Carr Street church has since moved to its present site adjacent to the Harbor Freeway and is now known as the Central church. In the course of time, other churches sprang up in and about Los Angeles.

In the early years of the new conference, the sparse working force depended much on the laity. To inspire and train laymen for missionary work, in the spring of 1903 a series of missionary conventions was held in Pomona, in Santa Ana (which is now part of the Southeastern California Conference), and in the first church erected along the southern California coast at San Pedro.

Institutions. Church schools played an important part in the early development of the work in the conference. The church school organized in Centralia, southeast of Los Angeles, taught by Alma E. McKibbin in 1898 and 1899, was followed in 1902 by schools conducted in Santa Ana, Pasadena, Norwalk, at the Carr Street church in Los Angeles, and in other cities. The conference also opened Fernando “College” at San Fernando in 1902 (*see* [San Fernando Academy](#)).

The first medical institution established by the conference was the Glendale Sanitarium, founded in 1905 and moved to its present site in 1925. Preceding this, a group of Seventh-day Adventist stockholders had established the Paradise Valley Sanitarium in 1904, which the conference acquired several years later. In November 1905 Loma Linda Sanitarium was opened. (The last two institutions are now in the Southeastern California Conference.)

At Loma Linda, in the fall of 1906, the Loma Linda College of Evangelists was opened (now the Loma Linda University School of Medicine). Medical evangelism was conducted in neighboring cities and towns by S. N. Haskell and his wife and Dr. Lillis Wood Starr. Later a small clinic, begun on East First and Boyle streets in Los Angeles, became the White Memorial Hospital (1918).

Evangelism. During 1904 William Ward Simpson with Ernest Lloyd as song director held tent meetings in what is now downtown Los Angeles. Other evangelists were Luther Warren in 1908—1910, J. W. McCord, Fred Paap, Milton St. John, E. J. Hibbard, C. E. Ford, and others. About 1912 Phillip Knox began public work with good results.

In 1906 Jennie Ireland, a graduate nurse of Battle Creek Sanitarium, began doing medical missionary work among the Blacks in Los Angeles. Asking a Black postman whether he knew of any of his people who would be interested in studying the Bible, she was referred to his wife. Eventually, in August 1908, the Furlong (later Wadsworth) Seventh-day Adventist church was organized with 23 charter members, the first Black church west of Ohio. Membership grew to 100 before the church had a pastor. The first African-American full-time employee was Amy Temple, a Bible instructor. In the conference today there are 14 Black churches, with 9,804 members and 24 ministers.

Interest among the large Spanish-speaking population in the conference began from a cottage meeting held by a layman in 1905. In 1906 E. S. Ballenger baptized eight. The conference then hired Augusta E. De Angeles as the first full-time Hispanic worker. By 1907 the first Spanish company was organized, and in 1909 the Los Angeles Gless Street church, which until 1928 held its meetings in a hall. Evangelism was promoted by Francisco Westphal and S. Nicolas. From the one Spanish American church that later moved to its present site at Boyle and Michigan streets, 36 churches have been formed, with a total membership of 14,259, served by 35 ministers. In 1993 there also were 22 Asian/South Pacific churches with 5,429 members and 20 ministers. They worship in nine languages.

The Southern California Conference grew steadily. By June 30, 1910, the church membership reached 2,750; and 17 church schools were being operated. By January 1915, when the membership had increased to 3,764, the conference was divided into two (the Southern California Conference and the Southeastern California Conference). The reorganized Southern California Conference, with B. E. Beddoe as president, had 29 churches and 2,163 members, with \$40,728 tithes. Its territory embraced Los Angeles, Santa Barbara, and San Luis Obispo counties, plus the part of Kern County lying south and east of the Tehachapis. However, a single tract society operating from the Southern California Conference office served both conferences. At the close of 1931 there were 31 ordained ministers, 12 ministers holding ministerial licenses, and 43 church school teachers in the conference.

In 1923 the Fernando Academy was closed and two nonboarding schools—the Glendale Academy (which began in 1907 as an elementary school) and the Los Angeles Academy at 3131 Pasadena Avenue in Los Angeles—took its place. In 1924 an academy was opened at Long Beach. In 1938 Lynwood Academy (now Los Angeles Adventist Academy) replaced Long Beach and Los Angeles academies. In 1948 Newbury Park Academy, 50 miles (80 kilometers) north of Los Angeles on Highway 101, was opened as the conference boarding school. Since then two day academies have been added: San Gabriel Academy in 1959 and San Fernando Valley Academy in 1960.

In 1941 the conference purchased 160 acres (65 hectares) in the San Bernardino Mountains and established a youth camp, named Cedar Falls Camp. In September 1959, on 20 acres (eight hectares) adjacent to the Newbury Park campus, a half mile (.3 kilometers) from Highway 101, it opened Ventura Estates, a home accommodating 122 senior citizens. This is now a million-dollar investment.

In the early days camp meetings were held at different places, such as at San Fernando, in Glendale at Glendale Avenue and Verdugo Road, and in Los Angeles at Washington Street and at 80th and Vermont streets. However, after 1938 the conference conducted the annual camp meeting on the campus of Lynwood Academy for many years.

In 1932 the conference membership exceeded 7,242, in 51 churches; the conference church school enrollment had reached 915, with 43 teachers, and the academy enrollment reached 309; literature sales for 1931 were \$8,000 more than the high for any previous year. The tithe during the depression quadrennium was \$204,866 above the previous four years.

A unique form of evangelism was pioneered and developed in Southern California Conference by H.M.S. Richards, who began broadcasting from Long Beach in 1930. From this nucleus sprang the worldwide *Voice of Prophecy* radiobroadcast, with its headquarters at Glendale. Another new form of evangelism was introduced in 1960 with *The Adventist Hour* telecast on which Sabbath worship services from different Southern California churches were televised for general viewing.

The development of the work in Southern California Conference is reflected by its expansion of office facilities. From a small conference office at San Fernando, the headquarters moved to five different sites in Los Angeles until the present building in Glendale, housing a staff of 58, was occupied in 1952.

Presidents (for presidents of the California Conference before Southern California Conference was separated from it, *see* [California Conference](#)): Clarence Santee, 1901—1905; G. W. Reaser, 1905—1908; E. E. Andross, 1908—1912; F. M. Burg, 1912—1914; E. E. Andross (acting), 1915; B. E. Beddoe, 1915—1916; M. M. Hare, 1917—1920; W. M. Adams, 1920—1924; O. O. Bernstein, 1924—1926; R. D. Quinn, 1926—1927; P. E. Brodersen, 1927—1932; G. A. Roberts, 1932—1936; J. E. Fulton, 1936; David Voth, 1936—1949; C. L. Torrey, 1949—1950; R. R. Bietz, 1950—1960; Cree Sandefur, 1960—1966; Helmuth Retzer, 1966—1972; H. L. Calkins, 1972—1981; Ralph S. Watts, Jr., 1981—1985; L. W. Paytree, 1985—1986; G. Charles Dart, 1986—1993; Bjarne Christensen, 1993— .

Southern California Junior College

SOUTHERN CALIFORNIA JUNIOR COLLEGE. *See* [La Sierra University](#).

Southern College of Seventh-day Adventists

SOUTHERN COLLEGE OF SEVENTH-DAY ADVENTISTS. A coeducational senior college situated at Collegedale, Tennessee, near Chattanooga. The organization is directly responsible to the Southern Union Conference, and serves the Seventh-day Adventist constituency of Kentucky, Tennessee, Alabama, Mississippi, Florida, Georgia, and North and South Carolina.

The 1992—1993 college faculty numbered 134 (including 45 part-time teachers), of whom 45 had doctoral degrees. The staff also included 120 hourly employees.

Graysville Academy. Southern College traces its beginnings to the Seventh-day Adventist church in the small village of Graysville, Tennessee. In the fall of 1891 the pastor, R. M. Kilgore, invited G. W. Colcord and his wife from Oregon to open a school to train Christian workers. For a classroom, Colcord rented a room above J. W. Clouse's general store. While preparing an outside stairway to the classroom and making benches, Colcord announced classes to be held in the church. In the spring of 1892 the school opened with 23 students, each paying \$4 a month. At the close of the term the enrollment had increased to 32 students. To further the work of education, Colcord put his own money into the project, and the pastor raised funds and donated labor. In 1893 a boxlike structure 45 feet square (four square meters), with two stories above a 10-foot (three-meter) basement, was erected on a nine-acre (four-hectare) campus, the entire property valued at approximately \$3,000. The school became known as Graysville Academy.

Although the establishing of Graysville Academy had been encouraged by the Southern Seventh-day Adventist leaders, it remained a private venture until 1895. In that year the title to the Graysville property was given to the General Conference, and on Sept. 9, 1896, the school opened as a General Conference institution. The enrollment was 75, of whom 24 were boarding students. In 1897 the name was changed to Southern Industrial School, and four years later to Southern Training School.

Soon after the turn of the century, medical work was begun, temporarily in two cottages, while plans were developed for the Graysville Sanitarium and Hospital (opened in 1903). This institution was closely affiliated with the school and gave work opportunities to students. In 1907 the main academy building was enlarged, and three years later a men's dormitory was erected. But from 1912 and on there was a feeling that the school should be moved. The land area held by the school was limited; more acreage was needed to allow the development of agricultural and vocational training facilities. Furthermore, the village restricted the campus and created certain social problems. When fire destroyed the women's residence hall on Feb. 18, 1915, it was decided not to rebuild at Graysville but to seek a more suitable and larger site.

After several weeks of investigation of sites in Georgia, Alabama, and Tennessee, a committee selected the James Thatcher farm in Hamilton County, Tennessee, priced at \$11,000, and chose "Collegedale" as a name for the anticipated community.

Indebtedness at Graysville totaled approximately \$14,000 in May 1916. The North American Division stipulated that this indebtedness must be paid and that there must be cash on hand before the committee was to proceed with purchasing property in a new location. Within a few months sufficient funds were raised to pay off the debts and the new property was secured.

Southern Junior College. With the move in October 1916, the school became known as Southern Junior College. The first staff at Collegedale consisted of 13 teachers and work supervisors, and the student body was composed of 57 students. Leo Thiel served as the first president of the new college, and A. N. Atteberry, the last principal of the academy, served as the first business manager.

The first major structure erected was the women's residence hall, built in 1917. The men's residence hall was constructed in 1919, and the administration building (later named in honor of President L. H. Wood) was built in 1924. Several industrial and agricultural buildings, a normal (teacher-training) building, and a number of faculty cottages were also constructed during the first decade at Collegedale.

During the 1930s a new building was erected for elementary teacher training, and a number of small industries—a broom factory, a hosiery mill, a dairy refrigeration plant, a chair factory, and a cereal puffery—were operated to help students earn their expenses.

One of the benefactors of the college was John H. Talge, a furniture manufacturer of Indianapolis, Indiana, who gave thousands of dollars' worth of furniture, flooring, and fixtures at the time when shortages were most critical. In appreciation for his help on Collegedale's first dormitory, the name Talge Hall was given to two successive men's residence halls.

The college enrollment surpassed 100 for the first time in the 1934—1935 term. The junior college, accredited in 1936, graduated 24 in that year and 33 in 1938, the high mark before the upsurge in enrollments after World War II.

In 1944 the Spring Council of the General Conference approved the request of the Southern Union Conference to raise the status of the Southern Junior College to that of a senior college.

Southern Missionary College. With his assumption of the presidency in 1943, K. A. Wright laid immediate plans to provide for the anticipated increased enrollments and to achieve senior college accreditation. The board of trustees voted \$300,000 to be spent largely for new buildings and equipment. The library (the A. G. Daniells Memorial), the science building (Earl Hackman Hall), the music building (Harold Miller Hall), a general store, and a post office were built. In May 1946 a class of six participated in the first senior college graduation. During 1950 the Southern Association of Colleges and Schools granted accreditation to Southern Missionary College as a liberal arts college.

The college enrollment increased from 177 in 1944 to 258 in 1945, and to 503 in 1946. This was followed by a decline during 1947—1950, but in 1951 the enrollment stood at 575, a figure not surpassed until 1958 when the enrollment reached 597. It passed the 1,000 mark during the 1964—1965 school year and reached its all-time high of 2,079 in 1980.

From 1955 to 1963, the college added a cafeteria building, a new women's dormitory, an addition to the science building, the Collegedale Book Bindery, and a new shopping center. The net worth of the college at the end of the fiscal year 1960 was \$2,391,669.37. By 1965 it was \$4,070,091.62.

In 1961—1962 and every decade thereafter, the college conducted a self-study reevaluation program in preparation for reaccreditation by the Southern Association of Colleges and Schools. It was fully reaccredited as a member of the association in 1962, 1972, 1982, and 1992. In addition, the Nursing Department is accredited by the National League for Nursing and the state of Tennessee. The teacher education programs are accredited by the state, and the Music Department is affiliated with the National Association for Schools of Music.

The following buildings were constructed between 1962 and 1976: Thatcher Hall (women's residence hall), Talge Hall (men's residence hall), McKee Library, Wright Hall (administration building), Physical Education Center, Summerour Hall (originally built for home economics; now used for education and behavioral science), Ledford Hall (industrial education building), broom shop, Collegedale Interiors building, Collegedale church, Herin Hall (nursing education), totally new academy complex, two housing complexes for married students, a 100-unit mobile home court, student center-cafeteria complex, and the college shopping plaza. In addition, both dormitories and several other campus buildings were enlarged.

Southern College of Seventh-day Adventists. Buildings completed during the 1980s include J. Mabel Wood Hall (music) and Richard Brock Hall (business and humanities). In addition, alumni sponsored the renovation of Miller Hall (for the religion department) and Lynn Wood Hall. Another major project completed in the 1980s was the construction and installation of the Anton Heiller memorial organ in the Collegedale church. It is the largest organ of its type built in this century in North America. Construction of a new science building began in 1993. As of May 31, 1992, the net worth of the institution, since 1983 named Southern College of Seventh-day Adventists, was \$23,369,573.88.

The college offers 36 baccalaureate degrees, 14 associate degrees, and a one-year certificate in auto body repair.

Principals of Graysville Academy and Southern Industrial School: George W. Colcord, 1892—1896; W. T. Bland, 1896—1898; C. W. Irwin, 1898—1900; N. W. Lawrence, 1900—1901.

Principals of Southern Training School: J. E. Tenney, 1901—1908; M. B. Van Kirk, 1908—1912; C. L. Stone, 1912—1914; L. H. Wood, 1914—1915; A. Atteberry, 1915—1916.

Presidents of Southern Junior College: Leo Thiel, 1916—1918; L. H. Wood, 1918—1922; Leo Thiel, 1922—1925; H. H. Hamilton, 1925—January 1927; M. E. Cady, January 1927—May 1927; H. J. Klooster, 1927—1937; J. C. Thompson, 1937—1942; D. E. Rebok, 1942—1943; K. A. Wright, 1943—1945.

Presidents of Southern Missionary College: K. A. Wright, 1945—1955; T. W. Walters, 1955—1958; C. N. Rees, 1958—1967; W. M. Schneider, 1967—1971; Frank Knittel, 1971—1983.

Presidents of Southern College of Seventh-day Adventists: John Wagner, 1983—1986; Donald Sahly, 1986— .

Southern Conference (Kazakhstan; Kyrgyzstan)

SOUTHERN CONFERENCE. *See* [Euro-Asia Division](#); [Kazakhstan](#); [Kyrgyzstan](#).

Southern Conference (Russia)

SOUTHERN CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Southern Conference (South Africa)

SOUTHERN CONFERENCE. *See* [South Africa, Republic of](#); [Southern Africa Union Conference](#).

Southern Cross Institute

SOUTHERN CROSS INSTITUTE. *See* [Cruzeiro do Sul Adventist Academy](#).

Southern European Division

SOUTHERN EUROPEAN DIVISION. A large unit of church organization that functioned from Jan. 1, 1929, to Dec. 31, 1971, during the last 18 months under the name of Trans-Mediterranean Division.

Organized at the European Division council, held at Marienhöhe, Darmstadt, Germany, August 1928, when the former European Division was divided into four separate divisions, the Southern European Division began functioning on Jan. 1, 1929. Five union fields were assigned to the SED: the Latin Union, the Iberian Union Mission, the Yugoslavian Union Mission, the Romanian Union, and German Switzerland, comprising the countries of Algeria, Belgium, France, Italy, Morocco, Portugal, Spain, Switzerland, Yugoslavia, and Romania. Cameroon, Madagascar, and Mauritius were assigned to the Southern European Division as mission territories. Membership, excluding the missions, stood at 14,101, and headquarters were located in Berne, Switzerland. A. V. Olson served as the first president (1929—1946).

Growth was steady and encouraging until the war, when communications were interrupted and organizational activities curtailed. After 1946 the church experienced new growth. As the result of the war and of reassignment of border boundaries, other fields were added to Southern European Division territory: the Hungarian Union in 1940; Austria, Czechoslovakia, and Greece in 1946, and Israel in 1955. In 1950 Angola and Mozambique were also assigned to this division as additional mission territories.

At the 1970 General Conference session, the delegates in attendance adopted the name “Trans-Mediterranean Division” to better designate their territory. This was used until Jan. 1, 1972, when the TMD was joined to the Central European Division to become the Euro-Africa Division. Other presidents were W. R. Beach (1946—1954); M. V. Campbell (1954—1958); Marius Fridlin (1958—1969); W. E. Murray, acting (1969—1970); C. L. Powers (1970—1971).

For Seventh-day Adventist history and institutions, see the fields and countries included in these territories.

Southern Industrial School

SOUTHERN INDUSTRIAL SCHOOL. *See* [Southern College](#).

Southern Junior College

SOUTHERN JUNIOR COLLEGE. *See* [Southern College](#).

Southern Luzon Mission

SOUTHERN LUZON MISSION. *See* [Far Eastern Division](#); [Philippines](#).

Southern Mindanao Academy

SOUTHERN MINDANAO ACADEMY. A coeducational boarding school on the senior high school level operated by the Davao Mission at Camanchiles, Matan-ao, Davao, in southern Mindanao Island, in the Philippines. In 1964 the school property comprised about 49 acres (20 hectares) of land and six permanent buildings situated in an agricultural area; the school farm produces corn, sugarcane, mangoes, avocados, jack fruit, coconuts, as well as a variety of vegetables.

Southern Mindanao Academy began operation in Digos, Davao, in 1950 as an elementary school under the direction of Mrs. F. M. Decolongon. The school became a junior academy in 1952, at which time there were 236 students enrolled. Salvador Miraflores was the first academy principal. Soon overcrowded conditions necessitated a move to a larger area. About eight acres (three hectares) of farmland were purchased at Camanchiles, Matan-ao, Davao, at a cost of 7,000 pesos, of which 6,000 pesos was contributed by Frank R. La Sage and his wife, and the remaining 1,000 by the Southern Mindanao Mission (now the Davao Mission). The Far Eastern Division allocated 40,000 pesos and the South Philippine Union Mission 20,000 pesos, derived from Ingathering funds for the construction of school buildings. In addition, a Thirteenth Sabbath Offering overflow provided funds for two dormitories.

Early in 1958 work began on the dormitories, a kitchen-dining hall, and the principal's cottage. The academy transferred to its new site for the 1958—1959 school term and at that time a third year was added to the curriculum. In 1959—1960 the school became a full academy. Government accreditation of the elementary grades and of the junior academy was given in 1958, and the third and fourth years of high school were accredited by the government as they were added. By 1964 the academy had six permanent buildings—two dormitories, two teachers' cottages, a kitchen-dining hall, and an administration building. Late in 1968 Bowen's Hall was erected to house the elementary grades, and early in 1973 another teacher's cottage was added to the existing buildings.

Principals: Salvador G. Miraflores, 1952—1954; Jose M. Atil, 1954—1963; D. B. Alsaybar, 1963—1965; R. Z. Bartolome, 1965—1966; A. G. Gensolin, 1966—1967; D. B. Alsaybar, 1967—1968; E. A. Moreno, 1968—1970; A. Y. Baculanta, 1971—1973; R. J. Aguadera, 1973—1975; J. M. Gensolin, 1975—1978; R. J. Aguadera, 1978—1986; J. F. Faderogaya, 1986—1993; B. P. Llanto, 1993— .

Southern Mindanao Mission

SOUTHERN MINDANAO MISSION. *See* [Far Eastern Division; Philippines.](#)

Southern Missionary

SOUTHERN MISSIONARY. See *Gospel Herald* [2].

Southern Missionary Society

SOUTHERN MISSIONARY SOCIETY. An organization that operated for more than two decades and promoted mission schools and evangelism among the Black people in the Southern states. It was a volunteer project supported by the sale of publications and by contributions from the church at large; later it merged with conference organizations. It was founded by J. Edson White and composed originally of the group of missionary recruits whom he gathered and transported down the Mississippi on his riverboat *Morning Star*. The founders of the Southern Missionary Society reached Vicksburg, Mississippi, in January 1895 under the instruction of, and bearing the credentials of, the General Conference. After about two years the *Morning Star* moved to Yazoo City, Mississippi, and work opened there. From that time on, the society carried on its work at Vicksburg and Yazoo City and intermediate river points, and aimed to give greater unity and solidity to the work in the South, particularly among Blacks. The object of the society, as stated in the *Gospel Herald*, was “to carry the principles of Christian education to the people of the South” (December 1899, p. 105). To avoid costly mistakes and provide for greater efficiency the society, begun informally by these missionary workers, held regular councils, in which plans were laid for different lines of work.

Although the boat was used as a base, it was necessary to purchase land for children’s homes, industrial schools, and church buildings; and because of prejudice against the Northern White person who came to teach the Southern Black, it was necessary to buy land and build homes to house the workers. In order to hold and manage such properties, the society became a corporation in 1898, chartered by the state to hold all necessary property under its name and to conduct all business operations through its regularly elected officers. The incorporation was approved by Ellen White, who counseled the society that men whom God had led to pioneer a new work should organize so as to place the work under the management of those who had borne its burdens and who understood its necessities (*ibid.*, p. 104).

F. W. Halladay, F. H. Schramm, C. W. Smouse, J. E. White, and F. R. Rogers formed the first Board of Directors. J. E. White was elected president. In 1899 they added two new directors, E. A. Sutherland and P. T. Magan, and appointed F. H. Schramm business manager for the health food enterprise to be known as the Dixie Health Food Company. Stock in the corporation, limited to 10,000 shares, was made available to all at \$1 a share. Some 3,200 share certificates were printed by the spring of 1900.

The sale of stock, however, was far from adequate to support the work. From time to time urgent appeals in behalf of various missionary projects were made in the columns of the organ of the society, the *Gospel Herald*. (For the two successive journals of that name, see *Gospel Herald*.) White produced several books especially for the support of the activities of the society, from which all royalties were donated to its projects. These books, which sold widely, were *The Gospel Primer*, by J. E. White and W. O. Palmer; *Christ Our Saviour*, by Ellen White; and *The Coming King*, *Best Stories From the Best Book*, and *The Story of*

Joseph, all three by J. E. White. Some of these were published in four languages. About the end of 1900 the society headquarters and the Herald Publishing Company were established in Nashville, Tennessee.

The educational work was headed by F. R. Rogers, from the Pacific Coast. At Yazoo City the work was carried on in a movable chapel and a school built in sections. Rogers and his wife began the school there with 200 to 240 elementary pupils, including adults. In this school, which was known as the "holy school," the pupils studied the ABCs, *The Gospel Primer*, *The Gospel Reader*, *Christ Our Saviour*, *Patriarchs and Prophets*, and the Bible. When because of local opposition the White teachers were replaced by Blacks, Rogers became the superintendent of instruction for the Southern Missionary Society in the state of Mississippi.

Other society workers in Mississippi included J. W. Darner, who directed a school for the Blacks at Columbus, Mississippi, in 1902; at Yazoo City W. H. Sebastian, who did house-to-house missionary work, while Mrs. Sebastian and a man named Murphy directed the school; M. C. Strachan and his wife, who worked for the Blacks in Jackson, where a school was begun also in 1902, with one child, but in one year the enrollment reached 25 to 30 and a company of 11 converts was prepared for organization; N. B. King and Mrs. L. C. Roby, who were in charge of the Black schoolwork at Vicksburg at this time (both former public school teachers at Yazoo City who became SDAs there). The schools resulted in the formation of a number of churches. At Brookhaven one man, who had accepted the SDA message by reading, gained a following of 12, whereupon Strachan came to help at Brookhaven.

When, at the General Conference in April 1901, nine Southern states, known then as the General Conference District no. 2, were organized into the Southern Union Conference, the Southern Missionary Society was accepted as a branch of the new union. This secured for the society additional moral support and cooperation, though the infant union conference, not even self-supporting, was unable to provide financial help. In 1906, when White retired, the society was incorporated more closely with the union, with G. I. Butler, the union president, as board chair.

The society, which had begun in Mississippi and had extended its activities to Tennessee, became responsible for the Black work in all the territory south of and including Kentucky and east of the Mississippi River. The ministers were to be supported by the tithe in the local conferences, and the mission schools by the society's funds, received from contributors throughout the country. In practice, since only three of the Southern conferences were self-supporting at that time, the society furnished ministerial help also.

The society's work prospered. In 1908 F. R. Rogers reported in the *Gospel Herald* that there were 18 schools, averaging nine-month terms, in nine different states, employing 27 teachers and enrolling a total of 600 pupils. A later issue of the same journal (October 1908, p. 38) observed that the society maintained 28 mission schools with an enrollment of nearly a thousand pupils, a number exceeding "that of the students in the three great colored universities of Nashville, viz., Fisk, Roger Williams, and Walden." These schools aimed at giving a practical education to children and older illiterates, teaching them to read the Bible and paving the way for the direct presentation of Seventh-day Adventist doctrines in Bible studies.

The society was worth \$16,211.26 in 1908; its indebtedness at that time was only \$2,684.32, consisting almost entirely of trust funds. It held all its school and church buildings free from debt, and was able to establish treatment rooms and a mission home in Nashville for Blacks, replacing earlier treatment rooms there (1901—1903).

When in 1909 the General Conference established the North American Negro Department, it was recommended that the work for Black people be organized on a mission basis on the union level. The Southern Union Conference, from which the Southeastern Union Conference had been separated in 1908, set up the Southern Union Mission, operating under the name of the Southern Missionary Society. This took “over all work and workers for the colored people heretofore maintained by the several local conferences and by the Union Conference, excepting the school at Oakwood,” and received the tithe and other funds from all the Black churches in the area (*Gospel Herald*, June 1909, p. 27; cf. November 1909, p. 45). In the Southeastern Union Conference, the Union Negro Mission Department was organized. These were forerunners of the present South Central and South Atlantic conferences.

The society’s mission schools were eventually replaced by church schools, in which the SDA faith was taught more directly, and the work of the society was gradually absorbed by the regular conference organizations. However, the groundwork done by the Southern Missionary Society prepared the way for today’s progress in the South.

Southern Moldova Conference

SOUTHERN MOLDOVA CONFERENCE. *See* [Euro-Asia Division](#); [Moldova](#).

Southern New England Conference

SOUTHERN NEW ENGLAND CONFERENCE. A unit of church organization comprising the territory of the three states of Connecticut, Massachusetts, and Rhode Island. (See also [Northeastern Conference](#).) Statistics (1993): churches, 81; members, 9,993; church or elementary schools, 17; ordained ministers, 38; licensed ministers, 9; teachers, 58. Headquarters: South Lancaster, Massachusetts. The conference forms part of the Atlantic Union Conference.

Institutions

Institutions. Atlantic Union College; Boston Regional Medical Center; Fuller Memorial Hospital; Greater Boston Academy; South Lancaster Academy.

Local churches—*Connecticut*: Bethel (Danbury-Bethel), Bridgeport (Spanish, Brooklawn), Canaan, Hartford (Christian Fellowship, Spanish), Meriden (Meriden, Spanish), New Britain (Spanish), New Haven (New Haven, Spanish), Norwich, Plainville, Portland (Middletown-Portland), Quaker Hill (New London), Quinebaug, South Windsor (Connecticut Valley), Stamford (North Stamford), Tolland (Rockville-Tolland), Torrington, Waterbury (Waterbury, Spanish), Willimantic; *Massachusetts*: Amesbury, Athol, Attleboro, Beverly, Billerica, Boston (Boston Temple), Bradford (Haverhill), Brocton, Buckland (Shelburne Falls), Clinton (Spanish), Dorchester (Boston [Spanish], Ephesus [Haitian]), Everett (Portuguese), Fall River, Fitchburg, Foxboro, Framingham (Framingham, Spanish), Gardner, Holyoke (Spanish), Hudson (Hudson, Portuguese), Jamaica Plain (Spanish), Lanesboro (Berkshire Hills), Lawrence, Leominster (Leominster, Spanish), Lowell. (Lowell, Portuguese, Spanish), Middleboro, New Bedford (New Bedford, Portuguese, Spanish), Northampton, Northboro, Osterville (Cape Cod), Quincy, South Lancaster (Bethel [French], College [AUC], Village), Springfield, Sterling, Stoneham (Stoneham, New England Memorial, Spanish), Swampscott (Swampscott, Lynn [Spanish]), Taunton, Waltham (Waltham, Boston [Korean]), Warren, Worcester (Worcester, Worcester Mission, Spanish I and II); *Rhode Island*: Johnston (Providence), Kingstown (Wickford), Lincoln, Mapleville (Burrilville), Providence (Portuguese, Spanish).

Companies—*Connecticut*: Bridgeport (Haitian).

History

History. *Beginnings of the Work in Massachusetts, Rhode Island, and Connecticut.* The first advocate of the Sabbath doctrine in the territory that is now the Southern New England Conference was Joseph Bates. When Ellen Harmon visited New Bedford in 1846, she met Bates, who presented the Sabbath doctrine to her. She did not see its importance at first, but shortly after her marriage to James White in August 1846, she and her husband restudied the subject and both accepted the Sabbath. It was in Dorchester (now a part of Boston) in 1848 that Ellen White urged her husband to begin printing a paper. Three of the six important

“Sabbath conferences” of 1848 listed by A. W. Spalding were held in Connecticut and Massachusetts. The publishing of the first Sabbathkeeping Adventist journal, *Present Truth*, was begun in Middletown, Connecticut, in July 1849.

The work in Lancaster, Massachusetts, developed early. The first Seventh-day Adventists were Lewis H. Priest and his wife, Abigail, both Millerites, who had come from Marlborough, Massachusetts, and had learned about the Sabbath probably from Joseph Bates prior to 1851. J. N. Loughborough held meetings in the Priest home and organized the church in South Lancaster in 1864 with eight charter members. Stephen N. Haskell, a soapmaker by trade, was chosen local elder. John Nevins Andrews spent more than a year at South Lancaster revising his book, *History of the Sabbath*, before he became the first Seventh-day Adventist overseas missionary. In 1869, a year after the first Seventh-day Adventist camp meeting was held at Wright, Michigan, the first SDA camp meeting in New England was held on a site that Haskell selected near South Lancaster.

New England Conference Organized. At the 1870 camp meeting, held also at South Lancaster, the New England Conference was organized with Stephen N. Haskell as first president. This conference embraced the present Southern New England Conference area plus New Hampshire.

In 1870 the Tract and Missionary Society of the New England Conference was organized. This society was the outgrowth of the Vigilant Missionary Society organized at South Lancaster in Haskell’s home in June 1869 as a local church group that soon became well known for its activities in distribution of denominational publications and writing of hundreds of letters to interested persons. The conference organization became so successful that in 1874 Haskell was commissioned by the General Conference to travel in every conference, organizing missionary societies like the one successfully launched in Massachusetts.

On Apr. 19, 1882, a little school was opened that was destined to become South Lancaster Academy, and later Atlantic Union College. There were only 19 students the first day. The principal was Goodloe Harper Bell, who had been a pioneer SDA educator in Battle Creek, Michigan. Enlargement of facilities in 1898 made possible the school’s being used as the meeting place of the General Conference session of 1899. Prominent denominational workers who were associated with the school were Frederick Griggs, B. F. Machlan, and Charles S. Longacre.

Although from about 1850 various Adventist pioneer preachers had visited Boston (Samuel Rhodes, Joseph Bates, Frederick Wheeler, George W. Holt, A. S. Hutchins, and J. N. Loughborough), in 1867 there were in the city only about a dozen scattered members. After visits from J. N. Andrews, S. N. Haskell, and James and Ellen White, and evangelistic meetings by Merritt E. Cornell in 1869 the Boston church was organized with 17 charter members in 1871.

In 1899 the New England Sanitarium was founded on the site of the former Thayer Bird Museum in South Lancaster, Massachusetts. It was moved to Stoneham, Massachusetts, in 1902.

Southern New England Conference Formed. In 1903, when many conferences were being reorganized along with the establishment of union conferences, the New England Conference was divided into two smaller conferences: the Southern New England Conference, composed of Connecticut and Rhode Island with headquarters in Hartford, Connecticut, and with C. H. Edwards as president; and the Central New England Conference, composed of Connecticut

and Rhode Island with headquarters at South Lancaster, which continued through 1909. In January 1910 New Hampshire was taken from the Central New England Conference and added to Vermont to form the Northern New England Conference. Massachusetts, left by itself, became the Massachusetts Conference the following October. In 1926 the Massachusetts Conference united with the Southern New England Conference (Connecticut and Rhode Island), and the Southern New England headquarters were thenceforth at South Lancaster, Massachusetts. The first *Yearbook* published after the reorganization of Southern New England Conference, in 1926, reported the membership at 3,082. There were 13 ordained ministers, seven ministerial licentiates, 15 missionary licentiates, and 21 church school teachers.

Presidents—New England Conference (New Hampshire, Massachusetts, Connecticut, Rhode Island): S. N. Haskell, 1870—1876; M. Wood, 1876—1877; S. N. Haskell, 1877—1887; A. T. Robinson, 1887—1891; R. C. Porter, 1891—1895; H. W. Cottrell, 1895—1900; S. A. Farnsworth, 1900—1901; A. E. Place, 1901—1903. *Southern New England Conference* (Connecticut, Rhode Island): C. H. Edwards, 1903; G. E. Langdon, 1903—1905; W. A. Westworth, 1905—1908; C. H. Edwards, 1908—1913; J. E. Jayne, 1913—1915; F. W. Stray, 1915—1917; A. T. Robinson, 1917—1920; E. L. Cardey, 1920—1926. *Central New England Conference* (New Hampshire, Massachusetts): A. E. Place, 1903—1906; H. F. Ketring, 1906—1909; E. W. Farnsworth (acting), 1909; H. C. Hartwell, 1909. (In January 1910 New Hampshire joined the Vermont Conference to form the Northern New England Conference.) *Central New England Conference* (Massachusetts): H. C. Hartwell, January to October 1910. *Massachusetts Conference* (Massachusetts): H. C. Hartwell, 1910—1914; Allen Moon, 1914—1915; J. K. Jones, 1915—1922; W. C. Moffett, 1922—1926. (In 1926 this conference was absorbed into the Southern New England Conference.) *Southern New England Conference* (reorganized): W. C. Moffett, 1926—1928; D.J.C. Barrett, 1928—1931; J. K. Jones, 1931—1932; E. K. Slade, 1932; F. D. Wells, 1932—1938; J. D. Smith, 1938—1942; T. Carcich, 1942—1946; R. R. Bietz, 1946—1950; L. C. Evans, 1950—1952; Merle L. Mills, 1952—1966; L. L. Bock, 1966—1970; S. R. Jayne, 1970—1981; S. J. Steiner, 1981—1991; Charles C. Case, Sr., 1991— .

Southern Oregon Conference

SOUTHERN OREGON CONFERENCE. *See* [Oregon Conference](#).

Southern Publishing Association (South Africa)

SOUTHERN PUBLISHING ASSOCIATION (South Africa) (formerly Sentinel Publishing Association). A publishing house owned and operated by the Southern Africa Affairs Committee of the General Conference of Seventh-day Adventists and situated at the corner of Old Ottery Road and Clifford Street in Ottery, a suburb of Cape Town, South Africa. The plant publishes religious, health, and educational books, periodicals, and tracts for the denomination, by the offset process. The plant uses modern processes throughout, from desktop editing to a well-equipped bindery and dispatch department.

History

History. Soon after his arrival in South Africa in 1887, D. A. Robinson, seeing the need for a small press on which to print announcements and sermons, wrote of his need to the Review and Herald Publishing Association. Sympathetic to his desire, they purchased and dispatched a small handpress, which arrived in Cape Town in 1890.

It is not known where the press was situated, but A. Druillard was one of the first to operate it. In 1892 the press was moved to the basement of the newly dedicated Roeland Street church building, where it continued for about four years. It was on this press in 1895 that the first SDA tract in an African language was printed, one prepared in Xhosa by Richard Moko.

In the hope that printing might become one of the industries of the school and supply work opportunities to the students, the press was moved in 1896 to a small building erected for it in the rear of the Claremont Union College buildings on Rosmead Avenue, Kenilworth. The building was divided into three small rooms, one for the typesetters, one for the press, and one for the donkey engine. The editorial office remained in the Roeland Street church for 24 years after the press was moved.

In September 1895 the first issue (4,300 copies) of the South African *Sentinel*, a 16-page English journal, came from the press, followed shortly by *De Wachter*, a paper in Dutch. The *Sentinel* was received enthusiastically by the colporteurs and church members, and by the beginning of 1896, 10,000 copies of each issue were printed, and of the *Wachter*, 5,000. Both papers carried a subscription price of 3/6 (85¢) per year. In 1904 *The South African Missionary*, a paper intended for circulation among church members, was begun; later replacements have included the *African Division Outlook*, *South African Division Outlook*, *South African Union Lantern*, and *Maranatha*.

The press carried the name South African Publishing Company. No attempt was made to print large books, which were imported. As missionaries in the north mastered new languages, they submitted manuscripts for songbooks, primers, or simple school readers to the publishing company for publication. Those who through the years led out in the work were A. Druillard, R. F. McPherson, George Israel, Shaw Tarr, J. W. Johnson, and C. P. Crager.

On Feb. 14, 1916, the Sentinel Publishing Company was formally organized, with W. B. White (the union president), board chair, and W. B. Commin, secretary-treasurer and manager. In 1917, when the college moved to Natal, the publishing house moved into the lower floor of the classroom-church building, which was remodeled and became the permanent office and factory of the company.

When W. H. Branson became president of the newly organized African Division in 1920, he recommended that the publishing house should be greatly expanded and made capable of producing large books. In a cable to the General Conference in Washington, D.C., he appealed for and received funds with which the plant in Kenilworth was enlarged and more equipment secured.

Among those who gave years of service to the institution were Fred Visser and J. G. Slate, whose names appear for the first time in the board minutes of 1921. Visser served the house in the composing room for more than 50 years, retiring in 1962, while Slate was manager and treasurer from January 1921 until he returned to America in 1948. Also mentioned in the minutes of 1921 is the name of D. E. Robinson, the first full-time editor, and for many years a worker in the Southern African Division. Many of the editors who served during the years were at the same time carrying other responsibilities. Only three or four were permitted to devote their full time to editorial work.

As the colporteur work expanded, especially after World War I, the work at the publishing company likewise expanded to meet the increasing demand for books. As the missionaries entered new language areas there was a growing demand for publications in the vernacular tongues. Evangelistic periodicals published include the *Signs of the Times*, formerly the *South African Sentinel* and *Tekens van die Tye*, formerly *De Wachter*. A second period of great expansion came during the time of World War II and the years following, when business increased from £21,054 in 1941 to £70,416 in 1950. The number of employees increased from 21 in 1947 to 34 in 1951.

In 1963 the word “company” was dropped from the name and the word “association” substituted. In 1982 the name was changed from Sentinel Publishing Association to Southern Publishing Association. The staff of 62 in 1993 consisted of men and women of all the main races of South Africa. Books, periodicals, tracts, and other materials were published in seven languages.

The original two-story building was in continuous use from 1917 to 1991, when, because it needed extensive repairs, the property was sold. Land was bought at the present site and a modern factory erected. The building was dedicated to the service of the Lord on May 22, 1992.

Managers: W. B. Commin, 1916—1920; J. G. Slate, 1921—1948; M. E. Dawson, 1948—1951; F. L. Bell, 1951—1955; P. W. Willmore, 1955—1960; D. K. Short, 1960—1977; J. M. Stephenson, 1977—1979; D. H. Thomas, 1980—1990; J. G. Hibbert, 1990—1994; L. R. Johnson 1994— .

Southern Publishing Association (Tennessee)

SOUTHERN PUBLISHING ASSOCIATION (Tennessee). A former publishing house located at 1900 Elm Hill Pike, Nashville, Tennessee. It served the Southern and Southwestern union conferences.

Earlier Seventh-day Adventist Publishing Work in the South. In 1890 the short-lived Southwestern Publishing Company in Dallas, Texas, first issued *The Southern Sentinel*, “devoted to the defense of Religious Liberty.” On Sept. 1, 1889, the *Review and Herald* of Battle Creek, Michigan, opened a branch in Atlanta, Georgia, which on Dec. 1, 1891, began a four-page mimeographed colporteur newsletter, *The Southern Agent*, which eventually became *These Times*.

The first Seventh-day Adventist printing in Nashville was done by the Tennessee River Conference and J. E. White. In 1900 the conference began *The Tennessee River Watchman*, often called *The Watchman*. J. E. White brought his printing equipment to a former barn-chickenhouse on the then-suburban estate Rokeby, which had been rented by L. A. Hansen to house his treatment-room workers, at 1908 Grand Avenue, near Vanderbilt University. Here White founded the Gospel Herald Publishing Company and began printing volume 3 (January 1901) of the *Gospel Herald*, which he had launched in 1898 as the organ of the Southern Missionary Society, of which he was the leading spirit. Already in December 1900 the society had bought a small tract of land and a two-story brick store at 1025 Jefferson Street, in the city, for \$1,900 (original price \$4,300), but the Herald Publishing Company (shortened form of the Gospel Herald Publishing Company) did not move to that site until March. Ellen White visited there in the spring of 1901 and a number of times later.

Birth of the Southern Publishing Association. At the General Conference session in Battle Creek, Michigan, the Southern Union Conference was organized on Apr. 9, 1901. The first public act of its president, R. M. Kilgore, Apr. 16, 1901, was to request that the Atlanta Branch of the *Review and Herald* be transferred to the Herald Publishing Company, then privately owned but soon to be incorporated. This new company was reported as organized on May 16, 1901, and incorporated on June 4, 1901, as the Southern Publishing Association, a stock company with capital stock of \$25,000 (increased to \$50,000 on May 9, 1902).

Appeals in the *Review and Herald* in the summer of 1901 enabled the Southern Publishing Association to complete a larger building (begun that spring) adjoining the Jefferson Street building. It served the house for four years.

Saved From Closing. During its first three years the publishing house ran behind in operating expenses some \$36,000. Because of this increase in indebtedness (the institution was still plagued by debts with which it had been born: purchase of the equipment of the Herald Publishing Company and liabilities of the Atlanta branch), a General Conference investigating committee advised reducing the Southern Publishing Association to a depository for the *Review and Herald*. When A. G. Daniells carried this report to Ellen White, she was “deeply perplexed and sorely grieved”; but she consented to it. Before action could be

taken, however, a message from Mrs. White changed the minds of the committee. She told them that their plans were wrong, that the Lord desired a printing plant in the South, and His prospering hand would be with them if they would persevere. The General Conference Committee, especially Daniells personally, set about to solve the problems; better business methods were instituted, and the tide turned.

Expansion. On Oct. 31, 1905, the Southern Publishing Association bought a seven-acre (three-hectare) tract of land on 24th Avenue, North, then outside the city, from J. E. White, and sold the Jefferson Street property for enough to pay all the expenses of the new buildings and the cost of removal. One section of the new plant was begun in autumn 1905 and occupied the next spring. The increase in prosperity of the institution was reported as “almost phenomenal.” Said the manager, I. A. Ford, “Truly the Lord led in the establishment of the publishing house in its present place.” In January 1906 the form of incorporation was changed to a nonstock company with increased conference constituency.

Beginning in February 1905, the Southern Publishing Association opened several branches, two of which—one in Fort Worth, Texas (1905), and the other in Atlanta, Georgia (1909)—functioned until the great depression of 1932. Others operated briefly in Hickory, North Carolina (1906—1908), and in New Orleans, Louisiana (1907—1911).

Expansion and Publishing Through World War I. Considerable building followed the relocation, including the two-story office building, with a chapel, on the front wall of which were painted the words “What hath God wrought!”

Most noted of early books published by the house were *The Story of Joseph*, *The New Testament Primer*, and *Best Stories From the Best Book*, all by J. E. White, and *Christ Our Saviour*, adapted for children by Ellen White from her *Desire of Ages*. These filled Mrs. White’s specifications for books to be published in and for the South of that day, where so much of the work was carried on for the underprivileged—“Books telling the truth in simple language, and abundantly illustrated” (*Review and Herald* 78:349, May 28, 1901). Many underprivileged of both races learned to read from *The New Testament Primer*, published in 1906—1907. J. E. White also wrote for the Southern Publishing Association in 1909 the 500-page doctrinal book *Past, Present, and Future*.

Leon A. Smith, son of Uriah Smith of the *Review and Herald* and an editor at the Southern Publishing Association (1906—1918), was a prolific tract writer. His largest contribution was the revision of his father’s *Marvel of Nations*, retitled *The United States in Prophecy* (1914). The most important early doctrinal contribution of the SPA to SDA evangelism was *Bible Footlights* (1907), an unsigned compilation of Bible studies, but its most extensive one was its Watchman Series of two-page tracts, which sold for 50 cents a thousand and went “by millions” to carpet the South. The set of organized tracts called *The Family Bible Teacher* (1906—1907), followed by J. L. Shuler’s Home Bible Course, was the forerunner of the Bible correspondence courses so extensively used today.

A 1905 publication for the General Conference Sabbath School Department was a lesson quarterly on religious liberty and health and temperance. Since then the Southern Publishing Association published a number of books on Sabbath school activities, plus lesson-help books to accompany some of the individual lesson quarterlies.

The Southern Publishing Association produced a number of small paperbound books that were combined with other titles from the *Review and Herald* in a series that sold by

millions. These were called “The Busy Man’s Library” by the SPA and “The Crisis Series” by the Review and Herald.

In 1910 R. L. Pierce, manager of the Fort Worth branch, needed so many books to fill colporteur orders that he applied to the Texas and Pacific Railroad Company for a freight rate on a carload of books. His request was discarded as unreasonable. Later the Cottonbelt Line gave him a carload rate. The two carloads he ordered from the Southern Publishing Association were reported as the largest book shipment from any publisher to enter that area.

War and Depression. During World War I, when orders for paper took months to be filled, supplies sometimes ran dangerously low. But one carload came through from the mill in two days “under U.S. Government bond,” labeled “war material”—for which even passenger trains had been sidetracked. As the SPA trucks unloaded the first of this paper at the plant, the last ream of the old stock had been put on the presses. No one ever discovered how this delivery had been speeded up.

During the fall of 1920, as the price of Southern cotton almost vanished, colporteur orders vanished with it. Then the great depression of 1929—1932 hit even harder, and repeated pay cuts were made. Simmering in the background for 15 years was the constant urging by some that the SPA be reduced to a depository. A skeleton factory force did painting, repair, and maintenance work when presses slowed, but commercial work kept the presses rolling. M. F. Knox, treasurer, went out every Thursday to collect from customers to meet Friday’s payroll, which never failed.

New Physical Plant. Because of the problems of an aging physical plant located in a deteriorating neighborhood, the board of directors voted on June 7, 1972, to relocate and build a new publishing house. Construction of the 112,000-square-foot (10,400-square-meter) structure began in March 1973. Bad weather delayed work at the 6.6-acre (2.7-hectare) Elm Hill Pike site. The first department to transfer, the bindery began moving on Nov. 11, 1973. Open house for the \$1.4 million plant took place on Mar. 11 and 12, 1974.

Later Publications. SPA sought to meet special audiences and needs. Its Better Living Series and Flame Series consisted of small, inexpensive saddle-stitched paperbacks. The BLS concentrated on health and family topics. The Flame Series covered contemporary doctrinal subjects and issues. Both series were used in doctors’ rack programs. The Heritage Library offered reprints of early SDA books that shaped denominational thinking. SPA’s Anvil Series aimed at the inquiring SDA mind. Two of the early Anvil Series titles were Gottfried Oosterwal’s *Mission: Possible* (an examination of SDA missions) and *Perfection: The Impossible Possibility* (doctrine of perfection) by four SDA theologians.

For several years the house associated an artist-designer with each editorial department. The resulting book and magazine designs won many art awards and set trends in denominational graphics. The editorial staffs employed surveys and research programs to determine the unmet needs of its public. Surveys, for example, helped select the subjects of the Anvil Series and the titles to be included in the Heritage Library.

In collaboration with the Ellen White Estate, Inc., the SPA brought out the following compilations from her unpublished manuscripts or earlier works: *The Adventist Home*, *Child Guidance*, *Counsels to Writers and Editors*, *Fundamentals of Christian Education*, *Messages to Young People*, a three-volume set called *Selections From the Testimonies*, and *Happiness Homemade*.

Periodicals. The Southern Publishing Association issued the following periodicals: *Gospel Herald* (1901—1903), *The Gospel Sentinel* (1909—1911), the *Church Officers' Gazette* (1948—1951), *Home and School* (1932—1938), *The Southern Missionary* (1903—1905) and its continuation, the second *Gospel Herald* (1905—1910), *Adventist Home* (1951—1973), *Still Waters* (1963—1974), *MV Kit* (1951—1974; transferred to General Conference Youth Department in 1975); *Message Magazine*, and *These Times* (formerly called *The Southern Watchman*, *The Watchman*, and *Our Times*).

In 1917 the Ingathering magazine began to be used as a regular issue of *The Watchman magazine* (*These Times*) and in 1940 an Ingathering magazine for Blacks as an issue of *Message Magazine*. From about 1934 special Ingathering leaflets for singing bands, Christmas carolers, and solicitation of institutions were added.

These Times popularized the concept of special issues devoted to one topic and introduced the use of four colors throughout the whole magazine.

The Southern Publishing Association also entered the field of printing covers for church bulletins to provide SDA subjects and information.

On Mar. 5, 1980, because of an economic decline and the growing need to utilize denominational printing equipment efficiently, a special committee consisting of representatives from Southern Publishing Association, the Review and Herald Publishing Association, the General Conference Publishing Department, and General Conference officers met to prepare a proposal that would lead to the merger of the two publishing houses.

As a result, on Mar. 18 the constituency for Southern Publishing Association met and voted to implement the proposal for merger. On Mar. 19 the constituency for the Review and Herald Publishing Association met and voted the same. Then on Mar. 20 a joint meeting of representatives from both publishing houses met in the Takoma Park church and voted that “the assets and liabilities of the two houses” be “combined under one corporate structure.”

It was made clear to the constituents at that time that it was hoped the two houses would eventually operate on a single site that was yet to be determined. A search committee was authorized to begin investigating possible locations.

“In the meantime” it was planned that “dynamic operations in each of the plants, at Nashville and Washington, D.C.,” would continue. Consensus was that the Washington facilities would produce journals, Ingathering materials, and subscription books, whereas the Nashville plant would produce trade books, learning materials, Bibles, and book binding.

Later in 1980 and in early 1981 staff from the Nashville facility began being transferred to the Review and Herald Publishing Association’s base of operations in Washington, D.C.

Board Chairs/Presidents: C. F. McVagh, 1912; S. E. Wight, 1913—1921; J. L. McElhany, 1921—1923; G. W. Wells, 1923—1927; J. J. Nethery, 1927—1929; N. S. Ashton, 1929—1933; S. A. Ruskjer, 1933—1936; G. A. Roberts, 1936; J. K. Jones, 1937—1943; O. Montgomery, 1943; J. W. Turner, 1944—1948; H. T. Elliott, 1948—1949; V. G. Anderson, 1949—1951; G. Calkins, 1951; A. L. Ham, 1952—1954; W. H. Branson, 1955—1959; W. B. Ochs, 1959—1963; Theodore Carcich, 1963—1966; G. A. Huse, 1966—1971; W. R. Beach, 1971—1975; W. D. Eva, 1975—1980.

General Managers: R. Hook, Jr., 1912; R. L. Pierce, 1913—1924; M. F. Knox, 1926—1932; G. A. Huse, 1932—1939; M. V. Tucker, 1939—1943; E. A. Moon, 1943—1944; H. C. Kephart, 1944—1951; H. P. Evens, 1951—1954; E. A. Moon, 1954—1960; I. H. Ihrig, 1960—1970; C. L. Paddock, Jr., 1970—1975; W. Ross Wollard, 1975—1980.

Southern Review

SOUTHERN REVIEW. See [These Times](#).

Southern Sanitarium

SOUTHERN SANITARIUM. *See* [Southern College](#).

Southern Section

SOUTHERN SECTION. *See* [Pakistan](#); [Trans-European Division](#).

Southern Tidings

SOUTHERN TIDINGS (1907— ; 1907—1910 as *Report of Progress*; 1910—1932 as *Southern Union Worker*; merged with *Field Tidings* to become *Southern Tidings*; monthly; file in GC). Official organ of the Southern Union Conference of the North American Division. In 1909, after the Southeastern Union Conference was formed, a new union paper, *Field Tidings*, began to be issued. At the reorganization of the unions into the Southern Union Conference in 1932, *Southern Tidings* came out, its first issue, Mar. 23, as vol. 24, no. 12, apparently regarded at the time as the continuation of *Field Tidings*, which had ended with vol. 24, no. 11, the preceding week. However, the 1942 volume of *Southern Tidings* was numbered 36 (omitting 34 and 35), as it would properly be if treated as a continuation of the *Southern Union Worker*, which originated as *Report of Progress* two years earlier than *Field Tidings*.

Southern Training School

SOUTHERN TRAINING SCHOOL. *See* [Southern College](#).

Southern Ukrainian Conference

SOUTHERN UKRAINIAN CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Southern Union Conference (Euro-Asia Division)

SOUTHERN UNION CONFERENCE (Euro-Asia Division). *See* [Euro-Asia Division](#); [Kazakhstan](#); [Kyrgyzstan](#); [Tajikistan](#); [Turkmenistan](#); [Uzbekistan](#).

Southern Union Conference (North American Division)

SOUTHERN UNION CONFERENCE (North American Division). A North American administrative unit comprising the following local conferences: Carolina, Florida, Georgia-Cumberland, Gulf States, Kentucky-Tennessee, South Atlantic, South Central, and Southeastern. Headquarters: 3978 Memorial Drive, Decatur, Georgia. Statistics (1992): churches, 842; members, 149,612; church or elementary schools, 218; academies, 12; colleges, 3; hospitals, 11; ordained ministers, 590; credentialed commissioned ministers, 70; licensed ministers, 92; licensed commissioned ministers of teaching, 132; licensed missionaries, 138; credentialed or licensed literature evangelists, 114; elementary teachers, 644; secondary teachers, 208. Official organ: *Southern Tidings*.

Institutions

Institutions. The following educational institutions operate in the Southern Union area: Atlanta Adventist Academy; Bass Memorial Academy; Collegedale Academy; Florida Hospital College of Health Sciences; Forest Lake Academy; Georgia-Cumberland Academy; Greater Atlanta Adventist Academy; Greater Miami Academy; Highland Academy; Madison Academy; Miami Union Academy; Mount Pisgah Academy; Oakwood Academy; Southern College of Seventh-day Adventists; Oakwood College (a General Conference institution located in the Southern Union).

The following Adventist Health System/Sunbelt hospitals are located in the Southern Union area: East Pasco Medical Center; Florida Hospital; Gordon Hospital; Jellico Community Hospital; Medical Center Hospital; Memorial Hospital; Smyrna Hospital; Takoma Adventist Hospital; Tennessee Christian Medical Center—Nashville; Tennessee Christian Medical Center—Portland; Walker Memorial Medical Center.

History

History. The Southern Union Conference was organized Apr. 9, 1901, in the former General District no. 2. It was the first of the six formed from the General Conference districts in North America following an organizational pattern similar to that already existing in Australasia. The Southern Union began with three conferences—Cumberland, Florida, and Tennessee River—and an unorganized mission field including six states, in which during that summer five other conferences were organized: Alabama, Carolina, Georgia, Louisiana, Mississippi. The Southern Missionary Society became a branch of the union conference, and the Southern Publishing Association was established, publishing the *Southern Watchman* (see *These Times*) as the official organ. The headquarters were at Nashville, Tennessee, until 1932.

In 1908 the eastern half was separated to form the Southeastern Union Conference. In 1909 the Southern Missionary Society was succeeded by the Southern Union Mission as the branch fostering the work for the Black people in the conferences. This sort of mission

arrangement in both the Southeastern and the Southern unions was later replaced by regional departments. In 1946 the South Central Conference and the South Atlantic Conference were formed and became constituents of the Southern Union. The Southern and Southeastern unions reunited in 1932, with headquarters in Decatur, Georgia. In 1981 the South Atlantic Conference was divided and the Southeastern Conference was formed.

Presidents: R. M. Kilgore, 1901—1902; G. I. Butler, 1902—1907; G. A. Irwin, 1907—1909; C. F. McVagh, 1909—1912; S. E. Wight, 1912—1920; J. L. McElhany, 1920—1922; Charles Thompson, 1922; G. W. Wells, 1922—1926; J. J. Nethery, 1926—1928; N. S. Ashton, 1928—1932; S. A. Ruskjer, 1932—1935; G. A. Roberts, 1935—1936; J. K. Jones, 1936—1943; E. F. Hackman, 1943—1947; V. G. Anderson, 1948—1957; D. R. Rees, 1957—1964; LeRoy J. Leiske, 1964—1965; H. H. Schmidt, 1965—1980; A. C. McClure, 1980—1990; M. D. Gordon, 1990— .

For presidents of the eastern part of this territory between 1908 and 1932, *see* [Southeastern Union Conference](#).

Southern Union Mission

SOUTHERN UNION MISSION. *See* [South Africa, Republic of](#); [Lesotho](#); [Swaziland](#).

Southern Union Worker

SOUTHERN UNION WORKER. See *Southern Tidings*.

Southwest Academy

SOUTHWEST ACADEMY. *See* [Honam Academy](#).

South-West Africa

SOUTH-WEST AFRICA. *See* [Namibia](#).

Southwest Conference

SOUTHWEST CONFERENCE. *See* [Bosnia and Herzegovina; Trans-European Division](#).

Southwest Indian Mission

SOUTHWEST INDIAN MISSION. *See* [Native Americans](#); [Southwestern Union Conference](#).

Southwest Korean Conference

SOUTHWEST KOREAN CONFERENCE. *See* [Far Eastern Division; Korea.](#)

Southwest Region Conference

SOUTHWEST REGION CONFERENCE. A unit of church organization comprising the congregations of Arkansas, Louisiana, New Mexico (except San Juan County), Oklahoma, and Texas; one of the five local conferences that make up the Southwestern Union. All races make up the membership, but the majority of the constituency is comprised of the Black population of the area (3,957,986). Statistics (1990): churches, 86; members, 14,784; church schools, 11; teachers, 29. Headquarters: 2215 Lanark, Dallas, Texas. The conference forms part of the Southwestern Union Conference.

Local churches—*Arkansas*: Fort Smith (Love’s Chapel), Hot Springs (Sharon), Little Rock (Shiloh), Monroe (Twin Pines), Pine Bluff (Northside), West Memphis (New Life); *Louisiana*: Alexandria (Smyrna), Baton Rouge (Berean, Faith), Coushatta (First), Covington (Ephesus), Hammond (Emmanuel), Kenner, Lake Charles (Sharon Chapel), Mansfield (Memorial), Minden (New Start), Monroe (Macedonia), Natchitoches (First), New Orleans (Coffin, East, Ephesus, Westbank United), Shreveport (Cedar Grove, Philadelphia), Tallulah (First), Thibodaux (Central); *New Mexico*: Albuquerque (Bethel [Hispanic], Bethesda), Hobbs (Mount Carmel), Las Cruces (Philathea), Roswell (Beulah); *Oklahoma*: Enid (Philadelphia), Lawton (New Life), McAlester (Friendship), Muskogee (Berean), Oklahoma City (Tenth Street), Okmulgee (Maranatha), Sapulpa (Philadelphia), Tulsa (Bethel); *Texas*: Amarillo (Mount of Blessings), Athens (Lone Star), Austin (Alpha), Baytown (United), Beaumont (Emmanuel Temple), Cleburne (Emmanuel), Corsicana (Bethel), Dallas (City Temple, Faith Temple, Fellowship, Penuel), Elgin (Emmanuel), El Paso (Smyrna Mid-City), Euless (Mosier Valley), Fort Worth (Grace Temple, Total Victory), Garland (Casalita Drive), Hillsboro, (Mount Olive), Houston (Bellfort, Berean, Hebron, New Life, Smyrna), Jefferson (Jefferson City), Killeen (New Hope), Lubbock (Manhattan Heights), Lufkin (North), Marshall (Emmanuel), Missouri City (Houston-Fondren Worship Center), Nacogdoches (Cariker), Navasota (Smyrna), Odessa (Ebenezer), Palestine (New Life), Port Arthur (Mount Olive), Round Rock, San Antonio (Ephesus), Texarkana (Bethel), Tyler (Faith Temple, Sharon), Waco (Mount Lebanon), Waxahachie (Wyatt Street), Wichita Falls (Emmanuel), Willis (Conroe-Emmanuel).

Companies—*Louisiana*: Slidell (Glad Tidings); *Texas*: Bryan (New Life), Fort Worth (Evangel of Truth).

History

History. *Beginning of the Work in the Area.* The Seventh-day Adventist faith was preached and taught to Blacks in the territory of the present Southwest Region Conference at least as early as 1876, in the same year in which the Rust brothers, SDA laymen, came into Texas and gathered the first group of White converts in the Dallas area. D. M. Canright, visiting Texas in May 1876, reported that one of the young members, Eddie Capman, was conducting a night school three times a week for Blacks teaching old men and little children

together to read and write. He also described a preaching service for Whites where many Black people, according to the local custom, sat outside and listened.

Later the same year A. B. Rust reported going with Parson Medlin, who had attended Capman's night school, to preach in several neighboring counties. In a community of 700 at Mansfield, Texas, he preached in their log church, which had a large bower erected in front of it where White visitors sat outside. The next spring Joseph Clarke and his wife, from Ohio, taught a school at Grand Prairie, near A. B. Rust's home, in a building that had been erected by the Blacks with the aid of contributions from the local White citizens.

The first Black church in the area of the present Southwest Region Conference was organized at New Orleans, Louisiana, on June 4, 1892. This was the result of the work of C. M. Kinney, pioneer Black minister, who had found six Black SDAs in the city on his arrival the preceding October. He reported the newly founded church as the fourth Black church in the denomination (preceding it were those at Edgefield Junction, Tennessee, 1886; Louisville, Kentucky, 1890; and Bowling Green, Kentucky, 1891).

A 1901 report from Sidney Scott, a Black minister, tells of a group of converts in Catcher, Arkansas; also of a whole congregation, the "Monarch" church, although he does not mention the place. Also in 1901 a group was organized into a company in Houston, Texas, as a result of the work of two colporteurs, Mrs. Pack and Mrs. Dysart, who had won converts there in 1898. This company was organized into the Berean church on Feb. 21, 1921, with a membership of 63, after a series of meetings held by the union's Afro-American evangelist, M. G. Nunez.

Other workers and evangelists in the area were A. C. Chatman, Page Shepard, W. S. North, T. B. Buckner, N. B. King, J. H. Lawrence, J. G. Dasent, F. S. Keitts, T. H. Coopwood, Caleb Martin, and John W. Green.

From 1936 to 1938 new churches were organized in Fort Worth, Laredo, Palestine, and Longview, Texas. In 1941 and 1942, 48 more were baptized from two meetings in the Valley and Corpus Christi.

Organization of the Black Work. There was no continuous method of organization. For certain years (1911, 1912, 1921, 1922) the *Yearbook* lists a Southwestern Union Mission for colored, organized 1910. Beginning in 1917, there were, under one or another of the local conferences, departments, or missions, or committees, and from 1932 a union Negro Department (or committee); these continued until 1946; then a regional mission, comparable to the regional conferences in several other unions, was set up.

The Southwestern Mission. On Dec. 16, 1946, the Black constituency of the Arkansas-Louisiana, Oklahoma, Texas, and Texico conferences (the region of the Southwestern Union) were combined and organized into the Southwestern Mission (effective Jan. 1, 1947). This was not the same as the Southwestern Union Mission for Colored, organized 1910, with an executive committee composed of union executive committee members and three Black ministers. This new mission was a unit comparable to a conference, with its own officers, committee, and departmental secretaries, and headquarters at 3711 Oakland Avenue, Dallas, Texas. The first mission officers chosen by the constituency were W. W. Fordham, president; V. L. Roberts, secretary-treasurer and home missionary secretary; J. H. Jones, publishing secretary; Helen Wiggans Beckett, Sabbath school secretary. At the end of two years as a mission, the membership was 1,939 and the total net worth was \$35,824.85.

The Southwest Region Conference Organized. On Jan. 17, 1950, the Southwestern Mission constituency met in the Friendship Baptist Church in Dallas, Texas, to hold its first biennial session. W. W. Fordham, president of the mission, made his report giving the progress of the mission during the preceding two years. J. C. Kozel, secretary-treasurer of the Southwestern Union, who served as chair for the session, was so pleased with the progress the mission had made during the short period of existence, that he entertained a motion to change the organization from a mission status to that of a conference. The change was approved and the new organization was named the Southwest Region Conference of Seventh-day Adventists. The same headquarters were maintained. The following officers and departmental secretaries were elected: W. W. Fordham, president; V. L. Roberts, secretary-treasurer; C. C. Cunningham, educational, MV, and Sabbath school secretary; V. L. Roberts, Book and Bible House manager; O. Dunn, publishing secretary; V. L. Roberts, press secretary; C. C. Cunningham, temperance secretary; W. W. Fordham, religious liberty secretary.

The period following the conference organization was one of growth and progress and a search for adequate housing for an expanding office. In 1958 the conference headquarters were moved from Oakland to the new site at 1900 South Boulevard. In this large building, the conference office shared headquarters with the City Temple church and Southwest Region Academy. In 1968 the purchase of a building on Lanark Street provided space for the conference headquarters.

Presidents: W. W. Fordham, 1946—1954; H. R. Murphy, 1954—1956; V. L. Roberts, 1956—1969; W. J. Cleveland, 1969—1976; W. C. Jones, Sr., 1976—1986; R. E. Barron, 1986—1990; R. L. Lister, 1990— .

Southwestern Adventist College

SOUTHWESTERN ADVENTIST COLLEGE. A coeducational level III university operated by the Southwestern Union Conference on a spacious campus at Keene, Texas, in the Dallas-Fort Worth metroplex. The college is fully accredited by church, regional, professional, and state bodies and (1993) offers degrees in 31 areas, including M.Ed., B.A., B.B.A., B.S., and B.S.W. as well as corresponding minors, associate degrees, and certification courses.

In addition to the usual preprofessional programs, the college is approved to offer the associate degree in nursing as well as the baccalaureate degree and degrees in long-term health-care administration. The college has grown consistently since it graduated its first four-year-degree students in 1969, when it enrolled 428, to 890 in 1992—1993.

A college-owned conglomerate, Southwestern Colorgraphics, Old Betsy Village (containing numerous shops and an affiliated supermarket) and Villa Inn, follows the SAC tradition of emphasis on the work ethic.

The college buildings include Evans Hall for classes and chapel, the Findley Administrative Center, the Chan Shun Centennial Library, Scales Hall for the sciences, the Committee of 100 Cafeteria, Barron Building and chapel for theology, Mabee Center for the arts, Leiske-Pultar gymnasium, Moran Hall for communication, Hagen Hall for nursing, and the SAC Museum of Student Life as well as four dormitories: Hamilton Hall and Meier Hall for men, and Harmon Hall and Hadley Hall for the women. Other major structures include the apartments for married students, and the buildings that house maintenance and other supportive departments.

Other facilities of the college include Callicott Park, the Raymond and Anna Beem Broadcast Center, KJCR FM, and Amalgam TV studios.

History

History. As Seventh-day Adventist work developed in the Lone Star State, and as the converts felt the need of an educational institution to prepare denominational workers, W. S. Greer, president of the conference (1892—1894), spearheaded a movement for such a school. Traveling in a two-wheeled hammock cart and presenting the need to churches and companies in North Texas, he was largely responsible for the establishment of the Texas School, which opened on Jan. 7, 1894, with 56 students.

Greer and several laymen—including Woods, Mosley, and Wallen—gave their personal notes for approximately 800 acres (320 hectares) in Johnson County, after receiving notice that on Feb. 22, 1893, the General Conference, in Battle Creek, had voted the establishment of the Texas school in response to a memorial from that conference. At the 1893 camp meeting in Dallas, announcement was made of this purchase, and tracts of land were made available to all who wished to move to the school site. A mass exodus began from Peoria, Dallas, and other cities. There were no roads on the 800-acre (320-hectare) tract (only paths

and trails), no water systems, no vehicles except horse-drawn carriages, and no homes. The residents lived in tents during November and December 1903, until they could build living quarters.

The school was conducted in a building that served as a meeting place for the church also. Rapid growth of the population of Keene made it necessary to double the size of the school building before the end of the 1894 school year. Enrollment had reached 90. That same year the community raised sufficient funds to build a coed dormitory that they called the School Home. It housed faculty as well.

During the second year the enrollment increased to 160. Industries were begun and a major classroom and administration building was constructed in 1895.

In the latter part of 1895, when the General Conference assumed control of the school, it became the principal SDA educational center for the entire Southwest, eventually serving Texas, New Mexico, Oklahoma, Arkansas, and Louisiana. Beginning in 1897, it was called Keene Industrial Academy. In 1916 it became Southwestern Junior College.

Looking forward to four-year college development, the union constituency voted in 1963 to change the name of the school to Southwestern Union College. In 1975 it was again changed, this time to Southwestern Adventist College.

Principals of Keene Industrial Academy: C. B. Hughes, 1894—1897; C. C. Lewis, 1897—1902; Alvin Covert, 1902; August Kunz, 1903; C. B. Hughes, 1903—1907; C. M. Sorenson, 1907—1909; C. B. Hughes, 1909—1915; F. R. Isaac, 1915—1916.

Presidents of Southwestern Junior College: William Edward Nelson, 1916—1921; F. R. Isaac, 1921—1923; P. L. Thompson, 1923—1928; Chester E. Kellogg, 1928—1935; H. H. Hamilton, 1935—1944; W. H. Shephard, 1944—1946; J. V. Peters, 1946—1954; C. N. Rees, 1954—1958; L. G. Scales, 1958—1962; Raymond S. Moore, 1962—1963.

Presidents of Southwestern Union College: Raymond S. Moore, 1963—1964; Paul Wilson, 1964; E. C. Wines, 1964—1971; Leroy J. Leiske, 1971—1974; Calvin G. Gordon (interim president); 1974—1975.

Presidents of Southwestern Adventist College: Donald R. McAdams, 1975—1984; Marvin Anderson, 1984— .

Southwestern Uganda Field

SOUTHWESTERN UGANDA FIELD. *See* [Eastern Africa Division](#); [Uganda](#).

Southwestern Union Conference

SOUTHWESTERN UNION CONFERENCE. A North American administrative unit comprising the following local conferences: Arkansas-Louisiana, Oklahoma, Southwest Region, Texas, and Texico, with headquarters at 777 S. Burleson Blvd., Burleson, Texas. Statistics (1992): churches, 496; members, 56,959; church or elementary schools, 85; secondary schools, 7; ordained ministers, 247; licensed ministers, 32; Bible instructors, 4; elementary teachers, 212; secondary teachers, 76. Official organ: *The Southwestern Union Record*.

Institutions

Institutions. Burton Adventist Academy; Central Texas Medical Center; Chisholm Trail Academy; Huguley Memorial Medical Center; Huguley Nursing Center; Huguley Place Retirement Center; Jefferson Adventist Academy; Ozark Adventist Academy; Parkview Adventist Academy; Sandia View Academy; Sierra Vista Hospital; Southwestern Adventist College; Summit Ridge Retirement Center; Valley Grande Academy; Valley Grande Manor, Willow Creek Hospital.

History

History. The Southwestern Union Conference was formed in 1901 with the territory of Missouri, Colorado, Kansas, Texas, Arkansas, Arizona, New Mexico, Oklahoma (and Indian Territory). It was reorganized in 1902 with the conferences of Arkansas, Oklahoma, and Texas (Arizona went to the Pacific Union, and the rest to the Central Union). At the end of 1907 New Mexico was returned to the Southwestern Union. In 1932 Louisiana was added. For the formation of the South Texas, West Texas, and Texico conferences, *see Texas Conference*. There were at different times, on the union and local conference levels, various Black missions, departments, or committees replaced in 1947 by the Southwestern Mission, which became the Southwest Region Conference in 1950. There were also listed in the *Yearbook*, from 1935 to 1939, a Southwest Indian Mission, and, from 1940 to 1943, a Cherokee Indian Mission under the Oklahoma Conference.

Presidents: C. McReynolds, 1901—1902; G. C. Rupert, 1902—1903; N. P. Nelson, 1903—1905; C. Woodward (acting), 1905—1906; C. Santee, 1906—1907; R. C. Porter, 1907—1908; C. Santee, 1908—1910; G. F. Watson, 1910—1916; J. W. Christian, 1916—1918; M. Lukens, 1918—1923; M. B. Van Kirk, 1923—1932; R. L. Benton, 1932—1942; J. W. Turner, 1942—1952; L. C. Evans, 1952—1966; B. E. Leach, 1966—1986; Cyril Miller, 1986— .

Southwestern Union Record, The

SOUTHWESTERN UNION RECORD, THE (1902— , until Jan. 1, 1936, as *Southwestern Union Record*; then until 1966 as *The Record*, reverting at that time to the original name. Biweekly; file in GC). Official organ of the Southwestern Union Conference.

Spain

SPAIN. A country located in the southwestern part of Europe. It is joined with Portugal, and both together constitute the Iberian Peninsula. Spanish territory is made up of 194,880 square miles (504,740 square kilometers), including the Balearic Islands in the Mediterranean and the Canary Islands in the Atlantic Ocean. Its population (1994) is 39.3 million. The predominant religion is Roman Catholicism. There are a large number of agnostics and about 300,000 Protestants. Within the past few years a growing number of Asian religions have been penetrating at a rapid pace into Spain.

Spain's first inhabitants were the Celts and Iberians. A vast number of Phoenicians and Carthaginians settled in the south of Spain. In all likelihood, the Tartessian Empire was located there, the land to which Jonah wanted to go in order to get as far away as possible from Nineveh. The Romans made the Tartessian Empire part of their empire. The most important Roman ruins are found in Italica, Seville, Mérida, Segovia (the Aqueduct), and in Tarragona. In the eighth century, the Iberian Peninsula was invaded by the Arabs and occupied until 1492, when the king and queen of Spain reconquered Granada and expelled them from Spain. During that same year Christopher Columbus with his three ships discovered America. The Spanish Inquisition was established in Spain in 1478 before the Protestant Reformation began to take form in Europe and penetrate into Spain. Casidoro de Reina and Cipriano de Valera, monks of the Convent San Isidoro del Campo near Seville, translated the Protestant Bible into Castilian Spanish.

In 1931 the first Spanish republic was established along with a constitution that recognized the Roman Catholic Church as the official religion in Spain. The Spanish Civil War, 1936—1939, reestablished the Roman Catholic Church in its dominant position and it became the official state religion. During a period of 40 years General Francisco Franco governed the country. During this time the Seventh-day Adventist Church suffered many difficulties until 1975. After the dictator died, the monarchy was reestablished with King Juan Carlos I and Queen Sofia on the throne. The Adventist Church has participated at many cultural meetings when Queen Sofia has been present.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Spanish Union of Churches is made up of the territory of Spain, with Gibraltar, Andorra, and the Canary Islands. It is an atypical union in that it is composed of churches and not of missions or conferences. It belongs to the Euro-Africa Division, with headquarters in Berne, Switzerland. Statistics (1992): churches, 56, and nine groups that meet regularly; members, 5,964; ordained ministers, 27; licensed ministers, 13; colporteurs, 29. Headquarters: Madrid.

Institutions

Institutions. Christian education plays an important role. A school in Sagunto, Valencia, had 671 students and 61 employees in 1992. Classes that prepare students for admittance into the university include a theology program, a language and culture program for foreign students, and teaching courses. The school also offers university courses. There are three elementary schools located in Barcelona, Madrid, and Zaragoza, with a total of 550 students attending. The printing house, Editorial Safeliz, with headquarters in Madrid, produces books and magazines for the union and for the American market. Granovita is an institution that provides food products, with its headquarters in Valencia. In Cardedeu, near Barcelona, there is the rest home Maranatha, with 40 residents.

Seventh-day Adventist Work

Seventh-day Adventist Work. Begin-nings. The territory of Spain was assigned to the Latin Union Conference when it was organized in 1902, but SDAs had not yet entered that country. The organizing session of the new union conference, held in Geneva, Switzerland, in July, recommended taking immediate steps to enter Spain and Portugal. As a result, B. G. Wilkinson, Jean Vuilleumier, and Jules Robert were sent in February and March 1903, to survey the possibilities and to evaluate prospects for evangelism in Spain, giving special attention to the large cities of Barcelona and Madrid. On his return, Jules Robert wrote: "After a stay of four weeks in Spain, we have only good reports to give of this country, in regard to the facilities for evangelization, because, in spite of existing conditions, God has opened a way" (in *Messenger de la Prophétie*, May 1903, p. 43).

During the summer of 1903 Frank Bond and his brother, Walter, who volunteered to pioneer SDA work in Spain, arrived from California and settled in Barcelona, capital of Catalonia. Despite language difficulties (the people spoke Catalan) they went to work, using their meager knowledge of Spanish. In October they moved to Sabadell, a nearby town, where they opened a school. In June 1904 three people were baptized, one of them being José Abella, who later worked successfully as a minister in North Africa and Portugal. A little later Maria Serra Casals and her daughter, Lola, who became a Bible instructor, joined the church by baptism. Lola Casals was the first Spanish Bible instructor.

In 1904 William Robinson and his wife came from England to take charge of the work in Spain. He and Frank Bond went to Barcelona, while Walter Bond remained in Sabadell. After a brief return to America, Walter Bond returned in 1905 to become the leader of the work, a responsibility that he carried until his death. In 1906 Frank Bond was transferred to the city of Valencia.

SDA publications played an important part in the work in Spain. At the Latin Union session held in 1906, Walter Bond reported that in four months tracts totaling 108,000 pages had been sold and that an additional 17,000 pages had been given away. The report of 1907 contained the names of several colporteurs, among whom were Joaquim Matas, Lope Nicolas, and J. Vicente Garcia.

At the end of 1907 there were 29 Seventh-day Adventist church members in Spain. Through strenuous efforts, and often in spite of strong opposition, especially in the villages, continuous progress was made. In 1909 new colporteurs were added, among them Salvador Iserte, Sr., and Pedro Sanz.

In 1911, after John L. Brown arrived from Mexico to direct the colporteur work, a new impetus was given this branch of church activities. Through the years thousands of large books have been sold in all the mainland provinces of Spain and in the Balearic and the Canary islands, also in Spanish Morocco. Especially successful was the sale of the health book *Guia Practica de la Salud* (“Practical Guide to Health”), but religious books were sold also.

In 1910 the first general meeting of the Spanish Mission was held. During the winter of 1911—1912, evangelistic meetings were held in Barcelona, Cartagena, and Murcia, with the Barcelona church membership reaching 47. At the third annual meeting held at the end of August 1912, it was decided to begin work in the province of Jaen. At the end of 1912 the total membership in Spain was 114. About this time Lope Nicolas, V. J. Garcia, and Pedro Sanz, who had been working for several years as colporteurs, entered the ministry.

In 1914 several workers died: Lola Casals, a Bible instructor; Walter Bond, the mission director; Lope Nicolas, an evangelist; and the following year E. F. Forga, from Peru, who had served as an editor and translator for the mission. By the end of 1916 there were seven churches and companies in Spain with 169 baptized members. Little work had been done in Madrid, the capital. Hans Struve settled there in 1924.

The Spanish Mission was a part of the Latin Union Conference until 1926, when with Portugal it became the Iberian Union Mission. At that time Spain was divided into the East Spanish Mission, with headquarters in Barcelona, and the West Spanish Mission, with headquarters in Madrid. These missions were reunited in 1932 as the Spanish Mission (after 1939 a detached mission of the Southern European Division). In 1952 the name was changed to Spanish Church. The Barcelona Publishing House (*see Safeliz Publishing House*) was organized by L. E. Borle in 1915. For more than 20 years it published a monthly paper, *Las Señales de los Tiempos* (“The Signs of the Times”), and also a church paper, until the civil war ended such activity in 1936. In 1940 the church was restarted with 245 members, according to the records of that year.

During the 1940s, under the presidency of I. Aguilar, a new thrust in expanding the SDA mission took place. Colporteurs began their work with a small publishing house in Madrid. The doors of Excelsior Academy on Calle Alenza were opened, and theology classes were offered to the first pastors of the postwar era. The school was closed by the police until 1965, when it reopened once again. In 1967 a seminary was opened in Valencia and later moved to Sagunto, where it remains. In 1952 the Editorial Safeliz officially opened with a capital of 150,000 pesetas financed by five pastors. In 1988 Editorial Safeliz became the property of the Spanish Adventist Union. Two establishments, Granovita and Maranatha were founded after that. All four establishments are enjoying a prosperous economy.

In the 1960s Angel Codejón, president of the Spanish church, began work in the area of religious liberty. As a result, the church began to receive official permission for all churches to function and hold services.

With the new Spanish constitution the church was given total liberty in October 1978. Gone are the days when young men were incarcerated for being faithful to their religion while in the army. In 1976 Her Majesty Queen Sofia of Spain visited the Adventist church of Alenza in Madrid.

By 1993 the church was taking full advantage of its religious liberty to hold meetings of all kinds, including stop-smoking clinics and public evangelistic efforts, in all parts of

Spain. In 1987 all Spanish SDA workers were allowed to join the Social Security system. In October 1992 the Spanish Union signed the Agreement of Cooperation With the State of Spain. In July 1993 membership surpassed the 6,000 mark.

Spalding, Arthur Whitefield

SPALDING, ARTHUR WHITEFIELD (1877—1953). Educator, author, editor. At 14 years of age he began secretarial work for R. M. Kilgore, continued with J. H. and W. K. Kellogg, and, during his college days, with E. A. Sutherland of Battle Creek College. He married Maud Wolcott in 1899.

As an educator he was head of the English Department of Emmanuel Missionary College (1903—1906), principal of Bethel Academy (1907—1909), cofounder (with Sidney Brownsberger) of the Fletcher Institute, principal of the Elmshaven school (1913), and principal of the Hurlburt Rural Training School (1916—1917). He was editor of the *Watchman Magazine* from 1918 to 1921.

From 1922 to 1941, as founder and secretary of the Home Commission of the General Conference, Spalding gave much attention to working for youth and children. As early as 1919 he had formed a Mission Scouts organization and had been active in junior camp work.

He wrote much throughout his lifetime, chiefly for young people, but also on a history of the Seventh-day Adventist Church. Among his 30 books are *Days of Youth*, *Footprints of the Pioneers*, *Makers of the Home*, *Man of Valor*, *The Measure of a Man*, *Men of the Mountains*, and *Origin and History of Seventh-day Adventists*.

Spanish-American Seminary

SPANISH-AMERICAN SEMINARY. *See* [Sandia View Academy](#).

Spanish-American Training School

SPANISH-AMERICAN TRAINING SCHOOL. *See* [Thunderbird Academy](#).

Spanish Food Factory

SPANISH FOOD FACTORY (Granovita). A food factory located at Sagunto, Spain, on the campus of the college. Founded in 1984, it started with six employees and a turnover of \$100,900. The idea to set up a health food industry came from the food department of the college. Despite many difficulties, the company developed its activities and in 1992 reached a turnover of \$1,460,000. Main products are cereals, soy milk, meat substitutes, fruit bars. The total range includes 108 different products.

Managers: Santos Garcia, 1984—1986; Oscar Bel, 1986—1991; José L. Gómez, 1991— .

Spanish Publishing House

SPANISH PUBLISHING HOUSE. *See* [Safeliz Publishing House](#).

Spanish Sahara

SPANISH SAHARA. *See* [Western Sahara](#).

Spanish Union of Churches

SPANISH UNION OF CHURCHES. *See* [Andorra](#); [Euro-Africa Division](#); [Gibraltar](#); [Spain](#).

Sparrow, Hubert Martin

SPARROW, HUBERT MARTIN (1891—1960). South African missionary. Born into a Seventh-day Adventist home near Grahamstown, South Africa, he entered Claremont Union (now Helderberg) College and was baptized in 1906. Two years later he interrupted his studies and spent two years at the Maranatha Mission in Kaffirland. There he set his eyes on the mission fields to the north. Returning, he graduated in 1912 from the theological-normal course, and then proceeded to Natal and taught a church school.

In 1914 he went north to work as a teacher and then as out-school inspector at Inyazura and Lower Gwelo missions and in 1918 to Solusi Mission, where he became principal of the station. In 1921 he was ordained to the ministry.

Sparrow went to the United States and spent three years at Emmanuel Missionary College, receiving his B.A. and B.Th. degrees. Returning to Solusi in 1927, he again took up his position as principal, but in 1929 he was called to superintend the Southern Rhodesian Mission Field and a year later the Northern Rhodesian.

In 1933 Sparrow became president of the South-East Africa Union Mission, with headquarters in Blantyre. New missions were opened up at Lake View in Angoniland, and at Munguluni, the only station established in Portuguese East Africa.

From 1941 to 1943 he administered the Tanganyika Mission Field (at that time part of the Northern European Division). Then, under the Southern African Division, he was the first president of the East African Union, serving eight years.

Broken in health after nearly 40 years in the tropics, where the Sparrows buried two of their children and where travel and work under all types of conditions had taken a toll, they retired in 1950 to the south coast of Natal. However, Sparrow was soon conducting cottage meetings and taking a leading part in the construction of a modest church building for a new company.

Spectrum

SPECTRUM. A quarterly, interdisciplinary journal of opinion, scholarship, and creative writing. Published by the Association of Adventist Forums, the journal states as its purpose: “To encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice to all sides of a subject, to evaluate the merits of diverse views and to foster Christian intellectual and cultural growth.”

From its first appearance in 1969 through its first five years of publication more than 200 individuals from different areas of the Seventh-day Adventist community contributed to its pages. Most contributors have been academics teaching in SDA schools. Persistent topics have been: the relation of science to religion, especially with respect to Creation; the relation of church to state; the role and authority of Ellen White; the structure of Seventh-day Adventist financing, especially education.

Spectrum was conceived initially by Roy Branson, associate professor of Christian ethics at Andrews University.

Editors: Molleurus Couperus, 1969—1975; Ray Branson and Charles Scriven, 1975—1978; Roy Branson, 1978— .

Speech and Hearing Association of Seventh-day Adventists

SPEECH AND HEARING ASSOCIATION OF SEVENTH-DAY ADVENTISTS.

A former organization of Seventh-day Adventist professionals in speech pathology and audiology. Purposes of the association were to contribute to the evangelistic outreach of the church among those with disabilities, to provide information about training programs to interested students, to provide information to denominational institutions about qualified professionals available for employment, to encourage and devise ways to extend services to language-, speech-, and hearing-impaired Seventh-day Adventist members and their families, and to provide Christian fellowship for SDA students majoring in these professions at nondenominational schools.

The organization was established in San Francisco, California, in 1972 with a charter membership of 44. Representatives of four SDA colleges and three hospitals elected as the first officers: president, Norma K. Bork, Ph.D.; secretary-treasurer, Norma S. Parker, M.S.; and editor-public relations, Roy Hartbauer, Ph.D.

Membership was open to any SDA serving or in training for professions in speech pathology and/or audiology. Those in allied professions, such as education of those with a hearing disability, education of those with learning disabilities, or physical therapy, and parents or others responsible for the care of disabled persons could become affiliate members.

Regional representatives who advised and assisted the local conferences in utilization of the unique services of the members were organized into a house of delegates and were advisory to the executive committee. The association published a quarterly newsletter, SHASDA News, and maintained a directory of SDA professionals.

Meetings of the association were held in conjunction with the annual meeting of the American Speech and Hearing Association.

Spicer Memorial College

SPICER MEMORIAL COLLEGE. A coeducational residential institution owned and operated by the Southern Asia Division offering baccalaureate- and master's-level programs. The college is situated on 78 acres (32 hectares) of land bordered by the Mula River, the government botanical gardens, the village of Aundh, and the University of Poona. The city of Pune (formerly Poona) is located in western India, about 110 miles (180 kilometers) southeast from Bombay.

Spicer College offers four-year curricula leading to bachelor's degrees in accountancy, agriculture, biology, botany, business administration, chemistry, computer science, economics, elementary education, English, geography, graphic arts, Hindi, history, home economics, Indian history, industrial arts education, industrial arts technology, management, mathematics, Occidental applied music, Occidental music, office administration, physics, psychology, religious history, religious philosophy, social service, and zoology.

The Schools of Business, Education, and Religion also offer two-year curricula leading to master's degrees and diplomas in business administration, theology, Old Testament Studies, New Testament Studies, elementary education, and secondary education. Plans are under way to add an M.A. in pastoral ministry.

The college provides opportunities for student employment and industrial education in auto mechanics, bakery and confectionery production, carpentry, farming and vegetable production, metal construction, printing, processed food production, and refrigeration.

In 1992, enrollment was 837 students at the undergraduate level, with a faculty of 86, and 132 at the graduate level, with a faculty of 14. The enrollment at the high school and plus-two levels was 398, with a faculty of 26; and at the two elementary schools, 502, with 28 teachers. Total enrollment of full and part-time students exceeded 2,000.

History

History. In 1915 two institutions were established to provide advanced training for Indian youth. In July G. G. Lowry started the South India Training School in Coimbatore, and in November I. F. Blue founded the Indian Christian Training School at Lucknow, apparently to serve the entire country. The school in Coimbatore drew students from Nazareth, Pondicherry, Coimbatore, and Andhra, whereas the school in Lucknow attracted students from Burma, Nazareth, Andhra, Bombay, the North, and the Northwest.

The school in Coimbatore was moved to Bangalore in 1918, and in 1920, following the plan that this South India Training School should be the most advanced of the schools in south India, a one-year post-high school course in Bible was added. In 1922 the South India Training School moved to Krishnarajapuram, just outside Bangalore.

Meanwhile, in 1919 the India Union Mission was reorganized into the Southern Asia Division, with headquarters at Lucknow. The same year the school at Lucknow closed, and its students transferred to Hapur and Lasalgaon, two institutions founded that year. The high school section at Lasalgaon was later transferred to Spicer College in 1944.

By 1937 the Division Council affirmed that apart from Vincent Hill School and College (an institution primarily for children of missionaries and domiciled Europeans) in the north, and the South India Training School, all other schools would restrict their instruction to the high school level. The South India Training School was upgraded to junior college status and renamed Spicer College in honor of the pioneer William Spicer. The institution was immediately placed under the direct care of the division and designated to serve all the unions of Southern Asia.

In 1942 the college was moved to its present location in Pune, nine miles (14 kilometers) from the division headquarters, and the following year renamed Spicer Missionary College. In 1946 Spicer was elevated to senior college status and offered four-year curricula in theology, education, history, business administration, and English.

In 1948 an elementary school opened on campus, and in 1955 the college was renamed Spicer Memorial College. About 1966 the SASDA food factory, a division institution on an adjoining area, was attached to the college. The food factory, constructed largely of prefabricated metal, houses the metal construction industry as well as several departments of food processing.

Publications include the student monthly newspaper, the *Spicerian*, started in 1948, and the annual pictorial, the *Oreodoxa*, started on the golden jubilee of the college, 1965. In that year a book on the 50 years of history was written by George R. Jenson and published by the college.

Accreditation

Accreditation. Spicer College is fully accredited by the General Conference Board of Regents, and authorized to offer undergraduate and graduate programs. Since 1966 the University of Poona has been accepting graduates of this college for master's level studies. At the present time this practice is being followed up by other Indian universities as well. In 1993 some of Spicer's M.A. graduates were enrolled at the University of Poona for doctoral studies.

In 1980 Spicer College was approved as an examination center of Andrews University, and schools of Religion, Education, and Business Administration were organized to offer master's degrees conferred by Andrews University, and master's diplomas from Spicer.

The Association of Indian Universities in 1992 announced that college work done at Spicer was to be considered equivalent to that of any Indian university.

Principals/Presidents: G. G. Lowry, 1915—1918; E. M. Meleen, 1918—1924; O. A. Skau, 1924—1930; L. B. Losey, 1930—1938; E. W. Pohlman, 1938—1944; M. O. Manley, 1944—1946; C. A. Schutt, 1946—1949; I. D. Higgins, 1949—1955; R. E. Rice, 1955—1963; M. E. Cherian, 1963—1990; D. R. Bankhead (acting), 1990; N. O. Matthews, 1990—1994; W. Gordon Jenson, 1994— .

Spicer Memorial College Higher Secondary School

SPICER MEMORIAL COLLEGE HIGHER SECONDARY SCHOOL. *See* [Spicer Memorial College](#).

Spicer, William Ambrose

SPICER, WILLIAM AMBROSE (1865—1952). Missionary, editor, administrator. Born into a Seventh Day Baptist home, he early became a Seventh-day Adventist and at 16 was employed as a callboy at the Battle Creek Sanitarium, later as a secretary to Dr. J. H. Kellogg, the medical superintendent of that institution. He went to England in 1887 as secretary to S. N. Haskell. While there, he served for a time on the editorial staff of the *Present Truth*. There he married Georgia Eleanora Harper, whom he had met at Battle Creek Sanitarium when she was taking nurse's training. He returned to America in 1892 as foreign mission secretary of the General Conference, and the next year helped to establish Solusi Mission in Matabeleland on 12,000 acres (4,900 hectares) of land obtained from Cecil Rhodes, then prime minister of Cape Colony.

In 1898 he went to India and the next year became editor of the newly founded *Oriental Watchman*. He also became leader of Seventh-day Adventist work in India. He was the only ordained SDA minister in Southern Asia at that time. In 1901 he was appointed secretary to the Mission Board at Battle Creek, Michigan, becoming in 1903 secretary of the General Conference.

When A. G. Daniells relinquished the presidency of the General Conference in 1922, Spicer succeeded him and held the office until 1930. He then served as general field secretary of the General Conference until his retirement in 1940. He continued as associate editor of the *Review and Herald*, and for a short time was its editor.

Spicer wrote continuously for the *Review and Herald* for 50 years, and produced numerous books, such as *Our Day in the Light of Prophecy*, *Miracles of Modern Missions*, *The Hand That Intervenes*, and *The Spirit of Prophecy in the Advent Movement*.

He is remembered as a man of the people, inspiring confidence by his simple habits and reports of mission experiences. Only four years (according to one record, two years), between 1900 and 1940, did not find him overseas inspecting or supervising the rapidly expanding world program of the church.

Spies, Frederick W.

SPIES, FREDERICK W. (1866—1935). Missionary, administrator. He was born in Philadelphia, Pennsylvania. After becoming a Seventh-day Adventist at 22 years of age, he entered the colporteur work and four years later was appointed director of the colporteur work in Germany. Shortly after being ordained to the ministry, he was sent in 1896 to Brazil as one of the first Seventh-day Adventist missionaries in that country. He served as director of the Brazil Mission and was president of the Brazil Union from its inception in 1911 until its division in 1918 into the South Brazil Union and the East Brazil Union. Spies then became president of the former for several years. In 1923 he became president of the East Brazil Union Mission and in 1927 manager of the Brazil Publishing House. He remained there until his retirement in 1933.

Spion Kop College

SPION KOP COLLEGE. *See* [Helderberg College](#).

Spion Kop Missionary Institution

SPION KOP MISSIONARY INSTITUTION. *See* [Bethel College](#).

Spirit

SPIRIT. The translation of the Heb. *rûach*, “spirit,” “wind,” “breath,” and of the Gr. *pneuma*, “wind.”

God is declared to be a “Spirit” (John 4:24). The Holy Spirit is the third person of the Godhead. Angels are “ministering spirits” (Heb. 1:14). With respect to human beings, “spirit” is the vital, animating force that characterizes a living person. *Rûach* is sometimes translated “breath” (Gen. 7:15; Job 9:18; etc.), breath being a readily observed and conclusive evidence of the presence of life.

At death the invisible life force leaves the body (Gen. 7:22; cf. Job 27:3; Ps. 104:29). The spirit returns to God who gave it (Eccl. 12:7; cf. Acts 7:59). Seventh-day Adventists have sometimes identified the spirit, which leaves the body at death, with simply the breath. For example, the expression in Luke 23:46 “he gave up the ghost” (Gr. *exepneusen*) is literally “he expired,” or “he breathed out.” On the other hand, the spirit that returns to God has also been identified with the character: “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character” (Ellen White, in SDACom 6:1093).

However, the Scriptures nowhere indicate that a human’s “spirit” exists as an *intelligent* entity, apart from the physical brain and nervous system. In fact, quite the contrary is repeatedly and emphatically affirmed (Ps. 146:3, 4; Eccl. 9:5, 6, 10; etc.). The concept of the spirit’s being capable of independent, intelligent, conscious, personal existence apart from the body was derived from pagan Greek philosophy and was introduced into the Christian church in the early centuries of the Christian Era by theologians of the church in Alexandria, Egypt, who adopted Platonic philosophy and blended it with Christian doctrine. See [Death](#); [Eternal Life](#); [Immortality](#); [Resurrection](#); [Soul](#).

Spirit of Prophecy

SPIRIT OF PROPHECY. An expression in [Rev. 19:10](#) used by Seventh-day Adventists with several meanings. The text declares, “The testimony of Jesus is the spirit of prophecy.” This means that Jesus is witnessing to the church through the medium of prophecy. James White interpreted this verse as follows in his *Life Sketches*: “The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer Himself?” (1880 ed., pp. 335, 336).

By extension of meaning, G. I. Butler, longtime president of the General Conference, defined the term *spirit of prophecy* as “that spirit which causes certain persons to prophesy.” “This Spirit,” he wrote, “comes upon certain ones. They speak as they are moved upon by this Spirit. Future events or things necessary for the well-being of the church to know are thus revealed” (*Review and Herald* 43:193, June 2, 1874; cf. [3SG 56](#)).

By still further extension, Seventh-day Adventists apply the term *spirit of prophecy* to the operation of the gift of prophecy, one of the “gifts” of the Spirit (see [1 Cor. 12:4, 7—11, 28](#); [Eph. 4:11—13](#)), and thus to the literary productions of Ellen G. White, a cofounder of the church and one whom Seventh-day Adventists regard as having been the recipient of the gift of prophecy in the Bible sense of a duly accredited and authoritative spokesperson for God.

Definition of “the testimony of Jesus” as “the spirit of prophecy” in [Rev. 19:10](#) characterizes possession of the gift as one of two specific marks for identifying “the remnant” church brought to view in [Rev. 12:17](#): “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” The gift of prophecy, which came to Ellen Harmon (White) in 1844, confirmed the faith of Seventh-day Adventist pioneers in their movement as the one portrayed in this Bible prophecy, as the remnant of the seed of the woman in earth’s last days, a church that keeps “the Commandments of God” and in which was manifested “the testimony of Jesus Christ,” or the “spirit of prophecy” (James White, in the *Review and Herald* 7:172, Feb. 28, 1856). SDA pioneers similarly recognized the prophecy of [Joel 2:28—32](#), with its reference to the last days, to “the remnant,” and to the manifestation of the gift of prophecy, as an appropriate inspired description of their own experience (R. F. Cottrell, in *Review and Herald* 11:126, Feb. 25, 1858).

The Spirit of Prophecy is the name of four volumes in which Mrs. White presented a sequence of Bible biographies (1870—1884). This set was the forerunner of her present five-volume Conflict of the Ages Series (see [White, Ellen G., Writings of](#)).

Relation to the Bible. In accord with the historic Protestant position, Seventh-day Adventists accept the Bible and the Bible only as the Christian’s rule of faith and practice, and believe it to be in its entirety the true, reliable, and authoritative word of God in human language (see [Bible](#); [Inspiration of Scriptures](#)). Seventh-day Adventists acknowledge the

prophetic gift apart from the Sacred Canon as having operated prior to, during, and since the composition of the Bible, but affirm that the canonical Scriptures constitute the norm by which all other prophetic messages are to be tested. They believe that this gift has never been permanently withdrawn, but has been manifested now and again throughout history, and belongs to the church today. The canon of Scripture is God's message to all people of all ages; extracanonical revelation belongs to those to whom it is originally addressed.

Seventh-day Adventists accept Ellen White's writings as representing the work of the prophetic gift, but not as taking the place of the Bible or as constituting an addition to it. That is the view that she herself maintained: "Brother J would confuse the mind by seeking to make it appear that the light God has given through the *Testimonies* is an addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word to give them a clearer understanding of it" (4T 246).

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. . . . To leave men and women without excuse God gives plain and pointed testimonies, bringing them back to the word that they have neglected" (2T 454, 455).

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed" (*ibid.* 605).

Ellen White referred to her counsels as "a lesser light to lead men and women to the greater light" (*Review and Herald* 80:15, Jan. 20, 1903).

"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested" (GC vii).

In a foreword to volume 1 of Ellen White's *Spiritual Gifts* (1858), Roswell F. Cottrell stated the substance of what has ever since been the denominational position with respect to the gift of prophecy as manifested in Mrs. White. Cottrell recognized the unique position of the Bible as the criterion by which all claims to prophesying must be evaluated. By various texts (Mark 16:15—18; Matt. 28:19, 20; 1 Cor. 12:28; 13:8—13; Eph. 4:11—13; 1 Thess. 5:19—21; Joel 2:28—32; Rev. 12:17; cf. 19:10; 22:9; 1 Cor. 1:4—7) he demonstrated that the Bible itself points to a continuing divine-human channel of communication, and particularly to a renewal of the gifts of the Spirit preceding the promised return of Christ to this earth.

Spirit of Prophecy Committee

SPIRIT OF PROPHECY COMMITTEE. A committee that, under the guidance of the General Conference Committee, promotes the circulation of the Ellen G. White books and publications and initiates plans for new compilations when needed. It is composed of 10 members—General Conference officers (one of whom is chair), trustees of the Ellen G. White Estate, and others—and is appointed by the General Conference at the beginning of each administrative quinquennium.

The General Conference recognizes its responsibility to plan creatively and continuously so that the writings of Ellen G. White may be made available for circulation among Seventh-day Adventists, members of other communions, and persons of little or no religious profession. These works are published currently in some 124 books in English, as well as in numerous other languages and dialects of the peoples of the world. For example, *Steps to Christ* has been translated into about 132 languages, *The Great Controversy* into 53, *The Ministry of Healing* into 22, and *Thoughts From the Mount of Blessing* into 31. The counsels, instructions, and inspiration of these books have proved to be of major importance in the founding and administering of the church's educational, medical, and publishing institutions throughout the world. Understanding the Bible is also greatly aided by the comments and counsels of these writings. The pastoral value of these books has been well demonstrated in the personal Christian living and service of millions of people worldwide.

Promotion of the circulation of the Ellen G. White books and publications is carried on continuously through the ministry of the church in its pastoral and evangelistic activities and by special field visitation on the part of church leaders, including representatives of the Ellen G. White Estate. In addition, pamphlets and tracts are made available for new members and congregations to acquaint them with the relationship and contribution of the work and writings of Ellen G. White to the Seventh-day Adventist Church. From time to time articles are published in denominational periodicals on special aspects of the subject.

Each year a special program on the subject of the Spirit of Prophecy is prepared and supplied for use in a regular Sabbath-day worship service in all SDA churches and companies, usually in the month of October.

The Spirit of Prophecy Committee carries on a continuous program of survey and assessment through the regular administrative channels. This survey work envisages making the Ellen G. White works available to all people in their own language. Each year a budget provision is made by the General Conference for translating and printing Ellen G. White writings in new languages. The committee accepts applications for these funds from the world divisions, and recommends disbursement by the General Conference Executive Committee according to policy.

The committee works in close cooperation and coordination with the Ellen G. White Estate, which is directly responsible for certain parts of the program, such as preparing new compilations, deciding on abridgments, conducting research in connection with compilations and abridgments, and obtaining and maintaining copyrights.

The committee carries on its varied activities at the world headquarters of the SDA Church, in Silver Spring, Maryland, as a part of the denomination's general administrative activity.

Spiritism (Spiritualism)

SPIRITISM (Spiritualism). The belief and practice of communication with the spirits, supposedly of the dead; a modern movement that began with the Fox sisters in 1848. Early Seventh-day Adventist writings denounce the “Rochester rappings” or “spirit manifestations,” but not until the 1850s do they refer to this movement as “what is called *Spiritualism, or Spirit Manifestations*” (*Review and Herald* 4:58, Aug. 28, 1853; cf. *ibid.* 4:34, July 21, 1853). Seventh-day Adventists are effectively protected against spiritism by their belief in the natural mortality of humans and their insensate, unconscious state in death.

The law of Moses strictly forbade attempts to communicate with the dead through spirit mediums: “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them” ([Lev. 19:31](#)), and Jeremiah warned against the deceptions of “enchanters” and “sorcerers” ([Jer. 27:9–10](#)). Witches were to be executed ([Lev. 20:27](#)).

Communication with the dead is impossible, because “the dead know not any thing” ([Eccl. 9:5](#)). Their mental processes cease at death ([v. 6](#)). Accordingly, communications pretending to come from the dead are a fraud ([Jer. 27:9, 10](#)). Seventh-day Adventists expect a revival of interest in communication with the spirits in the last days, with special emphasis on miracle working ([Rev. 13:13, 14; 16:13, 14](#); cf. [2 Thess. 2:9, 10](#)).

Modern Spiritism had its beginning in the mysterious raps heard in 1848 in the home of a farmer named Fox in Hydesville, New York. As early as 1849 Seventh-day Adventists warned that the power manifested was that of Satan ([EW 43, 86](#)).

The *Review and Herald* [3:108] for Oct. 28, 1852, printed a letter of E. R. Seaman, of Rochester, New York, who warned of the danger of consulting with “familiar spirits” who represented themselves as the spirits of departed friends. In his opinion, this subject was of greater importance “than some may suppose.”

A few months later David Arnold, an SDA minister, declared: “Spiritualism has taken from Satan his personality, and given him an existence only in the shape of the carnal propensities of fallen man” (*ibid.* 4:34, July 21, 1853).

Further in his article Arnold said: “Satan with his legions of fallen angels, or spirits of Devils, is working through . . . the so-called spirit manifestations, to ‘deceive the whole world,’ and if possible the very elect” (*ibid.* 4:36).

In the Aug. 4, 1853, issue of the *Review and Herald* (4:43), James White said he believed that “the time has come that a portion of the *Review* should be devoted to the exposition of those prophecies that refer to these [spiritistic] manifestations.” Accordingly, a series of articles entitled “Signs of the Times,” in the *Review and Herald* during August and September 1853 listed “spirit manifestations” as one of the several signs of the imminence of Christ’s return (*ibid.* 4:58ff., Aug. 28, 1853). He pointed out that a preacher who believed in humans’ innate immortality would be in an awkward position if he opposed the spirits’ claim to be the spirits of departed loved ones.

R. F. Cottrell, a former Seventh Day Baptist minister who became an SDA in 1851, wrote in August 1853: “The ‘spirits’ give it out as one of their first objects ‘to convince skeptics of the immortality of the soul.’ . . .

“Thousands of professed Christians have been convinced, by Bible testimony, of the opposite doctrine [the unconsciousness of humans in death], within the last ten years” (*ibid.* 4:157, Nov. 22, 1853).

From May 6, 1852, through Oct. 30, 1855, the *Review and Herald* was published in Rochester, New York, and it is probable that the geographical proximity of this city, which is usually considered the birthplace of modern Spiritism, was an important factor in the strong emphasis given by Seventh-day Adventists on humans’ unconsciousness in death and SDAs’ vigorous opposition to the then-rising teachings of Spiritism. *See also* [Death; Immortality](#); [Storrs, George](#).

Spiritual Gifts

SPIRITUAL GIFTS. The gifts of the Holy Spirit mentioned in [1 Cor. 12:28](#) and [Eph. 4:11](#). As summarized in the latter text they are apostles, prophets, evangelists, pastors, and teachers. They are said to function “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” ([Eph. 4:12](#)). The list in Corinthians (omitting pastors) adds the following: “miracles, then gifts of healings, helps, governments, diversities of tongues.” These gifts were bestowed upon the church at Christ’s ascension ([Eph. 4:8, 11](#)). They were needed in the early church to confirm the testimony of the early apostles (*see* [Heb. 2:4](#)) and to provide guidance and leadership in the young congregations.

In discussing spiritual gifts, Seventh-day Adventists have stressed the fact that the Holy Spirit will continue operating in the church until the Second Advent, so that He might be expected to use any of the gifts at any time. On the basis of [Rev. 12:17](#) and [19:10](#) Seventh-day Adventists have held that the gift of prophecy would be manifested in the remnant church (*see* [Spirit of Prophecy](#)). *See also* [Miracles](#).

Spiritualism (method of interpretation)

SPIRITUALISM [1] (method of interpretation). A “spiritual,” or nonliteral, view, as a principle of philosophy or religion. The term was used at first by the pioneer Seventh-day Adventists in the sense of a spiritualized interpretation of Scripture, and was applied to the doctrine of a “spiritual” Second Advent instead of a literal, personal coming. This kind of “spiritualism” had nothing whatever to do with the movement that began several years later in the 1848 Rochester “rappings” of the Fox sisters, and that afterward became known as Spiritualism (*see Spiritism*).

The terms *spiritualizers* and *spiritualizing* had already been used by the Millerites, and by other premillennialists, to describe the postmillennialists, who held that the millennial reign of Christ is to be a spiritual reign, a glorious triumph of the church, and that the Second Advent is either figurative or deferred to the end of the millennium (*see Premillennialism*). After 1844 these terms came to be applied to one of the splinter groups of the Millerite movement.

“*Spiritualizing*” Millerites After 1844. A part of the minority who still held, in opposition to Miller, Himes, and the majority group, that the 1844 movement had been valid and that October 1844 had marked a fulfillment of prophecy, became known as “spiritualizers,” or “spiritualists.” These were the extreme ex-Millerite wing; they insisted not only that the *time* had been correct but also that the expected event had taken place; that is, that the Second Advent had occurred. Christ had come, they contended, not literally, personally, and visibly, but “spiritually,” in the person of His saints.

Joseph Bates, who wrote his first little book, *The Opening Heavens* (May 1846), “to correct, or ‘rebuke’ the spiritual views . . . in respect to the appearing and kingdom” of Christ, spoke in his preface of many “who have been looking for the personal appearing of the Lord Jesus from heaven in these last days,” but have in their disappointment “given up the only Scriptural view and are now teaching that he has come in spirit and this is all we shall ever see of him here.” These “spiritualizers” claimed that they had already entered the kingdom, spiritually, of course, and were to execute judgment. Some of them professed sinlessness; some refused to work, since they were in the millennial Sabbath, some embraced celibacy, while others claimed “spiritual wives”; numbers of them soon went over to the Shakers (including Enoch Jacobs, editor of the *Day-Star*, who had formerly opposed the spiritual views). The “spiritualizers” never formed a cohesive or permanent group.

Apparently it was some of the “spiritualizing” fanatics, who claimed that the Second Advent had already occurred, whom Ellen White encountered in New England and described as follows: “In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this. . . . I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they

were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations” (2SM 34).

“*Spiritualism*” *Opposed by Seventh-day Adventist Pioneers*. The Adventist founders belonged to the opposite minority class of the ex-Millerites who held to the validity of 1844; like the “spiritualizers,” and unlike the main body, they said that their prophetic interpretation had been correct as to the *time*. But unlike the “spiritualizers,” they admitted that they had been mistaken as to the event expected; that Christ had not come to this earth in any sense. Instead, they held, He had entered another phase of His ministry in heaven, typified by the Day of Atonement, which would be followed by the Second Advent, a personal, literal, visible event. Holding the median position between both extremes, they charged the “nominal Adventists,” the majority group, with abandoning the 1844 movement and denounced the “spiritualizers” for their fanaticism and their denial that the Second Advent was to be the literal, bodily return of Christ.

Here we find the background of James White’s letter of 1846 insisting on the literal personality of the Father and Son and denouncing the “spiritualizers” and their “modern spiritualism” (*Day-Star* 9:25, Jan. 24, 1846), and of Joseph Bates’s protest against “all the Spiritualisms” of that day and his insistence “that the second coming and kingdom of Christ will be as literal and real, as . . . the first Advent” (*The Opening Heavens*, p. 22).

Note Ellen White’s statement of 1851 “relative to spiritualism”: “I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of the *Day-Star* [Enoch Jacobs, in 1846] ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views” (*Experience and Views*, in EW 77).

Her accusers, apparently of the majority party, failed to distinguish between the spiritualizing and nonspiritualizing divisions of the minority and were inclined to class together all who held that the seventh-month movement was in any sense a fulfillment of the prophecies. They assumed that anyone who still held to the validity of “the time” must hold that the expected Advent had occurred; consequently they attributed to the Whites and the middle party the fanaticism of the “spiritualizers” and their “spiritual” coming of Christ (see B. C. Bancroft, letter, *Day-Star* 8:44, Dec. 6, 1845; cf. reply to Burlingham, *Day-Star* 5:8, Feb. 25, 1845). As this controversy passed and the “spiritualizers” disappeared as a party, this meaning of the term was forgotten. Simultaneously the word was becoming familiar as meaning spiritism. See also [Millerite Movement](#).

Spiritualism (spirit communications)

SPIRITUALISM [2] (spirit communications). *See* [Spiritism](#).

Spotlight

SPOTLIGHT (1986— ; quarterly). Organ of the Northeast India Union. The purpose of the *Spotlight* is to keep Seventh-day Adventists in northeastern India informed of church activities.

Spring Meeting

SPRING MEETING. A business meeting of the General Conference Executive Committee held in the spring of the year at a time and place chosen by the committee; often referred to as the “Spring Council.”

Late in the past century the practice developed of holding a spring session of the General Conference Committee, including joint meetings with other organizations, forerunners of the departments (*see* [Organization](#)). In 1898 the term *Spring Council* appears in the *Review and Herald* and the General Conference Bulletin, but apparently not until 1906 in the General Conference Committee minutes. In 1907 and 1908 spring sessions of the full Executive Committee were held in Europe.

The General Conference Working Policy provides for annual spring meetings of the General Conference Committee, at which time there is a presentation by the General Conference treasurer of the audited financial statement for the calendar year preceding.

Attendance at the Spring Meeting is generally limited to committee members resident in the North American Division, to division presidents, and to General Conference Committee members resident overseas who are on furlough or leave of absence, or who are called specifically for the consideration of general items.

Problems of administration, evangelism, and spiritual life are also discussed at the Spring Meeting. Because it is a meeting of the General Conference Executive Committee, all items within the purview of that committee’s authority not reserved to the Annual Council may be considered.

Spring Valley Academy

SPRING VALLEY ACADEMY. A coeducational K-12 day school established as a senior academy in July 1969. Located at 1461 East Spring Valley Road, Centerville, Ohio, it was formerly known as Dayton Junior Academy.

Spring Valley Academy is operated by the constituent area churches in the Greater Dayton area. It is accredited by the Board of Regents of the General Conference of SDA's Department of Education, the North Central Association of Schools and Colleges, and chartered by the state of Ohio's Department of Education.

In 1993 facilities accommodated 400 students. The academic program is basically college preparatory. There is a staff of 28 servicing the high school division: 17 teaching, eight nonteaching, and three administration.

Principals: A. P. Aastrup, 1969—1971; Lloyd Davis, 1971—1977; Wendel Tucker, 1977—1984; John Wheaton, 1984—1994; J. D. Mutchler, 1994— .

Srednja Vjerska Skila

SREDNJA VJERSKA SKILA. *See* [Adventist Seminary \(Croatia\)](#).

Sri Lanka (formerly Ceylon)

SRI LANKA (formerly Ceylon). An island republic situated in the Indian Ocean off the southeastern tip of the Indian Peninsula. It has an area of 25,332 square miles (65,600 square kilometers) and a population (1994) of 18 million. The major racial groups are Sinhalese (about 74 percent) and Tamil (18 percent); the remainder of the population is made up of Moors, a people of Arabic extraction, Eurasians and Burghers (who are mostly descendants of Portuguese and Dutch colonists), Malays, and aboriginal Veddas. The predominant religion is Buddhism (69 percent), but there also are significant representations of Hindus (15 percent, mostly Tamils), Christians (8 percent, four fifths of whom are Roman Catholic), and Muslims (8 percent). Sinhalese, belonging to the Indo-Aryan group, is the official language of Sri Lanka, but Tamil and English are widely used in business and education.

The Sinhalese settled on the island sometime about the sixth century B.C. and developed a civilization that was later destroyed by civil wars and by invasions from southern India. At the beginning of the sixteenth century the Portuguese colonized the island, but in the middle of the seventeenth century they were replaced by the Dutch. Near the end of the eighteenth century the island was taken by the British. In 1972 Sri Lanka became a republic.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Sri Lanka comprises the Sri Lanka Union of Churches, which in turn part of the Far Eastern Division. Statistics (1992) for the *Sri Lanka Union*: churches, 28; members, 2,215; elementary schools, 5; ordained ministers, 16; licensed ministers, 5. Since 1990, churches and companies have been raised in 10 new places. Seventh-day Adventist work is concentrated in the western coastal belt. Here, within a distance of 50 miles (80 kilometers), there are 15 churches and companies. Union headquarters are at 7 Alfred House Gardens, Colombo.

Institutions

Institutions. Lakeside Adventist Hospital; Lakpahana Adventist College and Seminary; Lakpahana Publishing House.

Seventh-day Adventist Work

Seventh-day Adventist Work. Begin-nings. The first Seventh-day Adventist to visit Sri Lanka appears to have been Abram La Rue, who was there sometime between 1888 and his death in 1903. Harry Armstrong, an evangelist from England, and G. K. Owen began preaching the SDA message in Colombo, capital of Sri Lanka, in 1904. Armstrong reported that his landlord had begun to keep the Sabbath. About the same time, or possibly earlier, R. W. Yeoman sold denominational books and periodicals on the island. Ten years later, in 1916, the first converts, a proctor of the Supreme Court of Sri Lanka, Storer J. Thambipillai,

and his wife, were baptized. Thambipillai was won through Bible studies by an Indian SDA evangelist, T. S. Nayagampillai, who was passing through Sri Lanka on his way from the Federated Malayan States to his home in Trichinopoly (Tiruchirappalli), South India. When J. M. Comer held evangelistic meetings in Sri Lanka in 1919, he met another SDA in Colombo, Y. G. Prakasam, who had been converted by an SDA printer in Malaya and who later served as a worker.

From 1919 to 1922 literature evangelists made record sales in Sri Lanka, using large subscription books such as *Bible Readings*, Uriah Smith's *Daniel and the Revelation*, and *The Great Controversy*. On May 18, 1921, the South India Union recommended the printing of the first SDA publication in Sinhalese. The tracts selected were *Future of the World* and *Enemies of Health*.

The first Seventh-day Adventist church on the island was organized in 1922, shortly after the arrival of H. A. Hansen to superintend the work in Sri Lanka. The first two Sinhalese converts baptized there, E. D. Wijesinghe and his brother D. E. Wijesinghe, became pioneer workers for the Sinhalese people and were the first SDA preachers in Moratuwa, Kottawa, Enderamulla, and Diganwella, where churches were later organized.

Organization and Growth. Originally Sri Lanka was part of the South Tamil Mission. On Dec. 12, 1922, by an action of the South India Union, Ceylon Mission, under the superintendency of H. A. Hansen, was organized. In 1923 a mission school was opened at Moratuwa, which was the forerunner of the secondary boarding school now at Mailapitiya (see [Lakpahana Adventist College and Seminary](#)). In 1950, by an action of the Southern Asia Division, the Ceylon Mission was organized as the Ceylon (now Sri Lanka) Union, with three subdivisions, and with E. A. Crane as its president.

In April 1963 land was purchased in Kandy for the first SDA medical clinic to be opened in Sri Lanka.

Voice of Prophecy lessons are circulated in Sinhala, Tamil, and English.

Sri Lanka Union High School

SRI LANKA UNION HIGH SCHOOL. *See* [Lakpahana Adventist College and Seminary](#).

Sri Lanka Union of Churches

SRI LANKA UNION OF CHURCHES. *See* [Far Eastern Division](#); [Sri Lanka](#).

Sri Lanka Union Messenger

SRI LANKA UNION MESSENGER (1947— ; bimonthly). The official organ of the Sri Lanka Union of Churches. The purpose of the *Messenger*, a printed bulletin, is to keep Seventh-day Adventists in Sri Lanka informed of church activities. A translation of the English is also published in Sinhala.

Stadin, Andreas Ragnar

STADIN, ANDREAS RAGNAR (1899—1970). Physician and missionary. He was born in Sundsvall, Sweden, and in his youth accepted the Seventh-day Adventist faith. At 18 he enrolled at the mission school at Nyhyttan, Jarnboas, Sweden, and a year later was accepted at the Skodsborg Sanitarium in Denmark for training as a physical therapist. After graduating in 1921, he fulfilled military duties in Sweden and then emigrated to America to continue medical training.

After his graduation from the Loma Linda medical school, he accepted an appointment to serve at the Taffari Mekkonen Hospital in Ethiopia, where, during the war he performed his duties under fire, bringing recognition from the Red Cross. Later he worked at the Empress Zauditu Memorial Hospital in Addis Ababa.

In 1939 he took postgraduate studies at Harvard University and then served at the Paradise Valley Hospital, where he was assistant director, then director.

After World War II he went to Sweden, and in 1949 he became the first American-educated physician to receive a license to practice in that country. Through his efforts Loma Linda University School of Medicine was recognized as an accredited medical school in Sweden.

Returning to the United States, Dr. Stadin attended Columbia University College of Physicians and Surgeons in the field of physical medicine and rehabilitation. After completion of his studies he became head of the rehabilitation program at the Glendale Adventist Hospital in California. He was invited to become assistant professor of physical medicine and rehabilitation at Loma Linda University, in which post he served from 1953 to 1969 when he became assistant professor of orthopedic surgery and rehabilitation.

In 1964 Dr. Stadin returned to Addis Ababa as medical director of the hospital there and also served as medical secretary for the Ethiopian Union Mission. He passed to his rest at Regensjukhuset, Sweden, where he was spending a sabbatical year.

Stahl, Ana Christina

STAHL, ANA CHRISTINA (1870—1968). Missionary to South America. Ana was born in Sweden and began training in the art of housekeeping when she was 12. At 15 years of age she was housekeeper in a wealthy Swedish home. The following year she emigrated to the United States. While working in a restaurant, she met Ferdinand Stahl, and they were married in 1892.

Several years later, after their conversion to the Seventh-day Adventist truth, friends arranged for the Stahls to go to Madison, Wisconsin, to take the nurse's course. After attending the General Conference session of 1909, they were called to South America. Ana, who became known as *la hermana* Ana, nursed among the wealthy Spanish women as well as the destitute Indians of both the Amazon and Andes regions. She was instrumental in starting church schools among the Indians, for both children and adults. Working tirelessly by the side of her husband, Ana Stahl came to know intimately the two wonders of South America—the mighty Andes and the powerful Amazon. After 29 years of service in their chosen mission field, the Stahls returned to the United States to an active retirement in Paradise, California.

Stahl Clinic

STAHL CLINIC. *See* [Ana Stahl Adventist Clinic](#).

Stahl, Ferdinand (Fernando) Anthony

STAHL, FERDINAND (FERNANDO) ANTHONY (1874—1950). Missionary. He became a Seventh-day Adventist in 1902, and soon afterward he and his wife, née Ana Christian Carlson, took the nursing course at Battle Creek Sanitarium. After graduating, they took charge of treatment rooms in Cleveland, Ohio, and then operated a sanitarium in Akron, Ohio.

At the General Conference of 1909 the Stahls offered themselves for mission service and paid their own way to Bolivia, where they arrived in July 1909 and soon began work among the Indians in and around La Paz. Two years later Stahl was temporarily assigned to the Plateria Mission, on the Peruvian side of Lake Titicaca, with the understanding that he was to serve the Indians in both Peru and Bolivia. Later the same year (1911) this temporary assignment was extended, and he worked for about 10 years among the Aymara and the Quechua Indians. He established several mission stations in Peru, among them Broken Stone Mission (near Umuchi, Peru), well known because of a stone that Stahl suggested to use as a token, giving half of it to a chief and keeping the other half as a means of identifying the teacher who would later be sent to teach the Indians. Three years later (1917) E. P. Howard and his wife were sent as teachers and opened up the work in this region.

In 1921 the Stahls were forced for health reasons to leave the high altitude of the Andes. They began to work for the Indians at the headwaters of the Amazon, where they established Metraro Mission. In 1939 they returned to America after 29 years of courageous pioneering mission service.

Stanborough College

STANBOROUGH COLLEGE. *See* [Stanborough School](#).

Stanborough (Park) Missionary College

STANBOROUGH (PARK) MISSIONARY COLLEGE. *See* [Newbold College](#).

Stanborough Park Sanitarium

STANBOROUGH PARK SANITARIUM. *See* [Stanboroughs Nursing and Maternity Home](#).

Stanborough Press Limited

STANBOROUGH PRESS LIMITED. The publishing house for the Seventh-day Adventist Church in the United Kingdom and Ireland. It has a modern mechanized printing plant and is owned and operated by the British Union Conference. Its name derives from the fact that for 60 years it was situated at Stanborough Park, Watford, Hertfordshire, England, in close proximity to the other denominational institutions in Britain. The old Stanborough Press building was destroyed by fire on Jan. 3, 1964, and as a consequence the new modern plant was built in Grantham, Lincolnshire, opening in 1966.

The Stanborough Press publishes and prints subscription books, trade books, hymnbooks, tracts, and the following periodicals: *British Advent Messenger* (the British Union newspaper); *Encounter* (the British Union youth paper), and *Focus* (a Bible-centered message paper printed in English, Swedish, Polish, Dutch, and Danish).

The publishing work in Britain began in 1882 when J. N. Loughborough, who had arrived in Southampton, England, in 1878, had a four-page supplement printed for incorporation into imported American magazines. About 1,000 copies of these weekly papers were circulated each year for two years.

The first small printing plant was set up in Ravenswood, Southampton, in 1884. That same year it was moved to Grimsby, Lincolnshire. In a double-fronted dwelling house the Folding and Dispatch Department occupied the ground floor, the typeroom was in the small back bedroom, and a little job press for handbills was installed in an outbuilding, which also served as the pressroom and kitchen. Here the first British Seventh-day Adventist periodical, *Present Truth*, was launched as a 16-page monthly, the first issue being dated May 1884.

M. C. Wilcox was the first editor, and his editorial office was in his own living room. There was type sufficient only to set half the paper, which was then taken to the Grimsby News press for printing. The printed sheets were folded by hand, and hand-sewn with needle and thread. The papers were trimmed with a hand-operated cutting knife and, after being wrapped, were carried in parcels or sacks three quarters of a mile to the nearest post office or railway station. About 5,000 copies of each issue were produced and distributed in this way from Oct. 1, 1884, to Sept. 1, 1885.

In 1887 the small printing plant was moved to 451 Holloway Road, London, for more effective promotion of the work in Britain, and a city depository was also opened in Paternoster Row. The organization became a limited company in 1894 under the name of The International Tract Society Limited, with J. I. Gibson as manager.

In 1899 Drs. D. H. and Lauretta Kress launched a health magazine, *Life and Health*, and in November 1901 M. E. Olsen and his brother Dr. A. B. Olsen became the joint editors of *Good Health*.

In December 1906 the estate of Stanborough Park at Watford, about 20 miles (32 kilometers) from London, was purchased. In 1907 the publishing house and food factory were built there by W. C. Sisley, with money subscribed by SDAs in Britain on a £1-per-

member basis, supplemented by a gift of £2,000 from the General Conference out of a £30,000 world budget.

The press building, with an 85-foot (25-meter) frontage, comprised composing room, stereotype foundry, pressroom, and bindery. The machinery was powered by two 40-horsepower steam engines. At the time of removal to Stanborough Park, *Present Truth* had a weekly circulation of 20,600 copies; *Good Health* had a monthly circulation of 37,700. In 1908 and 1909 there were 74,499 books and 3,446,592 periodicals produced, the total sales being £29,611.

During the ensuing years the publishing work continued to advance until the outbreak of World War I in 1914, when restricted paper supplies and the conscription of literature workers to national service retarded sales, but progress was again resumed after the war. During 1919 the name of the publishing house was changed to The Stanborough Press Limited. By that year the sales of *Present Truth* had reached 35,000 per fortnight, while *Good Health* sales stood at 25,000 monthly. The books then being printed and published for sale by literature evangelists in Britain were *Christ Our Saviour*, *The Great Controversy*, *Patriarchs and Prophets*, by Ellen White, *Bible Readings*, and Uriah Smith's *Daniel and the Revelation*.

In 1922 a new series of inexpensive, stitched books was inaugurated with immediate success. Nearly a quarter of a million were sold during the two years 1922 and 1923.

In 1924 the first volume of *Bedtime Stories*, by A. S. Maxwell, was published and became an immediate success. Thereafter an annual edition was published.

During the 1930s depression years progress was slowed, and at the outbreak of World War II sales totaled around £30,000 annually. But during World War II, in spite of paper rationing, sales mounted to £45,000 in 1945. The war years also saw the beginning of a new publishing venture, the annual magazine *Good News*, followed later by two other annual journals, *Health and Happiness* and *Happy Hours*, resulting in a great increase in small literature sales. These periodicals continued in publication until the early 1970s.

In November 1950 *Present Truth* was renamed *The Bible and Our Times*. In March 1973 its name was changed to *Signs of the Times*. In March 1960 *Good Health* became a 68-page bimonthly. Plummeting circulations and economic pressures led to a combination of these two magazines under the title *Life and Health* in 1974. The same economic pressures led to the closure of *Life and Health* in 1976.

In 1979 the magazine program was brought back to life with the launch of two new magazines: *Focus*, a quarterly message magazine subsidized by the British Union Conference; and *Family Life*, a first approach magazine aimed at a secular public. *Focus* enjoyed circulations of between 65,000 and 100,000 per quarter in the first five years of its existence. The circulation of *Family Life* in the same period varied between 19,000 and 38,000. The deep recession in Britain between 1989 and 1993 led to the closure of *Family Life*.

Sales of subscription books rose rapidly in the 1950s, passing the £100,000 mark in 1954 and the £150,000 mark in 1959. These steadily increasing sales necessitated a considerable enlargement of the plant. The photographic and engraving department was inaugurated in 1955 and the first single-color lithographic press was installed in the same year. The first two-color lithographic press was installed in 1957, and in 1959 the first subscription book printed by lithography was published. This was volume 1 of the four-volume set *Footprints of Jesus*, by W. L. Emerson. A second two-color press was added in 1961.

At the time of the fire that gutted the office building on Jan. 3, 1964, the Stanborough Press had a total floor area of 20,000 square feet (1,900 square meters) and comprised composing, photographic and engraving, photo-litho and litho-platemaking, printing (letterpress and lithographic presses), and bindery areas. Following the move to the larger and more modern factory in Grantham, Lincolnshire, 100 miles (160 kilometers) north of London, a four-color Crabtree Sovereign printing press was installed. On Feb. 26, 1970, the Stanborough Press entered into a merger agreement with the Review and Herald Publishing Association and in July 1971 began a series of collaborative ventures.

In 1979 the merger agreement with the Review and Herald Publishing Association was renegotiated as a management agreement. Subsequently this management agreement has been renewed every five years.

Hot-metal typesetting was phased out in 1979 and computer typesetting brought in. In 1987 a Compugraphic system was installed. The year 1990 saw the replacement of the Crabtree Sovereign with a new Heidelberg Speedmaster VP102, CPC Tronic four-color press.

Since 1945 foreign language subscription books were published in the following languages: Urdu, Twi, Romanian, Afrikaans, Danish, Swedish, Dutch, Icelandic, Amharic, and Ibo. Voice of Prophecy lessons were published in Greenlandic.

In 1985 the Stanborough Press embarked upon a new venture involving marketing paperback books through conventional retail outlets, principally Christian bookshops. In 1990 the name Autumn House was adopted to cover this new range of publications. By 1993 sales through conventional retail outlets accounted for 25 percent of the output of the Stanborough Press.

Editors in Chief: M. C. Wilcox, 1884—1887; S. N. Haskell, 1887—1888; D. A. Robinson, 1889—1891; E. J. Waggoner, 1891—1902; W. T. Bartlett, 1902—1920; A. S. Maxwell, 1920—1936; W. L. Emmerson, 1936—1966; R. D. Vine, 1966—1978; D. N. Marshall, 1979— .

Managers: J. I. Gibson, 1894—1896; A. E. Bacon, 1896—1902; W. C. Sisley, 1902—1918; W. E. Read, 1918—1922; G. L. Gulbrandson, 1922—1925; A. S. Maxwell, 1925—1932; A. Warren, 1932—1945; J. C. Craven, 1946—1949; J. H. Craven, 1949—1964; W. J. Newman, 1964—1968; K. A. Elias, 1968—1971; C. E. Palmer, 1972; N. Tew (acting), 1972; E. A. Pender, 1972—1975; D. H. Archer, 1975—1984; P. Hammond, 1984— .

Stanborough School

STANBOROUGH SCHOOL. A coeducational day and boarding school under the direction of the British Union Conference, operating on a senior high school level and offering some junior college work. The school, situated on a beautiful estate, in facilities completely rebuilt in 1974 (elementary) and 1991 (secondary and boarding), is about 20 miles (32 kilometers) northwest of London.

Stanborough School, which began as an elementary department of Stanborough Missionary College, was opened in the autumn of 1918 by Miss A. V. Middleton, assisted by Miss L. Lewis (later Mrs. S. Bevan), with an enrollment of nine. Shortly before Christmas this elementary department was adopted by the Watford church as a church school, and in January 1919 a second room was required to care for the needs of its pupils. By September the enrollment had grown to 41.

In September 1922, under the leadership of Mrs. H. H. Howard, who was in charge of the college teacher training department, the school moved into a wooden army hut, which the college had used as a men's dormitory. By 1927 the enrollment had reached approximately 70. In September 1931, the hut having been condemned as unfit for educational use, the school moved to Sheepcot Villa, on the northern border of Stanborough Park.

In 1940 E. E. White came from Newbold College to head the school and to develop a strong secondary work to meet the rising educational standards. In harmony with its new objectives, the school was now named Stanborough Secondary and Preparatory School. The new program prepared pupils to take the Oxford school certificate examinations at 15 and 16 years. Previous to this, over the years, the pupils had taken various external elementary examinations. The enrollment quickly increased to 110.

Having outgrown the Villa, the school of about 160 pupils in 1946 took over the lower two floors of the former college building. In 1961, in addition to using three auxiliary structures, the school took over the whole of the original college building. In October 1974 the enrollment peaked, with 50 in the infant section (age 5—6), 116 in the junior section (age 7—11) and 205 in the secondary school, a total of 371. The 1980s saw falling enrollment because of a constituency that was moving. However, with new secondary facilities, the 1990s have witnessed an increase.

To broaden the scope of instruction in a practical direction, woodwork and domestic science departments were added in 1953—1954. A small boarding department was set up in 1958. The matron, Miss B. Williams, had cared for a small group of school children in her own home for the previous two years. By September 1962, when V. Hall and his wife became preceptor and matron, the boarding department accommodated 26 boys, with several girls living in local homes. Under J. and Marion Barnard numbers grew to 30 boys and 30 girls, further expansion being limited by facilities.

At the age of 16 the pupils take the London University General Certificate of Education Examination, and the more successful candidates remain for two further years to take the

Advanced Level General Certificate of Education Examination, which qualifies them for university entrance. This work is equivalent at least to that of a junior college.

The British Ministry of Education (now Department of Education and Science) formally recognized the school as efficient in June 1962.

In March 1973 the Thirteenth Sabbath Offering overflow was given for the school development plan. Phase One was completed in 1974 with the building of a new primary facility. The sale of part of the parkland then gave further funds for the complete rebuilding of the secondary and boarding areas, completed in 1991. These modern facilities allow for further development of the curriculum in academic and practical areas and provide room for 65 boarders. Some of these are used by international students studying English as a foreign language, a new program introduced in 1992.

Headmasters: E. E. White, 1940—1946; A. J. Woodfield, 1946—1955; R. C. Syme, 1955—1961; W.G.A. Fitcher, 1961—1966; H. I. Dunton, 1966—1975; D. Mason, 1976—1984; I. Margerison, 1984—1993; A. Luxton, 1993— .

Stanboroughs Nursing and Maternity Home

STANBOROUGH'S NURSING AND MATERNITY HOME. A 79-bed institution (formerly the Stanborough Park Sanitarium) operated at Watford, Hertfordshire, England, by the British Union Conference from 1912 to 1968.

The medical work in the British Union dates from 1903, when the Good Health Association, Ltd., was organized. Two sanitariums were operated, one in Caterham and the other in Leicester, and there were some smaller units. The Stanborough Park Sanitarium was opened in May 1912, with Dr. C. H. Hayton, of the United States, as medical director, and with Mrs. Myers from Australia as matron. The first graduating class of nurses was composed of three women and two men. The nurses did all the work of the sanitarium, including the care of bedrooms, kitchen, and all the public rooms. The nurses bought their own uniforms, paid £3 entrance fee, and were paid £5 the first year, £7 the second year, and £10 the third year; they were allowed one shilling a week for laundry. The Leicester Sanitarium was sold in 1913 and the Caterham Sanitarium in 1923. With the decision to concentrate on Stanborough Park as the major medical unit, a number of extensions were made to the original building, and accommodation became available for 55 general patients and 24 maternity patients.

During the years 1932 to 1939, when additional property became available to The Stanboroughs, a determined effort was made to enlarge the institution to a 100-bed hospital, including a maternity unit, and also to obtain state recognition of the nurse's training school. Before this ambition could be realized, World War II broke out. During the war the establishment was taken over by the government as an ancillary to one of the large London hospitals with a medical school combined. The business manager and most of the old staff were continued in service during this period.

When The Stanboroughs was returned to denominational control in 1946, an effort was made to reestablish the sanitarium as before, but the National Health Service Act of 1948 made it necessary to develop a different approach to medical work. The Stanboroughs operated for a time as a nursing and maternity home, with the treatment rooms still usefully occupied in treating resident patients and outpatients. Diagnostic X-ray was available, also an operating room for visiting surgeons.

Medical directors: C. H. Hayton, 1912—1919; G.A.S. Madgwick, 1919—1920; A. E. Druitt, 1920—1921; W. A. Ruble, 1921—1929; S. McClements, 1929—1931; F. C. Shone, 1931—1932; Clarence E. Nelson, 1932—1937; J. E. Cairncross, 1937—1939; closed during war; A. H. Williams, 1946—1962; H. O. Williams, 1962—1968.

Standard of Attainment

STANDARD OF ATTAINMENT. An educational feature originated in 1907 and promoted for the young people of the Seventh-day Adventist Church, aiming to help them reach a certain level of proficiency in Bible doctrines and denominational history. Those who passed prescribed examinations were referred to as “members of Attainment.” The name has been dropped, but the study of these two fields is still promoted and is based on the book *The Great Advent Movement*, by Emma Howell (Cooper), and the pamphlet *Senior Missionary Volunteer Studies in Bible Doctrines*.

Starr, George Burt

STARR, GEORGE BURT (1854—1944). Evangelist, minister, teacher, and administrator, in the United States and Australia. Converted at the age of 21, he joined the Congregational Church and soon became a nondenominational evangelist. In 1875 he worked with Dwight L. Moody in Chicago. In 1876 he embraced the Seventh-day Adventist faith and at once began to preach it throughout Iowa and Nebraska. He was ordained in 1879. In 1883 he married Nellie Sisley, sister of William C. Sisley and Maud Sisley Boyd. In 1884 he was called to superintend the Chicago Mission and direct the Central Bible School. In 1891 he accompanied Ellen G. White to Australia to help build up the SDA work there. During his 18 years in Australia he was variously employed. He was Bible teacher and preceptor at the Australasian Bible School at Melbourne, associate of Mrs. White in New South Wales, minister in Queensland, secretary, vice president, and president of New South Wales Conference, president of Victoria Conference, evangelist in Tasmania, chaplain and member of the board of the Wahroonga Sanitarium, and director of city mission work in Sydney. Upon his return to the United States in 1909 he worked as an evangelist, as chaplain in various sanitariums, and, for a time, as a visiting minister.

He wrote short articles for the *Review and Herald* and both the American and the Australian *Signs of the Times*, and compiled a booklet first published by the Battle Creek College Press entitled *Helps to Bible Studies* (published in Australia as *Bible Studies*), which by 1907 had gone through seven or eight printings.

State Agent

STATE AGENT. *See* [Publishing Department Director](#).

State of the Dead

STATE OF THE DEAD. *See* [Death](#).

Station

STATION. A local administrative unit of church organization in a mission territory, which may be administered by a single evangelist who serves as director, or it may be administered by an executive committee with a staff of evangelists, teachers, and medical workers, and contain several schools, dispensaries, churches, and companies of members. Such units are also referred to as mission stations, and in the South Pacific Division are called districts and district stations.

Statistical Report

STATISTICAL REPORT. See *Annual Statistical Report*.

Statistical Secretary

STATISTICAL SECRETARY. A secretary of the General Conference who was charged with the responsibility of collecting and distributing statistics for the world field. This individual was elected at the General Conference session and was responsible to the General Conference Committee. The quarterly “Summary of Progress” reports for North America are compiled, printed, and distributed to administrators and others in the North American Division. Quarterly secretary’s reports of the overseas divisions are compiled quarterly for reference but are not published. The *Annual Statistical Report* is a compilation of the statistics from all divisions and attached unions and is printed as soon as all division statistical reports are received. It is usually distributed to world leaders about midyear. Traditionally, the General Conference statistical secretary was charged with compiling and editing the *Seventh-day Adventist Yearbook* annually. This contains a detailed listing of all Seventh-day Adventist organizations, institutions, and personnel.

The first statistical secretary was H. E. Rogers. He was listed as a “clerk” from 1901 until he was appointed as statistical secretary by action of the General Conference Committee on June 5, 1905. He served until 1941. He left a wealth of statistical and archival material. The statistical secretary was combined with auditing in 1962. At the 1966 General Conference session a statistical secretary was appointed who was again directly responsible to the General Conference Committee. At the 1975 General Conference session it was voted to combine statistics with archives, and the office formerly designated as statistical secretary became director of archives and statistics.

Statistical Clerk: H. E. Rogers, 1901—1905.

Statistical Secretaries: H. E. Rogers, 1905—1941; Claude Conard, 1941—1950; E. J. Johanson, 1950—1952; H. W. Klaser, 1952—1962.

Statistical and Auditing Secretaries: E. L. Becker, 1962—1964; R. J. Radcliffe, 1964—1966.

Statistical Secretary: Jesse O. Gibson, 1966—1975.

Statistics, Seventh-day Adventist

STATISTICS, SEVENTH-DAY ADVENTIST. *See* [Seventh-day Adventist Church](#); also names of divisions, countries, and North American conferences.

Stauffer, Albert B.

STAUFFER, ALBERT B. (fl. 1900). Pioneer colporteur in Argentina, Uruguay, and Brazil. In 1892 he accompanied E. W. Snyder and C. A. Nowlen to Argentina, where he sold Seventh-day Adventist publications among the German colonists. Early in 1893 he went to Uruguay, where he worked among the German and Swiss colonists. In May of the same year he went to Brazil, being the first SDA colporteur to enter that country. In the early years of the century he held administrative positions in south Brazil.

Steele, William

STEELE, WILLIAM (1874—1951). One of the pioneer missionaries in Central and South America. After joining the Seventh-day Adventist Church in 1898, while attending Walla Walla College, he took ministerial and commercial courses, and upon graduation in 1903 taught church school for a year and then entered missionary service as treasurer of the West Coast Mission, South America (1904—1908). Later he served as superintendent of the Ecuador Mission (1908—1909), superintendent of the Puerto Rican Mission (1909—1920), superintendent of the Santo Domingo Mission (1924—1927), and president of the Venezuela Mission (1927—1931). After his return to the United States in 1931, he pastored Spanish churches in New York and Arizona until his retirement.

Stefanie Old People's Home

STEFANIE OLD PEOPLE'S HOME. *See* [Haus Stefanie](#).

Steglitz Old People's Home

STEGLITZ OLD PEOPLE'S HOME. *See* [Berlin-Steglitz Old People's Home](#).

Stein, Guilherme, III

STEIN, GUILHERME, III (1871—1957). First Seventh-day Adventist baptized in Brazil; editor, translator, author, and teacher. Born into a family of Swiss-German settlers in the state of São Paulo, Brazil, he attended a German school at Campinas for five years. In 1893 he married Maria Kraehenbuch and through the influence of her parents, who were devoted Methodists, began to study the Bible, from which he learned about the seventh-day Sabbath. He began to keep it without knowing of any Seventh-day Adventists. After reading Ellen White's *Great Controversy*, which had been left by a colporteur with his wife's grandmother some years previously, he corresponded with W. H. Thurston, an SDA book agent stationed at Rio de Janeiro. He became so interested in what he learned that he translated Mrs. White's book *Steps to Christ* into Portuguese. Later, when F. Westphal made his first visit to Brazil in 1895, Stein was baptized, the first Seventh-day Adventist to take this step in Brazil.

In 1896 Stein and his wife taught at Colégio Internacional, one of the early Seventh-day Adventist local church schools in Brazil, at Curitiba. In 1898 they went to Brusque, in the state of Santa Catarina, to help establish another church school there. The next year Stein was engaged in evangelism at Santos, and in 1900 he became the first editor of the first SDA magazine in Brazil, *Arauto da Verdade* ("Herald of Truth"), serving as a colporteur and evangelist at the same time. He served the Brazil Publishing House as editor and translator until his retirement in 1918.

Stein was a ready writer and a profound investigator of the Scriptures. His most important work was *O Sabado* ("The Sabbath"), which is still being read with profit. His translations into Portuguese included *The Life of Jesus*, *The Great Controversy*, and *Your Home and Health*, by Ellen G. White; also a home medical book by Dr. F. M. Rossiter. He also translated a number of hymns into the Portuguese language.

After his retirement from the publishing house, he made a comparative study of Indian dialects of Brazil and was almost ready to publish his findings when he died of Asian influenza.

Steiner, Paul

STEINER, PAUL (1913—1974). Administrator and educator. He was a native of Eritrea and attended the French Adventist Seminary at Collonges. In 1942 he became MV, educational, and Sabbath school director for the German Swiss Conference, extending his service in 1944 to the Swiss Union. In 1946 he was ordained to the gospel ministry and began teaching at the Collonges Seminary. In 1953 he became Bible teacher at the Bogenhofen school in Austria and one year later became president of that institution. In 1957 he was called to be MV, education, and temperance director for the Southern European Division. He held this position until 1970, when he became the first director of the European Home Study Institute. His last post of duty was as curator of the Ellen G. White Research Center in England.

Stephenson, Claiborne Bell

STEPHENSON, CLAIBORNE BELL (1868—1946). Secretary of the North American Negro Department of the General Conference (1914—1918); minister and conference administrator. Soon after joining the Seventh-day Adventist Church in the early 1890s, he entered evangelistic work in the Southern states and served as president of the Florida (1904—1906, 1919—1921), Georgia (1910—1912), Southeastern Union (1912—1913), and Alabama (1922—1927) conferences.

Stephenson, J. M.

STEPHENSON, J. M. *See* [Messenger Party](#).

Sterling, George Leighton

STERLING, GEORGE LEIGHTON (1884—1979). Missionary, educator. Born in Otsego, Michigan, as a young adult he and his wife, Maybelle, served as pioneer missionaries in the South Pacific, beginning in 1908 on the Island of Raiatea. They remained there until 1938 when they gave service in the Cook Islands before commencing Seventh-day Adventist work in the Marquesas Islands of French Polynesia. From 1939 to 1943 Pastor Sterling served as Bible teacher at New Zealand Missionary College (now Longburn Adventist College), then, until his retirement in 1950, he served in pastoral ministry in New South Wales, Australia.

Stevens, James Adams

STEVENS, JAMES ADAMS (1881—1973). Evangelist, pastor, departmental secretary, administrator. He was a native of Missouri. When he was 21, he married Daisy Ella Beddoe. He attended Emmanuel Missionary College and in 1907 entered ministerial work and was ordained the following year by J. N. Loughborough. He served in various capacities in the Pacific Union Conference until 1921 when he became secretary of the General Conference Home Missionary Department. During his years of service there he enlisted lay preachers and Bible workers, instituted the church missionary council, the 10-minute missionary service, and the Minute Man goal for Ingathering. He wrote the first church officers' manual entitled *The Officers of the Church and Their Work*. In 1936 he became secretary of the General Conference Sabbath School Department, where he helped to launch child evangelism and Vacation Bible Schools.

Stevenson, Ernest Johnson

STEVENSON, ERNEST JOHNSON (1905—1972). Evangelist, administrator, dean, pastor. He was a native of Burghersdorp, Cape province, South Africa. He was baptized at 16 and studied at Spionkop and Helderberg colleges. After working as a colporteur, he was appointed publishing secretary. In 1934 he was called into evangelism and a year later married Thora Gwendoline Comins. From 1939 to 1941 he was dean of men at Helderberg College. In 1948 he became president of the Rhodesia Conference, where he helped in establishing Anderson Memorial School. He taught for many years at Helderberg, and in 1966 emigrated to the United States, where he pastored churches in Michigan. He lost his life in that state on June 3 as the result of an automobile accident.

Stevenson, Gordon Stanley

STEVENSON, GORDON STANLEY (1907—1968). Missionary, editor, administrator. He was born in the Eastern Cape town of Burghersdorp, South Africa, into the family of an Irish Protestant lay preacher.

At an early age, while residing in Kimberly, he attended meetings held by Evangelist C. A. Paap, of Australia, and W. H. Hurlow, a young Welsh worker. In 1918 he was received into the Seventh-day Adventist Church by baptism.

At 13 years of age he went to Spion Kop College, where he worked as a student colporteur to defray expenses. While earning tuition money after matriculation, he became acquainted with Edna George, a secretary in the employ of the South Africa Division. They were married in 1928 and soon after enrolled at Helderberg College, where he took the one-year theological normal course and graduated in 1929 with the first graduating class at Helderberg. His career for the church began at Malamulo Mission. From there he went to Tekerani Mission. At 28 years of age he served as president of the South Bantu Mission Field. Then, after serving as pastor and evangelist with his brother in Natal, he took up the editorship of the *Signs of the Times* in Cape Town in 1948. Two years later he took on the additional responsibility of directing the Voice of Prophecy School.

In 1954 he was called to serve as president of the Natal-Transvaal Conference. Seven months later he was called to serve as the South African Union president, in which leadership he continued for eight years.

Owing to failing health, he took the less demanding role of editing the *Signs of the Times* once again. He also simultaneously accepted pastoral responsibilities in a nearby church.

In his mature years, he served as national vice-chair of the South African Temperance Alliance. Here he was known as the champion of the underdog. His dying moment was spent in interceding for a Black man who was being mistreated. He died working, as he wished, after 40 years in the cause he believed in and loved.

Stevenson, Michael Herbert

STEVENSON, MICHAEL HERBERT (1939—1993). Youth leader. Born in South Africa, he graduated from Helderberg College, where he met and married Jennie May Webster. Four sons were born to them. He gave distinguished service to the Seventh-day Adventist Church, beginning in 1961 in Pietersburg, South Africa, where he served as pastor, evangelist, and youth director. In 1967 he became a pastor in Texas, and in 1970, at the age of 30, he began serving as the General Conference campus ministries director. He was the youngest person to be called to the General Conference Youth Department.

In 1975 he responded to a call to serve the Northern Europe-West Africa Division as youth and temperance director. The Stevensons returned to world headquarters in 1980, where he served as an associate director of the Youth Department, with responsibilities as world Pathfinder director for five years, director of Adventist Youth Services (Student Missionary program) for five years, and senior-youth director until 1993. After a heroic struggle with brain cancer, he died in February of 1993.

Steward, Mary Alicia

STEWARD, MARY ALICIA (1858—1947). Chief compiler and editor of the first *Index to the Writings of Ellen G. White*. She was a daughter of a pioneer Seventh-day Adventist minister, T. M. Steward, and was educated at Battle Creek College. In 1880 she joined the staff of the *Review and Herald* as a proofreader; in 1892 she went to work for Dr. J. H. Kellogg; about the year 1900 she became one of Mrs. White's office assistants, going with her to Tennessee, where she remained to teach at Graysville Academy and to work in the proofroom of the Southern Publishing Association. In 1906 she rejoined Ellen White's staff and remained there until Mrs. White died. Afterward she worked as a copy editor at the *Review and Herald* until 1937.

Stewardship

STEWARDSHIP. The exercise of the office of one called to have responsible care of possessions entrusted to him or her. As used of Christian stewardship in a broad sense, the word refers to the responsibility of God’s people for, and use of, everything entrusted to them by God—life, physical being, time, talents and abilities, material possessions, opportunities to be of service to others, and their knowledge of truth. Seventh-day Adventists conceive of this life as a divinely appointed opportunity to learn to be faithful stewards, thereby qualifying for the higher stewardship of eternal things in the future life.

God originally appointed Adam to be steward of this world ([Gen. 1:28](#)), but through sin Adam forfeited the full exercise of his overlordship ([Luke 4:6](#)). Three of our Lord’s parables teach the responsibilities inherent in stewardship—the nobleman and the pounds ([Luke 19:11—27](#)), the talents ([Matt. 25:14—30](#)), and the dishonest steward ([Luke 16:19—31](#)). These parables teach the diligent use of present opportunities in preparation for the future. All three stress the fact that human beings are accountable to God for stewardship, and that a strict account will be required of them. Neglect or misuse of this God-given stewardship will mean the forfeiting of their privilege of higher stewardship in the world to come.

In a more restricted sense, the word “stewardship” means one’s responsibility for a wise use of the material resources that come into his or her possession, especially one’s responsibility to God with respect to tithes and offerings. *See* [Church Calendar](#); [Systematic Benevolence](#); [Tithe](#).

Stewardship and Development, Department of

STEWARDSHIP AND DEVELOPMENT, DEPARTMENT OF. The forerunner was Church Development Service, headed by W. J. Hubert, which provided fund-raising counseling and direction to local Seventh-day Adventist churches throughout North America.

During the General Conference session of 1966 a department was organized under the name of Church Development Service. At the Annual Council session of 1967 Stewardship and Development became the official name of the department. At the Annual Council in 1971 provision was made for church stewardship secretaries, and at the Annual Council in 1972 the duties of the church stewardship secretaries were adopted.

The principles and concepts of Christian stewardship were studied and developed by the stewardship secretaries of the Columbia Union Conference, among whom were M. E. Rees, S. M. Young, Merle E. Moore, Glenn E. Smith, Gale L. Gabbert, Paul G. Smith, and Walter M. Starks. This study led to a rediscovery of the fundamental spiritual principles that relate to the giving response and the conclusion that the key to life and its resources is the full and complete conversion of the human heart, which leads to the total commitment of life, the experience of conversion being exclusively the work and the ministry of the Holy Spirit ([John 6:63](#)). Revival and reformation become the foundational principle and the keynote of the stewardship work.

Secretary (until 1974): W. M. Starks, 1966—1974. *Directors:* W. M. Starks, 1975—1978; Paul Smith, 1979—1980. By an action of the General Conference session in 1980, the Stewardship and Development was connected with the Ministerial Association, where it remained until it became part of the Church Ministries Department in 1985.

Stewart, Andrew Graham

STEWART, ANDREW GRAHAM (1881—1975). Pioneer missionary and administrator. Andrew Stewart's parents became Seventh-day Adventists in 1887 through the ministry of M. C. Israel. In 1894 Mr. Stewart, Sr., attended the first SDA camp meeting in Australia.

In 1903 Andrew left the family farm in Wychitella, Victoria, for the Avondale School for Christian Workers (Avondale College), where he completed a four-year missionary course. His first appointment was as an evangelist in Melbourne, Victoria. In 1907 he married Emily Jean Stephen, a teacher.

The same year he accepted an appointment as teacher and principal of the Buresala Training School in Ovalau, Fiji. The school, later to be transported to the largest of the Fiji Islands and renamed Fulton College, was the chief training center for SDA workers in the South Pacific and had an enrollment of 18 men.

During his stay at Buresala a women's dormitory was completed and 12 young women began their education. In 1911 Stewart became president of the Fiji Mission.

In 1916 he arrived in Atchin, New Hebrides, to assume leadership of that field, where as yet no baptized members existed. He built the first church in the New Hebrides and baptized the first converts. The home he occupied had recently been the site of the massacre of the wife of a French trader by native tribesmen. The Stewarts made special efforts to elevate the status of women from cruel cultural practices, adopting a New Hebridean baby girl, Naomi. In 1920, during his administration, Norman Wiles succumbed from blackwater fever on the island of Malekula. The work eventually expanded to the islands of Espiritu Santo and Ambrym.

In 1923 Stewart returned to Fiji as president. In 1926 a brief break from mission service placed him in Western Australia as conference president. Then in 1927 he resumed his connection with the South Sea Islands as vice president of the Australasian Union Conference for that particular mission field.

During his administration the church began work in Mandated Territory of New Guinea (1929). The islands of Emira and Mussau became totally Seventh-day Adventist, and the church established bases on New Britain and Manus. In 1934 he encouraged the first Seventh-day Adventist mission on the mainland of the territory, located in the highlands at Kainantu.

A period of rapid expansion followed both in this territory and in the territory of Papua. In 1940 he became field secretary of the union, but maintained his close contact with the mission field, making extensive itineraries to plan new work and rehabilitation after the close of World War II.

In 1943 he began a 12-year period as editor of the *Australasian Record*. He continued this responsibility five years beyond his official retirement in 1949. During his retirement he remained a focal point for mission promotion and emphasis. A. G. Stewart visited North

America in 1949 accompanied by the Solomon Islander Robert Salau, creating considerable favorable publicity for the church.

He authored two books, *Trophies From Cannibal Isles* and the autobiographical *In Letters of Gold*.

Stiftung Altersheim Oertlimatt

STIFTUNG ALTERSHEIM OERTLIMATT. *See [Oertlimatt Old People's and Nursing Home](#).*

Stiftung Blindendienst Der Advent-Mission

STIFTUNG BLINDENDIENST DER ADVENT-MISSION. *See [Adventist Foundation for the Blind](#).*

Stockholm Publishing House

STOCKHOLM PUBLISHING HOUSE. *See* [Swedish Publishing House](#).

Stockman, Levi F.

STOCKMAN, LEVI F. (1812—1844). A Methodist minister in the Maine Conference, expelled in 1843 by the conference for preaching Millerite views as “contrary to Methodism.” Already retired because of failing health, he died of pulmonary tuberculosis within a few months. He was the “Brother Stockman” of Portland referred to by Ellen G. White in *Early Writings*, pages 12, 17.

Stone, Charles Wesley

STONE, CHARLES WESLEY (d. 1883). Secretary of the General Conference, editor, teacher. He was a teacher (presumably of business subjects) for some 13 years in the Eastern states and also studied singing in Boston and New York. In 1876 he was a delegate from Vermont to the General Conference and at that time was elected secretary of the General Conference, auditor of the SDA Publishing Association, and local editor of the *Review and Herald*. However, his name was listed among the editors only to the end of that year, at which time he appears to have been visiting churches in Vermont. He was absent from the General Conference of the next year, but was elected secretary of the Vermont Conference. In 1879 he was ordained to the ministry and was called to Battle Creek College, where he served as principal of the Business Department and also taught singing. In 1882 he returned to Vermont, but the next winter he taught in the public schools in Battle Creek. In 1883, when apparently still in middle life, he lost his life in a railroad accident. In the funeral notice G. I. Butler noted that he had been an outstanding public speaker and perhaps the most musically gifted among the ministers at that time.

Storrs, George

STORRS, GEORGE (1796—1879). Millerite preacher and writer, chief proponent of conditional immortality. Born in New Hampshire, he was first a Congregationalist, then a Methodist. He withdrew from the Methodist ministry in 1840 to lecture against slavery. However, three years earlier Storrs had been led, by a small tract written by Henry Grew, of Philadelphia, to search the Scriptures carefully on the question of the final destiny of human beings and on their state in death. After several years of investigation, conversation, and correspondence with certain ministers, he reached the conclusion that human beings do not possess inherent immortality, but receive it only as a gift through Christ, and that the wicked who refuse the gift will be utterly exterminated through fire at the second death. In 1841 he issued *An Enquiry: Are the Souls of the Wicked Immortal? In Three Letters*, written originally to a friend and published anonymously.

By 1842 he felt impelled to speak out clearly to his small congregation on his views on the nature of humanity. He gave six sermons, which he revised and published as *An Enquiry: Are the Souls of the Wicked Immortal? In Six Sermons* (Albany, N.Y., 1842).

Soon afterward, convinced that the Adventist positions were correct, he left his ministry in Albany in 1842 to travel and preach the Adventist message. He did not introduce his personal views on the nature of humanity into these public services but, beset with inquiries, he revised his *Six Sermons*, and distributed them at his own expense. In 1843 the *Six Sermons* were also published in England. Charles Fitch accepted the doctrine of conditional immortality in January 1844, becoming Storrs's first ministerial convert. Other ministers followed. But there was opposition. William Miller himself took Storrs to task, Litch issued a little paper, the *Anti-Annihilationist*, against Storrs's position, and I. E. Jones protested in a letter to Miller.

In 1843 Storrs started the *Bible Examiner* in Albany, which advocated Miller's view of the coming of Christ in 1843—1844. He wrote a small book, in question-and-answer form, also called the *Bible Examiner*, a verse-by-verse exposition of the leading chapters of Daniel and of Revelation, together with [Isa. 55](#), [Zech. 14](#), and [Matt. 24](#).

An effective writer and preacher, Storrs was one of the most vigorous advocates of the seventh-month expectation, but, immediately after the great disappointment of 1844 he was one of the first to disclaim the movement, attributing it to "mesmeric influence." In 1845 he embraced "Judaistic" millennial views, that is, the Literalist interpretation ([see Premillennialism](#)), according to which the kingdom prophecies were to be fulfilled literally to the literal Jews during the millennium. The Adventists continued to cite Storrs against Storrs on this subject.

In the next decade he accepted the view, advocated first by his associate editor on the *Bible Examiner*, that none of the wicked dead would be resurrected at all. He became president of the "Life and Advent Union," organized in 1863 to propagate this doctrine. He later returned to the view of the resurrection of all the dead.

Strahle, John Jacob

STRAHLE, JOHN JACOB (1886—1960). Publishing secretary. While in academy and college he earned scholarships each year by selling literature, and after graduating from Union College in 1916, was appointed publishing secretary in the South Dakota Conference. In 1917 he began a period of 18 years' mission service, first in the Philippines and from 1922 to 1930 served as publishing and home missionary secretary for the Far Eastern Division. From 1930 to 1935 he was publishing secretary for the Northern European Division. In 1935 he was appointed associate publishing secretary of the General Conference and in 1946 was assigned by the General Conference to direct Seventh-day Adventist war-relief work in Europe. From 1950 to his retirement in 1954 he was publishing secretary of the Southwestern Union Conference.

Straw, Walter E.

STRAW, WALTER E. (1880—1962). Missionary, educator. He was a graduate of Emmanuel Missionary College and held a master's degree from the University of Colorado. He began his denominational service as educational secretary of the Lake Union. Later he was principal of Fox River (1910—1912) and Bethel (1913—1914) academies. In 1915 he was appointed principal of Claremont Union College, South Africa, and educational secretary of the Southern African Division. Later he served also as superintendent of the Rhodesia-Nyasaland Mission (now the Zambesi Union).

Returning to the United States, he taught for three years at Southwestern Junior College, was dean of Madison College (1929—1933), head of the Department of Religion at Emmanuel Missionary College (1933—1947), and president of Madison College (1948—1950). Later he was head of the lay training school at Madison, and shortly before his death taught rural sociology and history. He spent 52 years in Seventh-day Adventist educational work.

Streeter, Henry Stephen

STREETER, HENRY STEPHEN (1890—1976). Pastor, educator. Born in Toowoomba, Queensland, Australia, he served in several conferences in the Australasian Division (now South Pacific Division). He was a Bible teacher at New Zealand Missionary College (now Longburn College) and at West Australian Missionary College (now Carmel Adventist College). He and his wife, Olive, were the first European missionaries to take the Seventh-day Adventist message to the island of Mangaia in the Cook Islands.

Strode Industrial Academy

STRODE INDUSTRIAL ACADEMY. *See* [Enterprise Academy](#).

Stuart Academy

STUART ACADEMY. *See* [Oak Park Academy](#).

Student

STUDENT. *See* [Christian Record Services, Inc.](#)

Student Aid

STUDENT AID. *See* [Scholarships and Student Aid](#).

Student Missionary

STUDENT MISSIONARY. *See* [Adventist Youth Service](#).

Stuttle, Lillian Dale (Avery)

STUTTLE, LILLIAN DALE (AVERY) (1855—1933). Author. Having studied at Battle Creek College, she wrote many poems, published in the *Review and Herald* and elsewhere. Among her books, the most popular was *Making Home Happy*. She also wrote *Making Home Peaceful and Shiloh*; and published a collection of her best poems, called *Gleanings*. She wrote the words to the hymn “O Let Me Walk With Thee.”

Subscription Books

SUBSCRIPTION BOOKS. Books sold by colporteurs from house to house. *See* [Literature Evangelist](#).

Sudan

SUDAN. A republic in northeastern Africa bordered by Egypt on the north, the Red Sea, Ethiopia, and Eritrea on the east, Kenya, Uganda, and Zaïre on the south, and Libya, Chad, and the Central African Republic on the west. Its area is 966,757 square miles (2.5 million square kilometers), and its population (1994) 29.4 million. Arabic is the official language of the country, but in the south various African dialects are spoken, and English is widely used.

Ethnically the people range gradually from predominantly Arabic-speaking Egyptian types in the north to the dark-skinned African types in the south. Religious ties generally follow geographical lines: the Muslims, divided among several sects, represent 70 percent of the population and live in the north and central provinces; and animists and fertility worshipers comprise 25 percent of the population and are found in the south. There are small Christian communities of Copts, Greek Orthodox, Roman Catholics, and Protestants.

Sudan is referred to in the Bible as “Cush.” During its 4,000-year history it was a part of many empires: Egyptian, Roman, Byzantine, Arabic, Turkish, and British. In the seventh century B.C. Egypt was ruled by Sudanese (“Ethiopian”) pharaohs. In the sixth, seventh, and eighth centuries A.D. Sudan was a Christian kingdom and resisted the introduction of Islam. Early in the nineteenth century Egypt began to annex Sudan, and by the end of the century Sudan came under a joint British-Egyptian administration, which lasted until 1956, when Sudan became independent.

Seventh-day Adventist Work

Seventh-day Adventist Work. The territory of Sudan is assigned to the Sudan Field in the Middle East Union Mission, an attached field of the General Conference. Statistics (1993): churches, 21; members, 2,686; ordained ministers (1994), 4. Headquarters: P.O. Box 6443, Khartoum Central, Sudan, Africa. Services: ADRA, Home Health Education Service.

An exploratory survey was made as early as 1927, when Sudan was part of the assigned territory of the European Division (it was later under the Central European Division). Seventh-day Adventist workers, including colporteurs, visited the country. Then in 1953 an Egyptian licensed minister, Farris Basta Bishai, moved to Khartoum with his family. The first converts, Munir Andrawis and his wife, after attending Middle East College in Beirut (1954—1955), returned and began missionary work in the capital. They distributed relief clothing and promoted Bible correspondence school work. A Sabbath school of 11 members was reported.

Northern Sudan was assigned to the Middle East Division at the organization of the division in 1951, but southern Sudan remained within the territory of the Northern European Division until 1958. In 1953 the Sudan Station was established under the Nile Union, but later became a detached station under the division.

In the summer of 1960 four student colporteurs earned scholarships through sales of health literature in Sudan, and in 1961 S. Johnson, an American missionary, attempted to

organize temperance and welfare activities at Khartoum, but could not continue working then because a residence permit was denied by the government. On Apr. 22, 1961, a third convert, a southern Sudanese from a pagan background, was baptized.

In the turmoil surrounding the civil strife of the 1960s, the church organization lost all track of SDA members in Sudan. In 1969 the Middle East Division declared Sudan an unentered territory. Then in early 1970 a literature evangelist was sent to Khartoum, the capital, to begin work there; however, he was not granted permission to work. That same year Ret Chol, a Sudanese student, graduated from Middle East College and returned to his homeland, where he was employed by the United Nations organization to help refugees in south Sudan.

The unification of the country brought an end to civil strife, and work was officially reopened in 1973. In 1974 headquarters were rented in Khartoum, and Chol was appointed director of the work. In 1993 no one was listed in the *Yearbook* as president. Phidee Tagalog was listed as secretary-treasurer.

The work in southern Sudan was opened officially in 1979. Missionaries who have served in Sudan since that time are: David Ogille and family, the first missionaries in southern Sudan (1979—1983); John and Linda Sines, the first construction director (1980—1981); and Jerald Whitehouse and family. Dr. Whitehouse served as mission director, and as medical director in the clinic. Judy Whitehouse, a nurse, also worked in the clinic (1980—1985). Leonard Walker served as construction director and his wife was headmistress of an elementary school for workers' children (1981—1983; 1985—1986). Richard Helms served as secretary-treasurer, and his wife taught and was headmistress of the school (1982—1983). Dr. Mary Anne McNeilus served as medical director, and her husband assisted in the clinic (1983—1984). Carl Rusk served as construction director, and his wife served as a nurse in the clinic (1983—1985). Charles Witter served as secretary-treasurer of the mission, and his wife as headmistress of the school (1984—1985). Manuel Alamo was the first agricultural missionary (1985—1989). Dr. Bayanni Minkai served as medical director in the mission clinic in Juba. When it was not safe to stay in that area, he moved to Khartoum in 1986 and served as medical advisor for ADRA/Sudan.

The clinic was opened in Juba in 1982 on mission property by Dr. Whitehouse, and soon he had more patients than he could possibly care for. Some came from more than 200 miles (320 kilometers) away for treatment.

Another service the mission is rendering is providing pure drinking water to the community of Muniki, where the mission property is located.

Sudan Field

SUDAN FIELD. *See* [Middle East Union Mission; Sudan.](#)

Sulawesi

SULAWESI. *See* [Far Eastern Division](#); [Indonesia](#).

Sultanate of Oman

SULTANATE OF OMAN. *See* [Oman, Sultanate of](#).

Sumatra

SUMATRA. *See* [Indonesia](#).

Sumbul Academy

SUMBUL ACADEMY. A day school operated by the Seventh-day Adventist Church under the control of the North Sumatra Mission. The school is located 105 miles (165 kilometers) from Medan to the southwest, in Dairi district. It was started in 1968 as a junior high school, and since 1979 has been operated as a senior high school. Government accreditation was granted in 1985.

Sumbul Academy serves churches in the Dairi district. Two elementary schools serve as the feeders, with 1,500 church members supporting the school. Most of the students enrolled in the academy are from the Dairi district; however, some of them come from Samosir, Asahan, Medan, and Deli Serdang.

Principals: Juster Simalango; M. F. Tampubolon, 1983—1990; O. Tampubolon, 1991— .

Summer Camps

SUMMER CAMPS. *See* [Camping](#).

Summit Ridge Retirement Center

SUMMIT RIDGE RETIREMENT CENTER. A retirement facility owned and operated by the Oklahoma Conference. It is located several miles east of Oklahoma City. In March 1974 Mrs. Ernest Wolfe, of Jones, Oklahoma, donated a 34-acre (14-hectare) tract for a retirement center. An additional 80 acres (32 hectares) have since been purchased for expansion.

Summit Ridge is a community made up of 29 single-family residences, four duplexes, two fourplexes, and 20 mobile homes. The activity center includes offices, dining hall, eight efficiency apartments, and two wings for residential and intermediate care, providing for a total of 67 beds.

A fellowship hall and a 450-seat church are attached to the activity center, which is within walking distance of those living in the community.

Administrators: V. O. Schneider, 1976—1983; Paul G. Proctor, Jr., 1983—1992; Delbert Gilman, 1992— .

Sunday

SUNDAY. The first day of the week, named for the sun in a number of languages because it coincided with the day dedicated to the sun in the astrological week that was popular in the Roman Empire. This planetary week rose from the Hellenistic astrological practice of assigning each hour of the day to one of the seven planetary gods (the “planets” being the five visible to the naked eye, and the sun and moon) and of naming each day for the god who was supposed to preside over the first hour of the day.

The system came from the Greco-Babylonian astrology that developed after the conquest of the East by Alexander the Great. The *hours* were assigned to the planets in the following order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Thus the Day of the Sun ended, according to this sequence, with its twenty-fourth hour ruled by Mercury; therefore, the first hour of the next day was assigned to the moon. By this system, the Day of the Sun was followed by the Day of the Moon, and so on—through Mars, Mercury, Jupiter, Venus, and Saturn, which, translated into the names of the equivalent northern European gods, give us Tuesday, Wednesday, Thursday, Friday, and finally (back to Latin again) Saturday. According to Dio Cassius, it was known at least as early as 38 B.C., in the time of Herod the Great, that the Jews rested “on the day even then called the day of Saturn”; this shows the alignment of the biblical and the pagan week. Thus the biblical “first day of the week” was what the pagans called the Day of the Sun. (See [SB, Nos. 1767—1772](#))

It is natural, as some have suggested, that the worship of the sun in various ancient pagan religions may have influenced the Christian preference for Sunday during the early centuries, as pagans were converted to Christianity.

I. The “First Day of the Week” in the New Testament

I. The “First Day of the Week” in the New Testament. Jesus never specifically mentioned the first day of the week, and neither He nor the NT writers ever alluded to it as a day Christians observed. Although the word Sunday does not occur in the Bible, the phrase “first day of the week” appears eight times in the NT ([Matt. 28:1](#); [Mark 16:2, 9](#); [Luke 24:1](#); [John 20:1, 19](#); [Acts 20:7](#); [1 Cor. 16:2](#)), the first six with reference to the day of the Lord’s resurrection.

1. *The Resurrection.* Jesus died and was buried on the sixth day of the week, which was “the preparation, that is, the day before the sabbath” ([Mark 15:42](#)). The Christians who attended His burial “beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment” ([Luke 23:55, 56](#)). “And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun” ([Mark 16:1, 2](#)).

2. *The Meeting With the Disciples.* When Mary Magdalene and the other women told the apostles that Christ had risen, “their words seemed to them as idle tales, and they believed

them not” (Luke 24:8—11; Mark 16:10, 11). When the two disciples who had met Jesus on the road to Emmaus returned to Jerusalem on the night of that same first day of the week, they likewise met with incredulity. “Neither believed they [the disciples at Jerusalem] them” (Mark 16:12, 13; Luke 24:33—35). “The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst” (John 20:19). Note that “the disciples were assembled for fear of the Jews,” not for a religious meeting. Nor was it a public gathering, for “the doors were shut”; that is, bolted and barred. Furthermore, it was probably after sunset, when, according to Jewish reckoning, the first day of the week had ended and the second day of the week had already begun (Luke 24:33—35; Mark 1:32). Moreover, Jesus “appeared unto the eleven as they sat at meat” (Mark 16:14); that is, they were eating their evening meal. Instead of rejoicing when they saw Him, “they were terrified and affrighted, and supposed that they had seen a spirit” (Luke 24:36, 37). It was only with difficulty that Jesus convinced them that it was really He, and that He had risen. This was not the religious gathering it is often perceived to be.

“After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst” (John 20:24—26). At this meeting Thomas, who had not been with the disciples on the evening after the Resurrection and who remained skeptical for a full week, acknowledged the risen Lord.

This second appearance occurred “after eight days”; that is, by common inclusive reckoning, a week later, probably implying that it too took place on a Sunday night, after the second day of the week-by Jewish reckoning-had begun. The fact that the doors were again shut suggests that it was not a public meeting.

The fact that Pentecost and the outpouring of the Holy Spirit upon the believers at Jerusalem most probably fell on a Sunday (the day of the week is not mentioned) is merely coincidental. Pentecost would normally fall on a Sunday in a year when the Passover, Nisan 14, came on a Friday (the fiftieth day after the day of the wave sheaf, on Nisan 16). Had the fact that Pentecost fell on the first day of the week been significant, as indeed it would have been had the Holy Spirit thus intended to honor Sunday as a new day of rest in place of the Jewish Sabbath, we would expect to find mention of such an intended change in the Bible record. But the Scriptures are entirely silent concerning any significance being attached to the coincidence.

3. *A Weekly Offering for the Needy.* Writing to the church at Corinth toward the close of his third missionary journey, Paul gave instructions concerning the collection of a special fund for the relief of the needy believers in Judea (Acts 11:27—30). He asked that on each first day of the week every believer lay aside a certain sum for the fund “so that contributions need not be made when I come” (1 Cor. 16:2, RSV). No mention is made of a religious service on the first day of the week. On that day each believer was to “lay by him in store”—at home. For the KJV “lay by him in store” the RSV reads “put something aside and store it up.”

4. *The Meeting at Troas.* A few months later, on his voyage to Jerusalem, Paul spent seven days at Troas.

“Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

And there were many lights in the upper chamber, where they were gathered together” ([Acts 20:7, 8](#)).

Then about midnight a youth named Eutychus, who had fallen asleep in a third-story window “as Paul was long preaching,” fell to the ground and was taken up for dead; and Paul interrupted the meeting to restore the lad ([verses 9, 10](#)). When Paul “had broken bread, and eaten, and talked a long while, even till break of day,” he departed on his way to Jerusalem ([Acts 20:3—14](#)).

It should be remembered that in Bible times the Jews reckoned the solar day of 24 hours from sunset to sunset. By biblical reckoning, the first day of the week began at sunset Saturday night and ended at sunset Sunday night. If the meeting began after sunset, it would have been held between sunset Saturday night and sunrise Sunday morning. (*The New English Bible*, for example, reads “on the Saturday night.”) If Paul preached until midnight on Saturday night, then broke bread with the believers and conversed with them until daybreak Sunday morning and set out at dawn on foot for Assos, 19 miles (30 kilometers) away, he must have spent most of Sunday on the road traveling. Obviously, in that case Paul did not observe that Sunday, at least as a day of rest. The farewell meeting at Troas took place on that day for the reason that Paul intended to board ship at Assos the following day.

Some have insisted that the breaking of bread at Troas ([v. 11](#)) was a Communion service and that the celebration of the Lord’s Supper between sundown Saturday night and sunrise Sunday morning constitutes recognition of Sunday as the Christian Sabbath. In the first place, it should be noted that the Lord and the apostles never specified when or how often this rite should be celebrated. In the second place, the breaking of bread at that nightlong meeting may have been no more than a common meal. But if reference is to the Lord’s Supper, even this cannot be cited as evidence of special honor being accorded the first day of the week, for the same expression is used in [Acts 2:47](#), where it is said that members of the apostolic church broke bread together every day. Finally, if the celebration of the Lord’s Supper should be on a particular day, and if such a celebration is to be considered as designating the day thus honored to be a holy day, it should be remembered that our Lord selected Thursday night as the time for instituting this rite.

5. *The New Testament Evidence Evaluated.* A candid examination of the eight instances in which the phrase “first day of the week” occurs in NT scriptures thus shows that neither Christ nor His apostles gave a commandment to keep that day holy. They never instructed Christians to observe Sunday, either as the Christian Sabbath or as the Lord’s day. Not once did they refer to that day as sacred or blessed, nor did they so much as intimate that secular work done on that day constituted sin. There is no instance on record of Sunday ever having been kept as a holy day in NT times in commemoration of Christ’s resurrection, or for any other purpose. The NT nowhere mentions a transfer of the obligations of the fourth commandment of the Decalogue from the seventh to the first day of the week by either the Lord or His apostles.

Because Sunday later came to be known as “the Lord’s day,” some have concluded that [Revelation 1:10](#) refers to Sunday. The context does not reveal to what day John refers as “the Lord’s day,” but on the basis of the statement in the fourth command of the Decalogue that “the seventh day is the sabbath of the Lord” ([Ex. 20:10](#)), and of Jesus’ statement that “the Son of man is Lord even of the sabbath day” ([Mark 2:28](#)), Seventh-day Adventists have concluded that John referred to the seventh day of the week. Inasmuch as the Bible contains

no record whatever of a substitution of the first day of the week for the seventh-day Sabbath as the Lord's day, the assumption that John here refers to Sunday observance is unwarranted (see [Sabbath](#)).

II. Church Fathers Cited for Sunday

II. Church Fathers Cited for Sunday. 1. *Spurious or Uncertain References.* The Greek text of the most likely genuine form of the *Epistle to the Magnesians* (ch. 9), attributed to Ignatius, a bishop of Antioch early in the second century, contains the phrase *kata kuriakēn zōēn zōntes*, "living according to the Lord's life." The extant Latin text (a thirteenth-century translation) has no word here for "life" (corresponding to the Gr. *zōēn*). But since the reading "living according to the Lord's" does not make sense, some translators have supplied the word "day," as understood with the adjective "Lord's," so that the passage is made to read in English: "living according to [or in the observance of] the Lord's Day" (as translated in *ANF*, vol. 1, p. 62: see [SB, Nos. 1404, 1614](#)). However, other scholars translate the Greek "living a life according to the Lord's [day]" on the assumption that a later usage of *kuriakē* as a noun meaning "Lord's day" was valid already in Ignatius' time. Others hold that the whole passage is spurious. Obviously such a passage, offering so many alternatives as to make it impossible to know what Ignatius originally meant, is without value as evidence.

Another reference often cited for Sunday is a letter of Pliny, governor of Bithynia and Pontus, written in A.D. 112, mentioning that the Christians met "on a certain fixed day before it was light" for the celebration of certain religious rites (see [SB, no. 1185a](#)). But this does not identify the day; the reference could have been to the Sabbath as easily as to Sunday.

The so-called Epistle of Barnabas (ch. 15), belonging probably to the early or mid-second century, referring to the day of Christ's resurrection, says: "We also celebrate with gladness the eighth day" (*The Apostolic Fathers* [Loeb. ed.], vol. 1, p. 397).

In one of his letters (written to the bishop of Rome about A.D. 170), Dionysius, a bishop of Corinth, wrote: "Today we have passed the Lord's holy day, in which we have read your epistle" (quoted in Eusebius, *Ecclesiastical History*, bk. 4, ch. 23). The context does not reveal what day is meant by the expression "the Lord's holy day."

The Didache, a treatise supposed to belong to the same period, enjoins (ch. 14) the doing of something "according to the Lord's of the Lord" (*kataV kuriakhVn deV kurivou*), which does not make sense. Obviously the Greek text is defective. Translators have generally rendered this as "the Lord's day of the Lord" by supplying the word "day" in the translation on the supposition that the reference is to Sunday; that is mere guesswork.

2. *Justin's Sunday Services.* The first clear, authentic, uninterpolated witness to regular Sunday observance among early Christians is Justin Martyr's *First Apology*, ch. 67: "On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read. . . . Sunday is the day on which we all hold our common assembly" (see [SB, no. 1407a](#)). This *Apology* usually is considered to have been written at Rome in A.D. 155; there is, however, some evidence from Justin's other writings and from Eusebius that Justin may have observed Sunday when living in Ephesus before he came to Rome, and if so, as early as A.D. 135 or earlier.

Thus, until about the middle of the second century, there is no certain mention of Sunday as a weekly holy day, but after Justin's *Apology* (perhaps A.D. 155) there are a series of references to that day by various Church Fathers. It should be noted, however, that although evidence for Sunday observance can thus be traced back almost to apostolic times (see extract quoted in *Present Truth* 1:82, November 1850), this early Sunday observance amounted almost entirely to participation in religious services. Sunday was not confused with "sabbath" and was not considered a day of obligatory rest until the sixth century or later.

3. "*Lord's Day*" *Applied to Sunday*. A fragment of a spurious Gospel of Peter, dated perhaps about A.D. 155(?)–180, refers twice to the day of Christ's resurrection (in secs. 9 and 12) as "the Lord's day."

In his *Miscellanies* (bk. 5, ch. 14), Clement of Alexandria (about the close of the second century) alleges that Plato, a pagan Greek philosopher, had prophetically spoken of "the Lord's day" in the tenth book of his work entitled *The Republic*. (Actually, Plato speaks of the souls of the dead setting out on "the eighth [day]" after "seven days had elapsed for each group in the meadow" in their travel through the planetary heavens to the place where they would choose the lives for their next reincarnation.) In another place (*Miscellanies*, bk. 7, ch. 12) Clement says that the Christian keeps "the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic glorifying the Lord's resurrection in himself."

The apocryphal Acts of Paul (A.D. 180—200) says that Paul prayed on the Sabbath as the Lord's day was coming on. The apocryphal Acts of Peter, written around A.D. 200, speaks of Peter as holding his preaching assemblies on "the Lord's day," the day after the Sabbath.

Thus the phrase "Lord's day" seems to have been in use in the closing years of the second century, even though it was probably not fully established in common parlance by that time. Scholars generally regard these references to Sunday as "the Lord's day" as authentic. If so, they are the earliest unquestionable examples from Christian writers.

4. *Easter Lends Prestige to Sunday*. In the early part of the second century many Christians were commemorating Christ's sufferings and death by special services, particularly the Lord's Supper, on the Passover day, the fourteenth of the first lunar month according to the current Jewish calendar, on whatever day of the week it might fall each year. This practice had not been commanded in the Bible, but neither was it expressly forbidden.

Perhaps as early as Sixtus (pastor in Rome, c., A.D. 115—c., A.D. 125), and certainly as early as Anicetus (c. A.D. 155—c., A.D. 156), the church in Rome made it a point to set the annual spring celebration of Christ's resurrection only on a Sunday, a custom that became generally accepted except in the Roman province of Asia. Victor (c. A.D. 189—c., A.D. 198), bishop of Rome at the end of the second century, excommunicated the "Quartodeciman" Christians in Asia Minor because they celebrated on the 14th of Nisan rather than always on a Sunday. (See [SB, Nos. 654—657](#).) There is no doubt that Rome very early revealed a strong preference for Sunday.

5. *The Qumran Theory*. A. Jaubert and J. van Goudoever have proposed that Christian Sunday observance was derived from an ancient Jewish sectarian practice, as reflected in the ancient Qumran literature. The religious calendar given by the Book of Jubilees assigns all major religious festivals to Wednesdays, Fridays, and Sundays. Obviously, for the people of Qumran these three days were of special significance. But there is no evidence that Sunday

held any preeminence above Wednesday or Friday. Nevertheless, it is possible that the favor shown Sunday by the Qumran sect may have contributed indirectly in some way to the later Christian observance of Sunday (see Earle Hilgert, “Jubilees and the Origin of Sunday,” *Andrews University Seminary Studies* 1:44—51, 1963).

6. *Sunday in Paganism.* In referring to the first day of the week, Justin used the phrase “Day of the Sun.” This was the pagan name for the biblical first day of the week. It was not yet official in the Roman calendar, but had been used for two centuries or more in astrology. For the astrological week, see the introductory paragraph of this article.

As the legions of Rome extended their conquests deep into the Middle East from the first century before Christ and onward, Persian Mithraism rapidly became popular among soldiers and traders. The worship of Mithra as the Invincible Sun (*Sol Invictus*), spreading westward to the Atlantic Coast, the Iberian Peninsula, and the British Isles, became popular generally throughout the Roman Empire. By the middle of the second century A.D., Mithraism had become the foremost rival of Christianity. As pagans venerated Sunday as the day of the week dedicated to the Invincible Sun, Christians tended to honor the day in commemoration of the resurrection of Christ from the dead. The writings of the Church Fathers abundantly reveal a growing intermingling of pagan philosophy and customs with the doctrines and religious practices of Christianity. Gnostic Christian philosophy and its allegorization of the Bible facilitated this fusion of paganism and Christianity. This syncretism became so pronounced that in the time of Tertullian (A.D. 180—220) cultured pagans thought of Sundaykeeping Christians as worshipers of the sun and, therefore, as “Persians,” or worshipers of Mithra (Tertullian, *Apology*, ch. 16; *Ad Nationes*, bk. 1, ch. 13).

The emperor Aurelian (A.D. 270—275) made sun worship the official imperial cult. He built a new temple in which he placed the statues of the Babylonian god Bel and of Helios (the sun) that he had captured from Palmyra. Thus the ancient Roman gods were replaced by the Chaldean-Greek solar pantheism from the East.

Sol Invictus became supreme as *Sol Dominus Imperii Romani*, “the Sun, the Lord of the Roman Empire” (see [SB, Nos. 1344, 1565, 1572, 1573](#)). It remained so until the Emperor Constantine I (A.D. 306—337) made Christianity the privileged religion. Reared a devotee of the Invincible Sun, Constantine remained pontifex maximus (supreme pontiff) of state paganism until his death. The image of *Sol Invictus* was stamped on coins issued during his reign, with inscriptions declaring the Invincible Sun to be his constant protector and companion. Even in his Sunday laws, by which he attempted to compel the observance of the first day of the week by resting from secular labor, Constantine referred to it only as “the venerable day of the Sun” and “the day of the Sun, noted for its veneration” (edicts of March and July A.D. 321; see [SB, Nos. 1643, 1647](#)). See also Robert Leo Odom, *Sunday in Roman Paganism*.

7. *Basis Cited for Sunday Observance.* The fourth commandment seems never to have been cited in the early centuries as referring to Sunday; rather, the Resurrection was the reason given. The idea of rest was not connected with it. Tertullian (third century) made an isolated reference to trying not to work on that day; otherwise, until the end of the third century Sunday generally was regarded by Christians as merely a day of joy on which fasting was out of place, worshipers prayed standing rather than kneeling, and services were held for preaching and celebrating of the Lord’s Supper.

In the fourth century a change occurred in the status of Sunday, following the supposed conversion of Constantine. The first Sunday law, Constantine's Sunday edict of March A.D. 321, the first civil Sunday law on record, forbade Sunday work in cities and towns but specifically exempted farm work. The first church enactment, at the Council of Laodicea later in the same century, urged Christians to rest on Sunday if possible. Near the end of the century the notable John Chrysostom instructed his congregation to go home after the church service to meditate on the sermon before resuming ordinary pursuits (*Homilies on . . . Matthew*, no. 5, sec. 1); yet there seems to have been no general obligation to refrain from work. Chrysostom's contemporary Jerome spoke casually of the women attending church and then returning to their sewing after the service (letter 108, see [SB, Nos. 1640, 1641](#)).

The Theodosian code (mid-fifth century) indicates that by that time Sunday was solidly established in the Western Roman Empire. When the empire collapsed, the barbarian invaders, mostly Arians, were observing Sunday. The first "Christian" Frankish ruler, Clovis (481—511), kept Sunday by what he considered a divine command. By 538, the climate of opinion in France, at least, had so developed in favor of Sunday that even farmers, who had been exempted from Constantine's Sunday law, were forbidden by a church council, the third synod of Orleans, to work on Sunday. Pope Gregory the Great (590—604) mentions that some insisted on overstrict Sunday observance. He considered the Sabbath commandment to be essentially spiritual, yet he said that Sunday should be observed by a cessation of earthly labor (Epistles, xiii.1).

To judge from the extant sources, Sunday observance began in the middle of the second century and spread gradually as a day for voluntary religious services and as an ecclesiastical festival commemorating Christ's resurrection on the first day of the week, but not replacing the observance of the seventh-day Sabbath; but by the sixth century it became in some places a day of enforced rest and obligatory church attendance. In the eighth century Charlemagne declared Sunday rest to be enjoined by the law of God (see [SB, Nos. 1650, 1653](#)), although this was not official Catholic doctrine.

The seventh-day Sabbath was kept by many Christians in many lands along with Sunday; it was observed for centuries in the Eastern Orthodox churches as a day for worship; also, in Ethiopia and in other places (*see Sabbath*).

The Catholic Church enforced Sunday, but never as the Sabbath. It taught that the observance of Sunday under the "new law" is not based on a legal precept, but on the decision of the church.

III. Sunday and Protestantism

III. Sunday and Protestantism. 1. *The Reformation Period and After.* The Reformers of the sixteenth century followed the Catholic practice of Sunday observance in contradiction of their claim to make the Bible their sole rule of faith and practice. Though most of them acknowledged that Sunday observance was merely an ecclesiastical institution that had no foundation in the Bible, they found it so deeply entrenched in religious custom and civil law that they preferred to leave it alone rather than attempt to return to the observance of the seventh-day Sabbath.

The Reformers held that Sunday observance was not *juris divini* (of divine law), but only *quasi juris divini* (of semidivine law); yet they objected to the Catholic claim that it

had been appointed by the authority of the church (Augsburg Confession of 1536, part 2, art. 7, “Of Ecclesiastical Power”). As for Karlstadt, the sacramentarian and mystic, he was not sure (“Concerning Sunday, it is known that men have instituted it”). He did not take a positive stand on the Sabbath (see [SB, no. 1374](#)).

The Catholic dialectician, Johann Eck, taunted the Protestants with the Catholic claim that “the Church has changed the Sabbath into the Lord’s (day) by its own authority, concerning which you have no scripture” (Eck, *Enchiridion* [1533], fols. 4v, 5r; see [SB, no. 1445](#)). The Roman Church has often freely acknowledged making the change, and in fact, declares that the idea of Sunday sacredness is a distinctive “mark” of Catholicism that reflects on Protestants (see [SB, Nos. 1436—1445](#), etc.).

At the Council of Trent (1545—1563) the keeping of the Lord’s day was held to be a divine commandment, but the time of observance was said to be susceptible to change. The council retained the classic argument that the first day of the week is a memorial of the resurrection of our Lord. The obligation to hear mass every Sunday is one of the “commandments of the church.”

2. “*Sabbath*” Applied to Sunday. The theory that Sunday is the transplanted Sabbath of the fourth commandment is of Puritan origin, dating from the late sixteenth century (see [SB, Nos. 1631—1635](#); cf. [no. 1602](#)).

The English Puritans and the Scottish Calvinists kept the “Sabbath” (Sunday) with extreme strictness. The Puritan Westminster Confession of 1647 decreed Sunday as the “Christian Sabbath” (ch. 21; now 23; see [SB, no. 1602](#)). As a consequence, in English-speaking countries there is still confusion between the terms Sabbath and Sunday.

IV. Seventh-day Adventists and Sunday

IV. Seventh-day Adventists and Sunday. In advocating the seventh-day Sabbath, SDAs since early times have also devoted considerable attention to the history of Sunday, especially to evidence that it was not observed in NT times, and that the change from Sabbath to Sunday came gradually during the early Christian centuries, accompanying the general apostasy that reached its climax in the formation of the Roman Catholic Church. In the early publications they examined the few NT references to the first day of the week at considerable length, and found them lacking in evidence for either a specific command to observe the day, or even for its actual observance as a Christian day of rest (for example, in *Present Truth* 1:11, August 1849) and discussed the concept that the Papacy is primarily responsible for Sunday worship in the church (*ibid.* 1:4, July 1849). The *Present Truth* and early issues of the *Review and Herald* made considerable use of a series of tracts on the Sabbath published by the Seventh Day Baptists.

They also went further than the Seventh Day Baptists and connected the idea of Sunday as a false sabbath with the third angel’s message of [Revelation 14:6—12](#) (see [Three Angels’ Messages](#)), and thus looked ahead to a future enforcement of Sunday in place of the Sabbath as a great final test of allegiance, just before the Second Advent (see [Mark of the Beast](#); see also [Sabbath](#); [Week](#)).

Sunday Laws

SUNDAY LAWS. Civil legal requirements to perform or to abstain from certain activities on Sunday, the first day of the week. Through the centuries Sunday laws have been used to enforce the religious observance of and respect for the Christian Sunday. Therefore, religious reasons have been given for these enactments—first, the authority of the church; later, the authority of the Decalogue, on the theory that the fourth commandment, which enjoins the observance of the seventh day, can be invoked to enforce observance of the first day of the week. Alongside this religious basis, which is still recognized in many lands, another basis has been sought on the theory that Sunday laws can be classed, not as religious legislation, but as secular welfare regulations. (This basis has been used in the United States. Most of this article deals with the United States, although the principles enunciated in it are universal.)

Seventh-day Adventists concern themselves with the problem of Sunday laws because such legislation is involved in the whole problem of church-state relations and religious liberty.

The Seventh-day Adventist Church opposes Sunday laws not only because they cause hardship, but also because they contravene the principle of separation of church and state as enunciated by Christ ([Matt. 22:21](#)). All types of Sunday laws are opposed on principle because these laws have religious implications, tending to state recognition of Sunday as a holy day, and therefore enter the area of state prescription of religious observances and open the door to religious discrimination.

The lesson of history is that even seemingly innocent Sunday laws, secular in purpose and civil in form, may become an instrument of religious persecution. The Seventh-day Adventist Church has taken the position that laws mandating one day's rest in seven are less objectionable than those designating a specific day, because the one-day-rest-in-seven provision would recognize the constitutional rights of all people, regardless of their day of worship, and would not give preference to any religious beliefs (see General Conference Committee Minutes, Apr. 15, 1959).

Development of Sunday Laws. The first Sunday law was decreed by the half-pagan, half-Christian Roman emperor Constantine I, and appears to have had no direct relation to Christianity. It reads as follows: "On the venerable Day of the Sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Given the 7th of March, Crispus and Constantine being consuls each of them for the second time [A.D. 321])" (*Codex Justinianus*, lib. 3, tit. 12, 3; trans. in Philip Schaff, *History of the Christian Church* [5th ed.], vol. 3, p. 380, note 1; see also [SB, no. 1642](#)).

This law enforcing the "Day of the Sun" became the parent of subsequent Sunday legislation, which under the Catholic rulers assumed a Christian character and an increasing

strictness, and during the Middle Ages was enforced by civil laws under a union of church and state.

In England the earliest known Sunday law dates from the reign of Ina, king of Wessex, about A.D. 690; it consisted of a part of the enactments of a church council that were incorporated by the king into his Book of Laws (Karl J. Hefele, *A History of the Councils of the Church*, vol. 5, pp. 242, 243). Sunday laws have been continuous in England since that time.

In the sixteenth century, English Sunday laws began not only to forbid certain actions on that day but also to prescribe positive acts, such as church attendance. During the period of Puritan ascendancy the theocratic theory was reflected in the British religious laws and in those in Puritan New England. A Sunday law of the twenty-ninth year of Charles II, in force in England for almost 200 years, became the model for many American Colonial and later state Sunday laws (see [SB, no. 1656](#)).

The first Sunday law in the area now occupied by the United States was promulgated for Virginia in 1619 and required attendance at Sunday services, with the death penalty prescribed for the third offense. It was part of a harsh code that was imposed on the colony by the British governor but was never enforced. However, the colony passed a law in 1624 imposing fines for absence from church. Sunday laws were passed by the other American colonies, notably those that later became the New England states. These sumptuary laws, popularly called blue laws, forbade such activities on Sunday as working, engaging in games or recreation, jesting, sleeping late, drinking, or even walking and riding except to lawful assemblies. The purpose of these laws was to protect Sunday as a day of worship in fulfillment of the Sabbath commandment of the Decalogue, and those who violated them were subject to penalties ranging from economic disabilities to death. There are historical records of colonists being fined, put in the stocks, or publicly whipped because of seemingly trivial violations of Sunday laws.

The founders of the American Republic saw the wisdom of separating church and state in order to preserve religious freedom and prevent religious persecution. This they accomplished by declaring in the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But most of the states carried over, or adopted into their state constitutions, Sunday laws that they had inherited from the Colonial charters. A number of these laws have remained unenforced on the statute books, but from time to time they have been invoked to persecute dissenters.

As early as the 1870s a number of states had begun to enforce their Sunday laws against Sabbathkeepers. Vermont, Michigan, and California each had a case of a Seventh-day Adventist arrested for Sunday labor, but in each instance the charge was dropped or dismissed by the judge or jury.

In July 1878 Samuel Mitchel, of Quitman, Brooks County, Georgia, was arrested and sentenced to 30 days in jail. Because of the unsanitary conditions in the jail, his health was affected and he became an invalid and died seven months later, Feb. 4, 1879.

Persecution of Sabbathkeepers continued during the 1880s, culminating in the trial of R. M. King, of Obion County, Tennessee. His case was carried through successive state and federal courts, arriving at last in the Supreme Court of the United States. Because of King's death, the case was not heard. Arkansas, Maryland, Missouri, and Virginia also enforced their Sunday laws.

In 1888 Senator H. W. Blair of New Hampshire introduced a Sunday bill into the United States Congress enforcing Sunday in all federal territories as a “day of worship”; also a religious education amendment to the Constitution. Both were supported by the National Reform Association, organized in 1863 with the purpose of amending the Constitution of the United States so as to declare the country “a Christian nation” and to place “all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental laws of the land” (quoted in *American Sentinel* 1:1, January 1886).

Seventh-day Adventist leaders recognized that this movement represented a serious threat to the principle of separation of church and state and strongly opposed it (see [Public Affairs and Religious Liberty, Department of](#)). In 1888 Ellen White wrote: “We see that efforts are now being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow” (*Review and Herald* 65:786, Dec. 18, 1888).

Although indicating that “we do not believe that the time has fully come” when these liberties would be restricted, she called the movements leading to the religious amendment “the plain, direct fulfillment of prophecy” (5T 717, 719).

In 1884 SDAs began publishing the *Sabbath Sentinel*, and in 1886 the *American Sentinel*. The magazines were published for the purpose of alerting the citizenry to the dangers of Sunday legislation. In 1889, for the first time, SDA leaders appeared in the legislative halls of the nation as champions of church-state separation. On July 21, 1889, the church organized the Religious Liberty Association to oppose Sunday legislation and assist those who were brought into court because of violation of Sunday laws.

Prosecution under state Sunday laws continued. In 1892 three SDAs in Henry County, western Tennessee, were forced to serve in a chain gang. In Graysville, Rhea County, three years later (1895), 18 SDAs, including the principal and teachers of the school, were indicted, convicted, and sentenced to the chain gang. An attempt was made to prosecute every male member of the SDA Church in Springville, Tennessee.

SDA leaders counseled avoidance, without compromising principle, of offending sensitive neighbors who regarded Sunday as sacred. Members were urged to “obey the laws of our land, unless they conflict with the higher law which God spoke . . . from Sinai.” In 1902 Ellen White advised, in case of Sunday-law enforcement, devoting Sunday to missionary activities rather than to ordinary work (9T 232).

After the turn of the century, when most Americans adopted an increasingly liberal attitude toward Sunday activities, stringent Sunday laws gradually became outmoded, and as a consequence were no longer enforced. Sporadic arrests of Sabbathkeepers continued, but on a lessened scale. A summary of arrests as well as accounts of cases can be found in *American State Papers and Related Documents on Freedom of Religion* (*Review and Herald*, 1949).

In 1961 the Supreme Court of the United States handed down four Sunday law decisions in one day: *McGowan v. Maryland*, 366 US 420; *Two Guys From Harrison-Allentown, Inc., v. McGinley*, 366 US 582; *Braunfeld v. Brown*, 366 US 599; and *Gallagher v. Crown Koshers Market*, 366 US 617. (See [SB, Nos. 1669—1674](#).) At that time 49 of the states and the District of Columbia had Sunday laws, 12 states had exemptions for those observing

Saturday as the Sabbath, and two different federal courts had given conflicting decisions on the constitutionality of Sunday laws.

The Massachusetts Sunday law had been declared unconstitutional by Judge Magreeder, May 18, 1959, in the majority decision of a three-man federal court in Boston because it “established” the Christian religion and violated the free exercise of religion of the owners of the Crown Kosher Supermarket of Springfield, Massachusetts.

On Dec. 1, 1959, Judge Hastie, in the unanimous decision of the federal court in Philadelphia, had declared Pennsylvania’s law constitutional because the Supreme Court of the United States had refused to review the constitutionality of a New York Sunday-closing law in 1951.

As a result of these two conflicting decisions, the Supreme Court accepted jurisdiction in these cases and in a 60,000-word decision, longest in recent history, Chief Justice Earl Warren, speaking for the Court in the majority opinion, said: “There is no dispute that the original laws which dealt with Sunday labor were motivated by religious forces. But what we must decide is whether present Sunday legislation, having undergone extensive changes from the earliest forms, still retains its religious character. . . . In the light of the evolution of our Sunday closing laws through the centuries and of their more or less recent emphasis upon secular considerations, it is not difficult to discern that as presently written and administered, most of them, at least, are of a secular rather than of a religious character and presently bear no relationship to the establishment of religion as those words are used in the Constitution of the United States” (*McGowan v. Maryland*, 366 US 420, at pp. 431, 444; see [SB, no. 1669](#)).

In brief, the Court held for the “power of a state to establish a secular day of rest and held irrelevant the fact that the day generally appointed has a religious origin and for many people a continuing religious significance” (Harold E. Fey, editorial, *Christian Century* 78:867, July 19, 1961). Justice William O. Douglas dissented in all four cases, holding that Sunday laws violated the establishment clause of the First Amendment. He declared that the “question is whether a state can impose criminal sanctions on those who, unlike the Christian majority that makes up our society, worship on a different day or do not share the religious scruples of the majority” (*McGowan v. Maryland*, 366 US 420, at p. 561).

In the *Braunfeld v. Brown* and *Gallagher v. Crown Kosher Market* decisions, Justices Potter Stewart and William J. Brennan also dissented in separate concurring dissents. Justice Stewart held that “Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice. It is a choice which I think no state can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness” (*Braunfeld v. Brown*, 366 US 599, at p. 616; see [SB, no. 1673](#)).

Justice Brennan, in his dissent, said: “In other words, the issue in this case . . . is whether a state may put an individual to a choice between his business and his religion. The Court today holds that it may. But I dissent, believing that such a law prohibits the free exercise of religion. . . . The Court, in my view, has exalted administrative convenience to a constitutional level high enough to justify making one religion economically disadvantageous. The Court would justify the result on the ground that the effect on religion, though substantial, is indirect. The Court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: ‘. . . the rights of conscience are, in their nature, of peculiar

delicacy, and will little bear the gentlest touch of governmental hand” (*Braunfeld v. Brown*, 366 US 599, at pp. 611, 616; see [SB, no. 1671](#)).

On Dec. 17, 1962, the Supreme Court left standing a state court ruling upholding the constitutionality of Kentucky’s Sunday-closing law, which had been challenged because it provided exemptions for individuals observing Saturday or any other day as their Sabbath (*Evening Star*, Washington, D.C., Dec. 17, 1962, p. A-2). The energy crisis of autumn 1973 triggered a precipitate rush to secure stronger Sunday-closing laws in many states. In the Indiana state legislature a bill was proposed that made the violation of the Sunday-closing law a criminal offense, with a maximum fine for the first offense of \$5,000. Urgent presentations by the Indiana Conference religious liberty secretary and church members defeated this measure. In California a Sunday-closing bill was defeated by the action of the religious liberty secretaries of that state.

Some relaxation of Sunday legislation is noted. In 1973 the Ohio state legislature rescinded the state Sunday-closing law. In 1974 the Sunday-closing law of the state of Virginia was amended to allow local option. Several churches in Virginia circulated petitions to have this option placed on the ballot for the November election.

Sunday School, Seventh-day Adventist

SUNDAY SCHOOL, SEVENTH-DAY ADVENTIST. A branch Bible school (the equivalent of a branch Sabbath school) held on Sunday.

Sundhedsbladet

SUNDHEDSBLADET. *See* [Danish Publishing House](#); [Denmark](#); [Periodicals \(Danish\)](#).

Sung Yuk Won

SUNG YUK WON. *See* [Seoul Adventist Hospital Orphanage](#).

Sunny Hill College

SUNNY HILL COLLEGE (Kolej Sunny Hill). A coeducational day school on the senior high school level, operated by the Sarawak Mission. It is situated three miles (five kilometers) from Kuching, the capital of Sarawak, Malaysia.

Sunny Hill School opened its doors in two rented shop houses in 1925, with Tsau Teck Shin as principal. The next year the school was moved to the present school compound and housed in a humble building. Successive principals, until the school was closed in 1942 because of World War II, were T. Y. Tan, L. B. Tamboenan from Indonesia, Daniel Liem and S. F. Chu from Malaya, Gloria Tan from Singapore, and W.W.R. Lake.

The enrollment of 10 boys and girls in 1927 increased to 60 by 1930. By the end of 1940 the school had 11 grades, with almost 300 students. To cope with the growing needs a new building was erected, but World War II closed the school between 1942 and 1945.

In 1964, with the completion of a 10-room building, Sunny Hill became a 12-grade school.

A multipurpose building—including an auditorium, library, science laboratory, and classrooms—was completed in 1974 and dedicated in honor of R. C. Hall, Sarawak Mission president from 1962 to 1974. A new four-story building was completed in 1991. It includes 11 classrooms, a staff room, a general office, two lecture theaters, and a library. In 1991, 10 computers were acquired to boost the computer program. Accounting courses were offered in 1991. In 1993 the secondary enrollment was 614, with a staff of 27. The medium of instruction is Malay.

Principals (after World War II): Chong Chen Lun (acting), 1945—1946; L.E.A. Fox, 1947—1956; A. R. Musgrave, 1957—1960; James Wong, 1961—1966; D. F. Aldridge, 1967—1968; W. F. Choo, 1969—1975; G. A. Pauner, 1975—1976; W. F. Choo, 1977—1980; Gordon Chong, 1981—1992; Roland Suboh, 1993— .

Sunnydale Academy

SUNNYDALE ACADEMY. A coeducational boarding school on the senior high school level, situated on 754 acres (300 hectares) of level ground five miles (eight kilometers) west of Centralia, Missouri, just off Highway 22. The school address is Route 2, Box 144, Centralia, Missouri. It is owned by the Iowa-Missouri Conference. Enrollment for the 1993—1994 school year was 132; the number of faculty 20.

When the Missouri Conference saw the need for its own boarding school, plans were laid at a 1945 business meeting in Kansas City, Missouri, to establish one. There was a strong desire to find a rural location where agriculture might furnish training and employment for students, and an invitation from the Centralia Chamber of Commerce prompted the committee of seven, under the leadership of G. E. Hughes, then president of the Missouri Conference, to investigate the Centralia area. A. Bishop Chance, founder of A. B. Chance Company of Centralia, Missouri, offered to sell his well-equipped farm for half its valuation, but for lack of funds the Missouri Conference felt it could not accept. However, when Chance proposed to sell the farm with machinery, cattle, and dairy (which was considered among the best in the state) for \$70,000, the committee tentatively closed the deal on Oct. 18, 1945. General Conference action approving the transaction was taken on Nov. 1, 1945. After the erection of two fireproof, three-story, red-brick dormitories, Sunnydale Academy opened on Sept. 30, 1946, with Harvey C. Hartman as the first principal, and with an enrollment of 125. Student rooms were used for classrooms, and the hayloft of the barn was used for assembly and recreation purposes.

In 1946 Sunnydale Foods was established as an industry for students. Orley Moris served as the first manager, and the following year C. M. Babcock became manager. The industry closed in 1968. Through the years a number of industries have provided student employment: Dakota Bake-n-Serve (1969—1976), broom shop (1980—1987), and Blaze King Stoves (1981—1988). Diversified Plastics of Nixa, Missouri, started a plant on the campus in 1976 and has expanded five times since that date. It currently employs 24 students. Sunnydale Industries, a manufacturer of oxygen tent canopies and other respiratory care items, started production in 1980 and employs 21 students.

A red-brick veneer three-story administration building was erected in 1950, for which materials were obtained by dismantling government barracks buildings, and almost all labor was done by students. A gymnasium was added in 1953. On Aug. 17, 1962, the dairy and farm buildings were destroyed by fire. Other buildings were added as the need arose. A cafeteria building was completed in 1973, a church sanctuary was erected for worship in 1976, and a building for teaching auto mechanics was completed in 1976. A two-story west wing was added to the girls' dormitory in 1984, and a one-story east wing housing four guest rooms and a chapel was added to the boys' dorm in 1987. In 1985—1986 the administration building was renovated. The construction of a new music building and a renovation of the gymnasium were completed in October of 1989.

The merging of the Iowa and Missouri conferences and the closing of Iowa's Oak Park Academy occurred in 1980. A number of Iowa students chose to come to Sunnydale that year, and Sunnydale has been the academy for the Iowa-Missouri Conference since that time.

Sunnydale Academy is accredited by the Board of Regents of the General Conference Office of Education and by the University of Missouri's Committee on Accredited Schools-Non-Public. Sunnydale is also authorized to accept foreign students. Instruction includes English, mathematics, science, social studies, home economics, keyboarding/computer literacy, business education, industrial arts, a full complement of musical groups and gymnastics, plus other one- and two-year courses. The enrollment reached a peak of 175 in 1988—1989.

The school publishes an annual, *Reveries*, and a school paper, the *Triangle* (which represents training of the head, heart, and hand).

Principals: Harvey C. Hartman, 1946—1947; Lloyd S. Davis, 1947—1951; Richard J. Larson, 1951—1954; Lloyd S. Davis, 1954—1956; Roy E. Perrin, 1956—1961; Joseph M. Stone, 1961—1963; Keith M. Wiseman, 1963—1964; Don R. Cantrell, 1964—1967; E. W. Spaulding, 1967—1969; Melvin Holm, 1969—1971; Wayne E. Olson, 1971—1978; James Wyche, 1978—1979; John Ward, 1979—1983; Larry Marsh, 1983—1991; Jim Wampler, 1992—1993; Barry Warren, 1993— .

Sunnydale Foods

SUNNYDALE FOODS. *See* [Sunnydale Academy](#).

Sunnyside

SUNNYSIDE. *See* [White, Ellen G.](#)

Sunnyside Lodge

SUNNYSIDE LODGE. A home for aged persons operated by the Cape Conference of Seventh-day Adventists in Plumstead, a suburb of Cape Town, South Africa. It opened in 1959, accommodating 16 persons. Because of rapid growth, the original residence was remodeled in 1969 and a modern wing added of 23 single rooms. Subsequently, three houses were built as annexes. This increased the capacity from 58 to 72. It is staffed by both European and non-European personnel.

Sunnyside Nursing Home

SUNNYSIDE NURSING HOME. The first conference-owned nursing home in Canada. Built by the Manitoba-Saskatchewan Conference of Seventh-day Adventists, it is a one-story building situated at 2200 St. Henry Ave., Saskatoon, Saskatchewan. It was opened in January 1965 and expanded in 1968 to a bed capacity of 106. The staff of 115 includes 15 registered nurses.

Designed and licensed to provide professional nursing care for heavy care patients, it is incorporated under provincial charter as a nonprofit institution and recognized as a community service of the SDA Church. Construction cost and operating expenses are subsidized by the government of Saskatchewan.

Sunshine Band

SUNSHINE BAND. The former name for a group of people engaged in Christian community service and local missionary work. The first such band was formed in 1894 by Luther Warren in South Dakota. Its purpose was to “do something for somebody every day.” The early Sunshine Bands preceded the Organization of MV Societies (later called AY Societies). The name later was applied to groups within the MV organization formed specifically to sing to shut-ins, to help elderly people, and to engage in other MV community service projects. In recent years it has come to be applied to church groups of all ages engaged in this kind of activity.

Superbom—Chile

SUPERBOM—CHILE. A food plant located on the campus of the Adventist University of Chile. Under the direction of Alajo Pizzaro, director of the food company for the South American Division, this plant was started in 1976. Its first line of products was canned fruit, vegetables, and school-size prepared meals. Shortly after, dried fruit (especially pears and apples) were added for export to Europe. Later lines of concentrated juices and processed milk were started. In 1993, 20 tons of dried fruit was produced monthly, with 110 people working three daily shifts. Total sales were US\$378,400. In June 1992 management of this industry was turned over to the university.

Managers: Aurelio Vega Tapia, 1977—1981; Raul Perez Perez, 1989—1990; Roger Gonzalez Palma, 1991—1992.

Superior Mission

SUPERIOR MISSION. A former unit of church organization occupying the upper peninsula of Michigan, separated for a time from the Michigan Conference. (See [Lake Union Conference](#); [Michigan Conference](#).)

Surabaya Academy

SURABAYA ACADEMY (Perguruan Advent Surabaya). A senior high school operated by the Anjasmoro church under the supervision of the East Java Conference, located in the city of Surabaya. It also includes an elementary and junior high school. The kindergarten and elementary school operate in the morning, while the junior and senior high schools operate in the afternoon.

The enrollment of senior high students in 1993 was 85, with 69 junior high students. Sixty percent of them are Seventh-day Adventists. There is a staff of 16 teachers in the high school.

Principals: P. Souisa, 1985—1988; Amos Sardiman, 1989—1990; Basir Sucipto, 1991; Lily Alfian, 1992— .

Surat Hospital

SURAT HOSPITAL. A general 130-bed hospital in the city of Surat, Gujarat, India, about 150 miles (250 kilometers) north of Bombay, operated by the Surat Hospital Trust Association of Seventh-day Adventists (a holding trust association formed by the Western India Union to solicit and receive funds for the construction of the hospital). It provides services in medical, surgical, obstetrics and gynecology, dental, and other higher specialty care. The diagnostic facilities available are radiodiagnosis, clinical laboratory, and electrocardiography. There is also a Physiotherapy Department and a pharmacy. The School of Nursing that was started in 1988 has trained 129 nurses. In 1993, 20 students were being selected annually for the program.

In addition to the hospital activities, the institution also maintains a first-aid center staffed around the clock at the Reliance Industries Ltd. The recently initiated Bhattar Slum Project provides care for pregnant women and children under 3 years of age.

SDA medical work began in Surat in August 1936, when Dr. George A. Nelson operated a small clinic on Station Road. This was moved in 1937 to a rented bungalow in Nanpura, where accommodations were made for a few inpatients. As the small enterprise flourished, additional nurses were employed.

The public soon requested that a full hospital be opened, and large sums were contributed to the cost of the institution, which were supplemented by funds from the Southern Asia Division of Seventh-day Adventists. A 10-acre (four-hectare) plot immediately outside the Surat city limits was acquired, and in 1940 construction began. A 25-bed hospital was opened in January 1942, which took the name of Surat Hospital. At that time the front (north) wing, the east wing, and the separate surgery building were completed.

In 1967 a west block was added, with eight private rooms and one general ward. The first floor of the west wing was completed in 1967. In 1976 the second floor of the west wing was completed. In 1979, as the city extended its limits, the campus came within the urban area and the hospital had to give up some land to the government for the development of a highway. With this, the old Charity Ward had to be demolished.

In 1992 the staff consisted of six full-time doctors, of which four are Seventh-day Adventists. Fifteen honorary consultants, 47 nurses, and 100 other employees also serve.

Medical Directors: G. A. Nelson, 1936—1942; I. S. Walker, 1942; J. C. Johannes, 1942—1945; T. R. Flaiz, 1945—1946; A. E. Coyne, 1946—1947; N. A. Buxton, 1947—1951; R. H. Dunn, 1951—1953; D. W. Smith, 1953—1957; O. B. Hauser, 1957—1965; M. Das, 1965—1967; R. L. Nelson, 1967—1972; W. Borge, 1972—1973; S. Moser, 1973—1974; Mrs. Eric Moser (acting), 1974; Mohan Chandrashekar, 1974—1983; Madhu Samuel, 1984—1985; A. T. Jonahs, 1986—1991; Mathew Philip, 1991—1994; Paul Francis, 1994— .

Suriname

SURINAME. A republic situated on the northeast coast of South America, bounded by Brazil, French Guiana, and Guyana, with an area of 63,037 square miles (163,000 square kilometers). The population (1994) of about 423,000 consists of Creoles, Indians, Javanese, Chinese, Europeans, and American Indians. The main language is Dutch. The religion of the people reflects their origins; there are large groups of Muslims, Hindus, Protestants, and Roman Catholics.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Suriname constitutes the Suriname Mission, within the Caribbean Union Conference, which in turn is part of the Inter-American Division. Statistics (1993) for Suriname: churches, 9; members, 2,397; church or primary schools, 2; ordained ministers, 2; licensed ministers, 3. Suriname Mission headquarters are at Paramaribo.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* There was a company of SDA adherents at Nickerie (Nieuckerie) in northwestern Suriname as early as 1894, according to an account given by W. G. Kneeland, who at that time was working in the Guianas (*Review and Herald* 71:726, Nov. 20, 1894). The group there was strong enough so that they planned to erect a chapel. However, in 1902 D. C. Babcock, superintendent of the British Guiana Mission, reported that “the work in Dutch Guiana has been almost at a standstill during the past year;” and that there was a great need for a permanent worker to follow up the work of the colporteurs who had gone to Suriname (*ibid.* 79:15, Apr. 15, 1902).

In 1903 Babcock visited Paramaribo, the capital of the territory, and was invited by several leading citizens to establish SDA work there. He reported that a local layperson volunteered to go with and interpret for him on a visit to the Indians of the interior (*ibid.* 80:14—16, Mar. 17, 1903).

Thereafter, little was reported of the work in Suriname until 1926, when, according to one recent account, G. N. James, who had come to Suriname in 1903 as a carpenter from British Guiana, where he was a member of the church, and who appeared to be the only survivor of the earlier group of adherents, became a colporteur and lay evangelist. James laid the foundations for the present work, gaining his first converts, J.E.W. Blackman and his wife, and organizing a regular Sabbath school in 1931. A contemporary account, which appeared in the *Inter-American Division Messenger* (9:7, September 1932), credited the beginning of the work in Paramaribo to two laypersons. One had become an SDA while in the East Indies. Returning to Suriname with several SDA books, including Uriah Smith’s *Daniel and the Revelation*, he lent this book to his friends and acquaintances with the result

that some of them began to observe the seventh-day Sabbath. The other layperson was a native of the area who had been to French Guiana. In the meantime two colporteurs, W. Weithers and Charles Manoram, coming to Paramaribo, found these people and prepared 13 of them for baptism. During a visit to Paramaribo in March 1932, A. A. Carscallen baptized these converts. In 1940 the company there was organized into a church.

Until 1945 the SDA work in Suriname was a part of the British Guiana Mission, but at that time the separate Suriname Mission was organized. In 1953 it was accorded official recognition by the Suriname government as a result of a large evangelistic campaign held in 1948 by C. G. Van Putten.

Since 1956 SDAs have been working among the Amerindians of the interior along the lower part of the Maroni River. In 1957 six radio programs a week were begun on three radio stations. A welfare center was opened in 1958, and in 1959 the first primary school was established.

Suriname Mission

SURINAME MISSION. *See* [Inter-American Division](#); [Suriname](#).

Sustentation Fund

SUSTENTATION FUND. *See* [Retirement Plans](#).

Sutherland, Edward Alexander

SUTHERLAND, EDWARD ALEXANDER (1865—1955). Educator, physician, college founder. After graduating from Battle Creek College (1890), he briefly taught there and in 1892 became the first principal and in 1894 president of Walla Walla College. The first year (1892—1893), W. W. Prescott, education secretary for the General Conference, was the nominal president. When Sutherland was appointed president of Battle Creek College in 1897, he led in advocating the moving of the college to Berrien Springs, Michigan (*see* [Andrews University](#)).

In 1904 he went South with P. T. Magan to found Madison College, becoming its first president. While president he took the medical course and graduated from the University of Tennessee in 1914. He returned to Madison College and remained its president until 1946. From 1914 to 1940 he also was medical superintendent of the sanitarium and hospital at Madison. Called by the General Conference in 1946 to establish the SDA Commission on Rural Living, he was its executive secretary until his retirement in 1950.

Sutherland, M. Bessie De Graw

SUTHERLAND, M. BESSIE DE GRAW (1871—1965). Pioneer educator and editor. She was born in Binghamton, New York. From the age of 8 she was reared by the Truesdale family, who were among the first Sabbathkeeping Adventists. In 1892 she attended Battle Creek College and in 1893 went to Walla Walla College, where she taught and assisted with the administrative work for four years. She served in a similar capacity for four years at Battle Creek College and for three years at Emmanuel Missionary College. In 1904 she went to Madison, Tennessee, and was one of the founders of the institution located there.

She served for a time as educational secretary for the Lake Union Conference, and in the early days was the editor of *The Advocate*, an educational journal, and *The Madison Survey*. She also assisted S. N. Haskell with his writing.

At the age of 61 she completed requirements for the Ph.D. degree. In 1954 she was married to Dr. E. A. Sutherland.

Sviridov, Pavel A.

SVIRIDOV, PAVEL A. (c. 1886—1933). Evangelist and administrator in the Soviet Union. He was educated for the ministry at Friedensau Missionary Seminary (1907—1908). In 1910 he married Frederika Schulze, a native of Czechoslovakia. He served the church first as a licensed worker, later as a minister and a secretary in the Northern Caucasian Conference, and as a president in several conferences. For a time he was president of the South East Russian Union, in the Federation of Seventh-day Adventists in the U.S.S.R., with headquarters at Rostov-on-Don, the city where he died.

Swaziland

SWAZILAND. An independent country in southern Africa, with an area of 6,705 square miles (17,400 square kilometers), surrounded by the Republic of South Africa, except where it is bounded on the east by Mozambique. Its population (1994) of 936,000 is mainly Swazi. The Swazis are a Bantu people who speak a language akin to Zulu. There are, in addition, several hundred Europeans. The country was under British protection from 1903 and became independent in 1968. It is governed by King Mawati III (1993) and a parliament. Agriculture is the chief occupation, the principal crops being cotton, tobacco, maize, sugar cane, and bananas. The majority of the African population is animist, although 30 religious bodies are represented in Swaziland.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Swaziland forms the Swaziland Field, which is in the Southern Africa Union, an attached field of the General Conference. Statistics (1993) for Swaziland: churches, 11; members, 1,789; ordained ministers, 4; licensed ministers, 4. Headquarters: Manzini.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. The first attempt to establish SDA work in Swaziland was made in 1920 by J. C. Rogers, a veteran American missionary in Nyasaland (Malawi), who felt that the time had come to preach the soon coming of Christ in Swaziland, also. Traveling on horseback, he visited the Queen Regent, hoping to obtain from her a grant of land on which to establish a mission station. His request was denied on the basis of a law, passed several years previous, that forbade any further alienation of land to foreign missionaries. At his urging, a lay member, Joseph N. Hlubi, a Swazi and a former organizer for the National African Congress in eastern Transvaal and Swaziland, who lived in Ermelo in the Transvaal and had become an SDA in 1918, undertook to establish the work in his native country. He returned to Swaziland in September 1920 and settled at a village called Mahamba, where he and his wife had both attended the same primary school. He began his work by teaching his neighbors. Two years later, at the suggestion of I. B. Burton, a worker in the Zulu Mission Field, his wife began to teach the children of the village in the evenings in their home. At first they had only five pupils, but soon the attendance increased.

However, their evangelistic work met with prejudice. Hlubi was accused of being an agent for Whites, and there was much opposition to his establishing a regular school in the neighborhood. Nevertheless, when he approached the local chief for a reservation of land for a school and assured him that no alienation was intended, and that the school property would remain under the chief's control, the chief, an acquaintance of his family, granted his request. However, funds were not immediately available for a schoolhouse.

Sometime later J. R. Campbell, superintendent of the neighboring Transvaal-Delagoa Mission, who had visited Swaziland, recommended that some money be allocated for a proper building. This was done, and Hlubi, making his own bricks, proceeded to erect the school. Soon after it was opened the school became so overcrowded that Hlubi and his wife requested a third teacher. They learned that the parents of the children appreciated the Bible lessons the children related at home.

The Hlubis named the school Mahamba. It continued to grow, until by 1964 it had become a standard 6-level school with seven teachers and had received government recognition. It is now called Mbukwane.

Through the years Hlubi held Bible studies and conducted evangelistic meetings in surrounding villages. The first convert was a woman whose husband bitterly opposed and persecuted her, but who himself later became an SDA.

The first SDA church was organized on the school site, which continues to be one of the largest SDA centers in Swaziland.

E. G. Dube, a Bible worker, worked tirelessly for the royal family. Her work resulted in an organized church at Lozitha Royal Residence that in 1993 had a membership of 105. Most of these members belong to the royal family, including the queen mother, who is a Seventh-day Adventist.

The school at Mbukwane developed into a high school. Phongolwana school also grew from standard 2 to standard 5. Two additional primary schools have been started at Hlushwana and Vulamelho (Timbutini).

The Makhosini, Nhlangano, and Lozitha companies were organized when J. M. Dube was field president in 1987.

A dental clinic was opened in Mbabne in 1977 by Dr. and Mrs. Young. After they left, Dr. and Mrs. R. Delding served the clinic. Dr. and Mrs. Reinhold not only spent several years serving the clinic but also operated a mobile clinic. The dental clinic was closed when they left in 1991.

In 1984 Dr. Eric Bergman, an ophthalmologist from Loma Linda University, developed the first eye clinic in the country. For five years Dr. and Mrs. Val Franklin worked in the eye clinic. When they left in 1992, a village chapel had been erected as a result of the clinic's evangelistic outreach. In April 1992 Dr. Urban Negre, Jr., a Filipino, was called to continue the work. He pioneered Revelation seminars in Swaziland.

Swaziland Field

SWAZILAND FIELD. *See* [Southern Africa Union Conference](#); [Swaziland](#).

Swedberg, August

SWEDBERG, AUGUST (1857—1926). Editor, evangelist, and teacher. He was the son of a former Baptist minister in Iowa and became a Seventh-day Adventist in his youth. He attended Battle Creek College in its earlier years. He had such a thirst for knowledge that when it became necessary for him to leave college for a year to teach public school, he kept up with his studies so that when he returned he continued the course with his classmates.

At the invitation of James White, Swedberg joined the staff of the *Review and Herald*. He later served as editor of Swedish language church and missionary periodicals for more than 30 years, and also edited a health journal and a newspaper for a time. During the same period he translated many denominational books and pamphlets into Swedish and did most of the compiling for a Swedish hymnal. He also taught Swedish at Battle Creek College. For about five years he was engaged in evangelistic and sanitarium work, and then taught Bible at Broadview College for about 10 years. Before his death, from a stroke, he gathered material for a history of the origin and development of the Swedish Seventh-day Adventist work, particularly in North America.

Sweden

SWEDEN. A kingdom occupying the eastern portion of the Scandinavian peninsula, containing 173,620 square miles (450,000 square kilometers), 15 percent of which lies north of the Arctic Circle, and is home to 8.8 million persons (1994). Sweden has enjoyed uninterrupted peace since 1814. The manufacturing industries rank first in importance, followed by farming. Swedish iron mines are among the richest in the world, and her wood products are of great importance. In the fields of social welfare, care of the children and the aged, educational opportunities, medical facilities, and general standard of living, Sweden holds a leading position among the nations.

Christianity was introduced into Sweden in the ninth century, but many years passed before it completely displaced the pagan beliefs and practices of the Vikings, who were worshippers of Thor and Odin. During the third decade of the sixteenth century, Lutheranism became the faith of the royal family and of the majority of the people. In 1593 the Augsburg Confession was adopted, and the Lutheran Church became the state church. Strict laws prohibited the propagation of any religious faith other than that of the state. Sweden remains 89 percent Lutheran to this day. Most Lutherans, however, retain their membership while not being active Christians.

During the decades following World War II, Sweden passed through a radical process of secularization. Polls indicate that only about 10 percent of the population now confesses belief in Christ. The fastest growing religious communities in Sweden are the Roman Catholic Church and the Muslim community—both through immigration. As a modern, secularized society, Sweden is extremely tolerant, and full freedom of religion, of the press, and of speech are guaranteed.

Seventh-day Adventist Statistics:

Seventh-day Adventist Statistics: The churches in Sweden are organized into the Swedish Union Conference. The Swedish Union committee and administration also act as local conference committee and administration for the work in Sweden proper. Headquarters are in Stockholm. Statistics (1992) for *Sweden*: churches, 47; members, 3,260; ordained ministers, 23; licensed ministers, 12; Bible instructors, 5; credentialed missionaries, 21; licensed missionaries, 12.

The Finland Swedish Conference transferred to the Finland Union Conference in 1983, putting the Swedish field where it was in 1920—1929, when it was organized as one unit.

The Swedish Union operates, in proportion to its membership, a rather large institutional work. Out of its total membership of 3,260 members, some 271 are employed by the denomination on a full-time basis.

Institutions

Institutions. Esdakost Food Company; Hultafors Health Centre and Hospital; Nyhyttan Health and Rehabilitation Center; Swedish Junior College and Seminary; Swedish Nutana Food Company.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Beginnings. SDA publications from America played an important part in the opening of the work in Sweden. In 1873 James Sawyer, a teacher and engineer, visited Battle Creek, Michigan, and urged that an SDA magazine be published for the thousands of Swedish immigrants in the United States. As a result of his suggestion, the *Svensk Advent Härold* made its appearance in 1874 as a monthly. Swedish SDAs in America sent copies of this paper to relatives in the home country. Letters were received indicating that as a result of reading these papers several had begun to keep the Sabbath, and an appeal was made for workers.

The first personal contacts with Swedish people were made in 1878 in Christiania (Oslo), Norway, by John G. Matteson, who reported that “many of those who are interested here in the town are Swedes.” He heard that in Sweden the interest was greater than in either Denmark or Norway. In the *Svensk Advent HŠrold* he wrote: “In a number of places in VŠrmland, VŠstmanland, Uppland, GŠstrikland, Medelpad, there are supposed to be groups of Sabbathkeepers, all of whom wish to receive more instruction and help.”

Thus made aware of the possibilities in Sweden, the General Conference voted to direct Matteson to proceed to Sweden. Meanwhile, in Norway two Swedes joined the church who were to play an important part in starting the work in Sweden. One was a cobbler, Jonas Pehrson Rosquist, from Grythyttehed, and the other was a farmer, Olof Johnson, from Amot. Matteson urged them to return to Sweden and preach. Rosquist began work in May 1880 in Grythyttehed (modern Grythyttan, a village about halfway between Oslo and Stockholm), where he found 20 persons already keeping the Sabbath. J. G. Matteson came to instruct this group several months later, and on Aug. 28, 1880, organized the first SDA church in Sweden, with a membership of 45 and with P. Saxin as church elder. (The first SDA church building in Sweden was erected at Grythyttan in 1893.) In February 1882 a second church was organized, in Amot, with nine members, followed by a third the following month in Långbanshyttan (11 members).

On the Mar. 12, 1882, eight delegates from the three churches (with a total membership of 88) met at Grythyttehed to organize the Swedish Conference. S. N. Haskell represented the General Conference. At that time J. G. Matteson was elected president, the headquarters were established at Grythyttehed, and Matteson, O. Johnson, and J. P. Rosquist were given credentials as workers in the conference.

For several years growth was slow in Sweden for various reasons. Times were hard, and it was well-nigh impossible for men to find work in industries and keep the Sabbath. Another reason lay in the fact that many who were baptized soon emigrated to America. Because of the opposition of the powerful state church, early in 1882 Rosquist was forbidden to preach in Grythyttehed. When he continued to do so, he was arrested, tried, and sentenced to pay 50 kronor. Not willing to do this, he was thrown into jail, where for a period of eight days he suffered greatly from intense cold.

In 1884 the magazine *Sanningens Häreold*, a semimonthly, was begun, printed by the Review and Herald in Battle Creek and the Advent Press in Christiania (Oslo), Norway.

In June 1886, at Moss, Norway, the Scandinavian Sabbath School Society was organized to begin Sabbath schools and home missionary work in every church. At a conference held in Örebro in 1886 the Scandinavian Tract and Missionary Society was organized, and in 1897 the semimonthly *Missionären* was published as an inspirational and promotional magazine. The first Dorcas Society was organized in Stockholm in 1894, under the name of the Society for Christian Helpwork. In 1897 the second church building in Sweden was built at Ovanmyra, Dalarna.

At a conference held at Grythytted in 1891, it was voted to suggest to the General Conference that work be begun among the Swedish-speaking people in Finland. The following year, having received a grant from the General Conference, Olof Johnson, president of the Swedish Conference, proceeded to Finland, accompanied by two colporteur-Bible instructors, Augusta Larson and Mathilda Lindgren. In 1902 Finland and Iceland were named mission fields of the Swedish Conference, and Nils Anderson went to Iceland as a missionary. The conference was to finance the work in Iceland with the first-day offerings and in Finland with the Sabbath school offerings. The year 1907 witnessed the first missionaries leaving Sweden for a distant land when Julius Persson and N. P. Lindegren sailed for Ethiopia. Many missionaries have since gone from the Swedish Union Conference to serve in various parts of the earth.

Schools. In 1887, a year before returning to America from Northern Europe, J. G. Matteson conducted the first annual "mission school" in Stockholm to train colporteurs, and Bible instructors. It was attended by 30 students for a three-month term. From these training schools many workers went out to sell books and magazines in all parts of Sweden. But a permanent school was needed. In 1894, when the Frydenstrand (Frederikshavn) school was opened in Denmark, there was a Swedish Department, directed by Blecko Jon Karlsson (also a Norwegian Department). In 1895 two church schools were opened in Sweden, one in Ovanmyra, Dalarna, with Johannes Wallenkampf as teacher, and the other in Stockholm, with Frida Danielson in charge. In 1921 another church school was opened in Vaggeryd under the direction of Ingeborg Jakobson. It was later moved to Nyhyttan and then to Stockholm. The school that is now the Swedish Junior College and Seminary (Ekebyholmsskolan) was established in 1898.

Youth Work. The first Young People's Societies were organized in 1909 in Gothenburg and Stockholm. In 1920 C. V. Anderson was chosen as the young people's secretary for the Sweden Conference. The Bible Year and the Morning Watch plans were adopted. In 1923 a youth magazine, *Ungdomens Budbarare*, came into existence. In 1944 a permanent youth summer camp area was acquired at Västeräng, near Lake Vättern, and in 1970 a modern union recreational center was established at Trostebacken, in Jamtland, in northwestern Sweden.

Later Reorganization. The Swedish Conference remained directly under the General Conference until the reorganization of 1901; then it became a part of the new Scandinavian Union Conference, organized at a workers' meeting held in July of that year at Friedensau Missionary Seminary in Germany. In 1906 the three northern provinces of Sweden, together with three provinces of Norway, were organized as the Northland Mission Field. In 1911 the first church in the northern area was organized at Skellefteå. In 1912 the provinces

of Skåne, Småland, Halland, Blekinge, and Öland were formed into the South Swedish Mission, a mission field of the Scandinavian Union Conference, and four years later, in 1916, the work there was organized into a conference. After the regrouping of the work in Europe in 1920, the entire Swedish field became one conference and so continued until 1929. Then Sweden was divided into the South Swedish Conference, consisting of the 10 southern provinces and the islands of Gotland and Öland, with headquarters at Gothenburg; and the North Swedish Conference, consisting of the remainder of the country, with headquarters in Stockholm. In 1931 the Scandinavian Union was divided into the West and the East Nordic unions, the latter consisting of five conferences in Sweden and Finland, with 3,781 members. In 1955 the East Nordic Union was divided into the Finland Union Conference and the Swedish Union Conference. The Swedish Union Conference comprised the two conferences in Sweden, together with the Finland Swedish Conference, which embraced the Swedish-speaking population in Finland. In 1969 the Swedish Union was again reorganized. The two Swedish conferences merged with the union under one administration, while the Finland Swedish Conference retained its status within the union. In 1983 it transferred to the Finland Union.

Swedish Junior College and Seminary

SWEDISH JUNIOR COLLEGE AND SEMINARY (Ekebyholmsskolan). A co-educational boarding school operated on the junior college level by the Swedish Union Conference and supported by a constituency of about 3,300 in 1993. The school is situated near Rimbo, 40 miles (65 kilometers) north of Stockholm. The students, about 70 percent of whom are Adventists and 30 percent Lutherans or other denominations, are mainly Swedes. The buildings include a 300-year-old castle (the original main building), which contains the kitchen and dining room and some living quarters; two dormitories; a gymnasium; and a well-constructed, modern administration building (erected 1950), which contains classrooms, offices, laboratory facilities, the library, and an auditorium-chapel seating 275 people. In 1970 a new classroom building was erected containing special rooms for science and laboratories. In 1987 a new gymnasium was completed.

The school offers a complete course from grade 1 to 9, which is obligatory for all children in Sweden, and thereafter a three-year “gymnasium” course leading to university entrance, for which government recognition rights were granted in 1963. Some practical subjects are taught to young men and women. A seminary year accredited by Swedish school authorities, with credit accepted by Newbold College, is offered to students who have finished their gymnasium.

History

History. Although in 1897 Seventh-day Adventists numbered only 685 in Sweden, it was decided to establish a school. Accordingly, a large farm at Nyhyttan, not far from Grythyttan, was purchased for 22,500 crowns. In 1898 a school opened, with 15 enrolled. The following year a summer school was conducted for approximately 10 students. The school was discontinued in 1905, at which time 35 students were enrolled for a three-year course in the winter session. It was opened again in 1906 and operated as a Scandinavian training center for gospel ministers. In 1908 it was reorganized and called the Swedish Missionary School.

In 1912 a new school building was erected and a special course offered for Finnish-speaking youth, which lasted from 1913 to 1917. Beginning in 1921, a four-year course was offered, which was lengthened to five years in 1929. In an effort to find more commodious quarters, because the enrollment was steadily increasing in 1932, the old historic estate Ekebyholm, near Rimbo, was purchased and used for the school in winter and as a medical institution in the summer. A six-year course was offered, the last two years of which constituted a seminary for missionary workers, many of whom were older students. In January 1950 the three-story administration building was put into use.

Principals: K. Mattsson, 1909—1921; C. O. Carlstjerna, 1921—1929; E. R. Colson, 1929—1932; G. E. Nord, 1932—1935; E. R. Colson, 1935—1936; C. Gidlund, 1936—1951; G. Linde, 1951—1953; A. Blomstedt, 1953—1956; A. Selsö, 1956—1961;

H. Karström, 1961—1968; A. Ljung, 1968—1972; B. Ütterback, 1972—1974; O. C. Bjerkan, 1974—1979; Rune Blomdahl, 1979—1980; Bertil Wiklander, 1980—1989; Gosta Wiklander, 1989—1990; Ulf Gustavsson, 1990— .

Swedish Nutana Food Company

SWEDISH NUTANA FOOD COMPANY (AB Svenska Nutana). A distributing company for import, sales, and distribution of health foods and related products established in 1987 at Rimbo, Sweden. It is a joint stock company whose sole shareholder is the Swedish Union Conference. Office and storage are situated close to the Swedish Junior College and Seminary campus.

General Managers: Ulf Gustavsson, 1989—1990; Ilkaa Kuivisto, 1990—1993; Bertil Utterbäck, 1993— .

Swedish Publishing House

SWEDISH PUBLISHING HOUSE (Skandinaviska Bokförlaget). A publishing firm operated at Stockholm by the Swedish Union Conference. It was founded in 1886 as a Book and Bible House in Stockholm by J. G. Matteson, at a time when Sweden had 250 members and seven colporteurs. In 1882 the first colporteur institute had been held, and in 1884 the first colporteur, K. W. Norlin, made a colporteur journey through the whole of Sweden. At that time papers and books in Swedish were obtained from the Seventh-day Adventist press in Christiania (Oslo), Norway, and from Battle Creek, Michigan. The Swedish house occupied rented quarters in various places until 1923, when it moved into its own building in Stockholm. It remained there until 1970, when it was moved to Gavle.

Books. On Sept. 1, 1887, the first 328-page book, *Jesu Profetior* (“Prophecies of Jesus”), written by J. G. Matteson, was published. It was sold with *Bible Readings for the Home Circle* and Ellen White’s *Desire of Ages*. According to one annual report in the early 1890s, Sweden’s 40 colporteurs had during the year sold 9,798 copies of *Bible Readings*, 1,238 *Desire of Ages*, and 763 *Jesu Profetior*. The largest sales of any of Ellen White’s books were those of *Steps to Christ*. By 1993, 8—10 new titles were being published every year.

Periodicals. The first Seventh-day Adventist paper in Swedish, the *Swedish Advent Herald*, was published in Battle Creek in 1874. From 1884 it was published alternately in Battle Creek and Christiania, Norway, under the name *Sanningens Härold* (“Herald of Truth”). It was followed by *Tidens Tecken* (“Signs of the Times”), published in Sweden from 1894. In 1897 the Swedish church paper, *Missionären* (“Missionary”), was founded. In 1887 *Bibellexor for Sma Barn* (“Bible Lessons for Small Children”) and *Missionsoch Sabbatsskolarbetaren* (“Mission and Sabbath School Worker”) were published as quarterlies. The Sabbath school lessons were published for the first time in 1919. A health journal, founded in 1883 by J. G. Matteson, became in 1892 a part of *Sanningens Härold*. In 1927 *Sundhetsbladet* (Health Journal) was first published. In 1968 it was combined with the Swedish *Signs of the Times* into a new magazine, *Liv i Nutid* (Life Today). When Ingathering was introduced in 1920 by S. Rasmussen, 20,000 copies of a paper printed in America were used. In 1993 the Ingathering paper was published in Sweden in an edition of 175,000 copies.

In 1954 the publishing house acquired its own printing plant. The plant was closed in 1981. The plant employed nine and published six periodicals in the Swedish language.

In 1993 the publishing house was reorganized, and became known as the Swedish Union Publishing Service.

Managers: J. R. Lindquist, 1903—1904; Emil Lind, 1904—1917; A. J. Settergren, 1917—1933; E. H. Larsson, 1933—1962; B. Persson, 1962—1974; S. Sjolander, 1974—1978; W. Gustavsson, 1978—1986; P. Boling, 1986— .

Swedish Union Conference

SWEDISH UNION CONFERENCE. *See* [Sweden](#); [Trans-European Division](#).

Swedish Union Publishing Service

SWEDISH UNION PUBLISHING SERVICE. *See* [Swedish Publishing House](#).

Swiss Publishing House

SWISS PUBLISHING HOUSE. *See* [Advent Publishers \(Switzerland\)](#).

Swiss Union Conference

SWISS UNION CONFERENCE. *See* [Euro-Africa Division](#); [Liechtenstein](#); [Switzerland](#).

Switzerland

SWITZERLAND. A federal republic in West Central Europe bordered by France on the west, Germany on the north, Austria and the principality of Liechtenstein on the east, and Italy on the south. It has a territory of 15,941 square miles (41,287 square kilometers) and a population (1994) of 7 million. There are four official languages: German, which is spoken by about 70 percent of the people; French, which is spoken by 20 percent; Italian, which is spoken by 10 percent, and Romansch, used by about 1 percent. Approximately 45 percent of the people are Protestant and 50 percent are Roman Catholic. There is absolute freedom of religion and, although the churches are supported by the state, no one is required to pay taxes appropriated for the support of a church to which that individual does not belong.

The Swiss Confederation was formed late in the thirteenth century in the course of the struggle for independence, which the Swiss finally achieved by the middle of the seventeenth century. The Reformation had its strongholds in Geneva, where Calvin instituted a theocratic government for a time, and in Zurich, which was the headquarters for Zwingli. For 300 years thereafter there was intermittent religious strife between the largely urban and northern Protestant cantons and the largely rural and southern Catholic cantons, a struggle that terminated in the proclamation of complete religious freedom for all in 1848.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Switzerland and Liechtenstein compose the Swiss Union Conference, which forms a part of the Euro-Africa Division. Statistics (1992) for the Swiss Union Conference: churches, 56; members, 4,176; church schools, 2; ordained ministers, 40; licensed ministers, 7; teachers, 7. Headquarters for the Swiss Union Conference are at Gubelstrasse 23, 8050 Zurich, Switzerland.

Two conferences make up the Swiss Union. Statistics (1992) for the conferences—*French Swiss Conference*: churches, 25; members, 1,953; church schools, 1; ordained ministers, 18; licensed ministers, 2; teachers, 2. Headquarters: Renens/Lausanne, Switzerland. *German Swiss Conference*: churches, 31; members, 2,223; church schools, 1; ordained ministers, 17; licensed ministers, 5; teachers, 5. Headquarters: Zurich, Switzerland.

Institutions

Institutions. Advent Publishers; Basel Old People's Home; Établissement Medico-Social Le Flon; Old People's Home (Oertlimatt).

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Switzerland is the first country outside North America to which the SDAs sent a missionary, J. N. Andrews. He was sent in response to an interest in SDA doctrines already awakened by a Polish ex-Catholic priest,

Michael Belina Czechowski, who had embraced Protestantism during a stay in Switzerland about 1850. Later, in North America, he came in contact with the Seventh-day Adventist Church and joined it in 1857. He longed to proclaim his new faith to the inhabitants of Europe, but he could not persuade the SDAs to send him. In 1864 he went as a missionary of another Adventist denomination. Going first to Italy, he explained the prophecies of Daniel and Revelation wherever he had the opportunity and taught the seventh-day Sabbath also. He won a few converts at Torre Pellice, in the Waldensian country of northern Italy. In September 1865, accompanied by J. D. Geymet, one of his converts, he went to Switzerland, arriving first at Yverdon, and the following day at Grandson, where they remained for a while.

Czechowski immediately began giving lectures in schoolrooms, churches, and other places in the neighboring villages. Before long, he pushed on north to the canton of Neuchâtel and to the Bernese Jura, where, despite much opposition, he did find listeners. He conducted his first baptismal service in Switzerland on Aug. 19, 1866, when two people were baptized by lantern light in Lake Neuchâtel. They were Mrs. Louise Pigueron and J. D. Geymet. Mrs. Pigueron's daughter, Anna De Prato, was a member of the Seventh-day Adventist Church for more than 70 years.

Believing that the printed page could be a valuable asset in his work, Czechowski launched a small paper called *L'Évangile éternel et l'accomplissement des prophéties sur la venue du Sauveur* ("The Everlasting Gospel and the Fulfillment of the Prophecies Concerning the Coming of the Saviour"). The first number, dated June 1866, was followed by a second on Aug. 15, and after that the paper came out weekly until December 1868, with a short interruption toward the end of 1867. In all, there were more than 100 numbers. He also published a few small tracts in French and German.

In 1867 in Tramelan, Switzerland, he organized what later became known as the oldest Seventh-day Adventist church in Europe, although at the time of its organization its members knew nothing of the Seventh-day Adventist denomination in North America. However, later some of the converts learned of the SDAs through reading a copy of the *Review and Herald* found in Czechowski's room in Tramelan. Through a letter sent to Uriah Smith, Albert Vuilleumier, the church elder, established contact with the General Conference. Czechowski's work in Switzerland closed in 1868.

These Swiss Sabbathkeepers were invited to send a representative to the General Conference session to be held at Battle Creek in May 1869. Since Albert Vuilleumier was unable to leave home at that time, James (Jacques) Erzberger was sent. This young man, a former student at the Chrischona missionary school near Basel, had first encountered these Sabbathkeepers on a visit to Tramelan. In seeking to verify the beliefs of the group, he himself became convinced that they were true. Arriving in Battle Creek too late for the General Conference session, he remained there from June 1869 to September 1870 and returned as a minister to Switzerland. In 1870 Adémar (Adhémar) Vuilleumier, Albert Vuilleumier's cousin, went to America.

Andrews Sent to Switzerland. At the urgent request of the Swiss converts, the General Conference sent over a missionary, J. N. Andrews, who arrived in Neuchâtel on Oct. 16, 1874, accompanied by Adémar Vuilleumier.

At the first general meeting of Sabbathkeepers after Andrews' arrival in Switzerland, Nov. 1, 1874, at Neuchâtel, there were representatives from the groups at Tramelan, Le

Locle, Chaux-de-Fonds, Fleurier, Bienne, and Buckten. At another meeting, held two weeks later at Le Locle, the urgent need for publications was considered. Funds were raised and a committee appointed to foster the publishing project. A more important general meeting was held in Chaux-de-Fonds in January 1875.

In January 1876 D. T. Bourdeau and his family arrived from America to assist Andrews, who had been living in La Coudre, near Neuchâtel. Now the two families moved to Le Locle. From there the two ministers visited the various churches in Switzerland. Bourdeau then held evangelistic meetings in Le Locle, as a result of which the leading teacher of the college there, Louis Aufranc, accepted the SDA faith. Giving up his position and receiving an honorable discharge from the college, he entered SDA work and rendered valuable service as a translator and editor.

In connection with another general meeting, held in Bienne in December 1875, a Tract and Missionary Society was organized, which strongly promoted the circulation of SDA publications.

In April 1876 Andrews moved to Basel (which for a time was the headquarters of the work in Europe) and in July issued the first number of *Les Signes des Temps* (the French *Signs of the Times*). It was circulated in French Switzerland, but its primary purpose was to carry the SDA message into France, in which it succeeded.

Although in failing health, Andrews vigorously directed the work until he fell seriously ill and finally died in Basel, Oct. 21, 1883.

Swiss Conference Organized. Andrews was succeeded by B. L. Whitney, who arrived from America on July 26, 1883. At the general meeting held in Bienne, May 24—27, 1884, which was attended by G. I. Butler, then president of the General Conference, the Swiss Conference was organized. Officers elected were: president, B. L. Whitney; secretary, Arthur Borle; treasurer, J. E. Dietschy; executive committee: B. L. Whitney; Albert Vuilleumier, Adémar Vuilleumier. At that time there were five organized churches, but the report of the next year's session mentions 10 churches, with 224 members, indicating encouraging progress.

In 1884 a headquarters building was erected at Basel, which housed the publishing house and printing plant. While visiting Europe, Ellen White lived in this building from 1885 to 1887.

Work in German Switzerland. Although at first the work was carried on only in the French-speaking part of Switzerland, some who heard the SDA message preached carried it to the German-speaking section. For example, in 1879 a young man who had heard lectures in Orbe and accepted the faith returned to the village of Azmoos in the eastern part of the country and won converts, some of whose descendants are still in the church.

A new impetus was given to the work in this section when in January 1886 L. R. Conradi arrived from the United States and, assisted by J. Erzberger, began to work for the German-speaking people. Among the converts was E. E. Frauchiger, a young man who worked first in the publishing house, then as a colporteur, as a successful evangelist, and finally served as an administrator in different parts of Europe. On Aug. 13, 1887, 14 converts were baptized in Zurich and in the afternoon a church of 17 members was organized. Also effective in reaching the German-speaking population was the German paper *Herold der Wahrheit* ("Herald of Truth"), published since January 1884. This and the German and French editions of the Life of Christ, by Ellen White, were sold by colporteurs.

Because of Sunday laws the publishing house had to close its printing plant in 1895. The building was then used for a sanitarium called "Institut Sanitaire," and a budding food factory. These institutions were transferred in 1905 to Gland, on the shores of Lake Geneva, and are still in operation today. (See [Lake Geneva Sanitarium](#); [Phag Food Factory](#).)

After the closing of the Basel printing plant in 1895, the German language printing for Switzerland was given to the Advent-Verlag in Hamburg, but in 1929 German publication (without printing plant) was resumed in Zurich (see [Advent Publishers](#)). French language printing was done by outside printers in Basel until a plant was established at Gland in 1914. There it continued until 1922, when it was transferred to Dammarie-les-Lys, Seine-et-Marne, France (see [Life and Health Publishing House \[France\]](#)).

Because of the problem of Sabbath attendance in the public schools, a boarding school for SDA children was opened in Perles, near Bienne. With parents reluctant to send their children away from home, the school functioned only until 1901.

Reorganization in 1901 and After. A reorganization of the work in all Europe took place in 1901. Because of language differences, Switzerland was divided into two sections: one became the German Swiss Conference, under the newly formed German Union Conference, with J. T. Boettcher as president; the other remained a part of the Central European Conference, and became the French Swiss Conference, with B. G. Wilkinson as president. The Central European Conference became the Latin Union Mission (several years later a union conference). When the European Division was divided in 1928, the union conference territories were readjusted. The two Swiss conferences were reunited, and became the Swiss Union Conference, in the Southern European Division. Headquarters were established in Lausanne, and the first president was P. P. Paulini. The French Swiss Conference included the Italian-speaking areas, and the German Swiss Conference included adjacent Liechtenstein. By Jan. 1, 1929, the Swiss Union Conference had 50 churches, with 2,062 members. The offices of the old European Division, which had moved from Germany to Bern, Switzerland, in the early twenties, became the headquarters of the Southern European Division on Jan. 1, 1929.

Through the years the Swiss Union Conference has contributed heavily to mission funds and has provided many workers for mission fields. A French workers' training school functioned at Gland from 1904 to 1921. It was later transferred to Collonges-sous-Salève, France (see [Salève Adventist Institute](#)).

At the urging of A. V. Olson, who arrived in Switzerland in 1920 as president of the Latin Union Conference, church schools began to be established. One was opened in Gland, Switzerland, and others were established through the years. In 1993 there were two church-operated schools in Switzerland. SDA children are, as a rule, granted permission to absent themselves from public schools on Saturdays. Young men in military service are permitted to observe the Sabbath, and generally serve in the medical corps.

Switzerland was one of the earliest European countries to adopt the General Conference policies on MV classes for young people, Pathfinder Club activities, and vacation training camps.

Good results are obtained from the French, German, and Italian Bible correspondence courses, those in French and German being offered in connection with radio programs. All three are now advertised through leaflets distributed by laypeople and colporteurs, and

conducted respectively by the French Swiss Conference, the German Swiss Conference, and the minister in charge of the work in the Italian-speaking part of the country.

A J. N. Andrews Symposium was held in Basel on Sept. 3, 1983, in commemoration of the centenary of the death of J. N. Andrews. An official association for health promotion named Schweizer Liga Leben und Gesundheit (LLG) was organized in 1988. Branches of this organization have been established in the conferences and sections in the cantons. In September 1990 a congress of the Swiss Union celebrated “125 years of Advent hope in Switzerland.”

Sydney Adventist College

SYDNEY ADVENTIST COLLEGE. A coeducational day school on the senior high school level, operated by the Greater Sydney Conference. It is situated in Strathfield, a suburb of Sydney, New South Wales, Australia, seven miles (11 kilometers) by rail from the heart of the city. In 1993 it had an enrollment of 460, with a staff of 41 full-time teachers plus a nonteaching staff of five. The pupils are drawn from all the churches in the Greater Sydney Conference.

Seventh-day Adventist secondary education in Australia was at first offered only through its residential colleges. In 1919 a secondary school was established in Sydney on Paterson Street, Concord. When this property was later sold, the school was operated for a time on a site adjoining the North Sydney church. During this period secondary classes were added in primary church schools operating at Wahroonga, Auburn, and Marrickville, but this attempt at secondary education met with only limited success.

The Sydney Adventist High School developed as the first denominational school accepting students solely for postprimary education, which begins in the seventh year. The school opened in 1937 in a private residence purchased in Burwood. High school classes opened in September of that year with an enrollment of 11. Primary grades were added in 1942 but later were dropped because of lack of room. In 1953 the high school was transferred to modern brick school buildings on a 2.5-acre (one-hectare) tract at 159 Albert Road, Strathfield.

Since then extensions include: a staff room, library, science laboratory, and art room, in 1962; an assembly hall, new administration offices, and two new classrooms, in 1967; two new science laboratories and supply rooms, in 1969; and a new library and canteen, in 1971. As enrollments grew during the 1970s, a three-story seven-classroom block, the East Wing, was added. During that period properties adjoining the school were purchased to provide staff accommodations. In 1984 a new assembly hall seating 1,200 people and new technology classrooms, including a fully equipped computer facility, were added. In 1993 the library was expanded into a two-story complex.

The school is registered as a high school with the New South Wales Education Department and state recognition enables bursary (scholarship) holders to attend. Twenty-eight subjects are included in the curriculum, which maintains a balance between manual and academic subjects. Pupils sit for government examinations in the tenth and twelfth years of schooling and qualify to proceed to university or other tertiary institutions.

Principals: V. Pascoe, 1937—1939; G. Currow, 1940—1941; A. Hefren, 1942; E. G. McDowell, 1943—1946; A. Hefren, 1947—1949; R. H. Parr, 1950—1953; O. Ferris, 1954; L. H. Turner, 1955—1959; A. Hefren, 1960—1962; W. R. Veitch, 1963—1974; W. G. Litster, 1975—1977; A. C. Reye, 1978—1980; R. A. Ecclestone, 1981—1985; D. J. Faull, 1986— .

Sydney Adventist Hospital

SYDNEY ADVENTIST HOSPITAL. A 329-bed institution accepting medical, surgical, and obstetrical cases, owned and operated by the South Pacific Division and situated at Wahroonga, a suburb 12 miles (20 kilometers) northwest of Sydney, New South Wales, Australia. The institution stands at an elevation of 700 feet (215 meters) in a bushland setting and is housed principally in a 10-story brick building. A three-year course is offered by a school of nursing, accredited since 1927 by the state. In 1993 the staff numbered 1,400 full-time and part-time employees, approximately 70 percent Seventh-day Adventists, and 450 visiting medical practitioners. Annual inpatient admissions numbered more than 22,000.

Forerunners. Among the earliest efforts to establish medical missionary work in the Australasian territory was the work of Dr. M. G. Kellogg, who sailed on the second cruise of the mission vessel *Pitcairn* from San Francisco for the South Sea Islands early in 1893. According to the *Union Conference Record* (4:108, Aug. 1, 1901) the first health work in Australia proper was begun in Sydney in 1894 by Australian-born A. W. Semmens and his wife, who while engaged in giving Bible studies devoted much time to the care of the sick (*Gleaner* 1:16, August 1896). In 1896 Semmens, who had received training at the Battle Creek Sanitarium, opened a hydropathic establishment in a seven-room cottage rented for seven shillings sixpence a week in Ashfield, a suburb of Sydney.

To advertise the venture, Semmens and his wife visited from door-to-door. The work began with one patient; equipment consisted of a gas burner and a bucket. But within six months the work had grown to such an extent that it was necessary to transfer to a 16-room house, Meaford, in Gower Street, Summer Hill. During the next few years two additional houses were leased on Gower Street-Lindo, a two-story building, in 1897, and Moyne Hall, three stories, in 1899. In 1897 Mr. and Mrs. Semmens were transferred to Adelaide to open up the medical work in that city. Dr. E. R. Caro, who had arrived from America in 1897, became the medical director of the Summer Hill Health Home, which he renamed "The Sydney Medical and Surgical Sanitarium." Mrs. E. M. Shannan replaced Mrs. Semmens as matron, and G. W. Morse succeeded A. W. Semmens as business manager.

A three-year nursing course was set up in 1898, and during the first year there were 15 nurses in training at the sanitarium and 32 students taking first-year nursing at Avondale College.

During the fourth session of the Australasian Union Conference at Avondale, in a meeting of the Australasian Medical Missionary and Benevolent Association, held on July 21, 1899, it was voted that a medical and surgical sanitarium be erected in the vicinity of Sydney. While the resolution was being discussed, Ellen White addressed the meeting on the need for such an institution, where it should be located, and how funds should be raised. Mrs. White said in part, "The Sanitarium in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master." E. W. Farnsworth

stood up forthwith and proposed that funds be called for, then and there. Within a half hour £900 had been pledged.

Before further plans could be executed, a crisis arose at Summer Hill. The lease on Meaford, the building housing the treatment rooms, was about to expire in 1901. The health retreat at Avondale, built in 1899 for the benefit of the sick in the district and as a haven for returning missionaries, was made available for patients and staff. They were transferred there under the superintendency of Dr. D. H. Kress, he and Dr. Laretta Kress having arrived from America toward the end of 1900. The work was carried on in this temporary location for a little over a year, until the Sydney Sanitarium and Hospital should be sufficiently ready for occupancy in 1902.

After the committee meeting in July 1899, no time was lost in looking for a suitable site. The present hospital site of 80 acres (32 hectares) was located in August 1899 by J. J. Wessels from South Africa and F. L. Sharpe. However, the commencement of building was delayed until 1901 for lack of funds. In that year J. A. Burden, who had had 10 years' experience at St. Helena Sanitarium, arrived to take over the duties of business manager. Dr. M. G. Kellogg, who had drawn up the plans, was the building superintendent.

The sanitarium was opened on Jan. 1, 1903, with a bed capacity of 70. Dr. D. H. Kress was medical director. The first paying patient was Lewis Butler, whose stay in the sanitarium was instrumental in his becoming a Seventh-day Adventist. His six children all became workers in the cause. In 1920 a new wing was added, making a registered bed capacity of 104. In 1933 a further wing was added to care for medical patients and to house the updated treatment rooms. In 1927 the Sydney Sanitarium was registered as a training school for general nurses.

Prominent in the early days of the institution were Drs. T. A. Sherwin and M. M. Freeman and Mrs. E. M. Shannan, matron. Dr. C. W. Harrison, who arrived with his family from Loma Linda, California, in 1926, was medical superintendent for 31 years.

In 1968 Dr. H. E. Clifford was called from South Africa to become medical director. He guided the sanitarium through a major construction program. The original building was replaced by a 10-level structure, completed in 1973. The enlarged institution was renamed Sydney Adventist Hospital. Continued development of the institution and its facilities enabled it to become, in 1978, the first private hospital in New South Wales to be accredited by the Australian Council on Healthcare Standards.

In the 1990s the opening of several large extensions continued to expand the hospital's facilities and services. *See* [Australia](#).

Responsibility for undergraduate nursing education has been assumed by Avondale College, but students continue to obtain the bulk of their clinical experience at SAH. Many young people have gone from the institution to serve in mission and church work. Outreach endeavors include the Christian Centre for Bioethics, a cancer support service, an active chaplaincy program, and the provision of a variety of health education and assessment programs for the community. In addition, volunteer surgical teams have brought assistance to heart disease patients in China, Fiji, Nepal, Papua New Guinea, Tonga, and Vanuatu, while also assisting with the education of local medical and nursing personnel.

Medical Directors: D. H. Kress, December 1902—March 1907; Franklin Richards, 1907—1912; T. A. Sherwin, 1912—1926; C. W. Harrison, 1926—1957; A. K. Tulloch, 1957—1968; H. E. Clifford, 1968—1990. *Chief Executive Officer:* W. H. Stokes, 1990— .

Symbol

SYMBOL. An object, action, word, or figure of speech used to mean something quite beyond its manifest content. It is essential that the symbolic quality be intended by the person who introduces the symbol. The unique characteristic of a symbol lies in the fact that it connotes rather than simply denotes; it suggests but does not specify. Symbols often involve subtle associations of ideas that defy logical analysis, and that may even appear to be contradictory. For example, the cross, a symbol of shame, suffering, and death, is also a symbol of triumph and life ([Phil. 2:8, 9](#)). Usually, however, there is a germane relationship between the symbol and its object.

The symbols of the sanctuary service set forth in Exodus and Leviticus are interpreted Christologically in the Epistle to the Hebrews. From the Christian point of view, the death of the Lamb was symbolic of Christ's death ([Heb. 9:14](#)), and the ministry of the priest was symbolic of Christ's ministry at the throne of God ([Heb. 6:19, 20; 9:24](#)).

Symbols are of particular importance in prophetic literature. In it are found both symbolic actions ([1 Kings 11:30—32; Jer. 13:1—11; 27:1—11; Eze. 4:1—8; 12:3—11](#); etc.) and symbolic figures ([Jer. 1:11—15; Eze. 37:1—14; Amos 8:1, 2](#); etc.). Sometimes the symbols are of a bizarre nature. In Daniel's first vision the various parts of the image seen by King Nebuchadnezzar represent a succession of world empires, while "a stone . . . cut out from a mountain by no human hand" represents the kingdom of God ([Dan. 2:31—45](#), RSV). Similarly, in [Dan. 7](#) and [8](#) a series of animals, some of them composite or fantastic beasts, again symbolize the sequence of world empires. In the Revelation, symbolism is even more elaborate. Here symbolic numbers also are prominent, there being a sequence of sevens representing completeness, or perfection, and a series of twelves, especially in connection with the New Jerusalem, representing much the same idea ([Rev. 4:4; 7:4—8; 21](#)). The number of the beast (666) is also a symbolic number ([Rev. 13:18](#)).

The symbolic interpretation of historical events differs from other Bible symbolism in that the symbolic import is not inherent in the events themselves, but originates, *ex post eventum*, in the intent of the inspired interpreter ([Hosea 11:1](#), cf. [Matt. 2:15; Jer. 31:15](#), cf. [Matt. 2:18; Gen. 12:3](#), cf. [Gal. 3:16; 4:22—31](#); etc.).

Ritual acts instituted and ordained by God are symbolic; for example, baptism and the Lord's Supper. Participation in these acts is attended by divine blessing, for by virtue of their symbolic nature these acts speak to man at a level deeper than mere words.

Figures of speech constitute still another class of symbols found in Scripture. These are frequently drawn from the contemporary literature of the ancient world. For example, in [Heb. 6:19](#) an anchor is used as a symbol of hope.

Bible symbols were doubtless current in the environment of the writer, in the art or literature of the time, and recognized as having symbolic value.

Clues to the meaning of symbols are often to be found in their own immediate context ([Dan. 2; 7; 8](#); etc.). When this is not the case, utmost care must be used in dealing with them. No symbol should be interpreted in such a way as to conflict with its own context.

See [Bible, Interpretation of](#); [Daniel, Interpretation of](#); [Mark of the Beast](#); [Number of the Beast](#); [Revelation, Interpretation of](#); [Sanctuary](#).

Sype, Minnie

SYPE, MINNIE (1869—1956). Pioneer, evangelist, pastor, administrator, missionary. She was born near Thayer, Iowa. At the age of 20 she married Loren Sype, a Seventh-day Adventist. She sold literature to neighbors and taught Sunday school in Wyoming, where she was an elementary school teacher. After her conversion to the Seventh-day Adventist faith, she often preached while her husband served as a singing evangelist. In one series 42 souls were won to Christ. The Oklahoma Conference granted her a ministerial license, but the family returned to Iowa in 1906. Minnie continued to hold efforts, and always checked the spiritual condition of the local church before beginning meetings. In 1916 she was elected Home Missionary secretary of the Iowa Conference. During her years of service, she worked in Iowa, Oklahoma, Pennsylvania, Washington, Oregon, Idaho, and Florida, besides serving as a missionary to the Bahamas. She also was employed for a time as circulation manager for Southern Publishing Association.

Syria

SYRIA. A republic in the Middle East situated on the eastern shore of the Mediterranean Sea and bounded on the north by Turkey, on the east and southeast by Iraq, on the south by Jordan, and on the west by Israel, Lebanon, and the sea. It has an area of 72,234 square miles (187,086 square kilometers) and a population (1994) of 14.9 million. Arabs constitute the predominant group and Arabic is the prevailing language. Most of the people are Muslims, but there are also significant groups of Greek Orthodox, Syrian, Armenian, and Roman Catholic Christians. Damascus, the capital, is considered to be the oldest continuously inhabited city in the world.

Old Testament Syria (Aram) extended north of Palestine and eastward into the region of the great bend of the Upper Euphrates, probably as far as the Habur River. Its territory included Haran, the home of Abraham's kin. The most important of the Aramaean city states, Damascus, was often at war with Israel. The Aramaic language spread over the Assyrian Empire and became an international language, used from Babylon to Egypt. Adopted in place of Hebrew by the Jews after the Exile, it was the spoken language of Jesus.

After Alexander's conquests, Syria came under the Greco-Oriental kingdom of the Seleucids, and was eventually its center. In NT times Syria was a Roman province, which included Palestine much of the time. Late Syrian paganism blended Babylonian idolatry and Greek philosophical ideas into a universal sun worship that absorbed many of the older deities and spread westward; it was finally made the official imperial cult at Rome in A.D. 274 (see [SB, Nos. 161, 1344, 1565](#)). Early Syrian Christianity played an important role in the formation of the Eastern churches. Muslim Syria was an early cultural center of Islam.

In later centuries the country was impoverished by various wars and invasions. World War I freed it from Turkish rule and left it under a French mandate. World War II made it an independent republic. In 1958 it was united with Egypt in the United Arab Republic, but withdrew in 1961.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Four persons are reported to have become Seventh-day Adventists in Aleppo in 1893, during a visit there by Z. G. Baharian, the pioneer Seventh-day Adventist worker in Turkey. The next year H. P. Holser, from the Central European Conference, visited the group, but no regular work was established within the present boundaries of Syria until decades later.

Although the Syrian Mission was listed in the 1930 *Yearbook*, for example, as territory "entered in 1899," the early work was concentrated in Lebanon and Palestine, which were then included under the name of Syria. The Syrian Mission was part of the territory assigned to missionaries from Europe—under the European Division (1913—1928), then the Central European Division.

During World War I and shortly thereafter, SDA Armenian refugees from Turkey settled in Damascus and Aleppo. Stanley Bull preached in Aleppo in 1927, and Shukri Nowfel, Ibrahim Khalil, and W. H. Lesovsky preached in Damascus between 1926 and 1939.

A few years later, when American SDAs requested that someone visit their relatives in Tartous, Hamad Ubeid and Shukri Nowfel went there, and as a result of their work, in 1936, the first convert, Hanni Srou, was baptized. Within 10 years a church was organized at Tartous. A second church was organized after Towfic Issa, from Mazraat el-Effendi, visited the Srou family and carried the SDA beliefs back to his home. From there, SDA teachings spread to nearby Bezaq, where a third church group was formed and a chapel was built in 1950.

It was reported in 1944 that two colporteurs had worked in Damascus. After that, whenever permits were obtainable, student colporteurs circulated SDA publications, especially the health books, in the large cities of Syria. A kindergarten was operated in Damascus between 1930 and 1938, and a church school was opened at Bezaq in 1949. Efforts to establish a clinic in 1954 were frustrated. Limited AY activities have been promoted at times.

From time to time false accusations led to the repression of the Seventh-day Adventist Church by the government. For example, the chapel in Bezaq was locked by governmental decree. SDA periodicals, correspondence lessons, and Sabbath school supplies were interdicted; free assembly was often denied, and the workers imprisoned. However, lay missionary work prospered and the membership continued to increase. The restrictions have been gradually relaxed. In 1963 official Christmas greetings were extended to the church by government representatives and negotiations were initiated to secure religious freedom for the church.

Administration of the work in Syria was transferred from Beirut, Lebanon, to Damascus in 1959, when the Syria Section was organized, with Towfic Issa as its first president, followed in 1962 by Maurice Katrib.

In 1964 plans were laid to build a church and administrative center in Damascus, and this center was completed in 1966. In 1968 Gabriel Katrib became the president of the Syria Section.

During the reorganization of the Middle East Division in 1970, Syria became part of the East Mediterranean Field.

Organized work in Syria came to a halt in mid-1970 when the ministers and several laity were imprisoned and the Damascus Center was closed. It has remained closed, as the church has been officially banned because of false accusations. In 1993 Syria was administratively part of the East Mediterranean Field, with headquarters in Lebanon.

Systematic Benevolence

SYSTEMATIC BENEVOLENCE. The practice of making regular contributions to the church in accordance with a predetermined plan. In its general meaning it represents the principle of denominational financing followed from the 1850s to the present. As a specific term it applied specifically to the method of financing denominational evangelistic work until the late 1870s, when the present system of tithes and offerings was recommended and generally adopted.

Financing the Early Work. The early preachers of Seventh-day Adventist doctrines were largely self-supporting. They conducted their work on faith without any financial backing except that of their own resources or occasional gifts of well-wishers and fellow believers. Joseph Bates had used up his own savings in his work of spreading the knowledge of the Millerite doctrines. James White worked on the railroad hauling stone, in the hayfields, and elsewhere to earn money to support his family and to travel in behalf of the message.

The gifts to the work were irregular and were proportionate to the generosity rather than the income of the donor. Some who could afford to give much gave only a little, while some who had little sacrificed their all for the cause. Matilda Erickson Andross has recorded, among several other incidents, that one widow sold her cottage so that the Adventist message could be preached to others (*Story of the Advent Message*, p. 209). A number of adherents sold their farms in order to give money for the cause.

As the work entered new areas, especially after 1854, when tents were first used for evangelistic meetings and attracted large audiences, more and more ministers were called for, and a regular means of support for the full-time workers became necessary. Moreover, after a spurt of liberal giving about the time the work of the ministry was first definitely recognized and credentials were issued to ministers in the field, contributions noticeably decreased in 1856—1857. In 1856 such influential ministers as J. N. Loughborough and J. N. Andrews were engaged in carpentry and other kinds of secular employment to earn a living.

Systematic Benevolence Principle Introduced. The lack of means for evangelism led to the formation in April of 1858 of a Bible class conducted by J. N. Andrews in Battle Creek to study the biblical principles of support of the ministry. The group came to the conclusion that regular and proportional giving was the ordained method of the Bible. They recommended a plan of ‘Systematic Benevolence’ on the tithing principle.”

The plan received enthusiastic support, and in January 1859 it was adopted by the Battle Creek church: “The Battle Creek Church assembled Jan. 16th, in the evening, to consider the subject of a System of Benevolence which would induce all to do something to sustain the cause of the present truth, and thereby fully sustain the cause, and at the same time relieve some who have given beyond their real ability” (*Review and Herald* 13:84, Feb. 3, 1859).

At the same meeting the church voted to issue to the other churches an address inviting their participation in the plan. It recommended specific amounts to be pledged each week,

according to the ability of the donor, by each member from 18 to 60 years of age, from 5 to 20 cents for men and from 2 to 10 cents for women; and for those who owned property, from 1 to 5 cents for every \$100 of its value.

This plan was modified somewhat at the General Conference session in June of that year, which suggested different amounts for donations, between 2 and 25 cents for men and between 1 and 10 cents for women, besides the contribution in proportion to property.

A tenth was not mentioned in the 1859 plan as the suggested rate of contribution, but that came by the end of 1860. However, at that time it applied only to income from property. In the fifth issue of the *Good Samaritan*, a short-lived paper promoting "Systematic Benevolence, our duty to the poor, &c.," the suggestion was made: "We propose that the friends give a tithe, or tenth of their income, estimating their income at ten percent on what they possess" (quoted in an inquiry in *Review and Herald* 17:164, Apr. 9, 1861; 10 percent was apparently the going rate for interest on savings). This was further explained by James White thus: "We meant just what the churches are adopting in Michigan; viz., They regard the use of their property worth the same as money at ten percent. This ten percent they regard as the increase of their property. A tithe of this would be one percent, and would be nearly two cents per week on each one hundred dollars, which our brethren, for convenience sake, are unanimous in putting down" (*ibid.*).

In addition, White suggested that those who owned no property give "personal donations." It is not clear whether this also was mentioned in the *Good Samaritan*. White reported that the church at Monterey, Michigan, at a conference held Dec. 28 and 29, 1860, "came up to the figures in the illustration in *Good Samaritan*, No 5" (*ibid.* 17:72, Jan. 15, 1861). On Jan. 17, 1861, this plan was proposed to the Battle Creek church, and White hoped that "all will probably cheerfully come up to the figures" suggested at this meeting (*ibid.* 17:80, Jan. 22, 1861).

The plan of Systematic Benevolence was endorsed by Ellen White, who about that time repeatedly urged the members to a greater sacrifice and liberality toward the cause. She wrote in 1857: "The least that has been required of Christians in past days, is to possess a spirit of liberality, and to consecrate to the Lord a portion of all their increase. Every true Christian has considered this a privilege. . . . But Christians who are living in the last days, and who are waiting for their Lord, are required to do even more than this. God requires them to sacrifice" (1T 170).

She wrote more in 1859: "I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He counseled His people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things" (1T 190).

Early in 1863 one tenth as the *minimum* contribution was suggested through the pages of the *Review and Herald*. The writer, presumably James White, said: "The children of Israel were required to give a tithe, or tenth, of all their increase . . . [here are given OT references]. And it cannot be supposed that the Lord requires less of His people when time is emphatically short, and a great work is to be accomplished in the use of their means in giving the last merciful message to the world" (*Review and Herald* 21:45, Jan. 6, 1863).

Through the 1860s and early 1870s, the notion of one tenth of income from every source as the base of systematic giving appeared more and more frequently. Already in 1875 this

principle was becoming apparent to the membership, as is seen from the following letter that appeared in the *Review and Herald*: “Will you please tell me what S.B. [Systematic Benevolence] really is? For instance, if I earn \$1.00 a day, 10 cts. of that belongs to God. Does that 10 cts. belong to the S.B.? or can I give 5 cts. to S.B. and the rest to the cause as I may see fit?” (47:21, Jan. 20, 1876).

The explanation given by Uriah Smith did not yet affirm the one tenth of all income as the proper tithe. He rather held to the older method of systematic giving. But only a few weeks later, in February 1876, D. M. Canright wrote with certainty of the S.B. plan that “God requires that a tithe, or one-tenth, of all the income of His people shall be given to support His servants in their labors,” and that “one-tenth *is* the Lord’s” (*ibid.* 47:50, Feb. 17, 1876, and 47:65, Mar. 2, 1876). Only the indigent and those without income were free to abstain or to contribute an amount of their choice.

At the first special session of the General Conference, held in March 1876, the view that one tenth of all income was to be devoted to the work of the gospel prevailed and the following resolutions were adopted unanimously: “*Resolved*, That we believe it to be the duty of all our brethren and sisters, whether connected with churches or living alone, under ordinary circumstances, to devote one-tenth of all their income from whatever source, to the cause of God. And further,

“*Resolved*, That we call the attention of all our ministers to their duty in this important matter to set it plainly and faithfully before all their brethren and urge them to come up to the requirements of the Lord in this thing” (*ibid.* 47:108, Apr. 6, 1876).

The regular session of the General Conference of that year affirmed the principle of one tenth of the income (*ibid.* 48:106, Oct. 5, 1876). However, it was not widely adopted immediately.

Two years later, at the General Conference session of October 1878, it was recommended that the system of pledging a fixed amount weekly be replaced by a pledge of one tenth of all income, and that each conference and institution pay a tenth of its income to the General Conference (*ibid.* 52:188, Dec. 12, 1878). A committee was appointed to prepare a new pamphlet on “the Scriptural plan of Systematic Benevolence,” and this was announced as ready the same month, under the title *Systematic Benevolence*, 72 pages. It was based largely, with additions, on an article in the *Review and Herald* (48:169—171, Nov. 30, 1876), which was a revision of Canright’s earlier article of Feb. 17 and Mar. 2, 1876.

In December 1878 the General Conference Committee recommended that beginning with the first week in 1879, members throughout the world sign the following pledge: “We, the undersigned, believing that the Holy Scriptures require each person to give for the support of the ministry one-tenth of all that the Lord shall give him or her, do hereby solemnly pledge ourselves in the sight of God, and in the presence of each other, to faithfully set apart each week one-tenth of all that the Lord shall give us, this tenth to be paid into the systematic benevolence treasury at least once a quarter” (*ibid.* 52:188, Dec. 12, 1878).

In the special General Conference session in the spring of 1879, it was noted that many deferred taking out their tithe until the end of the quarter and then had difficulty in paying it. Therefore the following resolution was passed: “*Resolved*, That all our brethren and sisters should regard it their duty to tithe all their income at the time they receive it” (*ibid.* 53:133, Apr. 24, 1879).

This tenth was considered a rendering to the Lord of His own, for “the tithe is the Lord’s” ([Lev. 27:30](#)), and the phrase “tithe and offerings” as including freewill offerings over and above the tithe. To provide for local church expenses and for special projects—such additional offerings as the “one-third” (that is, of the S.B.) were suggested in 1876 for the tract and missionary society. Later came the Sabbath school offering for missions, and other offerings (*see* [Church Calendar](#); [Sabbath School Offerings](#)).

Administration and Disbursement of S.B. A thorough administration of the S.B. plan was established from the very beginning. The churches elected treasurers whose duty it was to record all pledges in “S.B. books” and to collect them weekly or quarterly. Before conferences were organized, scattered individuals were encouraged to send their pledges to the General Conference to be applied to the general expenses of the work.

At first the churches had complete control over the disposition of their S.B. funds. However, in 1861 it was clearly stated in the *Review and Herald* (18:32, June 18, 1861) that the funds were intended for the support of the ministry.

When the newly organized General Conference prepared a model constitution for the state conferences in 1863, it appears that it was taken for granted that the proceeds of systematic benevolence would constitute the basis for conference finances, and it was so stated in Article III.

In 1864 the churches in Wisconsin and Illinois voted to send all of their S.B. funds to the conference treasury, if at all possible. In 1876 Canright wrote: “Legitimately every cent of the S.B. should be used for the support of the ministry; but all our churches have fallen into the habit of reserving a small share of their S.B. to pay their sexton, buy oil, etc.” (*ibid.* 47:67, Mar. 2, 1876).

For other articles dealing with church finance, *see* [Budget](#); [Church Calendar](#); [Financial Policies](#); [Sabbath School Offerings](#); [Tithe](#).

Szeretet-Otthon

SZERETET-OTTHON. *See* [Tass Old People's Home](#).

T

T. And M. Society

T. AND M. SOCIETY. *See* [Tract and Missionary Society](#).

Tabasco Conference

TABASCO CONFERENCE. *See* [Inter-American Division](#); [Mexico](#).

Taejeon Middle School

TAEJEON MIDDLE SCHOOL (Taejeon Joong Hakkyo). A coeducational boarding institution and day school on the high school level, located at 163-11 Doma-dong, Seo-gu, Taejeon, Korea, and operated by the Middlewest Korean Conference. The school opened with 10 students under Pastor Tong Shim Chung as principal on Apr. 1, 1952. The first location was a church in Hyo-dong, Taejeon. In 1963 the school moved to a new building with three classrooms and an office, which was built on its present site.

On Feb. 24, 1965, the Government Educational Department granted the Taejeon Middle School a license to operate as a school. In 1973 the school building was enlarged by a two-story building of 6,450 square feet (600 square meters). To house the increasing number of local students, two prefabricated buildings were constructed. The smaller one, built in 1987, is a girls' dormitory and the larger, built in 1992, is a boys' dormitory and cafeteria. The enrollment in 1993 was 155, and there had been 1,355 graduates. There were 10 teachers.

Principals: Chung Tong Shim, 1952—1953; Kim Ki Bang, 1953; Kim Jung, 1953—1955; Choi Myung Hwan, 1955—1956; Kim Jung, 1956—1959; Kim Hyung Rak, 1959—1962; Lee Sang Rok, 1962—1965; Ho Su Sung, 1965—1966; Lim Choon Taik, 1966—1969; Kim Suk Kwon, 1969—1973; Min Byung Ho, 1973—1976; Kim Jae Shin, 1976—1978; Kwon Yung Sik, 1978—1987; Shin Sung Sik, 1987— .

Taffari Makonnen Hospital

TAFFARI MAKONNEN HOSPITAL. A 50-bed hospital situated in Dessye, Ethiopia, formerly operated by the Ethiopian Union Mission.

Seventh-day Adventist medical work in Ethiopia was begun by Dr. George Bergman, who arrived with his wife, Gertrude, and baby son in September 1926. After considering the offers of various chiefs he decided to accept that of the ruler of Wallo (Wollo) province, Ras (Prince) Taffari Makonnen (who later became Emperor Haile Selassie I), and to locate a hospital in Dessye (Dessie), the capital of Wallo province. Arriving in Dessye in December 1927, Dr. Bergman built the hospital (opened in 1929) and dwellings under difficult circumstances. He baked his own bricks and cut his lumber from a forest two days away by mule.

In January 1929 Marie Haseneder, the first SDA nurse to work in Ethiopia, arrived from Addis Ababa. At the close of 1930 the Bergmans were replaced by Dr. W. Purmal, from Latvia. When the Italians invaded Ethiopia in 1936, the hospital was bombed many times, necessitating the evacuation of the patients. The bravery of the missionaries, and particularly that of Dr. Ragnar Stadin, whose wife was killed by a stray bullet at Addis Ababa, was recorded by journalists from many countries.

The original hospital property was not made available to the mission after the war, but Dr. Lynn Artress succeeded in obtaining another piece of property in Dessye, which was donated to the mission by Crown Prince Asfa Wassan. Dr. Bernarr Johnson and his family and a Danish nurse, Ruth Broberg, with the help of Erik Palm and his wife, worked together to open the new hospital in 1953. The existing buildings were remodeled and two large buildings were added to the compound to provide a complete 50-bed hospital unit with an adequate power supply, water supplied from a deep well, complete X-ray and surgical facilities, and a clinic.

In 1957 a clinic was begun in Asaita, a town in a desert area where thousands of the nomadic Muslim Danakil tribe could be reached. This was the first time SDA mission work had been conducted for this tribe. In 1959 permanent buildings were purchased in this area. In 1973 Bishara Aziz, his wife, Fawzia, and two assistants treated 1,716 outpatients and 27 inpatients per month. A new house was erected, with air conditioning, leaving the old house to be used as a hospital. Two electric pumps, a well, a 20-kilowatt electric generator, and a 2,800-cubic-foot (80-cubic-meter) water reservoir were added to improve conditions in this desert mission clinic.

In 1974 the hospital was leased for one year to the Swedish Red Cross for use as an orphanage for the many children left homeless by the devastating famine that struck Wallo province in 1973. In 1975 the hospital was nationalized.

Medical Directors: G. C. Bergman, 1928—1932; W. Purmal, 1932—1933; C. E. Kahlstrom, 1933—1934; A. R. Stadin, 1935—1936; B. B. Johnson, 1952—1955; A. P. Bokovoy, 1956—1961; J. C. Johannes (acting director), 1961—1962; H. Unsell, 1963—1965; G. Johnson, 1965—1967; H. Heidinger, 1967—1970; L. Rolita, 1970—1975.

Tahiti

TAHITI. *See* French Polynesia; South Pacific Division.

Tai An Yi Yuen

TAI AN YI YUEN. *See* [Taiwan Adventist Hospital](#).

Tai Po Sam Yuk Secondary School

TAI PO SAM YUK SECONDARY SCHOOL. A coeducational school operated in Tai Po, New Territories, Hong Kong, by the Hong Kong-Macao Conference. It is a mission school because almost all of its students come from non-Seventh-day Adventist homes, and a great number of them from Buddhist backgrounds. In 1993 the enrollment of the school was 1,100, with a faculty of 47. Less than 4 percent of the students are Seventh-day Adventist Church members. Thus evangelism is the main emphasis in the school program and to win students to Christ is the main goal of the school. Through the years many of its students were baptized and became loyal supporters of the church. Some of those who were brought into the church are now engaged in denominational work.

SDA educational work in Tai Po began as an outreach program of the local church there. When Pastor K. S. Yeung began his ministry in Tai Po in 1953, he observed that the community needed educational opportunities and started three evening tutorial classes in order to reach the people with the truth. More than a hundred young people sought admission, but only about 90 were admitted because of limited space. Because these tutorial classes were for those financially unable to attend school, they were offered free of charge.

As a result of the free school, an active Missionary Volunteer Society was formed and the church grew. In 1955, when the rented chapel became too small for the Tai Po church, a three-story building facing Tolo Bay was purchased, and the big hall in the building was used as the church. With the availability of room and space, a formal SDA elementary school was started and registered in the Education Department of Hong Kong in 1956, offering kindergarten through grade 2.

D. Curry was appointed the principal, but the actual administrative duties were performed by K. S. Yeung, the church pastor. With a grade added per year, by 1959 the school was offering a complete elementary educational program.

Need for a secondary school was felt, and the community urged that the school offer secondary education also. With funds raised from Ingathering, subsidies from the Far Eastern Division and the South China Island Union Mission, and donations from church members and people in the community, a new three-story building, providing 12 additional classrooms, was constructed by the side of the old building in 1962, and the school was upgraded to secondary level. Enrollment increased to 440. The school name was changed to Sam Yuk Middle School, Tai Po Branch. From 1963 to 1970 a part of the building was used for dormitories and some of the students were admitted as boarding students. In 1970 the school became strictly a day school. The dormitories were remodeled into classrooms, and the school name was changed to Tai Po Sam Yuk Secondary School. An English section was added, allowing the school to offer two secondary programs, one using Chinese, and the other English. This lasted until the fall of 1989, when the Chinese section was phased out. From then on, the school has functioned as an English secondary school.

Enrollment in the elementary classes dwindled. In 1987 operation of the elementary section was suspended and full concentration was given to the secondary program. Growth

and expansion necessitated a relocation of the school as the enrollment outgrew the school facilities. A piece of land was leased from the Education Department of Hong Kong, and a new school building was erected, providing 26 classrooms and a multipurpose gymnasium/assembly hall with a seating capacity of 1,200. Space was made available for a typing room, a computer room, a language laboratory, a music room, a library, four science laboratories, a geography room, a home economics room, and an art/design room. The new building was officially opened and the school relocated in the fall of 1989. Since then the enrollment has been steady at about 1,000. In 1992 the advanced level secondary education program was added, and the school operates to the secondary 6 (grade 12) level. The secondary 7 (grade 13) level was scheduled to be added in 1993 to complete the entire secondary program. Since 1973 the school has received subsidies from the government. However, operation of the school remains under the supervision of the Hong Kong-Macao Conference.

Principals: D. W. Curry, 1956—1960; Leung Hung Ngok, 1960—1962; Wong Yat Chung, 1962—1964; Tang Chung Huen, 1964—1966; Lao Li Ming, 1966—1967; Lo Hing So (Leonard Lee, acting), 1967—1968; Leonard Lee, 1968—1969; Wu Siu Lun, 1969—1970; Handel Luke, 1970—1978; Hung Yan Tak (acting), 1979—1981; Handel Luke, 1981—1982; Wong Kar Keung, 1982—1987; Tam Wai Ming 1987—1992; Anna S. Lee 1992— .

Taikgyi Girls' School

TAIKGYI GIRLS' SCHOOL. *See* [Myanmar](#).

Tait, Asa Oscar

TAIT, ASA OSCAR (1858—1941). Minister, editor. Influenced by James and Ellen White, at the age of 23 he entered the ministry and was ordained three years later in Illinois. He became a powerful advocate of religious liberty, and in 1891 went to Battle Creek as religious liberty secretary of the General Conference. A little later he was given supervision of the International Tract Society. He held these two positions until 1895, when he was appointed the first circulation manager of the *Review and Herald*.

In 1898 he joined the Editorial Department of Pacific Press, and with the exception of two years spent at the newly established Pacific Union College, assisting in the organization of the Theology Department, he remained with the publishing house for most of the next 43 years. From 1913 until shortly before his death he was editor in chief of the *Signs of the Times*.

Taiwan

TAIWAN. *See* [China, Republic of](#).

Taiwan Adventist Academy

TAIWAN ADVENTIST ACADEMY. A coeducational boarding school on the junior and senior high school levels, operated by the South China Island Union Mission at Yu Chih, Nantou County, near Sun Moon Lake in Central Taiwan.

The school was first located in southern Taiwan, near Pingtung. That site of approximately 36 acres (15 hectares) of fertile farming land was purchased in 1963 to meet the educational needs of the aboriginal mountain people in the capacity of a worker training school. By 1971 it was felt that a higher level of education for the mountain workers was needed. In 1972 the school became a regular academy for both Chinese plains people and aboriginal students. The school maintained a fruit and vegetable farm at that time. In 1981 the academy was moved to the campus of Taiwan Adventist College in Yu Chih. Two academy dormitories, faculty housing, and a classroom/administration building were built on the campus to accommodate the academy. In 1993 the school was seeking government accreditation.

Presidents: Nathanael Yen, 1964—1969; Jerry Chi, 1969—1973; John Ash (acting), 1973—1974; Jack Liang, 1974—1976; John Ash, 1976—1979; Fred Tsai, 1979—1980; John Ash, 1980—1983; Eugene Hsu, 1981—1983; William Lin, 1983—1984; David Wong, 1984—1986; Paul Cho, 1986—1994; Wong Kar Keung, 1994— .

Taiwan Adventist College

TAIWAN ADVENTIST COLLEGE. A coeducational boarding school on the senior college level, operated by the South China Island Union Mission at Yu Chih, Nantou County, near Sun Moon Lake in Central Taiwan.

The school was first named Taiwan Shen Tao Shu Yuen (Taiwan Theological Institute) and was located on a 13-acre (five-hectare) site near Hsin Tien, a suburb of Taipei, the capital city of the Republic of China. Construction began in 1951, and the school opened on Sept. 23, 1952, with C. A. Carter as principal. Enrollment began with 70 students and gradually increased to 280 by 1963. Industries such as laundry, food factory, and print shop were developed.

In 1953—1954 the first-year of college was added, and in 1954 junior college work was authorized by the Far Eastern Division in the fields of ministry, commerce, teacher training, and prenursing. The school was renamed Taiwan Training Institute in 1954. In 1962 the English name of the college was changed to Taiwan Missionary College.

During the first 10 years of operation, 223 students were baptized. In 1964 the school was raised to senior college level. In 1970 the South China Island Union Mission decided to combine Taiwan Missionary College and South China Union College in Hong Kong to form one college under one administration, with the name South China Adventist College for both campuses. In 1973, for legal and other reasons, the name of the college was changed to Taiwan Adventist College for the Taiwan campus and South China Union College for the Hong Kong campus.

The search for a new location began when D. K. Brown was president. The present country site of 120 acres (50 hectares), surrounded by hills and valleys of superb beauty, was found in 1972. The master plan for the new campus was completed by the college development committee, of which Samuel Young was chair. Construction began in 1973, and in October 1974 the new campus was opened. During the first few years a music hall, cafeteria/classroom building, men's dormitory, library, and faculty homes were built. Since 1990 a women's dormitory, administration building, elementary church school (mainly for workers' children), and church (with additional classroom space in the basement) were added. A second floor was added to the cafeteria in 1992 to house a student center, a 42-station language lab, and a 40-station computer lab. The library was gradually developed to 30,000 volumes.

The college has had an ambitious upgrading program for its faculty, and as of 1993 the majority of the staff held master's degrees. The college offers majors in business administration, English, English secretarial, health education, music, religion, and theology. Forty to 50 students are baptized annually, and there is an organized outreach program for the community. The college is planning to add a Nursing School in 1995, for which it is seeking government accreditation. A large percentage of the ministers and other workers in the mission and institutions of Taiwan are graduates of the college.

Presidents: C. A. Carter, 1952—1959; Ming Dow Lee, 1959—1964; James Tsao, 1964; G. J. Bertochini, 1964—1966; G. B. Volsch, 1966—1968; D. K. Brown, 1968—1972; Wilbur Nelson, 1972—1973; Samuel Young, 1973—1975; Jerry Chi, 1975—1977; John Lu, 1977—1980; Eugene Hsu, 1980—1984; David Wong, 1984—1986; Paul Cho, 1986— .

Taiwan Adventist Hospital

TAIWAN ADVENTIST HOSPITAL (Tai An Yi Yuen). A 300-bed general acute nonprofit hospital located at 424 Pa Te Road, Taipei City, the capital of Taiwan, Republic of China, and operated by the South China Island Union Mission. The institution has a number of unique characteristics that make it special in the health-care field in Taiwan. Also, it is recognized and accredited by the National Health Administration as a certified regional teaching hospital. The hospital also provides training and internship programs for other specialties in the health-care professions. When Taiwan Adventist Hospital was set up, its aim was to heal the whole person—physically, mentally, and spiritually.

The hospital was formally established on Mar. 28, 1955, by Harry W. Miller, M.D., who pioneered Seventh-day Adventist medical work in China and was recalled to be the first medical director. Madame Chiang Kai-Shek and United States ambassador Karl Rankin took part in the grand-opening ceremonies of the original hospital. In order to reach the highest standards of medical care, a new, much bigger, and better building was constructed at the same location in 1987.

The expanded new hospital had a capacity for 300 beds and 1,000-plus outpatients per day, although the average in 1993 was around 600. However, with the new phone registration system as well as the advances of computerization, much improvement in these numbers is expected.

Taiwan Adventist Hospital has a well-trained professional staff and is dedicated to caring for people. The most important goal of the hospital is “to heal and to reach out with God’s love.” The staff is dedicated to filling the institution with a spiritual atmosphere. Through gospel music, Bibles, pamphlets, scriptural posts, application forms for the Bible correspondence school, hospital publications, counseling, and the chaplain’s bulletin board, the gospel message is shared.

The hospital also provides services to the public in a wide range of health programs that have been helpful in promoting good health, such as weight control, prenatal classes, healthy heart classes, free breast cancer screening, first-aid, stop-smoking plans, health cookery classes, as well as resuscitation techniques (CPR) through the Health Education Department. In addition, the hospital gives 24-hour care to the Chinese and expatriate community.

In the medical field, all physicians are certified in their specialties and subspecialties, including: anesthesiology, cardiology, cardiopulmonary, dermatology, ear/nose/throat, emergency medicine, general surgery, internal medicine, gastroenterology, neurology, neurosurgery, obstetrics/gynecology, ophthalmology, orthopedics, pediatrics, pediatric surgery, plastic surgery, radiology, rehabilitation, and urology. Qualified professionals provide all basic and highly specialized dental/oral services. The hospital is equipped with the latest sophisticated medical equipment, such as a CAT scanner and ultrasound. Other clinical services include an Audio-Speech Pathology Center, physical therapy, vegetarian nutritional services, intensive care unit, and a pathology laboratory.

Outpatient services are available from Sunday to Friday noon on either a walk-in or appointment basis. The same services are also provided through the Priority Care Center by appointment only, Monday through Friday noon and Sunday morning. Aside from well-equipped main nurseries, there are additional phototherapy facilities, isolation and treatment rooms, milk kitchen and feeding room, and complete NICU facility. A whole body multiphasic physical examination has been designed and is performed by the Physical Examination Center.

Medical Directors: H. W. Miller, 1955—1957; Roger O. Heald, 1961—1962; Edward Frank, 1962—1966; William VanArsdale, 1966—1974.

Administrators: S. J. Lee (acting), 1974—1975; Albert R. Deininger, 1975—1987; Vernon Small, 1987—1988; James D. Roberts, 1988—1991; Teru Yamanishi, 1992— .

Taiwan Mission

TAIWAN MISSION. *See* [Far Eastern Division](#); [Taiwan](#).

Taiwan San Yü Hsen Hsieh Yuen

TAIWAN SAN YÜ HSEN HSIEH YUEN. *See* [Taiwan Adventist College](#).

Taiwan San Yü Jung Sawe

TAIWAN SAN YÜ JUNG SAWE. *See* [Taiwan Adventist Academy](#).

Taiwan Theological Training Institute

TAIWAN THEOLOGICAL TRAINING INSTITUTE. *See* [Taiwan Adventist College](#).

Tajikistan

TAJIKISTAN. An Asian country whose neighbors include China, Uzbekistan, Kyrgyzstan, and Afghanistan. It occupies an area of 54,019 square miles (140,000 square kilometers) and has a population (1994) of 6 million.

The area that is Tajikistan has been inhabited for thousands of years. Turkic tribes and the Mongols, led by Ghenghis Khan, ruled the area from the 1200s. In the 1800s Russian forces conquered the region, and it gradually became part of the former Soviet Union. Tajikistan declared independence on Sept. 9, 1991, becoming an independent state on Dec. 25, 1991, when the Soviet Union disbanded. The ruling Communist party has retained power in Tajikistan. In 1992 there were demonstrations by opposition forces, which led to civil war with anti-Communists and Islamic fundamentalists.

Seventh-day Adventist Statistics:

Seventh-day Adventist Statistics: Tajikistan is part of the Central Asia Conference in the Southern Union Conference, which in turn is part of the Euro-Asia Division. The country has three churches and three companies, with a membership of 277. The first SDAs came to Tajikistan in 1929, when a special train with Caucasian immigrants moved first to Tashkent, Uzbekistan, and later on to Tajikistan. Many of the migrants were Molokans, and among them were two brothers, Ivan and Vasily Kosmjnin, who were SDAs. They settled in the village of Chanaka (now Gissar).

In 1993 the work in Tajikistan was directed by David Grents. Under his supervision a representative church has been built not far from the center of the city of Dushanbe.

The republic has been in a state of civil war for two years. Church members there have suffered much, but they do not stop preaching the gospel. There are frequent baptisms, and the church is growing.

Takoma Academy

TAKOMA ACADEMY. A coeducational day school on the senior high school level, owned and operated by the Potomac Conference and situated at 8120 Carroll Avenue, Takoma Park, Maryland. The school is accredited by the Middle States Association of Colleges and Secondary Schools (1935) and the Maryland State Department of Education (1959). The 1992—1993 enrollment totaled 337; the faculty and staff numbered 32.

The school originated as the preparatory section of what is now Columbia Union College (established as a mission training institute in 1904). By 1932, after two decades of operation, the enrollment reached nearly 100. In 1933 this preparatory section was established as a separate school under separate administration, but financed by the college, and was named Takoma Academy. Classes, previously scattered, were now conducted in the basement of Columbia Hall.

In 1946 a joint college-academy board voted to erect a building on land owned by the Potomac Conference one-half mile (.8 kilometers) north of the college, at University Boulevard and Carroll Avenue. Funds totaling \$225,000 were appropriated by the Columbia Union Conference and the Potomac Conference. In the fall of 1952 the school was transferred to the newly erected building, which contained 11 classrooms, a library, a gymnasium, and office facilities. A \$128,000 west wing, completed in 1962, provided a science laboratory, music rooms, a home economics complex, and facilities for automobile mechanics and other industrial arts. In 1969 a \$1,250,000 building project resulted in the remodeling of the chapel; the relocation of a science room, automobile mechanics laboratory, and music facilities; and the construction of a gymnasium/auditorium, cafeteria and kitchen complex, offices for student publications and Student Council, faculty lounge, 11,500-volume library, \$17,000 audiovisual learning center, foreign language laboratory, and two additional science classroom/laboratories.

The student body, drawn mostly from the Seventh-day Adventist community in Takoma Park, participates actively in school affairs through the Student Council (founded 1936). The students participate in various community activities. In 1975 the 57-member Takoma Academy Chorale, under the direction of Francisco de Araujo, performed as Friendship Ambassadors during a three-week singing tour of Poland. The choir has performed in Bermuda, and the orchestra has toured England. During 1993 students logged more than 6,000 hours of community service.

Takoma Academy has a strong academic program, including honors classes for academically advanced students and advanced placement courses in which students can earn college credit. TA students rank higher than 94 percent of the nation's students in social studies.

Another strength is the academy's cultural diversity, with seven major ethnic awareness weeks celebrated during the year.

Principals since 1933: F. O. Rittenhouse, 1933—1938; Herbert E. Reddings, 1939; F. O. Rittenhouse, 1940; Conrad N. Rees, 1941—1945; W. H. Wood, 1946; Conrad N. Rees,

1947; J. P. Laurence, 1948—1980; Richard C. Osborn, 1981—1987; William A. Stebbins, 1988; Harvey Bristow, 1989—1992; Larry D. Blackmer, 1992— .

Takoma Adventist Hospital (Tennessee)

TAKOMA ADVENTIST HOSPITAL (Tennessee). A 115-bed general hospital operated by the Adventist Health System/Sunbelt Health Care Corporation and situated in Greeneville, in northeastern Tennessee, fully accredited by the Joint Commission on Accreditation of Hospitals. The present assets of the institution are worth \$21.7 million (1993). The institution is the result of a request in the early 1920s by several influential citizens of Greeneville and Greene County, who as patients at the Washington Sanitarium in Takoma Park, Maryland, had become deeply impressed with the type of services received and desired a branch hospital in Greeneville.

Roy Bowen and his wife, from Takoma Park, came to Greeneville in 1924 and opened a health restaurant and treatment room. The next year they accommodated about 15 inpatients in a large dwelling. During the summer of 1925 Drs. H. W. Miller and L. E. Coolidge made several trips to Greeneville to perform surgery. In February 1926 L. E. Coolidge bought out Bowen's interest and took over the institution. In the same year a School of Nursing was begun. A modern fireproof three-story building was opened in January 1928, with 40 beds. Because of its historical connection with Washington Sanitarium in Takoma Park, Maryland, this hospital was named Takoma Hospital and Sanitarium.

Later additions included a two-story brick dormitory for nurses (1929); a separate two-story building for medical patients, including classrooms, a library, and quarters doubling the Hydrotherapy Department (1936); and a wing on the main building (1946), with a new Obstetrical Department on the third floor. In 1956 a grant of \$27,500 from the Ford Foundation made possible the complete reorganization and enlargement of the Physical Therapy Department. In 1980 and 1985 two new buildings replaced all the old buildings.

In 1946 the nurses' training was changed from a professional course to a licensed practical course. The last class of professional nurses was graduated in 1947, making a total of 140 graduates since 1929. By 1965 there were 135 LPN graduates.

Financed originally by sale of stock, the hospital was changed in 1936 to a not-for-profit organization and in 1954 was turned over to the Southern Union Conference. It became part of Adventist Health System/Sunbelt Health Care Corporation in 1973.

Administrators: L. E. Coolidge, 1926—1961; W. E. Coolidge, 1961—1969; J. F. McClellan, 1970—1971; A. L. Jacobson, 1972—1973; P. B. Mitchell, 1974—1976; Douglas Carruthers, 1976—1985; Gladys Duran, 1985—1991; William Phipps, 1991—1992; Jim Thompson, 1992—1993; Donald W. Welch, 1993— .

TALRES

TALRES. The Trans-Africa Leprosy Rehabilitation and Research Service of Seventh-day Adventists was a specialty service of the Health Department of the Trans-Africa Division, instituted in 1968, with Dr. R. L. Foster as director.

Leprosy control (outpatient case finding and treatment), reconstructive surgery, and research in better methods to serve the leprosy patients were the three goals of the service. TALRES served 12 institutions—eight Seventh-day Adventist, one Salvation Army, two Africa Evangelical fellowships, and one Roman Catholic. The territory in which the service operated comprised: Zambia, Malawi, Botswana, Zaïre, Tanzania, Rwanda, and Sierra Leone.

Mwami Hospital and Leprosarium was the principal center of the TALRES service. A special leprosy hospital was built at Mwami under the direction of Dr. Ralph Harris, the medical director from 1968—1969.

The major area of research was in the prevention of deformities of hands, face, and feet in leprosy patients. A flipchart was produced by a psychologist specializing in communications with the illiterate. A series of teaching motion pictures was produced by Dr. E. S. Booth for the same purpose.

In the 1980s TALRES was replaced by the Shire Valley Leprosy Control Project, which deals with leprosy control, eye projects, and child spacing programs.

Tamil High School

TAMIL HIGH SCHOOL. *See* [James Memorial Higher Secondary School](#).

Tamil Section

TAMIL SECTION. *See* [India](#).

Tanganyika

TANGANYIKA. *See* [Tanzania](#).

Tanjung Kasan Academy

TANJUNG KASAN ACADEMY. A nonboarding coeducational school located in a quiet rural setting about 30 minutes from Tebing Tinggi, the nearest major city, in north Sumatra. The school has been in continuous operation since its beginning as a primary school (grades 7—9) in 1967. The senior academy (grades 10—12) was added in 1988. The school is church-operated. No official recognition has been given to the academy by the union or the division, as the school has not yet met the minimum requirements for recognition.

The Tanjung Kasan Academy is a constituent school of two churches, the Kampung Subur Seventh-day Adventist Church, which is located on the same property, with a membership of 100; and the Kampung Baru Seventh-day Adventist Church, which has a membership of 175. The laypersons serving on the school board are members of these two churches.

The school offers all three levels of education, with the primary having an enrollment of 65, the junior high having 79, and the senior high having 93, making a combined enrollment in 1993 of 237 students. That year the number of non-SDAs in the academy was 53, or 30 percent of the total student body.

Principals: T. Marbun, 1985—1990; J. Sinambela, 1990— .

Tanzania

TANZANIA. An African republic, a federation created in 1964 by the union of Tanganyika (independent since 1961) and Zanzibar and Pemba (independent since 1963). It has an area of 364,900 square miles (940,000 square kilometers) and a population (1994) of 29.8 million.

Tanganyika, on the African mainland, is bounded on the north by Kenya and Uganda, on the east by the Indian Ocean, on the south by Mozambique, Malawi, and Zambia, and on the west by Burundi, Rwanda, and the two great lakes, Tanganyika and Victoria. It was explored by Livingstone and Stanley after Stanley brought relief to that missionary at the town of Ujiji, on the eastern shore of Lake Tanganyika. The country was a German colony (German East Africa) from 1891 to 1919, then a territory mandated by the League of Nations to Great Britain, then a republic. Agriculture is the principal occupation, the chief products being maize, peanuts, sisal, coffee, cotton, and cashew nuts. Diamonds and gold constitute the only minerals exported in quantity. The climate tends to be dry. The prevalence of the tsetse fly carrying the dread sleeping sickness makes large portions of the country uninhabitable. Dar es Salaam, an ancient Arab city lying on the Indian Ocean, is the capital of Tanzania.

Zanzibar and Pemba are islands in the Indian Ocean off the east coast of Africa, approximately six degrees south of the equator. They had been under the British protectorate from 1890 to 1963. Zanzibar has an area of 640 square miles (1,660 square kilometers) and a population (1992) of 165,253; Pemba's area is 380 square miles (980 square kilometers), and its population (1992) is 133,853. The people are chiefly Shirazis (Africans akin to those on the adjacent mainland), Arabs, and Indians. Most of them are Sunni Muslims. Agriculture is the chief occupation, and the principal export is cloves, of which Zanzibar furnishes 80 percent of the world's supply. There are also extensive coconut plantations on both islands.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Tanzania constitutes the Tanzania Union Mission in the Eastern Africa Division, and is organized into three conferences and three fields. Statistics (1992) for the Tanzania Union Mission: churches, 626; members, 124,270; ordained ministers, 102; licensed ministers, 63. Headquarters: Arusha. Statistics for the conferences—East Tanzania Field: churches, 40; members, 10,270; ordained ministers, 12; licensed ministers, 5. Headquarters: Morogoro. *Mara Conference*: churches, 176; members, 30,652; ordained ministers, 22; licensed ministers, 13. Headquarters: Musoma. *North-East Tanzania Conference*: churches, 111; members, 17,489; ordained ministers, 17. Headquarters: Makanya. *South Nyanza Conference*: churches, 163; members, 32,874; ordained ministers, 22; licensed ministers, 8. Headquarters: Mwanza. *South-West Tanzania Field*: churches, 72; members, 8,215; ordained ministers, 12; licensed ministers, 10. Headquarters: Mbeya. *West Tanzania Field*: churches, 64; members, 13,257; ordained ministers, 10; licensed ministers, 16. Headquarters: Kigoma.

Institutions

Institutions. Bupandagila Secondary School; Bwasi Secondary School; Heri Adventist Hospital; Ikizu Secondary School; Ndembela Secondary School; Nyabelive Secondary School; Nyasincha Secondary School; Parane Secondary School; Suji Secondary School; Tanzania Adventist Seminary and College; Tanzania Adventist Press.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist missionaries to Tanganyika (then German East Africa) were W. Ehlers and A. C. Enns, who were sent there in 1903 by the German Union, under the leadership of L. R. Conradi. Arriving in Dar es Salaam in December, they went to the Pare district in northeast Tanganyika, where they established Friedenstal Station, and studied the language while slowly gaining the confidence of the people. Other stations were opened in the Pare district: Kihurio, Suji (Vuasu), and Vunta. The first baptism was held in 1908, in which six were baptized. One of these was E. Sengoka, now a retired worker. Others arrived, some of whom—Ernst Raessler, Gustav Saunders, and Mrs. H. Drangmeister and her child—laid down their lives.

In 1909 a station was established at Busegwe, in the Lake Province, 20 miles (50 kilometers) east of Musoma. Three years later Dr. F. W. Vasenius, of Finland, the first SDA physician in Tanganyika, and V. E. Toppenberg, of Denmark, arrived. As the work advanced, organization was effected, and three districts were established: Northern, Lake Shore, and Usukuma. During 1910—1914 the following recruits came, mostly from Germany, to man the various local stations: R. T. Stein, E. Dominick, O. Wallath, J. Persson, F. Bornath, W. Seiler, Auguste Mertke, V. E. Toppenberg, F. Winter, H. Palm, F. Schurich, W. Koelling, R. Munzig, K. Kaltenhäuser, R. Lusky, L. Aberle, and Dr. F. W. Vasenius. Six of these men came with their wives, and one or two single nurses also came.

World War I and Its Effect. When the British forces advanced into Tanganyika in 1914, many of the German missionaries left. Between the departure of these missionaries and the arrival of the British, most of the SDA missions in Lake Province were looted and destroyed. By 1916 most of Tanganyika was occupied, and German civilians had either been interned or repatriated. Despite disruption, V. E. Toppenberg (a Dane) and his wife stayed on for a time at Busegwe Station. H. Palm, R. Munzig, and O. Wallath lost their lives in the war. Isaya Fue, Petro Mlungwana, Daniel Mwenda, and Phillip Sekisago, four African workers from Pare remained faithful for six years at their posts of duty, alone and unsupported, at four schools in Usukuma in a strange land and among an alien tribe.

In 1919 Tanganyika was assigned as a mission field to the British Union. When SDA missionaries were allowed to reenter the Lake province in 1921, among the first to arrive were E. B. Phillips, R. H. Matthews, and W. Cuthbert. Stations were reopened at Busegwe, Utimbaru, Majita, Ntusu, and Mwangala, and headquarters were established at Ikidzu (later spelled Ikizu).

Development of Local Stations. *Busegwe Station* (established by Ernst Raessler in 1909), 20 miles east of Musoma, in the Lake province, had suffered little during the early part of the war, and although evacuated it had been well cared for by the Africans, at least until V.

E. Toppenberg returned briefly in 1916. Yet in 1920 the 76 members who had been there could not be found. In 1921 E. B. Phillips was appointed to reestablish Busegwe Station. For a time it operated on the old site, but in 1938 new buildings were erected on a new site a short distance away.

Majita Station (opened 1909) had three churches by 1913, but after the war, in 1921, only 10 members could be found out of a former membership of 78. Under the care of a number of missionaries and African workers, the work has subsequently prospered. In 1960 the Majita area was organized into the Majita-Ukerewe Field under African leadership—S. D. Otieno, president, and N. Elisa, secretary-treasurer. The name of the field was changed in 1967 to Central Nyanza Field.

Pare Station. It was in northeastern Tanganyika, in the Pare area, that the first SDA stations-Friedenstal (Mamba), Kihurio, and Suji-had been established. Shortly before World War I, H. Kotz, with the help of Petro Risase, had completed the translation of the New Testament into Chasu, which was published by the Advent-Verlag in Hamburg with the approval of the British and Foreign Bible Society. The missions in the Pare Mountains suffered less than those in west Tanganyika as a result of World War I. Some of the German missionaries had remained at their stations until the British came, and before being interned they had ordained elders in all churches. Despite the fact that public meetings had been forbidden, Christians continued to gather for worship in their huts. The African workers, although bereft of their White missionaries and deprived of all financial support, were not idle. S. G. Maxwell, on arriving in 1921, found fully prepared candidates who had been waiting for baptism for six years. He also found that of the 277 members in 1914, 246 were still practicing SDAs.

In 1926 the first camp meetings in Tanganyika were held in the Pare area, and the first Seventh-day Adventist Africans of that section were ordained to the ministry (P. S. Kilonzo and E. Manongi). In 1930 a clinic was opened at Suji, and the school there conducted a strong industrial program.

A number of the Pare workers went out as pioneer missionaries throughout East Africa. For example, when S. G. Maxwell went to open work in Uganda, P. Risase and A. Mweta accompanied him; later A. Msangi also went to Uganda and died there. P. Risase later pioneered the work on Mombasa Island. Pare missionaries held responsible positions in different parts of the East African and Tanganyika unions. In 1960 the Pare area was organized into the North-East Tanzania Field, under African leadership, with Y. Lusingu as president and T. Samuel as secretary-treasurer.

Ntusu Station (opened 1912) in the Usukuma country, where R. Lusky was an early missionary, had 300 pupils and 10 baptized believers before the war came. It was here that the four Pare teachers mentioned earlier stayed on at their schools without salary. W. Cuthbert arrived at Ntusu in 1922, and H. Robson arrived in 1924 and remained until 1939. Ntusu was the site of the first girls' school established in that country. In 1960 this area was organized into the West Lake Field, with R. E. Dale as president and S. Okongo as secretary-treasurer. In 1963 S. Magembe and S. Okongo were elected president and secretary-treasurer, respectively. The name of the field was changed in 1967 to South Nyanza Field.

Utimbaru Station was opened in 1912 by V. E. Toppenberg, who was followed by Ernst Raessler, then J. Persson. During World War I its site became a battlefield. To this mission

came F. H. Muderspach and his wife a short time after they went to Africa in 1925. After many missionaries came and went, Muderspach was again director of this mission at the time of his death in 1960. In that year Arthur L. Davy was elected the first president. This later became the East Nyanza Field headquarters, with M. Rutolyo, president, and A. Fue, secretary-treasurer.

Mwagala Station (opened before World War I) was a difficult station for Europeans to operate because of its isolation and its unhealthy climate. E. B. Phillips directed it from 1927 to 1931, and then W.C.S. Raitt until 1934. Later the station was put under African leadership, and with its district formed part of the South Nyanza Field, administered from Ntusu.

Mbeya Station (established in 1938 under R. Reider) is situated within 1.5 miles (four kilometers) of the town of Mbeya. It is thus not isolated from civilization, but it is removed from other Seventh-day Adventist work and workers. The climate is cool because of the high elevation. Progress has been slow because of frequent changes in missionary personnel.

Development of Organization. From 1903 to 1913 all SDA mission work in Tanganyika was under the direction of the German Union Conference. From mid-1913 to the outbreak of the war in 1914 it was under the new European Division, with headquarters in Hamburg. By 1912 the Tanganyika missions had been divided into two general sections—the South Pare Mission Field in the east, and the Victoria Nyanza Mission Field in the west, along the shores of Lake Victoria—with general headquarters of all German East African missions at Shirati, on Lake Victoria.

When the country became a British mandate after World War I, the British Union was asked to administer the territory and rebuild the mission program. Tanganyika and Kenya were formed into the British East African Mission, directly responsible to the British Union Conference executive committee. W. T. Bartlett was the first president, and his headquarters were at Gendia Mission in Kenya. In 1922 the mission was enlarged to include Belgian East Africa as well, and was named the East African Combined Mission. In 1923 the administration of these areas passed to the European Division, and in 1928, when the European Division was split into four, the East African Union Mission was assigned to the Northern European Division.

In 1933, at the request of the Central European Division, Tanganyika was reassigned to that organization and became the Tanganyika Mission.

When it became impossible for the German Union to support and administer missions immediately before and during World War II, Tanganyika became part of Section II of the Central European Division, which was fostered by the General Conference. In 1940 this mission was made part of the Southern African Division. Then from 1943 to 1960 the Tanganyika Mission Field was part of the East African Union Mission in the same division.

Work in Zanzibar and Pemba. Colporteurs from Pare, in Tanganyika, had sold SDA books on Zanzibar as early as the 1930s, and later a regular colporteur and his family had lived and worked on the island for more than five years. In 1945 W. Marais, a South African missionary in Kenya, went to solicit Ingathering funds on Zanzibar, and other workers have since made similar annual visits and have also sold many SDA books. In 1956 an African colporteur evangelist and his family were sent to Zanzibar from Tanganyika, and his work resulted in the first baptism of Shirazis, in 1958.

During the decade of the 1970s, SDAs made further attempts to enter Zanzibar. In 1974 Israel Kumbo, a layperson who had worked in Zanzibar, was sent to assess possibilities of contacting government officials with the hope of establishing SDA work there. After a promising start, the plans failed to materialize.

In 1986 Lukwaro, a literature evangelist, was sent to Zanzibar.

In 1987 permission was given to open a dispensary because of a favorable contact with an official who had been treated at an Adventist institution. Literature evangelism continued, resulting in the baptism of nine in 1989. In 1990, 12 more were baptized.

In 1991 Ibrahimu Alex Juma, a literature evangelist who had been working in Zanzibar, received permission to visit Pemba. During meetings held in a local church, the pastor and six of the members decided to become Seventh-day Adventists. Five were baptized.

In 1992 a church of 70 members was organized in Zanzibar, and in Pemba 32 people are worshipping on the Sabbath day.

Reorganization. In 1960, to facilitate the administration of the rapidly enlarging membership and to meet the changing territorial conditions, Tanganyika, together with Zanzibar and Pemba, was organized as a separate union, with C.T.J. Hyde as president; M. W. Cuthbert, secretary-treasurer; and H. K. Mashigan, R. F. Medford, and F. Muganda as departmental secretaries. With a membership of 13,237, it was organized in five fields: North-East Tanganyika (Suji), Majita-Ukerewe (Majita), West Lake (Ntusu), East Lake (Utimbaru), and Tanganyika General. The last named included all areas not allocated to the other four fields, and also Zanzibar and Pemba.

The Tanzania General Field (organized 1960) embraces mostly the unentered territory, including the centers of population, and therefore was originally administered by the union officers from the headquarters station at Busegwe. In 1967 the headquarters for this field were moved to the town of Morogoro, Tanzania, which was a more suitable location from which to administer the rapidly growing membership. Colporteurs pioneered in its towns, selling books and establishing branch Sabbath schools. These were followed by resident ministerial graduates who carried out a house-to-house visitation program in Tabora, Tanga, Iringa, Morogoro, and Dar es Salaam. City evangelistic meetings were held in Morogoro (1959), Dar es Salaam, and Tanga (1961) by two African evangelists. In Dar es Salaam, the capital, E. E. Cleveland, of the General Conference Ministerial Department, conducted an evangelistic campaign in 1963 that served the double purpose of winning converts and providing evangelistic training for a team composed of workers from several unions.

The continued rapid growth in Tanzania through the 1980s and 1990s precipitated other organizational changes.

The Tanzania Union also administers Tanzania Adventist Seminary and College and Parane Secondary School. The union headquarters moved to Arusha in 1974. The city has an international airport and desirable communication facilities. All the conferences and fields are under national leadership. This is also true of the union leadership.

Tanzania Adventist Press

TANZANIA ADVENTIST PRESS. A publishing house with printing plant located in Morogoro, Tanzania. It was begun as the Voice of Prophecy Press in 1969 and came under the present name in 1974.

The press serves Tanzania, with a population (1994) of 29.8 million, of which 150,000 are Seventh-day Adventist Church members. The plant does only church printing, with more than 13 million pages printed and sold each year, mainly in the Kiswahili and English languages.

The plant is equipped with computerized typesetting, with laser printers, darkroom, three Heidelberg offset presses, and a full bindery for stitched and perfect bound paperback books. There is also a Kiswahili Translation Department. The press has 40 employees.

The six main Adventist Book Centers (one in each conference/field) are under the direction of the press, with 80 branches serving more than 500 literature evangelists. Sabbath school lessons are translated and printed each quarter in Kiswahili for adults, juniors, and primary students. A mission quarterly is also printed.

The Voice of Prophecy Press began in the living room of R. H. Henning's home when he was president of the Tanzania General Field. The work started with a small secondhand offset press bought in Nairobi. In 1971 it was moved to the new Voice of Prophecy building.

Two longtime employees, Abraham Lukingo and Tofi Kinkoro, have given a total of nearly 50 years of service to Adventist publishing work in Tanzania.

Managers: B. Salsman, 1977—1980; Tofi Kinkoro, 1980—1981; Jack Turner, 1981; Dennis Mercill, 1981—1988; L. R. Thomas, 1988—1990; Neal T. Scott, 1990— .

Tanzania Adventist Seminary and College

TANZANIA ADVENTIST SEMINARY AND COLLEGE. A coeducational boarding institution on the junior college level, situated on an elevated site of 202 acres (80 hectares) between the snowcapped mountain of Kilimanjaro on the east and Mount Meru on the west. The location is 20 miles (30 kilometers) from the town of Arusha in northern Tanzania. The school is under the direction of the Tanzania Union Mission and extends its services to Kenya, Uganda, Ethiopia, Rwanda, Burundi, and Sudan. In 1993 the student population was 140, with 48 coming from outside Tanzania.

The college offers a two-year course in theology leading to the B.A. degree. It also offers a two-year business administration diploma, a two-year secretarial studies diploma, and a one-year education course. The school works in close relation with the University of Eastern Africa, with whom it is seeking affiliation. The faculty comprises 13 teachers, two of whom are from abroad.

The college was first established in 1975 as a seminary and in 1979 became a junior college. The two-story building purchased along with the land is still used for the administration offices and classrooms. The same building also houses two apartments, a small assembly hall, and a college shop. Later a cafeteria and four staff houses were added. The construction of a modern library and girls' dormitory was completed as the result of a Thirteenth Sabbath Overflow offering.

ADRA International has been instrumental in the development of a medical clinic that will also house a dental facility. The package includes housing for two medical staff persons. All labor costs for constructing the foundations of the buildings and making the block will be borne by the college.

ADRA also contributed a grain milling machine and a dairy building along with cattle. These projects contribute substantially to the college budget. There is a thriving farm in operation, along with a bakery, carpentry shop, and a dispensary that ministers to the public.

The college is establishing a primary school and has plans to become a senior college, offering the B.A. degree.

Principals: E. R. Mpyisi, 1975—1980; J. A. Kisaka, 1980—1983; B. Muganda (acting), 1983; D. Richert, 1983—1987; E. Mulwambo, 1988—1991; J. Maganga, 1992— .

Tanzania General Field

TANZANIA GENERAL FIELD. *See* [Tanzania](#).

Tanzania Union Mission

TANZANIA UNION MISSION. *See* [Afro-Mideast Division](#); [Tanzania](#).

Taquara Academy

TAQUARA ACADEMY. *See* [Cruzeiro do Sul Adventist Academy](#).

Taquary Publishing House

TAQUARY PUBLISHING HOUSE. *See* [Brazil Publishing House](#).

Taquary (Training) School

TAQUARY (TRAINING) SCHOOL. *See* [Brazil](#); [Brazil College](#).

Tarr, David Fletcher

TARR, DAVID FLETCHER (1861—1948). South African evangelist. He was born in Clumber, near Bathurst, South Africa, and became a loyal Methodist as a young man. With his cousin, Albert Davies, he went into the transport business, carrying goods in ox wagons from Port Elizabeth to Kimberley and other inland cities. On one of these trips in 1887 he camped for the night on the farm of Pieter Wessels, a Dutch farmer who had been observing the Sabbath for more than a year.

On hearing Wessels' arguments for the Bible Sabbath, Tarr was profoundly disturbed. After seeking in vain for Bible evidence for keeping Sunday, he began to observe the Sabbath, being among the first English-speaking South Africans to do so. Four months later the first overseas workers, D. A. Robinson and C. L. Boyd, arrived. Tarr, Davies, and Davies' wife were baptized in the dam on the Wessels' farm.

Tarr next worked with Boyd, holding evangelistic meetings in Kimberley (where the first church in South Africa was organized). Later he worked in the Rokeby Park district with J. I. Hankins, who arrived in 1888. There his powerful witness won many of his relatives, among them his brothers James and Walter, with their children. Of these two families, including grandchildren, 17 have become workers, among whom were four ordained ministers, three nurses, and four missionaries to the north.

In 1890 Tarr went to the United States and studied at Battle Creek College for three years, where he met Olive Phillips, whom he married. For the next 35 years Tarr filled many responsible positions in South Africa and conducted many evangelistic campaigns in both European and African communities. Many hundreds of members in South Africa today are either his converts or the children of his converts. During his later years Tarr was in charge of the Durban and East London churches. His life of service covered more than 60 years.

Tarr, Walter Claude

TARR, WALTER CLAUDE (1878—1970). Missionary. Tarr was born in the Grahamstown district of South Africa, the descendant of British settlers. He was left an orphan at an early age. He attended the first Seventh-day Adventist college in South Africa, Union College. In 1902 he was asked to relieve for a time at Solusi Mission, the oldest SDA mission station in Africa. After his marriage in 1904, he and his wife worked in Cape Town and then were called to Rhodesia. They became permanent missionaries in 1910 and pioneered the work in Transkei, where they founded Bethel Training College. After his retirement in 1940, Pastor Tarr continued to give years of part-time service, mainly in connection with Bantu work in Natal.

Tasmanian Conference

TASMANIAN CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Tass Old People's Home

TASS OLD PEOPLE'S HOME (Szeretet-Otthon). A home for the aged established in 1958 in Tass, Hungary, 38 miles (60 kilometers) from Budapest. The institution has accommodations for 30 residents and has eight employees on its staff. A third of the cost of maintaining the home is covered by the retirement income and relatives of the residents. The Hungarian government supplies two thirds of the cost.

A lovely garden on the grounds helps to supply food for the home. The guests take an active part in the activities of the home and enjoy the church services conducted regularly in their worship room.

Tauran, Augusta (Poppy) R.

TAURAN, AUGUSTA (POPPY) R. (1922—1964). Nursing educator. While teaching at the Seventh-day Adventist college near Bandung, Indonesia, in the mid-1950s, she responded to the call to become a missionary nurse and enrolled in the nursing program at Bandung Adventist Hospital. Upon the completion of her course, she joined the hospital staff. In 1961 she earned a Bachelor of Science degree in nursing at Philippine Union College in Manila, and two years later earned a Master of Arts degree from the same institution.

She returned to Bandung Adventist Hospital in 1963, where she headed the School of Nursing and helped in further developing a strong nursing program. Scores of faithful successful alumni serving at home and abroad testify to the solid foundation that she and the other pioneers laid in nursing education in Indonesia.

Tavodi, Peni

TAVODI, PENI (1888—1918). Fijian member of the first Seventh-day Adventist missionary group in New Guinea. He was born on the island of Fiji and received his education first in Methodist (1894—1904) and later in SDA (1905—1907) schools. He was brought into contact with SDA teachings through reading *The Great Controversy*, by Ellen White, and Bible Readings in the Fijian language. He was baptized in 1905. About two years later he and his wife were appointed to accompany S. W. Carr to New Guinea. They spent one year at the Avondale school in preparation for their service, and while there he translated a physiology textbook into Fijian. From 1908 to 1918 he was a teacher at the Seventh-day Adventist New Guinea Mission and died there from the bite of a poisonous snake. His name is also spelled Beni Tavondi.

Tay, John I.

TAY, JOHN I. (1832—1892). Missionary. He accepted the Seventh-day Adventist faith in 1873. Working his passage on six ships, he arrived on Pitcairn Island in 1886 and gave Bible studies to the islanders, who had previously received SDA literature. They decided unanimously to keep the Sabbath. On his return to California, within five months his story had stirred considerable interest in South Sea Island missions, with the result that in 1890 the *Pitcairn* sailed from San Francisco for the South Pacific, with Tay and his wife among the missionaries aboard. In 1891 they entered Fiji, but five months later he died in Suva.

Taylor, Charles Lindsay

TAYLOR, CHARLES LINDSAY (1867—1918). Author of *The Marked Bible*; teacher and minister. Despite his father's being a spiritualist medium, Charles dedicated his life to Christian service at an early age, largely through the influence of his sisters, one of whom, May Taylor (later Mrs. Quantock), was among the pioneer Seventh-day Adventist missionaries in India. After his baptism in 1884 he assisted in tent evangelism, canvassed, and helped in the Tract Society office. For a time in 1885 he worked at the Battle Creek Sanitarium, then in the pressroom of the Pacific Press (1886—1888). In 1889 he served as field secretary of the California Sabbath School Association, and the next year preached at Washington, D.C. In 1891 he married Lucy E. Brown and for a while worked as a field secretary of the General Conference Sabbath School Association. Later he studied for two years at Battle Creek College. It appears that he never completed his formal education, but according to reports of those who knew him, he improved his opportunities and developed his abilities by wise reading and private study. He began his teaching career at Mount Vernon Academy in 1893. In 1894 he was ordained. Then he taught Bible at Walla Walla (1896—1899) and Healdsburg (1900—1901) colleges; served as chaplain of the St. Helena Sanitarium for about 10 years; taught at academies in California, Georgia, and Minnesota; and concluded his service at Emmanuel Missionary College in 1918. He was a gifted writer and contributed many articles to the denominational press. In the last years of his life he wrote two paperbacks, *The Marked Bible* and *Ella Simpson, Neighborhood Transformer*, and contributed to a small volume, *World Problems*.

Taylor, Charles O.

TAYLOR, CHARLES O. (1817—1905). Evangelist; pioneer in the South. After going through the Millerite disappointment of 1844, he accepted Adventist beliefs, and in 1854 began his public ministry, working mostly in New York State. In 1876 he drove his team south and preached in Georgia, where he settled in Brooks County. Three years later he traveled to the Carolinas, where he presented the Seventh-day Adventist truth successfully. He made evangelistic trips into Florida, Alabama, Mississippi, and other states, and was the first SDA minister to work in the Southeastern states.

Taylor, Clifton Lindley

TAYLOR, CLIFTON LINDLEY (1882—1963). Author of the textbook *Outline Studies From the Testimonies* (1910); teacher and pastor. At the age of 18 he taught in Vermont, then worked briefly at the Pacific Press as a typesetter, and later taught church school in California. He served as principal of the following academies: Beechwood, in Indiana (1908—1911), Adelpian, in Michigan (1911—1913), Campion, in Colorado (1913—1915), and Williamsdale, in Nova Scotia (1916—1918), and was head of the Bible Department of Canadian Junior College (1918—1920) and Atlantic Union College (1924—1929). He served as assistant and later associate principal of the Fireside Correspondence School (1922—1924). From 1929 until his retirement in 1947 he was a pastor in New England. His book, enlarged and reprinted several times, is still in use.

Taylor, Daniel T.

TAYLOR, DANIEL T. (1823—1899). Advent Christian minister whose writings on the Second Advent in books and in periodicals such as the *Advent Herald* were occasionally quoted in Seventh-day Adventist periodicals. He appears to have been a brother of the SDA minister Charles O. Taylor.

Taylor, Gladys King

TAYLOR, GLADYS KING (1894—1992). Missionary, teacher, writer. Born in North Vernon, Indiana, into a family of nine children, she was baptized when her family responded to books left by George Rader, a literature evangelist. Gladys worked her way through school at Emmanuel Missionary College (now Andrews University) and through the nursing course at Wabash Valley Sanitarium. She married George B. Taylor, whose father she admired as her evangelism teacher and as author of *The Marked Bible*.

After a year at Bethel Academy in Wisconsin, the Taylors spent 20 years (1920 to 1940) as missionary educators in Brazil, Chile, and Argentina. Upon their return to the United States, they gave a year of service at Mountain View Academy in California, then were called to Pacific Union College, where he chaired the Modern Languages Department and she assisted in the library and taught English. Together they influenced the lives of many future leaders of the Seventh-day Adventist Church. Taylor's master's thesis became the book *Literary Beauty of the Writings of Ellen White*, a prayer meeting testimony inspired the book *Heck and the Deacon*, and her grandfather's experiences in the Civil War became a serial in the *Youth's Instructor*. She lived to see a son and grandson serve overseas and at the church's world headquarters, and reaped the gratitude of former students from all corners of the world.

Tea

TEA. Seventh-day Adventists advocate the avoidance of tea and other stimulants. (*See* [Diet](#); [Health Principles](#); see also [SB](#), Nos. 22, 217, 232, 233—241, 640.)

Teachers

TEACHERS.

Pioneer Educators. Probably the first teacher of the first Seventh-day Adventist home school was Martha Byington, who taught in 1853 at Buck's Bridge, New York, in the home of Aaron Hilliard. Lucinda Paine taught the second school year, and John Fletcher Byington, Martha's brother, taught the third and probably the last year of the school. In 1854 Mary Baker taught a home school in the residence of Josiah Hart, a minister, in Northfield, Vermont, with four children of the household as pupils. Another little home school was in operation at Jackson, Michigan, in 1854. In Battle Creek, Michigan, Mrs. M. M. Osgood began a school in 1855. It was reopened in 1857, when Louisa M. Morton taught the school. Robert Holland and John Frederick Byington continued in 1860. Another early pioneer was Goodloe H. Bell, who taught privately and prepared instructional materials at Battle Creek. Then on June 3, 1872, he opened a church-supported school. The program of Adventist education has continued since that date. South Lancaster Academy opened Apr. 19, 1882, under the principalship of G. H. Bell. Other pioneer educators were W. W. Prescott, Sidney Brownsberger, E. A. Sutherland, P. T. Magan, and W. E. Howell.

Recruitment and Professional Preparation. In the early years of the Seventh-day Adventist Church, where available, teachers were selected and recruited from new converts who had had experience in public school systems. Others were selected on the basis of their love for the children and youth and for their aptitude to teach.

Lectures, institutes, and conventions supplemented normal schools in helping to qualify teachers. Thirty teachers attended a convention at Battle Creek, June 21—26, 1888, but the first North America-wide SDA-sponsored teachers' convention was held at Harbor Springs, near Petoskey, Michigan, in 1891. W. W. Prescott directed the meeting. Ellen White and other prominent educators assisted. The first summer school for teachers was held in California in 1899, with a total of 13 in attendance, including the instructors.

Battle Creek College (1874), Emmanuel Missionary College (1901), Nashville Agricultural and Normal Institute (1905), Western Normal Institute (Lodi Academy, 1908), and other institutions offered preprofessional and professional training for teachers. About 1901 C. C. Lewis, assisted by his wife and Mrs. Flora H. Williams, produced a church school manual. Another teachers' manual was authorized at the 1906 educational convention held at College View, Nebraska, and was issued soon after. The School Manual, in subsequent revisions, has been a unifying factor for educational personnel.

Two-year professional curricula in normal schools during the 1920s and 1930s were upgraded into four-year undergraduate professional curricula administered by college departments of education. Graduate work has been offered in some of the SDA colleges and universities.

Educational personnel are encouraged to have not only a baccalaureate degree but also graduate work. Teachers are expected to serve in the areas of their academic majors and minors.

College and University Personnel. Recommended to the respective boards of trustees by the chief school administrator, the personnel of SDA colleges and universities are recruited and selected on the requisites of their dedication, academic background, successful experience, and demonstrated competency. The college and university personnel should preferably have had successful experience in an elementary and/or secondary school.

Personnel are expected to serve in the areas of their professional concentration and related fields. Master's degrees, doctorates, and postdoctoral study may be required for the particular teaching, research, or service area.

Church Affiliation and Credentials. Teachers are members of the Seventh-day Adventist Church in good and regular standing. Limited exceptions are made in countries where special government regulations are enforced. A Minister of Teaching certificate is granted to a beginning teacher, a Commissioned Minister of Teaching license is granted to a teacher with not fewer than three years of satisfactory service, and a Commissioned Minister of Teaching credential is granted a teacher with not fewer than six years of satisfactory service.

Teacher certification is processed and administered at the union department of education level in cooperation with the respective division department of education.

Tehuantepec Training School

TEHUANTEPEC TRAINING SCHOOL. *See* [Mexico](#).

Telenotes

TELENOTES. See [Periodicals](#).

Television

TELEVISION. *See* Communication, Department of; *Faith for Today*; *It Is Written*; Recreations and Amusements.

Tell

TELL (1949—1991; vols. 1—6, 1949—1954, as *News Beat*; monthly; General Conference Department of Communication). An eight-page journal dealing with Seventh-day Adventist public relations and communication via public media published formerly by the General Conference Department of Communication. It dealt with SDA activities touching the public throughout the world; also, articles presenting public relations and evangelistic broadcasting techniques. It was sent to pastors, administrators, institutional public relations directors, conference departmental secretaries, and church communication secretaries in North America, and was mailed in bulk to overseas divisions and to all SDA colleges.

Editors: Helen F. Smith, 1949—1953; M. Carol Hetzell, 1953—1975; DeWitt S. Williams, 1975—1979; Franklin W. Hudgins, 1979—1983; Shirley Burton, 1985—1991.

Telugu Secondary School

TELUGU SECONDARY SCHOOL. *See* [Flaiz Memorial Higher Secondary School of Seventh-day Adventists](#).

Temperance (principles)

TEMPERANCE (principles). From the beginning of Adventism, temperance has been an important part of its doctrinal teaching. Although generally “temperance” refers to the matter of alcoholic beverages, to Seventh-day Adventists it has a broader context.

Temperance, meaning self-control, is a spiritual foundation to the life, restored and provided by the Holy Spirit (see [Gal. 5:22, 23](#)). Temperance pictures a life of victory over every harmful and defiling practice. It causes the believer to have a distinct separation from the allurements of idolatry, lust, and pride (see [2 Cor. 6:14—18](#)), making the body a living temple of dedication to God. Therefore, Ellen White wrote in 1874: “Temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained” ([Te 201](#)). For contrast she wrote, “Intemperance lies at the foundation of all the evil in our world” (*ibid.* 165).

Alcohol, with its devastating effects on the individual and society, was early recognized by Seventh-day Adventists as opposed to the development of Christian experience and faith. Joseph Bates, one of the pioneers in modern Adventism, was the founder of a temperance society at Fairhaven, Maine, in 1827 and had given up alcohol and tobacco many years before his association with the development of the church. Other pioneers, such as James White and John Andrews, had never taken alcohol or tobacco. John Loughborough, who began smoking cigars on recommendation of his physician as a means to deaden the pain of a certain infection, discarded this habit on the eve of his conversion, throwing a partly smoked cigar into the river. Joseph Waggoner stopped smoking when he became a Seventh-day Adventist.

Writing in the *Review and Herald* (36:165, Nov. 8, 1870), James White recalled that “it was twenty-two years ago [1848] the present autumn, that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White.” Three years later, on Dec. 14, 1851, Ellen G. White answered the question of whether it was “wrong to use tobacco” in the following terms: “I have seen in vision that tobacco is a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, ‘If it is an idol it is high time it was given up, and unless it is given up the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God’” (letter 5, 1851).

It appears that no special effort was made through Seventh-day Adventist publications to urge Sabbathkeeping Adventists to discontinue the use of tobacco until the latter part of 1853. In the Dec. 13, 1853, issue of the *Review and Herald* (4:178), James White, the editor, included a “selected” article that said in part: “Religion, for its full development, demands all our mental powers. . . . This drug [tobacco] impairs them. It accordingly must follow, that, in proportion to their derangement, will be the defect of their action; so that, in this sense, it may be said with truth, that the person that uses tobacco cannot be as good a Christian as he could be without it.”

As time went on, the objection to tobacco was stated more positively. Thus James White said: “Among those who profess faith in the Third Message are probably no less than 1,000

families who have left (or should immediately leave) the use of tobacco and tea. The average expense to each family could not be less than \$10, yearly, making in all the round sum of \$10,000 saved (or should be) by the friends of present truth in leaving the poisonous (to say nothing of the extremely filthy character of tobacco) weeds of tobacco and tea. This sum would be sufficient to sustain thirty Missionaries in new fields of labor. What a shameful fact, that there are those among us, professing much zeal in the cause, who are too poor to pay for their paper, or help the preacher who may visit them. Yet they contrive to raise the cash to purchase tobacco and tea!" (*ibid.* 8:24, May 1, 1856).

In the preface to an article by George Trask dealing with tobacco, which appeared a few months later, the editor observed that "the subject of the use of Tobacco is engaging the attention of many of our brethren, in different places" (*ibid.* 7:62, Oct. 16, 1855). On Oct. 15, 1855, a general meeting of SDAs was held at Morristown, Vermont, at which the delegates voted: "That the use of Tobacco by any member, is a serious and bitter grief, and greatly lamented by the Church; and after such members have been labored with, and properly admonished, as long as duty seems to require, if they do not reform, the Church will then deem it their duty to withdraw from them the hand of fellowship" (*ibid.* Dec. 4, 1855).

This attitude is essentially the current Seventh-day Adventist position on the use of tobacco by members. *See Church Manual* (1990), p. 160.

The use of alcoholic beverages by church members was never a major issue among SDAs. In fact, when the church was in its formative stages, the anti-alcohol movement had well permeated most religious groups. But SDAs went further than many of the popular temperance groups in making it clear that abstinence also included wine and hard cider.

Tea and coffee were almost universally used, but as the injuriousness of these beverages, as well as tobacco, was taught, they were listed as harmful practices of intemperance.

Repeated mention was made by Ellen White of what she called the "twin evils," referring to liquor and tobacco. She made clear that for church members the only safe course to follow is "to touch not, taste not, handle not," and that "total abstinence is the only platform on which God's people can conscientiously stand." She gave emphasis to liquor as a major factor in many problems of society, including crime, accidents, juvenile delinquency, and poverty, even describing it as the greatest cause of God's present judgments on mankind: "Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today" (CH 432).

Long before medical and research specialists found smoking to be a cause of lung cancer and other fatal diseases, SDAs were told that "tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body" (4aSG 128). "Its effects are more difficult to cleanse from the system than those of liquor" (3T 569).

Because of the impact of these destructive habits on society, the church was urged to "bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco" (Ms 82, 1900).

Positive instruction from the biblical base showed "that the Bible is full of history bearing upon temperance, and that Christ was connected with the work of temperance, even from the beginning. It was by the indulgence of appetite that our first parents sinned and fell. Christ redeemed man's failure. In the wilderness of temptation He endured the test which

man had failed to bear” (Te 267). This meant for SDAs that temperance, self-control, and restoration entirely depended upon the work of Christ. The declaration was that “however strong the passion or appetite, we can gain the victory, because we may have divine strength to unite with our feeble efforts. Those who flee to Christ will have a stronghold in the day of temptation” (*ibid.* 267, 268).

Temperance, then, depended upon the right choice of man to work in cooperation with God for the development of the physical, mental, social, and spiritual life. This included right diet, the habits of study, dressing, working, seeing, and all social conduct. “We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us” (*ibid.* 213).

The importance of early temperance instruction in the home and the right example of parents is emphasized. Of paramount importance in this regard is for the church and the home to make temperance (self-control) an attractive, positive, rewarding alternative to the false dependencies of intemperance with all their allurements. “The Word of God does not condemn or repress man’s activity but tries to give it a right direction,” wrote Ellen White (*ibid.* 193), who found temperance her favorite subject and stated her divine call, “I was also to speak on the subject of temperance, as the Lord’s appointed messenger” (*ibid.* 259).

Referring to the experience of Christ’s manner in meeting the Samaritan woman at Jacob’s well and offering her the water of life, she said, “This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding” (*ibid.* 132). Thus temperance means counteracting evil with good, presenting a vigorous warning against intemperance and by precept and example showing a better way. (*See also: Breathe Free: the Plan to Stop Smoking; Diet; Five-Day Plan to Stop Smoking; Listen; American Health and Temperance Association.*)

Temperance Association

TEMPERANCE ASSOCIATION. *See* [American Health and Temperance Association](#); [International Health and Temperance Association](#).

Temperance Bulletin

TEMPERANCE BULLETIN (1935—1949; quarterly; General Conference of Seventh-day Adventists; American Temperance Society, Washington, D.C.; PPPA; no complete files on record). A four-page organ of the American Temperance Society of SDAs presenting temperance “facts for press, pulpit, and publicity.” It was launched by C. S. Longacre in 1935.

Temperance Department

TEMPERANCE DEPARTMENT. A former function of the General Conference that with its director, associate and assistant directors, and advisory committee, organized, directed, and promoted the temperance work of the church through divisions of the General Conference. The department was set up by action of the 1960 Autumn Council. This action did not change the organizational structure of the International Temperance Association, the American Health and Temperance Society, or the national societies affiliated with the international organization. They were recognized as subsidiary organizations of the department. The aim of the department was to establish within the church the principles of temperance, to counteract intemperance, and to convey these truths for better living to people of all races, color, and creed.

The Health and Temperance departments were merged as one department in 1980.

Secretaries: W. A. Scharffenberg, 1960—1964; E. J. Folkenberg, 1964—1968; E.H.J. Steed, 1968—1974.

Director: E. H. J. Steed, 1974—1980.

Temperance Films

TEMPERANCE FILMS. Perhaps the greatest single impact of the temperance program of the Seventh-day Adventist Church has been made by a series of films produced in recent years on smoking, drinking, and drugs.

One in 20,000, produced in 1954 in full color, was the first major film to portray the relationship of smoking to lung cancer. Featuring the world-renowned lung surgeon Dr. Alton Ochsner of New Orleans, it portrays the story of a heavy smoker who discovers he has lung cancer, and shows the surgical removal of the cancerous lung. The film has been seen by an estimated 75 million people around the world and has been issued in 14 languages. In England, Denmark, the former Soviet Union and other countries it has been a major factor in igniting nationwide educational programs against smoking.

This film is still widely used as a basic film on smoking, not only by SDAs but by other churches and health and educational organizations as well. It is shown widely in connection with temperance exhibits at fairs, conventions, and congresses, and is featured in high schools, youth organizations, and business clubs. It has served as the major part in the series of films used for the Five-Day Plan to Stop Smoking.

One in 20,000, presented to the leading medical authorities and members of Parliament in Great Britain, has been credited with starting the chain of events resulting in the famous 1962 report on *Smoking and Health by the Royal College of Physicians*. This report, the first inclusive, authoritative statement on the subject, stirred public interest in the United States, leading to the appointment of a panel of scientific and medical experts by Surgeon General Luther L. Terry of the Public Health Service. The report by this panel, which appeared in January 1964, has been called the greatest single event in the field of health in this century.

Popular interest in the smoking problem, fanned to a considerable extent by *One in 20,000*, continued to develop rapidly during the late 1950s, necessitating another film on the subject. *Cancer by the Carton*, released in 1958, deals with smoking and health more in depth, featuring four outstanding specialists and presenting additional medical evidence against smoking as a health menace.

For educational purposes, particularly in schools, *Time Pulls the Trigger*, produced in 1961, has been very popular. This story, based on a military theme, features an animated cartoon sequence. The viewer sees the air passages of the body, and is shown by means of little gnomes how the inhaling of tobacco smoke irritates the cells in the walls of the air passages.

Fourth in the series of tobacco films is *Beyond Reasonable Doubt*, produced in 1964, showing the relationship of smoking to coronary heart disease, in many countries the number one killer today. It also portrays, with explanation by medical authorities, what smoking does to the expectant mother and her unborn child, a phase of the tobacco question that is receiving increasing attention today. This is the first documentary film to show this aspect of the subject.

Countdown was produced in 1968 with a space-age theme. Its story parallels the plot of *One in 20,000*, but updates medical evidence against smoking and operation procedures in removing a cancerous lung.

I'm Sorry, Baby shows that smokers often invade the rights of nonsmokers, this unfair invasion starting even before the birth of a child, when the mother smokes during her pregnancy. This film reports medical evidence that a mother's smoking may result in prematurity and lighter birth weight for her baby, along with possible heart damage.

The Seventh-day Adventist Church, through its temperance organizations, has also produced several major films on alcohol and health. First in this series is *From 5 to 7:30*, released in 1960, which tells a story attractive to teenagers and shows the sinister danger of the popular cocktail hour. The cocktail is pictured in its true nature-as a menace to the home, as a misleading example to young people, and as a potential introduction to alcoholism.

Verdict at 1:32 is a documentary film produced in 1962 depicting the effects of alcohol on the brain of the social drinker. It makes clear that when alcohol is taken into the body in large or small doses, it often injures and sometimes kills.

Just One portrays graphically the new medical finding that alcohol, even in small amounts, tends to pull the red blood cells together, thus thickening the blood and reducing the blood flow to vital body organs. This research was directed by Dr. Melvin Knisely of the University of South Carolina, and was first popularly presented in this film.

Short but effective is the film *Becky*, made in 1963, telling the story of a 13-year-old girl killed by an alcohol-impaired driver. The film is narrated by Ron Cochran, well-known television news commentator.

A series of four 10-minute films, entitled *Alcoholism in a New Dimension*, has been produced primarily for use in 4 DK programs, and as a teaching aid for educational purposes.

Crutch for All Seasons shows a series of real incidents involving youth taking drugs but coming to the realization that a positive, nondrug way of life is much safer and happier. The separate incidents concern alcohol, heroin, and marijuana, and include basic reasons why youth are at times attracted to drug use.

Circle of Love is a film featuring all Black actors portraying an effective group therapy approach to drug problems. This is especially designed for inner-city work.

The Alternative is a training film for the Temperance Department showing how laypersons can utilize temperance programs in developing interests for the church.

Second Chance: 1 in 10 is the story of a pilot who confronts the frustration, helplessness, and fear suffered by every smoker diagnosed with lung cancer. Every excruciating step of the process, from diagnosis by X-ray and biopsy to surgery and recovery is documented in vivid detail. Medical science is able to help only about one in 10 diagnosed with lung cancer to survive for a second chance at life. This is a complete update of the original film *1 in 20,000*.

The Search takes the viewer from Ponce de Leon's expedition in search of the fountain of youth to the modern facilities of some of today's top researchers, who delve into ancient secrets of health and examine why SDAs live longer and healthier lives by following certain life-extending guidelines.

ICPA Viewpoint is a 13-part magazine-style television program produced by Thomas R. Neslund, ICPA executive director. Included are interviews with experts on various

health-related topics, historical sketches relating to temperance, and a musical selection. Offers of topical health-related materials are made at the end of each episode.

Temple Academy

TEMPLE ACADEMY. *See* [Greater New York Academy](#).

Temple, Ruth Janetta

TEMPLE, RUTH JANETTA (1892—1984). Medical doctor, health educator. She was the first African-American woman to graduate from Loma Linda Medical School. She practiced medicine in Los Angeles, where she pioneered that city's public health work. In 1941 she opened the city health department's Public Health Clinic in southeast Los Angeles. In 1944 she founded Community Health Week. In 1962 she became director for health services for the Southern California Conference and also began work with the Total Health Program and Community Health Association. Dr. Temple lectured around the world for the cause of health. She was the recipient of more than 30 awards for her medical contributions spanning more than 50 years.

Temuco Adventist Academy

TEMUCO ADVENTIST ACADEMY (Liceo Adventista de Temuco). A complete secondary level school located at Temuco City, Chile. It is operated by the South Chile Conference.

The school opened at the elementary level in 1934. From 1972 it has functioned at the secondary level also. The school occupies an area of 28,000 square feet (2,600 square meters). The school building itself contains 10,800 square feet (1,000 square meters) of space. The academy operates a library with more than 3,000 volumes. In 1993, 145 area students were enrolled in the academy classes. There were 14 teachers.

Principals: Hugo Ramfrez, 1972—1973; Augusto Wandersleben, 1974—1976; Marlo Parra, 1977—1979; Fernando Ponce, 1980—1981; Luis Quezada, 1982—1983; Guillermo Acosta, 1984—1988; Dario Vejar, 1989—1991; Victor Soto, 1992— .

Ten Commandments

TEN COMMANDMENTS. *See* [Law](#).

Ten Horns

TEN HORNS. *See* [Daniel, Interpretation of](#); [Revelation, Interpretation of](#).

Ten Kingdoms

TEN KINGDOMS. *See* [Daniel, Interpretation of](#).

Ten Virgins

TEN VIRGINS. *See* “Midnight Cry”; Open and Shut Door.

Tennessee

TENNESSEE. *See* [Georgia-Cumberland Conference](#); [Kentucky-Tennessee Conference](#); [South Central Conference](#).

Tennessee Christian Medical Center—Nashville

TENNESSEE CHRISTIAN MEDICAL CENTER—NASHVILLE. A 309-bed acute-care and skilled nursing facility in Madison, Tennessee, a suburb of Nashville, operated by the Adventist Health System/Sunbelt Health Care Corporation.

The hospital was established in 1908 under the direction of Ellen G. White. Originally called Madison Rural Sanitarium, the 12-bed self-supporting institution was part of the Nashville Agricultural Normal Institute Corporation.

The first physician was Dr. Lillian Magan, who was assisted on a part-time basis by Dr. Newton Evans. When Edward A. Sutherland and Percy T. Magan completed training at the University of Tennessee Medical College in 1914, they operated the hospital together until the Magans accepted a call to Loma Linda, California.

A training program for nurses was begun under the leadership of Nellie Druillard. By 1919 Madison College graduate nurses were sitting for Tennessee state board examinations. The college closed in 1963. For a short time Southern Missionary College offered a two-year associate degree nursing program at Madison. Paramedical courses in anesthesia, medical technology, radiologic technology, and medical records were started as hospital schools, but were gradually discontinued. Today the hospital is home of the Middle Tennessee School of Anesthesia.

In 1963 the hospital was turned over to the Southern Union Conference of Seventh-day Adventists, and in the same year ground was broken for a new facility. The name of the facility was changed to Madison Hospital in 1964. It became part of Adventist Health System/Sunbelt Health Care Corporation in 1975. The name was changed to Tennessee Christian Medical Center in 1985. The Comprehensive Therapy Center was completed in 1992. As of 1993 TCMC was licensed for 144 acute-care medical/surgical beds, 98 acute-care behavioral beds, 31 rehabilitation beds, and a 36-bed skilled nursing unit. With the name change of Highland Hospital to Tennessee Christian Medical Center—Portland in 1994, TCMC became TCMC-Nashville. *See also* [Madison Institutions](#).

Administrators/Presidents: E. A. Sutherland, 1908—1946; T. W. Steen, 1946—1948; W. E. Straw, 1948—1950; W. Amundsen, 1950—1952; A. A. Jaspersen, 1952—1957; W. C. Sandborn, 1957—1961; R. M. Davidson, 1961—1963; H. R. Beckner, 1963—1964; C. N. Rees, 1964—1965; R. Morris, 1965—1973; V. Dortch, 1974—1975; H. Grove, 1975—1977; R. Trimble, 1977—1983; J. Boyle, 1983—1986; W. A. Haupt, 1986; D. L. Jernigan, 1987—1992; M. R. Siepman, 1992— .

Tennessee Christian Medical Center—Portland

TENNESSEE CHRISTIAN MEDICAL CENTER—PORTLAND. A 50-bed rural hospital in Portland, Tennessee.

Tennessee Christian Medical Center—Portland, formerly Highland Hospital, Highland Sanitarium and Hospital, and (originally) Fountain Head Sanitarium, was founded in 1907 by F. F. West, B. N. Mulford, and their wives, with other coworkers. In addition to the health institution, the founders established an educational institution, Highland Academy.

After West and Mulford purchased the site on the Highland Rim near Fountain Head, the group, through great self-sacrifice and with the financial aid received from friends, completed their sanitarium building in 1912. Since hydrotherapy treatments were popular from the beginning, the sanitarium had no trouble keeping its 12 beds filled.

When the first building was destroyed by fire in 1928, it was replaced by a well-equipped 35-bed sanitarium and hospital with a surgical unit. When in 1935 fire destroyed this building also, funds were raised with the help of friends and another building was erected. Because World War II made it increasingly difficult to get help to carry forward the work of the institution on a self-supporting basis, the leaders appealed to the Kentucky-Tennessee Conference to take it over. The transfer was effected in 1945, when both the hospital and the academy became the property of the conference. In 1948 they were placed under separate administrations.

In 1973 the hospital became a part of the Southern Adventist Health and Hospital System, now Adventist Health System/Sunbelt Health Care Corporation, with headquarters in Orlando, Florida.

New hospital facilities opened in 1983.

Administrators/Presidents: W. D. Walton, 1948—1951; A. L. Lynd, 1951—1955; C. M. Crawford, 1955—1957; R. C. Mills, 1957—1959; Teddric Mohr, 1959—1962; Brenton Lee Bullock, 1962—1967; W. C. Sager, 1967—1979; Jerry Medanich, 1979—1988; Judy Silva, 1988—1992; Howard C. Andersen, 1992— .

Tennessee River Conference

TENNESSEE RIVER CONFERENCE. *See* [Kentucky-Tennessee Conference](#).

Tennessee River Watchman

TENNESSEE RIVER WATCHMAN. See [These Times](#).

Tenney, George Cidus

TENNEY, GEORGE CIDUS (1847—1921). Minister and editor. According to his obituary in the *Review and Herald* (98:29, Dec. 22, 1921), he was college educated and was ordained to the ministry in the late 1870s. After this he worked in Wisconsin, his home state, and later in North Dakota and Minnesota. In 1887 he went to Australia, where he edited the *Bible Echo* and served as the first president of the Australian Conference (1888—1892). In 1893 he returned to the United States and joined the staff of the Battle Creek Sanitarium as teacher, chaplain, and editor of the *Medical Missionary Magazine*. With the exception of five years spent in evangelistic work in Australia (ending about 1903), he continued his association with the sanitarium until his death. From 1895 to 1897 he was coeditor of the *Review and Herald* with Uriah Smith.

Teologicky Seminar

TEOLOGICKY SEMINAR. *See* [Adventist Bible Seminary](#).

Testimony

TESTIMONY. A term used by Seventh-day Adventists in two senses: (1) a statement of personal faith or experience given in a testimony meeting—a usage formerly common in churches of various denominations; (2) in Seventh-day Adventist parlance, a communication of counsel and instruction given by Ellen G. White, either orally or in writing, to an individual, to a congregation, or to SDAs in general (a collection of which has been published under the title *Testimonies for the Church*; see [White, Ellen G., Writings of](#)). The term in the latter sense is evidently borrowed from the phrase “testimony of Jesus Christ” ([Rev. 12:17](#)) or “testimony of Jesus” ([Rev. 19:10](#)). In this latter text the “testimony of Jesus” is said to be the “spirit of prophecy.”

Testimony Meeting

TESTIMONY MEETING. A service, generally part of a midweek prayer meeting (*see* [Services, Church](#)), in which members rise and speak briefly and informally on their personal faith and experience in the Lord.

Tests of Fellowship

TESTS OF FELLOWSHIP. *See* [Church \(local organization\)](#); [Church Discipline](#).

Texas

TEXAS. *See* Arkansas-Louisiana Conference; Southwest Region Conference; Texas Conference; Texico Conference.

Texas Conference

TEXAS CONFERENCE. A unit of church organization comprising that portion of Texas (except the city of Texarkana) east and south of the counties of Callahan, Concho, Foard, Hardeman, Haskell, Jones, Knox, Runnels, Schleicher, Sutton, and Terrell, and south of the south line of Crockett County. (*See also Southwest Region Conference.*) Statistics (1993): churches, 193; members, 24,143; church or elementary schools, 34 (6 junior academies); ordained ministers, 75; licensed ministers, 14; Bible instructors, 1; teachers, 137. Headquarters: U.S. 67 at I-35 W., Alvarado, Texas. The conference forms part of the Southwestern Union Conference.

Institutions

Institutions. Adventist Health System/Sunbelt; Beeville Memorial Hospital Association; BIESDA; Burton Adventist Academy; Central Texas Medical Center; Chisholm Trail Academy; Hour of Prophecy; Huguley Memorial Medical Center; Jefferson Adventist Academy; Marion County Hospital Association; Seminars Unlimited; Valley Grande Academy; Valley Grande Manor Nursing Home; Willow Creek Hospital.

Local churches: Alice (English, Spanish), Alvarado (English, Spanish), Arlington (English, Spanish), Atascosa, Athens, Atlanta, Austin (First, South, Spanish), Bastrop, Baytown (LaPorte, Spanish), Beaumont, Beeville, Brazosport, Breckenridge, Brownsville (English, Spanish), Brownwood, Bryan, Burlison, Carrizo Springs (Crystal City Spanish), Cleburne (First), Cleveland, Coleman, Conroe (English, Spanish), Corpus Christi (Annaville, English, Spanish), Corrigan, Corsicana, Dallas (First, Dallas/Fort Worth Korean, Korean, Spanish Love Field, Spanish North, Spanish Oak Cliff, Spanish Pleasant Grove, Spanish West), Del Rio (Spanish), Delta, Denison-Sherman, Denton, DeSoto, Donna (Spanish), Eagle Pass (Spanish), Edinburg (English, Spanish), El Campo, Elgin, Elkhart, Elsa (Spanish), Everman, Falfurrias (Spanish), Fort Worth (First, Handley, Northwest, Spanish, Spanish South), Fredericksburg, Gainesville, Galveston, Garland (English, Spanish), Georgetown, Graham, Granbury, Grand Prairie (English, Spanish), Greenville, Groves Community, Harlingen (English, Spanish), Hemphill, Henderson, Hidalgo (Spanish), Highland Lakes, Hillsboro, Houston (Central, Chinese, Filipino, Gulfhaven, International, Korean, North, Northwest, Spring Creek, West, Spanish Alief, Spanish Bellaire, Spanish Central, Spanish Galena Park, Spanish Heights, Spanish Magnolia Park, Spanish North, Spanish Northwest, Spanish Robertson, Spanish South, Spanish Spring Branch), Huntsville, Hurst (Mid-Cities), Irving (English, Spanish), Jackson, Jefferson (Academy, Central), Joshua, Keene (English, Spanish), Kerrville, Killeen, Kingsville, LaGrange, Laredo (Spanish North, Spanish South), Lewisville (English, Spanish), Linden, Longview, Lufkin, Lyford, Mansfield, Marshall (English, Spanish), McAllen (English, Spanish Central, Spanish North, Spanish South), Marieta (New Hope), Menard, Mercedes (English, Spanish), Mesquite, Mineola, Mineral Wells, Mission (Spanish), Missouri City, Mount Pleasant, Nacogdoches, New Braunfels,

Odyssey Harbor, Orange, Paris, Pasadena (Spanish), Pharr (English, Spanish), Richardson, Rio Grande City (Spanish), Robstown (Spanish), Rosenberg (English, Spanish), Rusk (English, Spanish), San Antonio (East Terrell Hills, Greater Randolph, Highland Hills, Korean, Laurel Heights, Scenic Hills, Spanish Bynum, Spanish Durango, Spanish East Gate, Spanish El Eden), San Benito (English, Spanish), San Juan (Spanish), San Marcos, Sanger, Santa Anna, Seguin, Stephenville, Sulphur Springs, Temple, Terrell, Texas City, Tyler (English, Spanish), Uvalde, Vernon, Victoria, Waco (English, Spanish), Waller, Warren, Waxahachie (English, Spanish), Weatherford, Weslaco (English, Spanish), Wichita Falls (First, Southwest), Yancey.

Companies: Bowie, Dallas Portuguese, Del Rio, Freeport Spanish, Frontier Spanish, Killeen Spanish, Laredo English, Luling Spanish, Mount Pleasant Spanish, Olney, San Antonio Spanish Northwest.

History

History. Seventh-day Adventist preaching in Texas dates back to 1875, when three Rust brothers, John E., E. G., and A. B., laypersons, came to Texas from Michigan. Following a series of meetings, which they conducted, a company was organized in Dallas, which met in various homes and buildings in the Dallas-Grand Prairie area. In May 1876 D. M. Canright came to the area to hold meetings. He organized a church of 18 members in Dallas, with E. G. Rust as deacon, and the next day conducted the first SDA baptism in Texas. He estimated that there were “about sixty Sabbathkeepers” scattered across the state. In the same year the General Conference asked R. M. Kilgore to go to Texas in response to a request from Dallas for an evangelist. He went in May 1877, conducted tent meetings, and organized churches in 1878 at Cleburne, Peoria, and Terrell (where A. G. Daniells served as his tentmaster). In the same year James and Ellen White came to Texas, took part in a camp meeting held at Plano in November, and spent several months in the area, mostly at Denison.

Texas Conference Organized. At this camp meeting, the first regular one held, the Texas Conference was organized, with R. M. Kilgore as president. The new conference had four churches and a territory embracing, theoretically, all of Texas, though in the early days the work centered in the north Texas area, where Southwestern Union College now stands. About 1880 Kilgore moved to Peoria, a village about 30 miles (50 kilometers) south of the present college, conducted evangelistic work in a number of places in north Texas (Fairview, Marystown, Plano, and Dresden), and organized a church at Sherman. Earlier John Wilson had begun German work in southwest Texas, and A. W. Jenson had started the Swedish and Danish work in Austin and Lexington. In October 1880 there were 23 Scandinavian SDAs in Texas.

By 1890, through the evangelism of R. M. Kilgore, W. S. Cruzan, and W. S. Hyatt, churches or groups had been organized in McKinney, Black Jack Grove, Clifton, Brushy Knob, Corsicana, Wilmer, Savoy, Cooper, Fairyland, and Ladonia. The conference membership then stood at 425, and there were two ordained ministers and four licentiates.

In 1893 R. W. Roberson moved to San Antonio, and six months later a group of 21 were meeting regularly on the Sabbath. Also, in 1893 the conference purchased 800 acres (325 hectares) of land in Johnson County for a Texas training school (now Southwestern Union College). Smaller tracts of this land were sold to SDA families, and many settled there.

These early settlers attended Sabbath services either at Elm Grove, a country schoolhouse 30 miles (50 kilometers) northwest, or in a dugout east of the present college campus. On Jan. 6, 1894, a church of 60 charter members was organized. The settlement, which the U.S. Post Office Department named “Keene” in 1895, is still primarily an SDA town.

Sabbath schools were begun in a suburb of Fort Worth (1895) by W. N. Hyatt; in San Antonio (1896) by John Lawrence McGee, a self-supporting missionary nurse from Battle Creek; and in Houston (1896). Also, in 1896 the evangelism of J. N. Summerville resulted in the organization of the Marietta church (now New Hope), and soon thereafter in the opening of a day school.

In 1893 a copy of Uriah Smith’s *Daniel and the Revelation* was sold in a German settlement near Hutto, in central Texas, by a colporteur named Hunter; several German families became SDAs and were organized in October 1895 as a small company, and then in December 1896 as a church, which increased to 34 members the next year. From this German church, 13 members moved in 1903 to Valley View, in north Texas, and with six isolated members in that area organized a church there. Their church building, constructed in 1903, was destroyed by a tornado and fire in 1909 and rebuilt again in 1948. By August 1899 the Texas Conference had 1,000 members. In the terrible Galveston hurricane of 1900, nine members perished.

West Texas Conference Organized. In 1908 the 100 western counties of Texas, with 261 members, were separated from the Texas Conference and became the West Texas Mission. The boundary followed the eastern lines of the counties of Wichita, Archer, Young, Stephens, Eastland, Comanche, Mills, San Saba, Mason, Kimble, Edwards, and Val Verde. The mission was organized in 1909 as the West Texas Conference, with T. W. Field as president. It is now part of the Texico Conference.

North Texas and South Texas Conferences Organized. The Texas Conference, which in the early 1900s covered approximately, although a little less than, the territory of the present Texas Conference, was divided again in 1910. In the division it was reduced to the northeastern part of the state (89 counties), with 21 churches, 1,336 members, 10 church buildings, five ordained ministers, and one licensed minister; and the southern portion, with 257 members, was separated as the South Texas Mission Field. In 1911 the South Texas Mission became the South Texas Conference, organized at San Antonio, with J. I. Taylor as president. The new conference boundary followed the south lines of the counties of Lampasas, Bell, Milam, Robertson, Brazos, Grimes, Montgomery, and Liberty, and the west line of Jefferson County to the Gulf. The Texas Conference in 1911 was named the Northeast Texas Conference (changed shortly to North Texas Conference); W. A. McCutchen was its president, and headquarters were at Keene. During 1912 the North Texas Conference operated seven evangelistic tents, organized seven new churches, and conducted four camp meetings (one for the African-American constituency), and Sabbath schools increased from 30 to 51. Although failure of cotton crops in 1914 forced the North Texas Conference to reduce budgets, that year saw the founding of the Berea Intermediate School (later Jefferson Academy) near Jefferson, in the northeast corner of Texas. With improved conditions, in 1917 the North Texas Conference colporteurs nearly doubled their deliveries over the previous year. Also, in that year the financial goal for foreign missions was reached for the first time, and 200 persons were baptized.

Spanish Evangelism in South Texas. Between 1909 and 1913 W. F. Mayer conducted colporteur work among the Mexicans along the Lower Rio Grande valley. He was hindered on the one hand by Catholic opposition and on the other by the difficulties of travel in a desert country with shifting sand dunes sometimes reaching heights of 50 feet (15 meters). He gave tracts to those unable to pay even a penny or a nickel for a book. By 1916 two Mexican churches had been organized, with a membership of 43. The La Reforma Mexican church in the Lower Rio Grande valley was dedicated in 1923. Fifty-six new Mexican converts that year gave the South Texas Conference the largest number of Mexican members of any conference in the United States. In 1925 nearly half the total number attending the South Texas camp meeting were Mexicans, and by 1930 the Mexican membership reached 200. In 1993 the Texas Conference had 6,716 Spanish-speaking members of various Hispanic backgrounds in 66 congregations, served by 30 pastors.

Subsequent History. During the 1920—1930 decade large-scale citywide evangelistic campaigns were conducted in both the North and the South Texas conferences. In 1921 J. H. Tindall conducted an evangelistic campaign in the city auditorium in Dallas, in which medical work was combined with gospel preaching. Dr. Mary McReynolds gave numerous treatments, and vegetarian meals were served in the auditorium. A three-month training school for 50 evangelistic workers was also operated in connection with the campaign. The combination of medical work with gospel preaching was also used in 1923 by G. R. West, with Toral Seat and two nurses conducting the medical evangelism, in Fort Worth and in Waco; also, by W. E. Barr in Houston and in San Antonio.

The South Texas Conference membership rose from 416 in 1920 to 1,155, with 20 churches, in 1928. In 1922 one out of every 15 members in the conference was actively engaged in colporteur work. By 1928 the North Texas Conference (whose office had been moved from Keene to Dallas in 1924) had a membership of 1,323, with 29 churches.

Texas Conference Reorganized. In 1932 the South Texas and North Texas conferences were recombined to form the Texas Conference, with a total of 2,950 members. G. F. Eichman was elected president, and the conference office was moved to Fort Worth. From 1932 to 1942, 21 new churches were organized and more than 2,600 members were baptized. At the end of the period there were 63 churches and 25 church schools. School enrollment in Texas in all grades rose from 543 in 1932 to 804 in 1935. In 1941 four evangelists were on the air weekly or daily.

Between 1943 and 1951 there were evangelistic campaigns in Dallas, Houston, San Antonio, and Fort Worth, each adding between 100 and 175 members; in addition, 17 new churches and eight new church schools were organized. In 1944 sales of publications totaled \$137,000—more than in the whole decade of 1932—1942.

On Jan. 1, 1947, the Southwestern Mission of Seventh-day Adventists was organized, composed of 12 churches and 533 members transferred from the Texas Conference to this newly formed conference for the Black constituency (*see* [Southwest Region Conference](#)). From 1950 to 1957 the Texas Conference had a net gain of nearly 2,000 members.

Welfare and Medical Work. Between 1952 and 1962 activities in the areas of welfare work and civil defense included large civil defense rallies, mass feeding demonstrations, field hospital emergency drills, the establishment of two large clothing, food, and emergency relief depots, usable as emergency hospitals, and the purchase of a large welfare van. In 1963 the conference operated 57 welfare units and 15 welfare centers. The conference has

worked in cooperation with the Red Cross and Salvation Army in disasters; for example, during hurricane Carla in 1961 SDA relief vans set up clothing distribution centers in 13 cities, distributed 160 tons (554,000 pieces) of clothing to 100,000 persons, and set up and operated one emergency hospital for 60 patients.

The Texas Conference began to operate its first hospital in 1956 in Santa Anna, and later assumed the operation of several others. These became part of Adventist Health Systems-Sunbelt. In 1963, 60 Adventist physicians and dentists were practicing in the conference.

Recent Developments. In July 1959, under the name Operation Lone Star, conference president B. E. Leach launched an intensive program to advance in every phase of the work. Under this program, by 1963, 450 evangelistic meetings had been held and 2,066 people had joined the church, bringing the conference membership to 8,000. In six years 27 new churches were organized (through 1965), and active evangelism was carried on in 37 unentered regions. Each pastor was appointed an evangelist, and the conference department heads also conducted evangelistic meetings.

Properties and Institutions. A 400-acre (160-hectare) youth campsite of rolling wooded land was purchased in 1953, on which cabins, an assembly hall, and a kitchen were erected, and a lake was provided. Five to six camps are conducted yearly, with attendance in 1962 totaling approximately 375. From 1959 to 1965 the conference had erected 57 buildings of various kinds, worth about \$3.5 million, 38 of which were churches, such as those at Keene, Fort Worth, Houston, and Austin. Some of the smaller churches were erected in formerly unentered areas. Two large city junior academy plants were also built. In the same period four new church schools were opened and nine new school plants built. Total school enrollment as of December 1962 stood at 1,311.

In 1961 a \$150,000 camp meeting pavilion seating 5,000 was erected, along with other buildings, on a new 13-acre (five-hectare) camp meeting site donated by Southwestern Union College. Gifts and commitments to the Operation Lone Star program totaled \$1,323,000, including cash and property, in the first six and a half years after it was inaugurated.

The Texas Conference grew substantially during the tenure of Cyril Miller as president (1974—1985). Membership nearly doubled as a result of an aggressive program of church planting, evangelism, and institutional development. A builder, Harold Bradbury, was employed to help construct 42 church homes for new congregations.

In 1980 Border Institutes of English, SDA (BIESDA) opened on the Mexican Border. During the years up to 1993 more than 110 student missionaries taught English conversation and Bible to more than 18,000 students, baptizing 120 of them.

The Revelation Seminar approach to evangelism has led to many baptisms. Through Seminars Unlimited, established in the late 1970s, the world field is served with Revelation Seminar material produced in many languages.

A 100-acre (40-hectare) youth camp and retreat facility was developed at Nameless Valley Ranch, near Austin, in the 1970s. A new conference headquarters was erected at Alvarado in the 1980s. During this same period Valley Grande Manor, a 500 plus-bed nursing home, was developed.

In 1986 the conference sponsored the first of its many mission teams to Mexico and Belize. This has resulted in more than 1,200 youth and adults volunteering to build churches and conduct cross-culture evangelism.

The late 1980s and early 1990s were marked with continued growth.

Presidents-Texas Conference: R. M. Kilgore, 1878—1885; W. S. Greer, 1885—1887; James W. Gage, 1887—1888?; W. S. Hyatt, 1888—1892; W. S. Greer, 1892—1895; H. W. Decker, 1895—1896; C. McReynolds, 1896—1899; E. T. Russell, 1899—1901; W. A. McCutchen, 1901—1903; N. P. Nelson, 1903—1905; Clarence Santee, 1905—1908; L. W. Terry, 1908—1910; W. A. McCutchen, 1910—1911; *North[east]Texas Conference*: W. A. McCutchen, 1911—1913; J. I. Taylor, 1913—1916; David Voth, 1916—1921; J. F. Wright, 1921—1925; F. L. Perry, 1925—1926; Roy L. Benton, 1926—1930; F. L. Perry, 1930—1932; *South Texas Conference*: J. I. Taylor, 1911—1913; J. A. Leland, 1913—1915; E. L. Neff, 1915—1920; R. P. Montgomery, 1920—1926; W. R. Elliott, 1926—1929; F. L. Perry, 1929—1930; G. F. Eichman, 1930—1932; *Texas Conference*: G. F. Eichman 1932—1936; J. D. Smith, 1936—1938; F. D. Wells, 1938—1943; L. L. McKinley, 1943—1950; N. R. Dower, 1950—1957; R. H. Pierson, 1957—1958; B. E. Leach, 1958—1966; G. C. Dart, 1968—1974; Cyril Miller, 1974—1985; W. R. May, 1985—1988, Don Aalborg, 1988—1989; Robert H. Wood, 1989—1994; L. Stephen Gifford, 1994— .

Texico Conference

TEXICO CONFERENCE. A unit of church organization comprising the territory of New Mexico (except San Juan County) and that portion of Texas north and west of the eastern line of Callahan, Hardeman, Foard, Knox, Haskell, Jones, Taylor, Runnels, Concho, Schleicher, Sutton, and Terrell counties, and north of the south line of Crockett County. (*See also Southwest Region Conference.*) Statistics (1993): churches, 64; members, 5,009; church or elementary schools, 10; ordained ministers, 23; licensed ministers, 7; teachers, 15. Headquarters: 4909 Canyon Drive, Amarillo, Texas. The conference forms part of the Southwestern Union Conference.

Institutions

Institutions. Sandia View Academy; Sierra Vista Hospital.

Local churches: *New Mexico*: Alamogordo, Albuquerque (Bilingual, Central Heights, North Valley Spanish, Rio Grande Spanish), Belen, Canon Plaza (Spanish), Carlsbad, Clayton, Clovis, Corrales, Deming (English, Spanish), Dixon (Spanish), Espanola (Airport Bilingual), Gallup, Grants, Hobbs (English, Spanish), Las Cruces (Central, Spanish), Las Vegas (Bilingual), Los Lunas, Lovington, Portales, Raton, Reserve, Roswell (English, Spanish), Ruidoso, Santa Fe (English, Marcy Park), Silver City, Socorro, Taos, Tres Piedras, Truth or Consequences (Fincher Memorial), Tucumcari, Valencia; *Texas*: Abilene, Amarillo (Olsen Park, Spanish), Big Spring, Borger, Clint (Spanish), Dalhart, El Paso (Central English, Central Meraz Spanish, Five Points Spanish, Montana Spanish, Northeast), Hereford, Littlefield, Lubbock (English, Spanish), Midland (English, Spanish), Odessa (English, Spanish), Pampa, Pecos, Plainview, San Angelo (English, Spanish), Saragosa, Sweetwater, Van Horn.

Companies: *New Mexico*: Deming; *Texas*: Brownfield, Marfa, Plainview Spanish, Segundo Barrio Spanish, Sunset Spanish, Tulia.

Sabbath schools (where there are no churches): *New Mexico*: Magdalena; *Texas*: Alpine, Kermit, Big Spring Spanish.

Organization

Organization. *New Mexico Area.* Prior to local area organization, the promotion of Seventh-day Adventist evangelism in the New Mexico area was fostered and officially directed by the Kansas and Colorado conferences, then by the General Conference, and again by the Colorado Conference. At the end of 1907 it was assigned to the Southwestern Union Conference, which organized the area (plus El Paso County in Texas) as the New Mexico Mission, with H. L. Hoover as superintendent, beginning Feb. 1, 1908. The final steps in raising this mission to conference status were taken at the camp meeting in Alamogordo, New Mexico, Aug. 19—29, 1909. The New Mexico Conference continued

until December 1916, when it and the West Texas Conference combined to form the Texico Conference.

Texas Area. Beginning as early as 1896, the Panhandle area of Texas (that portion north of the south line of the counties of Deaf Smith, Randall, Armstrong, Donley, and Collingsworth) was worked by ministers of the Oklahoma Conference, and so continued to be worked until 1908, at which time it was made part of the West Texas Mission, which included that part of Texas lying west of the eastern lines of the counties of Wichita, Archer, Young, Stephens, Eastland, Comanche, Mills, San Saba, Mason, Kimble, Edwards, and Val Verde, except the county of El Paso. This combined area became the West Texas Conference, organized at Abilene in September 1909 by 21 delegates representing five organized churches and about 200 members. This status continued until December 1916.

Texico Conference Formed. On Dec. 19, 1916, the New Mexico and West Texas conferences combined to form the Texico Conference, with R. B. Coberly as president. By the end of 1926, five additional Texas counties—Jack, Palo Pinto, Erath, Hamilton, and Lampasas—had been added. By the end of 1926 the Texico Conference area included, according to the 1927 *Yearbook*, the territory “west of the eastern line [except Lipscomb County] of Hardeman, Foard, Knox, Haskell, Jones, Taylor, Runnels, Concho, and north of the south line of Concho, Green, Irion, Reagan, Upton, Crane, Ward, Reeves, Culbertson, Hudspeth, and El Paso.”

History

History. *Beginnings in New Mexico.* As the result of an action by the General Conference asking the Kansas Conference to open up the work in New Mexico (later transferred to the Colorado Conference), Smith Sharp, a minister from Kansas, held an evangelistic series in east Las Vegas, New Mexico, during the summer of 1889, assisted part of the time by E. H. Gates, then president of the Colorado Conference. A number of the new converts from these meetings attended the Colorado camp meeting that fall. In 1891 evangelistic meetings and the organization of a Sabbath school were reported at Albuquerque. “The first church organization of Seventh-day Adventists in New Mexico,” early in 1896, was reported by Volney H. Lucas at Catskill (*Review and Herald* 3:156, Mar. 10, 1896). There followed the Hagerman church (organized May 16, 1896); Farmington (about 1899; it became part of the Colorado Conference in the Central Union Conference when San Juan County was transferred to that organization in 1912); Albuquerque (1903); Roswell and Alamogordo (by 1905). A statistical report for 1908 listed eight churches, with a territory membership of 285; five companies, with 102 members; and 25 isolated members; a total of 412. Elida had 24 members in 1908, and Clovis had a Sabbath school. Clovis had a church in 1911 and was the site of the conference office from 1915 until 1947, when the office was moved to Amarillo, Texas. (Prior to 1915 the conference headquarters had been at Albuquerque.) Churches were established at Lake Arthur (1910), Mesilla Park (1910), Raton (1911), Las Vegas (1911), and Plateau (1909), while New Mexico had its own conference. H. L. Hoover was its first president.

Beginnings in West Texas. Seventh-day Adventist publications were brought into this area (Eastland and Brown counties) by a colporteur as early as 1885 and 1886. N. J. Etheredge, who became one of the early ministers there, learned the SDA teachings from reading the

book *Daniel and the Revelation*, by Uriah Smith. It had been given to him in Mills County by a man who did not care for it. In 1896 G. G. Rupert came as an evangelist to the Panhandle. Henry Woodruff was assigned to this area in 1902. The Roby church was organized in 1898; Madge, 1902; Hamby, 1907; Comanche, 1908; Amarillo, 1909; Plainview, 1909. When the West Texas Mission was set up in 1908, there were three churches in the area, and when it was organized into a conference in 1909, there were five churches, with about 200 members. T. W. Field was chosen its first president. The conference office, located at Hamby at the time the conference was organized, was moved to Amarillo in 1915, and from there to Clovis in 1916, when the West Texas and New Mexico conferences united to become the Texico Conference.

Statistical reports reveal that church schools were conducted regularly in both states from 1908 on an elementary level and intermittently on the secondary level at such places as Hamby and Lubbock.

Spanish Evangelism. Marcial Serna, chosen in 1901 to work among the people of his own tongue, assisted in 1903 in organizing the Albuquerque church, which was then made up of both English-speaking and Spanish-speaking members. In 1908 H. L. Hoover, superintendent of the New Mexico Mission, reported one Spanish church and 30 to 35 Spanish members. J. A. Leland reported that he visited the San Marcial, New Mexico, Spanish church Dec. 10—13, 1908, and worked in El Paso, Texas, at which place a Spanish church was organized in 1915. Among the early evangelists to the Spanish people were A. G. Nelson, G. W. Casebeer, Burt Bray, and F. E. Wilson. At the 1941 camp meeting the Spanish report listed “8 churches, 300 members (20 percent of the constituency), 17 Sabbath schools, 10 churches, 2 church schools, 1 junior academy.” The Spanish-American Seminary at Sandoval, near Albuquerque, was operated by the General Conference from 1942 to 1952. Then it was transferred to the Texico Conference and renamed and operated as Sandia View Academy. Two Spanish camp meetings in 1944 at Reserve and Sandoval had, as reported by R. L. Odom, an attendance of 150 and 200, respectively.

Evangelism Among Blacks and Indians. Work for the Black people of the Texico area was under the direction of the General Conference until 1908, when it was given over “to the several states.” Two Black churches were reported in 1932. Since 1950 this work has been carried on by the Southwest Region Conference.

A mission for the Navajo Indians was conducted at Thoreau, New Mexico, for some years, beginning about 1916, with Orno Follett as director, under supervision of the Southwestern Union Conference. Many Navajos, Isletas, and Zunis live in this area. A special camp meeting for the Navajos in 1935 had an attendance of 75.

Drought conditions, sometimes local and at times somewhat general, caused many church members in the Texico Conference to move to more prosperous areas, thus retarding numerical and financial gains through long years of effort by leaders and members of churches and conferences. However, there was general overall growth in membership as reflected in the following statistics: 1917—22 churches, 504 members; 1925—15 churches, 557 members; 1935—29 churches, 1,104 members; 1960—44 churches, 2,526 members.

Special Projects. During World War II more than 3,000 Seventh-day Adventist service personnel passed through Camp Barkeley, near Abilene, Texas, in their training for the medical corps between 1942 and 1945, reportedly the largest concentration of SDA soldiers in the world. In order to serve these individuals, a service center was conducted in Abilene

by camp pastors appointed by the General Conference. Sabbath services were conducted at the center and also at the camp.

For earlier Seventh-day Adventist history of this area, *see* [Texas Conference](#); [Colorado Conference](#).

Presidents—New Mexico Conference: H. L. Hoover, 1909—1912; V. B. Watts, 1912—1914; R. B. Coberly, 1914—1916; *West Texas Conference:* T. W. Field, 1909—1913; W. A. McCutchen, 1913; C. J. Buhalts, 1913—1916; *Texico Conference:* R. B. Coberly, 1916—1917; Halbert M. J. Richards, 1917—1921; L. B. Schick, 1922; W. A. Gosmer, 1922—1923; R. L. Benton, 1923—1926; E. T. Wilson, 1926—1932; R. P. Montgomery, 1932—1938; W. Amundsen, 1938—1940; V. A. LaGrone, 1940—1943; R. R. Bietz, 1943—1946; N. R. Dower, 1946—1950; C. G. Gordon, 1950—1952; M. D. Howard, 1952—1959; G. H. Rustad, 1959—1973; Don Christman, 1973—1977; Don K. Sullivan, 1977—1988; Don Sandstrom, 1988—1991; Ralph Orduno, 1991— .

Textbooks

TEXTBOOKS. During the years they have operated schools, Seventh-day Adventists have produced various textbooks. Between 1854 and 1945, textbooks were prepared by various authors for elementary grades on the following subjects: Bible, geography, grammar, language, English, nature, physiology, and reading. The Bible textbooks and reading textbooks were revised and rewritten several times during this period of time.

Since 1947 the Department of Education of the General Conference has directed the production of textbooks, naming committee members and editors to do the work. By 1965 more than 70 books had been prepared in the following areas of the elementary curriculum: Bible, health science, music, reading, and art. In 1965 plans were laid to restructure and rewrite the Bible series and to write health and science textbooks. Ten years later the projects were completed for grades 1—12. A total of 121 titles were produced during this same decade.

In addition to the several textbooks published in the United States, many have been translated or written and published in other divisions of the world.

Since 1975 the preparation of Seventh-day Adventist textbooks and curriculum materials has been the responsibility of the various divisions. On occasion the General Conference Department of Education has given support to specific significant curriculum projects in addition to coordinating specific international editions of religious studies textbooks.

Thailand

THAILAND. A constitutional monarchy in Southeast Asia, situated at the northern end of the Malay Peninsula. It is bordered on the west by Myanmar, on the northeast and east by Laos and Cambodia, and on the south by the Gulf of Siam and Malaysia. Its area is 198,115 square miles (513,115 square kilometers), and its population (1994) is 59.5 million.

Thailand, known as Siam until 1939, has been independent for many centuries, as its name, signifying “free nation,” testifies. Thais are ethnically related to the Chinese and profess Buddhism, which is the religion of the state. There is a strong Indian influence in their culture, and there are Hindu, Muslim, and Christian minorities. Thai, distantly related to Chinese, is the official language, but English is widely used.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Thailand is a part of the Thailand Mission (which also includes Laos), in the Southeast Asia Union, which in turn is part of the Far Eastern Division. Statistics (1993) for the Thailand Mission: churches, 35; companies, 522; members, 9,335; ordained ministers, 26; licensed ministers, 27; Bible instructors, 13. Thailand Mission headquarters are at Bangkok.

Institutions

Institutions. Adventist Ekamai School and Ekamai International School; Bangkok Adventist Hospital; Chiang Mai Adventist Educational Center; Mission College; Mission Health Food Company; Phuket Adventist Hospital; Thailand Publishing House.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist teachings were introduced into Thailand late in 1906 or early in 1907, when R. A. Caldwell canvassed in Bangkok for a few weeks (Review and Herald 84:16, Feb. 21, 1907). More than 10 years later colporteurs from the Singapore mission school, working in Bangkok with Chinese books, reported discovering a group of Sabbathkeepers there. This report led to the establishment in 1919 of a permanent mission, with E. L. Longway and Forrest A. Pratt settling with their families at Bangkok. Also, in 1919 Tan Thiam Tsua, who had accepted SDA teachings in China, settled in Thailand.

The early work in Thailand was conducted mostly among the Chinese. By 1921 five converts had been baptized. By 1926 church membership had grown to 88. The first Thai convert was a young man who later became the assistant business manager of the Bangkok Sanitarium and Hospital and who, according to the *Outline of Mission Fields* (1927), was baptized by Pratt in 1925 (p. 215). Canvassing in the interior of the country was begun in 1924 by national young men. In 1925 two mission schools were opened, one at Bangkok and

the other at Ban Pong. Soon after the mission was opened the translation and publication of tracts and magazines was begun. In 1927 a temperance periodical, *Chu Chart* magazine, was issued. The second mission station was established at Ubol, in east Thailand, in 1930 under the superintendency of R. P. Abel, who traveled there on the first passenger train to reach the city. By 1935 he had opened a mission school staffed by five teachers, whose students, numbering about 150, came from six nationalities. The Ubol station operated the first SDA clinic in Thailand, supervised by a national worker who had received his training in the Thai Army medical corps.

The first mission-owned buildings were a chapel and a school building, constructed at Bangkok in 1932. By the end of 1936 the membership of the mission numbered about 150, including nine Thai workers, two of whom superintended the mission schools. Professional medical work began in 1937 when Ralph F. Waddell, M.D., and his wife opened a small clinic in Bangkok. From this beginning grew the Bangkok Adventist Hospital, the largest SDA medical institution in the Far Eastern Division. It later became the parent institution for smaller clinics in Phuket and Haad Yai. By 1963 these smaller clinics had become self-sustaining hospitals. A dental clinic in Chiangmai was opened in October 1963. M. C. Lamberton, D.D.S., carried on a general dentistry and orthodontic practice. He was assisted part-time by a Thai dentist, Pongsri Mihakit, D.D.S.

Later Developments. The school building at Bangkok was destroyed by fire during World War II and was rebuilt in 1947. The new building housed also the mission office and a small publishing house (which opened in 1949, but was completely destroyed by fire on Mar. 17, 1952). The school continued to operate in the same compound until 1959, when it was joined with an English language school (opened in 1946) on a new suburban campus at Ekamai Road, with Mrs. R. M. Milne as administrator. Funds for purchasing land and building schools were mostly solicited by R. M. Milne and V. L. Kon.

In 1948 a Voice of Prophecy correspondence school was opened in Thailand, with W. A. Martin as director. On Mar. 17, 1960, a ministerial training school was started in Ubon, with Sunti Sorajjakool as principal, and in 1962 it was moved to Bangkok. The first Thai language radio program was broadcast on Jan. 7, 1962, with Sapon Jaiguar as speaker. Helped by a Thirteenth Sabbath Offering overflow, a new office building was completed in March 1963, housing the mission office, a printing plant, Voice of Prophecy office, and a recording studio. In August 1972 the broadcast was back on the air on three stations in Bangkok, Haad Yai, and Phuket, with Sunti Sorajjakool as speaker. Evangelistic work has since been carried on in a strong way among the Thais, Meos, and Karens.

Since 1969 several new schools have been opened in Thailand. A church school was established on the compound of the Phuket Mission Hospital on May 17, 1969, with Mrs. Puangpet Sittichinda as principal. On Jan. 18, 1971, the mission bought land at Maetaeng, Chiangmai, for the Hilltribe Training Center, adult education, and farming, with Jon Dybdahl as director. In 1970 a piece of land was purchased near the Haad Yai Mission Hospital for a church school site. The Haad Yai church school was opened on May 17, 1971, and that same year an English language school was started in Haad Yai. Both schools were initiated by Dr. and Mrs. Roger Van Arsdell. Dr. Van Arsdell was then the medical director of the Haad Yai Mission Hospital. On May 17, 1974, one of the great needs in Thailand was fulfilled, as the Thailand Adventist Academy was opened, with an enrollment of 31 students for grades 8—10. Chalaw Artamapadung was appointed principal and manager. The school was built

next to the campus of the Hilltribe Training Center, and has land for farming and gardening. The two institutions merged in 1980 to become Thailand Adventist Educational Center. In 1986 the name was changed to Chiang Mai Adventist Educational Center.

Thailand Mission

THAILAND MISSION. *See* [Far Eastern Division](#); [Thailand](#).

Thailand Publishing House

THAILAND PUBLISHING HOUSE. A publishing house in operation at Bangkok since 1963, providing religious, health, and character development books and magazines for the literature ministry work in Thailand. In 1993 the house was in its thirtieth year of operation and employed 16 workers.

Managers: E. A. Pender, 1963—1967; R. A. Sheldon, 1967—1970; A. B. Timple, 1970—1977; E. M. Timple, 1977—1983; Johnny Rueh, 1983—1989; S. S. Agdon, 1989— .

Thailand Training School

THAILAND TRAINING SCHOOL. A coeducational boarding school on the secondary level operated in Bangkok, Thailand, by the Thailand Mission, offering a two-year course to train ministerial workers. The school opened at Ubol on May 17, 1960, in part of the Ubol Mission School building, with 14 students and a faculty of three. Sunti Sorajjakool was appointed principal, and P. G. Wick and his wife assisted him on the faculty. Classes were taught in religion, evangelism, music, and related subjects.

On Mar. 18, 1962, from the two-year course offered, 12 students were graduated, 10 of whom (nine young men and one young woman Bible instructor) were employed by the mission. In 1962 the school was moved to Klongtan, Bangkok, to its own building on newly purchased mission property. However, it was planned to move it later when suitable land could be found in a rural area.

Closed temporarily because of financial reasons, the school reopened in 1968 with an enrollment of seven. Three Meo young men who were in the graduating class of March 1970 were sent to work for their own tribe. As a result, scores of Meos were baptized and many young Meos have been inspired to take ministerial training.

In 1971 the school was closed again because of a shortage of students. It reopened in 1973, with seven students. In 1977 the school moved to the campus of Thailand Adventist Academy in Chiang Mai, north Thailand, and finally in 1989 found a permanent home as the Theology Department of the new Muak Lek campus of Mission College.

Principals: Sunti Sorajjakool, 1960—1964, 1968—1971; Rangsit Itsaringkarn, 1973—1976; W. S. Bassham, 1977—1983; Siroj Sorajjakool, 1988—1992.

Thayer, Jennie

THAYER, JENNIE (1853—1940). Editor and departmental secretary. She was born into a family of pioneer Seventh-day Adventists in Massachusetts and taught school in her native area for several years. After studying at Battle Creek College for two years, she began her service for the church as secretary-treasurer of the Michigan Tract and Missionary Society and secretary of the state Health and Temperance Association (1879—1882).

Later she went to England to help J. N. Loughborough pioneer the work there, which involved learning to set type and reading proofs of the British supplement to the American *Signs of the Times*. In 1888 she returned to her homeland and stayed in South Lancaster for two years, then joined the International Tract Society as corresponding secretary. Illness caused her retirement temporarily, but in 1902 she returned to service for another eight years and served as editor of the newly founded *Atlantic Union Gleaner*. During the latter part of this period she served also as secretary-treasurer and auditor of the Atlantic Union Conference and was treasurer of the South Lancaster church. In 1936 she suffered a stroke that in time rendered her almost helpless.

Theater

THEATER. *See* [Recreation and Amusements](#).

The Dell Residential Care Home

THE DELL RESIDENTIAL CARE HOME. *See* [Dell](#).

Theological Academy

THEOLOGICAL ACADEMY. A coeducational institution established in 1990 and located in Budapest, Hungary. In 1993 the total enrollment was 18.

Principals: Jeno Szigeti, 1990— .

Theological Seminary, Seventh-day Adventist

THEOLOGICAL SEMINARY, SEVENTH-DAY ADVENTIST. *See* [Andrews University](#).

Theologisch Seminarie Oudzandbergen

THEOLOGISCH SEMINARIE OUDZANDBERGEN. *See* [Netherlands Junior College and Seminary](#).

Theologische Hochschule Friedensau

THEOLOGISCHE HOCHSCHULE FRIEDENSAU. *See* [Friedensau Theological Graduate School](#).

These Times

THESE TIMES (1891—1984). A former evangelistic journal circulated chiefly in the eastern half of North America. It contained 36 pages each issue and was printed at the Southern Publishing Association in Nashville, Tennessee, but originated as the *Southern Agent* 10 years before the publishing house itself was founded. The first number, a four-page mimeographed colporteur newsletter, was issued on Dec. 1, 1891, at the Atlanta, Georgia, branch of the Seventh-day Adventist Publishing Association (the Review and Herald) of Battle Creek, Michigan. Publication was continuous, under several titles, except for two temporary gaps in the 1890s (caused by the burning of the Atlanta branch in 1895 and by lack of money in 1897—1898). While the paper was being published as the *Southern Review* in Atlanta, two other journals were being printed in Nashville: in 1900 the Tennessee River Conference began publishing the *Tennessee River Watchman*, often called simply *The Watchman*; then in January 1901 James Edson White's new Gospel Herald Publishing Company began to issue volume 3 of the *Gospel Herald* (transferred from Battle Creek, Michigan; published earlier in Mississippi).

After the General Conference session of April 1901, at which the Southern Union Conference was organized, the Atlanta branch and J. E. White's Herald Publishing Company at Nashville were combined to form the Southern Publishing Association, which was incorporated on June 4, 1901, at Nashville.

The *Southern Review*, formerly issued by the Atlanta branch, was brought into the SPA on July 23, 1901, as "the church organ of the Southern Union Conference." On Oct. 2, 1901, the *Tennessee River Watchman* was combined with the *Southern Review* to form the *Southern Watchman*, with the purpose "to unify and strengthen the work in the whole Southern Field." For a time the SPA continued the *Gospel Herald*—originally the organ of the Southern Missionary Society, promoting the mission work among Blacks, but since 1901 issued with contents of a more general evangelistic character, with mission news confined to a supplement. Then in 1903 the *Gospel Herald* was absorbed by the *Southern Watchman*. Ellen White wrote in 1904: "*The Watchman* is to have a place in the field at large. It bears the message of truth as verily as do the *Review* and the *Signs of the Times*. . . . Its field is wherever subscribers can be found for it" (CW 136).

Another time she wrote: "*The Southern Watchman* is an excellent paper, and one way in which you can help is by getting subscriptions for it. I urge our church members to take this paper, and to ask others to take it. . . . Are there not children who will try to get subscribers for the *Watchman*?" (ibid. 114).

The Watchman (the title was officially shortened in 1905) devoted less space to church news, and when the Southern Union Conference established *Report of Progress* as its church organ in July 1907, the place of *The Watchman* as an evangelistic journal was established.

The Watchman, which had been a weekly, changed to monthly publication, announcing that in January 1909 it would graduate "into a higher class of journalism—that of the monthly magazine." The word "magazine" was added officially in January 1917. Through World

War I, the Great Depression, and World War II, *The Watchman Magazine* continued as a prophetic voice of the Seventh-day Adventist Church.

In 1917 began the printing of a special number of *The Watchman Magazine* as the Ingathering magazine. Later, as *These Times*, the magazine published two extra issues a year: the regular Ingathering magazine and the Ingathering caroling leaflet.

January 1946 saw a new name for *The Watchman*. To avoid confusion with a publication by the Jehovah's Witnesses bearing a somewhat similar name, the Adventist journal took the name *Our Times*. However, when it was discovered that this was the name of another periodical, it became in May 1951 *These Times*.

In 1952 *These Times* was given the Award of Merit in Washington, D.C., at the convention of the Associated Church Press.

In January 1961 a new feature was introduced simultaneously in *These Times* and the *Message* magazine—a series of four-page center inserts covering the basic truths of the last gospel message. The first series, called Messages for These Times, consisted of 24 articles written by SDA leaders. By 1963 more than 7 million of these had been sold. A second series of 12, entitled A Faith for Today, was written by TV pastor W. A. Fagal. This was followed by a third series of 24, called Hope for These Times, written by 24 different church leaders.

Three more series followed—Truth for These Times, Messages of Faith, and Emphasis Eternity—making a total center-spread printing of 20 million by 1975.

In 1952, 1969, and 1971—1974, *These Times* received awards for excellence from the Associated Church Press. In 1975 the magazine received three gold awards and six silver awards for excellence in design at the Nashville Art Directors' Show.

In 1970 *These Times* began a series of special issues, each devoted to one topic: "God's Preview of the Future" (Daniel), 1970; "The Revelation of Jesus Christ" (Revelation), 1971; "How Life Began" (Creation), 1971; "Good Health," 1971; "Seventh-day Adventists," 1972; "The Invitation" (Sabbath), 1973; "The Bible," 1974; "Jesus and the Land He Lived In," 1974; and "Jesus Is Coming," 1975.

These Times produced four 24-page supplements in four colors: "Enlist in the War Against Drugs," 1971; "How to Stop Smoking Without Gaining Weight," 1972; "Enlist in the War Against Alcohol," 1974; and "Enlist in the War Against VD," 1974.

In 1975 *These Times* produced Special Series Tracts—pocket-sized tracts for varied situations, not only doctrinal, but oriented to special calendar events.

In many ways the 1970s were an "Indian summer" for *These Times*. Leadership, format, and circulation all remained stable. Awards from organizations such as the Associated Church Press as well as numerous articles reprinted in *Reader's Digest* all testified to the great respect and affection in which the magazine was held.

But the 1980s brought change. With the merger of the Southern Publishing Association with the Review and Herald Publishing Association, *These Times* had to leave Nashville, moving first to Washington, D.C., in 1981, and then to Hagerstown, Maryland, in 1983.

While its editorial offices were moving north, however, the circulation of the magazine was heading south, with circulation dropping from 218,000 in 1980 to 125,000 in 1984. Economic recession and changing demographics played a part in this. There also was the problem of price: a 12-month subscription that had cost \$6 in 1970 cost \$12 in 1980 and \$18.95 in 1984.

As a result, the General Conference decided to merge *These Times* with *Signs of the Times*. While the Review and Herald Publishing Association retained the name for use in Ingathering brochures, *These Times* ended publication as an independent monthly with its March 1984 issue.

Editors: A. F. Harrison; C. F. Curtis; C. N. Woodward; N. W. Allee (*Southern Review*, 1890s); C. P. Bollman, 1901—1902; G. I. Butler, 1902—1906; L. A. Smith, 1906—1918; A. W. Spalding, 1918—1922; L. E. Froom, 1922—1925; R. B. Thurber, 1925—1935; J. E. Shultz, 1935—1942; Frank A. Coffin (acting), 1942—1943; R. L. Odom, 1943—1946; Stanley C. Harris, 1946—1950; R. E. Finney, Jr., 1950—1957; Kenneth J. Holland, 1957—1984.

These Times (Braille)

THESE TIMES (Braille). See [Christian Record Services, Inc.](#)

Theunissen, Daniel C.

THEUNISSEN, DANIEL C. (1873—1956). The first Coloured worker in South Africa, born at Somerset West, Cape province. As the son of a casual laborer on the farms of Europeans living around Somerset West, Daniel, or Dannie as he was called all through his life, early learned to carry his share of home responsibilities. When only 8 years of age, returning with a load of firewood, he heard his mother asking God to make her son a minister. Dannie never forgot that prayer.

Three years later, when his mother died, Dannie was sent to work around Kimberley. He learned to care for horses on the farm of Pieter Wessels, who talked to him about the Sabbath, but the lad made no decision to keep it at that time. Returning to the Cape, he entered the employ of A. T. Robinson, the conference president, whose young son Dores struck up a lifelong friendship with the lad. It was Dores' discussion of the Seventh-day Adventist teachings that led Dannie to belief and baptism.

During the years following, he worked in various institutions around the Cape. For a time he looked after the coach and horses of Dr. George Thomason, the medical director of Cape Sanitarium. Even though still young, his heart burned with a desire to share his faith with his own people. On Sunday afternoons he walked or rode the streetcars to Salt River, where he spoke in the marketplace. A number became interested and met in a small hall on Sabbath mornings. This became the nucleus of the first SDA Coloured church in South Africa. Young Theunissen faithfully attended a Bible training school held on Breda Street, Cape Town, to prepare himself for wider service among his people. In 1911 he was ordained.

From then on Theunissen gave his entire time to evangelism, gathering together small companies in Goodwood, Parow, and Worcester. Not infrequently he would visit the Salt River church building alone and move from one pew to another, praying specifically for the church members, whose needs and problems he knew so well. For many years he was the only Coloured Seventh-day Adventist worker in South Africa.

He married Kirsten Sutherland, from the island of St. Helena. Their son Gold became an ordained minister to carry on his father's work.

After attending the 1930 General Conference session in San Francisco, Theunissen never ceased to tell of his thrill at meeting Seventh-day Adventists from all over the world. After retirement he continued to meet with his churches and preached until after he had passed his eightieth birthday. Before his death he saw rapid expansion of the work that he had so humbly begun. His funeral was held at the Good Hope Training School, an institution he had done much to promote through the years.

Thiel, Leo Francis

THIEL, LEO FRANCIS (1888—1965). Educator, administrator, editor. He was born in South Dakota and became a Seventh-day Adventist as a youth. He graduated from Union College in 1911 as president of his class. For the next four years he was professor of English at his alma mater, then was asked to serve as president of Southern Junior College. In succeeding years he also served as president of Union and Oakwood colleges.

He made a major contribution to the literature of the church while serving as book editor at the Southern Publishing Association. The book *Drama of the Ages* was one of his crowning editorial achievements. Because of ill health he retired from active service in 1952.

Third Angel's Message

THIRD ANGEL'S MESSAGE. *See [Three Angels' Messages](#).*

Thirteenth Sabbath

THIRTEENTH SABBATH. A term designating the last Sabbath of each quarter of the year; a day marked generally by a special program in the Sabbath school, especially in the children's divisions. On this Sabbath, in all divisions, a Thirteenth Sabbath Offering is given for missions, larger than the regular mission offerings given on the other 12 Sabbaths of the quarter (*see* [Sabbath School Offerings](#)).

Thirteenth Sabbath Special Projects Offering

THIRTEENTH SABBATH SPECIAL PROJECTS OFFERING. A part of a special Sabbath school offering given on the last Sabbath (the thirteenth) of each quarter of the year for specific, designated projects in various parts of the world.

The idea of a special offering on this Sabbath originated in the first quarter of 1912, when the General Conference selected the work in the “cities of India,” a field that needed an appropriation of \$10,000, and asked the Sabbath schools to reach that amount in an especially generous offering on the thirteenth Sabbath of that quarter, with the understanding that the field could have the entire offering. Only \$7,674.33 was raised. The plan was continued, and the offering for the second quarter (for a mission in Africa) was \$12,680.64.

In 1914 Thirteenth Sabbath Offering envelopes were introduced. These were discontinued in 1964 following Autumn Council action. In 1921 many Sabbath schools in North America began to promote the thirteenth Sabbath as “a double dollar day.”

At first the entire Thirteenth Sabbath Offering was given to the specific mission field, and usually a goal equal to the entire need of that field for a year was established. In the fourth quarter of 1918 a new plan was tried. The Sabbath schools were asked to raise a part of an appropriation to a specific field, with the understanding that everything given above their goal would be added to the appropriation for that project. For several years afterward both the new and the old methods of disbursing the offering were used. In 1928 the Autumn Council of the General Conference Committee voted that the overflow be divided between the specific project and the funds for new work elsewhere. By 1929 the Thirteenth Sabbath Offering overflow averaged \$20,000 a quarter.

During the 1920s and early 1930s there were several years when there were no overflows over the goal for the offering. Subsequently, in the 1933 Autumn Council a plan was voted that would guarantee an overflow to the selected field each quarter. That field was to receive an “overflow” of \$1,000 for the first \$60,000 raised in offerings on the thirteenth Sabbath and, in addition, 10 percent of all above that amount.

In 1936 the plan was further revised to make the overflow equivalent to \$2,000 of \$60,000 and 10 percent of all given above \$60,000. In 1961 the plan was revised to make the overflow the equivalent of 20 percent of all above \$50,000.

The Autumn Council in 1971 revised the plan so that 25 percent of the total Thirteenth Sabbath Offering received is set aside for the special projects, and the remaining 75 percent is included with the regular mission funds.

Under these plans the donations for the Thirteenth Sabbath Offering has steadily increased. As of 1992 the annual Thirteenth Sabbath Special Projects Offering amounted to \$1,892,589.83.

The offering is appropriated to the divisions on a rotating basis. Each division committee is responsible for selecting its own projects, usually at a time when all the unions within its territory are represented.

Thiruvella Adventist High School

THIRUVELLA ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Thiruvella\)](#).

Thòi-Triù ãn-Quán

THÒI-TRÌU ãN-QUÁN. *See* [Vietnam Adventist Publishing House](#).

Thomann, Eduardo Werner

THOMANN, EDUARDO WERNER (1874—1955). One of the earliest Seventh-day Adventists in Chile, pioneer missionary in Bolivia and Peru, editor. He was born in Switzerland and came to Chile in 1885. Since his family was poor, he received only an elementary education before he was apprenticed to a cabinetmaker. Later he learned wood carving. As a young man he joined the Presbyterian Church and developed into a strong youth leader, serving as secretary and teacher in the Sunday school.

When the first SDA colporteurs in Chile, T. H. Davis and F. W. Bishop, came to Santiago in 1894, Thomann's younger brother, Victor, recognized them on the street as the men he had seen in a dream sometime previously and accosted them. This meeting led to Bible studies, which the colporteurs, who knew little Spanish, presented in English. As a result of these studies and of their personal study of SDA tracts and the Bible, the two brothers accepted the Seventh-day Adventist faith about 1896. Eduardo Thomann became the leader of the group in Santiago, and in the absence of the pastor took charge of the meetings.

Fired with enthusiasm and a desire to spread the newfound faith, the Thomann brothers distributed tracts until they had only one pair of shoes between them, and then they took turns in visiting the people. Since SDA publications in Spanish were few, Thomann decided to do his own translating and publishing. Learning English and acquiring a hectograph, he undertook as his first project the translation and duplication of *Bible Readings for the Home Circle*. Soon after that the mission bought a hand press and Thomann managed a small publishing house in Valparaiso. He became assistant editor and later editor of *Las Señales de los Tiempos* (begun in 1900 by G. H. Baber), and later began the church paper *Revista Adventista*, in which he printed his translation of Early Writings. He served not only as compositor, pressman, and circulation manager but as salesman as well, often making trips through Chile, Bolivia, and Peru.

Thomann was ordained in 1904. In 1906 he married Flora Westphal. A year later he volunteered to begin SDA work in the highlands of Peru and Bolivia, and for some time was the only SDA worker in the Bolivian Mission. In 1909 he returned to Chile, and in 1910, when the editorial offices of the paper *Las Señales de los Tiempos* were transferred to Argentina, he moved there. He edited and preached until his retirement sometime in the early 1930s. After his first wife died in 1921, he married Rosa Hoeffft. The last part of his retirement was spent in California in the United States.

Thomas, Edward Duraiswamy

THOMAS, EDWARD DURAISWAMY (1888—1952). The first national Seventh-day Adventist minister in the Southern Asia Division to be ordained (1917); teacher, translator, editor, evangelist, and conference administrator. He was born at Nazareth, Tinnevely District, south India, into a family of Tamil Indian Christians. He attended a Church of England school and first met SDAs when he served as language teacher and interpreter to J. S. James, a pioneer SDA missionary to south India. As he translated Bible studies he became interested in, and finally accepted, SDA beliefs, and was baptized in 1910. He joined J. S. James in building the mission station and school, later teaching and serving as principal of the Tamil Mission School. In 1919 when the Tamil Mission was organized, he became its superintendent. Later he served as assistant principal and business manager of the South India Training School (1928—1932) and for a time concurrently as home missionary secretary of the South India Union (1931—1932). In 1933 he joined the staff of the Southern Asia Division and served as Sabbath school secretary and assistant educational secretary (1933—1935), home missionary secretary (1936—1950), field secretary (1946—1952), and temperance secretary (1952). At different periods he was acting president of the Western India, South India, and Northwestern India unions. For 20 years, beginning in 1922, he edited the Tamil *Signs of the Times* and *Herald of Health*, and for some time the *Tamil Messenger* as well. His death was caused by heart attacks that struck him while he attended annual meetings in northwestern India in 1952.

E. D. Thomas Memorial Higher Secondary School

E. D. THOMAS MEMORIAL HIGHER SECONDARY SCHOOL. A coeducational, government-accredited boarding school on the senior higher secondary level, operated by the South India Union of the Southern Asia Division at Kudikadu, Madras state, India, seven miles (11 kilometers) east of Thanjavur (Tanjore). It is named in honor of E. D. Thomas, the pioneer teacher in southern India and the first ordained Tamil Seventh-day Adventist minister.

The school was established in 1953, when overcrowding of the facilities of, and the need for more industries in, the James Secondary Boarding School (now the James Memorial Higher Secondary School) dictated the need for the transfer of the high school grades to another campus.

The present site, a 55-acre (22-hectare) plot of land that is watered by an irrigation canal from the Mettur Dam, was purchased in 1951, and construction was begun under the supervision of G. Gurubatham. By 1953, when the move was made, an administration and classroom building, two dormitories, a principal's bungalow, and four teachers' quarters were completed, and later a rice mill and a rice-boiling unit were added. Thirty-five acres (14 hectares) of land were set aside for rice cultivation. In recent years cash crops such as sugarcane, bananas, and nuts have been cultivated. A printing press produces literature and Sabbath school quarterlies for the union. There also is a dairy farm with 15 cattle. Students attend from all parts of the division.

Principals: E. L. Rollins, 1953—1954; I. R. Thomas, 1954—1957; A. M. Job, 1957—1960; M. D. Kodan, 1960—1961; A. M. Job, 1961—1963; Manickam Dhasan, 1963—1967; Y. G. Thomas, 1967—1968; E. S. James, 1968—1972; S. Abiah, 1972—1973; Y. J. Samraj, 1973—1976; M. Thavesmony, 1976—1978; V. Joseph, 1978—1983; Henry Theodre, 1983—1984; Jeyabharathen, 1984—1985; Paulraj Isaiah, 1985—1991; S. Sundaram, 1991— .

Thomason, George W.

THOMASON, GEORGE W. (1872—1947). Physician, administrator. He was a member of the first class of the American Medical Missionary College and a graduate of the Jefferson Medical College (1899). He taught at the former institution and was assistant surgeon at the Battle Creek Sanitarium. For seven years, beginning in 1904, he served as the medical director of the Cape Sanitarium, South Africa, and then, on returning to the United States, he was appointed secretary of the General Conference Medical Department and later superintendent of the St. Helena Sanitarium in California.

In 1914 he began practice in Glendale, and until his death he served as professor of surgery and head of the Department of Surgery at the College of Medical Evangelists (Loma Linda University) and chief of the surgical staff of the White Memorial Hospital from its opening. For many years he served as chair of the surgical staff at the Los Angeles County Hospital, and for a number of years he was chair of the Board of Medical Examiners of the state of California.

Thompson, Charles

THOMPSON, CHARLES (1868—1946). Evangelist, administrator. He married Matilda Dillman in 1888 and shortly afterward became a Seventh-day Adventist. He served in the ministry for some 45 years as president of the Kansas Conference (1907—1909) and the Southeastern Union Conference (1909—1912), and as assistant treasurer of the General Conference (1920—1922), president of the South American Division (1922—1923), and president of the Northern Union Conference (1912—1919, 1924—1932).

Thompson, George B.

THOMPSON, GEORGE B. (1862—1930). Administrator. On becoming a Seventh-day Adventist in 1885, he attended Battle Creek College for one year, taught public school for two years, and began his ministerial work in Illinois in 1891. Ordained in 1893, he served in South Africa (1893—1896), then was president of the West Virginia (1897—1898), New York (1898—1903), and Ontario conferences (1903—1904). In 1904 he became secretary of the General Conference Sabbath School Department and in 1912 general secretary for the North American Division, then field secretary for the General Conference (1918—1926), during which time he traveled extensively in Europe and the Far East. He wrote for denominational journals and was author of *The Ministry of the Spirit, Soul Winning*, and *In His Name*.

Thousand, Two Hundred, and Threescore Days

THOUSAND, TWO HUNDRED, AND THREESCORE DAYS (1260 years). *See* [Daniel, Interpretation of](#); [Revelation, Interpretation of](#).

Three and a Half Times

THREE AND A HALF TIMES. *See* [Daniel, Interpretation of](#); [Revelation, Interpretation of](#).

Three Angels and the Crescent, The

THREE ANGELS AND THE CRESCENT, THE. *See* [Seventh-day Adventist Global Centre for Islamic Studies, The.](#)

Three Angels' Messages

THREE ANGELS' MESSAGES. The prophetic messages recorded in [Rev. 14:6—11](#), and there represented as being proclaimed by three angels flying in midheaven. In their context these messages constitute God's last appeal to the world to accept salvation in Christ and to prepare for His imminent advent, which is pictured symbolically in the verses that follow.

The first angel's message ([Rev. 14:6, 7](#)) is basically a proclamation of "the everlasting gospel" of salvation in Jesus Christ at the time "the hour of his judgment is come." It is a last-day appeal to "fear God, and give glory to him" and to "worship him," in order to avoid condemnation in the impending judgment. A corollary reason is given for worshiping God—He "made heaven and earth," including human beings. God thus has a twofold jurisdiction over humanity—as Creator and, by virtue of that fact, as Judge.

The second angel's message ([Rev. 14:8](#)) consists of a solemn announcement that mystical "Babylon is fallen." Babylon's fall is said to consist in the fact that "she made all nations drink of the wine of the wrath of her fornication." She seduced the nations of the earth. In [Rev. 17](#) mystical Babylon is cast in the symbolic role of a harlot who oppresses the people and makes them "drunk with the wine of her fornication" ([vs. 1, 2](#)). She collaborates with the "scarlet coloured beast" and "the kings of the earth" in destroying the saints. She makes war against "the Lamb," but "the Lamb" defeats Babylon and "the kings of the earth," and Babylon is judged and annihilated.

The announcement of Babylon's fall is repeated in [Rev. 18](#), where her fall is said to be the result of her "sins" and "iniquities"—her illicit relations with the kings of the earth and her causing all nations to drink of "the wine of the wrath of her fornication." Because of this fall, God summons His people to "come out of her" in order to avoid complicity in her sins and a share in the judgments, or "plagues," to be meted out to her ([vs. 1—4](#)). The "judgment of the great whore" because of her fall ([Rev. 17](#) and [18](#)) closely links the fall of Babylon, announced by the second angel, with the arrival of the hour of God's judgment, announced by the first angel: Mystical Babylon has fallen, and God announces that the hour of her judgment has come as a warning to those of His people still in Babylon to come out and separate themselves from her sins and thus escape her judgment.

The third angel ([Rev. 14:9—11](#)) announces the outpouring of unmitigated divine wrath—that is, wrath not tempered with mercy—upon those who worship the beast and its image and who receive its mark. This wrath is said to consist of torment "with fire and brimstone." Those who heed the three messages and refuse to worship the beast and its image and to accept its mark are referred to as "saints"; those who reject these messages, worship the beast and the image, and accept the mark suffer the seven last plagues ([Rev. 14:12; 15:2; 16:2](#)); they are said to be "drunk with the wine" of Babylon's "fornication" ([Rev. 17:2](#)).

The three angels are represented as flying in midheaven and proclaiming their message to every nation and tongue ([Rev. 14:6](#)). These three messages constitute God's last invitation to all to accept the everlasting gospel and His final warning against the wine of Babylon and

the judgments soon to be visited upon Babylon. Immediately following the proclamation of these messages, the judgments of God fall upon Babylon and upon all who have identified their fortunes with hers, and Christ comes in the clouds of heaven.

In post-Reformation times these three angels were occasionally interpreted as representing certain Reformers or pre- or post-Reformation preachers, but in the “Advent awakening”—the great surge of interest in the Second Advent in the early nineteenth century—there was widespread contemporary application of these symbols. Many of the British expositors of prophecy saw the first angel fulfilled in the new movements for the worldwide spread of the gospel (Bible and mission societies), and especially in their own proclamation of the nearness of the Advent—the “hour of his judgment.” Some included the second and third messages, but others considered these still future.

In America the people who called themselves Adventists, and who were called Millerites by others, regarded themselves as giving the message of the first angel—“The hour of his judgment is come.” Some of them declared that they were sounding the second message, “Babylon is fallen,” in 1844, at the time when many of them left or were expelled from the churches that were denouncing them. The Adventist pioneers believed that the Millerites and others had given the first two angels’ messages, but that they themselves were giving the third.

James White summarized the three stages thus: The first angel’s message was the proclamation, to the church and to the world, to gather out a people prepared for the near Second Advent. When the churches in general shut their doors to this message, the way was prepared for the second—Babylon is fallen—and the call to “come out.” (Most of the Millerite leaders did not approve this; but even Himes, who opposed it, came to the point of writing that whatever might be the disagreement about what constituted Babylon, the believers should separate from churches that rejected the message of the Advent.) White noted that the agitation concerning the Sabbath came immediately after this second message, which “called us out . . . where we are now free to think and act for ourselves in the fear of God” (*Present Truth* 1:68, April 1850; see pp. 65—69).

With the third angel’s warning against the worship of the beast and his image, and the characterization of the last-day “saints” as those who “keep the commandments of God and the faith of Jesus” ([Rev. 14:12](#)) as opposed to the mark of the beast, the SDA pioneers linked the fourth commandment, the Sabbath. Joseph Bates, in the 1847 edition of his booklet *The Seventh Day Sabbath* (p. 59), made this identification of the third angel’s message, the final message. James White urged that “we must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while he pleads his blood before the Father” (*Present Truth* 1:69, April 1850).

As the Seventh-day Adventist teaching developed, the third angel’s message came to be taught as not only climaxing but also including the threefold message. The SDA mission to the world is to give the everlasting gospel to “every nation, and kindred, and tongue, and people,” calling them to worship God as the Creator, for the hour of His judgment *is come* (now, in the sense of the investigative judgment); to come out of the Babylon of confusion and false systems; and, in the final test, to stand firm against the worship of the beast and on the full Christian platform of “the commandments of God, and the faith of Jesus” ([Rev. 14:12](#)). See also [Babylon, Symbolic](#); [Investigative Judgment](#); [Judgment](#); [Latter Rain](#); [Little](#)

[Time of Trouble](#); [Loud Cry](#); [Mark of the Beast](#); [One Hundred and Forty-four Thousand](#); [Plagues, Seven Last](#); [Probation](#); [Seal of God](#); [“Shaking Time”](#); [Sunday Laws](#).

Thunderbird Adventist Academy

THUNDERBIRD ADVENTIST ACADEMY. A coeducational boarding school on the senior high school level, operated on 72 acres (30 hectares) of land near Scottsdale, Arizona, by the Arizona Conference.

Seventh-day Adventist education began in the Phoenix area in 1899, 12 years after the organization of the first church there, with the operation of a church school in a room connected with the church at Tenth and Pierce streets. The first teacher was Martha Neilsen, and the initial enrollment about 15. The church school developed into an intermediate school in 1908, when Arizona Intermediate School was founded. In 1913 Phoenix Academy was announced. In the 1915 *Yearbook* it was called Phoenix Intermediate School, and after 1919 the *Yearbook* lists it as Arizona Intermediate Academy.

As the need for secondary education developed, six acres (two hectares) of land northeast of what was then the city limits of Phoenix were purchased and construction was begun. North Hall and South Hall (the boys' and girls' dormitories) were erected in 1920, and the church school building was moved onto the new campus. The planners of the new school, called Arizona Academy, were A. R. Sandborn, president of the Arizona Conference, and Ernest Bond, secretary of the Spanish work in the Southwest.

It was necessary at first to hold some of the academy classes in the basement of the boys' dormitory and the remainder in the basement of the girls' dormitory, which also housed the cafeteria. The enrollment in 1920—1921 was 21; the next year it was 30.

A Spanish American school for the training of young Mexican workers was established at the same time in conjunction with the Arizona Academy, with one principal supervising both faculties. The Spanish American Training School was discontinued in 1933.

A chapel and administrative offices were built about 1925. In 1945 an administration building, housing the library and the classrooms for the academy, was added to the original chapel building. A four-room elementary school building of masonry construction replaced the original church school building, which was converted in 1949 into a dining hall with a kitchen and bakery.

Problems arose when Arizona Academy became engulfed as the city limits expanded and wheat fields gave way to residential areas, with a large shopping center within two blocks of the school.

In 1953, however, a government air base, known as Thunderbird Field Number 2, eight miles (12 kilometers) north of the town of Scottsdale, was made available for educational purposes, and the Arizona Conference voted to relocate Arizona Academy at this new site. The base comprised several semipermanent buildings and a tract of 720 acres (300 hectares). Remodeling was begun immediately, and the classroom building, cafeteria, chapel, and renovated dormitories were put into use in September 1953. The name of the school was changed to Thunderbird Academy on Jan. 5, 1954. On May 22, 1973, the board voted to officially change the name to Thunderbird Adventist Academy.

All the original buildings of the central campus complex have been replaced with attractive block construction buildings with tile roofs.

Thunderbird Academy operates a fully accredited secondary academic curriculum, including an aviation program and work experience education. The academy owns two major campus industries that provide work experience for students: Thunderbird Furniture and Thunderbird Packaging.

Directors of the Spanish American Training School (under the academy principal): H. F. Brown, 1920—1922; A. N. Allen, 1922—1925; C. D. Stone, 1925—1926; John D. Livingston, 1927—1929; no separate director, 1929—1933.

Principals of the Arizona Academy: K. M. Adams, 1920—1924; W. L. Avery, 1924—1926; C. E. Kellogg, 1926—1928; J. E. Young, 1928—1931; C. D. Striplin, 1931—1934; E. G. Truitt, 1934—1935; C. O. Trubey, 1935—1936; R. F. Alderson, 1936—1938; C. R. Eckman, 1938—1939; Joseph Phillips, 1939—1942; O. D. Hancock, 1942—1947; R. L. Hubbs, 1947—1949; George E. Smith, 1949—1951; Bert R. Ritz, 1951—1953.

Principals: R. O. Stone, 1953—1956; G. E. Smith, 1956—1964; C. B. Harris, 1964—1967; R. O. Stone, 1967—1970; H. D. Lawson, 1970—1971; D. E. Wright, 1971—1974; Don R. Keele, 1974—1979; Ronald K. Russell, 1979—1983; Paul Rouse, 1983—1986; Gayle Rhoads, 1986—1988; M. Wayne Longhofer, 1988— .

Thurber, Robert Bruce

THURBER, ROBERT BRUCE (1882—1947). Missionary, editor, author. Graduate of Mount Vernon Academy (1902), and Emmanuel Missionary College (1918). After teaching church school in Dayton, Ohio (1902—1903), and Mount Vernon, Ohio (1903—1904), he became education secretary of the East Michigan Conference in 1904. After serving as principal of Adelphian Academy (1907—1909), he was called to establish an industrial school at Meiktila, Burma, and remained in that country till 1915. Returning to the United States, he taught Bible and missions at Emmanuel Missionary College (1916—1918), then became assistant editor of the *Watchman Magazine*, Nashville, Tennessee (1919—1925), and then editor (1925—1935). Serving overseas again, he was editor of the *Oriental Watchman* (India) from 1935 to 1941; and after returning he was editor of the Canadian *Signs of the Times* from 1943 to 1947.

Among his 27 published books are *In the Land of Pagodas*, *Wings of the Morning*, *Master Men*, *Toward a Better Day*, *Personal Power for the New Age*, and *Without Doubt*.

Thurston, William Henry

THURSTON, WILLIAM HENRY (1855—1924). Missionary, administrator. Converted at 25, he entered the ministry in 1890, served as president of the Wisconsin Sabbath School Association and secretary of the conference colporteur work. In 1894 he went to Brazil as a self-supporting missionary and opened a book depository in Rio de Janeiro. Seven years later he returned to the United States and served as vice president of the Lake Union Conference, and then as first president of the Canadian Union Conference (1902—1909). Later he was president of the Kansas Conference (1909—1910), and of the Wisconsin Conference (1910—1915). In 1915 he was called to work in the Upper Columbia Conference.

Tibet

TIBET. Tibet is an autonomous region of China. It is situated on the high plateau (average elevation 16,000 feet [5,000 meters]) between the Himalayan and Kunlun mountain ranges and has an area of about 470,000 square miles (1.2 million square kilometers). Its population (1994) is about 2 million; there are reportedly about 4 million Tibetans outside the legal boundaries of the area. Until recently Tibet was a theocratic state and the center of Lamaistic Buddhism. For many centuries it contained the residence of the Dalai Lama, held to be the incarnation of Chen-re-zi, the patron deity of Tibet. He was the political as well as the spiritual ruler of the people. Art, literature, and architecture of the land are permeated by its religious tradition. By the seventh century A.D. Tibetans, a Mongoloid people, had formed a strong state stretching from eastern China into upper Burma, and across Nepal into India. In the eighteenth century they came under the control of the Chinese Empire and remained under its suzerainty until the downfall of the Manchu dynasty in 1911. In 1951 the government of the People's Republic of China assumed control of the country and incorporated it as an autonomous region. The Dalai Lama left the country in the late 1950s.

Seventh-day Adventist Work for Tibetans

Seventh-day Adventist Work for Tibetans. In 1919 J. N. Andrews, M.D., opened a dispensary near the border of Tibet, at Kangding in the Chinese province of Sichuan, in an area that contained a large population of Tibetans. In 1921 a chart of the Ten Commandments in Tibetan was published at Kangding. Although there was no opening for mission work inside Tibet, publications were a means of reaching Tibetans.

Two Tibetans were baptized at Kangding in 1931. About the same time, two young Tibetan lamas learned of the Bible message from H. E. Schultz at his station in southern Gansu, in the Northwest, and came to the training school for study. Their presence fired the interest in Tibet and resulted in the "On-to-Lhasa" movement. The plan envisioned the preparation of SDA publications in Tibetan and a collection of sufficient funds to send one of the converted lamas to Lhasa on a missionary journey. The plan became a reality in 1938 when Feng Yung-seng left for Lhasa from Xining, Qinghai. Reaching the capital after a 90-day trip, he distributed publications, helped the sick, and taught the Bible in Lhasa, the sacred city of Lamaism. When he returned from Lhasa, he brought with him requests from high Tibetan officials that SDAs establish medical work in their capital. Unfortunately the onset of World War II interrupted the development of the work in Tibet.

As of 1994 the Seventh-day Adventist *Yearbook* has no listing or information on Tibet.

Tièche, Léon-Paul

TIÈCHE, LÉON-PAUL (1867—1928). Evangelist and administrator in France and Switzerland. He was born in Chindon, Switzerland, and was studying to be an accountant when, at the age of 19, he became a Seventh-day Adventist. After working at the Basel Publishing House for a short time, he went to the Battle Creek Sanitarium in Battle Creek, Michigan, U.S.A., where for two or three years he worked as a nurse. Upon his return to Europe he served as an evangelist in France and Switzerland, being ordained to the ministry about 1899. Later he served as president of the French-Swiss Conference (1903—1907), then of the Latin Union (1907—1920). For some time he also managed certain SDA institutions in Europe. He retired about 1924.

Tièche, Maurice

TIÈCHE, MAURICE (1895—1959). Educator, pastor, writer, and broadcaster. He was born Mar. 5, 1895, in Nimes, France, and was a son of Léon-Paul Tièche. Studying literature and philosophy at the University of Paris, he became interested also in theology and education. For a time he taught history, theology, and literature at Seventh-day Adventist schools in Nimes, Gland, and Collonges. From 1922 to 1924 he pastored a church at Lille; from 1924 to 1927 he edited the *Revue Adventiste*, the church paper for the French-speaking members; from 1927 to 1931 he pastored a church at Reims. After a time he turned his attention more and more to the subject of the education of youth.

From 1931 to 1946 Tièche taught education courses at Collonges, then after his retirement from teaching, spent four years reorganizing the youth work in France. From 1950 to his death he conducted an educational broadcast, *La Voix de l'Espérance*, “The Voice of Hope,” which was heard throughout the French-speaking world. He wrote numerous articles for church and secular magazines, lectured in person, and organized centers for family education in many cities of France. Fifteen published works stand to his credit: notable among them are *Vivre* (“Living”), *Leçons de Pédagogie appliquée à l'École du Sabbath* (“Lessons of Pedagogy Applied to the Sabbath School”), and *L'Esprit de Prophétie et ses Enseignements* (“The Spirit of Prophecy and Its Teachings”).

Tijuana Secondary School

TIJUANA SECONDARY SCHOOL. *See* [Health and Knowledge Secondary School](#).

Tillamook County General Hospital

TILLAMOOK COUNTY GENERAL HOSPITAL. A 49-bed hospital located at 1000 Third Street, Tillamook, Oregon. It has been operated since Aug. 15, 1973, by the Northwest Medical Foundation (NWMF) under terms of a three-year, renewable lease which, in effect, links the hospital to the Seventh-day Adventist health-care system. The contract was negotiated after the hospital experienced management problems related to a decline in utilization. A NWMF statement of purpose said the agreement was intended to improve administration, financial management, and nursing administration. Key positions in management and nursing departments were filled by NWMF-recruited personnel. Portland Adventist Hospital, another NWMF subsidiary, helped with staffing during the transition and established continuing backup support in such areas as radiology (PAH radiologists visit Tillamook twice weekly on rotation) and laboratory services. Two family physicians, graduates of Loma Linda University's School of Medicine, were recruited by NWMF for Tillamook within the first year of the lease. A Task Force on Hospital Betterment was named. A Civic Advisory Board was appointed. Early study was given a proposed modernization, particularly in patient areas, and a certificate of need for the \$2.3 million project was obtained.

The hospital, erected in 1949, was the first hospital in Oregon to obtain Hill-Burton financing. Similar funding was sought for the proposed modernization. The hospital management picture in the fall of 1974 was good, the operation of the institution then being in the black financially, according to Mardian J. Blair, president of NWMF. In February 1974 the Tillamook Headlight Herald noted "substantial improvement" had been made.

In 1993 TCGH is the designated trauma center for the area and serves the 20,000 residents of Tillamook County. It has sound operations and enjoys the support of the community. There are 12 physicians on staff, nine of whom are graduates of Loma Linda University School of Medicine. This has had a corresponding impact on the local church and school.

Administrators: T. L. Werner, 1973—1978; J. F. Pogue, 1978—1981; S. B. Berry, 1981—1984; D. L. Jones, 1984—1987; C. W. Hesseltine, 1987— .

Time of Trouble

TIME OF TROUBLE. An expression from [Dan. 12:1](#), where is described the eschatological experience of God's people immediately prior to their deliverance and the establishment of the eternal kingdom. Seventh-day Adventists interpret the standing up of Michael here mentioned to be an allusion to Christ's cessation from His high priestly ministry in the heavenly sanctuary at the close of probation, and hence assign this time of trouble to a brief period between the close of probation and the second advent of Christ. This is understood to coincide with the time assigned in [Rev. 15:1](#) to the seven last plagues. God's people do not suffer directly from these plagues, which are poured out upon those who have rejected God's mercy, but they do experience a period of supreme testing from which Christ delivers them at His coming. This is called the "great time of trouble" in contrast with what is known as the "little time of trouble."

Referring to the prophecy of Daniel, Christ speaks of a time of "great tribulation" ([Matt. 24:21](#)) subsequent to the destruction of Jerusalem by the Romans in A.D. 70 but prior to His coming. He explained that the sun would be darkened "in those days, after that tribulation"—that is, within the period of time specified but after persecution had ceased—and that unless the persecution were thus shortened, "no flesh should be saved" ([Mark 13:24, 20](#)). Seventh-day Adventists equate this time of "great tribulation" with the "time and times and the dividing of time" of [Dan. 7:25](#) (the "time, times, and an half" of [Dan. 12:7](#)), which on the basis of the year-day principle of interpreting the time periods of symbolic prophecy would be equivalent to the 1260 days of [Rev. 12:6](#) (cf. [v. 14](#)). Seventh-day Adventists understand that this prophetic period met its fulfillment in the 1260 years of papal supremacy and persecution, from A.D. 538 to 1798. (See [Daniel, Interpretation of](#).) An article by E. S. Walker in the *Review and Herald* of Sept. 10, 1861 (18:117), discusses both of these times of trouble—the time of trouble of [Dan. 12:1](#) and the time of tribulation of [Matt. 24:21](#)—at great length.

In considerable detail Ellen White describes the experience through which God's people will pass during the great eschatological time of trouble ([EW 282—285](#); [GC 613—634](#)). They will suffer imprisonment at the hands of their enemies, or the privations of flight to remote mountain areas in order to escape persecution. This time of trouble will reach a climax in what is called "the time of Jacob's trouble," when the leaders of earth issue a decree authorizing the simultaneous execution of God's people in all countries of the world. But God in a miraculous way protects His people, and none perishes, though surrounded by enemies bent on their destruction; and at the very crisis, when the death decree is to go into effect, Christ appears and delivers them. See also [Jacob's Trouble, Time of](#); [Little Time of Trouble](#).

Time Setting

TIME SETTING. The prediction of a time for the Second Advent. Seventh-day Adventists do not set a time for the Advent or any future event. The Seventh-day Adventist founders, who came from the Millerite movement, insisted after the 1844 disappointment that the Second Advent was not the event indicated by the 2300—day prophecy. Their refusal to move the end of the prophetic period to a later date, and their insistence that no time prophecy extended beyond 1844, saved them from the successive time settings of the others who revised their dating.

Ellen White wrote in 1850 “that time had not been a test since 1844, and that time will never again be a test” (*Present Truth* 1:87, November 1850).

Time, Times, and a Half

TIME, TIMES, AND A HALF (1260 years). *See* [Daniel, Interpretation of](#); [Revelation, Interpretation of](#).

Times Square Center

TIMES SQUARE CENTER. *See* [Evangelistic Centers](#).

Timor

TIMOR. One of the Lesser Sunda islands, situated in the Indian Ocean off the north coast of Australia. The territory is included in that of Nusa Tenggara Mission, which is part of the West Indonesia Union Mission within the Far Eastern Division. *See* [Indonesia](#).

Tippett, Harry Moyle

TIPPETT, HARRY MOYLE (1891—1974). English teacher and book editor. Of Welsh ancestry, he was born Jan. 10, 1891, in the tin-mining village of Redruth, Cornwall, England. In 1893 his mother took him and three other children to America to join her miner husband and two older sons in Butte, Montana. He interrupted his education in the public schools when his mother died during his teen years, and worked in a grocery for nearly a decade. About 1916 he embraced the third angel's message, largely through reading, and joined the Butte, Montana, Seventh-day Adventist Church. He soon married one of the members, Gladys Robinson. For two years he worked in the copper mines. Then in 1919, through the interest and influence of church leaders, he was encouraged to attend Walla Walla College. For five years his wife taught sewing classes in the college and he completed his education. Immediately upon graduation in 1924, he was called to teach English at Sutherlin Academy in Oregon. The next year he served as principal. Then in 1926 he moved to Emmanuel Missionary College to teach English for 20 years. There, as chair of the department, he helped to train many workers for the church. One of his enduring accomplishments in this period was the inauguration of Sabbath afternoon vespers, a practice that has been copied by many institutional churches and numerous other congregations. In 1946 he was called to the Review and Herald Publishing Association to serve as an associate book editor. He was 55 years of age, but he took up his new career with enthusiasm, and instead of the expected 10 years of service, he worked for 25 years in this capacity. In all, he gave 47 years to the work of the church. In 1961 he was ordained to the gospel ministry and Andrews University conferred on him the degree of Doctor of Letters. In addition to editing several hundred books, he wrote at least 12 books, numerous columns for church papers, and many articles. His best-known title was *My Lord and I*, the daily devotional book for 1949. The catalog of publications in 1970, the year of his retirement, listed the following titles from his pen still in print: *I Became a Seventh-day Adventist, I'd Rather Be Right, Key in Your Hand, Live Happier, My Lord and I, People of the Book, Pioneer Stories Retold, The Power of Kindness, Radiant Horizons, Self-Inventory, Treasured Themes From Familiar Hymns, The Voice From Sinai*.

Tirad View Academy

TIRAD VIEW ACADEMY. A coeducational boarding school on the senior high school level, operated by the Mountain Provinces Mission of the North Philippine Union. It is situated on a 32-acre (13-hectare) rocky mountain slope in Tumbaga, Quirino, Ilocos Sur, Philippines, 95 miles (153 kilometers) southeast of Baguio City.

The school began in 1950 as a multigrade school. In 1965 the first year of the academy was added, and the school became known as Tumbaga Seventh-day Adventist Junior Academy. Forty students, some twice as old as their teacher, enrolled, and classes were held in a two-room schoolhouse with split-bamboo walls, grass roof, and part-concrete floor. With mission and union assistance, two new classrooms were built. In 1966 the school became known as Tirad View Academy, after the historic peak visible from the campus. It became a mission-sponsored school when it gained full status as an academy in 1968—1969, and the first class of 34 students graduated at the close of the school year. In 1972 a dormitory to house 40 girls was added to the three main buildings already on campus.

Principals: R. A. Budayao, 1965—1968; A. P. Miguel, 1968—1971; P. J. Barayuga, 1971—1976; E. L. Dalupan, 1976—1978; N. R. Ramos, 1978—1979; D. R. Rafanan, 1979—1980; J. S. Zarate (acting), 1980—1981; B. Zarate, 1981—1983; T. A. Agsiweng, 1983—1987; P. S. Santiago, 1987—1988; L. L. Alawas, 1988—1990; P. S. Santiago, 1990—1992; J. S. Zarate, 1992—1993; R. Tupagen, 1993— .

Tiruchirapalli Adventist High School

TIRUCHIRAPALLI ADVENTIST HIGH SCHOOL. *See* [Seventh-day Adventist High School \(Tiruchirapalli\)](#).

Tisza Conference

TISZA CONFERENCE. *See* [Hungary](#); [Trans-European Division](#).

Tithe

TITHE. One tenth of a person's income, claimed by God as an acknowledgment of His ownership of all things, and as a means of training in faithful stewardship. "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" ([Deut. 8:18](#)). "Honour the Lord with thy substance, and with the firstfruits of all thine increase" ([Prov. 3:9](#)). "The tithe . . . is the Lord's" ([Lev. 27:30](#)).

It is certain that the ancient Israelites were expected to pay much more than one tenth of their income for the support of God's work, though some of the details are obscure. The "tenth" mentioned in [Lev. 27:30](#) has sometimes been called the first tithe, and its use for the priesthood and the tabernacle is explained in [Num. 18:21](#). A second tithe (*see* [Deut. 12:17, 18; 14:26, 27](#)) was used to sustain the people at their numerous feasts and festivals, which were intended to foster religious principles and national unity. Every third year this tithe was held at home for use among strangers, fatherless, widows, and local Levites ([Deut. 14:28, 29](#); *see* [PP 525, 526, 530](#)).

As anciently the tithe was devoted to the support of the priesthood and the sanctuary, so today, among Seventh-day Adventists, it is devoted to the support of the ministry in their work of propagating the gospel ([Num. 18:21; 1 Cor. 9:14; 1 Tim. 5:18](#)). The first recorded instance of tithing is that of the patriarch Abraham ([Gen. 14:17—21; Heb. 7:1, 2](#)). Jacob similarly vowed to pay a faithful tithe ([Gen. 28:20—22](#)). Seventh-day Adventists fully adopted the present tithing plan in 1879, in the belief that our Lord made the OT principle set forth in [Lev. 27:30](#) and [Mal. 3:8—11](#) applicable to Christians: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" ([Matt. 23:23](#)).

The tithe, or one tenth, is reckoned on the income, spoken of in Scripture as the "increase." In the case of an employed person, the tithe is paid on the entire salary. In the case of a self-employed person or a business, the tithe is paid on the profit—the amount remaining after deducting the expenses of earning the income. No one is received into membership in the Seventh-day Adventist Church until he or she accepts tithe paying as a scriptural obligation. Members who cease to pay tithe are encouraged by the pastor or church leaders to begin again to be faithful in this obligation, but, because tithe paying is not a test of fellowship, the individual may continue as a member even if he or she remains delinquent. However, they are not to be considered eligible for holding church office.

Tithe Distinguished From Offerings. Besides the first one tenth of individual income Seventh-day Adventists are urged to give freewill offerings from the nine tenths to other projects. These offerings are intended for the support of the worldwide mission work of the church, local church expenses, welfare work, and various other church activities.

"Second Tithe." Many Seventh-day Adventists allot a second tenth, an amount equal to the tithe, to provide for these various freewill offerings. The phrase "second tithe" is thus used to denote a budgeted amount for the total of the voluntary offerings.

Disbursement of Tithe. From the very earliest instances when the “tithing principle” was considered by the Seventh-day Adventists, in the 1850s, the main objective of “systematic benevolence,” as the offering on the proportionate principle was then called, was the support of the ministry. Until the actual tithe, one tenth, was adopted (1876—1879) there were other allowed uses for the funds derived from systematic benevolence.

By the time a model constitution for state conferences was prepared by the General Conference in 1863, it apparently had become quite well established that the major part of the fund was to be used for the support of evangelistic work, and thus formed the base of conference finances. The General Conference work was at first financed by irregular appropriations from the state conferences. In 1878 the General Conference Committee recommended that conferences pay a tithe on their income to the General Conference. Later, when union conferences were organized in 1901, the conferences paid tithe of their income to the unions, which in turn paid tithe to the General Conference. Under the current system of tithe distribution, conferences remit to the General Conference additional percentages of their tithe.

The *Working Policy* provides that “the tithe is to be held sacred for the work of the ministry and Bible teaching, including the carrying forward of conference administration in the care of the churches and of field missionary operations. The tithe is not to be expended upon other lines of work such as church or institutional debt-paying or building operations.”

Tithe as the Base of Denominational Finance. For nearly a century the tithe has formed the base of all Seventh-day Adventist giving, the total of which in North America alone now amounts to approximately \$560 per member per year. It has been estimated that today more than half the members of the church return to the Lord a faithful tithe and add freewill offerings over and above that. The worldwide missionary work of the church is now financed through a unified budget amounting to about \$130 million annually, which is voted at the Annual Council of the General Conference. This is in addition to the funds raised by the local congregations for their own projects and activities. A strong financial system makes it possible to allocate funds according to need, and provides for a uniform support of the work of the church everywhere. *See* [Stewardship](#); [Systematic Benevolence](#).

Titicaca Adventist Academy

TITICACA ADVENTIST ACADEMY (Colegio Adventista de Titicaca). A coeducational boarding school on the senior high school level, owned and operated by the South Peru Mission and serving its constituency. It is situated on a 617-acre (250-hectare) farm four miles (six kilometers) from Juliaca, Peru.

Until 1950 the school offered only the first three years of the secondary course, and it was necessary for the students to revalidate their work in some government school, for the school lacked official recognition. But in that year the complete secondary course was fully accredited as the result of the favorable report given by the minister of public education and other dignitaries who visited the school. In 1993 there were 177 students attending. Fourteen teachers were serving them.

The institution was founded in 1922, beginning with a summer school, with B. L. Thompson as the first principal. E. H. Wilcox and others had begun to look for a suitable site for a training school near Puno as early as 1920. Finally, in May 1922 they learned of the possibility of securing the Chullunquiani Ranch near Juliaca. When they saw this property, which had 12 springs, they immediately agreed to purchase it, and were able to finish the transaction within the short space of two weeks. *Chullunquiani*, an Indian term, means “place of ice,” a name that aptly describes the cold wind-blown flat and its surrounding hills, often covered with frost in winter.

Young men who wished to enroll in the new school were hired to make adobe bricks for the construction, and by September 25,000 adobes were ready. A building was erected, thick-walled and square, with a tower that could be seen from Juliaca. School opened with the summer session beginning December 1922, and the session continued for four or five months to enable many of the teachers from the Indian schools to finish the primary course. Soon a director’s cottage was added, and dormitories consisting of rows of cubicles, each with a tiny backyard and kitchen, where the students prepared their own food. This system was changed and a central dining room was installed in 1944. A modern brick administration building, whose erection was begun in 1958, now has replaced the original one, which had been severely damaged by a storm. Three teachers’ cottages have been built near the director’s home.

The school has undergone some structural changes. In 1993 there were new cement-block buildings; a residence for the principal; comfortable modern houses for the faculty; new classrooms; modern girls’ and boys’ dormitories constructed with the help of the German Evangelische Zentralstelle für Entwicklungshilfe. A new library and laboratory have been completed.

The early industries included farming and dairying, carpentry, and spinning and weaving, utilizing the wool from the school’s flock of sheep. Later welding and baking and the manufacture of burnt bricks and cement blocks were added.

Principals: B. L. Thompson, 1922—1923; Guy E. Mann, 1924; H. M. Colburn, 1925—1927; W. E. Murray, 1927—1929; C. H. Baker, 1930; Agustín Alva, 1931;

Leon Replogle, 1932—1933; R. A. Hayden, 1934; C. D. Christensen, 1935—1939; H. C. Morton, 1940—1944; R. L. Jacobs, 1945—1947; Donald von Pohle, 1948; P. P. León, 1949—1951; P. G. Werner, 1952—1954; Arthur Mitchel, 1954—1962; Lynn Baerg, 1962—1964; Conrado Visser, 1964; Oswaldo Krause, 1964; Arturo Carcagno, 1965—1971; Eleodoro Rodriguez, 1972; Félix Bendezú, 1973—1977; Ruben Chambi, 1978—1982; J. Pomalaya, 1983—1989; Melinio Beltran, 1990—1991; Ruben Rodriguez, 1992— .

Tjimindi Training School

TJIMINDI TRAINING SCHOOL. *See* [Indonesian Union College](#).

Tobacco

TOBACCO. *See* Temperance (principles); Breathe Free: The Plan to Stop Smoking; Health Principles.

Tobago

TOBAGO. *See* [Inter-American Division](#); [Trinidad and Tobago](#).

Togo

TOGO. A West African republic, independent since 1960, belonging to the French-speaking nations, bounded on the north by Burkina Faso, on the east by Benin, on the south by the Gulf of Guinea, and on the west by Ghana. It has an area of 21,622 square miles (56,000 square kilometers), and a population (1994) of 4.3 million. Agriculture is the principal occupation, the chief exports being cocoa, cotton, coffee, and palm kernels. The country is long and narrow, and has 40 miles (65 kilometers) of seacoast. Twenty percent of the population are Christians, most of whom are Roman Catholics. Most of the other 80 percent are animists.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics: The territory of Togo constitutes the Togo Mission in the Sahel Union, which forms part of the Africa-Indian Ocean Division. Statistics (1992): churches, 5; members, 2,014; ordained ministers, 5; licensed ministers, 2. Headquarters: Lome.

The first Seventh-day Adventist worker to enter Togo was Georges Vaysse, a colporteur, who, beginning in 1956, spent two years selling books and papers. From reading these publications, a number of persons became interested in Seventh-day Adventist doctrines and began to call themselves Seventh-day Adventists. These were visited in January 1960 by H. Kempf from the Ivory Coast. In November 1963 the West African Union Mission appointed Kempf and his family resident missionaries to Togo. In 1964 Kempf began work there, establishing groups of converts and opening schoolwork. He also visited Dahomey. In both countries requests were made for SDA medical work. In 1970 H. Kempf left Togo and was replaced by R. Fidelia, who worked in Togo until July 1972 and was replaced in March 1973 by P. Heise from Côte d'Ivoire.

Togo Mission

TOGO MISSION. *See* [Africa-Indian Ocean Division](#); [Togo](#).

Togoba Hospital

TOGOBA HOSPITAL. A medical institution formerly operated at Togoba, which lies at an elevation of more than 5,000 feet (1,500 meters) in the Nebilyer Valley and is situated eight miles (13 kilometers) west of Mount Hagen, New Guinea. The institution was established in response to a government request that the mission establish a colony for the treatment of leprosy patients in the New Guinea highlands.

In the following years as many as 500 inpatients were treated at Togoba at one time. However, with changing government policy in the treatment of leprosy, and the understanding that isolation is not essential for control of the disease, the number of inpatients decreased.

An occupational therapy weaving project provided employment and valuable hand therapy for inpatients. Reconstructive surgery and physiotherapy hastened the rehabilitation of those with deformities. By 1974 indigenous staff occupied many senior positions.

With the decline in the number of leprosy inpatients, the role of the hospital was expanded to include leprosy outpatient supervision, nonleprosy outpatient care, infant welfare clinics, and aid post supervision.

The hospital was taken over by the government in 1982.

Directors: L. H. Barnard, 1950—1955; R. O. Yeatts, M.D., 1955—1961; R. L. Waddington, 1961—1966; W.E.J. Hokin, 1966—1967; K. J. Robson, 1968—1971; S. R. Smith, 1971—1974; C. I. Butler, 1974—1975; G. R. Stanley, 1975—1976; S. Papapu, 1976—1979; Mrs. D. Bradley, 1979—1980; F. Kagai, 1980—1981; R. Sambale, 1981—1982.

Toivonlinna Summer Sanitarium

TOIVONLINNA SUMMER SANITARIUM (Toivonlinnan Kylpyparantola). An 81-bed medical institution formerly operated during summer vacation from June through August in the buildings of Toivonlinnan Yhteiskoulu, a junior college, in the community of Piikkiö, 14 miles (22 kilometers) from the city of Turku, on the southwest coast of Finland. Facilities for physical therapy (mechanotherapy, thermotherapy, electrotherapy, and hydrotherapy, including the sauna bath) were available, and special attention was paid to diet.

The majority of the patients suffered from cardiovascular disease, arthritis, or neurosis, and came from the southern part of Finland; a few came from other countries.

The sanitarium was established in 1933. The first director was Aarne Rintala and the first physician, Vilhelm Sucksdorff. During World War II the sanitarium was closed. In its stead a military hospital was operated in 1940; a summer home for city children in 1942; and in 1944 an institution for children and old people from Ingria, a district near Leningrad in the Union of Soviet Socialist Republics. The sanitarium was reopened in 1948 and functioned until 1992, when it was again closed.

Administrators: A. Rintala, 1933—1944; H. Karstrom, 1948—1961; V. A. Jaakkola, 1961—1964; V. A. Kuosmanen, 1964—1969; T. J. Karkkainen, 1969—1976; R. Hatonen, 1976—1983; P. Kankaanpaa, 1984—1992.

Toivonlinnan Yhteiskoulu

TOIVONLINNAN YHTEISKOULU. *See* [Finland Junior College](#).

Tokelau Islands

TOKELAU ISLANDS. *See* [Samoa and Tokelau Islands](#).

Tokyo Adventist Hospital

TOKYO ADVENTIST HOSPITAL (Tokyo Eisei Byoin). A general hospital with a capacity of 164 beds and 30 bassinets, situated in a suburb of Tokyo, Japan, and owned and operated by the Japan Union Conference. It is administered by a medical director and a staff of about 15 Japanese physicians. A School of Nursing, accredited by the government as Saniku Gakuin, is operated in connection with the hospital.

Tokyo Adventist Hospital was founded in 1928, when a 20-bed frame building was erected by the faculty and students of Japan Junior College and the Japan Union Mission staff. The institution was opened on May 1, 1929, largely the result of the sacrifice of the 620 Seventh-day Adventists in Japan, who had contributed more than two thirds of its 50,000 yen cost. The original hospital staff members included Dr. Edward E. Getzlaff and his wife; Dr. Shogo Watanabe, a former household doctor of Prince Mikasa; two missionary wives who served as matron and cook; H. J. Perkins, union mission treasurer, who acted as hospital manager; and six Japanese nurses. The hospital had an outpatient department and held baby welfare clinics for the neighborhood. In 1932 four private rooms and a dining room were added to the building. During that year the institution was incorporated and accredited by the government. In the following years, the reputation of the hospital became well established and the hospital was full to overflowing.

In 1941, because of international tension, E. H. Olson, the foreign medical director, left Japan. For two and a half years after the war in the Pacific began on Dec. 7/8, 1941, Dr. Kozo Tamaki, a Loma Linda graduate, with about 40 workers, kept the hospital open. In the autumn of 1943, when the government dissolved the Seventh-day Adventist Church in Japan, the hospital was turned over to a Salvation Army group belonging to the Japan Medical Corporation. Only a few SDA workers remained on the staff.

With the close of the war in 1945, the hospital and all other properties were recovered through the efforts of an official whose family had been patients of the hospital prior to the war. With the help of volunteers, Ernestine Gill, the superintendent of nurses, spent three months cleaning the building and partially reequipping the hospital. It was reopened on Nov. 23, 1947, with some 13 staff members. Dr. Getzlaff returned, volunteering to give two years' service, and stayed for nearly three years more.

During 1951, 1955, and 1961 concrete wings were added to the building, bringing the bed capacity to 130 and providing increased space for each department. In spite of this expansion, the building is still too small for the service required of it, especially since the adoption in 1953 of a health insurance scheme by the hospital.

In 1980 a new main building of six stories was constructed in concrete to replace the original wooden building. In 1987 the front part of the main building was expanded and a gift shop was located by the new entrance. The English name of the hospital became Tokyo Adventist Hospital.

The Dental Department was opened in May 1967 by Douglas A. Bixel, D.D.S., a graduate of Loma Linda University School of Dentistry. He arrived in Japan in August 1965

as an overseas dentist and studied the Japanese language full time for one and one-half years before becoming the first foreign dentist to pass the National Dental Board Examination in the Japanese language.

School of Nursing

School of Nursing. In the fall of 1928 six Japanese nurses holding nursing or midwife certificates were recruited and given additional training under the direction of Mrs. Getzlaff, and later of Roby Peck, of New England, who relieved Mrs. Getzlaff in 1930. In 1931 four from this group were graduated. Tomino Itagaki and Sakuyo Wakabayashi, members of the first graduating class, were still serving at the hospital in 1965. At first students were accepted only every two or three years. The School of Nursing was closed with the closing of the hospital in 1943, but in 1948, soon after the hospital was reopened, the School of Nursing began again. The faculty consisted of Ernestine Gill and three Japanese nursing instructors. In 1952 the school was accredited by the government as a class A nursing school. About 15 students are admitted yearly for a three-year training course intended to prepare them for the government examinations. Up to the spring of 1974, 321 nurses had graduated from this school. In April 1974 the school was transferred to Japan Missionary College, becoming one of the college departments.

Tokyo Adventist Hospital is the main affiliated hospital for the nursing students.

Medical Directors: E. E. Getzlaff, 1928—1933; Paul V. Starr, 1933—1940; E. H. Olson, 1940—1941; S. Kitamura, 1941—1943; operation temporarily suspended, 1943—1946; E. E. Getzlaff, 1946—1951; C. E. Syphers, 1951—1957; N. C. Woods, Jr., 1957—1960; R. A. Nelson, 1960—1964; N. C. Woods, Jr., 1964—1965; C. Delmar Johnson, 1965—1970; Haruo Ichinose, 1970; Takaharu Hayashi, 1970—1975; C. Delmar Johnson, 1975—1981; Takaharu Hayashi, 1981—1993; Yasushi Inagaki, 1993— .

Tonga

TONGA (also called “Friendly Islands”). A country comprising about 150 islands in the South Pacific Ocean about 1,200 miles (2,000 kilometers) northeast of New Zealand. There are three main island groups—Tongatapu, Haapai, and Vavau—with most of their islands being coral atolls. Total land area is 270 square miles (699 square kilometers), with Kao, an extinct volcano in the Haapai group rising 3,380 feet (1,030 meters). Fertile soils cover extensive areas of Tonga and together with a mild climate produce excellent crops including yams, taro, and vegetables. Most of the 105,000 people (1994)—brown-skinned Polynesians—dwell in small rural villages, mainly on the largest island of Tongatapu, where the capital and chief port of Nukualofa is situated. After being a protectorate of Great Britain since 1900, Tonga became independent in 1970. Authority is vested in a constitutional monarchy, with the king, Taufaahau Tupou IV (crowned 1967), appointing a prime minister and a cabinet. The legislative assembly is composed of the cabinet, nobles elected by the hereditary nobility, and commoners elected by the people.

Professing Christianity and enshrining Sunday sacredness in the constitution, the people are predominantly Methodist. Seventh-day Adventists observe Sabbath on what locally is known as Sunday because the islands of Tonga lie east of the 180° meridian in the Western Hemisphere day sequence. If Tonga decides to change to Western Hemisphere day sequence, as the countries of Samoa, the Cook Islands, and French Polynesia did, Seventh-day Adventists would then be observing Sabbath on Saturday, the seventh day of the week in Tonga.

Early indigenous rulers held the hereditary title of Tu’i Tonga, with the people believing the Tu’i Tonga were the sacred representatives of the Tongan gods. Two Dutch navigators, Willem C. Schouten and Jacob Lemaire, were the first Europeans to visit Tonga (1616), while Dutch sea captain Abel Tasman landed on Tongatapu in 1643. Captain James Cook visited the islands three times between 1773 and 1777.

In 1797 the London Missionary Society ship *Duff* landed 10 missionaries on the island of Tongatapu. Three of these were murdered by the islanders, and the rest left before the end of 1800 without making a single convert. In 1822 the Wesleyan Missionary Society began work in the islands. In 1831 Chief Taufaahau (later King George Tupou I) was baptized into the Methodist Church and exerted his influence in Christianizing his subjects, who within a few years renounced their heathen gods and accepted Christianity. This same king, with the assistance of Shirley Baker, a Wesleyan minister turned prime minister, developed legal codes that became the basis of the Tongan Constitution, adopted in 1875.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Tonga forms part of the Tonga and Niue Mission within the Central Pacific Union Mission, which in turn is within the South Pacific Division. The Tonga Mission became the Tonga and Niue Mission in 1976. Statistics

(1992) for the Tonga and Niue Mission: churches, 14; members, 1,500; primary schools, 3; secondary schools, 2; ordained ministers, 8; licensed ministers, 3; teachers, 15; health workers, 1. Headquarters: Mangaia, Nukualofa.

Institutions

Institutions. Beulah College.

Seventh-day Adventist Work

Seventh-day Adventist Work. On the first voyage of the missionary ship *Pitcairn* in 1891, visits were made to the three main island groups, where books and papers were distributed mainly among the English-speaking Europeans. Four years later, on Aug. 30, 1895, on the fourth voyage of the *Pitcairn*, E. Hilliard with his wife and daughter (Mrs. A. Christiansen) arrived to commence mission work. Toward the close of the year Mrs. Hilliard opened a school, which functioned intermittently. In 1896 E. S. Butz and his wife and daughter (Mrs. N. Wiles), together with two Pitcairn Islanders, Maria and Sarah Young, joined the mission staff. At a later date Maria assisted Queen Lavinia at the birth of her daughter, Salote. A year later Dr. M. G. Kellogg and his wife arrived from Samoa, and before long a medical clinic was established.

Charles Edwards was the first person to be baptized in Tonga. Baptized by Butz on Dec. 10, 1899, he continued assisting Dr. Kellogg in medical work and married Maria Young. The first Tongan convert, Timote Mafi, was baptized by Butz in 1904. Other early converts were David Holland, W. W. Palmer (1900), his wife, and son Cyril. A. Tyndale, Mr. and Mrs. Stevens, Mr. Charles, Mr. Wright, M. Walde and H. Walde (in 1903), and Mrs. H. Walde (in 1904).

Near the close of 1904 Ella Boyd, a teacher from Australia, opened a church school at Nukualofa, which served both Europeans (mornings) and nationals (afternoons). Nellie Sisley continued this educational emphasis in 1907. To care for additional enrollments, Mrs. Lily Thorpe also taught school. In 1908 Myra Ford cared for the educational work in Nukualofa while returning Ella Boyd opened a school at Faleloa on Poa island, Haapai, on five acres (two hectares) of land obtained by W. Palmer who was caring for the work of the church. For many years Faleloa remained a major outpost for Adventism in Tonga. Harold and Lily Piper replaced Boyd in 1908. Later educational and field workers were Leonard Paap, George Stewart, Bert Thorpe, Hubert Tolhurst (whose wife died of influenza at Faleloa on Mar. 14, 1918), Bernard Hadfield, Arthur Powell, Robert Smith, and Maggie Ferguson.

During his supervision of church work in Tonga, Smith established a training school at Houma on the western end of Tongatapu island in 1923. It was called the "Alimoni School," meaning the "Hidden School," because it was far away from the town of Nukualofa. C. S. Palmer was the first principal. In 1926 the school was transferred to a more suitable property at Vaini, nine miles (14.5 kilometers) from Nukualofa on the eastern side of the island. This venture was the beginning of Beulah College. During this time and on up to 1946, volunteer Maggie Ferguson operated a primary school of 60 pupils in the northern group of islands known as Vavau, and Lusi Moala ran a primary school of 21 pupils in Haapai.

Tonga's national radio station broadcasts weekly SDA programs, which commenced with the Voice of Prophecy in 1962.

"Pierson Laymen's School," offering a two-year course in local church activities and practical evangelism, began operation in 1972 on 7.5 acres (three hectares) of land made available by the Honorable Maafu Tukuiaulahi, near the village of Vaini on Tongatapu island. After intensive training of many young church members, predominantly married couples, under the experienced guidance of principal Pene Moto Inoke and Tevita Lanivia the school closed in 1984.

Over the past 60 years the most fruitful source of converts has been Beulah College. Village evangelism, while pursued with vigor in some areas, has met with opposition, and only small numbers have come from the villages. In Nukualofa itself, evangelism has proved more fruitful. An English language primary school operates in Nukualofa with an enrollment of 160 pupils.

Tonga and Niue Mission

TONGA AND NIUE MISSION. *See* [Niue](#); [South Pacific Division](#); [Tonga](#).

Toppenberg, Aksel Valdemar Emil

TOPPENBERG, AKSEL VALDEMAR EMIL (1884—1957). Pioneer Seventh-day Adventist missionary in Ethiopia. He was born in Aalborg, Denmark. While still a young man, he emigrated to America, where he accepted the SDA faith. In 1909 he was graduated from Union College and immediately asked the mission board for an overseas appointment. As a result he was sent, as a single man and as one of the first SDA workers, to the Italian colony of Eritrea, a hot and rather unhealthful country on the shores of the Red Sea. About a year later he was transferred to Tanganyika (now Tanzania).

In 1913 Toppenberg married Minnie Hansen, and the two were appointed to the mission field of Tanganyika, then under the supervision of the German Union Conference. Here during the years a strong work was built up, with some 12 stations manned by Europeans, and many outschools. When World War I broke out and German missionaries were forced to leave their stations, Toppenberg, as a Dane, fortunately was not molested. He remained in western Tanganyika and for two dangerous years cared for the work and the workers. During most of that time the war raged across East Africa, and the family was entirely cut off from the outside world. Food was difficult to obtain, and they were forced to make clothing from the skins of animals. When the situation gradually became more critical, as thousands of native tribespeople roamed about killing, robbing, and looting, Toppenberg took his family in the dead of night, and amid peril and confusion made his way to the advancing British lines, where they were kindly received. Health conditions made it imperative for them to leave the tropics, and sadly they departed for the homeland in 1917.

Returning to Africa in 1921, Toppenberg pioneered the work in Ethiopia and became the first president of the Ethiopia Union. After many years of service there, he went south and took up work in the newly entered Uganda mission field. There his wife got the dread sleeping sickness, and they returned to Denmark in 1936, where she died.

The next year, with his second wife, Mary Hendrickson Oswald, he sailed back to East Africa, and for 10 years worked in Uganda. From there he went to Ethiopia once more. In 1952 he returned to the United States after giving 43 years of service to Africa.

An autobiographical account of his life and work was published under the title *Africa Has My Heart*.

Toraja View Academy

TORAJA VIEW ACADEMY (Sekola Lanjutan Advent). A coeducational boarding school on the senior high school level operated by the South Sulawesi Conference on an estate of about 38 acres (15 hectares) 228 miles (365 kilometers) north of Makassar (Ujungpandang), south Sulawesi, Indonesia, in a mountainous area at an elevation of 3,000 feet (910 meters). In 1993 the school had an enrollment of 78 students. The school draws students mainly from south Sulawesi and southeast Sulawesi. Most of the students are Torajanese.

The school was opened in 1958 as a junior academy, with Chriss Dompas as principal and an enrollment of 18, at Rantepao, 20 miles (32 kilometers) north of the present location. It was called Sekolah Lanjutan Advent Rantepao. Classes were held in the Rantepao church. The school was moved to its present location, Mebali, Toraja, in 1969 and housed in temporary buildings made of bamboo with thatched roofs. The desks, beds, and benches likewise were made of bamboo.

The name of the school was changed to Toraja Academy in 1969, and since 1972 it has been known as the Toraja View Academy. It was named by eight student missionaries who came from the Jakarta English Language School to help construct a permanent administration building.

Principals: Chriss Dompas, 1958—1959; H. Rumambi, 1959—1961; A. J. Kountur, 1961—1967; T. Katemba, 1967—1973; F. Kairupan, 1973—1974; A. J. Kountur, 1975—1976; A. Wahongan, 1977—1980; J. Engka, 1981—1986; F. N. Manoppo, 1987—1990; W. Rhebok, 1991—1992; W. Liogu, 1993— .

Tornblad, Ollie (Oberholtzer)

TORNBLAD, OLLIE (OBERHOLTZER) (1868—1953). Pioneer Seventh-day Adventist physician in Burma. A daughter of an SDA minister, she began her service in the church as a Bible instructor in Indianapolis, Indiana. Then, after a brief period in the neighboring state conferences, she went to the Battle Creek Sanitarium to study nursing, where she eventually began the study of medicine under Dr. Kellogg. In 1905 she graduated from the medical school at the University of Arkansas and went to Burma, where she pioneered SDA medical work at Moulmein. In 1910 she married Carl Tornblad, an SDA businessman in Burma, and together they established an industrial mission station among the Shan people in the interior. She returned to the United States in 1932 and served as a part-time Bible instructor in the Central California Conference for a number of years.

Tortola Island

TORTOLA ISLAND. *See* [Virgin Islands](#).

Toungoo High School

TOUNGOO HIGH SCHOOL. A coeducational boarding school on the senior high school level, formerly operated by the Burma Union at Kyauktaing, Toungoo, Burma. The school property, 50 acres (20 hectares) of well-watered land with a clear stream running next to it, is situated nine miles (14 kilometers) northeast of Toungoo, 180 miles (300 kilometers) north of Rangoon. School buildings, of brick or strong framework, include classrooms, dormitories, dining hall, and 10 teachers' cottages. The school garden produces pineapples, bananas, and a variety of vegetables.

The high school for the Burma Union had been at Meiktila. A school was established here by Robert B. Thurber in 1909 in response to a request by local Buddhists that Seventh-day Adventists open an industrial school. As Thurber tells the story, interest in SDAs was aroused by a telegraph operator, who, having some knowledge of SDAs, told his neighbors about them. What he told them about the SDA educational philosophy of training the head, the hand, and the heart appealed to them; so much so that they offered financial support and started a subscription fund for the school. Industries made the new school distinctive in Burma. At first the enrollment was largely Buddhist, but in 1940, 93 of the 102 boarders were SDAs. This school produced many mission workers and continued until it was closed by World War II in 1942.

After the war, with the buildings of the Meiktila school either destroyed or badly damaged, the Myaungmya Middle School erected several temporary buildings to accommodate the Meiktila high school students while search for a new location began. Many felt the Meiktila school was too far north. This search lasted from 1946 until 1956, when the site at Kyauktaing was selected.

The General Conference furnished liberal funds to reestablish the high school. At first temporary buildings were constructed to facilitate a quick move from Myaungmya, where the large enrollment constituted a problem. The new school opened on May 29, 1957, with Chit Maung as principal.

Operated entirely by national leadership, Toungoo High School prospered spiritually and scholastically, enlisting an enrollment of more than 300 in all grades up to college entrance until it was nationalized by the Burmese government in April 1966.

Principals: Chit Maung, 1957—1963; Barnabas Peter, 1963—1965; Kyaw Balay, 1965—1966.

Town, Nelson Zane

TOWN, NELSON ZANE (1863—1936). Publishing secretary. After he graduated from the ministerial course at South Lancaster Academy in 1889, his first official position was that of field missionary secretary for the New York Conference. In 1890 he married Sadie R. Graham, who was closely associated with him in pioneer colporteur work. The next year they went to Scotland to pioneer the colporteur work in that country, and in 1892 they moved to England, where he became the first field missionary secretary of the denomination that devoted full time to supervising book sales alone.

Four years later Town was transferred to the Argentine, where for 12 years he engaged in various denominational activities, including the establishing of the River Plate College. He was recalled to the United States in 1908 to be assistant secretary of the Publishing Department of the General Conference. From 1913 to 1930 he was its head. Returning to South America in 1930, he was president of the Austral Union Conference until 1933.

Tract and Missionary Societies

TRACT AND MISSIONARY SOCIETIES. Former organizations (often referred to as the T. and M. Societies or Tract Societies) that promoted the following activities: the distribution of Seventh-day Adventist publications, evangelistic correspondence or visitation by lay volunteers, and relief and welfare activities. The conference societies were organized first (beginning in New England in 1870), then these organized local or district branch societies, and finally the General Conference, in 1874, set up a denomination-wide General (later International) Tract and Missionary Society. The conference Tract and Missionary Societies, later called Tract Societies, were replaced by the present Adventist Book Centers; the International Tract and Missionary Society on the General Conference level was replaced by the Publishing Department; later the promotion of lay evangelistic and welfare activities was assigned to a new organization—the Home Missionary Department (now Church Ministries Department).

I. Development of the “T. and M.” Societies

I. Development of the “T. and M.” Societies. 1. *The Vigilant Missionary Society.* The germ of these departments of the church was a local women’s group called the Vigilant Missionary Society, formed in June 1869 in South Lancaster, Massachusetts, with nine charter members. Its officers were Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer. Society members visited their neighbors, helped the sick and the needy, distributed tracts and other publications, and wrote letters sharing their faith in a personal way. Encouraged by S. N. Haskell, who then supervised the Southern New England Mission, they specialized in correspondence and the mailing out of papers on a large scale. From 1870 the Vigilant Missionary Society continued as a women’s auxiliary to the New England Tract and Missionary Society, and other similar societies were formed (although in later years the Vigilant Missionary Societies were not necessarily restricted to women). They retained the correspondence and mailing activities, specializing later in sending out Signs of the Times.

2. *State Tract and Missionary Societies.* By extending the pattern of the original Vigilant Missionary organization to the whole conference, the first conference Tract and Missionary Society was organized by S. N. Haskell in 1870 for the newly formed New England Conference. This was followed by the formation of district and local “T. and M.” Societies in churches and groups of churches. Haskell’s organization attracted the attention of James and Ellen White, who visited Massachusetts to study the plan. White immediately published his findings and urged other conferences to follow the lead. At a special session of the General Conference, opened Dec. 29, 1871, a resolution was passed recommending the formation of Tract and Missionary Societies, and a committee was appointed for this, led by S. N. Haskell.

In 1873 the General Conference asked Haskell to travel in all of the conferences, promoting tract and missionary work.

In a few years every conference had its Tract and Missionary Society operating in each church, setting members to work with correspondence reaching to the ends of the earth. A monthly paper, *The True Missionary*, was published in 1874 to promote missionary work. This contained instruction, statistical reports from various societies, interesting letters, and experiences.

3. *Local Societies.* The most important result of the establishment of the Tract Society work was in creating and increasing the missionary spirit among local churches. Each district (of several neighboring churches) had a director and secretary and each church had a “librarian,” who ordered publications from the conference Tract and Missionary Society, keeping a supply on hand, and sent in a summary of the local members’ reports of work done. In each church weekly missionary meetings were devoted to reading letters received, relating personal experiences in working for others, and planning future work. Reports were rendered at local and district quarterly meetings. On the fourth Sabbath of each month the theme of lay missionary work was stressed in the church service.

According to J. N. Loughborough, from 1871 onward almost as many converts were won by the efforts of Tract and Missionary Society layworkers as through the work of the ministry itself. These societies sent tracts to distant states and to foreign lands and this, together with correspondence, won converts or at least aroused interests that opened the way for public evangelism. These societies served the growing church until 1901, when the General Conference organized general departments for the promotion of different lines of church work.

The scope of the work done by the T. and M. Societies is summarized in a pamphlet of 1878: “The object of this organization is to systematically canvass the country with books, tracts, and pamphlets, setting forth the things we hold to be special truths for this time, to obtain subscribers for our various periodicals, visit the sick, call upon, and converse and pray with, families and individuals; and the general organization is designed to seek out openings and supply calls for help, in all the world.

“This Tract and Missionary organization is quite recent, the present year, 1878, being only the fifth year with most of the state societies. Yet the funds raised for the work of this society now amount to over \$100,000, and during the past year reports show that between four and five millions of pages of reading matter have been distributed, mostly given away, thousands of bound volumes placed in public libraries, nearly ten thousand families visited and prayed with, while publications have been sent to England, Scotland, Ireland, Italy, Denmark, Norway, Sweden, Australia, New Zealand, and to every missionary station on the coast of Africa” (*The Seventh-Day Adventists; A Brief Sketch of Their Origin, Progress and Principles* [1877—1878], p. 14).

4. *International Tract and Missionary Society.* At the General Conference held in Battle Creek in 1874, the General Conference Tract and Missionary Society was formed to coordinate the work of the local and state societies. The officers were James White, president; George I. Butler, vice president; Maria Huntley, secretary; Benn Auten, treasurer; and S. N. Haskell, business agent—a term inadequate to describe his activities as the moving spirit of the whole work. At its 1882 annual session held in Rome, New York, the General Tract and Missionary Society, having expanded beyond national borders, changed its name to the International Tract and Missionary Society.

The International Tract Society, as it was commonly called, not only gave direction and coordination to the work of the conference and local societies; it also undertook to distribute publications in different countries and also to publish or have published tracts and other reading materials in various languages. Therefore depositories, distributing agencies, or publishing houses, in many lands, even when established on local initiation, were operated under the name International Tract Society. For example, the Advent-Verlag at Hamburg, the Stanborough Press in England, and the Oriental Watchman Publishing House in India began under that name.

II. Successors

II. Successors. The T. and M. Societies were replaced by several agencies: the local church missionary societies, the Book and Bible Houses (now Adventist Book Centers), and two General Conference departments. In 1901 the International Tract Society was disbanded, and from 1902 to 1913, the Tract and Missionary work was assigned to the new Publishing Department. Because the Publishing Department was primarily occupied with the production and sale of publications, it became apparent that the lay missionary work needed a new organization, stronger promotion, and means of training new members in this work. The constant admonition of Ellen White during this time was that every church should be a training school for Christian workers. The result was the formation of the General Conference Home Missionary Department (now Church Ministries Department) and the appointment of home missionary secretaries (now personal ministries directors) in each conference mission, or union organization. Many of the local T. and M. Societies had continued to function; these and others newly established came to be called church missionary societies, embracing the entire church membership. The weekly society meetings became the 10-minute missionary service (now Church Ministries period) for promoting lay evangelism, held between the Sabbath school and church services. The librarian was replaced by what was called the local home missionary leader and the church missionary secretary. Later the first Sabbath (instead of the fourth Sabbath) of the month was designated Home Missionary Day, on which the offering, if not always the sermon, was to be devoted to local lay activities.

The conference societies, as distributors of publications to local churches and to colporteurs, later became Book and Bible Houses, and still later, Adventist Book Centers.

Tract Distribution

TRACT DISTRIBUTION. *See* [Missionary Literature](#).

Tract Society

TRACT SOCIETY. *See* [Adventist Book Center](#).

Tracts

TRACTS. *See* [Missionary Literature](#); [Present Truth \[2\]](#).

Trade Books

TRADE BOOKS. In Seventh-day Adventist usage, books published by the denominational publishing houses mainly for circulation among the church membership. At times the same book may be available in subscription and textbook editions, as well.

Trano Fanontam-Printy Adventista

TRANO FANONTAM-PRINTY ADVENTISTA. *See* [Adventist Printing House \(Madagascar\)](#).

Trans-Africa Division

TRANS-AFRICA DIVISION. A former large unit of church organization to which was allotted the territory of Botswana (formerly Bechuanaland), Burundi, Lesotho, Malawi, Namibia (formerly South-West Africa), Republic of South Africa, Rwanda, Swaziland, Zaïre (formerly Congo), Zambia, Zimbabwe, and the islands of Ascension, St. Helena, and Tristan da Cunha. Headquarters were located at Princess Drive and Enterprise Road, Highlands, Harare, Zimbabwe. Northern Area: Robins Road, Kabula Hill, Blantyre, Malawi. Official organ: Trans-Africa Division Outlook.

The division was organized in 1920 and named the African Division, replacing the South African Union Conference. It then comprised three conferences and 16 missions, with 52 churches and 2,705 members. In 1931 it was renamed the Southern African Division, and in 1964 it became the Trans-Africa Division with one union conference and six union missions consisting of 1,370 churches with a membership of 214,948. During its nineteen-year history, the division experienced a number of territorial changes. The conference and unions that were a part of the Trans-Africa Division when it was dissolved were Central African Union Mission, South African Union Conference, South-East Africa Union Mission, Southern Union Mission, Zaïre Union Mission, Zambesi Union Mission, and Zambia Union.

In 1969 the East African Union, for political reasons, was detached from the division and administrated as an unattached union by the General Conference. Then in 1970 the Tanzania Union, for similar reasons, was detached from the division and incorporated, along with the East African Union into the newly organized Afro-Mideast Division.

In 1972, for political reasons, the Zambia Union was formed from part of the Zambesi Union.

In 1980 the Trans-Africa Division underwent a major territorial and membership change resulting in the separation of the French unions of Zaïre and Central Africa from the division to become part of the newly organized Africa-Indian Ocean Division.

In 1983 the Trans-Africa Division experienced a dramatic change in its realignment, which led to its demise. The South African Union Conference and the Southern Union Mission were detached from the division and administered directly from Washington by the General Conference.

The remaining constituencies of the Trans-Africa Division, along with part of the Afro-Mideast Division, became the Eastern Africa Division. This marked the close of a 19-year history of a remarkable period of growth and development.

Despite the fact that the division had shared the larger part of its territory, institutions, and membership with other divisions, it ended its existence with 1,199 churches, 185,881 members, three colleges, and two publishing houses.

Division Presidents: W. H. Branson, 1921—1930; J. F. Wright, 1930—1941; N. C. Wilson, 1941—1942; C. W. Bozarth, 1942—1952; R. S. Watts, 1952—1958; R. H. Pierson, 1958—1966; M. L. Mills, 1966—1980; K. J. Mittleider, 1980—1983.

Trans-Africa Leprosy Rehabilitation and Research Service

TRANS-AFRICA LEPROSY REHABILITATION AND RESEARCH SERVICE.
See [TALRES](#).

Trans-Australian Union Conference

TRANS-AUSTRALIAN UNION CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Trans-Caucasus Field

TRANS-CAUCASUS FIELD. *See* [Armenia](#); [Azerbaijan](#); [Euro-Asia Division](#); [Georgia](#).

Trans-European Division

TRANS-EUROPEAN DIVISION. A large unit of church organization to which is allotted the territory of Afghanistan, Albania, Bosnia and Herzegovina, Channell Islands, Croatia, Denmark (including Faroe Islands and Greenland), Finland, Greece, Hungary, Iceland, Ireland, Isle of Man, Israel, Macedonia, Netherlands, Norway, Pakistan, Poland, Slovenia, Svalbard and Jan Mayen Islands, Sweden, United Kingdom, Yugoslavia. As of Jan. 1, 1994, the Baltic Union, comprising the countries of Estonia, Latvia, and Lithuania became part of the territory of the Trans-European Division.

Statistics (1992): churches, 1,075; members, 70,533; church or elementary schools, 58; ordained ministers, 403; licensed ministers, 143.

Headquarters: 119 St. Peter's Street, St. Albans, Hertfordshire, England. Commencing in 1992, the Trans-European Division issues a biweekly official press bulletin, *Adventist News Review*.

The division was organized in 1928 in the fourfold partition of the European Division. It then was named Northern European Division. During World War II, when unsettled conditions prevented the normal functioning of the division, it was supervised by representatives appointed by the General Conference. When the war ended, the Netherlands became part of this division. In a provisional reorganization in 1946, the British Union Conference became a detached union and the division headquarters were moved to Stockholm, Sweden. In 1951 the division was reorganized, with the return of the British Union, and the headquarters were moved to Edgware, England. In 1965 the headquarters were moved to St. Albans. In 1970 the Ethiopian Union was attached to the new Afro-Mideast Division and, in the same year, the division was renamed Northern-Europe West Africa Division, in order to reflect the growing partnership of the West African territories.

Further territorial realignment at the time of the GC session in 1985 reduced the size of the division to a third of its previous membership and aligned West African Mission territories with a new division in Africa. Since then the division has functioned under the name Trans-European Division. In 1986 the countries of Afghanistan, Albania, Greece, Hungary, Israel, Pakistan, and Yugoslavia were assigned to the division.

With the fall of Communism, former Eastern Bloc countries opened up and traditional evangelistic campaigns continue to be part of a strong emphasis on evangelism with some large baptisms being televised nationally. Radio stations and production studios further strengthen the evangelism outreach in most of the countries of the division.

The division continues to be a major resource area for the world field, providing missionary personnel and finance from both the membership and Western European governmental agencies prepared to channel funds through the church for projects in the developing countries.

Civil war between Serbs and Croatians has resulted in the necessity of creating two new organizations, namely the Croatian-Slovenian Conference and the Macedonian Mission. These are attached directly to the division.

One country remains unentered in 1993. Afghanistan, lying across the border from Pakistan, is the victim of strife between warring factions that has made it impossible to even bring humanitarian aid into the country at the present time.

The rebirth of the Seventh-day Adventist Church in Albania has been a highlight of this quinquennium (*see Albania*).

Constituent Organizations

Constituent Organizations. The Trans-European Division is composed of nine union conferences, one union section, one union of churches, four attached fields, and two attached conferences.

1. *Baltic Union Conference* (organized 1924; reorganized 1989). Territory: Estonia, Latvia, and Lithuania. Statistics (1992): churches, 61; members, 5,334; church or elementary schools, 1; ordained ministers, 40; licensed ministers, 24. Headquarters: Riga, Latvia.

Constituent organizations and their territories—*Estonian Conference* (organized 1920): Estonia; *Latvian Conference* (organized 1920; reorganized 1979, 1994): Latvia; *Lithuanian Field* (organized 1994): Lithuania.

2. *British Union Conference* (organized 1902; reorganized 1920). Territory: England, Ireland, Northern Ireland, Scotland, Wales, and adjacent islands. Statistics (1992): churches, 213; members, 18,200; church or elementary schools, 6; ordained ministers, 116; licensed ministers, 39. Headquarters: Watford.

Constituent organizations and their territories—*Irish Mission* (organized 1902; reorganized 1952): the six counties of Northern Ireland (Antrim, Armagh, Derry, Down, Fermanagh, and Tyrone), together with Ireland. *North England Conference* (organized 1902; reorganized 1928, 1975, and 1991): the English counties of Cheshire, Cleveland, Cumbria, Derbyshire, Durham, Greater Manchester, Hereford and Worcestershire (east of a line due north of the East Gwent Border), Humberside, Lancashire, Leicestershire, Lincolnshire, Merseyside, North Yorkshire, Northamptonshire, Northumberland, Nottinghamshire, South Yorkshire, Staffordshire, Tyne and Wear, Warwickshire, West Midlands, and West Yorkshire, and the Isle of Man. *Scottish Mission* (organized 1902; reorganized 1991): Scotland. *South England Conference* (organized 1898; reorganized 1928): the English counties of Avon, Bedfordshire, Berkshire, Buckinghamshire, Cambridgeshire, Cornwall, Devonshire, Dorset, East Sussex, Essex, Gloucestershire, Greater London, Hampshire, Hertfordshire, Kent, Norfolk, Oxfordshire, Somerset, Suffolk, Surrey, West Sussex, Wiltshire, Isles of Scilly, Isle of Wight, and the Channel Islands. *Welsh Mission* (organized 1902; reorganized 1928): Wales and the English counties of Hereford and Worcester (west of a line due north of the East Gwent Border) and Shropshire.

3. *Danish Union of Churches* (organized 1880; reorganized 1931, 1992). Territory: Denmark, Greenland, and Faroe Islands. Statistics (1992): churches, 53; members, 3,105; church or elementary schools, 7; ordained ministers, 29; licensed ministers, 9. Headquarters: Naerum.

4. *Finland Union Conference* (organized 1909; reorganized 1929, 1955, 1982, 1991). Territory: Finland. Statistics (1992): churches, 67; members, 6,126; church or elementary schools, 3; ordained ministers, 20; licensed ministers, 10. Headquarters: Turku.

Constituent organizations and their territories—*Finland Finnish Conference* (organized 1909; reorganized 1929, 1946, 1991): Finland (except Lapland). *Finland Swedish Conference* (organized 1909; reorganized 1929, 1982): Swedish-speaking areas of Finland. *Lapland Mission* (organized 1982): Lapland.

5. *Hungarian Union Conference* (organized 1912; reorganized 1966, 1984). Territory: Hungary. Statistics (1992): churches, 118; members, 4,462; ordained ministers, 23; licensed ministers, 25. Headquarters: Budapest.

Constituent organizations and their territories—*Duna Conference* (organized 1967; reorganized 1977, 1984): Bacs-Kiskun, Baranya, Budapest, Fejer, Gyor-Moson-Sopron, Komarom-Esztergom, Nograd, Pest, Somogy, Tolna, Vas, Veszprem, and Zala. *Tisza Conference* (organized 1967; reorganized 1977, 1984): Bekes, Borsod-Abauj-Zemplen, Csongrad, Hajdu-Bihar, Heves, Jasz-Nagykun-Szolnok, and Szabolcs-Szatmar-Bereg.

6. *Netherlands Union Conference* (organized 1938; reorganized 1973). Territory: Netherlands. Statistics (1992): churches, 49; members, 4,213; church or elementary schools, 1; ordained ministers, 26; licensed ministers, 3. Headquarters: Bosch en Duin.

7. *Norwegian Union Conference* (organized 1931; reorganized 1992). Territory: Norway. Statistics (1992): churches, 71; members, 5,396; church or elementary schools, 10; ordained ministers, 31; licensed ministers, 14. Headquarters: Oslo.

Constituent organizations and their territories—*East Norway Conference* (organized 1887; reorganized 1942): East Norway. *North Norway Conference* (organized 1929; reorganized 1942): North Norway. *West Norway Conference* (organized 1942): West Norway.

8. *Pakistan Union Section* (organized 1949). Territory: Afghanistan and Pakistan. Statistics (1992): churches, 50; members, 8,955; church or elementary schools, 27; ordained ministers, 29; licensed ministers, 1. Headquarters: Lahore.

Constituent organizations and their territories—*Northern Section* (organized 1952; reorganized 1978): Punjab and the Northwest Frontier Province. *Southern Section* (organized 1978): Sind and Baluchistan.

9. *Polish Union Conference* (organized 1921). Territory: Poland. Statistics (1992): churches, 105; members, 5,227; ordained ministers, 34; licensed ministers, 22. Headquarters: Warsaw.

Constituent organizations and their territories—*East Polish Conference* (organized 1927; reorganized 1946): districts of Biala Podlaska, Bialystok, Chelm, Ciechanow, Lodz, Lomza, Lublin, Olsztyn, Ostroleka, Piotrkow, Plock, Radom, Siedlce, Sieradz, Skierniewice, Suwalki, Warszawa, and Zamosc. *South Polish Conference* (organized 1920; reorganized 1946): districts of Bielsko-Biala, Czestochowa, Katowice, Kielce, Krakow, Krosno, Nowy Sacz, Opole, Przemysl, Rzeszow, Tarnobrzeg, and Tarnow. *West Polish Conference* (organized 1918; reorganized 1946): districts of Bydgoszcz, Elblag, Gdansk, Gorzow, Jelenia Gora, Kalisz, Konin, Koszalin, Legnica, Leszno, Pila, Poznan, Slupsk, Szczecin, Torun, Walbrzych, Wloclawek, Wroclaw, and Zielona Gora.

10. *South-East European Union Conference* (organized 1925; reorganized 1992). Territory: Bosnia and Herzegovina, Yugoslavia. Statistics (1992): churches, 190; members, 7,105. Headquarters: Belgrade.

Constituent organizations and their territories—*North Conference* (organized 1925): Vojvodina. *South Conference* (organized 1931): Serbia. *Southwest Conference* (organized 1956): Bosnia and Herzegovina, and Montenegro.

11. *Swedish Union Conference* (organized 1901; reorganized 1969, 1982). Territory: Sweden. Statistics (1992): churches, 47; members, 3,259; church or elementary schools, 1; ordained ministers, 23; licensed ministers, 12. Headquarters: Stockholm.

12. *Attached Fields* (under the direct supervision of the division) and their territories:

a. *Albanian Mission of Seventh-day Adventists* (established 1992; organized 1994). Territory: Albania. Statistics (1992): churches, 1; members, 98; ordained ministers, 2. Headquarters: Tiran'.

b. *Croatian-Slovenian Conference* (organized 1925; reorganized 1992). Territory: Croatia and Slovenia. Statistics (1992): churches, 92; members, 3,398; ordained ministers, 31; licensed ministers, 5. Headquarters: Zagreb, Croatia.

c. *Greek Mission* (established 1903). Territory: Greece. Statistics (1992): churches, 7; members, 322; ordained ministers, 5; licensed ministers, 1. Headquarters: Athens.

d. *Iceland Conference* (entered 1897; organized 1914). Territory: Iceland. Statistics (1992): churches, 8; members, 557; church or elementary schools, 1; ordained ministers, 5. Headquarters: Reykjavik.

e. *Israel Field* (organized 1931). Territory: Israel. Statistics (1992): churches, 5; members, 110; ordained ministers, 1; licensed ministers, 2. Headquarters: Jerusalem.

f. *Macedonian Mission* (established 1993). Territory: Macedonia. Statistics (1993): churches, 10; members, 366; ordained ministers, 4; licensed ministers, 1. Headquarters: Skopje.

Institutions

Institutions. The following institutions operate in the area of the Trans-European Division:

Educational Institutions. Adventist Seminary (Croatia); Adventist Theological Seminary (Yugoslavia); Danish Junior College; Home Study International (Trans-European Branch) (United Kingdom); Finland Junior College; Iceland Secondary School; John Loughborough School (United Kingdom); Netherlands Junior College; Newbold College (United Kingdom); Norwegian Junior College; Pakistan Adventist Seminary; Polish Spiritual Seminary; Skodsborg Physiotherapy School (Denmark); Stanborough School (United Kingdom); Swedish Junior College and Seminary; Theological Academy (Hungary); Theological Institute (Yugoslavia); Ellen G. White Research Centre (United Kingdom).

Food Companies. Esdakost Food Company (Sweden); Swedish Nutana Food Company; The Healthy Kitchen Food Company (Sweden).

Health Care. Health Education Center (Israel); Hopeaniemi Sanitarium (Finland); Hultafors Health Centre and Hospital (Sweden); Karachi Adventist Hospital (Pakistan); North Norway Rehabilitation Center; Nyhyttan Health and Rehabilitation Center (Sweden); Roundelwood (Scotland); Skogli Health and Rehabilitation Center (Norway).

Retirement Homes and Orphanages. Dell Residential Care Home (United Kingdom); Mosserod Old People's Home (Mosserod Aldersheim) (Norway); Netherlands Old People's Home (Vredenoord); Netherlands Old People's Home (Walterbosch); Old People's Home (Adventkirkens Eldresenter) (Norway); Old People's Home (Adventtikirkon Vanhainkoti) (Finland); Old People's Home (Konak) (Yugoslavia); Old People's Home (Solbakken Plejehjem) (Denmark); Old People's Home (Sondervang Plejehjem) (Denmark); Polish Old

People's Home (Samarytanin); Sakshus Old People's Home (Norway); Tass Old People's Home (Hungary).

Publishing. Advent Publishing House (Hungary); Croatian-Slovenian Publishing House; Danish Publishing House; Finland SDA Publishing House; Iceland Publishing House; Light House Publishing Company (Greece); Netherlands Adventist Publications; Norwegian Publishing House; Polish Publishing House; Qasid Publishing House (Pakistan); Stanborough Press Limited (United Kingdom); Swedish Union Publishing Service; Yugoslavian Publishing House.

Study Centers (not operated by the Trans-European Division but located in its territory): Global Centre for Islamic Studies (Newbold College); Jerusalem Study Center (Israel).

History

History. For the history of the work in the Trans-European Division, see specific names of countries in the area of the division.

Presidents: Trans-European Division: L. H. Christian, 1929—1936; W. E. Read, 1936—1941; (no report because of war 1943—1946); G. A. Lindsay, 1947—1950; A. F. Tarr, 1950—1962; E. E. Roenfelt, 1962—1966; W. D. Eva, 1966—1970.

Northern Europe-West Africa Division: W. D. Eva, 1970—1973; Alf Lohne, 1973—1975; W.R.L. Scragg, 1975—1980.

Northern European Division: W.R.L. Scragg, 1980—1983; J. Paulsen, 1983—1985.

Trans-European Division: J. Paulsen, 1985— .

Transgression of Desolation

TRANSGRESSION OF DESOLATION. *See* [Abomination of Desolation](#).

Transjordan

TRANSJORDAN. *See* [Jordan](#).

Translation

TRANSLATION. The bodily transport of human beings from earth to heaven without experiencing death. The term was first used in this sense in Wycliffe’s translation of [Heb. 11:5](#): “Bei feith ennok was translatic: that he schulde not se deeth, and he was not founden, for the lord translited hym, for bifor translacioun he hadde witnessynge: that he plesid god.” The NT word *metatithēmi*, “to translate,” means “to remove from one place to another,” “to transfer,” “to take up.” The only two specific examples of translation recorded in the Bible are those of Enoch ([Gen. 5:24](#); [Heb. 11:5](#)) and Elijah ([2 Kings 2:11](#)). At the second coming of Christ the living saints will be translated to heaven without seeing death ([1 Thess. 4:17](#); [1 Cor. 15:51—53](#)).

The transfiguration of Jesus provided a miniature representation of the Second Advent ([2 Peter 1:16—19](#)), while Elijah represented those who are to be translated without experiencing death, and Moses the resurrected saints. Translation includes the transformation of the mortal body into a spiritual body resembling the resurrected body of Christ ([1 Cor. 15:51—53](#); [Phil. 3:21](#); *see Resurrection*), and a removal of these bodies to the heavenly realm to be united with Christ ([1 Thess. 4:17](#)). *See Home of the Redeemed*; *Second Advent*.

Trans-Mediterranean Division

TRANS-MEDITERRANEAN DIVISION. The name adopted by the delegates to the 1970 General Conference session to designate the territory comprehended in the former Southern European Division. This unit of church organization functioned from June 20, 1970, to Dec. 31, 1971, when the Trans-Mediterranean Division was merged with the former Central European Division to become the Euro-Africa Division. (See [Southern European Division](#) for the history and the [Euro-Africa Division](#) for the territory.)

President: C. L. Powers, 1970—1971.

Trans-Orange Conference

TRANS-ORANGE CONFERENCE. *See* [South Africa, Republic of](#); [Southern Africa Union Conference](#).

Transportation and International Personnel Service (TRIPS)

TRANSPORTATION AND INTERNATIONAL PERSONNEL SERVICE (TRIPS).

A section of the General Conference Treasury Department devoted to assisting the headquarters staff, Seventh-day Adventist interdivision employees (missionaries), and volunteers serving in foreign service for the church. This assistance includes procurement of airline tickets, visas, arranging for needed freight shipments, and monthly salary payments to homeland bank accounts of interdivision employees.

The director of TRIPS is an associate treasurer of the General Conference. The main office is located at the General Conference headquarters in Silver Spring, Maryland. There are two warehouses used mainly for processing freight shipments for interdivision employees and for shipping goods as ordered by SDA institutions located outside of the U.S.A. These warehouses are located on each coast of the U.S.A.—one in Baltimore, Maryland, and one near San Francisco, California. Each warehouse has a manager and a small staff. Outside of the U.S.A. the division treasurers serve as TRIPS agents for their respective fields.

Trans-Tasman Union Conference

TRANS-TASMAN UNION CONFERENCE. *See* [New Zealand](#); [South Pacific Division](#).

Transvaal Conference

TRANSVAAL CONFERENCE. *See* [South Africa, Republic of](#); [Southern Africa Union Conference](#).

Treasurer, Church

TREASURER, CHURCH. *See* [Church Treasurer](#).

Treatment Rooms

TREATMENT ROOMS. Establishments operated generally by nurses, specializing in physical therapy, hydrotherapy, massage, and sometimes electrotherapy. Often such establishments developed into sanitariums.

Tribulation (preceding Second Advent)

TRIBULATION (preceding Second Advent). *See* [Jacob's Trouble, Time of](#); [Little Time of Trouble](#); [Plagues, Seven Last](#); [Premillennialism](#); ["Shaking Time"](#); [Time of Trouble](#).

Tri-City Sanitarium

TRI-CITY SANITARIUM. *See* [Illinois Conference](#).

Trinidad and Tobago

TRINIDAD AND TOBAGO. An independent state since Aug. 31, 1962, composed of two islands separated by a channel 19 miles (30 kilometers) in width, situated off the northeastern coast of Venezuela, South America. Their combined area is 1,980 square miles (5,130 square kilometers). The population (1994) of 1.3 million is composed largely of West Indians of African descent and people from India. English is the official language. Spaniards arrived in Trinidad in 1498 and met Carib and Arawak settlers. The island was captured by the British in 1797. Tobago was settled by several groups of Europeans in the sixteenth century. It became a British territory in 1814.

In 1889 Tobago was incorporated with Trinidad to form the colony of Trinidad and Tobago. In 1976 Trinidad and Tobago became a republic. The Roman Catholic Church has the largest number of adherents; the other religious groups represented are Hindus, Anglicans, Muslims, Methodists, and Jehovah's Witnesses. However, in Tobago the Anglican Church has the largest membership, followed by the Seventh-day Adventist Church.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The republic of Trinidad and Tobago constitutes the territory of the South Caribbean Conference, which is part of the Caribbean Union Conference of the Inter-American Division. Statistics (1992) for Trinidad and Tobago: churches, 123; members, 41,749; church or elementary schools, 17; ordained ministers, 40; licensed ministers, 27; Bible instructors, 21; teachers, 134. Headquarters: St. Augustine, Trinidad.

Institutions

Institutions. Andrews High School; Bates Memorial High School; Caribbean Union College; Community Hospital of Seventh-day Adventists; Harmon High School; Southern Academy.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* SDA teachings were probably introduced to Trinidad and Tobago through literature sent from Southhampton, England, around 1879 through the efforts of John Loughborough. As early as 1880 or 1881 a group of Sabbath-keepers led by James R. Braithwaite met in Tobago. By the early 1880s SDA literature was sent to Trinidad and Tobago by the International Tract and Missionary Society (ITMS) in the United States. Early in 1883 Braithwaite was badly beaten on another island for proclaiming SDA teachings. In November 1883 the ITMS reported at its annual meeting that literature was sent from the society to many places including Tobago and Trinidad. Unfortunately, the group in Tobago did not develop into a permanent congregation. The first specific positive

response to SDA teachings in Trinidad came through a copy of Ellen White's *Patriarchs and Prophets*, which was purchased by a minister from another island, passed on to a catechist and then to an individual who became one of the first Sabbathkeepers in the island.

An American colporteur, William Arnold, canvassed in Trinidad in 1891 and 1892 selling many copies of *The Great Controversy* and other books. In 1892 L. C. Chadwick of the ITMS visited Trinidad and reported that Arnold was engaged in literature evangelism. When William Arnold left the Caribbean for England, the Foreign Mission Board invited Charles D. Adamson, a West Indian, to work in Trinidad as a self-supporting colporteur-evangelist in response to a call for further instruction by several Sabbathkeepers. Adamson arrived in April 1893 and made contact with persons interested in SDA teachings, including Louis J. Briggs in Princes Town, St. Clare M. Phipps in Couva, George Maitland in Carapichaima, James Braser in California, and Elvira Nurse in Port of Spain. He organized Sabbathkeeping groups in Couva and Port of Spain. When W. G. Kneeland, an American missionary en route to British Guiana, spent Christmas Day in Trinidad in 1893, he met several persons who had become acquainted with *Signs of the Times* and other SDA publications.

In February 1894 a minister, Andrew Flowers, and his wife, Rachael, arrived as missionaries. In April Flowers led out in evangelistic meetings in Couva at the Heart and Hand Lodge. The following month two American canvassers, F. B. Grant and his wife, began working in Trinidad. Flowers contracted yellow fever and died in Port of Spain in July 1894, but his wife, Rachael, and the Grants returned to the United States two months later. For the next 14 months there was no SDA minister stationed in Trinidad. However, during that time SDA work was consolidated by Adamson with the assistance of Phipps and others.

The first Seventh-day Adventist church was organized at Couva, Trinidad, with 28 members, on Nov. 23, 1895. From 1896 Stella Colvin, an American nurse in Trinidad, engaged in medical missionary work until her death in 1905. In January 1897 the first Seventh-day Adventist church building on the island was dedicated at Couva. Later, on June 5–6, the Port of Spain church was organized with 18 members. By the end of September of that year members in these two churches and those scattered throughout the island totaled 72. Dr. J. O. Johnston, another American missionary, held evangelistic meetings in Indian Walk. As a result, a church was organized. In 1900 there were about 160 members in three churches, and a church school had been started in Couva. Late in 1899 two Jamaican canvassers worked in Tobago. In 1903 W. G. Kneeland held evangelistic meetings and four persons were baptized. He was assisted by James Mathews, a West Indian, who had been a minister of the African Methodist Episcopal (AME) Church.

Shortly after, another former AME minister, T.L.M. Spencer, took charge of the work in Tobago. In the same year, 1903, the East Caribbean Conference, embracing the territories from St. Thomas in the north to the Guianas in the south, was organized. The publication of the Caribbean Watchman, a 16-page monthly evangelistic journal with a color cover, was so successful that by 1906 a small printing plant was set up at Port of Spain.

Growth and Development. In 1906 Trinidad and Tobago and several other islands were reorganized into the South Caribbean Conference with headquarters in Port of Spain. By the end of 1913 there were 632 members in Trinidad and Tobago meeting in 12 congregations. In 1926 the Caribbean Union Conference was organized, with headquarters in Port of Spain. The following year the union became operational, and the Caribbean Union College was established. During the 1930s several churches were organized in Tobago as a result of the

evangelistic work of Pastor T. J. Warner. In 1945 the South Caribbean Conference and other conferences in the region were reorganized as missions.

In 1948 a clinic was established, followed by a nursing home in 1953 (*see* [Community Hospital of Seventh-day Adventists](#)). In 1950 the mission was restored to conference status. By that time there were several talented and articulate national workers, including Samuel L. Gadsby and Charles Manoram. By 1955 three secondary schools had been established (*see* [Bates Memorial High School](#); [Harmon High School](#); [Southern Academy](#)) and there were new developments in youth work, including camping and the Pathfinder Club. In 1966 E. E. Cleveland, an African-American minister, conducted an evangelistic effort in Port of Spain in which 824 persons joined the church. At the time it was the largest number of accessions from a crusade in the Seventh-day Adventist denomination. Since then there have been many outstanding evangelists in Trinidad and Tobago. These have included several American preachers such as George H. Rainey, Ron Halvorsen, C. D. Brooks, and Don Crowder, and Caribbean evangelists Peter J. Prime, Stephen Purcell, K. S. Wiggins, Earl Baldwin, and Roosevelt Daniels.

The work among Indians has grown steadily in central and south Trinidad. Jacob Budhoo has led many Indians to the Seventh-day Adventist Church.

Trinidad Food Factory

TRINIDAD FOOD FACTORY. *See* [Inter-American Health Food Company, Trinidad Branch.](#)

Trinity

TRINITY. *See* [Doctrinal Statements](#).

Tromsø/Clinic

TROMSØ/CLINIC. *See* [North Norway Rehabilitation Center](#).

Trucial Oman

TRUCIAL OMAN. *See* [United Arab Emirates](#).

True Midnight Cry

TRUE MIDNIGHT CRY (1844; only one number, Aug. 22, known; Haverhill, Mass.; edited by S. S. Snow; copy in RH). A four-page issue, in journal form, but not continued as such. However, it was reprinted several times, either separately (Oct. 4, 1844) or in other journals, for example, in the *Advent Herald*, Oct. 9, 1844. The single number contained Snow's exposition of the reasons for expecting the Second Advent on Oct. 22, 1844.

True Missionary

TRUE MISSIONARY (January-December 1874; monthly; Seventh-day Adventist Publishing Assn.; file in RH, GC; circulation c. 2,000). An organ of the Tract and Missionary Society of Seventh-day Adventists, published in order to promote local and foreign evangelism, instruct in the best methods of work, publish statistical reports, and exchange experiences. After one year's existence, it was merged into the *Review and Herald*. Apparently James White was its editor. The name of S. N. Haskell was also prominent in its pages.

Trummer, Ernest Max

TRUMMER, ERNEST MAX (1875—1960). Missionary, administrator. Born in Germany, he came to the United States when 17 years of age. After his graduation from the German course at Union College, he went to South America to organize the colporteur work there. After serving three years as president of the West Caribbean Conference, he went late in 1921 to open Seventh-day Adventist work in Bogotá, Colombia. He encountered fierce opposition even to the point of imprisonment, but when he retired in 1942 there were more than 2,000 SDA members in that country. After his retirement he worked for 12 years in the Paradise Valley Sanitarium and Hospital.

Truong Co Doc

TRUONG CO DOC. *See* [Saigon Adventist School](#).

Trust Services

TRUST SERVICES. A specialized service at every level of the Seventh-day Adventist Church, whereby individuals and families may give their continuing support to God's work through trusts, annuities, wills, and other special gifts.

History

History. Seventh-day Adventists believe in a wholistic view of stewardship. Primary emphasis is given to present giving, with the church also stressing the wise handling of accumulated assets and remembering the Lord's work by wills. James White insisted that a proper legal organization was necessary to accomplish this (*Review and Herald*, Apr. 26, 1860). He realized the importance of the principles that his wife, Ellen White, had set forth from 1858 onward in connection with wisely considering one's final distribution at death (1T 199, 200; 3T 117—123; 4T 478—483; CS 323—335).

Many church members responded in the late 1800s by leaving a portion of their estates to the work of the church. In addition, starting in the 1890s, a number of members signed gift annuity agreements in which they donated an amount to church organizations, but received back a stipulated payment for life. (See [Wills, Charitable Gift Annuities, Trusts, Life Income and Other Charitable Agreements](#).) This plan later was endorsed by the General Conference in a 1933 pamphlet. Conferences usually appointed a part-time or retired person to encourage members to remember the larger family of God in their estate plans.

In the 1960s the existing basic organization for Trust Services came into being. At Autumn Council it was voted to recommend "that each union conference strongly promote gifts, annuities, and trust agreements in their respective fields," and added that proper personnel be secured for both union and local conferences. This was the first time substantial numbers of full-time employees were utilized by the church in this area. The General Conference Working Policy (1992—1993) defines the work of Trust Services by stating that it "provides the means whereby individuals and families may, through the avenues of special gifts, trusts, annuities, and bequests, give their continuing wholehearted support to God's work" (p. 251).

General Conference Trust Services Organization

General Conference Trust Services Organization. In 1966 R. E. Osborn was elected to serve as the first General Conference Director of Trust Services (then called Deferred Giving). He carried this responsibility along with being assistant treasurer. Under his leadership many of the policies of Trust Services were formulated, including investment of funds.

In 1969 A. C. McKee was elected as the first full-time director of Trust Services at the General Conference. He did much to implement the Trust Services program through the entire world field. He was followed by A. R. Appel and then G. T. Carter as directors of

Trust Services of the General Conference. Also serving as associate directors have been W. L. Massengill, W. S. Wager, A. W. White, and D. E. Johnston. Trust Services has now been introduced into all the world divisions.

Maturities

Maturities. The past 25 years has seen a phenomenal growth in funds to the work of the church through Trust Services. From 1970 to 1974 the equivalent of \$22 million was received. From 1975 to 1979, \$53 million; 1980 to 1984, \$112 million; and 1985 to 1989, \$178 million. The estimate was that from 1990 to 1994, receipts would amount to more than \$200 million. While the North American Division accounts for a large portion, the maturities in the other world divisions are increasing. In 1991 the other divisions accounted for 25 percent of the total.

Certification and Accreditation

Certification and Accreditation. The 1984 Annual Council, pertaining to actions for the North American Division, voted an extensive Trust Services Certification and Accreditation program. This came from a realization that one engaged in either Trust Services management or development is charged with a sobering responsibility and accountability. Not only is there responsibility to the church and members but also to the government and third parties. The following guidelines were voted to encourage all Trust Services personnel to achieve the highest professional and ethical level possible:

1. **Certification.** Within one year of beginning work in Trust Services, all persons in either management or development must be certified. Among the requirements are basic and advanced courses in estate planning and Trust Services. They must pass a certification exam and receive a minimum of 30 hours of continuing education each year.

An internship and reading requirement are also required. More than 250 persons have been certified in the North American Division.

2. **Accreditation.** Each organization involved in Trust Services is judged by 51 standards as well as generally recognized fiduciary standards to achieve accreditation.

3. **Trust Services Audits.** The General Conference Auditing Service designated O. R. Caldwell to coordinate Trust Services Auditing in 1986. There are presently 13 auditors in NAD in this area, all being certified public accountants.

4. **Certification and Accreditation Committee.** As mandated by the 1984 action, there is a seven-member committee to monitor the certification and accreditation, with power to issue accreditation. A minimum of three of the members must be laypersons. Certification and accreditation of Trust Services is now being studied in a number of other world fields as well. (For a summary of the various legal vehicles used by Trust Services, [see Wills, Charitable Gift Annuities, Trusts, Life Income, and Other Charitable Agreements.](#))

Trusts

TRUSTS. *See* [Wills, Charitable Gift Annuities, Trusts, Life Income, and Other Charitable Agreements.](#)

Truth, Sojourner

TRUTH, SOJOURNER (Isabella Van Wagener) (c. 1797—1883). Religious mystic, itinerant exhorter, and lecturer against slavery (also, on occasion, for women's rights and temperance). Born a slave in Ulster County, New York, emancipated in 1828, she set out for New England in 1843 to tell the people their sins, particularly the sin of slavery, and soon became the protégée of prominent New England abolitionist leaders. She was illiterate, but her ready wit, her quaint speech, and her commanding personality could captivate an audience. She could quell a crowd of hoodlums by singing or silence an opposer with sarcasm, as the case might require.

About 1856 she moved to Harmonia, Michigan, where friends from her home county had settled; later she moved five miles (eight kilometers) to Battle Creek, where she enjoyed the friendship of John Byington, Dr. J. H. Kellogg, and other prominent Seventh-day Adventists. There is a persistent tradition, both affirmed and denied by old-time Battle Creek residents, that she was baptized into the Seventh-day Adventist Church by Uriah Smith. This is only one of several aspects of her life concerning which there are conflicting accounts.

Her age, which she did not know, was estimated at the time of death as 108; yet in 1835 she had a letter of recommendation from a former master, in whose household she had been a favorite slave for nearly 18 years, which began, he wrote, when she was 12 or 14, in 1810 (Gilbert Vale, *Fanaticism; . . . Narrative of Isabella* [1835], vol. 1, p. 11). Her biography, which she sold to support herself, relates on page 13 her emancipation in 1817 when New York law freed all its slaves over 40; yet page 29 puts it in 1828 (cf. pp. 39, 71), when the remaining slaves were freed (Olive Gilbert, *Narrative of Sojourner Truth*, enlarged and published by Sojourner Truth's closest friend in her old age, a Quaker, Mrs. Frances W. Titus, and printed at the Review and Herald).

When she started for New England in 1843, she gave herself the name Sojourner Truth. Her legal surname, Van Wagener, was that of her last legal owner (but prior to this she had had four other surnames from other masters). She visited two Adventist (Millerite) camp meetings in 1843 (and thus was reported by one modern biographer as having joined the *Seventh-day* Adventists in Connecticut before Seventh-day Adventists existed); but she did not join the Millerites, and rejected their Adventist views (*ibid.*, pp. 109—112).

The available evidence, pro and con, as to her connection with the Seventh-day Adventist Church, may be summarized as follows: Cited as authority for her baptism is the childhood recollection of Henry Lewis, an aged barber of Battle Creek; for her having been buried from the Seventh-day Adventist Tabernacle by Uriah Smith, a newspaper clipping without date line or identification. For the first event there is no documentary evidence, as the church records were destroyed by fire; against the second there is the contemporary account of her funeral held in the Congregational and Presbyterian church, conducted by the Reverend Reed Stuart and G. B. Stebbins, neither of them Seventh-day Adventists ("Memorial Chapter," pp. 10, 11, added in the 1884 edition of her aforementioned biography). The supposed SDA funeral can probably be accounted for in either of two ways: The report could have

originated from the dispatch sent out to the newspapers on the day of her death, in which the reporter remarked that at the funeral, still two days away, the “Advent Tabernacle, which holds 3,000, will undoubtedly be filled” (Chicago *Daily Inter Ocean*, Nov. 27, 1883, p. 5); or, since it is reported that other churches in Battle Creek held memorial services, it is possible that it was a memorial service that was held in the Tabernacle, which was presided over by Smith.

The SDA publications mentioning her death are completely silent on her church membership. These are: (1) the notice in the *Review and Herald* 60:765, Dec. 4, 1883, not in the obituary column but in the news notes, referring to her as “the noted lecturer”; (2) the account in *Good Health* 18:382, December 1883: “Her life was that of a Christian and her death the rest of an aged pilgrim. . . . The funeral address by Rev. Reed Stuart was an able effort”; (3) the biographical sketch inserted into the second printing (December 1883) of the book *Sunshine at Home*, page 92, for which room was made by the removal of two pages of the first printing—an indication of the high regard in which she was held.

It is known that she was a familiar speaker in the Battle Creek Sanitarium, and it is probable that she frequently attended services in the Tabernacle. The indications against her having been a member of that church at the time of her death do not preclude the possibility of her having been baptized at some earlier time, though that cannot be proved.

Tsuen Wan Adventist Hospital

TSUEN WAN ADVENTIST HOSPITAL. A 118-bed general hospital in Tsuen Wan, a satellite town of Hong Kong, operated by the South China Island Union Mission. Originally known as the Adventist Sanitarium-Hospital of Hong Kong, it opened May 22, 1964, with a bed capacity of 100. The land was made available by the Hong Kong government. Apart from the hospital building, a separate five-story block provided staff housing. Planning and fund-raising had been carried out by Dr. Harry W. Miller since 1959, with help from Ezra L. Longway and Robert M. Milne, all veteran China missionaries. Another floor, with 50 beds, was added in 1970 with a grant from the U.S. Government China Refugee Fund, making it a six-story building. Medical, surgical, pediatric, and obstetric services were provided, with outpatient and dental departments. In 1968 the School of Nursing opened, offering a three-year diploma course. In 1974 the school moved into its new three-story complex, which included a 250-seat auditorium and staff apartments.

In May 1971, with the addition of a second hospital on Hong Kong Island, the name was changed to Hongkong Adventist Hospital, Tsuen Wan Branch. The two hospitals, 14 miles (22 kilometers) apart, were under one administration. By 1983 the difficulties of administration at two sites were recognized and the two branches became independent as the Tsuen Wan Adventist Hospital and the Hongkong Adventist Hospital. The hospital changed from a closed staff system to a community open staff with full-time Seventh-day Adventist staff. Specialty clinics were started, with part-time physicians. An infant health program and child-care service met with great success. Major renovation of the 20-year-old main building was carried out, aided by support from the Chan Shun Foundation. Private and semiprivate wards and central air conditioning were among the significant changes.

In 1986 a 10-story complex was added, providing nurses' residences, administration offices, and other departments. In 1988 the School of Nursing was recognized for the enrolled nurse program by the Hong Kong Nursing Council.

Administrators: P. Tan, 1964—1968; W. Runyan, 1968—1970; R. W. Burchard, 1970—1979; D. L. Dunfield, 1979—1983; F. Yeung, 1983—1992; A. Phua, 1992— .

Tuamotu Islands

TUAMOTU ISLANDS. *See* [French Polynesia](#).

Tucker, Julius Lafayette

TUCKER, JULIUS LAFEYETTE (1895—1989). Founder of *The Quiet Hour*. Born in Elk Point, South Dakota, of non-Seventh-day Adventist parents, he later as a youth was baptized into the Seventh-day Adventist Church in the Missouri River by conference president C. M. Babcock. A few days after his baptism Babcock announced to Julius that he thought God wanted the young man to become a preacher. Stunned and doubting that God would want him, he agreed to attend Plainview Academy in Redfield, South Dakota. There he met Ida Jane Stratton, whom he married on July 4, 1917.

For a year he was dean of boys and teacher at Mount Ellis Academy in Montana. The following year he entered into the gospel ministry as an evangelist in northeastern Montana, where he was later ordained to the ministry. Nine years later Julius, Ida Jane, and their two children moved to Colorado, then to Minnesota, and then to Portland, Oregon, where he served as pastor of the Central church.

In July of 1937, after being encouraged by H.M.S. Richards, he had his first 15-minute broadcast on Station KEX. The listeners named the program *The Quiet Hour*, and it soon became a daily, 30-minute program, then a twice daily program.

In 1943 Julius was called to be pastor in Berkeley, California, necessitating the program's reestablishment in Oakland, where it was headquartered until 1954. In 1949 it became a father-son broadcast and also the first weekly television program of the Seventh-day Adventist Church on KGO-TV in San Francisco.

In 1954 Tucker was asked to be pastor of the Emmanuel Missionary College (now Andrews University) church, and again *The Quiet Hour* was reestablished, this time becoming a nonprofit religious corporation.

After 41 years of service to the church, Tucker retired in 1959 from pastoral duties and moved to Redlands, California, where he gave full attention to his radio ministry. Soon the broadcast became international and the listener-supported ministry's emphasis on missions increased. *The Quiet Hour* provided world missions with more than 50 airplanes, scores of jeeps, bicycles, and boats as well as sponsoring hundreds of evangelistic meetings and building many churches and jungle chapels. Julius' loving companion was laid to rest in 1979. In 1980 he married Dorothy Came. He served faithfully, coming to the offices each morning until he was past 90 years of age.

Tumbaga Seventh-day Adventist Academy

TUMBAGA SEVENTH-DAY ADVENTIST ACADEMY. *See* [Tirad View Academy](#).

Tunesassa School

TUNESASSA SCHOOL. *See* [Union Springs Academy](#).

Tunheim, Petra

TUNHEIM, PETRA (1871—1923). Missionary. Born in Norway, she came to America while young, and attended Union College. After teaching church school for a time, she went to Australia in 1904 and to Java in 1906. Here she engaged in evangelistic work, and was for a period director of the West Java Mission. After a furlough in America she returned in 1916 to Java, but because of ill health went to the Shanghai Sanitarium shortly afterward. During four years there, she learned Chinese and worked among the Chinese. She died in Singapore on her way back to Java.

Tunisia

TUNISIA. An independent North African republic, bounded by the Mediterranean on the north and east, Algeria on the west, and Libya on the south and east. It has an area of 63,170 square miles (163,610 square kilometers), and a population (1994) of 8.4 million, of whom the larger part are Muslims. Agriculture is the chief industry, with wine, grain, and olive oil the most important products.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Tunisia is a part of Mission and Services in Trans-Mediterranean Countries (MISSERM), which is part of the Euro-Africa Division.

Seventh-day Adventist Work

Seventh-day Adventist Work. As late as 1928 the president of the Algerian Mission reported, "We have one member in Tunisia." That same year Alphonse Gissler settled in Tunis to do evangelistic work, and the next year colporteurs were sent there, and other workers followed. Progress was slow, but in 1937 Tunisia was organized as a mission. A small dispensary was operated for a number of years and made a good impression on the public. At the end of 1947 the mission had one church, in Tunis, with a membership of 60, all Europeans. In 1955 the Tunisian Mission and the Algerian Mission merged to form the Algerian-Tunisian Mission.

Because of political changes, all the members have left the country. Several years ago a suitable property was purchased in Tunisia for meetings, but recently this was taken over by the government. Evangelistic efforts are limited to the Arabic broadcast from Radio Trans-Europe and the Bible correspondence course originating in France, which some hundreds of Arabic students are studying.

Turkey

TURKEY. A republic in the Middle East occupying the peninsula of Asia Minor in Asia and eastern Thrace in Europe. Its area is 301,302 square miles (780,372 square kilometers), and its population (1994) about 62 million. About 80 percent of the people are Turks.

The territory occupied by Turkey has been a part of several great empires of history: Hittite, Persian, Greek, and Roman. In A.D. 330 Constantinople (now Istanbul) became the eastern capital of the Roman Empire. Beginning in the eleventh century, the Turks, who came from Central Asia, overran Asia Minor. From there they entered Eastern Europe and captured Constantinople in 1453. They established their own empire, which at its height in the sixteenth century extended in the west and north to the Adriatic and into the heart of Europe, and in the east and south to embrace the Arab lands of the fertile crescent and the north shore of the continent of Africa.

During the course of succeeding centuries, the power of the Turkish Empire gradually declined, so that by the end of World War I its territory had been reduced to about its present size. At the same time its population became more homogeneous, although it still contained significant groups of Kurds, Arabs, Circassians, Georgians, Armenians, Bulgarians, and Jews. The old Ottoman Empire became Turkey, and in 1923 it became a republic.

During the 1920s, under Mustafa Kemal Ataturk's program of modernization, the Arabic script was replaced by the Latin alphabet; polygamy, the veil, and the fez were abolished; freedom of conscience was provided by law, but proselyting was prohibited to both Muslims and Christians; and the government and education were secularized. This set the pattern modern Turkey still follows.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Turkey comprises the Turkey Section, within the Middle East Union, an attached field of the General Conference. Statistics (1993) for Turkey: churches, 1; members, 14; licensed ministers, 1. The headquarters are in Istanbul.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist to enter Turkey was a layman, a Greek shoemaker named Theodore Anthony, who had migrated from Turkey to the United States and there had accepted the SDA faith. In February 1889 he returned to his native land as a self-supporting missionary. Anthony's arrival in Turkey marked the beginning of permanent SDA work in the Middle East.

Anthony began to work among the Christian people of Constantinople. When his money gave out, he took up cobbling to support himself. Among his first converts was a young Armenian, Zadour G. Baharian, who was convinced by reading and was baptized in 1890.

Baharian went to Basel, Switzerland, and after two years of study and translating returned in 1892 as an SDA missionary.

Publications played a major role in the development of the Seventh-day Adventist work in Turkey. The first tracts in Turkish were prepared by Baharian. While still a student in Basel he duplicated more than 10,000 pages of tracts and sent them to acquaintances in various places in Asia Minor. Upon his return to Constantinople in 1892, he and Anthony immediately scattered printed material widely and soon had more calls for religious instruction than they could meet.

Also in 1892 Baharian and Anthony held the first evangelistic meetings in Turkey, in Constantinople, which resulted in six converts (one of whom later became Baharian's wife). In 1893 Anthony and Baharian held meetings in the cities of Ovajuk, Bardizag, Aleppo (now Malab, in Syria), and Alexandretta (Iskenderun), where the publications had aroused intense interests. Groups of converts were formed in these places, and Sabbath school lessons, tracts, and books held the new members together.

In 1894 Baharian became the first national in the Middle East to be ordained to the SDA ministry. Officiating at the ordination was H. P. Holser, then in charge of the Central European Mission, who visited Constantinople. The two men then made an extended tour of Asia Minor, organizing churches in Constantinople (20 members), Ovajuk and Bardizag (each about 30 members), and a company in Alexandretta, where they had held meetings.

Since the Ministry of Religion in Turkey granted permits only to workers of recognized Christian churches, and since Seventh-day Adventists were not recognized, the work in the early years was carried on largely by lay members, who plied their trade while they spread the SDA teachings. Nevertheless, religious intolerance was encountered and church members suffered imprisonment, exile, and massacre.

Organization. From 1890 to 1898 the work in Turkey was under the supervision of the Central European Mission; then for three years it was under the Central European Union. In 1901 it became a part of the Oriental Union Mission (along with Egypt and Syria) of the European General Conference. Later it was under the Levant Union Mission.

In 1903, when the Turkish government restrained Baharian from traveling about the country, Dr. A. W. George, an overseas worker, was invited to join the Turkish Mission. He arrived in Constantinople that same year and set up mission headquarters there and in 1904 opened a clinic. But he became ill and left Turkey in 1906. The first official workers' meeting was held in Aintab in 1905. Early in 1907 C. D. AcMoody arrived from America to replace Dr. George as the director of the Turkish Mission. In that year Turkey was assigned to the Levant Mission. During the summer of 1907 AcMoody visited all of the churches and companies in Turkey, using a 13-year-old Greek girl of Turkish citizenship, Diamondola Keanides, as his translator. In the fall he opened in Bardizag the first mission school, but became ill and left the country in 1909.

Early in 1907 Robert Greaves, from Canada, arrived in Smyrna to direct the work. When Greaves went to Greece late in 1910 or in 1911, A. Buzugherian, an early convert, took charge of the work. In 1912 Dr. Girou, of France, started a dental clinic in Smyrna, but it was closed when he left.

E. E. Frauchiger, a German-speaking Swiss, came to direct the work in Constantinople in 1909. (When the headquarters of the Levant Union were moved from Hamburg, Germany, to Constantinople in 1910 or 1911 he became president of the union.) He organized a

workers' training school, which operated between 1910 and 1912 for short terms only. From this school ministers and colporteurs were sent into the field. In 1909 a book depository was established in Constantinople, and from that year until Turkey entered the war in 1914, colporteurs, although often imprisoned and beaten, traveled through the country placing thousands of pages of SDA publications in the homes of the people. During the massacres of Armenians in 1914—1915, all but two of the SDA colporteurs, Nicolos Trifonides and Dicran Derhousikian, were killed.

In 1912 Diamondola Keanides, a graduate of the American High School at Brousa, was employed to translate SDA publications and mimeograph Sabbath school lessons and tracts. At that time publications were printed in Greek, Armenian, Arabic, Turkish, Assyrian, Greco-Turkish, and Armeno-Turkish. Because Seventh-day Adventists had no presses of their own, printing was done by commercial presses.

During World War I, because of exile, massacres, starvation, and emigration, the membership of the church declined from about 350 to less than 100. By 1920, despite accessions, the total number of members was only 179.

At the conference held in August 1920 at Zurich it was agreed that an orphanage should be opened in Constantinople for the children of SDA parents orphaned by the massacres and exiles. An orphanage, headed by Aaron Larson, was opened in the summer of 1922, but operated only a little more than a year, at the end of which further massacres led to its removal to Thessaloníki, Greece.

By the beginning of 1923 most of the church members and workers, weary from years of tension and fear, had left Turkey. Only one family of national workers, A. E. Ashod and his wife, the former Diamondola Keanides, remained to carry on the work, which from that time has been consolidated almost entirely in Constantinople (Istanbul), although it retained mission status and an overseas worker.

In 1923 the Levant Union was dissolved into separate fields responsible directly to the European Division. In 1928 Turkey was a mission under the Central European Division; then during World War II this was one of the missions for which the General Conference was directly responsible.

Between 1943 and 1948 the Turkish Mission had a national, A. E. Ashod, as its director. In 1950 the Turkey Mission Field came under the East Mediterranean Union of the Middle East Division. In the middle 1950s SDAs built the first Christian church in Turkey since before World War I in Istanbul. Between 1948 and 1959 the only national worker in Turkey was Yebraksi Gomig, a Bible instructor, daughter of the first Turkish convert, but in 1959 Manouk Benzatian, a graduate of Middle East College, at Beirut, joined the Turkish Mission, the first new national preacher in more than 35 years. He later became president of the Turkey Section of the Middle East Division.

During the late 1960s successful temperance work was done in Turkey with the use of films and the antismoking clinics held by Manouk Benzatian, L. C. Miller, and H. C. Lamp. A small medical clinic was opened in 1964 with a young Turkish nurse, Hermine Gomig Tulgar, in charge. Medical services were mainly home nursing. The clinic continued operation until 1973. In March 1965 the first SDA radiobroadcast in Turkey, a temperance program, was aired at Bursa. The first Armenian evangelistic effort to be conducted since World War I was held in Istanbul in 1969.

With the reorganization of the Middle East Division in 1970 the emphasis of work in Turkey shifted to working from outside of the country. Turkish language cassettes were prepared and sold to Turks living in Europe by literature evangelists with good success. Turkish correspondence lessons also were prepared, and a school was conducted from Beirut. In May 1974 Turkish radiobroadcasts were begun from Adventist World Radio in Portugal. In Turkey junior camps are held regularly and temperance work is still carried on, including cooperation between the International Temperance Association and Yesilay begun in 1974.

In 1994 anywhere from six to 15 people worship in the two-story building that houses the Seventh-day Adventist church in Istanbul. In summer there may be as many as 40 visitors. An English language school opened in 1993. It is staffed by Seventh-day Adventist lay professionals. In the nation's capital, a Seventh-day Adventist couple is attached to one of the embassies. A young SDA doctor and his wife did a residency in a Turkish hospital and are involved in a special prayer ministry for the country. ADRA has been serving the Kurdish refugees who fled to the mountainous terrain on the Turkish border after the Gulf war.

A young worker who pastored the church in Kuwait now resides in a Turkish seaport city. An SDA convert among Christian Turks in Ukraine is studying at Zaoski Theological Seminary in Russia.

Turkish broadcasts will soon begin from Adventist World Radio facilities in Novosibirsk, Russia. Slowly the power of living witness combined with personal contact is overcoming the prejudices of centuries in this fascinating country.

Turkey Section

TURKEY SECTION. *See* [Middle East Union](#); [Turkey](#).

Turkmenistan

TURKMENISTAN. An Asian country occupying an area of 188,417 square miles (488,000 square kilometers). It has a population (1994) of 3.9 million. Its neighbors include Uzbekistan, Afghanistan, and Iran.

The region became a part of Russian Turkistan in 1881, and a constituent republic of the USSR in 1925. Turkmenistan declared independence on Oct. 27, 1991, and became independent when the Soviet Union disbanded on Dec. 25, 1991.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. Turkmenistan is part of the Central Asia Conference in the Southern Union Conference of the Euro-Asia Division. Statistics for *Central Asia Conference* (1994): churches, 18; members, 1,122.

Turkmenistan is one of the difficult spots as far as the preaching of the three angels' messages is concerned: hot climate, the desert, language barriers, and strong atheistic pressure make the entrance of the Seventh-day Adventist work difficult.

After a destructive earthquake in 1948, Ashgabat (also called Ashkhabad), the capital of Turkmenistan, was under the motto: "Neither a church nor a mosque."

In 1982 Vjacheslav Chubarov's family moved to the city of Ashgabat and began to preach the gospel in a cautious way. This family has lived there for 10 years. The local church in 1993 had a membership of 26. There was no missionary work going on in the rest of the cities and settlements of Turkmenistan. The country has adopted a constitution allowing freedom of conscience for its citizens.

Turks and Caicos Islands

TURKS AND CAICOS ISLANDS. A British crown colony comprising a group of small islands, of which only six are inhabited, at the southern end of the Bahamas in the Atlantic Ocean. Until August 1962 they were a dependency under the jurisdiction of the governor of Jamaica. The area of these islands is 193 square miles (500 square kilometers). The islands were first settled from Bermuda; the population is now more than 11,000. The chief industry is tourism.

The territory of the Turks and Caicos islands forms the Turks and Caicos Islands Mission in the West Indies Union Conference of the Inter-American Division. There is one Seventh-day Adventist church on Grand Turk and two in the Caicos group, with a total membership of 227.

According to a report in the *Review and Herald* (Nov. 16, 1905, p. 15), a woman on one of the Turks Islands at the turn of the twentieth century had come to recognize the seventh-day Sabbath through reading her Bible. In 1905 or 1906 Philip Porter, from Jamaica, began colporteur work on the islands. He reported a few converts there. Forty years later, in 1945, a colporteur, Clyde Nebblett, and his wife went to Grand Turk, organized a Sabbath school in their home, and enrolled many in the Bible correspondence course. Several months later when a hurricane devastated the island, the Nebbletts moved to Blue Hills, in the Caicos group. As a result of their work there, 26 persons were baptized. In December 1945 these islands, together with Mayaguana and the Inagua islands, were formed into the Salt Cays Mission. In 1946 the first church building in the group was erected. In 1947 Gordon Premier went to Grand Turk; shortly afterward R. H. Pierson held evangelistic meetings there in a tent for a month. As a result, a church was organized and a house was purchased and transformed into a church building.

In the early 1950s the Turks and the Caicos were merged into the East Jamaica Conference, becoming one of its districts, and remained there, with the exception of a brief period of administration by the Bahamas Mission in 1954 through 1964. The territory was organized as the Turks and Caicos Islands Mission Jan. 1, 1965, which continued to operate as a mission until January 1980, when it became a district of the Bahamas Conference. In January 1988 it reverted to mission status under the direction of West Indies Union.

The Turks and Caicos Islands Mission operated one high school. Pierson Secondary School was started in 1971. It was located in South Caicos and was named for Robert H. Pierson, who organized the mission in 1947. Unfortunately, this school ran into financial difficulties and had to be closed in 1979.

Turks and Caicos Islands Mission

TURKS AND CAICOS ISLANDS MISSION. *See* [Inter-American Division](#); [Turks and Caicos Islands](#).

Turner, Joseph

TURNER, JOSEPH (fl. 1844). Millerite preacher and, after the Disappointment, leader of an extreme splinter group in Maine. He joined with John Pearson, Jr., in publishing the *Hope of Israel*. In January 1845 he joined Apollos Hale in publishing the *Advent Mirror* (vol. 1, no. 1) setting forth the view that the Bridegroom of the parable (of [Matt. 25](#)) had indeed come to the wedding, in 1844, but not to the earth, and that Christ's intercessory work had ended. Soon afterward he taught an extreme "shut door" view (see [Open and Shut Door](#)) and told certain people that they were rejected by the Lord. Though friendly at first, he later clashed with Ellen Harmon and her family and others of the group who became the nucleus of the Seventh-day Adventists. (See [2SG 49, 50, 62, 63, 67, 68.](#)) For a time he held, then abandoned, the view that "the Bridegroom had come" (*Day-Star* 11:27, Aug. 25, 1846).

Turner, William Gordon

TURNER, WILLIAM GORDON (1885—1978). Evangelist, administrator. He was a young Baptist businessman from Hastings, New Zealand, when he became aware of Seventh-day Adventist beliefs from a Sydney Sanitarium-trained nurse who, with his wife, had set up treatment rooms in the town.

After graduating from the missionary course at Avondale in 1914, he entered evangelical work in his birthplace, Melbourne. His mother-in-law, Clara Greenfield, was one of the first Seventh-day Adventists in New Zealand.

A meticulously organized person and a forceful speaker, Turner soon found himself in church administration, occupying a succession of responsible posts. For two separate terms he was leader of the SDA work in Australasia. In between he was vice president of the General Conference, responsible for North America. He was an active preacher until six weeks before his death at 93 years of age.

Tuvalu

TUVALU. A group of nine atoll islands—Nanumea, Niutao, Nanumanga, Nui, Vaitupu, Nukufetau, Funafuti, Nukulaelae, and Niulakita—lying in the center of the Pacific Ocean between 6 and 11 degrees south of the equator. A total land area of 10 square miles (26 square kilometers) supports 10,000 (1994) mainly brown-skinned Polynesians who depend on bananas, coconuts, fish, and taro for sustenance. Tuvaluan is widely spoken, while English and Samoan are used to a lesser extent.

Formerly known as the Ellice Islands, Tuvalu was ruled by Great Britain from the 1890s and in 1916 was joined with its northern neighbor to form the Gilbert and Ellice Islands Colony. In 1975 the two island groups were separated. In 1978 Great Britain granted independence to the Ellice Islands, which were then renamed Tuvalu. Authority is now vested in a governor general, a prime minister, and an elected parliament.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. From early beginnings in 1946 through mission organization on Jan. 11, 1954, Tuvalu was administered as part of the Gilbert and Ellice Islands Mission with headquarters first on Abemama Island and from 1968 on Tarawa Island in the Gilberts. The mission was a section of the Central Pacific Union Mission, with headquarters in Suva, Fiji. From 1972 to 1984 administrative control of the Kiribati (Gilbert) and Tuvalu (Ellice) Islands Mission passed to the Western Pacific Union Mission, with headquarters in Honiara, Solomon Islands. In 1985, at the request of the members, administration of Tuvalu was returned to the Central Pacific Union Mission, with headquarters in Suva, and was given the status of an attached mission. Statistics (1992): churches, 1; companies, 5; members, 156; primary schools, 1; ordained ministers, 1; licensed ministers, 3; teachers, 1.

Seventh-day Adventist Work

Seventh-day Adventist Work. SDA work in Tuvalu commenced in October 1946, with the arrival in Funafuti of Tavita Niu, accompanied by his family and his father, from Samoa. Both father and son were of Somoan/Tuvaluan lineage. During his little more than three years' stay he encountered strong opposition and persecution.

Seven candidates were prepared by Tavita Niu for the first baptism on Mar. 22, 1949. It was conducted by John T. Howse, Gilbert and Ellice Islands superintendent, who had arrived on the mission ship *M.V. Fetu Ao* ("Morning Star" in Samoan).

For a number of years the *Fetu Ao* proved useful in spreading the message among the people on isolated islands of the group, although at times some officials restricted its visits by enforcing the Closed District Ordinance, originally introduced to exclude the Roman Catholic Mission from being established on the exclusively London Missionary Society islands.

The first school offering primary education was taught by Tavita Niu, his wife, Fetu, and two youth assistants. It began on Funafuti in 1948. On completion of his furlough in Samoa, Tavita Niu sailed for Kiribati (Gilbert Islands), where he arrived on July 19, 1950, to engage in teaching work on the island of Abemama.

In Tuvalu (Ellice Islands), church members Tui and Apete, assisted by Luteru and Alefaio, cared for the work of the church on Funafuti, while Ieremaia helped out on Vaitupu. During this year persecution on Funafuti drove Seventh-day Adventists from their homes and onto an island in the lagoon known as Papa Elise. Here they stayed for nearly a year, being blessed by God with sufficient water while Funafuti experienced severe water shortage because of a prolonged drought. In later years the SDA message became permanently established on the following atolls: Nui, 1959; Niutao, 1961; Vaitupu and Nukefetau, 1962; Nanumanga, 1991.

Tuvalu Mission

TUVALU MISSION. *See* [South Pacific Division](#); [Tuvalu](#).

Twelve Hundred and Sixty Days

TWELVE HUNDRED AND SIXTY DAYS (1260 years). *See* [Daniel, Interpretation of](#); [Revelation, Interpretation of](#).

Twentieth Century Bible Correspondence Course

TWENTIETH CENTURY BIBLE CORRESPONDENCE COURSE. *See* [Bible Correspondence Schools](#).

Twenty-Three Hundred Days

TWENTY-THREE HUNDRED DAYS. An abbreviated form of the KJV “two thousand and three hundred days” of [Dan. 8:14](#), literally, “evening morning two thousand and three hundred.” The KJV thus considers “evening morning” to refer to the light and dark portions of a 24-hour day. On the basis of the year-day principle, these 2300 prophetic days represent as many literal years. According to [Dan. 8:9—14](#), this was a period at whose close the sanctuary was to be “cleansed.” Seventh-day Adventists understand that the 70 weeks (490 literal years) of [Dan. 9:24—27](#) were to be cut off from the 2300 years, and that the two periods of time were to begin simultaneously with “the going forth of the commandment to restore and to build Jerusalem” (v. 25). Three such decrees were issued by the Persian kings Cyrus, Darius, and Artaxerxes, respectively ([Ezra 6:14](#)). Because the first two decrees were only partially effective—as the need for a second and later a third decree indicates—the third decree, issued by Artaxerxes, is taken to be the one specified by [Dan 9:25](#). With 457 B.C. as the beginning date, the 2300 years extend to A.D. 1844. It was this date to which many expositors, including William Miller and Seventh-day Adventists later, pointed as the fulfillment of [Dan. 8:14](#).

Interpretation

Interpretation. The Seventh-day Adventist reckoning of the 2300 days of [Dan. 8:14](#) as 2300 years was inherited directly from the Millerite movement and indirectly from earlier writers of the historical school of prophetic interpretation, which is characterized by the use of the year-day principle. Other schools of interpretation have seen this time period as 2300 literal “evenings and mornings” of desecration of a literal Jewish temple, either by Antiochus in the past or by a personal antichrist in the future.

Many historicist writers on the prophecies in various countries had anticipated William Miller in reckoning the 2300 days as years, beginning at the starting point of the 70 weeks. A number of them had arrived at approximately Miller’s dating.

1. *Chronology, From Petri to Miller.* As early as 1768 Johann Petri, a Reformed pastor near Frankfurt, Germany, wrote that the 2300 days, or years, and the 70 weeks (490 years) were to be computed as beginning together. He reckoned the 2300 from 453 years before Christ’s birth to 1,847 years after it, and placed the Crucifixion in the middle of the seventieth week ([Dan. 9:27](#)) and the Second Advent at the end of the 2300 days, leading to the millennium. A half century later and onward, many expositors dated the period in similar fashion, either 457 B.C. to A.D. 1843 or 1844, or 453 B.C. to A.D. 1847; others used different dates, some ending in 1866 or 1867. The figure 1847 was in many instances (for example, for Petri) virtually equivalent to 1843 because it was reckoned as 1,847 years from the birth of Christ, which was dated in 4 B.C. by the then-popular Ussher’s chronology.

In his *Prophetic Faith of Our Fathers*, volume 4, L. E. Froome lists about 35 writers between 1810 and 1844 who ended the period in 1843 or 1844, most of them in England,

but including some in Scotland, Ireland, Germany, and the United States; about 25 who looked to 1847 (five of them using a supposed 2400—year period), writing in England, Germany, India, Canada, the United States, and Mexico. Not all of these began the 70 weeks and the 2300 years together, and a number of those who ended the 2300 years in the 1840s calculated other prophetic periods, such as the 1290 and 1335 years, beyond the 2300 years to such dates as 1877 and 1922. However, for the 2300 years, there was a great vogue for computing the period as ending in the 1840s, and most writers arrived at that dating by computing from the 70 weeks as ending in the time of Christ.

William Miller arrived at his expectation of the Second Advent in 1843 mainly on his computation of the 2300 years. He simply accepted, without question, A.D. 33 (the Crucifixion date as printed in the margin of his KJV Bible) as the end of the 70 weeks, which he took to be the first 490 years of the 2300—year period. Then, he reasoned, the rest of the longer period would extend 1810 years beyond that ($2300 - 490 = 1810$), and $A.D. 33 + 1810 = 1843$. Similarly, to count backward from A.D. 33 as the end of the 70 weeks, he calculated that this period of 490 years began in 457 B.C. (he merely subtracted: $490 - 33 = 457$). Further, he found the figure “457 B.C.” in the margin of [Ezra 7](#) as the date for the return of Ezra to Jerusalem under the decree of Artaxerxes’ seventh year, to restore the commonwealth of Judah under Jewish law. This decree Miller equated with “the commandment to restore and to build Jerusalem” ([Dan. 9:25](#)), from which the 70 weeks were to begin. Further, he could see that 457 years before Christ plus 1843 years after Christ totals 2300 years.

These two dates (457 B.C. and A.D. 33) in English Bible margins, derived from Archbishop Ussher’s chronology and generally accepted as authoritative by theologians of that day, seemed to Miller, as to others before him, to make the computation obvious and inescapable.

Miller’s equation $457 + 1843 = 2300$, like Petri’s similar equation $453 + 1847 = 2300$, ignored a one-year difference in computing from B.C. to A.D. dates. This error was to be corrected later by some of Miller’s colleagues (see sec. 3 below).

2. *Events at End of 2300 Years.* There was relatively little argument about the beginning date, the decree of the seventh year of Artaxerxes, but there was a variety of expectations among expositors in regard to the cleansing of the sanctuary that was to take place at the end of the 2300 years. This event had been interpreted variously by Miller’s predecessors as the purification of the church, the liberation of Palestine from the Muslims, the end of the Papacy or of Islam, the beginning of the millennium, the restoration of true worship, or, in some cases, the return of Christ to set up a kingdom on earth. (Petri, for example, expected the end of the abomination in the church, and the coming of Christ to set up His kingdom and begin the millennium.) Miller held that the cleansing of the sanctuary was the purification of the temple of lively stones—the people of God—through the first resurrection at the Second Advent; later he included the cleansing of Palestine (the place of God’s sanctuary) and of the whole earth in the final fires. This fiery cleansing, he held, would destroy the last trace of sin and purify the earth for the introduction of the divine kingdom, which would last not merely 1,000 years, but throughout eternity.

The Millerite view differed from all the rest in equating the end of the 2300 days with the end of probation, the end of this world and its mortal, sinful inhabitants, and the ushering in of the eternal kingdom of the glorified saints on the renewed earth. See [Millerite Movement](#).

3. *Millerite Revision From 1843 to 1844.* Miller came to define his “about 1843” as the “Jewish year 1843,” which he thought extended from equinox to equinox, Mar. 21, 1843, to Mar. 21, 1844. However, beginning in 1843, some of his colleagues, especially Hale, Bliss, Litch, and others, began to reckon the “Jewish year 1843” by the Jewish lunar calendar. They ended it (according to the reckoning formerly used by the Karaite Jews) a month later than the modern Jewish calendar with the new moon of April 1844. An editorial, presumably by S. Bliss (in *The Signs of the Times* 5:123, June 21, 1843), discusses this, and also introduces the idea that Miller’s 1843 is only the 2300th year (and A.D. 33 the 490th year) from 457 B.C., and that the 70 weeks and the 2300 years actually ended in 34 and 1844, respectively. But it was not until later that it was explained why the computation by straight subtraction ($2300 - 457 = 1843$) was a year off.

By the spring of 1843 several articles in Millerite journals pointed out that 2300 full years beginning at any time in 457 B.C. would extend to the same point in A.D. 1844, not in 1843. The explanation was that 2300 years would require 457 complete B.C. years plus 1843 complete A.D. years, which if counted from the *beginning* of 457 B.C. would continue to the end of A.D. 1843; therefore, if the period began at any point of time after the beginning of 457, it would not end until that same point of time after the end of 1843, that is, in 1844.

(The reason for this is that in historical dating, the year immediately preceding A.D. 1 is called the year 1 B.C., for there is no zero year between; see [SDACom 1:178](#); [SDADic “Chronology”](#); [SB, no. 454](#).)

But already in February 1844 Samuel S. Snow wrote an article using this reckoning of 2300 full years from 457 B.C. (from the autumn, according to his view). Therefore he reached the conclusion that the Second Advent was not to be looked for until the autumn of 1844, and that the sixty-ninth week ended in the autumn of A.D. 27 (*Midnight Cry* 6:243, 244, Feb. 22, 1844). Little attention was given to this new expectation until the summer, by which time he had expanded his explanation and arrived at a definite date, Oct. 22.

4. *Revision of Seventy Weeks.* Miller had ended the 70 weeks with the Crucifixion in A.D. 33, but already by 1843 there was discussion of the idea that the cross was in the “midst” of the seventieth week, and authors were cited for A.D. 31 as the Crucifixion date (see Bliss, in *Signs of the Times* 6:132—136, Dec. 5, 1843).

Now in early 1844 the correction of the subtraction error led not only to the ending of the 2300 days in 1844 instead of 1843 but also to the adopting of several new positions on the 70 weeks:

- (1) that the 70 weeks, or 490 years, ended in A.D. 34, not 33;
- (2) that the Crucifixion took place, not at the end, but in the midst ([Dan. 9:27](#)) of the seventieth week, three and a half years before the end—that is, in A.D. 31 (the date being based on William Hales’ *New Analysis of Chronology*), and that the anointing of Christ (at His baptism) at the end of the sixty-ninth week would leave three and a half years for His ministry before the “midst” of the week;
- (3) that the seventieth week, ending three and a half years later than the Crucifixion, which occurred in the spring (at Passover time), would therefore have ended in the autumn of A.D. 34;
- (4) that consequently the principal points of the seventieth week could be lined up at specific times: autumn 27 (Christ’s baptism), spring 31 (the Crucifixion after a three-and-

a-half-year ministry), and autumn 34 (the end of the seven years allotted “to confirm the covenant” by Christ and, after Him, by the apostles).

This lent conviction to the final conclusion that the concurrently beginning 2300 years would also end at a specific time—the autumn of 1844. Thus, even after Miller’s year of 1843/44 ran out in the spring, the end was still to be looked for.

This autumn ending point came to be assigned to the tenth day of the seventh Jewish month as the proper day for the antitypical cleansing of the sanctuary, and the date was calculated to Oct. 22, fixed according to the former Karaite calendar. The preaching of this date resulted in the “seventh-month movement,” which culminated in the expectation of the return of Christ on that day, and in the Great Disappointment (*see Millerite Movement*). But Miller never set this specific date, and he accepted it only a few weeks before it arrived.

5. *Seventh-day Adventist Interpretation of the Expected Fulfillment.* With the passing of Oct. 22, most of the Adventists concluded that their chronology was in error, and during the next few years progressively later dates for the end of the 2300 days were advanced by one group or another. But a sizable minority held that the error was not in the reckoning of the period but in the interpretation of the closing event to be expected. Among these were a still smaller minority, the little groups who came to form the nucleus of the later Seventh-day Adventist organization (*see Seventh-day Adventist Church*). Retaining the Millerite chronology of the 2300 years as revised in 1844, that is, as reckoned from autumn 457 B.C. to autumn 1844, they explained the cleansing of the sanctuary, in terms of the antitypical day of atonement, as representing the final phase in Christ’s priestly work “in the heavens” as “minister of the sanctuary, and of the true tabernacle” ([Heb. 8:1, 2](#)), which phase they came to define as an “investigative judgment.”

Twijnstra (Twynstra), H.

TWIJNSTRA (TWYNSTRA), H. (1892—1945). Pioneer Seventh-day Adventist worker in Indonesia. He entered denominational service in his native Netherlands in 1913 after studying for the ministry at Friedensau Missionary Seminary. Between 1913 and 1925 he was engaged in evangelistic and pastoral work. He was ordained to the ministry about 1923. From 1929 until his internment during World War II he directed SDA evangelism in several areas of what is now Indonesia, serving as pastor of the Djakarta, Java, church (1929—1934), director of West Java Mission (1933—1934), director of North Celebes Mission (1937—1939), and director of North Sumatra Mission (from 1939 to the time of his internment). He died in internment only a few weeks before the end of the war.

Two Laws

TWO LAWS. *See* [Law](#).

Two Thousand and Three Hundred Days

TWO THOUSAND AND THREE HUNDRED DAYS. *See* [Twenty-three Hundred Days](#).

Two-Horned Beast

TWO-HORNED BEAST. *See* [Revelation, Interpretation of.](#)

Tyrifjord Videregaende Skole

TYRIFJORD VIDEREGAENDE SKOLE. *See [Norwegian Junior College](#).*

U

Ubol Mission Clinic

UBOL MISSION CLINIC. *See* [Thailand](#).

Ucayali Adventist Academy

UCAYALI ADVENTIST ACADEMY (Colegio Adventista de Ucayali). A day academy at the senior high school level in the Peruvian jungle, 500 miles (800 kilometers) northwest of Lima, in the city of Pucallpa, Peru, on the banks of the Ucayali River.

The city of Pucallpa has approximately 157,000 inhabitants. The Seventh-day Adventist Church membership in the city is 7,618. A highway from Lima to the Andes reaches Pucallpa, and several airlines connect Pucallpa with the main cities of Peru.

The school was opened on Apr. 14, 1966, with 61 students. The enrollment in 1993 was 202. The property contains 13,988 square feet (1,300 square meters), 2,582 square feet (240 square meters) of which are occupied by classrooms and administration facilities. The library has 532 books.

Uelzen Old People's Home

UELZEN OLD PEOPLE'S HOME. An old people's home with a nursing station operated by the North German Union. The home is located at the edge of the city of Uelzen, Germany, in the Lueneburger Heide region (between Hamburg and Hannover), an area especially renowned for its beauty, and was opened Oct. 1, 1969.

The home cares for approximately 110 people. Each individual has a personal apartment. There are five larger apartments for married couples. Twenty-two beds are reserved for those needing special care. All the apartments are equipped with their own sanitary facilities. Roomy living rooms and balconies are provided for the occupants. All the rooms are well ventilated, and are equipped with an intercom system. There is a wooded city park nearby where the residents of the home enjoy going for walks.

Superintendents: Herbert and Gisela Wagner, 1969—1980; Wolfgang and Erna Thieme, 1980— .

Uganda

UGANDA. An East African kingdom (formerly a British protectorate, 1893—1962), an independent state since 1962. The equator runs through its southern part. It has an area of 93,981 square miles (243,410 square kilometers) and a population (1994) of approximately 19.8 million. The population is made up of various tribes, including Bantu, Nilotic, and Nilo-Hamitic groups. Agriculture is the principal occupation of the people, bananas being one of the staple articles of diet. The two principal export crops are cotton and coffee. More than 70 percent of the people profess Christianity; the rest are either Muslim or animist. The country is bounded on the north by the Sudan, on the east by Kenya, on the south by Lake Victoria, Tanzania, and Rwanda, and on the west by Zaire.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Uganda constitutes the Uganda Union Mission, having attained that status in 1987, which is part of the Eastern Africa Division. Statistics (1992) for Uganda: churches, 402; members, 75,725; church or elementary schools, 185; secondary schools, 15; ordained ministers, 84; licensed ministers, 53; teachers, 217. Headquarters: Kampala.

Institutions

Institutions. Bugema Adventist College; Bugema Adventist Secondary School; Ishaka Adventist Hospital; Upper Nile Press.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The first Seventh-day Adventist missionary known to have entered Uganda was E. C. Enns, from Pare, Tanganyika (now Tanzania), who made a journey around Lake Victoria from south Nyanza in 1906. He did not stay long, but preached while he was there. Twenty years passed before the first appointed SDA missionaries set foot in Uganda—S. G. Maxwell and two African workers. W. T. Bartlett, president of the British East African Mission (under the European Division), accompanied Maxwell in the initial search for a suitable mission site, and eventually the Nchwanga estate, 118 miles (188 kilometers) northwest of Kampala, was purchased. The name “Nchwanga” became synonymous with the Seventh-day Adventist Church in Uganda, and to this day SDAs are still known to many as the people of Nchwanga. Other African workers came from Kenya and Tanganyika, and these traveled through Uganda gathering many interested groups. Itinerant evangelists widely used a small book printed in Luganda, entitled *Omusale Wafe*, written by Maxwell.

The first baptism took place near Nchwanga after about two years of work. The first convert was an old blind man named Joshua, who lived at Mityana, 70 miles (110 kilometers)

away. In his enthusiasm he closed his small tobacco shop and had his son take him to all his friends to tell them of his newfound faith.

Maxwell paid a visit to the kabaka (king) of Buganda, presenting him with two specially bound books—Ellen White’s *Great Controversy and Patriarchs and Prophets*. The kabaka later was instrumental in securing for SDAs a plot of land at Mityana when prejudice toward a new church was strong. In 1928 Rye Andersen joined Maxwell at Nchwanga. Andersen was temporarily in charge when in 1929 Maxwell was called to succeed W. T. Bartlett as superintendent of the East African Union (which was then under the Northern European Division). Later, in the same year,

V. E. Toppenberg came to Uganda as superintendent. Shortly after his arrival the field headquarters were moved to a more central location.

In 1932 Andersen went to the Eastern province to open work, and in 1934 established the Kakoro Mission, 12 miles (20 kilometers) from Mbale. He was assisted by African workers H. Guweddeko and K. Kigulla, who went with him to the Eastern province, and by an African worker from Kenya, Ezekiel Rewe.

New Administrative Arrangements. In 1933 the unentered territory of southern Sudan was added to that of Uganda to form the Upper Nile Union, with V. E. Toppenberg as the superintendent. At this time there were three Uganda stations and a membership of 281. During 1935 M. E. Lind came to Kakoro as director and later held evangelistic meetings in a number of places. The work was taken into the northern area when Lind and L. Kaddu held a series of meetings among the Lango people.

The Upper Nile Union (Uganda) was transferred to the Southern African Division when World War II made it difficult to administer the territory from Northern Europe. Another reorganization in 1943 returned Uganda to “field” status, with G. A. Lewis as president, and it became part of the new East African Union. In this same year F. H. Muderspach established the Katikamu Mission in the Central province and M. E. Lind went to open work in the Western province. At Kazingo the king of Toro gave a plot of land on which a church was built. In 1948 an estate was bought about 11 miles (17 kilometers) from Fort Portal among the foothills of the Ruwenzori Mountains. On this estate the Ruwenzori Station was opened.

In 1943 the first five Uganda workers were ordained to the ministry. In 1955 Kakoro Station in the Eastern province was placed under the care of an African director Y. Bamanya. In 1963 D. Bazzarra became the first African president of the Uganda Field.

A training school built at Nchwanga was later merged with the Bugema Training School, now Bugema Adventist College. In 1950 the Ishaka Mission Hospital was opened. Most of the stations operate medical work on a dispensary level.

In 1987 Uganda became a union by itself. In 1994 there were four fields and one mission in the new union: the Central, Eastern, Southwestern, and Western Uganda fields, and the Northern Uganda Mission.

Uganda Union Mission

UGANDA UNION MISSION. *See* [Eastern Africa Division](#); [Uganda](#).

Uitgeverij “Veritas”

UITGEVERIJ “VERITAS.” *See* [Netherlands Adventist Publications](#)

Ukiah Valley Medical Center (UVMC)

UKIAH VALLEY MEDICAL CENTER (UVMC). A 116-bed not-for-profit community hospital located in Ukiah, California. The institution is owned and operated by Adventist Health System/West. Established in 1956 as Hillside Hospital, the facility was relocated and named Ukiah Adventist Hospital in 1980. Ukiah Adventist Hospital purchased the assets of Ukiah General Hospital in 1988, and the consolidated facilities became Ukiah Valley Medical Center—the sole provider of acute care in Ukiah (a town located at the foot of the Redwoods in Mendocino County with a population of 15,000 and a service area along the Highway 101 corridor of more than 60,000).

The hospital currently operates on two separate sites with all acute-care and 24-hour emergency services located at one site and outpatient surgery, obstetrics, neonatal, and pediatric services at the other. UVMC's staff and technology are well above that found in most rural settings. Some of its state-of-the-art technology and services include a CT scanner, MRI, lithotripsy (noninvasive removal of kidney stones), SPECT nuclear medicine imaging, family-oriented birthing center and Level II nursery, laser surgery, mammography program accredited by the American College of Radiology, cardiac catheterization laboratory, and donor blood bank. Other services include cardiac and pulmonary rehabilitation and an active community health education program.

UVMC's philosophy strives for a balance of physical, mental, and spiritual health through the prevention and treatment of disease. The employees, physicians, and volunteers of UVMC are committed to meeting the health-care needs of their community by offering a wide range of services. The hospital team is comprised of 520 full-time, part-time, and contingent employees; 54 volunteers (who donate approximately 9,000 hours of service each year), and more than 60 active members on the medical staff. UVMC is accredited by the Joint Commission on Accreditation of Health Care Organizations, fully licensed by the California State Department of Health and the California Medical Association, and certified by the Department of Health and Human Services for participation in the Medicare program.

Administrators: Daniel A. Ballew, 1980—1982; Edwin L. Ermslar, 1982—1989; ValGene Devitt, 1989— .

Ukraine

UKRAINE. A European country with an area of 233,100 square miles (603,729 square kilometers). The population in 1994 was 51.9 million. Its neighbors include Russia, Moldova, Romania, Hungary, Slovakia, and Poland.

In 1939 Ukraine was the first European state to wage war against Nazi-led aggression in the region. More than 5 million Ukrainians lost their lives during World War II, in which they also fought against the Soviets. Ukraine was occupied by the Soviet Union in 1944.

Ukrainian independence was restored on Aug. 24, 1991, by means of a national referendum.

Ukraine is one of the larger European countries. It has the longest borderline with Russia, and also touches on Belarus, Poland, Romania, Moldova, Hungary, and Slovakia.

Ukraine is the land of origin of many ethnic groups. The most common are the Ukrainians and Russians; also included are the Moldovans, Poles, Romanians, Tatars, Hungarians, Bulgarians, Greeks, Germans, Jews, Slovaks, and Czechs. The Russian Orthodox Church has a ruling influence in Ukraine, but the Greek Orthodox and Roman Catholic churches are growing more powerful. Baptists, Pentecostals, and Jehovah's Witnesses are the most common Protestant denominations. Many of the Crimean Tatars are Muslims.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the Ukraine constitutes the Ukrainian Union Conference, which in turn is part of the Euro-Asia Division. Statistics (1993) for the Ukraine: churches, 349; members, 27,363; ordained ministers, 79; licensed ministers, 132. Headquarters: Kiev.

Statistics for the local conferences—*Bukovinskaya Conference*: churches, 55; members, 4,598; ordained ministers, 8; licensed ministers, 21. Headquarters: Chernovtsy. *Central Ukrainian Conference*: churches, 56; members, 4,386; ordained ministers, 11; licensed ministers, 21. Headquarters: Kiev. Eastern Ukrainian Conference: churches, 64; members, 5,678; ordained ministers, 16; licensed ministers, 23. Headquarters: Kharkov. *Podolsk Conference*: churches, 67; members, 3,623; ordained ministers, 8; licensed ministers, 23. Headquarters: Vinnitsa. *Southern Ukrainian Conference*: churches, 39; members, 3,148; ordained ministers, 14; licensed ministers, 17. Headquarters: Nikolayev. *Western Ukrainian Conference*: churches, 68; members, 4,565; ordained ministers, 16; licensed ministers, 27. Headquarters: Lvov.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. Noteworthy is the fact that Ukraine is the cradle of Christianity in the region in general, particularly Adventism. In Kiev, the capital of Ukraine, Vladimir, prince of Kiev, baptized Slavonic peoples in the waters of the Dnieper River. In 988 the Slavs began to be called Christians.

Nine hundred years later German missionaries, Perka and Kandad, preached the three angels' messages for the first time on the Black Sea coast in the Crimea and the Caucasus. After a baptism in 1886, the first Seventh-day Adventist church with 17 members was established in the village of Berdibulat.

At the end of the nineteenth and the beginning of the twentieth century, the message spread quickly in the Eastern and Western Ukraine, Russia, Poland, and other countries. In Ukraine, the Seventh-day Adventist Church went through a difficult time during its more than 100-year-old history. The ruling Orthodox Church was hostile to the church, which had only short periods of freedom. Hundreds of the church members and pastors were persecuted for their beliefs. They spent many years in prison, and many of them died in camps during Stalin's time.

The church was established and developed as an underground institution. Because of that, it had no official organization nor could it enter into the sister churches of the worldwide family of God. The establishment of Adventist Church organization started in 1978 when 11 Ukrainian conferences began to function. Then in the period from 1979 to 1982, the number of conferences was reduced to eight, then in 1991 to six.

In 1988 the Ukrainian Seventh-day Adventist Church Congress took place in Kiev, and the Ukrainian Union Conference was organized for the first time in the history of the church. This was approved at the General Conference session in 1990, and the Ukrainian Union became a member of the worldwide church organization and a part of the Euro-Asia Division.

Thanks to the power of the Holy Spirit, the efforts and finances of the evangelists from the United States, Canada, and other countries, and because of the democratic changes and religious liberty in the country, the number of members in Ukraine has doubled within the past five years.

Ukrainian Union Conference

UKRAINIAN UNION CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Unclean Animals

UNCLEAN ANIMALS. *See* [Diet](#).

Underwood, R. A.

UNDERWOOD, R. A. (1850—1932). Evangelist, conference administrator. His father, Alfred B. Underwood, a prominent Baptist preacher, became a Seventh-day Adventist in 1864, and five years later his son, after reading a series of articles in the *Review and Herald*, “Life Only Through Christ,” written by Uriah Smith, accepted the Seventh-day Adventist faith. In 1877 R. A. Underwood entered the ministry in Ohio, but shortly afterward attended Battle Creek College for a year. He was ordained in 1879 and for several years engaged successfully in evangelism. He served as president of the Ohio Conference, 1882—1889; then as superintendent of General Conference District no. 6 (in Western United States and Canada), 1889—1891; of District no. 1 (Eastern United States), 1891—1893; and of District no. 5 (Southwestern United States) in 1893. After serving a short time as president of the Wisconsin Conference (1893), he entered pastoral and evangelistic work in Philadelphia, but after a brief period he became president of the Pennsylvania Conference (1895—1897, 1899—1903).

He became president of the Northern Union Conference (1904—1912), briefly of the West Pennsylvania Conference (1913—1914), then of the Central Union Conference (1914—1920). From 1885 until his retirement in 1920 he was a member of the General Conference Committee.

Underwood was a strong advocate of the tithing system and had much to do with its adoption in the Seventh-day Adventist Church. Because of his administrative and financial abilities, he was often called to fields where conference institutions were in debt and needed his direction.

Unemployment Compensation

UNEMPLOYMENT COMPENSATION. Funds paid to unemployed persons by the government to provide financial relief during periods of involuntary unemployment. This subject, which to the casual observer would seem to have no connection with religious freedom, has been the background for the church's most significant contribution to American law on that subject.

Frequently members' employment is terminated because of their refusal to work during the Sabbath. In the United States the ex-employer often challenges that person's receipt of unemployment benefits on the ground that the person is not available for full-time work, or that failure to report as scheduled constitutes misconduct, either of which disqualifies an applicant under most state statutes. In most instances, state commissions reject those arguments and allow the benefits.

The most prominent court case on this subject was that of Adell H. Sherbert, of South Carolina. Mrs. Sherbert became a Seventh-day Adventist in 1957 while temporarily employed in a textile mill five days a week. In 1959 all three work shifts in that mill were changed to a six-day week, including Saturday. When Sherbert declined to work on the Sabbath, she was discharged. The South Carolina Employment Security Commission denied her claim for unemployment compensation benefits on the ground that she refused to accept jobs available to her that required Saturday work and was therefore unavailable for employment as required by law. After that ruling was upheld by the South Carolina Supreme Court, the case was appealed to the Supreme Court of the United States on the ground that the denial constituted a violation of the free exercise of religion guarantee of the First Amendment to the Constitution of the United States.

On June 17, 1963, the Court handed down its 7 to 2 decision (*Sherbert v. Verner*, 374 U.S. 398), which held that a state could "not constitutionally apply the eligibility provisions so as to constrain a worker to abandon his religious convictions respecting a day of rest." Justice William Brennan, writing for the Court, also stated that "... [If] the purpose or effect of a law is to impede the observance of one or all religions or is to discriminate invidiously between religions, that law is constitutionally invalid even though the burden may be characterized as being only indirect."

The significance of *Sherbert* is that through it the Court stated for the first time a clear interpretation of the free exercise clause. The Court ruled that if a governmental action significantly burdens the free exercise of religion, government must justify its action by showing that it serves a "compelling public interest" that may not be met by any method less intrusive on religious practices. The burden of evidence thus was placed primarily on government to show why the action in question was necessary.

In another important case involving a Seventh-day Adventist, *Hobbie v. Unemployment Appeals Commission* (480 U.S. 136), the Supreme Court held in 1987 that the protection of religious practices in the workplace extends not only to those religious convictions held at the time of employment but also to those acquired after the beginning of employment, thus

broadening the *Sherbert* rationale to protect not only religious belief and practice but also the right to change those beliefs and practices.

This standard, referred to as the “Sherbert test,” was one of the world’s strongest in the protection of religious practices from governmentally placed burdens. It remained the standard for free exercise of religion cases under American law until Apr. 17, 1990, when the Supreme Court released its decision in the case of *Employment Division, Department of Human Resources of Oregon v. Smith* (110 S. Ct. 1595). In that case, the Court allowed the *Sherbert* rule to remain the standard in any action in which government allows testimony as to the individual reasons for the conduct at issue, such as being unavailable for work on a given day. But the Court ruled that as to a law or other governmental action that is applicable to all (with no provision for individual exemption) and is not intended to burden religious practice, no religious exemption need be granted. Since 1990 a broad coalition of American religious groups have worked to reestablish a version of the *Sherbert* test.

Union (Union Conference; Union Mission)

UNION (Union Conference; Union Mission). A unit of church organization formed by a group of several local conferences or missions (or fields, sections, districts, or area “churches,” according to varying modes of organization in different areas of the world), and in turn forming a constituent part of the General Conference in one of its geographical divisions. The union conference organization is similar to that of the local conference, and it is governed by a constitution and bylaws. The president, secretary-treasurer, committees, and departmental secretaries of a union conference are elected biennially by delegates appointed by the local conferences. The executive committee, which has administrative authority between sessions, consists of the union officers and departmental secretaries, local conference presidents, and heads of union conference institutions. The president of the union is a member of the General Conference Committee.

Institutions that serve the entire union, come under union control. The constituent conferences sustain to the union conference a relationship similar to that of the churches to the conference.

In areas in which the church is not self-sustaining, the union organization (called a union mission or simply a union) appoints the officers of the local missions, sections, fields, et cetera; and the union officers, and in some cases the departmental secretaries, are appointed by the division of which it is a subsidiary.

The original union conferences developed from the six General Conference districts into which the United States and Canada had been divided at the 1889 General Conference and the two overseas districts, Europe and Australasia. In 1894 the Australasian Union Conference was formed, becoming something of a model for the reorganizing of districts into unions in North America in 1901 in connection with the General Conference reorganization (*see* [Organization](#)).

Union Adventist Educational Complex

UNION ADVENTIST EDUCATIONAL COMPLEX (Complejo Educativo Adventista Union). An educational complex, including Inca Union University and Inca Union Academy, located in Ñaña, Puru (near Lima). In 1994 there were more than 1,500 students and 120 teachers. The library contains nearly 30,000 volumes.

History. Forerunner of the Union Adventist Educational Center was the Instituto Industrial (Lima Training School), which opened its doors on Apr. 30, 1919, in a small rented house in Miraflores, a suburb of Lima, the capital of Peru, with H. B. Lundquist as the principal and only faculty member. When the news reached the churches that a training school would open, a young man by the name of Agustín Alva and two of his cousins came from Contumazá, Cajamarca, to matriculate in the new school. These three plus another young man who came from Laraos, an isolated town in the department of Lima, constituted the entire student body at first.

The first student to graduate from the school was Agustín Alva, who completed the prescribed secondary course in 1923 and later became a minister. The members of the second (1928) and third (1930) graduating classes all became SDA missionaries. Among them are Mateo E. Aguilar, who was on the faculty of his alma mater for more than 20 years, and Alcides J. Alva, who was president of the school in one of its critical periods, and later director of the Department of Education of the South American Division.

In 1922, 25 acres (10 hectares) of land were purchased in the country between Lima and Miraflores with donated money from an estate. This rural site was considered to be ideal because of its isolation, yet it was near enough to the libraries and museums of the capital. The first buildings—a two-story administration building, a cottage for the director of the school, and the women's dormitory—were constructed of adobe bricks in 1926, and soon after a men's dormitory was built at the far end of the farm about two blocks away. City water and lights were installed about three years later. In 1936 a much-needed chapel and several classrooms were added to the administration building. At first the farm and the dairy furnished the only work for the men, most of whom needed to earn their own way. Later a bakery was started, which became the school's most profitable industry, vying today with a dairy and chicken farm. In 1938, as the result of the Education Ministry's restrictions, the name was changed to Industrial Academy; however, its philosophical development remained unchanged.

In 1941 the school's system of coeducation was challenged, and the school was closed by order of the Ministry of Public Education. During 1942 and 1943 classes were held at night. In 1944 the Ministry of Education granted temporary permission for the school to operate while the proper accreditation was being considered. Also in 1944 the name was changed to Union, "a short, euphonic, and meaningful name." In 1945 a boys' school under Principal César A. Muñoz, and a girls' school under Dr. Jacoba Florián, merged with full accreditation by the Peruvian Ministry of Public Education for the regular five-year secondary course.

In 1945, because of rapid urbanization of the area surrounding the campus, the school was relocated at Ñaña, a short distance from Lima. In 1945 five teachers' cottages, the men's and ladies' dormitories, a building housing the dining rooms and kitchen, and the first floor of the administration building were erected of brick and concrete. The second story of the administration building was added in 1949, followed in succeeding years by an industrial building (bakery and printshop), dairy installations, quarters for married students, and a large auditorium of cement block. When the auditorium was being erected, some pre-Inca archaeological remains were discovered and taken to the school museum in 1966. These findings were classified by the House of Peruvian Culture (Casa de Cultura del Perú) as belonging to the Maranga culture, which developed in the valley of the Rimac River.

As the level of popular education rose with the establishment of new government universities, normal schools, and trade schools, it became necessary for the Inca Union to bring higher Christian education within reach of its young people. Thus a one-year college course in theology was added to the curriculum in 1947, a second year in 1951, a third year in 1959, and a fourth year in 1964; and two-year courses in commercial, secretarial, and normal training were added.

The business course was increased to four years in 1968. In April of the same year an agreement was signed to affiliate the normal school of the college to the National University Federico Villarreal, thus enabling the college to offer four years of officially recognized university training in elementary education. (Because of a change in the national policy on education, this program was phased out in the late 1970s.)

An experimental mission was organized in 1965 to guide and direct the pastoral practice of college theology students. This organization took under its responsibility four churches and 18 groups organized as a mission, led by students sponsored by one of the theology teachers.

On the fiftieth anniversary of the college (1969), the model primary school was inaugurated and roads on the school property were asphalted. Earthquakes on May 31, 1970, and Oct. 3, 1974, seriously damaged the physical plant of the institution, making it necessary to carry out some reconstruction work and build new edifices.

On Mar. 2, 1971, the Union Higher Education Center Association (UHEDA) was made official, encompassing the following schools: Union Primary School, Union Secondary Academy, Adventist Theology University (created to prepare missionaries and pastors for Peru, Ecuador, and Bolivia), Union Teachers' Training School, Business and Secretaries Higher Education School, Union Business Administration Technical Institute, and Technical Education School.

In 1984 the college became Inca Union University.

Principals/Presidents: H. B. Lundquist, 1918—1920; C. D. Striplin, 1920—1925; B. L. Thompson, 1925—1927; D. E. Lust, 1927—1929; E. U. Ayars, 1929—1933; C. H. Baker, 1922—1939; C. D. Christensen, 1939—1942; H. C. Morton, 1942; C. O. Muñoz, 1943—1945; T. W. Steen, 1945; A. J. Alva, 1945—1948; R. L. Jacobs, 1948—1950; G. R. Ernst, 1950—1952; D. J. von Pohle, 1952—1957; D. W. Holbrook, 1957—1959; E. G. Meyer, 1959—1963;

O. Krause (acting), 1963; D. K. Sullivan, 1964—1965; Edmundo Alva, 1966—1972; Eleodoro Rodríguez, 1973—1974; Walter Manrique, 1975—1977; Adalberto Alarcón,

1978—1980; Eleodoro Rodríguez, 1981—1983; Rubén Castillo, 1984—1986; Eleodoro Rodríguez, 1987—1988; Raúl Gómez, 1988—1992; Eleodoro Rodríguez, 1993— .

Union College (Claremont Union College)

UNION COLLEGE (Claremont Union College). *See* [Helderberg College](#).

Union College (Nebraska)

UNION COLLEGE (Nebraska). A coeducational senior college, situated at Lincoln, Nebraska, supported by the Mid-America Union Conference. It is the oldest Seventh-day Adventist institution established as a college that still operates under the same name and on the same site. During the 1992—1993 school year the college cumulative enrollment, including summer school, was 716; the faculty, full-time and part-time teachers, numbered 73.

The institution confers six bachelor degrees: Bachelor of Arts, Bachelor of Arts in Theology, Bachelor of Music, Bachelor of Science, Bachelor of Science in Nursing, and Bachelor of Social Work. Majors are offered in 13 fields in the B.A. and 30 in the B.S. Associate degrees and minors are also offered. The library has more than 120,000 volumes.

Union has taken the lead in accreditation among Seventh-day Adventist colleges. In 1905 the college was accredited by the New York Board of Regents and in 1909 was recognized by the University of Nebraska, becoming the first accredited Seventh-day Adventist college. As late as 1924, according to a statement by the board of trustees, Union College was the only Adventist college accredited by the state in which it was located. It was also the first Seventh-day Adventist college to be recognized by the National Council for the Accreditation of Teacher Education (NCATE), effective Sept. 1, 1963. Union College is accredited by the Council on Social Work Education, the North Central Association of Colleges and Secondary Schools, the National Council for the Accreditation of Teacher Education, the National League for Nursing, and the National Accrediting Agency for Clinical Laboratory Sciences and is either approved by or is a member of numerous other associations and institutions.

History

History. *Origin.* Union College was founded by the General Conference because of a call for a school to serve the area between the Mississippi River and the Rocky Mountains. In the late 1880s local conferences of this area began to establish schools. In the spring of 1889 W. W. Prescott, General Conference educational secretary, proposed to representatives of the Wisconsin, Minnesota, Dakota, Iowa, and Nebraska conferences that they unite in building one strong college to serve the “northwest,” and at the same time urged at the Kansas Conference session that the conferences of the “southwest” (Colorado, Kansas, Missouri, Arkansas, and Texas) establish a similar school. As an amendment, Ellen G. White, who was present, urged that all of the conferences west of the Mississippi and east of the Rocky Mountains unite in supporting one strong school. Finally the southern and northern conferences in the area agreed upon this plan, and thus Union College was founded. The name *Union*, applied to the new college long before the existence of a union conference, came about because the institution was supported by a union of effort of the conferences of the trans-Mississippi region. The General Conference, supplying two fifths of the building

fund, sent A. R. Henry as its financial agent and general manager of construction, and W. C. Sisley, who had built some of the Battle Creek institutional buildings, as the architect and builder.

Of several offers made by cities of the area, the locating committee accepted the proposal of businesspersons in Lincoln, Nebraska, who offered to donate land for a campus and an additional 230 acres (93 hectares) that could be divided into lots and sold to patrons who would be sure to form a town around the college. The income from the sale of lots, they pointed out, would pay for construction of the plant. This plan was adopted. Enough lots were sold on credit to finish paying for the college; on the basis of the anticipated payments the college was dedicated free from debt. Unfortunately, because of a severe financial panic that overtook the country in 1893, many of the lot buyers allowed the title to their land to revert to the college, thus leaving the institution short of the money. As a result, it was many years before the institution paid off the indebtedness thus acquired.

Ground was broken Apr. 10, 1890. On Sept. 30, 1891, 73 students presented themselves for registration. However, before the school year closed, 301 had enrolled. Because there were no academies and few high schools in the region to prepare students for college, only those who had transferred from other colleges, a mere handful, were of college grade.

The 22-acre (nine-hectare) campus, five miles (eight kilometers) from Lincoln, was situated on an eminence visible from long distances. (This circumstance prompted the name of College View for the growing town that soon became established around it.) The four original large brick buildings trimmed with limestone stood for 60 years before a replacement program was begun.

Since there were large numbers of non-English-speaking Seventh-day Adventists in the area served by the institution, it was planned to make the institution a multilanguage school, with the subjects taught in English, German, and the Scandinavian languages. A primary goal was to prepare students to speak fluently in their native tongue so that they could clearly convey their religious convictions throughout the world. Accordingly, the administration building housing the classrooms was divided: the first floor had two sections entirely separate from one another, each with its chapel. The floors above the first housed the third section, which contained the classrooms and chapel for the English-speaking students. The German and Scandinavian-speaking students also had separate accommodations and had their own dining rooms.

All religious exercises for the college and the surrounding village were held in the college building the first few years of the school's history, but in 1894 the General Conference built a large frame church building known as the College View Seventh-day Adventist Church. It was built in a fan-shape so that no one was far from the platform and yet it provided for a large congregation.

Toward the close of the 1890s influential church leaders launched a reform urging that the Bible be used as a textbook in all classes and that SDA colleges eliminate giving degrees. Union College avoided this extreme position by continuing to use standard texts and to grant degrees. For a number of years during the first quarter of the twentieth century Union was the only degree-granting SDA college.

Enrollment, which had reached a high of 607 (including preparatory) in 1893, fell off with the financial panic and a series of poor crop years until an all-time low of 278 was reached in 1897. Then, gradually, the attendance increased to 595 in 1908—1909. The

establishment of independent German, Danish-Norwegian, and Swedish seminaries and the founding of conference academies brought another drop in enrollment to 284 in 1910—1911. As a result, the supporting conferences had to come to the aid of the floundering college with sizable appropriations. In time reasonable enrollments returned. The next low mark came in the Depression year of 1933—1934, with an enrollment of 287.

During the nineties, when enrollment was low, the board leased North Hall to the new Nebraska Sanitarium and in 1905 sold the building to that institution. In order to house the men, the college erected a frame building, East Hall, and finished attic rooms in the administration building for dormitory space. In 1920, when the sanitarium suspended business, the college regained possession of North Hall and made it into a women's dormitory.

In keeping with the spirit of foreign missions, which was early fostered, the class of 1906 gave as a class gift a device known as the Golden Cords. With some changes, it has remained fundamentally the same: The device consists of a picture of the clock tower flanked by maps of the hemispheres, representing the world field, on which golden cords are stretched out from the home base to mission areas. Each spring, at a solemn ceremony, a cord is hung for each former student or staff member who has gone into overseas mission service in the past year. A tip from the end of the cord is clipped, mounted on a certificate, and sent as a memento to the one for whom it was hung.

By 1993, 1,675 cords had been hung. Through the years Union College has been represented by a yearbook, *Golden Cords* (1917—), and by four periodicals: *The Practical Educator* (1898—1902), the *Union College Messenger* (1904), *The Educational Messenger* (1905—1928), and *The Clock Tower* (1928—).

Union College made a distinctive contribution in pioneering the training of youth for noncombatant military service in time of war. Such training, given first under the leadership of Everett Dick in 1933—1934, was later adopted by the church as a denominational program under the name Medical Cadet Corps.

The placement bureau, the first among SDA colleges, founded in 1934 under the direction of Everett Dick, grew into the office of guidance and counseling in 1936, and more recently has become known as the Office of Student Affairs. Union College was also the first Seventh-day Adventist school to offer a collegiate nursing program, instituted in 1947. Another first among SDA colleges was the offering of a course preparing for a career in social work, inaugurated in 1953—1954 under the direction of R. K. Nelson. In 1983 Union became the first institution of higher education in the United States to have a computer terminal in every dormitory room. In 1988 Union College donated its radio station, KUCV, to Nebraska Public Radio, which has continued to develop into a statewide public network.

Although Union College was operated primarily by the Central and Northern unions, for years the Southwestern Union teamed up with them in partial support of the institution. In 1915 new articles of incorporation made the Southwestern Union a full partner with the other two unions in the control of the college. In time, however, the Southwestern Union established a junior college, with the graduates taking the last two years at Union. In 1967 the Southwestern Union raised Southwestern Junior College to full senior college status, completely withdrawing its financial support and recalling its approximately 150 senior college students, thereby cutting the enrollment at Union College by that number. That, together with the general decline in college enrollment in the trans-Mississippi region, resulted in a dip in enrollment from the all-time high of 1,313 in 1968—1969.

Improved Plant. The founders built well; from the dedication of the institution until 1937—nearly a half century—no major building was constructed. Since that year a science building, gymnasium, music hall, industrial complex, and health science complex have been built, and three dormitories have replaced the original two. A new library was built and then part of the industrial complex was remodeled to enlarge the library further. A new administration-classroom building was built in 1975, and a new church was completed in 1978. The new church building, with the largest seating capacity of any church in Lincoln at that time, is reminiscent of the old in that it is fan-shaped so that the congregation, for a church of that size, is near the platform. The old church, greatly loved over the years, had stained glass windows. The new has a 180-foot (55-meter) stained glass window facing Lincoln, which depicts the story of redemption. Two large windows in the sanctuary portray the Second Advent and the story of Seventh-day Adventism. By means of this medium, the congregation is continually reminded of its mission.

Presidents: W. W. Prescott, 1891—1893;

J. W. Loughhead, 1893—1896; E. B. Miller, 1896—1897; N. W. Kauble, 1897—1898; W. T. Bland, 1898—1901; L. A. Hoopes, 1901—1904;

C. C. Lewis, 1904—1910; Frederick Griggs, 1910—1914; H. A. Morrison, 1914—1922; O. M. John, 1922—1924; W. W. Prescott, 1924—1925; Leo Thiel, 1925, 1928; P. L. Thompson, 1928—1931; M. L. Andreasen, 1931—1938; A. H. Rulkoetter, 1938—1942; E. E. Cossentine, 1942—1946; Robert W. Woods, 1946—1950; H. C. Hartman, 1950—1957; D. J. Bieber, 1957—1964; R. W. Fowler, 1964—1970; R. H. Brown, 1970—1973; M. O. Manley 1973—1980; Dean L. Hubbard, 1980—1984; Benjamin R. Wygal, 1985; John Wagner, 1986—1991; John G. Kerbs, 1991— .

Union Conference

UNION CONFERENCE. *See* [Union](#).

Union Conference Record

UNION CONFERENCE RECORD. See [Record](#).

Union Higher Education Center Association (UHEDA)

UNION HIGHER EDUCATION CENTER ASSOCIATION (UHEDA). *See* [Union Adventist Educational Complex](#).

Union Mission

UNION MISSION. *See* [Union](#).

Union of Soviet Socialist Republics

UNION OF SOVIET SOCIALIST REPUBLICS. A former federation of republics, organized in 1917 and disbanded in 1991. *See* [Armenia](#); [Azerbaijan](#); [Belarus](#); [Estonia](#); [Euro-Asia Division](#); [Georgia](#); [Kazakhstan](#); [Kyrgyzstan](#); [Latvia](#); [Lithuania](#); [Moldova](#); [Russia](#); [Tajikistan](#); [Trans-European Division](#); [Turkmenistan](#); [Ukraine](#); [Uzbekistan](#).

Union Springs Academy

UNION SPRINGS ACADEMY. A coeducational boarding school on the senior high school level at Union Springs, New York, owned and operated by the New York Conference. The campus, overlooking one of the Finger Lakes, Cayuga, is on a 225-acre (90-hectare) farm on the edge of a small village and about 12 miles (20 kilometers) from Auburn, ¼ mile (.4 kilometer) from New York Route 90.

Union Springs Academy originated from the merger of Fernwood Academy and the Eastern New York Academy. Fernwood, first called Tunesassa School, began in 1906 as an “industrial school” situated in Tunesassa, with 12 pupils and C. L. Bowen as manager. In 1910 it became an intermediate school with 42 pupils. Five Indians from the nearby reservation attended, one of whom became active in church work. In 1920 the Western New York Conference raised Fernwood Academy at Tunesassa to a 12-grade school, and the Eastern New York Conference purchased a farm and buildings near Clinton, and started the Eastern New York Academy, with Leon Gardiner as principal, and E. E. Cossentine, Mrs. E. E. Cossentine, Mrs. Florence Booth Miller, and Mrs. Leon Gardiner as members of the faculty.

A fire destroyed one building at Fernwood Academy in 1921. Realizing the expense involved in rebuilding, the conference decided to look for a more suitable site, and purchased that same year for \$5,000 the school property formerly occupied by the Society of Friends at Union Springs. This building had been erected by the Friends in 1858—1859 for their Oakwood Seminary, a school founded in 1795. The new academy also acquired the adjacent farm. Recognizing the advantages of having one school serve both conferences, the Eastern and Western New York conferences decided to unite at Union Springs the Eastern New York Academy, which had operated only one year, and Fernwood Academy. On Sept. 4, 1921, Union Springs Academy opened with about 94 students, six of them seniors who graduated the next spring. Claude A. Shull became principal, and William B. Higgins, Gerald Miles, Leon Gardiner, H. M. Fleming, Mrs. H. M. Fleming, Howard May, Miriam Gilbert, Ruth Blakney, Bernice Andrews, Janet Stone, Mrs. Ellis, and Mrs. Shull, faculty members.

A student industry, manufacturing produce crates, was operated from 1953 to 1958, then replaced by the Lake View Broom Factory in the same building. This building was destroyed by fire in 1969 and replaced by the present building in 1970.

A landmark passed when the original academy building was razed in 1961. The new administration building was begun in 1965 and the last phase of construction was completed in 1969.

Principals: C. A. Shull, 1921—1925; G. E. Miles, 1925—1926; L. G. Sevrens, 1926—1930;

C. S. Field, 1930—1931; K. A. Wright, 1931—1936; W. A. White, 1936—1937; V. H. Campbell, 1937—1940; E. A. Robertson, 1940—1944; Adam Rudy, 1944—1945; H. T. Johnson, 1945—1948; V. L. Bartlett, 1948—1951; R. M. Mote, 1951—1953; A. Orville Dunn, 1953—1954; M. E. Moore, 1954—1959; J. M. Davis, 1959—1963; F. S. Sanburn,

1963—1965; O. E. Torkelson, 1965—1970; N. E. Evans, 1970—1973; R. H. Hoffmann, 1973—1976; R. Hricz, 1976—1978; R. Trecartin, 1978—1981; C. Newmyer, 1981—1987; J. Thomas, 1987—1989; O. Roshak, 1989—1993; C. Castle, 1993— .

United Arab Emirates

UNITED ARAB EMIRATES. The former Trucial States, a group of British Protected States until 1971. It stretches along the southern shore of the Persian Gulf between Oman and Qatar, with a total area of about 32,300 square miles (83,600 square kilometers). Its predominantly Arab population (1994) is 2.8 million. It is rapidly developing into a top oil-producing state.

The United Arab Emirates is part of the Middle East Union of Seventh-day Adventists, which is directed by the General Conference. In 1987 a company was organized, made up of SDAs from India and the Philippines. In 1989 the company was organized into a church of about 60 members. In 1992 about 20 members were organized into a company in the Ras al Khaymah Emirate. In the capital, Abu Dhabi, a few Indian SDAs work as educational and medical personnel.

United Arab Republic

UNITED ARAB REPUBLIC. *See* [Egypt, Arab Republic of](#).

United Kingdom

UNITED KINGDOM. *See* [Great Britain and Northern Ireland](#).

United Provinces School for Boys

UNITED PROVINCES SCHOOL FOR BOYS. *See* [Roorkee High School](#).

United Sabbath Day Adventists

UNITED SABBATH DAY ADVENTISTS. An offshoot led by J. K. Humphrey, pastor of a large Black Seventh-day Adventist congregation in the Harlem section of New York City.

The break came in 1929. Humphrey's ministerial credentials were suspended by the Greater New York Conference because of his deviation from denominational practice in promoting private real estate enterprise in his church. Humphrey and his supporters charged racial discrimination and neglect of Black church problems. Most of the congregation rallied to the call for separation.

For contemporary accounts of this defection, see *Statement Regarding ... J. K. Humphrey* (published by the General Conference), and "Attitude of the Church" (an unsigned pamphlet, without title page, stating the view of the Humphrey party).

Humphrey's organization, later comprising several congregations, took the name United Sabbath Day Adventist Church. At first merely schismatic, it later came to diverge somewhat in beliefs from the Seventh-day Adventist Church. After Humphrey's death membership declined. Many returned to the Seventh-day Adventist Church, and the Harlem church building was recovered.

United States

UNITED STATES. A federal republic with an area of 3.6 million square miles (9.4 million square kilometers) and a population (1994) of 260.7 million.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the United States (which with the territory of the Seventh-day Adventist Church in Canada and the Bermuda Conference comprises the North American Division) includes eight union conferences: Atlantic, Columbia, Lake, Mid-America, North Pacific, Pacific, Southern, and Southwestern. For the 49 conferences and missions, see the names listed under the headings of the respective unions. Statistics (1992) for the United States: churches, 4,261; members, 788,689; church or elementary schools, 997; ordained ministers, 3,139; licensed ministers, 441; teachers, 6,181. For statistics of the conferences and missions, see the article under each name.

Institutions

Institutions. In 1992 the Seventh-day Adventist Church operated 102 secondary and higher schools, 49 sanitariums and hospitals, nine nursing homes and retirement centers, five clinics, five publishing houses, one food company, and five old people's homes. See articles under the names of specific institutions.

History

History. For the history of Seventh-day Adventist work in the United States, *see* [Seventh-day Adventist Church](#); also names of specific conferences.

United States in Prophecy

UNITED STATES IN PROPHECY. *See* [Revelation, Interpretation of](#).

United States Trust Territory of the Pacific Islands

UNITED STATES TRUST TERRITORY OF THE PACIFIC ISLANDS. *See* [Guam](#)
and [Micronesia](#).

Universidad Adventista de Centro America

UNIVERSIDAD ADVENTISTA DE CENTRO AMERICA. *See* [Central American Adventist University](#).

Universidad Adventista de las Antillas

UNIVERSIDAD ADVENTISTA DE LAS ANTILLAS. *See* [Antillian Adventist University](#).

Universidad Adventista del Plata

UNIVERSIDAD ADVENTISTA DEL PLATA. *See* [River Plate Adventist University](#).

Universidad Adventista Dominica

UNIVERSIDAD ADVENTISTA DOMINICA. *See* [Dominican Adventist University](#).

Universidad de Montemorelos

UNIVERSIDAD DE MONTEMORELOS. *See* [Montemorelos University](#).

Universitas Advent Indonesia

UNIVERSITAS ADVENT INDONESIA. *See* [Indonesia Union College](#).

Universitas Klabat

UNIVERSITAS KLABAT. *See* [Mount Klabat College](#).

Universite Adventiste d'Afrique Centrale

UNIVERSITE ADVENTISTE D'AFRIQUE CENTRALE. *See* [Adventist University of Central Africa](#).

Universite Adventiste d'Haiti

UNIVERSITE ADVENTISTE D'HAITI. *See* [Haitian Adventist College](#).

University of Eastern Africa Baraton

UNIVERSITY OF EASTERN AFRICA BARATON. An institution of higher learning in Kenya, located on a 339-acre (135-hectare) tract, in the Nandi District, 245 miles (395 kilometers) from Nairobi, the capital city of Kenya. Its students come from Kenya, Uganda, Tanzania, Ethiopia, Zimbabwe, Malawi, Sierra Leone, Nigeria, Ghana, Zaire, Rwanda, Burundi, India, and the U.S.A. The university has about 55 full-time faculty members, who are also international.

The university offers 14 majors (agriculture, biology, business administration, home economics, English, geography, history, Kiswahili, mathematics, nursing, religion, technology, theology, and zoology) and 12 minors (agriculture, biology, business administration, chemistry, geography, English, history, home economics, Kiswahili, mathematics, religion, and technology). The academic programs continue to expand and master's programs in education, business administration, and theology were scheduled to begin in 1994. Although a full-fledged university, it still maintains close ties with Andrews University, to which it was affiliated until March 1991.

The institution has two dormitories (men's and women's); a students' center that also houses a cafeteria; a multipurpose auditorium; 45 faculty homes; married students' housing; and several temporary structures. In 1993 a technology building was constructed and an administration block was under construction. The university has a well-established and productive dairy farm. The Esther Wiggins Memorial Clinic on campus also serves the community—most of whom are 12 or more miles (20 or more kilometers) from a health institution.

History and Development

History and Development. The university was established (by an October 1978 action of the board of the Afro-Mideast Division) on a former Animal Husbandry Research Station granted the church by the Kenya government. Classes started on Jan. 28, 1980, with 20 students registered for different courses at then University College of Eastern Africa (UCEA). Most of the faculty commuted to the university from Eldoret, a town about 30 miles (about 50 kilometers) from Baraton, and moved on campus as housing became available. UCEA had its first graduation in June 1983 and became the University of Eastern Africa Baraton (UEAB) with the Mar. 28, 1991, charter from the government of Kenya. It is the first private university in Kenya to be officially recognized by the government. In 1993 UEAB had 730 students registered for various degree programs.

Principals: Percy Paul, 1980—1983; Svein Myklebust, 1983—1988; Roland McKenzie, 1988—1991 (became first vice-chancellor following charter, Mar. 28, 1991); Mishael Muze (vice-chancellor), 1991— .

University Printers

UNIVERSITY PRINTERS. One of the industrial departments of Andrews University, originally of Emmanuel Missionary College, established in 1901 to provide training facilities for students. For a while, however, it functioned as a publishing house under the name of Advocate Publishing Company (founded 1904), probably deriving this name from the periodical it issued (*The Advocate of Christian Education*). It is listed under this name in the 1909 *Yearbook*. From 1910 to 1923 it is listed as Emmanuel Missionary College Press, and afterward, until its name no longer appeared (ending in 1942), as the College Press. In 1973 the name was changed to University Printers. According to the *Yearbook* (issues 1920 to 1935), it was administered for a time by the Lake Union Conference committee. The press has been printing the *Lake Union Herald* since the paper's inception in 1908. The Andrews University Press, as it is now called, began a considerable expansion of publishing in 1979 with the appointment of a permanent director.

University School

UNIVERSITY SCHOOL. *See* [Andrews University](#).

Upper Columbia Academy

UPPER COLUMBIA ACADEMY. An accredited coeducational boarding high school operated at Spangle, Washington, by the Upper Columbia Conference. The 1992—1993 enrollment was 270, with a faculty of 26.

History

History. At a church elders' institute held Dec. 2—5, 1920, the Upper Columbia Conference voted to purchase a hotel at Granger, Washington, for \$14,000, to be used as a conference boarding academy. An additional \$25,000 was raised to equip the school, and Yakima Valley Academy began its operation as a 12-grade school in 1921 with D. A. Ochs as the first principal.

By 1944 the academy at Granger, Washington, could no longer care for the secondary educational needs of the youth of the conference. In August of that year a special constituency meeting was held at Granger, and it was decided to move the school.

On June 18, 1945, Broadacres, the old Spokane County Farm, located at Spangle, Washington, was purchased under the direction of the conference president, F. A. Mote, for \$100,000. The property consisted of approximately 300 acres (120 hectares) and 22 buildings, including supplies and equipment, all in good condition. On Sept. 10, 1945, C. L. Witzel became the first principal of Upper Columbia Academy, as it was then renamed.

A new music building was completed in 1962, a new industrial arts building and a new addition to the boys' dormitory in 1964, a new girls' dormitory in 1968, a new Harris Pine furniture factory in 1973, and a new church in 1974. In 1990 the Thunderbird Furniture Factory was added and a new health education complex was completed.

Principals: D. A. Ochs, 1921—1922; L. B. Losey, 1922—1925; H. E. Weaver, 1925—1927; F. E. Stratton, 1927—1929; R. L. Hubbs, 1929—1932; W. G. McCready, 1932—1936; C. A. Schutt, 1936—1939; O. E. Schnepfer, 1939—1945; C. L. Witzel, 1945—1946; W. L. Schoepflin, 1946—1952; E. E. Bietz, 1952—1955; J. V. Peters, 1955—1960; F. E. Schlehuber, 1960—1966; Harold Ochs, 1966—1968; J. D. Roberts, 1968—1969; L. R. Holmes, 1970—1974; E. W. Rau, 1974—1979; Ted Winn, 1979—1987; Larry Unterseher, 1987—1988; Herb Douglass, Jr., 1988—1992; Larry D. Marsh, 1992— .

Upper Columbia Conference

UPPER COLUMBIA CONFERENCE. The unit of church organization comprising the territory known as the “Inland Empire” in the eastern part of Washington and Oregon, and that portion of Idaho north of latitude 45° (except Lemhi County); Gilliam, Morrow, Umatilla, and Wheeler counties in Oregon; and that portion of Washington east of the Cascade Mountains (except that portion of Klickitat County west of the Klickitat River).

Statistics (1992): churches, 93; companies, 12; members, 19,718; church schools, 39 (including academies); ordained ministers, 96; credentialed ministers, 16; teachers, 113. Headquarters: 3715 South Grove Road, Spokane, Washington. The conference forms part of the North Pacific Union Conference.

Institutions

Institutions. Upper Columbia Academy; Walla Walla College; Walla Walla General Hospital; Walla Walla Valley Academy.

Local Churches-*Idaho*: Bonners Ferry, Clark Fork, Coeur d’Alene, Deary, Juliatta, Kamiah, Lewiston, Moscow (Moscow-Pullman), Orofino, Osburn, Post Falls, Priest River (Edgemere), St. Maries, Sandpoint, Spirit Lake, Troy, Weippe, Whitebird (Grangeville); *Oregon*: Athena (Blue Mountain Valley), Condon, Heppner, Hermiston, Irrigon, Milton-Freewater (Milton-Freewater, Stateline), Pendleton (Pendleton, Mission Native American), Pilot Rock; *Washington*: Brewster, Cashmere, Chelan, Cheney, Chewelah, Clarkston, Cle Elum, Colfax, College Place (College Place, Touchet, Umapine, Walla Walla College, Walla Walla Valley [Spanish]), Colville, Dayton, Deer Park, East Wenatchee, Ellensburg, Endicott, Ephrata, Evans (Inchelium), Fairfield, Farmington, Goldendale, Grand Coulee, Grandview, Granger, Ione, Kennewick, Leavenworth, Moses Lake, Newport (Newport, Diamond Lake), Northport, Omak, Oroville, Othello, Otis Orchards, Pasco (Country Haven, Ephesus, Riverview), Prosser, Quincy, Republic, Richland, Selah, Spangle (Upper Columbia Academy), Spokane (Central, Countryside, Linwood, South Hill, Valley), Sunnyside, Tonasket, Toppenish (Central Valley [Spanish]), Walla Walla (Eastgate, Northside, Walla Walla City), Wapato, Wenatchee, Yakima (Yakima, Fairview), Zillah.

Companies: *Oregon*: Hermiston (Spanish), Milton-Freewater (Milton [Spanish]); *Washington*: Brewster (Spanish, Twisp), College Place (Pendleton [Spanish]), Davenport, Grandview (Spanish), Othello (Spanish), Pasco (Spanish), Ritzville, Spokane (East Central), Tonasket (Spanish), Wenatchee (Spanish), Yakima (Spanish).

History

History. *Early Evangelism in the Area.* The Seventh-day Adventist faith was preached in the territory of the present Upper Columbia Conference as early as 1869 by Franklin Wood, a layperson. Only a year earlier he had left the Walla Walla valley, largely to get away from his SDA neighbor, Mrs. Augusta Moorehouse, who had talked to him about her

beliefs. He rented a farm in California, not far from William Nichols, who invited him to attend SDA meetings in Windsor. Soon Wood accepted the SDA teachings. He immediately began sending SDA publications to his father-in-law, Stephen Maxson, in Walla Walla, who read them and passed them on to Seneca Costin, another son-in-law and a minister of the United Brethren. In his further eagerness to share his faith with his people, Wood returned to the Walla Walla valley after only nine months in California, bringing no cash, but a suitcase full of SDA publications. Teaching school during the next year to meet expenses, he gave lectures with the Bible and his charts wherever he could obtain a hearing. Soon there were 12 converts meeting each week in Walla Walla.

In 1871 the little group was increased by the addition of the William Nichols and Aaron Miller families, who moved to nearby Milton, Oregon. In 1872, while attending a camp meeting at Windsor, California, Nichols and Miller asked that a minister be sent to Walla Walla. However, it was not until two years later, on Apr. 23, 1874, that I. D. Van Horn came from California with a new 60-foot (18-meter) tent and began evangelistic meetings in Walla Walla as the first Seventh-day Adventist minister to visit in the Northwest. On May 17 he held a baptism and organized the first Seventh-day Adventist church in the Oregon and Washington territory, with a membership of 35.

A church building was erected on the tent site, a plot donated by Toussaint Chabat, one of the first converts. Upon its completion in February 1875, a series of meetings was held in it. On July 3, 1875, when the new building was dedicated, the membership stood at 75. The second church in the Upper Columbia territory was organized at Milton, Oregon, on Jan. 8, 1876, and during the same year a company was formed at Dayton, Washington.

During Oct. 25—29, 1877, the churches in Oregon and the Washington Territory, meeting in Walla Walla, organized the North Pacific Conference and a Tract and Mission Society, under the direction of J. N. Loughborough. Three of the five churches and more than half of the 200 members were in what is now the Upper Columbia Conference. The territory of the conference included all of Washington and Oregon.

Upper Columbia Conference Organized. In 1880 the eastern portion of the North Pacific Conference was separated and organized as the Upper Columbia Conference, comprising the portions of Washington and Oregon east of the Cascade Mountains and all of Idaho. G. W. Colcord was the first president, A. T. Jones, secretary, and William Nichols, treasurer. In 1886 Montana was added to this conference, but separated as the Montana Conference in 1898. The Upper Columbia Tract Society, organized 1898, included not only the conference territory but also British Columbia, Canada, until the latter was separated in 1902, becoming the British Columbia Conference. In 1901 the Upper Columbia Conference became a member of the Pacific Union Conference. Then in 1906, when that union was divided, it became a part of the North Pacific Union Conference, which included at that time the British Columbia, Western Oregon, Western Washington, Upper Columbia, and Montana conferences, and the Alaska and Hawaii missions. In 1907 the Upper Columbia Conference was divided and the Southern Idaho Conference was formed, embracing all of Idaho south of latitude 45° north and the counties of Wallowa, Union, Baker, and Malheur in eastern Oregon. From time to time minor boundary revisions have taken place.

The work of the conference developed slowly. By 1884 there were only 180 church members, and the total tithe amounted to \$1,400. However, the work gained momentum. In 1908 there were 30 churches with 1,550 members, a tithe of \$22,307, and 52 workers; 172

persons were baptized. That year also saw the first division of the conference into districts, each under an ordained minister. In 1909 five new churches and 180 converts were added; in 1911 the conference had 2,020 members.

Educational and Medical Institutions. The first church school opened at Walla Walla in 1881 with Mrs. M. E. Beck as teacher. However, it was soon closed by a typhoid epidemic. A second school was also forced to close because of adverse circumstances. In 1887 Milton Academy, at Milton, Oregon, was established. This school, which at one time had an enrollment of 150 students, operated for four years. In 1890 land was purchased in Kettle Falls, Washington, for a boarding school (Kettle Falls Academy) that was opened in 1897 and was operated about seven years. Being the only institution in its area that offered studies above the elementary school, it was attended by both SDA and non-SDA students. The need for a college in the Northwest led in 1891 to the decision to establish Walla Walla College, which opened at College Place, Washington, in December 1892. Milton Academy closed in March 1892.

The conference established intermediate schools at Wenatchee and Lower Naches in Washington, and in Viola, Idaho, in 1908. The Wenatchee school lasted only one year; the others continued for some time. In 1908 a ranch of 180 acres (75 hectares) near Viola, Idaho, was purchased for \$10,000 on which the Thatuna intermediate boarding school was established. Financial problems forced the schools at Thatuna and Lower Naches to close by 1915; hence for several years, until the founding of the Yakima Valley Academy, which operated from 1921 to 1945, the only secondary school in the conference was at Walla Walla College.

The conference made several attempts during its formative years to operate hospitals or sanitariums. One institution opened in Spokane about 1892 and closed in 1905 because of adverse circumstances, climaxed by a fire that destroyed the building. The North Yakima Sanitarium Benevolent Association that began in 1905 disappeared from the conference record by 1915. A third medical institution, established in 1905, is still operating and is known today as the Walla Walla General Hospital.

Conference headquarters at first were at Walla Walla, later at College Place. The advisability of a move was discussed at almost every conference session for a number of years. A 1914 vote to establish headquarters at Pasco, Washington, was never carried out. For a time the Upper Columbia Conference shared office space with the North Pacific Union Conference on the campus of Walla Walla College. In 1921 the office building in College Place was sold and a property bought at 817 W. Nora Avenue, Spokane, Washington, where the conference headquarters remained until the move in 1948. In 1978 the conference office was moved to its present location near the Spokane International Airport.

Later Developments. By 1940 the conference membership increased to 5,944. In 1945 there were 23 ordained ministers, 56 churches, and a membership of about 7,000, which rose to 9,325 by 1950, with 33 ordained ministers and 64 churches. The total reached 10,288, with 46 ordained ministers and 69 churches, by the end of 1955. In 1960 there were 10,637 members, with 50 ordained ministers and 68 churches. In 1974 the membership had climbed to 14,000. As of December 31, 1993, the conference membership stood at 19,718, organized into 105 churches and companies.

In 1940 the conference provided a permanent MV summer camp by purchasing the YWCA camp on Hayden Lake, Idaho, for \$1,800. In 1989 an additional 360 acres (145

hectares) of forestland was purchased. The Tyrolean-style buildings and property were worth \$2.5 million in 1993.

In 1944 the overcrowded Yakima Valley Academy at Granger, Washington, was relocated at Spangle, Washington, and named the Upper Columbia Academy. A 20-acre (eight-hectare) tract at College Place, Washington, was acquired in 1962 for a new day academy in that area. Enrollment exceeded 500 in 1993. The conference operates a number of 10-grade schools with a total attendance of 1,814 students.

Recent years have seen major improvements in both organizational procedures and physical plants. The public evangelism program has been accelerated, school curriculums have been upgraded, stewardship education has been emphasized, lay participation in conference affairs has been enlarged, lay activities programs have enrolled thousands of members on a continuous witnessing basis, community health education programs are now regular features throughout the conference, and a growing literature evangelism program has necessitated special follow-up procedures. A conference secretary has been added to the officer staff to help carry the executive load.

During the late 1980s increasing emphasis was placed on using media for the spread of the gospel. KGTS on the campus of Walla Walla College and KEEH-FM in the Spokane area have wide coverage. An additional radio station (KSOH) operates in Yakima. Blue Mountain Television operates three low-power stations in the Walla Walla area.

Major school plant improvements at Upper Columbia Academy and elsewhere have kept pace with the growing requirements of Christian education. Several congregations have outgrown old facilities and have built new sanctuaries or expanded existing ones. Most members are in close proximity to a house of worship. The Adventist Book Center has expanded its services including the opening of a store in College Place. Use of Camp MiVoden, the conference youth camp, is almost constant during much of the year by young people and other groups.

Presidents: W. A. Colcord, 1880—1884;

J. N. Loughborough, 1884—1885; H. W. Decker, 1885—1892; R. S. Donnell, 1892—1898; G. W. Reaser, 1898—1901; A. J. Breed, 1901—1906; G. E. Langdon, 1906—1911; W. A. Westworth, 1911—1912; P. A. Hanson, 1912—1915; C. W. Flaiz, 1915; C. A. Burman, 1915—1916; J. J. Nethery, 1916—1920; J. S. Rouse, 1920—1925; E. F. Peterson, 1925—1930; M. L. Rice, 1930—1934; C. A. Scriven, 1934—1939; L. E. Esteb, 1939—1945; F. A. Mote, 1945—1948; C. L. Bond, 1949—1957; C. M. Bunker, 1957—1964; R. C. Remboldt, 1964—1974; R. D. Fearing, 1974—1980; Don G. Reynolds, 1980—1985; Jere D. Patzer, 1985— .

Upper Ganges Section

UPPER GANGES SECTION. *See* [India](#); [Southern Asia Division](#).

Upper Magdalena Conference

UPPER MAGDALENA CONFERENCE. *See* [Colombia](#); [Inter-American Division](#).

Upper Myanmar Mission

UPPER MYANMAR MISSION. *See* [Far Eastern Division; Myanmar.](#)

Upper Nile Press

UPPER NILE PRESS. A publishing house with a printing plant, established in 1986, seven miles (11 kilometers) east of Kampala, the capital city of Uganda, by the old East African Union Mission just before Uganda became a union mission of its own. The house serves the four fields and one mission of the Union territory with 17 million people speaking a number of languages.

The plant was established to serve the needs of a growing church in the country. The beginnings were and still are simple. One new offset printing machine was acquired with assistance from Eastern Africa Division and the General Conference. A secondhand press and other typographical equipment secured from the U.S.A. with assistance from the General Conference and other donors were installed in one building of 2,520 square feet (235 square meters). Later an old Pearl Press was donated by Pacific Press Publishing Association.

The press issues the Sabbath school quarterly in the Luganda, Luyira, Lunyoro/Lutoro, and Runyankore/Rukiga languages; all forms needed by the churches, schools, and missions; the manuals of religious instruction, hymnbooks, and tracts for evangelistic work in all Uganda languages, including English. The press now employs five full-time and four part-time workers.

Managers: Ted Proud, 1986—1987; V. Moores, 1987—1988; D. Mercill, 1989—1991; Jay Thomas, 1992—1994; Balam Kirya, 1994— .

Upper Volta

UPPER VOLTA. *See* [Burkina Faso](#).

Upper Zaire Field

UPPER ZAIRE FIELD. *See* [Africa-Indian Ocean Division](#); Zaire.

Ural Conference

URAL CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Urquhart, Edward James

URQUHART, EDWARD JAMES (1883—1956). Editor and administrator in Korea and the Philippines. As a young man he engaged in the building and contracting business in California. Later, entering the ministry, he began to preach in British Columbia about 1911. In 1914 he returned to California and pastored the church at Chico until 1916, when he was sent to Korea as an evangelist. In the course of 20 years in Korea he administered several local missions and served as acting superintendent of the Korean Union Mission from 1925 to 1929. From 1919 to about 1930 he edited the *Korean Signs of the Times*. In 1936 he was called to the Philippine Publishing House as an editor. During World War II he was interned in the Philippine Islands, and retired soon after his release.

Uruguay

URUGUAY. A republic on the southeast coast of South America, bounded on the northeast by Brazil, on the west by the Uruguay River, which separates it from Argentina, and on the south by the estuary of the Río de la Plata and the Atlantic Ocean; it has an area of 68,037 square miles (176,215 square kilometers) and a population (1994) of 3.1 million. Ninety percent of the people are of European descent, chiefly Spanish and Italian, with a sprinkling of Brazilians, Portuguese, Germans, English, and Americans. It has the highest percentage of people of French descent in Latin America, mostly of Waldensian origin. Ten percent are Blacks and Indians, with mixtures of White in both of these. More than half of the people are Roman Catholics, but there is complete religious freedom, church and state being separate. Protestants are a small minority. The official language is Spanish, but a high percentage of the population speak Portuguese as well. The topography of the country represents a transition from the flat pampas of Argentina to the hilly uplands of Brazil, the southern two thirds being rolling plains, the northern third, hills. The climate is temperate. Sheep and cattle raising are the chief basis of the economy.

Historical Background

Historical Background. The territory that is now Uruguay was inhabited in pre-Columbian times by the warlike Churrúas Indians. The region was discovered by the Spanish explorer Juan Diaz de Solis in 1516. Solis and a landing party were massacred by the Churrúas the same year, after which no attempts were made to settle in the region for nearly a century. In 1624 Jesuit and Franciscan missionaries began colonization.

Uruguay was the subject of a long dispute between Spain and Portugal. In 1726, this dispute was settled finally in favor of Spain. In this year Bruno Mauricio de Zabala, the Spanish governor of Buenos Aires, founded the fortified city of Montevideo, and the region was placed firmly under the viceroyalty of Peru. When Spain formed the viceroyalty of the Rio de la Plata in 1776 the region was transferred to it and remained subject to it until the Hispano-American wars of independence, except for a brief period of occupation by the British during the Napoleonic wars.

The struggle for independence from Spain began in 1810 under the patriot José Gervasio Artigas, and ended in 1828, when Brazil and Argentina laid aside their rival claims to Uruguay and recognized her independence. Shortly after this (1830), the Colorado (progressive) and Blanco (conservative) parties, which have dominated Uruguayan politics ever since, were founded. The period from 1830 to 1903 was marked by civil strife. In 1865 the Colorado Party was able to gain support from both Argentina and Brazil and thus to establish itself firmly in control of the country. Paraguay attempted to intervene in behalf of the Blanco Party but was defeated in the War of the Triple Alliance (Argentina-Brazil-Uruguay).

Domination of the country by the Colorado Party lasted for the next 93 years (1865—1958). Civil strife continued throughout the first half of this period, but with the election of

President José Batlle y Ordóñez in 1903, Uruguay began a period of increasing political stability that continues to the present time. In 1958 Uruguay came under the control of the Blanco Party in an orderly transition for the first time in its history. President J. M. Bordaberry, backed by the armed forces, dissolved Congress in 1973. All political activity has been forbidden since. During the period from 1974 to 1993, Uruguay recovered its democratic institutions and enjoys free political activity.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Uruguay constitutes the Uruguay Mission, in the Austral Union Conference, which in turn is part of the South American Division. Statistics (1992) for Uruguay: churches, 60; members, 6,729; church or elementary schools, 7; ordained ministers, 13; licensed ministers, 4; teachers, 6. Uruguay Mission headquarters are at Montevideo, Uruguay.

Institutions

Institutions. South American Division Health Food Company (Productos Frutigran); Uruguay Adventist Academy.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginnings.* According to some accounts, the first SDA in Uruguay was Mrs. Juan Rivoir, who came to that country in 1890 and who, four years before her arrival with her husband, had listened to sermons by Ellen White in Piedmont, Italy. The first SDA colporteurs to visit Uruguay were A. B. Stauffer, E. W. Snyder, and C. A. Nowlen, in December 1891 (Snyder, quoted in *Home Missionary* 4:46, February 1892).

Reporting in the April issue of the same magazine (4:91, 1892), Nowlen and Snyder wrote from Buenos Aires: “After taking a survey of that field [Montevideo], we concluded that the limited English population would not warrant us in settling there at the present; accordingly, we at once made preparations to come to this city [Buenos Aires].” Early in 1893 Stauffer and Snyder returned to Uruguay to do canvassing work, and were joined a little later by Lionel Brooking, a young Englishman from Buenos Aires who had recently become an SDA colporteur. While Stauffer worked among the German-speaking Swiss colonists, and Brooking among the French-speaking Waldensian colonists, Snyder worked for the English-speaking people of Montevideo. Among the first in Uruguay to become interested in the SDA faith was “John [M.]McCarthy, the superintendent of the ‘Seamen’s Mission,’ . . . in Montevideo” (*Review and Herald* 70:278, May 2, 1893). McCarthy, who had come from Argentina to Uruguay late in 1892, was one of Snyder’s “old subscribers from Buenos Ayres [*sic*]” (*ibid.*). Later he became an SDA minister in Uruguay (*ibid.* 72:652, Oct. 8, 1895; *Home Missionary* 7:270, December 1895).

As early as August 1893 two families of German-Swiss were reported as interested in Seventh-day Adventist teachings (*Review and Herald* 70:532, Aug. 22, 1893; *General Conference Bulletin*, Mar. 4, 1895, pp. 461, 462). Shortly after this a German-Swiss woman in Montevideo bought a book from Snyder, and accepted the SDA faith when McCarthy held evangelistic meetings there (*Review and Herald* 71:758, Dec. 4, 1894; *Home Missionary*

7:269, December 1894). She united with the Buenos Aires church in the latter part of 1894 (*Review and Herald* 71:805, Dec. 25, 1894) and apparently was the first Uruguayan settler to become an SDA member. Through her efforts another German-Swiss woman, also from Montevideo, began keeping the Sabbath before the end of that year (*ibid.* 72:54, Jan. 22, 1895).

On July 26, 1895, the first SDA Bible instructor, Lucy Post, arrived from the United States in Nueva Palmira, Uruguay, to study with those who had become interested in SDA teachings (*ibid.* 69:651, Oct. 18, 1892; 72:652, Oct. 8, 1895; 72:795, Dec. 10, 1895). Three weeks after her arrival, two members of her brother's family at Nueva Palmira began to keep the Sabbath, and on Aug. 31, 1895, a Sabbath school meeting was held with 12 in attendance (*ibid.* 72:796, Dec. 10, 1895). On Oct. 19 of the same year Jean Vuilleumier, a Swiss SDA minister speaking French and German, who arrived in Argentina from the United States the first part of October, came to Uruguay to help Lucy Post and to hold meetings "among [the] Swiss, French, and German people" of Nueva Palmira (*ibid.* 73:236, Apr. 14, 1896). Early in 1896 eight persons, who became interested through Miss Post, joined the Buenos Aires church (*ibid.* 73:187, Mar. 4, 1895; *Missionary Magazine* 10:89, March 1898).

About the same time that Vuilleumier was holding meetings in Nueva Palmira, F. H. Westphal, president of the South American Mission, and John McCarthy held meetings among the Waldenses. From the Waldensian colony Westphal went on to the Swiss colony of Nueva Helvecia, where he held meetings and aroused considerable interest (*Home Missionary* 8:89, April 1896; *The Missionary Magazine* 10:88, March 1898). From among these interested ones, 18 of whom were baptized late in 1896, Westphal on the day of baptism organized the first Seventh-day Adventist church in Uruguay (*Review and Herald* 74:89, Feb. 9, 1897; 74:507, Aug. 10, 1897). Apparently the first Sabbath school in Montevideo was organized late in 1897 (*ibid.* 74:794, Dec. 14, 1897).

Early Organization. On Mar. 21, 1906, the South American Mission recommended that "Uruguay be constituted an organized Mission" (*Revista Adventista* 6:2, 3, April 1906). At the time there were 48 SDA members in Uruguay. This recommendation was carried into effect the same year, and John McCarthy was made superintendent of the new mission. Ten years later, in the Uruguay Mission there were 150 members. After another decade membership nearly doubled to 287, but the most significant growth in membership took place between 1927 and 1937, at the end of which time there were 802 members. By the end of the next decade, 1947, membership stood at 1,329, and in 1957 there were 2,204 members. In 1992 the membership was 6,729. In 1950 the headquarters of the South American Division, formerly situated at Buenos Aires, were transferred to Montevideo, Uruguay.

Educational Work. The first Seventh-day Adventist school in Uruguay was organized in 1908 in Nueva Helvecia colony in the home of Julio Ernst, with Otto Heydeker as teacher. Uruguay Academy (now Uruguay Adventist Academy), situated at Progreso, was founded in 1944.

Medical Work. In 1909 two nurses, Meda Kerr and Francisca Brockman, were sent from the United States to begin medical work in Uruguay. A short time later they were joined by Armando Hammerly and his wife, originally from Switzerland, who, prior to coming to Uruguay, were nurses in Argentina. Their work did much to counteract prejudice against Seventh-day Adventists. A Healthful Living Center was established in 1994.

Radio Work. The first SDA radio programs in Uruguay were broadcast by A. R. Sherman in 1925. A radio department was established in 1949 for religious broadcasts.

Uruguay Adventist Academy

URUGUAY ADVENTIST ACADEMY (Instituto Adventista del Uruguay). A coeducational institution of secondary level, situated in the Department of Canelones on National Route no. 5, 20 miles (32 kilometers) from Montevideo, the capital of Uruguay. The institution is owned by the Uruguay Mission, and the board is composed of members whose term is two years. It is supported by a constituency numbering about 6,700. Its 302 students (1993) come chiefly from Seventh-day Adventist homes in Uruguay. The school staff consists of 27 teachers, 15 industrial employees, and eight administrators. A primary school is also connected with the institution.

The academy was established in 1943 by Henry Westphal, president of the Uruguay Mission, on property with a plantation of fruit trees and a large house that was used as an administration building and girls' dormitory during 1944. New buildings erected were of reinforced concrete and brick. A water tower and reservoir and an administration building, a part of which was used as a boys' dormitory until 1947, when the boys' dormitory was completed, were built in 1944. In 1950 a new two-story girls' dormitory containing the kitchen and dining room was finished. A third floor was added in 1974. By 1955 the chapel had been completed. Also, existing industrial buildings for the established industries were enlarged, a barn was constructed, and a building for the Frutigran products (Productos Frutigran, a food factory owned by the academy) was erected. In 1950 and 1973 additional land was bought, bringing the total to about 155 acres (63 hectares), a good part of which is fruit orchards.

The school magazine, *Horizontes*, has been published since June 1946.

From the time of its founding, conventions and meetings have been held at the academy. In the summer of 1949—1950 the SDA Theological Seminary extension course was held there, attended by some 100 workers from the South American Division.

The academy courses are similar to the official courses of the country plus classes in religious instruction and other subjects that are part of the educational program of Seventh-day Adventists. In 1954 application was made for official recognition, and in 1955 the academy received accreditation from the Consejo Nacional de Enseñanza Secundaria y Preparatoria. In 1993 the academy had an enrollment of 157 and a faculty and staff of 38.

Principals: T. W. Steen, 1944—1945; I. M. Vacquer, 1946—1947; Samuel Alberro, 1948; José Tabuenca, 1949—1954; José Bernhardt, 1955; David Rhys, 1956—1960; I. A. Gerometta, 1961—1965; Adolfo Hugo, 1966—1972; Ricardo Cardinali, 1973—1976; Orlando Ciuffardi, 1977; Luis Schulz, 1978—1983; I. A. Gerometta, 1984; Néstor Sand, 1985—1987; Gustavo Laco, 1988—1991; Juan Carlos Bentancor, 1992— .

Uruguay Mission

URUGUAY MISSION. *See* [South American Division](#); [Uruguay](#).

Utah

UTAH. *See* [Nevada-Utah Conference](#).

Utimbaru Station

UTIMBARU STATION. *See* [Tanzania](#).

Uzbekistan

UZBEKISTAN. An Asian country with an area of 172,700 square miles (447,293 square kilometers) and a population (1994) of 22.6 million. It is bordered by Kazakhstan, Kyrgyzstan, Tadjikistan, Afghanistan, and Turkmenistan. The Russian military conquest of Uzbekistan began in the nineteenth century. The country became a Soviet republic in 1925. Uzbekistan declared independence on Aug. 29, 1991, and became an independent republic when the Soviet Union disbanded on Dec. 26, 1991.

Seventh-day Adventist Work

Seventh-day Adventist Work. Exact information about the beginnings of Seventh-day Adventist work in Uzbekistan is not known.

F. F. Remfert from Tashkent was a delegate to the sixth All-Union Seventh-day Adventist Congress, which indicates that he represented Adventist churches or groups in that area at that time. However, the repressions of the 1930s destroyed not only the local SDA churches but members' families as well.

In 1955 two families in the village of Stalino began to keep the Sabbath—the Kyrill Polischyuk and Trofim Zhivotov families. In 1957 the first baptism took place there.

N. Kadetskaya, a member of that group, still lives in Tashkent. Soon after Polischyuk and Zhivotov were imprisoned, the latter died.

In 1957 K. A. Korolenko began work in Tashkent, assisted by I. L. Stepanov. Korolenko was arrested in 1964 and spent eight years in prison. He died two years after his discharge.

In 1962 the Laluev family moved from Taldy-Kurgan to Tashkent. Their father, who had been in prison three times for his faith, died there at the age of 73 in 1962. After that, work in Tashkent was led by D. P. Kulakov, A. F. Schtele, and A. E. Fris. In 1993 there were four churches, meeting in different parts of the city. Uzbekistan has six local churches and is part of the Central Asia Conference in the Southern Union Conference of the Euro-Asia Division.

Vacation Bible School

VACATION BIBLE SCHOOL. A five-or 10-day school-type daily program for children conducted as an evangelistic enterprise under the supervision of the Sabbath school during the summer vacation period. The program is centered on Bible lessons and Bible stories, quizzes, gospel songs, supervised games, arts, and handicrafts and is conducted for children from 4 to 12 years of age.

A few schools were held by Seventh-day Adventist churches in the late 1940s. The Autumn Council of 1953 recommended that the Sabbath School, Educational, and Missionary Volunteer departments collaborate in preparing lesson material, teaching aids, craft and game instruction, and a program for 10 weekday mornings. These were published and first made available to the field in the vacation season of 1955.

The Sabbath School Advisory Committee of 1958 recommended conference financial assistance up to 50 percent of the cost of lesson materials and craft supplies purchased through the Book and Bible Houses.

Enrollment in Vacation Bible Schools has steadily increased. In 1960, 62,728 children were enrolled. By 1970 the number increased to 178,596. Ten years later there were 260,347 children involved. This number increased to 383,935 in 1992. It is estimated that more than 65 percent of these are guests of Sabbath school members. About two thirds of the schools are conducted outside the North American Division. Facts reveal that in specific instances Vacation Bible Schools and effective follow-up provided a certain climate to gain decisions for Christ and church membership when other methods had failed. In 1989, 7,608 baptisms were reported that resulted from Vacation Bible School evangelism.

In 1974 a motion picture film entitled *VBS Is Its Own Reward* was produced, giving the philosophy of VBS. In 1987 and 1988 a set of three 22-minute videos was prepared by the Church Ministries Department, which explained the VBS program and materials needed.

Vacation Bible School materials are available for a three-year cycle for children in three divisions: kindergarten, primary, and junior. They are written for five days, and have materials so they can be expanded to 10. These materials include a *Vacation Bible School Manual*, *Program Helps*, *Teacher's Guides*, take-home materials, and a variety of theme devices, nature materials, illustrated music, health aids, advertising aids, and other miscellaneous supplies.

Vailoa Laymen's Training School

VAILOA LAYMEN'S TRAINING SCHOOL. A former educational institution established at Vailoa, Saluafata, 14 miles (23 kilometers) east along the coast from Apia on the island of Upolu in the central Pacific. Offering two or three years of training in local church activities and evangelism, the program proved popular with the participants—mainly young married couples. Classes in practical areas were also conducted for wives. Conducted by staff and students, village evangelistic series yielded many converts. Some graduates entered ministerial service because of a shortage of field workers.

The school began in 1967 and closed in 1986.

Principals: Fereti Puni, 1967—1974; Tesese Tasi, 1974—1975; Ta'ala Papafofo, 1975—1977; Aileone Sefelino, 1978—1979; Tautua Lavea, 1980—1984; Kanela Alefaio, 1985—1986.

Valley Grande Academy

VALLEY GRANDE ACADEMY. A coeducational day school on the senior high school level, with elementary grades also, situated at Weslaco, Texas, six miles (nine kilometers) north of the border of Mexico and 60 miles (100 kilometers) from the Gulf of Mexico in the Rio Grande Valley, serving nine churches.

Prior to 1934 several scattered church schools operated in the valley, but in that year a centrally located valley school was opened at Pharr with Lee Carter as principal, teaching grades 7—10, and Mrs. Alna Grant teaching grades 1—6. Carter drove his car more than 50 miles (80 kilometers) a day transporting children, and J. T. Smith, an ardent believer in Christian education, came from Hargill, bringing the children from the north.

Finally the goal of an approved, centrally located academy was reached, and its doors were opened in the fall of 1937 at its present site, on a plot of ground given by C. H. Cotton. Two new GMC buses served both ends of the valley. Clyde Bushnell and his wife taught the secondary grades, and Mary Wofford and Mrs. Alna Grant the elementary grades. In the summer of 1938 an adjoining tract of land was purchased through the negotiations of Earl Clark and Dr. J. L. DeWitt, and again the patrons responded with labor and money to erect a church school building.

Between 1943 and 1950 the growing school acquired an auditorium housing a nonprofit school cafeteria, a vocational building and garage, a new Ford bus, and needed equipment.

The Seventh-day Adventist medical families of the valley contributed heavily to the educational program. Dr. Earl Reed and his wife taught Spanish classes—Mrs. Reed for nine years. Dr. Herbert Westphal bought several hundred dollars' worth of equipment, constructed a building, and taught the chemistry class. In 1951 Fannie Kellar, wife of Dr. Robert J. Kellar, taught chemistry and used her salary to equip the home economics room.

In 1958 a modern four-room grade school building was built, largely through the efforts of Dr. Duane B. Mock. That same year the academy became fully accredited by the Seventh-day Adventist Board of Regents. Later laboratory and woodworking equipment was added, and the library was remodeled. The faculty in 1962—1963 consisted of four secondary and four elementary teachers. The annual budget exceeded \$50,000.

During the school year of 1961—1962 the four buses that transport the students from the entire valley area traveled almost 46,000 miles (75,000 kilometers).

July 1965 marked the beginning of a complete new boarding school program. The girls' dormitory and the auditorium were under construction, with plans for the second dormitory and the administration building to be erected in 1966.

On June 21, 1972, consolidation of the two Texas boarding academies was voted by the executive committee of the conference. This action was taken in order to consolidate the large expenditures involved in operating two small academies in the Texas Conference. Valley Grande Academy was selected as the boarding school for the state of Texas.

Valley Grande Academy development continued by remodeling the home economics and art building, music hall, industrial arts building, and student center. A new cafeteria, science laboratory, and junior Olympic-sized swimming pool were added to the facilities.

The academy was accepted in the Southern Association of Colleges and Schools in 1969 and was fully accredited by the General Conference Board of Regents in 1974.

The 1990s brought some significant changes. The curriculum was reworked to upgrade the academics as well as to promote vocational opportunities for the students. In 1991 a state-approved nurses' aide program was inaugurated. On Sept. 14, 1992, the Texas State Nurses Examining Board approved Valley Grande Academy as the first high school in Texas to have a licensed vocational nursing program.

In 1991 the school set up 22 academic and vocational track programs, thus giving students a broader educational background. Valley Grande Manor, a nearby nursing and convalescent home, designed a scholarship program that provides six financial scholarships of \$1,000 for students with high scholastics and four work scholarships of \$1,000 each for selected students to do work training in specific areas.

Valley Grande Manor also provided funds to renovate portions of the maintenance buildings in order to provide housing for the nursing program. The oldest building has been renovated to accommodate the administration offices.

In 1992 an English as a second language and special education program was put in place. The year 1993 was a particularly active one at Valley Grande. The dining room was refurbished and includes a large outside covered patio. A principal's training program was put in place with the participation of Andrews University and La Sierra University. A correspondence independent study program was initiated for freshmen doing home study. Enrollment during the 1992—1993 school year was 129.

Principals: Lee Carter, 1934—1936; Clyde G. Bushnell, 1936—1940; E. O. Westermeyer, 1940—1941; Carl Franz, 1941—1943; H. Eugene Sample, 1943—1945; A. D. Kaelin, 1945—1946; Ross Rice, 1946—1947; Cecil D. Garrett, 1947—1951; John Jensma, 1951—1952; A. R. Tucker, 1952—1957; Clifford A. Ortner, 1957—1960; Floyd W. Eccles, 1960—1964; Clarence Newton, 1964—1965; Edwin D. McGhee, 1965—1966; W. P. Thurber, 1966—1967; Gordon R. deLeon, 1967—1969; Robert LeBard, 1969—1972; Arlo A. Krueger, 1972—1977; LeRoy Steck, 1977—1979; Paul Rouse, 1979—1983; Royce Spalding, 1983—1986; Gene Brewer, 1986—1987; John Ward, 1987—1989; John Read, 1989—1991; Andrew Leonie, 1991— .

Valley Grande Manor

VALLEY GRANDE MANOR. A 60-bed nursing and convalescent home situated at 1212 South Bridge Avenue, Weslaco, Texas. Established in 1968, the facility is owned and operated by the Texas Conference of Seventh-day Adventists. In 1992 the home was remodeled and presently accommodates 147 residents requiring intermediate and skilled nursing care. The facility employs 130 full- and part-time personnel. Volume of business done in fiscal year 1992 exceeded \$3 million.

Administrators: Duane A. Tucker, 1968—1973; Gary C. Whitworth, 1973—1975; David Tucker, 1975—1978; Betty Lofton, 1978—1986; Diane Butler, 1986—1989; Melvin Justin, 1989—1991; Sylvia L. Williams, 1991— .

Valley of the Angels Hospital

VALLEY OF THE ANGELS HOSPITAL (Hospital Adventista de Valle de Angeles). A 65-bed institution established in 1973 at a mountain location 17 miles (27 kilometers) from Tegucigalpa in Honduras.

In 1974 Frank McNeil arrived in Honduras. During that year a 113,000-gallon (428,000-liter) reservoir was constructed by volunteers under the direction of Ron McBroom. In 1976 a public health ministry was sponsored by a German foundation and conducted by Iris Hayden, a nurse. In 1983 a church seating 300 and a church school were built by Maranatha.

In 1994 the facility included business and doctors' offices, a chaplaincy, a pharmacy, a senior citizens' wing, a School of Nursing, kitchen, bakery, laundry, and maintenance and cleaning departments. There are several productive gardens from which produce, along with bakery goods, is sold every Sunday. Services include emergency room, surgery, preventive medicine, physical therapy, laboratory, X-ray, and pharmacy. Ambulance service is available.

Administrators: Ron McBroom, 1973—1983; Iszo Zelaya, 1983—1985; Danny Jones, 1985—1987; Oscar Palacios, 1987—1989; Eneida de Jurado, 1989—1991; Daniel Castillo, 1991—1994; Raimundo Garcia, 1994— .

Valley View College

VALLEY VIEW COLLEGE. A Seventh-day Adventist coeducational institution, offering a two-year junior college program. It opened on Oct. 31, 1983, at Adentan, Accra, Ghana, with 16 students as Adventist Missionary College. In January 1989 it was relocated at its present site, Oyibi, a town northeast of Accra, Ghana's capital city. It was renamed Valley View College. The site is 476 acres (193 hectares) in area and was acquired on a 99-year lease agreement.

Valley View College (VVC) is owned and operated by the West African Union Mission of Seventh-day Adventists, which is part of the Africa-Indian Ocean Division. It basically serves the seven fields in the union, two conferences, and five missions.

The college offers a liberal arts education course for the first two years toward the bachelor's degree in theology and business, after which the students join the SDA work force or transfer to sister senior colleges to complete their B.A. programs. In addition to these courses, VVC runs a precollege one-year course leading to the American General Education Development (GED) examination. Students who pass the GED test are then admitted to college.

Along with the students, the faculty is international, although Ghana supplies the bulk of both. During the 1992—1993 session the student population averaged about 120, with a full-time faculty of 10.

The major physical facilities on campus are a men's dormitory, a ladies' dormitory, administration-library complex, a classroom complex (yet to be completed fully), a chapel-cafeteria block, and one faculty home. More faculty homes are planned for the next academic year.

Farming is a major occupation on the campus. Corn or maize, pineapple, peanuts, tomatoes, and okra are among the main crops cultivated. Water is supplied by rain and water tankers from Accra, pending the eventual pipe-borne water supply in the master plan. Electricity from the public system is already on campus.

Presidents: Walton S. Whaley, 1983—1987; C. A. Mensah (acting), 1988; Donald O. Eichner, 1989—1991; Francis Chase, 1992; Roland Joachim, 1993— .

Van Horn, Isaac Doren

VAN HORN, ISAAC DOREN (1834—1910). Evangelist. While teaching school in Michigan, he was influenced by Joseph Bates to become a Seventh-day Adventist. He began preaching in 1863, and was ordained the following year. From 1865 to 1868 he was treasurer of the General Conference. In 1865 he married Adelia P. Patten (1839—1922), who assisted Ellen White in preparing materials for publication, and who from 1864 to 1867 was editor of the *Youth's Instructor*. She was actively associated with her husband in the evangelistic work.

In 1873 Van Horn went to California. In 1874, responding to requests for ministerial help from SDA members in the Walla Walla Valley, he went to Washington and established a church in Walla Walla. Among his converts during his meetings in Walla Walla was Sergeant A. T. Jones, later a prominent SDA minister and author. Van Horn also preached in Oregon, being the first Seventh-day Adventist minister to work there.

On his return to Michigan, Van Horn preached at camp meetings and among the churches. He served as president of the Michigan Conference from 1888 to 1891. From then until 1898 he traveled extensively in Eastern Canada and the Eastern states. Returning to Battle Creek in 1898, he was engaged mostly in church work in that city and in Michigan. In 1907 he suffered from sunstroke and was incapacitated until the time of his death.

Van-Isle Academy

VAN-ISLE ACADEMY. *See* [British Columbia Conference](#).

Vanua Levu Intermediate School

VANUA LEVU INTERMEDIATE SCHOOL. *See* [Vatuvonu Vocational Training School](#).

Vanuatu (formerly New Hebrides)

VANUATU (formerly New Hebrides). A group of islands stretching from northwest to southeast for 550 miles (900 kilometers) between south latitude 13° and 21° and east longitude 166° and 170°. They have a land area of 5,700 square miles (14,800 square kilometers). The population is 170,000 (1994). More than 90 percent are Melanesians. Asians, Europeans, and Polynesians make up the rest.

Discovered as early as 1606 by Pedro Fernandes de Quieros, the Spanish explorer, the island group was settled by British and French in the latter half of the nineteenth century. These early settlers had an unsavory reputation for lawlessness and “blackbirding” (the kidnapping of natives to be sold as slaves). Since 1906 the islands have been administered by the Anglo-French condominium. Independence was granted in 1980. The chief exports are fish, copra, meat, timber, cocoa, and coffee.

The indigenous inhabitants are mostly Melanesians, with a strong admixture of Polynesians in some islands. They speak many languages and dialects, but Bislama is the common language.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Vanuatu, including Banks Islands, constitutes the Vanuatu Mission in the Western Pacific Union Mission, which in turn is in the South Pacific Division. Statistics (1993) for the Vanuatu Mission: churches, 48; members, 9,404; church or elementary schools, 26; ordained ministers, 21; licensed ministers, 11; teachers, 33. Headquarters: Vila.

Institutions

Institutions. Aore Adventist Academy.

Seventh-day Adventist Work

Seventh-day Adventist Work. *Beginning.* The first Seventh-day Adventist missionaries to work in the New Hebrides were C. H. Parker and his wife, who arrived there from the Victoria-Tasmania Conference Aug. 11, 1912. They settled first in Port-Vila, the capital, but were asked by the government to move into a more needy and primitive area. After a tour of several islands with E. S. Butz, it was decided to settle on Atchin, famed for its notorious cannibals. The SDAs were the first missionaries to live there. Norman Wiles, appointed to New Hebrides in 1914, served with his wife on Atchin and among the Big Nambus of Malekula until his death from blackwater fever on May 5, 1920.

A. G. Stewart and his wife were appointed in 1915 and served until 1923. They built the first church and worked for seven years before the first convert was baptized. Others serving

during these early days were J. Ross James, Ratu Jope Laweloa, D. Nicholson, and W. D. Smith.

In the 1920s, as more missionaries were appointed, the work was established on Santo and at several stations on Ambrym. Wherever the missionaries went they established small dispensaries and schools. Hymns were translated and small books and tracts were printed in several languages. Small launches were provided for transportation among the islands. In 1928 the mission was reorganized as the New Hebrides Mission.

More Recent Developments. At the beginning of 1949, with the reorganization of the mission fields within the Australasian Division, the New Hebrides Mission became part of the Central Pacific Union Mission. At that time the membership was about 450.

A further reorganization of the mission field took place on Apr. 1, 1972. At this time the New Hebrides Mission became part of the newly formed Western Pacific Union Mission.

A small fleet of four ships is operated by the mission, most of which maintain radio contact either with the headquarters or with the government radio station.

In 1961 a hospital made possible by a Thirteenth Sabbath Offering overflow, was dedicated on the island of Aore. A Fijian medical practitioner, Joeli Taoi, was placed in charge, with Losalini Tuitabu, a Fijian-trained nurse, as assistant.

A branch school of the Voice of Prophecy, established in 1961, enrolls students from many of the more than 80 islands.

Although C. H. Parker spent a short time in Vila in 1912, mission work was not well established in the capital for many years. As a result of public evangelism in the late sixties, a large number joined the church and a representative meeting place was dedicated in 1969.

To aid and supplement the small evangelistic work force, a laity training school was established at Redcliffe, Aoba, in 1970. Today several of these individuals, with basic training in evangelism, are effectively carrying responsibility in the organized work.

Since the entry of Christian missions to the area, various groups have tried without success to break down the wall of resistance and to enter the last bastion of heathenism in this group. This area, covering the major part of inland Santo, was breached in 1973 by the persistence of Enos Falau. Increasing numbers of these people are showing interest in the work and teachings of the church.

Vanuatu Mission

VANUATU MISSION. *See* [South Pacific Division](#); [Vanuatu](#).

Vatican City

VATICAN CITY. A tiny sovereign state (area, 108.7 acres [45 hectares]) within the city of Rome, a monarchy ruled by the pope as absolute sovereign. It is also the headquarters of the Roman Catholic Church. The state of Vatican City was created on Feb. 11, 1929, by the Lateran Treaty between the Italian government and the Holy See. The population in 1994 was 811.

After 1870, when the last of the territorial possessions of the Papacy had been taken over by the newly unified state of Italy (though an annual payment and the right of extraterritoriality over the Vatican and the papal palaces was offered), the popes refused all agreement with the Italian government, and considered themselves “prisoners” of the Vatican. Not until 1929 was this breach healed (*see* [SB, Nos. 1169, 1170](#)). The treaties concluded made the pope sovereign over Vatican City, which embraces chiefly the area of the Vatican (the pope’s official residence and headquarters), St. Peter’s Basilica and square, and the adjacent buildings and grounds. All adult males are either clerics or persons employed by the Catholic Church or its ministers. Consequently there are in Vatican City no members of any church other than the Roman Catholic Church. The ambassadors of other states accredited with the Vatican reside not in Vatican City, but in the city of Rome.

Vatuvonu Vocational Training Centre

VATUVONU VOCATIONAL TRAINING CENTRE. A coeducational boarding school operated by the Fiji Mission, situated on land leased by the Fiji Mission in 1931, in Buca Bay, on Vanua Levu Island, to establish a boarding school and a district headquarters. Classrooms, dormitories, and teachers' homes were erected in 1932, under the leadership of G. Branster, the district director, assisted by H. R. Steed.

The school began operation in 1933, under L. V. Wilkinson, the first headmaster, and was at first listed in the *Yearbook* as Vanua Levu Intermediate School. An enrollment of 64 Fijian boys and girls followed a regular elementary school curriculum, with instruction mainly in the Fijian language. After completion of this curriculum, selected students would be given training as ministers and teachers. The students cultivated their own gardens to provide food for the school. School income was supplemented by the sale of copra, produced by the students from a small coconut plantation on the school estate. In 1937 the training of primary teachers for the Fiji Mission was begun.

In 1941, when Fulton Missionary College was established in a more central location in Fiji, training classes were transferred to it, leaving only the eight years of elementary classes at Vatuvonu. In recent years junior secondary school classes have been added and now the majority of boarding students are receiving an education at the grades 7—10 level. The school is still largely self-supporting. Both students and teachers work in the school gardens each afternoon during the week.

For several years a number of Indian children were taught in a separate section of the school, but as the use of the English language became more general throughout the Fiji Islands, all basic instruction was given in English. This made it possible for the school to accept students regardless of language or race.

The enrollment steadily increased to a peak of more than 250, including Micronesians and Polynesians from the nearby islands of Rabi and Kioa. In the 1960s, new buildings of permanent materials replaced existing structures as the school grew. They included a new kitchen and dining room, a concrete classroom and office block, and new teachers' houses. In 1972 a new manual arts block was completed, and in 1975 a new primary school was completed. Dining room and kitchen facilities have been improved and enlarged.

Currently functioning as a vocational school, the purpose of Vatuvonu is to prepare young people for the practical trades.

Principals: P. J. McGruddy, 1976—1977; R. M. Ferguson, 1977—1979; N. Tausere, 1980—1983; S. Basa, 1983—1984; T. Cabe, 1984—1987; M. Tuiwawa, 1987—1988; P. Senikau, 1988—1990; S. Bekei, 1990—1994; H. Poulter, 1994— .

Vaucher, Alfred-Felix

VAUCHER, ALFRED-FELIX (1887—1993). Evangelist, educator, author. A Swiss citizen born in the Waldensian valleys of northern Italy, he was the grandson of Catherine Revel, possibly the first person in Europe to accept the Seventh-day Adventist message and observe the Sabbath. Baptized in 1900, he had already preached more than 30 times by the age of 15.

His personal notebooks testify that he started in 1901 a lifelong habit of diligent Bible study. A voracious reader, he had the gift of rapidly locating in thousands of books the essential items that he used in his publications or in the classroom. His attendance at a six-month Bible school in Paris organized by B. G. Wilkinson in 1902 marked the end of his formal education. Painfully aware of his lack of proper training, he would spend one night out of two studying during many years of his youth. Fluent in French and Italian, he also learned English and could understand Spanish and German, and studied Greek and knew some Hebrew.

In 1903 he worked with C. T. Everson in Rome as a translator, literature evangelist, and teacher of French. He then served as an evangelist in central Italy and from 1907 to 1910 preached in Switzerland.

In 1910 he married Emma Rochat. After three more years as evangelist in Italy, he served in France as a pastor, editor of *Signes des Temps*, conference president, and union secretary until 1920, at which time he asked to be a teacher. After one year as principal and Bible teacher of the school located in Gland, Switzerland, he began his long teaching career at the institution opened in 1921 in Collonges, France, where at one time or another he taught most of the Bible courses.

During his long career he served as chaplain at La Lignière (Lake Geneva Sanitarium) and briefly as conference president in Switzerland, after which time he returned to Collonges, where he was principal and Bible teacher until his retirement in 1951.

His name has been synonymous with excellence in teaching and thorough scholarship for generations of Seventh-day Adventists in Southern Europe.

Vega Baja Adventist Academy

VEGA BAJA ADVENTIST ACADEMY. *See* [Regional North Adventist Academy](#).

Vegetarian Cuisine Instructor's Program, The

VEGETARIAN CUISINE INSTRUCTOR'S PROGRAM, THE. A program supervised by the General Conference Health and Temperance Department for the purpose of preparing individuals in the Seventh-day Adventist churches and institutions to conduct cooking schools for their communities and their churches that will give a more accurate picture of the Seventh-day Adventist health message and lead people to a knowledge of a better way of life. It requires 30 hours spent in training, and it is preferred that only those thus prepared be authorized to teach classes in home nutrition for the church and community.

The syllabus was prepared jointly by the General Conference Health and Temperance Department and Nutrition Council, the Loma Linda University School of Allied Health Professions and School of Public Health, and the Loma Linda Medical Center Nutritional Services. It is recommended that local conferences and institutions sponsor Vegetarian Cuisine Instructor's classes.

Vegetarianism

VEGETARIANISM. *See* [Diet](#).

Vejlefjordskolen

VEJLEFJORDSKOLEN. *See* [Danish Junior College](#).

Velez Sarsfield Adventist Academy

VELEZ SARSFIELD ADVENTIST ACADEMY (Instituto Adventista Velez Sarsfield). A secondary school belonging to the Central Argentine Conference. It is located in the city of Cordoba in the province of the same name. The school offers a commercial course that lasts five years, plus a common secondary course that offers a major in biology. In 1993 only the first two years of this course were available. There were 207 students and 32 teachers in the institution.

The school began on the elementary level in 1983. Secondary courses were added in 1984. The first graduation was in 1988. At present the library has 2,200 volumes.

Principals: Jorge Freyre, 1984—1987; Néstor Sand, 1988—1990; Humberto Lavooy, 1991— .

Venden, Daniel E.

VENDEN, DANIEL E. (1899—1973). Evangelist and administrator. He was born in Wisconsin and attended Columbia and Laurelwood academies and Walla Walla College, graduating in 1923. He married Nellie Edna Schnepfer and they accepted a call to Columbia Academy, where he taught and served as dean of boys and later became principal for a period of two years. In 1926 he became MV secretary of the Oregon Conference. Four years later he and his brother Melvin formed a team called the Venden Brothers, Gospel Singers and Evangelists. They held meetings in the cities of Oregon and in New York City, Philadelphia, and some of the large cities of Michigan. In 1943 he became pastor of the College View church in Lincoln, Nebraska, and a year later was called as president of the conference, where he served until 1950. At that time he again joined with his brother for meetings in San Francisco and other cities in California and Arizona. Beginning in 1955, he served for 10 years as president of the Central California Conference.

Venezuela

VENEZUELA. A republic situated on the north coast of South America, bounded on the east by Guyana, on the north by the Caribbean Sea, on the west by Colombia, and on the south by Brazil. It has an area of 352,143 square miles (912,050 square kilometers) and a population (1994) of more than 20 million. The inhabitants of Venezuela have descended from three racial stocks: European, Black, and Indian. Approximately 69 percent of the population is mixed (Spanish and Indian); 20 percent are of European extraction (such as Spanish, Portuguese, French, Austrian); 9 percent are Black, and about 2 percent are pure Indian. More than 90 percent of the population is nominally Roman Catholic, though Muslims, Jews, and Protestants are granted liberty.

Venezuela, roughly triangular in shape, may be divided into three topographical areas: (1) the mountainous area of the north and northwest, (2) the lowlands of the Orinoco River, and (3) the Venezuela portion of the Guiana highlands. The mountains of the northern part of the country are part of the Andes Range and consist of parallel chains of mountains running roughly north and northwest, with fertile valleys between, which are intensively farmed. The lowlands of the Orinoco consist of a vast alluvial plain drained by the Orinoco and its tributaries and are covered by grass and forests. The Guiana highlands consist of a high plateau, in which is the highest known waterfall in the world—Angel Falls, 3,212 feet (1,000 meters) high.

The climate of Venezuela is largely tropical, the year being divided into two seasons, the rainy season from about April to about November and the dry season from about November to about April.

The economy is one of the strongest in Latin America, Venezuela being one of the few countries of the world with a budgetary surplus. About half of the country's population is engaged in agriculture. Smaller segments of the population engage in oil and iron mining, forestry, and other pursuits.

Historical Background

Historical Background. Venezuela was the first part of the American mainland sighted by Columbus on his third voyage in 1498. In 1499 Alonzo de Ojeda, a Spaniard, possibly accompanied by Amerigo Vespucci, for whom the New World was named, entered the gulf of Maracaibo, and seeing the Indian villages built on piles over the water reminiscent of Venice, called the place Venezuela ("Little Venice"). The first settlement on the American mainland by Europeans (Spaniards) was made in 1520 at Cumana by Gonzalo de Ocampo. Diego de Losada and other Spaniards pushed inland and fought the Teques and other Indian tribes.

In 1528 Charles V, emperor of the Holy Roman Empire, turned western Venezuela over to the Welsers of Augsburg, but in 1546 the contract with the Welsers was canceled and Venezuela came under Spanish rule again. This arrangement continued until 1717, when

Venezuela became part of the viceroyalty of Granada. During the seventeenth century, English, French, and Dutch pirates attacked the Venezuelan coast, which was known to the English pirates as the Spanish Main.

The first important move toward independence was led by Francisco Miranda in 1806, but failed. However, as head of a junta he declared independence on July 5, 1811, but independence was short-lived, ending about a year later, when he surrendered to the Spanish army. The struggle for independence continued under Simón Bolívar, a member of Miranda's staff, who escaped.

Independence was achieved in 1823, when the last Spanish stronghold capitulated. In 1829 Venezuela separated from the confederation known as Gran Colombia (comprising what is now Venezuela, Colombia, and Ecuador) and set up its own government under José Antonio Páez. A long internal struggle that followed Bolívar's death in 1830 continued until recent years. At the present time (1993), the country is progressing under a democratic government.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Venezuela is part of the Venezuela-Antilles Union Mission within the Inter-American Division and is divided into two conferences and two missions. Statistics (1992) for Venezuela: churches, 219; members, 55,185; church or elementary schools, 34; ordained ministers, 76; licensed ministers, 46; teachers, 374.

Statistics (1992) for the conferences and missions—*Central Venezuela Conference*: churches, 48; members, 15,358; church or elementary schools, 6; ordained ministers, 20; licensed ministers, 15; teachers, 66. Headquarters: Caracas. *East Venezuela Mission*: churches, 53; members, 13,591; church or elementary schools, 5; ordained ministers, 17; licensed ministers, 11; teachers, 65. Headquarters: Maturín. *West Central Venezuela Conference*: churches, 67; members, 13,776; church or elementary schools, 14; ordained ministers, 19; licensed ministers, 11; teachers, 138. Headquarters: Barquisimeto. *West Venezuelan Mission*: churches, 51; members, 12,104; church or elementary schools, 7; ordained ministers, 14; licensed ministers, 8; teachers, 61. Headquarters: Maracaibo.

Institutions

Institutions. Barquisimeto Adventist Clinic; Richard Greenidge Academy; Venezuelan Adventist Ecclesiastical University.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* The Adventist message was introduced into Venezuela about the beginning of the twentieth century, when unclaimed, unaddressed packages of Seventh-day Adventist publications were left at Venezuelan docks by trading ships that stopped along the basin of the Caribbean Sea. The extent of their influence is not known.

In December 1907 B. E. Connerly, apparently the first SDA minister to visit Venezuela, spent several months visiting the country and distributing SDA publications. He reported

visiting several Indian villages besides various towns along the Orinoco River and urged that “this year [1908] . . . not pass before we have a representative here” (*Review and Herald* 85:15, Apr. 9, 1908). He concluded with the following appeal: “I found many persons with whom the Spirit of the Lord is working. I readily sold all the books that I had with me, and took subscriptions for *El Centinela in all the towns, and distributed many tracts*” (*ibid.*).

However, his hopes were not fulfilled until 1910. On Aug. 1, 1910, F. G. Lane and his wife arrived in La Guaira, the port city of Caracas. They were accompanied by R. E. Greenidge (Greenage), who was to open treatment rooms in Caracas, and thus start the medical work. After they had spent some time getting their luggage through customs, they journeyed by train to Caracas (*ibid.* 87:15, 16, Oct. 20, 1910). The Lanes began their work by holding evangelistic meetings, illustrating the lectures on the prophecies of Daniel with charts.

The first convert, Manuel Corro, was a carpenter who furnished the lumber for pews needed for the meeting hall. Reporting the story of how Corro became an SDA, Mrs. Lane wrote: “We had been here four months when one day a man came with some lumber. On passing through the house, his eyes fell upon the old prophetic chart, which we had hanging in a conspicuous place. He inquired, ‘What do these things mean?’ Elder Lane at once made an attempt, in broken Spanish, to explain to him, reading from the Spanish Bible.

“The man listened attentively, and, saying very little, went away. About two hours later he returned, bringing with him a second man to hear the story. My husband again explained as fully as possible the wonderful truths of God’s Word, impressing upon them the importance of studying to know for themselves. They then left, expressing their thanks for what they had heard. The following morning the second man returned with a third, who was anxious to see the wonderful chart, and hear the story” (*ibid.* 88:11, Feb. 8, 1911).

Corro, his mother, and nine others composed the first group to be baptized into the Seventh-day Adventist Church. They were baptized in 1911 in the Upper Anauro River, in the area known today as Cotiza, by Lane. The second baptism took place on Feb. 10, 1912. Reporting on SDA work in Venezuela at this time, U. Bender, an SDA minister who was visiting Venezuela, said: “Sabbath, February 10, seven candidates were baptized in a quiet pool of a mountain brook. This makes eighteen in all whom Elder Lane has baptized in Venezuela.

“A room fitted up for a chapel is used by the company for a meeting-place. Here we held services nearly every night. Elder Lane interpreted for me, and we had a good, profitable time. . . .

“Not only in Caracas are these [there?] interested ones, but from small villages miles away to the south people have sent word for the pastor to come to visit them. . . .

“Brother Greenage [Greenidge] and wife are making their living by giving treatments, and Sister Samuels conducts a school for the children” (*ibid.* 89:16, Apr. 11, 1912).

By 1915 the Lanes had left Venezuela and S. A. Oberg and his wife had taken over leadership of the work. A short time later Mrs. Oberg reported in the *Review and Herald* (92:11) of Feb. 25, 1915: “Thanks to the faithfulness of Brother and Sister R. E. Greenidge, our self-supporting medical missionaries here, in calling them together for worship, nearly all were in attendance [at the first meeting after the Obergs arrived].”

Soon after the arrival of the Obergs, persecution broke out. The evangelistic meetings were disturbed by missiles thrown through the windows of the meeting house, and when

this failed to discourage the missionaries, pressure was brought to bear on the landlord, who expelled them from their rented meeting place (*ibid.*). Only a few months later, Mrs. Oberg contracted a tropical disease and was compelled to leave the country, but after a period of rest and treatment she was able to return to Venezuela (*ibid.* 92:14, Apr. 8, 1915). In spite of adverse circumstances, Oberg declared that the SDA message was “here to stay” (*ibid.* 90:10, 11, Sept. 2, 1915).

On Feb. 2, 1917, W. E. Baxter and his wife arrived in Caracas, where they found 10 faithful members. First attempts to secure a hall for holding meetings were unsuccessful, because of opposition from the established church, but after a time a hall was rented (*ibid.* 96:24, 25, July 10, 1919).

At the close of 1918 Baxter wrote: “[Venezuela has] now one ordained minister, one missionary secretary, and three canvassers. . . . The canvassers have done good work. Brother R. E. Greenidge began work in April, and in eight months has sold and delivered \$1,500 worth of books. In August [1918], Rafael López and Angel Ojeda arrived from Puerto Rico, and their combined deliveries for three months amounted to a little more than \$1,800, thus making our book sales for this brief period more than \$3,300, gold. We are glad to see these truth-filled books going into the hands of the people and believe the seed thus sown will yield a harvest of souls. There are many inquiring about the truth and are desirous of studying, not only in Caracas where we recently baptized a promising young man, and where many others are studying, but in other parts as well” (*SDA Yearbook* [1919], pp. 257, 258).

The first colporteur institute in Venezuela was held in the city of Caracas from May 9 to 28, 1919. C. E. Knight, the superintendent of the East Caribbean missions, was present at this institute and assisted in promoting the colporteur work (*Review and Herald* 96:29, Sept. 18, 1919).

G. D. Raff served as the mission publishing leader from 1917 until he was succeeded by B. E. Wagner in 1921 or 1922. The colporteurs not only sold books but also gave medical aid whenever there were opportunities to do so. Sometimes they walked, at other times they rode muleback through muddy plains and almost impassable mountain roads, transporting their luggage and boxes of books to seemingly inaccessible regions. One colporteur, Rafael López, was murdered May 15, 1922, while traveling muleback on a deserted mountain road in El Cobre, state of Táchira, in western Venezuela.

From 1911 to 1919 Venezuela was part of the South Caribbean Conference. In 1919 it was organized into a separate mission, with W. E. Baxter as director and treasurer. The one church in Caracas had 16 members. The next year saw marked progress in the new mission. The D. D. Fitch and Byrd Bullard families arrived in Caracas to assist in the work, the Bullards taking over the burden of the office management, and the Fitches, with the help of the Bullards, conducting a daily Bible school, which attracted many young people to the SDA church. Three young Spanish ladies, Amelia Correa, Clara Luisa Robayna, and Blanca Orta, who were trained in this school, became Bible instructors. Several young men, among them Carlos Alberto Robayna, Juan Porras, Alejandro Zamaro, Alberto Acosta, Rafael Fleitas, Julio García, Pedro Ramón González, Teodoro Rodríguez Vázquez, who also began Bible training about that time, later became SDA workers in Venezuela.

In 1921 several families in widely separated areas began the observance of the Sabbath as the result of reading literature or receiving studies from colporteurs. This work extended

to the interior—to the plains of Guárico and Apure, and to Barquisimeto and San Cristóbal in the Andes Mountains. As a result of the colporteur work of Rafael López, Baxter baptized 21 converts at Camaguán, in the state of Guárico, on Apr. 22, 1921, and organized a church. Among those baptized were José Antonio Lamas, who was a Lebanese businessman, and Julio García, both of whom became workers in Venezuela. In early 1922 an institution known as the Camaguán Training School was opened in Camaguán under the leadership of Richard Greenidge and his wife. This school, situated on the Portuguesa River in the Venezuelan plains, provided Christian education for a generation of SDA young people, many of whom became denominational workers. In 1935 Greenidge died in the United States, and for a time his son Luis directed the school. He was followed by Juan Porras, and then Lowell Johnston. The school was closed about 1937 or 1938.

In 1936 a church school was organized in Caracas and still operates under the name of Richard Greenidge School. José Lamas donated the land for the Venezuela Secondary School (Colegio Secundario Venezolano), which was opened Oct. 1, 1962, in El Limón, Maracay.

In 1927 the Venezuela Mission was transferred from the Caribbean Union Mission to the newly organized Colombia-Venezuela Union Mission, comprising Venezuela, Colombia, and the Netherlands Antilles. In 1950, during the administration of Charles R. Beeler, the Venezuela Mission was divided into two missions: East Venezuela Mission, with headquarters in Caracas; and West Venezuela Mission, with headquarters in Barquisimeto. At the close of 1952, the two missions reported a combined membership of 1,031, distributed among 11 churches. By the end of 1956, the two missions had a combined membership of 1,858 and 22 churches. Since then, the work in Venezuela has made excellent progress. As a result of this, in 1989 it was organized as the Venezuela-Antilles Union Mission. In 1992 the West Venezuela Conference was divided into two fields.

On Oct. 12, 1940, the Caracas Adventist Dispensary was opened as an institution of the East Venezuela Mission. Medical work is also carried on at Barquisimeto.

In 1963 the educational work in Venezuela was represented by the Venezuela Secondary School (Instituto Vocacional de Venezuela), situated at Nirgua, Venezuela, about 200 miles (320 kilometers) west of Caracas, which offered work on the high school level—*bachillerato*. It was upgraded in 1966 with new and modern facilities including dormitories, classroom building, and an orange farm on 125 acres (50 hectares) of flat land. The institution has become part of the Venezuelan Adventist Ecclesiástical University, which offers a B.A. in theology and an A.A. in business administration and in computer. The school is operated by the Venezuela-Antilles Union.

Venezuela-Antilles Union Mission

VENEZUELA-ANTILLES UNION MISSION. *See* [Inter-American Division](#); [Netherlands Antilles](#); [Venezuela](#).

Venezuela Vocational Institute

VENEZUELA VOCATIONAL INSTITUTE. *See* [Venezuela](#); [Venezuelan Adventist Ecclesiastical University](#).

Venezuelan Adventist Ecclesiastical University

VENEZUELAN ADVENTIST ECCLESIASTICAL UNIVERSITY (Instituto Universitario Eclesiástico Adventista). A boarding college and secondary school located near Nirgua, Venezuela, 145 miles (235 kilometers) west of Caracas. Founded in El Limón, a suburb of Maracay, on Sept. 30, 1963, and later transferred to Nirgua and inaugurated Oct. 23, 1966. The school is located on 132 acres (55 hectares) in a valley at 2,500 feet (750 meters) above sea level. It is fully accredited on the elementary and secondary levels by the Venezuelan government; the secondary school has grown into the Instituto Universitario Eclesiástico Adventista, operating under the direction of the Venezuela-Antilles Union. The industries include a bakery, a printshop, and a farm that has 35,000 fruit-bearing orange trees. The secondary and college student enrollment during the 1992—1993 school year was 550, under the direction of 30 teachers.

Principals/Presidents: C. E. Schmidt, 1966—1969; H. Hernandez, 1969—1974; M. A. Lopez, 1974—1979; G. Garrido, 1979—1983; I. Omana, 1983—1985; G. Florez, 1985—1989; G. Bracho, 1989—1994; F. Zabala, 1994— .

Vermont

VERMONT. *See* [Northeastern Conference](#); [Northern New England Conference](#).

Vespers

VESPERS. *See* [Services, Church](#).

Vials, Seven

VIALS, SEVEN. *See* [Plagues, Seven Last](#).

Vibrant Life

VIBRANT LIFE (1885— ; 1885—1891, as *Pacific Health Journal and Temperance Advocate*; January 1892—June 1904, as *Pacific Health Journal*; June–December 1915, as *Health and Temperance*; January 1916—August 1981, as *Life and Health*; September 1981—December 1984, as *Your Life and Health*; absorbed *Health* 1948; bimonthly; RH; 1994 circulation 27,000).

Subtitled “A Magazine for Healthful Living,” it is a health magazine that promotes an improved quality of life through emphasis on proper nutrition and exercise, mental, emotional, and spiritual health, and positive family relationships. Its focus is disease prevention and longevity. Its aim is similar to that of the first Seventh-day Adventist health journal, the *Health Reformer*, as set forth in its first issue, 20 years earlier: “[It is] our ardent desire to do all that lies in our power to instruct and benefit the people in relation to the right method of living. . . .

“It shall be our great object to lay before our readers facts of vital importance in relation to the health reform, and aim to instruct the people how to avoid sickness, or if sick, how to regain their health, and that without poisons. . . .

“Sickness has come to be the ruling condition of mankind, and health the exception; and a better state of things cannot be expected until the laws of life and health are better understood and obeyed” (1:8, August 1866).

Vibrant Life began in 1885 as a bimonthly, the *Pacific Health Journal and Temperance Advocate* (monthly from 1888 on). It had been suggested in 1884 by the newly opened health institution called the Rural Health Retreat (now the St. Helena Hospital and Health Center) as a joint venture with the Pacific Press. It was for many years published for the sanitarium by the Pacific Press in Oakland.

In August 1901 the *Pacific Health Journal* was announced as “the health organ of the Pacific Union Conference,” and with the September number the headquarters were transferred to San Francisco. Financial responsibility was retained by the California Medical Missionary and Benevolent Association, which had been named in the editorial box since April 1899. In March 1904 the Pacific Union Conference voted to transfer their health journal to the Review and Herald Publishing Association: “Whereas, There is need of a low-priced, popular health journal, on which all our people can unite in giving a large circulation; and—

“Whereas, It should bear such a general name, and be published in such a place, as will make it a representative of the whole field; therefore—

“7. We recommend, (a) That our brethren at Washington, D.C., be invited to publish such a journal, and that we pledge to it our hearty support; and (b) that the *Pacific Health Journal* be offered to the Review and Herald, of Washington, D.C., and that they be invited to change its name and make-up as they may deem necessary to accomplish the purpose mentioned above” (*Review and Herald* 81:17, May 12, 1904).

The *Review and Herald*, announcing the transfer, beginning with the July number, printed the following statement, to appear in the final (June) number of the *Health Journal*: “It is the purpose of the new publishers to make the magazine a worthy exponent of the true principles of health and temperance reform in their broadest application to the physical and spiritual welfare of the people. We intend to make the instruction simple and practical, dealing with those questions which enter so largely into the common experiences of the home life, seeking to stimulate the desire for the better way of living, and to impart as much help as possible in the application of right principles” (81:5, May 19, 1904).

Thus the *Pacific Health Journal* moved to Washington, D.C., and came out in July 1904 as *Life and Health*, which name it retained, with the exception of the period from June to December 1915, when it was called *Health and Temperance*.

A general medical council of the North American Division held in Kansas City Aug. 22—25, 1961, recommended: “1. Designation of *Life and Health* as the official magazine for Medical Missionary Day.

“2. Assignment of a portion of the Medical Missionary Day offering for *Life and Health* subscriptions to be sent as the pastor’s or church’s gift to community leaders, physicians, dentists, schools, libraries and hospitals, and

“3. Encouragement to our own church members, physicians, dentists, and medical and educational institutions to subscribe to *Life and Health*.”

In July 1972 major changes were made in *Life and Health*. Both the format and the journalistic approach were altered in order to appeal more directly to the non-SDA reader and thus enlarge the magazine’s potential as a missionary journal. Even more emphasis was given to prevention, and feature articles were referenced with documentation from scientific sources. Several special issues on prevention were published.

Since the January 1985 issue, when the name was changed to *Vibrant Life*, the magazine has been published bimonthly. A yearlong pilot program indicated the magazine should be directed toward Seventh-day Adventist Church members, encouraging them to use it as a witnessing tool.

In 1987 the staff was expanded to include senior editors in the areas of exercise and fitness, nutrition, substance abuse, family and general medicine, respectively. This new direction resulted in *Vibrant Life* being used as an outreach journal by chaplains in SDA hospitals. A partnership was formed in 1987 between *Vibrant Life* and the Christian Lifestyle Magazine television program whereby the journal would be considered by the television program as its official print medium, and would be promoted on television stations nationwide. The magazine is also sold by literature evangelists.

In 1991 *Vibrant Life* was repositioned to appeal to younger, non-SDA readers (age 35 and over), in order to expand the magazine’s potential as a missionary journal. Columns and special features on self-improvement, women, family, and overcoming personal obstacles were added.

A braille edition of *Life and Health*, composed mostly of extracts from the ink print edition, was published by the Christian Record Braille Foundation, Lincoln, Nebraska, first issued in 1952 and continued until 1982. Its circulation of about 6,000 extended outside the United States and Canada to about 80 other countries.

Editors: J. H. Waggoner, 1885—1887; J. N. Loughborough, 1887—1890; W. P. Burke, M.D., 1891—1892; M. C. Wilcox, 1892; W. H. Maxson, M.D., 1892—1897; A.

J. Sanderson, M.D., 1897—1899; G. H. Heald, M.D., 1899—1917; H. W. Miller, M.D., February 1917—June 1919; L. A. Hansen, 1919—1933; A. W. Truman, 1933—1935; L. A. Hansen, 1936; Francis D. Nichol, 1937—1946; J. Wayne McFarland, M.D., 1946—1949; J. DeWitt Fox, M.D., 1949—1972; M. G. Hardinge, M.D., 1972—1975; Don Hawley, 1975—1977; Leo Van Dolson, 1978—1979; Joyce McClintock, 1979—1981; Robert S. Smith (acting), 1981—1982; Thomas A. Davis (acting), 1982—1984; Ralph Blodgett, 1984—1988; Raymond H. Woolsey, 1988—1991; Barbara Jackson-Hall, 1991—1995; Larry R. Becker, 1995— .

Editors of the Braille Edition: C. W. Degering, 1952—1960; C. G. Cross, 1960—1964; B. Y. Baughman, 1964—1965; R. A. Gibson, 1965—1971; Richard Kaiser, 1971—1973; C. G. Cross, 1973—1974; Richard Kaiser, 1974—1982.

Vicente Suarez Institute

VICENTE SUAREZ INSTITUTE (Instituto Vicente Suarez). A multilevel educational institution located in the industrial city of Monterrey, in the state of Nuevo Leon, Mexico. The school operates at the kindergarten, elementary, secondary, and preparatory levels. It is owned and operated by the Northeast Mexican Conference.

In September of 1961 it began as an elementary church school with four teachers. Official registration of the school was granted in March 1962. The kindergarten division received its official registration in February 1976. The secondary school was officially registered in October 1975, and the preparatory level was registered by the Universidad Autónoma de Nuevo Leon in June of 1978.

At present the institution operates with a total of 333 students at all levels.

Principals: B. Torres, 1980—1981; H. E. Voth, 1981—1982; B. Torres, 1982—1984; A. Soto, 1985—1994; F. Porras, 1994— .

Victor Ampuero Matta Adventist Academy

VICTOR AMPUERO MATTA ADVENTIST ACADEMY (Instituto Adventista Victor Ampuero Matta). A school located in the city and province of Mendoza, belonging to the Central Argentine Conference. It was begun as an elementary school in 1988; the secondary courses were added in February of 1993.

The school offers its students a commercial course that lasts five years. In 1993 there were 136 students served by 25 teachers.

At present the library has 2,100 books.

Principals: Esther Gaibar, 1988—1991; Raúl Pérez, 1991—1993; Eduardo Maiorov, 1993— .

Victorian Conference

VICTORIAN CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Victory Lake Nursing Home

VICTORY LAKE NURSING HOME. A 120-bed extended care facility located three miles (five kilometers) east of Hyde Park, New York, on property adjacent to the Northeastern Conference campgrounds. The home is modern in every detail and operates in compliance with regulations set forth by the New York State Department of Health. It is an affiliate of the Northeastern Conference Nursing Home Corporation.

Victory Lake employs a total of 130 persons, including four physicians and 39 licensed and registered nurses. The institution offers a high level of geriatric care, including physical, speech, and recreation therapy. High priority is given to special diets.

For many years the constituency of the Northeastern Conference felt concern with the plight of the aged and the possibilities of helping to solve this problem. The late R. T. Hudson, former president of the Northeastern Conference, took the first steps toward positive action by leading out in organizing a committee of sponsors for the project and directing the legal arm of the conference to the problem.

On Nov. 14, 1967, under the leadership of G. R. Earle, the number of sponsors was increased from 13 to 15, and these became the board of directors of the Northeastern Conference Nursing Home Corporation.

Earle and Stennett Brooks, who was treasurer, arranged for funds to be made available to the nursing home corporation for the construction of the Victory Lake Nursing Center. The facility cost \$3.7 million and was completed in August 1970. Victory Lake opened its doors to receive its first patients Jan. 6, 1971.

Administrators: Theodore Cantrell, 1969—1970; Everett Alexander, 1971; George Pelote, 1971—1986; Robert Farrow, 1986— .

Vie et Santé Institute

VIE ET SANTÉ INSTITUTE. *See* [Algeria](#).

Vietnam

VIETNAM. A Socialist republic in Southeast Asia situated on the eastern side of the Indochina Peninsula. The territory of Vietnam was formerly a single country comprising Tonkin, Annam, and Cochin China, the history of which can be traced to the beginning of the Christian Era. Several times in its history this country was tributary to China; then, in the second half of the nineteenth century, it became a part of the French colonial possessions in Indochina.

During World War II it declared itself a republic, but return of the French after the war led to hostilities with the pro-Communist republican government and caused eventual division of the country in 1954 into two independent parts approximately along the seventeenth degree north latitude. It was officially reunited on July 2, 1976. The republic of Vietnam comprises an area of 127,330 square miles (330,000 square kilometers) and contains a population (1994) of 73 million.

The majority of the people of Vietnam are ethnically related to the Chinese. There are significant numbers of Cambodians in the south, and Tay, Muong, Thai, Nung, and Meo groups in the north, as well as other tribal peoples largely concentrated in the highlands of central Vietnam. Vietnamese speak a tonal language similar to Chinese, from which they derive about one third of their vocabulary. Vietnamese was formerly written with Chinese characters, but now it is written with Latin script. Through the influence of the Chinese the religion of the majority of the people is a conglomeration of Confucianism, Taoism, Mahayama Buddhism, and animism. There is a sizable Roman Catholic following, which has resulted from the activities of the French and Portuguese missionaries since the late sixteenth century. When the country was divided in 1954, many Roman Catholics moved to the south, where they now number more than 1.5 million, and, along with Buddhists, they exercise considerable political influence. The strongest Protestant organization is the Christian and Missionary Alliance, with 100,000 members. In the north, and since 1975, in the south, Communist influence in society affects adversely religious activity.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Vietnam constitutes the Vietnam Mission in the Southeast Asia Union, which in turn is in the Far Eastern Division. At present the work is confined to the southern area. Statistics (1993) for Vietnam: churches, 6; house churches, 24; members, 4,440; ordained ministers, 4. Headquarters: Ho Chi Minh City.

Institutions

Institutions. Saigon Adventist Hospital; Saigon Adventist School; Vietnam Adventist Publishing House.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. This territory of Vietnam was visited in the early 1920s by R. M. Milne and K. O. Tan, colporteur leaders from the South China Union, but the work was not established until 1929, when R. H. Wentland arrived in Saigon. At that time there was only one Seventh-day Adventist in the country, Louis Julien, a Frenchman.

While studying the Vietnamese language Wentland translated five tracts on the subjects of the Second Advent and the Sabbath, which were printed with the funds donated by E. W. Farnsworth, who had become keenly interested in this field. Strict religious censorship at that time required every copy to bear the stamp of approval by the minister of religion. As a result of these tracts the work was opened up in Tourane (now Da Nang).

Later an ordained minister of another Christian mission in Tourane, Tran Xuan Phan, and 30 of his members joined the Seventh-day Adventist Church, also through reading these tracts. Soon a church was organized there.

Late in 1929 F. L. Pickett arrived in Saigon and was located in Phnom Penh, Cambodia, early in 1930 by the help of Wentland. Because it was forbidden to do any type of missionary work in Cambodia, Pickett evangelized on the frontier between Cochin, China, and Cambodia, and a little church was built and a church of 32 Cambodian members was organized in Tinh Bien, about 80 miles (130 kilometers) from Chau Doc.

In 1937 the Seventh-day Adventist mission was organized with five churches and about 250 members, with F. L. Pickett as its first president. Six months later Pickett died and R. H. Wentland was made president of the mission. On Sept. 1, 1937, R. H. Howlett arrived to establish a training school in Saigon; this school began what became the Vietnam Adventist Publishing House. In August 1941, because of the approaching war, the American missionaries were evacuated.

During World War II Robert Bentz, who had come from France shortly before, was in charge of the work. The workers who were left were supported by income from the maternity home operated by Mrs. Bentz in Cholon and from the sales of small health books printed by the Viet Nam Press. In the spring of 1947 E. H. Wallace, L. G. Storz, and R. A. Figuhr, with their families, went to Vietnam as the first American missionaries to work in that country after the war.

In 1948 the Voice of Prophecy work began with a correspondence school, and in 1954 radiobroadcasting was launched on a regular basis from a station at Dalat, with Le Huu as the speaker. In 1952 the mission received permission from the government to open a medical institution. With the help of a \$2,500 gift from the Bangkok Sanitarium and Hospital (Thailand) and other gifts from Vietnamese and American friends of SDA work, a small hospital was opened at Saigon in 1955. It carried the name Binh-Vien Co-doc (Saigon Adventist Hospital).

SDA work in Vietnam came to an abrupt end in late 1975. The Saigon Adventist Hospital, the Vietnam Adventist Publishing House, and all the 16 schools were taken by the government. The church work, although somewhat restricted, has been going on all these years. Every year there are about 100—150 baptisms. For more than 10 years no official contact was made between the Vietnam Mission and the Southeast Asia Union Mission. In August 1988 G. C. Johnson, president of the Southeast Asia Union Mission, paid a visit

to Ho Chi Minh City (formerly Saigon) as a member of the ADRA team. He was able to meet the leaders and members of the church and worship with them on Sabbath. Since then regular contacts have been made between the mission and the union. In 1993 an ADRA office was established in Hanoi.

Vietnam Adventist Publishing House

VIETNAM ADVENTIST PUBLISHING HOUSE (Thòi-Triệu Ân-Quán) A publishing organization with its own printing plant at Saigon, operated by the Southeast Asia Union until April 1975. It published Seventh-day Adventist books and the senior Sabbath school lesson quarterlies.

The press was established in 1939 under the direction of R. H. Howlett, then principal of the École Biblique (later called the Vietnam Adventist Training School), and printing was at first done in the kitchen of the school. Howlett taught printing to the students of his school. The first machine, a secondhand French press, was installed with the assistance of Lyman Bowers, manager of the Malayan Signs Press (now known as the Southeast Asia Publishing House) in Singapore, who spent three months in Saigon. An unsuccessful attempt was made to fabricate a typesetting machine using the linotype matrices then owned by the Malayan Signs Press in Singapore, the house where previous to this all Vietnamese publications had been issued. A monotype purchased in Paris in 1939 never reached Vietnam because of the war and eventually was turned over to the SDA press near Paris. One of the first workers at the Vietnam Press, Ly Ba Hoi, was still with the institution in 1963, serving as a bookkeeper.

Except for a period of a few months, the Vietnam Adventist Publishing House remained in operation during the war years, 1941 to 1945, its sales providing the funds for the school and the mission.

In 1948 the press was moved to larger quarters near the mission offices. In 1951 a new building, covering an area of 3,000 square feet (280 square meters), was erected with funds allocated from a Thirteenth Sabbath Offering overflow, and Le Cong Giao, who was trained at Southeast Asia Union College and at the Southeast Asia Publishing House, was appointed manager. While he served in the army, from 1953 to 1957, Ly Ba Hoi served as acting manager.

The Vietnam Adventist Publishing House, variously listed in the *Yearbook* as Indo-China Press, Indo-China Signs Press, Vietnam Signs Press, and Vietnam Publishing House, received several appropriations from the General Conference Publishing Rehabilitation Fund, which made possible the acquisition of a Yoda cylinder press (1951), a Miehle vertical press (1961), a giant Heidelberg cylinder press (1963), a Solna offset press (1963), a Heidelberg offset press, a rounder and backer machine as well as a Martini book thread-sewing machine, and an ATF offset press model Profiteer 25-1. While this was not the largest press in Saigon, it was the best equipped for producing books and was the only press that processed the complete book. A staff of 25 boosted production to the maximum in order to supply materials for the 85 full-time literature evangelists who worked in Vietnam.

Managers: Pham-Thien, 1948—1951; Le Cong Giao, 1951—1954; Ly Ba Hoi, 1954—1957; Le Cong Giao, 1957—1975.

Vietnam Mission

VIETNAM MISSION. *See* [Far Eastern Division](#); [Vietnam](#).

Vigilant Missionary Society

VIGILANT MISSIONARY SOCIETY. The forerunner of, and later the women's auxiliary to, the Tract and Missionary Society; originally composed of women who conducted lay evangelism through personal visits and by writing letters and mailing out reading matter. *See* [Tract and Missionary Societies](#).

Villanueva, Regino Acosta

VILLANUEVA, REGINO ACOSTA (1889—1948). Filipino editor, translator, and administrator. His formal education was confined to the elementary school training he received at Tagudin and Manila. He had a natural gift for writing, and two years after his conversion from Roman Catholicism and his baptism in 1920 (which was brought about through reading Ellen White's *Great Controversy*, purchased while working in the city of Baguio), he began working at the Philippine Publishing House as translator into the Ilocano dialect. His major work was the translation of *The Great Controversy*. While translation was his main duty, he also served as an associate editor at the publishing house and as its secretary-treasurer from 1937 to 1941.

He was prominent in the councils of the church and served on the executive committee of the Philippine Union Mission for many years. To his credit as a Christian worker lies the establishment of the church at Tagudin. He was married to Agapita Laminosa in 1914.

Vincent Hill School

VINCENT HILL SCHOOL. A former coeducational boarding school on the senior high school level, with an American curriculum, operated by the Southern Asia Division at Mussoorie, India, in the foothills of the Himalayas (elevation 6,500 feet [2,000 meters]) 150 miles (250 kilometers) north of Delhi. The student enrollment of about 100 was made up mainly of children of the workers from the United States, Canada, and Australia.

The school was founded in 1911 as Mussoorie Intermediate School, with Edith Bruce as principal, on a 23-acre (nine-hectare) property known as Annfield, which had been purchased by the India Mission in 1907. Throughout the years it was known as Annfield School, Mussoorie Primary and Intermediate School, and Mussoorie Primary and Middle English School. When the need for larger facilities arose, an estate of 46 acres (20 hectares) was purchased in 1919 on a side of Vincent Hill in Mussoorie, and the Annfield school property was sold in 1920. During 1921, classes were conducted in rented buildings. In 1922 Vincent Hill School, offering 12 grades, opened on the new site with an enrollment of 80 students. In the mid-1920s, the school became a junior college. Consequently, it became known as Vincent Hill School and Junior College and later Vincent Hill College. In 1951 the junior college work was discontinued. Until 1955 the high school curriculum prepared students for the Cambridge Senior School Leaving Certificate, but in that year the American Unit system curriculum was introduced.

From this point onward, the school was to serve the overseas missionary community in the main, whereas heretofore it had also been popular among domiciled Europeans and Anglo-Indians of the church community.

At the end of 1969, however, the school was closed and the property sold. This was because the government's policy on granting entry visas restricted the entry of qualified personnel who might serve as teachers. Second, for the same reason the clientele gradually diminished in members, making it, under those circumstances, impossible to have a well-balanced educational program. Therefore, the Southern Asia Division voted to join with the Far Eastern Division to operate Far Eastern Academy in Singapore and to send children of missionary parents there.

Principals: Mrs. Edith Bruce, 1911—1913; G. F. Furnival, 1914—1919; T. D. Rowe, 1920—1921; A. J. Olson, 1922—1927; I. F. Blue, 1927—1930; D. W. McKinley (acting), 1931; I. F. Blue, 1932—1939; R. A. Garner, 1939—1942; C. A. Schutt, 1943—1945; H. T. Terry, 1946—1947; R. E. Rice (acting), 1948; W. C. Mackett, 1948—1952; M. O. Manley, 1952—1955; H. H. Mattison (acting), 1956; M. O. Manley, 1957—1962; W. G. Jensen, 1962—1964; A. W. Matheson, 1964—1967; I. D. Higgins, 1967—1969.

Virgin Birth

VIRGIN BIRTH. The doctrine that Jesus was miraculously conceived by a mother who was a virgin, through the power of the Holy Ghost, thus accomplishing the incarnation of Deity in humanity. Seventh-day Adventists accept the virgin birth of Jesus as a literal, historical fact. The means by which the Incarnation was effected is a divine mystery (see [1 Tim. 3:16](#)).

The doctrine of the virgin birth rests on the explicit declarations of the Gospel writers. They affirm that Mary conceived by the power of the Holy Spirit ([Matt. 1:18, 20](#); [Luke 1:35](#)), not by Joseph ([Matt. 1:20](#)), and that Mary was a virgin at the time ([v. 23](#)) and remained so at least until after the birth of Jesus ([v. 25](#)).

The characterizations of Jesus as the “son of Joseph” ([John 1:45](#)) and “the carpenter’s son” ([Matt. 13:55](#)), and of Joseph and Mary as His “father and mother” or “parents” ([Luke 2:41, 48](#)), are descriptive of the practical, legal relationship that existed subsequent to His birth, not the manner of conception.

That the early Christian belief in the virgin birth was widespread is indicated in early second-century references by Ignatius of Antioch (*Ephesians* 7:2; 18:2; 19:1; *Smyrnaeans* 1:1), by Justin Martyr (*Apology* 1:31, 46, 63), and others. SDAs teach that “apart from the virgin birth there could be no true incarnation” ([SDACom 5:285](#)). SDAs do not share Roman Catholic belief in the perpetual virginity of Mary, primarily because of the wording of [Matt. 1:25](#) (*ibid.* 286), but they acknowledge also a complete lack of evidence that she bore other children.

SDA publications have consistently and emphatically stood for the historical reality of the virgin birth. An article entitled “The Virgin Birth” in the *Review and Herald* for June 2, 1904 (81:9), attacked the higher critical denial of the virgin birth and pointed out that this denial vitiates entirely the power of Christ to save man from sin. As to the union of divinity with humanity in Christ, see [SDACom 5:917](#).

Virgin Islands (British; United States)

VIRGIN ISLANDS (British; United States). Colonial possessions of the United States and the United Kingdom, forming a part of the curving chain of the Greater and Lesser Antilles separating the Caribbean Sea and the Atlantic Ocean, immediately east of Puerto Rico. Of the more than 90 islands and cays making up the American and British Virgin Islands, only four have any size or population of importance. Of these, three—St. Thomas, St. John, and St. Croix—belong to the United States, and one, Tortola, belongs to the United Kingdom. All are mountainous and of volcanic origin. The total area of the four inhabited islands is about 190 square miles (500 square kilometers), and the estimated population (1992), 112,000, most being of Black descent. After these islands were discovered by Columbus, various nations, such as France, England, Spain, Holland, and Denmark, sought their control. St. Croix, St. John, and St. Thomas, which had been held by Denmark, were purchased by the United States in 1917.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The Virgin Islands form a part of the territory of the North Caribbean Conference, a part of the Caribbean Union Conference, which in turn is within the Inter-American Division. Statistics (1993) for Virgin Islands: churches, 20; members, 2,306; ordained ministers, 8. Headquarters for the North Caribbean Conference: St. Croix, U.S.V.I.

Institutions

Institutions. St. Croix Seventh-day Adventist Secondary School; St. Thomas-St. John Seventh-day Adventist Secondary School.

Seventh-day Adventist Work

Seventh-day Adventist Work. The beginnings of Seventh-day Adventist work in the Virgin Islands can be traced to 1900, when A. Palmquist, a self-supporting missionary, arrived in St. Thomas selling SDA publications. In 1901 he visited other islands in the group. Soon afterward a Sabbath school was established in a private home on St. Thomas. In 1901 A. J. Haysmer and his wife came to St. Thomas, visited from house to house, and held evangelistic meetings in a rented hall and in a tent. This resulted in the baptism of eight persons. L. E. Wellman came next, and under his leadership the first church building in St. Thomas was erected in 1905. In 1908 a primary school was opened.

H.C.J. Walleker and James M. Matthews started the work in St. Croix and St. John in 1908 and 1909. After a series of tent meetings in St. Croix, they baptized 40 persons, and in the town of Christiansted organized the first Seventh-day Adventist church on this island. In 1924 D. C. Babcock and C. G. van Putten preached in a tent in the town of Frederiksted,

and soon a second church was established. In the 1930s laymen came over from Puerto Rico and worked among the Spanish-speaking people. As a result, by 1963 there was a Spanish church of about 100 members on St. Croix.

In 1902 the work on the British island of Tortola was pioneered by Lee Wellman. At the village of Sea Cow Bay the first Seventh-day Adventist church was organized and a frame building was erected, which later was destroyed by a hurricane. Later, at Road Town, the capital, evangelistic meetings held in a hall and a tent resulted in the baptism of several families and the organization of a church. In 1932 C. G. van Putten organized a congregation of 27 members and directed the building of a church at Carrott Bay. In 1949 F. A. Sebro held a series of meetings and baptized five converts at East End.

For a number of years the work in the Virgin Islands was administered by the Puerto Rico Mission. In 1925, when the Leeward Islands Conference was organized, the Virgin Islands were assigned to it. In 1945 the islands became part of the Leeward Islands Mission, and in 1960 the East Caribbean Conference.

The erection of a large two-story school building on St. Thomas and of large church buildings on St. Croix marked the progress of SDA work in the late 1960s and early 1970s. In 1976 the islands became part of the newly formed North Caribbean Conference, with St. Croix as the headquarters.

Virginia

VIRGINIA. *See* [Allegheny East Conference](#); [Allegheny West Conference](#); [Chesapeake Conference](#); [Potomac Conference](#).

Virginia Conference

VIRGINIA CONFERENCE. *See* [Potomac Conference](#).

Visions

VISIONS. To Seventh-day Adventists the question of visions has a unique interest because they hold that Ellen G. White received visions from God. In her earlier experience the visions more often occurred during her waking hours, varying in duration from a few minutes to nearly four hours. At such times much was revealed to her. She received her first vision during waking hours in Portland, Maine, in December 1844 (see [1T 58—61](#)). Her last open vision occurred in a public assembly on the Portland, Oregon, campground in June 1884 (see *General Conference Bulletin* [1893], pp. 19, 20). At the same time, all through this period and continuing on until Mar. 3, 1915 (see *Review and Herald* 92:24, Mar. 25, 1915; 92:3, Apr. 15, 1915; [MYP 287](#)), Mrs. White received visions, or prophetic dreams, in the hours of the night.

A number of Ellen White's visions during waking hours were accompanied by physical phenomena, numerous eyewitness accounts of which have been widely published. The first indication of the vision was usually an animated exclamation of "Glory!" or "Glory to God!" often repeated two or three times. At this juncture Mrs. White lost all consciousness of her surroundings. While president of the General Conference of Seventh-day Adventists, George I. Butler, in 1874, gave a contemporary eyewitness account of such visions: "They generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is specially present. . . . The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. . . .

"While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose. . . . When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of Heaven rested upon her. She is utterly unconscious of every thing going on around her, while she is in vision, having no knowledge whatever of what is said and done in her presence. . . .

"Calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in her appearance. When she comes out of this condition she speaks and writes from time to time what she had seen while in vision, . . . for many things have thus been related which it was impossible for her to know in any other way" (*Review and Herald* 43:201, June 9, 1874).

On several occasions, while in vision, Ellen White lifted and held a large family Bible on the outstretched hand for extended periods of time, at least on two occasions repeating

various verses from it. One weighing 18 pounds she held for nearly a half hour. This has been testified to by many and competent witnesses.

Neither Ellen White nor those around her could induce, prevent, or interfere with a vision. These experiences never left her worn or spent; on the contrary they refreshed her. There were times when she experienced physical healing in connection with a vision. In 1868 James White reported that, between 1844 and that time, Mrs. White had had between 100 and 200 such visions.

Seventh-day Adventists do not cite any physical manifestations as unanswerable proof that God gave visions to Ellen White. The supernatural physical manifestations that accompanied the visions appear to have been simply a means of engendering confidence; they were secondary, not primary, proof. They occurred mostly in her earlier years before it was possible to judge her experience by the fruits of her lifework (cf. [Matt. 7:15, 16, 20](#)). SDAs can now see the results in the richness of her personal religious experience, in the elevated spiritual experience of men and women who accept and follow her counsels, and in the progress of the church as it followed her counsels.

In the experience of Ellen White, visions in the night were much more frequent than the visions accompanied by the physical phenomena and were usually less comprehensive in content and scope. All through her life experience it was not uncommon for her to have visions while she was praying ([TM 461](#)), or even while she was writing or engaged in public address.

Often it seemed that the information imparted to her was gained through the ordinary organs of sense, such as seeing and hearing. In her introduction to *The Great Controversy* she refers to “the scenes of the past and the future” that passed before her, and tells of being “permitted to behold the working, in different ages, of the great controversy” (pp. xi, x).

On this point Ellen White’s experience was like that of the biblical prophets. “In the case of visions the scenery passed before their mind, something like a panoramic view of a landscape, gradually unfolding, in symbolical imagery, forms of glory or of gloom; accompanied with actions of a corresponding character, not unfrequently exhibiting, as in actual occurrence, the future and distant events” (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 8, p. 648).

The impressions made upon her mind were deep and lasting, enabling her to recognize months or years later a voice previously heard in vision or to identify persons seen in the vision.

Ellen White wrote in 1860: “As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and the angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

“At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past.

“After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with

force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them” (2SG 292, 293).

Some years later Ellen White remarked: “Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own” (*Review and Herald* 30:260, Oct. 8, 1867).

“I have all faith in God. I know the perfection of His government. He works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, ‘Here am I’” (letter 127, 1902).

Visitor

VISITOR. See [Columbia Union Visitor](#).

Viva Radiante

VIVA RADIANTE. *See* [Christian Record Services, Inc.](#)

Vitória Adventist Hospital

VITÓRIA ADVENTIST HOSPITAL (Hospital Adventista de Vitória). An institution established on Mar. 4, 1982, in Vila Velha, Brazil. The hospital has 13 beds distributed in five apartments, two nurses, a surgery center with two fully equipped surgery rooms for general surgery, orthopedics, and gynecology. It also offers services in X-ray, clinical laboratory, digestive endoscopy, ultrasound, and physiotherapy. There are 42 employees. The chapel is located in the center of the hospital. During the morning worship, when all employees gather to seek divine guidance for another day and to study God's Word, many patients are impressed by the singing that reaches them "as pleasant aroma from heaven."

Medical Directors: Daniel José dos Reis, 1982—1987; Gilead dos Reis Bergmann, 1987— .

Administrators: Floriano Guilherme Keller, 1982—1983; Gastão Quintino de Oliveira, 1983—1985; Elias Harley de Andrade, 1986—1987; Dourivan Dantas Dias, 1988—1989; Joaquim de Oliveira, 1990— .

Vocational Honors (Merits)

VOCATIONAL HONORS (MERITS). *See* [Pathfinder Honors](#).

Voice of Hope Media Center

VOICE OF HOPE MEDIA CENTER. A media center established in 1992 and located at Tula in the Russian Federation.

Directors: Peter M. Kulakov, 1992—1994; D. D. Rebard, 1994— .

Voice of Prophecy

VOICE OF PROPHECY. A religious ministry that includes a daily and weekly radio-broadcast and Bible correspondence school with headquarters in Newbury Park, California (located 50 miles [80 kilometers] northwest of Los Angeles), serving North America, and having affiliated radio programs and correspondence schools in many countries. A General Conference institution, it is supported mainly by direct contributions.

Early Broadcasts. The *Voice of Prophecy* program was originated by its speaker, H.M.S. Richards, heir to a long line of preaching ancestry. After several years' experience in evangelism, he made his debut on radio in the late 1920s in central California. Later, in southern California, he was occasionally invited to conduct a daily 15-minute devotional period over KNX in Los Angeles. Most of this radio time was donated by stations as a free public service. At the time Richards was holding evangelistic tabernacle meetings throughout the Los Angeles area, with Henry de Fluiter assisting him in advertising and as a singing evangelist. In the early 1930s, convinced that the gospel could be preached to millions by radio, and encouraged by his friends, Harold Young and Glenn Luther, Richards set out to establish a regular broadcast. One evening in his evangelistic tabernacle he suggested that some in the audience might have old jewelry or other valuables—or money—that they would be willing to contribute toward a radio fund. The next evening, and on subsequent evenings for seven years, his “radio pocket” was filled with gifts, the sale of which, along with some appropriations from Seventh-day Adventist conference organizations, financed the broadcasts. Thus an enterprise was established that was to grow until it operated with an annual budget of several million dollars in the United States alone.

At the end of the first week of broadcasting, it was obvious that secretarial help would be needed. Providentially, Betty Canon, a public stenographer in Hollywood, was impressed to offer her services free one day a week. Soon she was needed full-time, and was paid at the end of each day from money received through the daily mail. A makeshift office for her was set up in a renovated lean-to chicken house at the back of the Richards garage. Within two years the Tabernacle of the Air was receiving \$10,000 annually from interested listeners.

In 1936 the Tabernacle of the Air was joined by a male quartet, the Lone Star Four, consisting of three brothers, Louis, Waldo, and Wesley Crane, and Raymond Turner. In 1937 the Pacific Union Conference assumed sponsorship of the broadcast over the Don Lee network, with stations along the West Coast. The name of the broadcast was then changed to the Voice of Prophecy, and that of the quartet to the King's Heralds. In 1947 contralto soloist Del Delker was added to the staff.

Coast-to-Coast Broadcast; Correspondence Schools. In 1941 the General Conference at the Autumn Council took action to make the Voice of Prophecy a national broadcast.

On Jan. 4, 1942, the announcer, Fordyce Detamore, called out the greeting, “Hello, America!” over 89 stations of the Mutual Broadcasting System, thus beginning the first coast-to-coast SDA radiobroadcast. Appointed in 1943, an annual Voice of Prophecy Day, in October, brings offerings from Seventh-day Adventist churches throughout North America.

In February 1942, after only one month of nationwide broadcasting, the Voice of Prophecy Bible Correspondence School was inaugurated, and developed by Detamore. (On the origin of the correspondence method, *see* [Bible Correspondence Schools](#).) In the first month more than 2,000 listeners were enrolled. The first Bible course was soon followed by one in braille for the sight-impaired, a junior course for boys and girls, and other courses in Spanish, German, and other languages.

Worldwide Growth. The rapid growth of the Voice of Prophecy and its affiliates can be seen in some of the advances reported in the Voice of Prophecy News, which was begun by Detamore as a monthly magazine in December 1942.

1942—225 Mutual network stations; 223,828 letters received.

1943—relocation of headquarters at 805-811 East Broadway, in Glendale.

1946—85,000 active students in English Bible courses, with 32,000 graduates; Glendale staff increased to 120.

1947—608 stations, including Europe's 200,000-watt Radio Luxembourg, broadcasting in six languages; Bible schools in India, Japan, and Korea.

1949—on American Broadcasting Company (ABC) network also; Bible schools in Thailand and Indonesia.

1950—new headquarters office and studio, at 1500 East Chevy Chase Drive.

1952—operating 69 Bible correspondence schools and broadcasting over more than 700 stations around the world.

1956—a third network of 91 stations of the National Broadcasting Company (NBC).

1960—four six-month series of 30-minute daily broadcasts developed by H.M.S. Richards, to be aired where sponsored by local churches.

H.M.S. Richards, Jr., joined his father as associate speaker of the *Voice of Prophecy* July 1, 1969, with H.M.S. Richards becoming founder-speaker emeritus. Dr. Richards continued to have an active part in radiobroadcasting and meeting appointments until 1982. His continuous radio ministry spanned 52 years.

Moving to computer in 1969 under the leadership of Alvin Munson, manager, made possible more effective handling of the hundreds of thousands of names of interested people, and contributed to better follow-up methods in guiding listeners and Bible school students to a final decision for Christ.

A new ministry for youth, the Way Out, was developed in 1969 through the encouragement of the Voice of Prophecy Committee of Lay Counselors, and was directed by Douglas Pond. The Way Out ministry included hang-ups on youth concerns and a Bible course for youth in their own vernacular. Materials from Way Out were used extensively in evangelistic meetings, at fairs, in schools and colleges of many denominations, and in prisons.

The Voice of Prophecy Evangelistic Association was organized in 1969 with Gordon Henderson as director. The evangelistic staff included L. B. Baker, Curtis Bradford, Fordyce Detamore, Dan Guild, Stanley Harris, Bill Hoffman, Roger Holley, Joe Melashenko, and Byron Spears, evangelists; Dick LaJoie and Emil and Ruth Moldrik, singing evangelists; and Norm Nelson, organist.

In December of 1971 H.M.S. Richards, Jr., began a series of daily 15-minute broadcasts. Most of North America is now covered by these daily broadcasts.

The thirtieth anniversary of the *Voice of Prophecy* coast-to-coast broadcast and of the Bible correspondence schoolwork came early in 1972. By that time 10,000 to 12,000 letters

were being handled each week at the Glendale headquarters, and there were 175 full-time and several part-time employees, operating an efficient recording studio; a complete printing plant; and a modern computerized filing system.

Looking to the future financial needs of the ministry, Ithiel Gillis, former treasurer and manager, began the Trust Services Department in 1972. Within a few years deferred gifts through annuities, trusts, and wills generated 10 to 15 percent of the annual budget.

October 1973 marked the beginning of "WATS Month," when listeners were invited to phone a toll-free number and request the special offers and Bible courses. Each year the month-long event results in four to eight times the usual number of mail-in requests.

During 1973 the Voice of Prophecy began to develop a number of 30-second to five-minute broadcasts aimed particularly at the secular person and others who would seldom listen to a full-length religious broadcast. Radio stations donated millions of dollars' worth of free time each year and aired these as a public service.

In 1974 Kenneth Richards joined the VOP ministry as a researcher and writer for the broadcast. Later he was named producer and announcer, and in 1986 he became associate speaker.

In 1978 the Voice of Prophecy headquarters were moved from Glendale to a new Adventist Media Center campus in Newbury Park, California. It shares the facilities with other Adventist media ministries.

During the 1980s the *Voice of Prophecy* was one of the first gospel radio programs to be transmitted to stations and directly into homes via satellite (1983); the satellite network was used to beam a live call-in radiobroadcast, Let's Talk, across North America (1985); and H.M.S. Richards, Jr., was host for a series of VOP video programs designed for closed-circuit hospital television (1985).

In 1989 Lonnie Melashenko began serving as announcer. He joined the staff as associate director-speaker in May 1991 and was appointed director-speaker on Jan. 1, 1993. H.M.S. Richards, Jr., now serves as speaker emeritus.

Those who have served as announcers include H. M. Blunden, H.M.J. Richards (father of the original speaker), F. W. Detamore, D. A. Delafield, E. R. Walde, D. L. Olsen, J. O. Iversen, H. L. Calkins, H.M.S. Richards, Jr., Kenneth Richards, Dick Duerksen, and Lonnie Melashenko.

Managers of the Voice of Prophecy have included H. M. Blunden, C. C. Mattison, Fordyce Detamore, H. H. Hicks, J. B. Johnson, W. E. Atkins, Ithiel E. Gillis, Alvin Munson, Daniel Guild, James Hayward, and Glen Bobst, Jr.

Foreign Language Broadcasts. La Voz de la Esperanza. As World War II engulfed Europe and the Pacific, VOP programs began airing in South America. *La Voz de la Esperanza*, for Spanish-speaking people, was begun in 1942 by Braulio Perez Marcio, who was speaker for the program for 30 years and became founder-speaker emeritus on Jan. 1, 1974, a few months before his death. Sermons by Milton Peverini, the present director-speaker, carry the good news to millions of persons in North America, Inter-America, South America, and Spain.

The Portuguese *Voice of Prophecy* was launched by R. M. Rabello in 1943 on 17 radio stations in Brazil. Within a few years the number of stations reached 300. In the first 50 years of VOP work there, more than 200,000 members were added to the Seventh-day Adventist

Church through the radio and Bible schoolwork. One third of Seventh-day Adventist church members in Brazil trace their baptism to the *Voice of Prophecy*.

Australia began using transcriptions of the American programs in 1943; broadcasts were later produced there. When the first commercial radio station went on the air in Manila in 1946, the VOP was among its first programs. In Japan Paul Eldridge began a VOP school in 1947 and was the first speaker for VOP radiobroadcasts there in 1952. In Europe, in 1947 the VOP bought time on Radio Luxembourg for the English broadcast and soon added programs in Danish, Dutch, French, German, and Italian.

As radiobroadcasting opportunities opened around the world, other affiliated programs of the Voice of Prophecy began, using 36 languages and heard on more than 1,000 stations outside North America. Some used the name *Voice of Prophecy*, while others were known as the *Voice of Hope*. Several speakers recorded their programs at the VOP studios in California: David Lin, Chinese; Nick Germanis, Greek; and Tom Holiday, Navajo.

In 1962 Russian and Ukrainian broadcasts, produced at U.S. headquarters by Boris Kositsin and Nicholas Ilchuk, respectively, were beamed into the USSR from Europe.

Shortwave stations of the Adventist World Radio (AWR) network transmit the English program produced in North America, as well as VOP broadcasts in many languages.

The King's Heralds and Del Delker, contralto, are internationally known and loved as they sing in English, Navajo, Spanish, Portuguese, French, German, Russian, Ukrainian, Japanese, Chinese, Korean, Vietnamese, Indonesian, Pidgin, Fijian, Samoan, Tagalog, Ilocano, Cebuano, Arabic, and Swahili.

Around the world 150 Bible correspondence schools offer courses in some 80 languages and dialects. In some countries where religious broadcasting cannot be carried on, the Voice of Prophecy Bible correspondence courses are publicized through newspapers or other media. In North America, Bible courses are available in 30 languages besides English.

Three-Way Outreach. Reaching contemporary society with the message of salvation and the good news of Christ's soon coming remains the goal of the Voice of Prophecy. Three basic means are used to accomplish this: radiobroadcasts, Bible courses, and evangelistic meetings.

The radio programs make Bible doctrines relevant to the felt needs of people today. In order to financially undergird the broadcast beyond donations received directly from listeners, a Network Associates plan was initiated in the 1990s. Businesses and churches receive advertising announcements at the end of each day's program they sponsor.

The Bible correspondence school remains the foundation for follow-up. In its first 50 years (1942—1992), more than 2 million people in the United States and Canada enrolled in VOP courses. Of those who enroll, about 50 percent graduate, and about 50 percent of the graduates are baptized. A survey taken during the 1980s indicated two thirds of those enrolled in the adult courses are under age 36. Besides continuing to use enrollment cards and sample lessons to get students started, the school offers a Tele-Contact plan whereby church members can systematically dial numbers in a telephone directory and invite persons to take a Bible course.

The Bible school sends names of students to pastors for follow-up when there is a definite commitment to keeping the Sabbath at the end of the course. In addition, pastors and evangelists may request the names of all students and other persons who have requested materials from the broadcast.

Beginning in 1993, evangelists affiliated with the new Adventist Evangelistic Association have held Voice of Prophecy crusades in many cities. VOP speakers and other staff members continue to hold evangelistic series, as well as weekend reaping meetings called Harvest Festivals, in the United States and Canada. Several VOP staff have also conducted campaigns in countries such as the Philippines, Russia, Ukraine, and Brazil.

Voice of Prophecy News

VOICE OF PROPHECY NEWS. A four-color, 32-page quarterly. Circulation, 42,000. Includes radio sermons, photo features, and news about the Voice of Prophecy. Sent free to Voice of Prophecy listeners. Published by the Voice of Prophecy, Box 2525, Newbury Park, California 91319.

Voice of Truth (Millerite)

VOICE OF TRUTH [1]. A Millerite paper published at Rochester, New York, beginning in 1844 (superseding *Glad Tidings*, 1843), edited by Joseph Marsh. It was renamed the *Advent Harbinger* in 1847 and *Advent Harbinger and Bible Advocate* in 1849, and the *Prophetic Expositor* in 1854. Extracts from the *Voice of Truth* and the *Advent Harbinger* are printed, either approvingly or in controversy with Marsh or Crosier, in some of the early Adventist periodicals (*Present Truth* 1:49, March 1850; *Advent Review* 1 [no. 1]:10, 11, August 1850; etc; *Review and Herald*, 2:57, 60, 61, Dec. 9, 1851; 2:81, Feb. 3, 1852; etc.).

Voice of Truth (Seventh-day Adventist)

VOICE OF TRUTH [2 (Seventh-day Adventist)] (1875—?; Central Seventh-day Adventist Pub. Assn.). A short-lived pioneer Seventh-day Adventist evangelistic magazine. It was planned to contain reprints from the *Review and Herald*, the *Health Reformer*, and the *Youth's Instructor* (see *True Missionary* 1:92, 96, December 1874).

Voice of Youth

VOICE OF YOUTH. *See* [“Share Your Faith.”](#)

Vojvodina

VOJVODINA. *See* [Yugoslavia](#).

Volga Conference

VOLGA CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Volga-Vyatskaya Conference

VOLGA-VYATSKAYA CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

Vollmer, Alfred

VOLLMER, ALFRED (1891—1961). Manager of the Seventh-day Adventist publishing house in Germany. He attended Friedensau Missionary Seminary (1905—1907) and began his denominational service as a secretary there in 1907. Several months later, in 1908, he joined the staff of the Hamburg Publishing House as a proofreader. In May 1915 he married Anna Wendt. Later he served as manager of the house (1924—1950) and as the principal partner of Vollmer and Bentlin KG, a firm holding in trust the Hamburg house (*see* [Hamburg Publishing House](#)).

Vollmer and Bentlin Kg

VOLLMER AND BENTLIN KG. *See* [Hamburg Publishing House](#).

Voss, Howard H.

VOSS, HOWARD H. (1923—1992). Minister, departmental secretary, administrator. He was born at Darrow, Oklahoma, and was educated at Southwestern Junior College (now Southwestern College) and La Sierra Adventist College. He married Thelma Jean Nix in 1945 and was ordained to the gospel ministry in 1953.

His first denominational service, beginning in 1948, was in education as dean of men at Oak Park Academy in Iowa for one year, and then as principal of the Houston, Texas, intermediate school for one year. For the following three years he pastored in the Wyoming Conference, then served as a departmental secretary for three years in the same field.

From 1963 to 1975 he was in departmental leadership positions in the Minnesota, Arkansas-Louisiana, and Oregon conferences, as well as the Central Union Conference.

Voss served as president of the Nebraska Conference, then as director of trust services for a year and director of lay activities for a year in the Mid-America Union Conference. He was general manager and then president of Christian Record Braille Services from 1983 until his retirement in August 1985.

Votaw, Heber H.

VOTAW, HEBER H. (1881—1962). Missionary in Burma, religious liberty secretary, editor. He was educated at Mount Vernon Academy, and in 1903 married Carolyn Harding, the sister of Warren G. Harding (United States president, 1921—1923). After serving in the Ohio Conference in ministerial work for a year, he became the first Seventh-day Adventist missionary in Burma (1905—1914). On returning to the United States, he was in pastoral work in Ohio for a year, taught at what is now Columbia Union College for two years, and in 1917 entered government service.

In 1925 he became service manager for the Washington Sanitarium and Hospital (now Washington Adventist Hospital) for a year, then became associate secretary of the Religious Liberty Department of the General Conference (1926—1941), and secretary from 1941 to 1950. He edited *Liberty* magazine (1942—1954), helped to revise the *American State Papers and Related Documents on Freedom in Religion*, and authored *Your Freedom and Mine*.

Voth, David

VOTH, DAVID (1875—1968). Chaplain, evangelist, administrator, pastor. He was a native of South Dakota and a graduate of Union College. He served the church for two years in South Dakota and then took nurse's training in Battle Creek. After his marriage to Albertina Boo, the couple accepted a call to Switzerland, where he became chaplain of Basel Sanitarium. Later he worked as an evangelist in Germany until ill health forced his return to the homeland.

In Oklahoma he engaged in conference work and then served as president of the conference for four years. This was followed by evangelistic work in Chicago and Colorado and a five-year term as president of the North Texas Conference.

He was called to the Pacific Union as home missionary secretary, which position he held for 11 years, until he was elected president of the Central California Conference. Later he served in the same capacity in the Southern California Conference. His final service to the church was as pastor of the Azusa, California, church. He retired at 76 years of age after serving the denomination for 50 years.

Voz de la Esperanza

VOZ DE LA ESPERANZA. See [Argentina Radio](#); [Voice of Prophecy](#).

Vredenoord

VREDENOORD. *See* [Netherlands Old People's Home](#).

Vuilleumier, Albert Frederic

VUILLEUMIER, ALBERT FREDERIC (1835—1923). Charter member and elder of the first Seventh-day Adventist church in Europe, evangelist. A citizen of the village of Tramelan, Switzerland, he accepted SDA beliefs through the preaching of M. B. Czechowski about 1867 and became one of the founders of L'Evangile Eternel publishing house (established at Saint-Blaise, Switzerland, by Czechowski) and an elder of the church groups organized in Tramelan, Chaux-de-Fonds, and in the Val de Travers. After Czechowski left Switzerland, Vuilleumier discovered the address of the Review and Herald publishing house, and in 1868 he made the first contact between the Swiss SDA groups and the General Conference of Seventh-day Adventists. In 1884 he entered the service of the Swiss Conference, and was ordained in 1886. He worked as colporteur and evangelist in Switzerland, southern France, Italy, and Algeria. In 1896 he retired from active service and came to America to be near his children, but in 1904 returned to Switzerland and worked in watchmaking, his former trade, for a while.

Vuilleumier, Jean

VUILLEUMIER, JEAN (1864—1956). Editor, evangelist, and teacher. He was born at Tramelan, Switzerland, a son of Albert Vuilleumier, one of the early Seventh-day Adventist believers in Europe. Early he determined to devote his life to missionary service, and was baptized in his middle teens. At the age of 19, in 1883, he began his service in the publishing field at the Basel Publishing House, working as secretary, mailing clerk, proofreader, typesetter, translator, and eventually assistant editor of *Les Signes des Temps* (“The Signs of the Times”). In 1890 he went to the United States, where at first he translated for the International Tract Society and taught Bible in Battle Creek. Later he engaged in evangelistic work in New England. In 1895 he joined the pioneer Seventh-day Adventist workers in South America, where his knowledge of several languages helped greatly in preaching to the cosmopolitan population. He also edited a Spanish missionary paper, *El Faro* (“Lighthouse”). At the turn of the century he returned to Europe and served as evangelist, translator, editor of *Le Messager de la Prophetie* (“The Messenger of Prophecy”) and *Les Signes des Temps*, Bible teacher, and director of the Latin Union School. In 1911 he was called to help in the SDA work among the French-speaking people of Canada, and spent six years in evangelistic work in Quebec and two years in Ontario as the head of the French Department of the Eastern Canadian Missionary Seminary. After World War I he returned to Europe and edited *Les Signes des Temps* and *Revue Adventiste* until his retirement in 1932, after nearly 50 years of service. He spent his last years in his native country of Switzerland and was buried at Gland, Switzerland.

Vydavatelstvi a Nakladatelstvi Advent-Orion

VYDAVATELSTVI A NAKLADATELSTVI ADVENT-ORION. See [Czecho-Slovakian Publishing House](#).

W

Waggoner, Ellet J.

WAGGONER, ELLET J. (1855—1916). Editor, minister, physician. He was born in Baraboo, Wisconsin, attended Battle Creek College in the earliest years of the institution, and obtained a medical degree from the Bellevue Medical College, New York City. He served on the staff of the Battle Creek Sanitarium for a few years. However, since his heart was in evangelism, he left the practice of medicine and entered the ministry. In 1884 he worked at Pacific Press as assistant editor of the *Signs of the Times* under the tutelage of his father, J. H. Waggoner, the editor in chief. Two years later (1886) he and A. T. Jones became editors of the paper. This post Waggoner held until May 1891.

In 1888 he and A. T. Jones gave a memorable series of sermons on righteousness by faith in the General Conference session in Minneapolis, and specialized in preaching on that subject for several years thereafter.

In the spring of 1892 he arrived in England with his family to become the editor of *Present Truth*. In the winter of 1899—1900 he and W. W. Prescott conducted a training school for workers in England. He was first president of the South England Conference (1902). In the summer of 1902 he returned to the United States. Afterward he served briefly on the staff of Emmanuel Missionary College.

Because of domestic difficulties that led to divorce and remarriage, he became separated from denominational employment some time after his return from England. The last six years of his life were spent in teaching in Battle Creek College (the later school of that name, under Dr. J. H. Kellogg's management).

Waggoner, Joseph Harvey

WAGGONER, JOSEPH HARVEY (1820—1889). Evangelist, editor, author. He attended school for only six months, but was indefatigable in private study. In 1851, when he first heard what became the Seventh-day Adventist teaching, he was joint editor and publisher of a political paper in Baraboo, Wisconsin. Formerly a Baptist, he became an Adventist in 1852 after a period of independent study. Immediately he began propagating his new faith through evangelism and through writing for the church paper.

He wrote several doctrinal books: *The Law of God: Testimony of Both Testaments* (1854), *The Nature and Tendency of Modern Spiritualism* (1857), and *The Kingdom of God: A Refutation of the Age-to-Come* (1859), all dealing with prominent problems of the day. After his ordination he traveled extensively throughout the United States. In evangelistic work in Iowa in 1858 and again in 1866, he strengthened the churches after the Marion Party crisis.

In 1881 Waggoner succeeded James White in the editorship of the *Signs of the Times* and contributed much to the growth and influence of that weekly. Church-state relations being a prominent issue at this time, Waggoner was asked to edit a paper to be called the American Sentinel. The first issue, prepared in 1885, was largely from his pen.

Waggoner had been keenly interested in health questions, since on the day he became an Adventist he had thrown his plug of tobacco into the stove. In 1885, mainly through his own efforts, he brought out the Pacific Health Journal, of which he was the editor.

He was a member of the conference called in 1860, amid considerable opposition, to consider forming a legal church organization. Waggoner had misgivings, but was finally satisfied that there should be some kind of organization. He was one of a committee of three that recommended the name “Seventh-day Adventist” for the church.

In 1868 Waggoner was one of the speakers at the first Seventh-day Adventist camp meeting, held at Wright, Michigan. In the same year he published in *The Atonement* his clear convictions on the doctrine of righteousness by faith. Younger men were influenced by his teaching, including his son, E. J. Waggoner, and A. T. Jones, who were prominent in preaching on that subject in 1888.

In 1886 Waggoner was sent to Europe to aid in the establishing of the new work there. He became editor in chief of the German and French semi-monthlies, contributed regularly to other periodicals, and wrote *From Eden to Eden*, completed just before his death. In 1887 he attended the first Seventh-day Adventist camp meeting in Europe, at Moss, Norway.

Waggoner was an eloquent speaker, a good editor, and a most industrious worker. He wrote with clarity and precision.

Wah Nam Sam Yuk Syiu Yuen

WAH NAM SAM YUK SYIU YUEN. *See* [Hong Kong Adventist College](#).

Waiamae Academy

WAIAMAE ACADEMY. *See* [Maluku Academy](#).

Wake Island

WAKE ISLAND. *See* [Far Eastern Division](#).

Walderly Academy

WALDERLY ACADEMY. *See* [Wisconsin Conference](#).

Waldfriede Hospital

WALDFRIEDE HOSPITAL. *See* [Berlin Hospital](#).

Waldpark Hohenfichte Retreat

WALDPARK HOHENFICHTE RETREAT (Erholungsheim Waldpark). A church retreat situated at the northern edge of the Erzgebirge (mountains on the border between Saxony and Czechoslovakia) in the valley of the Great Loessnitz, about 13 miles (21 kilometers) east of the industrial city of Karl-Marx-Stadt (formerly Chemnitz).

The property, including about 2.4 acres (one hectare) of land, was purchased in 1951 and developed by labor, material, and financial contributions of the members of the church and the union.

This retreat, which belongs to the North German Union Conference, serves as a meeting place for spiritual uplift and physical relaxation. It provides facilities for 45 guests (20 rooms and 45 beds) since its enlargement by the purchase of additional property and the building of a wooden barracks for camping.

The facilities are used for ministerial retreats, church workers' institutes, youth meetings, musical groups, and recreational outings.

Waldvogel, Isolina Avelino

WALDVOGEL, ISOLINA AVELINO (1892—1980). Translator and editor at Brazil Publishing House from 1923 to 1965. Following a series of meetings in Rio de Janeiro in 1915, Isolina was baptized by Emmanuel Ehlers. She attended the Adventist Seminary (presently Brazil College) at the urging of the pastor who baptized her and who was then teaching at the school. She graduated with the first class in 1922 with a degree in teaching. The next year she married a classmate, Luiz Waldvogel. After teaching church school for one year, she was invited to join the editorial staff at Brazil Publishing House as a translator, working with English, French, Italian, and Spanish. She did much of her work at home so that she could care for her daughter. Altogether she translated 28 books, the majority written by Ellen White, including *The Desire of Ages*. She also wrote several hymns, both words and music, for children and a book of poetry, *Oferenda* (“Offering”). She was a promoter of Christian education and also active in community service, serving as Dorcas leader for many years.

Wales

WALES. *See* [Great Britain and Northern Ireland; Trans-European Division.](#)

Walker Memorial Medical Center

WALKER MEMORIAL MEDICAL CENTER. A 201-bed general acute care medical center with campuses in Avon Park, Lake Placid, and Wauchula, Florida, owned and operated by Adventist Health System/Sunbelt Health Care Corporation.

Prior to opening as a hospital on Jan. 6, 1948, the Spanish-style structure on the shores of Lake Lillian had been a resort hotel in the 1920s, and an Air Force training center during World War II. After the war Avon Park residents appealed to the Highlands County Commission to establish an area hospital. In 1946 an agreement was reached with the Orlando-based Florida Sanitarium and Benevolent Association to convert the hotel into a hospital.

In June 1947 the U.S. War Assets Administration gave the Highlands Lake Hotel and its surrounding property to the association with the provision that \$150,000 needed to convert the hotel into the hospital be raised by Oct. 1, 1947.

Charles H. Walker, well known in the Florida citrus industry for more than 40 years, organized a fund-raising campaign. Two months after the campaign began, and only days after the Oct. 1 deadline, Walker suddenly died of a heart attack. The hospital was named in his honor.

The hospital opened a nine-bed satellite emergency center in Lake Placid in 1982, and in 1989 built a 50-bed medical center on that site. Walker expanded in 1993 with the acquisition of ancillary services at Heartland Professional Plaza in Sebring, and purchased the 50-bed hospital in Wauchula, in nearby Hardee County. Also in 1993 plans were begun to replace the Avon Park facility.

Presidents: H. M. Baldwin, 1947—1957; A. L. Lynd, 1958—1965; G. Walper, 1965—1971; J. F. McClellan, 1972—1979; William Sager, 1979—1991; Samuel Leonor, 1991— .

Walla Walla College

WALLA WALLA COLLEGE. A coeducational liberal arts college founded in 1892 by the Seventh-day Adventists of the Pacific Northwest, operated by the North Pacific Union Conference, and situated at College Place, three miles (five kilometers) from Walla Walla, Washington.

The enrollment at Walla Walla College in 1992 stood at 1,733 students registered for classes. The summer session attracts more than 520 students, including church school and academy teachers from throughout the union who return each year to work on advanced degrees and teacher certification. More than 13,330 students have graduated from Walla Walla College.

The faculty numbers 121 full-time instructors, with 15 administrators and directors of academic support areas. With two modern campuses and a complex of major industries, the facilities have a net worth of \$70 million. The 55-acre (22-hectare) main campus contains more than 30 buildings. The library holdings number 164,000 volumes and many valuable periodicals. The Marine Biological Station is situated on a 40-acre (16-hectare) campus overlooking the Pacific Ocean, approximately 10 miles (16 kilometers) west of Anacortes, Washington, and provides a unique place for students from WWC, as well as many other colleges, to study not only marine biology but also all aspects of biology as found in the Pacific Northwest. A large research building was completed in 1975 that provides exceptional classroom and laboratory facilities.

The college, with its industries, including a prize-winning dairy herd, provides excellent work opportunities for students who now earn a combined total income of nearly \$2.2 million annually.

Walla Walla College has 17 instructional departments and four schools that include engineering, theology, nursing, and graduate studies, and is accredited as an institution of higher learning by the Northwest Association of Secondary and Higher Schools, the Association of Seventh-day Adventist Colleges and Secondary Schools, the Washington State Board of Education, the Engineers' Council for Professional Development, Inc., the National Association of Schools of Music, and the Department of Baccalaureate and Higher Degree Programs of the National League for Nursing.

The college offers Bachelor of Arts and Bachelor of Science degrees in 33 fields of study, in addition to Bachelor of Music and Bachelor of Science in Business Administration degrees; and the denomination's only School of Engineering, which offers a Bachelor of Science in Engineering degree in three fields—electrical, mechanical, and civil. Students not wishing to enroll in a four-year program may choose from four two-year associate degree programs or two, one-year certificate programs. Graduate students may earn Master of Arts degrees in education, Master of Education degrees, Master of Science degrees in biology, and Master of Social Work degrees.

Major publications of Walla Walla College include *The Collegian* (the weekly newspaper), the *Mountain Ash* (the yearbook), the *Mask* (the student and faculty portrait booklet),

the quarterly *College Bulletin*, and *Westwind* (the quarterly alumni magazine). A profusely illustrated 400-page history of the college, titled *60 Years of Progress*, was published in 1952, written by chemistry professor Claude Thurston. The centennial history of the college, *Bold Venture: A History of Walla Walla College*, by Terrie Dopp Aamodt, was published in 1992.

History. Seventh-day Adventist members had entered the Pacific Northwest by 1870, and during the following decade the denomination became firmly established there. During the 1880s an elementary church school was opened (in Portland, Oregon) and two academies were founded (at Portland and Milton, Oregon). Both academies were closed within a few years, however, in order to make possible one strong central institution near Walla Walla, Washington.

Authorization for the new educational institution, to be known as Walla Walla College, was given by the General Conference and the conferences in the Pacific Northwest during 1891. The constituency of only 1,551 members assumed responsibility for the initial cost, which was estimated at \$53,250. A college building was constructed during the following summer, and the new school opened officially on Dec. 7, 1892, with 10 teachers and approximately 100 students of all ages, from the primary grades through the college.

The infant institution immediately faced serious financial problems resulting from a local crop failure and the nationwide financial panic of 1893. However, Edward A. Sutherland, the first principal, met every problem with vigor, and he laid a strong foundation for the future of the college during the five years he served as principal and president. A central steam-heating system replaced stoves; electric lights supplanted kerosene lamps; and a more adequate supply of water was provided. The basic educational offerings included scientific, classical, and biblical curricula; several vocational courses soon were added, as well as a short course for older students planning to enter the gospel ministry. The first graduating class, consisting of three members, received diplomas in May 1896.

Five presidents followed in quick succession between 1897 and 1905. During this time the scholastic quality of the college declined, primarily because of greater emphasis on vocational training and the introduction of short courses. Continuing financial deficits and several epidemics led the constituency to consider the feasibility of reducing the college to a 12-grade school or moving it to another location.

Instead of closing its doors, Walla Walla College, under the leadership of Marion E. Cady, president from 1905 to 1911, expanded its scholastic offerings by introduction of four-year curricula. The result of this decision was an increased enrollment and the conferring of baccalaureate degrees. School administrators gave special attention to strengthening the teacher education program and added summer school offerings and provided for teacher institutes. During the Cady administration the college prospered, enrollment doubled, heavy institutional debts were liquidated, and eight buildings were either constructed or enlarged.

Development of the college continued at an accelerated pace after Ernest C. Kellogg became president in 1911. His emphasis on high standards of scholarship led to the recognition of the college preparatory department by the University of Washington in 1912, a clearer definition of college entrance and graduation requirements, a reorganization of the instructional departments, and the appointment of more qualified teachers. Student activities were encouraged. A Student Association was inaugurated, a yearbook published, and a monthly magazine was issued (which became a weekly newspaper eight years later). An

alumni association was also organized in 1917. Emphasis on the duty and privilege of service to others led an increasing number of students to volunteer as missionaries in various parts of the world.

In 1917 Walter I. Smith began a 13-year administration characterized by steady progress. His leadership was ably seconded by Frank W. Peterson, who served as business manager from 1913 to 1947 through the administrations of five presidents. The academy was separated administratively from the college; the professional preparation of college teachers was markedly improved; the first two years of college work were approved by the University of Washington in 1922; vocational instruction was given increased educational validity; additional college-owned industries were started; and several new buildings were erected. By the end of the Smith administration in 1930, the college enrollment had increased to 433.

During the 1930s Walla Walla College continued to strengthen and expand its educational program despite a major economic depression, a serious flood, and a costly fire. The faculty grew in number and in professional status, the Northwest Association of Secondary and Higher Schools granted accreditation—initially as a junior college in 1932, during the administration of John E. Weaver, and three years later as a senior college, during the administration of William M. Landeen. In 1939 the four-year elementary course was also approved by the state of Washington. The college changed from the semester to the quarter system; separate academy and summer-session graduations were inaugurated; and student participation in the total life of the college was greatly expanded. By 1940 the college enrollment had increased to 595, and the construction of several buildings had brought the net worth of the college up to \$400,000.

The 17-year administration of George W. Bowers, the longest presidential term on record in any SDA college, began in 1938. Such continuity, coupled with the long services of C. A. Scriven, who was a member of the board of trustees from 1934 and its chairman from 1947 to 1964, greatly contributed to the welfare of the college. Problems resulting from financial inflation and from an enrollment that dropped to 561 during World War II, and then more than doubled to 1,143 within two years after the close of the war, were met successfully. The campus development program resulted in several major buildings and an increase in the net worth of the college to \$2.8 million. Practically every department experienced an expansion of faculty personnel and instructional facilities. A School of Nursing was organized in 1946; a Department of Engineering was added in 1947; and graduate work was inaugurated in biology (1949) and in education (1950).

Percy W. Christian, who had been a member of the faculty from 1933 to 1943, returned as president from 1955 to 1964. During those years the college experienced further substantial progress. The enrollment increased from 1,106 to 1,550, and the number of teachers holding doctoral degrees rose from 13 to 20. Five major buildings were constructed, and the net worth grew to more than \$5.1 million. Intensified fund-raising activities resulted in contributions of more than \$225,000 from business and industry, and the alumni association participated more actively in the development of the college. The first complete institutional self-evaluation study was reported in two volumes of approximately 200 pages each; and the Northwest Association of Secondary and Higher Schools granted continued accreditation to the college in 1962.

William H. Shephard came to Walla Walla College as president in July 1964. During his administration faculty expansion continued; he provided study leaves for faculty, en-

couraging many more teachers to finish the Ph.D. and other terminal degrees. He continued the building program begun by Christian, and during his administration, four instructional complexes were added.

Robert L. Reynolds succeeded Shephard as president in 1968. He oversaw the completion of three new educational structures and began a vigorous fund-raising campaign to aid the college in its proposed 10-year expansion program. Under his leadership a systematic approach to an overall physical plant master plan of the campus was initiated. Reynolds increased the number and quality of the academic programs of the college. He worked closely with the Board of Higher Education to develop the School of Engineering as the denomination's center for engineering education and expanded the Marine Biological Station program and facilities. He did much to promote and initiate WWC alumni chapters throughout the country thus increasing the scholarship and development fund.

When N. Clifford Sorensen became president in 1976, single-quarter enrollment topped 2,000 for the first time. New facilities were completed for the Technology Department and the School of Nursing in Portland. The Sociology and Social Work Department was accredited. The college also entered into an affiliation agreement with Southeast Asia Union College in Singapore. A multiyear Title III grant expanded the Counseling Center and Teaching Learning Center and established the Career Development Center. The Havstad Alumni Center opened in 1981.

When H. J. Bergman became president in 1985, the college industries were transferred into a separate, for-profit corporation and the college began an endowment program in 1987. A master's degree program in social work began in 1988. Later that year new Business Department facilities were created in the Winter Education Complex.

Niels-Erik Andreasen became president in 1990. The close of the centennial celebration in 1992 was greeted with news of a complimentary reaccreditation report. The early 1990s also saw the development of new chemistry teaching facilities and a major addition to Kretschmar Hall to house the expanding engineering program.

Presidents: W. W. Prescott, 1892—1894; Edward A. Sutherland, 1894—1897; Emmett J. Hibbard, 1897—1898; Walter R. Sutherland, 1898—1900; E. L. Stewart, 1900—1902; Charles C. Lewis, 1902—1904; Joseph L. Kay, 1904—1905; Marion E. Cady, 1905—1911; Ernest C. Kellogg, 1911—1917; Walter I. Smith, 1917—1930; John E. Weaver, 1930—1933; William M. Landeen, 1933—1938; George W. Bowers, 1938—1955; Percy W. Christian, 1955—1964; William H. Shephard, 1964—1968; Robert L. Reynolds, 1968—1976; N. C. Sorensen, 1976—1985; H. J. Bergman, 1985—1990; Niels-Erik Andreasen, 1990—1994; William G. Nelson, 1994— .

Walla Walla General Hospital

WALLA WALLA GENERAL HOSPITAL. A 72-bed institution in Walla Walla Washington, owned by Adventist Health System/West. It has a staff of 85 physicians and employs more than 115 registered nurses and approximately 10 licensed practical nurses.

The hospital cooperates with Walla Walla College in the preparation of nurses at the B.S. level and with the Walla Walla Community College in preparing associate degree nurses and practical nurses.

Medical work in the area began in 1899 when Isaac A. Dunlap, M.D., and his wife, a trained nurse, opened treatment rooms at Walla Walla College. In 1903 they built a small sanitarium, operating it in connection with the college, and offering a one-year nurse's training course for seven years. During this time 34 nurses received diplomas.

During the school year 1905—1906 the Upper Columbia Conference set up the Walla Walla Sanitarium with Dr. Dunlap as medical superintendent and C. M. Christiansen as manager. At first it operated in part of the men's dormitory, but because of crowded conditions it moved to a building that stood on the site of the present college library. The building was enlarged three times by 1919.

In 1931 the conference bought the fully equipped Walla Walla General Hospital, which had been built five years earlier at a cost of \$200,000 raised by community subscription. The cost to the conference was \$75,000 plus \$20,000 indebtedness. The old sanitarium building was sold to the college. H. G. Burden, M.D., was appointed the first Seventh-day Adventist medical director, and Laura May Miller, M.D., president of the medical staff.

The hospital was enlarged by a new wing housing a modern maternity section (1959), and a chapel, kitchen, and dining room (1963). In 1977 the hospital was moved to its new, modern facility on South Second Street in Walla Walla. It has an active health education program, and thriving maternity, outpatient, emergency, and surgical services. The hospital's mission statement reflects both its heritage of service and its vision for the future: "Restoring peace, restoring hope, restoring health-to do this as Christ did is our mission."

Administrators: P. W. Ochs (also manager of the Walla Walla Sanitarium in College Place, 1923—1931), 1931—1939; W. F. Johnson, 1939—1942; E. S. Humann, 1942—1945; V. L. Sanders, 1945—1946; W. E. Guthrie, 1946—1951; L. E. Hubbs, 1951—1964; I. E. Burke, 1964—1970; I. A. Dailey, 1970—1973; R. L. Sackett, 1973—1977; Tom Werner, 1977—1981; Jerry Pogue, 1981—1983; Rodney T. Applegate, 1983— .

Walla Walla Valley Academy

WALLA WALLA VALLEY ACADEMY. A coeducational day school on the senior high school level at College Place, Washington, with a 1992—1993 enrollment of 223 and a faculty of 16. In 1964 it was separated from the administration of Walla Walla College and moved to a beautiful new campus to be administered under the direction of local churches.

Principals: S. W. Young, 1964—1967; G. W. Davis, 1967—1971; L. E. Poole, 1971—1982; Walter Meske, 1982—1984; Alan Hurlbert, 1984—1991; J. Reise, 1991—1992; John Deming, 1992— .

Wallis Archipelago

WALLIS ARCHIPELAGO. Two groups of islands (the Wallis and Futuna islands) belonging to France and administered by New Caledonia, situated in the Southwest Pacific about 250 miles (400 kilometers) west of Samoa Islands, having a combined land area of 106 square miles (275 square kilometers) and an estimated population (1988) of about 15,400.

The islands are mostly fertile, and almost all tropical fruits and vegetables grow in profusion. The economy is based on the export of copra and trochus shells.

The inhabitants were almost wholly converted to Roman Catholicism in the nineteenth century by missionaries who were earlier expelled from Tahiti. Large numbers of Wallisians have gone to the New Hebrides and New Caledonia islands to obtain work for a time. They have had favorable contacts with the Seventh-day Adventist mission, returning to their homes with Seventh-day Adventist publications in the French language. The *Voice of Hope* broadcasts from both New Caledonia and Tahiti are also well received. There is now a regular air service from New Caledonia, which makes it possible for the New Caledonia mission president to foster the future growth of SDA work there. In fact, many contacts are made with young Wallisians working in Noumea.

The territory of the Wallis and Futuna group is under the New Caledonia Mission in the Western Pacific Union Mission, which in turn is a part of the South Pacific Division.

Walsh, Mary

WALSH, MARY (1893—1988). Evangelist, preacher, pastor, Bible worker. Born in England, she went to the United States in 1914 when she was 22 years of age. She read herself into the Seventh-day Adventist Church and became an accomplished speaker, particularly at camp meetings.

She received a ministerial license during the 1930s and served as pastor of the Hartford, Connecticut, church. In the 1950s she moved to California, where she worked and wrote the book *The Wine of Roman Babylon*. She was elected Woman of the Year at the Association of Adventist Women national convention at Andrews University in 1984 when she was 91 years of age.

Walther, Daniel

WALTHER, DANIEL (1902—1985). Educator, administrator. Born in Algeria, he served as publishing director in Switzerland; as a teacher and president of *Seminaire Adventiste du Saleve* in Collonges, France; as history teacher and academic dean at Southern College in Tennessee; and as chair of the Church History Department of the Seventh-day Adventist Theological Seminary in Washington, D.C., and in Berrien Springs, Michigan. After officially retiring, he served as president of Solusi College in Africa and as history teacher at Helderberg College in South Africa. He passed to his rest in Collegedale, Tennessee.

Wangerin, Rufus Conrad

WANGERIN, RUFUS CONRAD (1883—1917). Missionary in Korea. Joining the Seventh-day Adventist Church in his seventeenth year, he prepared himself for the ministry by serving as a colporteur and Bible instructor in Wisconsin (1905—1909). In 1909 he and his bride of four months, née Theodora Scharffenberg, went to Korea and for seven years pioneered Seventh-day Adventist work in southern Korea until his failing health caused their return to the United States. He died soon afterward at the age of 33 years, but his wife returned to Korea and served the church in that country for many years.

War Service Commission

WAR SERVICE COMMISSION. *See* [Adventist Chaplaincy Ministries](#)

Warburton Hospital

WARBURTON HOSPITAL. A 50-bed hospital and 62-bed live-in health-care center situated at Warburton, 50 miles (77 kilometers) east of Melbourne, Australia. It is owned by the Trans-Australian Union Conference and is operated by a board of management that includes representatives from the local and union conferences and from the South Pacific Division. A staff of 120 includes a chief executive officer, hospital manager, director of medical services, Health Care Centre director, director of nursing, physiotherapists, and a radiologist. Visiting specialists include consultant physicians, obstetrician-gynecologist, podiatrist, and general surgeon.

Warburton Sanitarium Home began operating in August 1910 out of the converted home of W. D. Salisbury. It provided accommodation for five patients and offered a “good wholesome diet, massage, and hydrotherapy.” The first medical superintendent, Dr. Howard James, provided medical, surgical, and obstetric services.

As its reputation spread, the home soon became too small. Therefore the institution was moved to its present site in 1912, where it was promoted as the “Victorian Home of Health.” Additions to the home of east and west wings in the 1930s led to its becoming the current Medical Centre. The institution became known from its early days as Warburton Sanitarium. In 1912 the now beautiful trees in the hospital grounds were planted by A. W. Anderson, then editor of the Signs Publishing Company as well as manager of the sanitarium.

A hospital building was added in 1923 and then replaced by a weatherboard section in 1950. This hospital wing was refurnished and extended to 11 beds in 1954. The name Warburton Hydro and Hospital was in use from 1936 to 1947. To many, it was affectionately known as “the Hydro.” Further brick extensions were added in 1972, bringing the capacity to 29 beds. In 1980 a further extension added six more beds, bringing the capacity to 35 beds.

In 1952 the business office was built above the reception area to accommodate the office staff and manager. With the emphasis on rehabilitation, the physiotherapy and hydrotherapy wing was completed in 1959. From 1947 to 1976 the institution was called Warburton Sanitarium and Hospital.

The four-story Barkley Bell wing was completed in 1962, made possible by a generous donation from a regular guest of that name. This building continues to provide guest accommodation in the Health Care Centre. The name of the institution was changed to Warburton Health Care Centre and Hospital in 1976.

With an increasing emphasis on health education, the Health Promotion wing was opened in 1978, providing a lecture room, offices, gymnasium, and heated swimming pool. In 1979 an alcohol recovery program was started, and in 1986 the Alcohol Recovery Unit was completed, adding a much-needed facility. Today this unit is used for alcohol and chemical dependency programs. In 1989 extensive upgrading and refurbishing were completed in the older Health Care Centre buildings and the Barkley Bell wing.

In 1992 the name was again changed to simply Warburton Hospital, with the Warburton Health Care Centre becoming a division of the hospital. Also, 1992 saw the commencement of a \$5 million expansion project, increasing the hospital beds to 50 and including a new three-story wing to house a 25-bed medical, surgical, and obstetric ward with all rooms complete with en suite facilities; a high dependency unit; two birthing rooms comfortably furnished and complete with en suites and spa; expanded radiology and pathology facilities; 24-hour emergency department; a modern operating suite and day surgery facilities; specialist consulting rooms; and hospital administration offices. Patient rooms have been designed to take full advantage of spectacular views of the Warburton valley.

The Warburton Health Care Centre section of the facility continues to maintain its high standard of health promotion and lifestyle programs for those seeking to lose weight, stop smoking, manage stress, or to simply rest, relax, and enjoy the best in vegetarian cuisine and hydrotherapy/massage.

Medical Superintendents: W. Howard James, 1912—1931; T. A. Sherwin, 1931—1945; B. H. Reynolds, 1945—1949; C. T. Hammond, 1949—1950; G.H.A. McLaren, 1950—1953; C. H. Palmer, 1953—1959; W. R. Chapman, 1959—1961; G.H.A. McLaren, 1962—1965; B. C. Robbie, 1965—1967; E. G. Thrift, 1968—1988; *Acting Administrator:* E. C. Currow, 1988—1989; *Chief Executive Officers:* T. Martin Strahan, 1989—1992; Donald E. Bain, 1993— .

Warren, Luther

WARREN, LUTHER (1864—1940). Evangelist, youth leader. At the age of 14, in 1879, he with his friend, Harry Fenner, organized at Hazelton, Michigan, one of the first Seventh-day Adventist young people's societies. His formal education was limited—one year at Battle Creek College—but he was an insatiable reader, keenly interested in the development of church schools. With his appointment in 1888 as a tentmaster in Michigan began an evangelistic career that took him to many centers throughout North America. He powerfully influenced the lives of thousands of young people in schools and churches where he conducted revivals. Mary Boucher has written a biography on Warren under the title *Luther Warren* (Review and Herald, 1959).

Warren, Merritt Connick

WARREN, MERRITT CONNICK (1890—1970). Missionary to the Far East. A native of Iowa, he was one of the first students to attend Pacific Union College. He and his wife, Wilma Lane Landis Warren, were the first foreign missionaries from that school. After their marriage in 1913, they were sent to China, where they labored as pioneers for 36 years in the west, central, and northwest sections. Elder Warren estimated that he walked a total of 25,000 miles (40,000 kilometers), carrying with him portions of the Scriptures, which he read as he walked, thus completing the reading of the Bible each year.

Later the Warrens served for six years in the Philippines and for five years in Taiwan, where they had charge of the Voice of Prophecy.

Washburn, Harry Allen

WASHBURN, HARRY ALLEN (1872—1952). Educator. After his graduation from Union College (1896) he did secretarial work at the Boulder-Colorado Sanitarium for two years. After teaching church school at Owasso, Michigan, for one year, he served as principal of Fox River Academy for one year and of Bethel Academy for three years. In 1904 he was appointed president of Emmanuel Missionary College, but ill health prevented his serving.

The next year he taught Bible at the Southern Training School in Graysville, Tennessee. Then he taught Bible and history for four years at Walla Walla College. Later he was head of the History Department at Pacific Union College (1910—1924). As his health permitted, he assisted in the compilation of the original *Index to the Writings of Ellen G. White*.

Washburn, Judson S.

WASHBURN, JUDSON S. (1863—1955). Ordained minister. He entered the ministry alongside his father, C. A. Washburn, in 1884. In 1890 he moved to Washington, D.C., where the work was just opening. From 1891 to 1902 he served as an evangelist in England and Wales while the church's presence was in its infancy in those countries. There is evidence that British Adventism may not have survived but for his contribution as a powerful evangelist.

After leaving England, he returned to the United States to work again in Washington, D.C. In 1903 Washburn played a leading part in the transfer of denominational headquarters from Battle Creek to Washington. From 1906 to 1923 he worked in several conferences in the eastern and central states. Subsequently, he moved again to Washington, D.C.

He was well known in America and England for his musical talent. His music was sung by leading choruses in both countries.

Washington (state)

WASHINGTON (state). *See* [Oregon Conference](#); [Upper Columbia Conference](#); [Washington Conference](#).

Washington Adventist Hospital

WASHINGTON ADVENTIST HOSPITAL. A nonprofit voluntary hospital situated in Takoma Park, Maryland, a suburb of Washington, D.C. It was founded in 1907 and until 1958 was operated by the General Conference, since then by the Columbia Union Conference. Functionally, it is a general acute hospital with a bed capacity of 300, providing medical, surgical, maternity, psychiatric, and outpatient services. Patients are admitted by private physicians approved by the board on an open medical staff basis. There are nearly 1,600 employees. The institution is approved by the Joint Commission on Accreditation of Hospitals and by the Council on Medical Education of the American Medical Association. It is also a member of the American Hospital Association and the Seventh-day Adventist Hospital Association.

The history of the institution goes back to 1903, when a group of leaders of the General Conference went to Washington from Battle Creek, Michigan, in search of a new location for denominational headquarters, a publishing house, a sanitarium, and a college. Their earlier survey of the New York City area had yielded nothing suitable, and letters from Ellen White had suggested that Washington, D.C., be considered.

They found in suburban Takoma Park a 50-acre (20-hectare) tract about a mile north of the District of Columbia line. A Boston physician had cleared the land for a medical institution, but after spending more than \$60,000 he had encountered financial difficulties and had abandoned the project. The holder of the mortgage gladly sold the land to the Seventh-day Adventist group for \$6,000. Mrs. White heartily approved the purchase and urged immediate fund-raising for building.

The eastern portion of the land was reserved for a school (now Columbia Union College) and the western portion for the sanitarium. On Feb. 1, 1904, the sanitarium enterprise was incorporated. The first board of trustees consisted of the following persons: A. G. Daniells, W. C. White, G. A. Hare, M.D., A. P. Needham, J. R. Schoot, J. H. Neall, M.D., and J. N. Nelson. Temporary sanitarium work was opened in the city in rented quarters at Iowa (now Logan) Circle, in a house once occupied by Ulysses S. Grant.

Funds for the sanitarium and other Washington projects were solicited by a general appeal to SDA members throughout the United States (\$50,000 was designated for the sanitarium). Several gifts of money were received from other countries. Mrs. White contributed the proceeds from the sale in the eastern area of the United States of her book *The Ministry of Healing*. W. C. White, Dr. G. A. Hare, and A. G. Daniells served as the committee on building plans and location. Even though money came in slowly, Mrs. White urged the committee to begin immediately with what funds they had in hand. Construction began in 1906 on the main building, 44' x 112' (13 m. x 34 m.) with an extension on the back of 44' x 52' (13 m. x 16 m.). The basement and first floor were constructed of concrete, and the rest of wood. The four-story structure accommodated 40 patients and 12 helpers. The city of Takoma Park cooperated by improving the water and sewage systems at a nominal cost to the sanitarium.

On June 13, 1907, the sanitarium opened. Two months later it was announced that it had 21 patients and was more than meeting current expenses. Drs. D. H. and Laretta Kress, who figured prominently in the history and development of the sanitarium for many years, were the first medical director and the first surgeon, respectively.

The original building, although not extravagant, was modern for its day and sufficiently attractive to cause favorable comments from visitors. Its founders had in mind a homelike institution where a special diet would be combined with rest and exercise, with instruction in healthful living, and with a friendly Christian atmosphere. Patients were encouraged, when able, to take their meals in the dining room. The grounds included a variety of gardens in which, when possible, each patient was expected to spend a little time working. Guests could also play croquet or exercise in the well-equipped gymnasium. Physical therapy treatments became one of the sanitarium's specialties.

The hospital now provides acute care, with most patients spending just a few days in the hospital. In 1971 the hospital's first open-heart surgery was performed. WAH now performs more than 800 open-heart surgeries and 4,000 heart catheterizations and angioplasties a year. It also offers state-of-the-art radiation therapy for cancer patients, laser and laparoscopic surgery, rehabilitation medicine, a family-centered maternity center with a special-care nursery, and inpatient and partial hospitalization programs for psychiatric patients. More than 25,000 patients use the Emergency Department each year.

The institution's influence has reached far as through the years government officials and diplomats from various countries have been listed among its patients. However, in its efforts to provide service for all patients, the hospital has not lost sight of its responsibility toward the poor. In 1992 the hospital provided more than \$3 million in charity care.

The institution has always maintained a strong commitment to health education and promotion. In 1910 the first class of nurses was graduated after three years of study and training. In 1950 the School of Nursing was reorganized and made part of the college baccalaureate program, but it was not until 1956 that the sanitarium relinquished control of the school to Columbia Union College, situated across the campus. Nursing and allied health students from many area colleges continue to receive their clinical experience at the hospital. The institution also operates a school of radiography, and coordinates dozens of community programs in healthful eating, exercise, smoking cessation, parent education, and current health topics.

Various buildings were added through the years—a nurses' dormitory (1909), which was later taken over as an annex for patients when another dormitory was built; the old hospital building (1918); additions to the main buildings and annex (1920); the Lisner Memorial wing, erected with the help of a \$100,000 gift from Laura Hartmann Lisner (1940); in 1950 a new six-story hospital costing \$1.4 million with the old hospital and annex turned to other uses. In 1967 a \$40,000 gift was received from Mrs. John Jay Hopkins to provide a five-bed coronary care unit. Another gift from Mrs. Hopkins of \$85,000 made it possible to update and expand this unit to 13 beds in 1975.

In 1970 a \$12.5 million expansion program was launched, which increased hospital beds to 366 and provided a comprehensive community mental health unit of 43 beds. This project, completed in 1974, added approximately 180,000 square feet (16,700 square meters) of floor space and in addition to the increased bed size replaced or enlarged all major ancillary services including a \$1.5 million heating and cooling plant. The old hospital building

(Oaklea, 1918), the annex (1920), and West Cottage (1922) were removed to provide room for this current addition.

The original sanitarium building was removed in 1982 to comply with fire and safety standards, and the hospital reduced its bed capacity to 300. In 1992 the hospital began a critical care modernization project to expand the Emergency Department and surgical suites, and to reorganize critical care areas for enhanced efficiency and patient care.

It has been the policy of the administration to maintain high quality in medical practice, and to promote healing not only of the body but also of the soul. The sanitarium early became known throughout the Washington area for its personal touch, and for the fact that surgeons paused to pray before beginning an operation and that nurses prayed at the bedside. One of the first chaplains was J. L. McElhany (later a president of the General Conference). Today several chaplains are employed, and patients, guests, and employees may attend devotional services held in the hospital.

In the early days patients often stayed several weeks or even months under a leisurely rest-diet-exercise sanitarium regimen. Today nearly 14,000 patients are admitted annually for an average stay of only 6.5 days. Each year more than 2,000 babies are delivered and more than 10,000 surgical procedures are performed. The institution's growth is easily visualized by comparing the income of \$18,000 in the first year with the total operating revenue in 1992 of more than \$117 million.

The institution was operated under a medical director-business manager form of administration until 1954. It now has an open medical staff and a hospital administrator, who is also a member of the medical staff's executive committee. On Jan. 1, 1973, the institution's name was changed from Washington Sanitarium and Hospital to Washington Adventist Hospital. It is part of Adventist Healthcare Mid-Atlantic Corporation.

Medical Directors: D. H. Kress, 1907—1909; R. S. Ingersoll, 1909—1910; H. N. Sisco, 1910—1913; H. W. Miller, 1913—1925; G. K. Abbott, 1925—1928; A. W. Truman, 1928—1935; O. S. Parrett, 1935—1937; D. H. Kress, 1937—1938; R. A. Hare, 1938—1954; W. P. McNeill, 1955; H. T. Morse, 1956; P. V. Starr, 1957; H. E. Andren, 1958; C. H. Wolohon, 1959; J. F. Brownsberger, 1960; D. R. Dick, 1961; A. J. Wilets, 1962—1963; W. W. Eastman, 1964—1965; W. C. Swatek, 1966—1967; A. H. Traum, 1968—1969; H. W. Ivey, 1970—1971; S. T. Kimble, 1972—1973; R. E. Longway, 1974—1975; E. Magi, 1976—1977; C. G. Hardy, 1978—1979; J. L. Ford, 1980—1981; R. A. Smith, 1982—1983; N. U. Stoehr, 1984—1985; R. H. Sandstrom, 1986—1987; J. A. Ronan, 1988—1989; R. D. Gerwin, 1990—1991; J. Kijak, 1992—1993.

Administrators: H. S. Nelson, 1954—1966; J. D. Ruffcorn, 1967—1975; C. O. Eldridge, 1975—1979; H. Z. Shiroma, 1979—1983; R. D. Marx, 1983—1994; Bryan L. Breckenridge, 1994—.

Washington Conference

WASHINGTON CONFERENCE. The unit of church organization comprising that portion of the state of Washington west of the Cascade Mountains (except the counties of Clark, Cowlitz, the southern portion of Pacific, Skamania, and Wahkiakum). Statistics (1993): churches, 76; members, 14,434; church schools, 26; ordained ministers, 69; licensed ministers, 6; Bible instructors, 3; teachers, 82. Headquarters: 20015 Bothell Everett Highway, Bothell, Washington. The conference forms part of the North Pacific Union Conference.

Institutions

Institutions. Auburn Adventist Academy.

Local churches: Arlington, Auburn (Auburn Adventist Academy, Auburn City, Seattle Korean Central), Belfair, Bellevue, Bellingham, Bothell (North Creek Christian Fellowship), Bremerton, Centralia, Chehalis, Edmonds, Elma, Enumclaw, Everett (Everett Forest Park), Everson, Fall City (Snoqualmie Valley), Federal Way, Ferndale, Forks, Friday Harbor, Graham, Granite Falls, Hoquiam (Grays Harbor), Issaquah (Issaquah Family Worship Center), Kent, Kirkland, Lacey, Lynwood (Seattle Korean), Marysville, Monroe, Morton, Mount Vernon, Oak Harbor, Olympia, Onalaska, Port Angeles, Port Orchard, Port Townsend, Poulsbo, Puyallup (North Hill Christian Fellowship, Puyallup), Raymond (Willapa Harbor), Renton, Seattle (Ballard, Breath of Life, Burien, Emerald City, Green Lake, Maranatha, Seward Park, Shoreline, Spanish, Volunteer Park, West Seattle), Sedro Woolley, Sequim, Shelton, Snohomish, Stanwood (Cedarhome), Startup, Sumner (Bonney Lake), Tacoma (Central, Korean, Mount Tahoma, Samoan, South Side), Winlock, Woodinville (Woodinville New Life Christian Fellowship), Yelm.

Companies: Bellevue (Spanish), Bellingham (Lummi, Spanish), Brinnon, Redmond (Redmond Discovery Christian Fellowship), Seattle (Filipino-American-Greater Seattle, Samoan).

History

History. In the summer of 1886, three years before Washington became a state, C. L. Boyd came to Seattle and held a series of meetings in a tent on the corner of Third Avenue and University Street, followed by another series on a site farther uptown. A camp meeting was held Sept. 1, at the close of which 10 people were baptized by Boyd in Lake Union. From this beginning, the first church was organized in Seattle. The first church building, at 309 Second Avenue North, housed the congregation that became known as the North Seattle church. It was renamed the Seattle Central church when, in 1920 it moved into a building situated at Boylston and Olive Street East (which burned in 1963), and became the Volunteer Park church in 1965, when it moved into a new building at Thirteenth and Aloha near Volunteer Park. In 1888 Boyd held meetings at Colby. Eight were baptized and became

members of the Seattle church, until a church was organized at Colby (later renamed Harper) in 1892. Also in 1892 J. E. Fulton, a newly ordained minister, held tent meetings at Mount Vernon and organized a church. Certain teachers from an offshoot movement who came to Mount Vernon the next year succeeded temporarily in unsettling a number of members, but none dropped out of the church.

Other ministers who pioneered the work in western Washington were S. W. Nellis and George Enoch, who worked in the southern part and the Grays Harbor district. Churches were established at Bellingham (1894); Centralia (1895); Everett (1895); Elma (1896); Montesano (1897); Oakville (1897); Shelton (1901); and Puyallup (1901). W. W. Sharp preached in Olympia and effected an organization of seven members. A church had already been established in Tacoma.

In 1901 J. F. Hansen and H.C.J. Walleker set up a tent at Cedar Home. When Hansen returned to California, J. J. Westrup, a former Anglican converted to Seventh-day Adventism on his way to America, came to assist in the work. A church was established and a building erected about two and a half miles (four kilometers) northeast of East Stanwood, and about one-fourth mile (two-fifths kilometer) from the site of the present building (dedicated 1960). The first meeting was held in 1902 in the Swedish language.

In 1913 a church of 18 members was organized at Sedro Woolley. Earlier a Sabbath school had been held in the home of Mrs. Joseph La Plante.

The first church on the Olympic Peninsula was organized at Port Angeles in 1909. Afterward four more were established, the largest at Sequim.

Conference Organization. In 1902 the Washington Conference (until 1930 known as the Western Washington Conference) was organized, and included all the state of Washington west of the Cascade Mountains. First president was S. W. Nellis. At the end of that year membership stood at 850 in 28 churches. Headquarters were at 309 Second Avenue North, Seattle. There were six ordained ministers in the new conference. The conference was part of the Pacific Union Conference, which at that time included California, Oregon, Washington, Nevada, Idaho, Montana, Utah, Arizona, Alaska, British Columbia, and the Hawaiian Territory.

Subsequent History. Work in Bremerton, a Navy yard city, began shortly before World War I, with tent meetings conducted by A. E. Serns and J. W. McNeil, and meetings in the Swedish language by A. J. Stone. A church building was eventually erected, toward which a nonmember contributed \$500, the gift believed to be an answer to special prayers for funds. Later, churches were organized at the Retsil Veterans' Home and at Port Orchard.

During this same period the Green Lake church was established in the north end of Seattle, at East 72nd and 4th Avenue NE. The church purchased another building in 1924, and in 1947 completed a new structure that was dedicated in 1949. For this building a Mr. Gerlach of Portland, Oregon, the only worker in art glass in the Northwest, designed an imposing window depicting the return of our Lord—a scene for which he derived inspiration from the book *The Great Controversy*. From this congregation came a large percentage of the membership that formed the nucleus of the Mountlake Terrace church in South Snohomish County in 1954. Later about 50 members went to augment the Kirkland church, which had been organized in 1935. Again, Green Lake furnished a large portion of the new congregation organized at Lake Forest Park in north Seattle in 1963. The same year a group from Kirkland formed a new church in the community of Bellevue.

As churches developed, the need for church schools arose. In 1993 there were 26 elementary and intermediate schools with an enrollment of 1,330. The Washington Conference operates Auburn Adventist Academy, one of the largest boarding academies in North America, with an enrollment of nearly 400.

Work among the foreign-speaking people was fostered early. Scandinavian churches operated for a time at Bellingham, Ferndale, Ballard (Seattle), and the South Side church in Tacoma, which was Scandinavian from its founding in 1907 until 1941. A German church was organized in 1910 at Startup, but by 1962 only one Sabbath school class was conducted in German. In 1993 the Startup church reached English-speaking people, as is true of all churches that initially were established by groups who spoke other European languages.

The first to work for the Japanese in the Northwest was Ichiro Nomura, who began in 1922 and remained until Victor K. Inoue arrived in 1927. After the relocation of Japanese from the West Coast to internment camps during World War II, comparatively few returned. In 1949 a church of 14 was organized in Seattle by Victor K. Inoue and B. P. Hoffman. Meeting places changed seven times until a unique Japanese-style structure was completed and dedicated in 1962. This church was sold in 1972 and the Japanese congregation joined with the Rainier Valley church congregation. The Rainier Valley church was also sold in 1972; and these two congregations united in building a new church structure, the Seward Park church, which was completed in 1974.

Work for the African-American people in Seattle was begun by W. J. Cleveland. A church of 15 was established there in 1945. Later the group purchased a church building. In 1993 the congregation was meeting in the Emerald City Community Seventh-day Adventist Church and the membership was nearly 600.

The Mount Tahoma church was established in Tacoma in 1962. The membership was nearly 100 in 1993. A second African-American church in Seattle was established in 1979 (the Maranatha church). In 1993 its membership was 275.

In the summer of 1992 a citywide effort was held in the Convention Center in Seattle by C. D. Brooks, *Breath of Life* telecast speaker, which resulted in the baptism of more than 125. Many of the new members joined the Breath of Life church which had 56 members in 1992.

When the counties of Clark, Skamania, Wahkiakum, Cowlitz, and the southern tip of Pacific County were transferred to the Western Oregon Conference in 1920 and 1921, the Washington Conference membership dropped from 2,422 to 2,277. But by 1926 the membership had increased to 2,475, with 52 churches and 18 ordained ministers. Because of the Depression, by 1932 the working force had been reduced to eight ordained ministers, six licensed ministers, and four licensed missionaries. But that year stood high in membership gain, with an increase of 295. By March 1993 the membership stood at 14,434.

After numerous moves in the Seattle area, the conference offices were located at a newly constructed facility on Route 527 north of Bothell in 1978.

After a period of renting facilities for the young people's summer camping program, in 1957 the conference purchased the resort area known as Sunset Lake for a permanent summer camp. The original 22-acre (nine-hectare) tract, with a 12-acre (five-hectare) lake, obtained for \$16,500, was enlarged by purchase and lease to nearly 200 acres (80 hectares). To the original facilities were added a new dining room and kitchen, caretaker's home, headquarters and store building, and 15 new cabins, with an additional 25 planned for future

construction. The facilities at Sunset Lake are used not only for summer camps but also for various church or conference activities. In 1985 an additional 43 acres (17 hectares) was purchased to protect the aesthetic value of the camp because of logging operations on surrounding land.

The first Korean church in the Washington Conference was established in 1979. After meeting at a church in Kent, the congregation of 150 members moved to property in Federal Way. The original church known as Seattle Korean Central was the mother church for two additional Korean churches established in north Seattle and Tacoma in 1988 and 1990, respectively. In 1993 the total Korean membership in the Washington Conference was more than 360.

Work among the growing Samoan population in the Washington Conference area resulted in the establishment of a Samoan company in Tacoma, which was later organized as a church and now has a membership of more than 100. A Seattle Samoan company was established in 1992 with a membership of 50.

Work among the Hispanic people grew rapidly in the early 1990s from a small stable base of members who had met in the Bellevue church for more than a decade. The Seattle Spanish church had 150 members in 1993. Rapid growth in evangelism in the Washington Conference area among Hispanic people has resulted in the establishment of several branch Sabbath schools.

About 50 Filipinos were a part of the Volunteer Park church in Seattle until the spring of 1993 when a Filipino company of more than 100 members was established, gathering in a number of other Filipino believers who had worshiped in other Washington Conference churches. The Filipino church is focusing its mission efforts in the south central area of Seattle.

In 1983 a new company was formed on the Lummi Indian Reservation, which serves as a base for work among the Native American people of northwestern Washington.

Evangelistic Advance. Approximately 40 percent of the population of the entire North Pacific Union Conference area is found in the Washington Conference territory. The nearly 4 million people who live in the Washington Conference territory present a challenge and opportunity in evangelism. The Washington Conference administration and executive committee has been open to various experimental evangelistic methods, but has given the strongest support to the traditional methods of personal work and public evangelistic meetings. Strategic plans were formulated in the late 1980s to plan for special emphasis to reach the exploding population in the Seattle/Tacoma area.

In 1987 as coordinated series of evangelistic meetings saw 32 churches involved in 16 meetings, which all began at the same time with the same topic. Television advertising promoted the meetings and coordinated with an evangelistic brochure used by all the meetings. This was known as Prophecy Expo.

In 1990 the same plan was repeated with 57 evangelistic meetings held across the conference. Three thousand nonmembers attended these Revelation 90 meetings. An experimental program was designed for 1992 known as LifeTrek, which also involved evangelistic meetings, a common brochure, and television advertising.

A part of the effort to reach the city of Seattle is the RESTORE program, which combines door-to-door Bible work and a deli-bakery known as Five Loaves operated by the conference.

The Northwest Evangelism Institute, a ninth-quarter training program for seminary students, has been located in the Washington Conference since 1981.

In 1993 Washington Conference secured the assistance of the Global Mission outreach emphasis of the General Conference to establish a church in Redmond, the thirteenth largest city in the state of Washington that has no church.

The Washington Conference is also seen as a place of spiritual leadership around the world. The 6:15 Holy Spirit Prayer Watch was begun in the Washington Conference under the direction of conference president Lenard Jaecks.

Presidents—Western Washington Conference: S. W. Nellis, 1902—1903; E. L. Stewart, 1903—1906; F. M. Burg, 1906—1908; S. W. Nellis, 1908—1912; Lewis Johnson, 1912—1916; J. F. Piper, 1916—1919; A. R. Ogden, 1920; F. M. Burg, 1920—1922; A. R. Ogden, 1922—1928; E. L. Neff, 1928—1930. *Washington Conference:* E. L. Neff, 1930—1932; I. J. Woodman, 1932—1934; M. L. Rice, 1934—1939; C. A. Scriven, 1939—1943; D. H. Spillman, 1943—1950; Theodore Carcich, 1950—1957; N. R. Dower, 1957—1966; W. J. Blacker, 1966—1968; W. L. Murrill, 1968—1972; J. E. Chase, 1972—1978; Glenn Aufderhar, 1979—1985; Bruce Johnston, 1985—1986; Lenard Jaecks, 1986— .

Washington, District of Columbia

WASHINGTON, DISTRICT OF COLUMBIA. *See* [Allegheny East Conference](#); [Potomac Conference](#).

Washington Foreign Mission Seminary

WASHINGTON FOREIGN MISSION SEMINARY. *See* [Columbia Union College](#).

Washington Missionary College

WASHINGTON MISSIONARY COLLEGE. *See* [Columbia Union College](#).

Washington, New Hampshire, Church

WASHINGTON, NEW HAMPSHIRE, CHURCH. A white wooden structure often referred to as “the first Seventh-day Adventist church.” It is located in the township of Washington, about three miles (five kilometers) from the village of Washington Center. More precisely, it is the church in which originated the first group of Sabbatarian Adventists. In 1844, apparently, in this church of the Christian Brethren, a traveling Methodist minister and a number of the lay members, who were already Adventists (Millerites), began to keep the seventh day and thus became, in that limited sense, Seventh-day Adventists. From 1851 on they were visited by the Whites and others. In 1862 they became an organized Seventh-day Adventist church, but only later acquired possession, and eventually ownership, of the church building.

The Washington, New Hampshire, church was not the first organized Seventh-day Adventist church, nor was the building the first Seventh-day Adventist house of worship, for by 1862 there were other Seventh-day Adventist churches already fully organized, and as early as the autumn of 1855 there was an SDA church building in Buck’s Bridge, New York, and one either built or under construction in Battle Creek, Michigan (*Review and Herald* 61:60, footnote, Jan. 22, 1884; 78:765, Nov. 26, 1901). However, the Washington church may be considered the birthplace of the first Sabbathkeeping Adventist congregation. James White described it as “the place where Sabbathkeeping was first practiced among Adventists” (*ibid.* 31:104, Jan. 28, 1868).

Accounts are contradictory as to the number of the Sabbathkeepers and the time when they began to observe the day, although the principal facts are clear. For the differing views on these points, see A. W. Spalding, *Origin and History of Seventh-day Adventists*, volume 1, pages 397—400, on which are notes to pages 115—121. These notes summarize the principal sources on the Washington church, apparently derived largely from the research of D. E. Robinson. See also L. E. Froom, *Prophetic Faith of Our Fathers*, volume 4, pages 945—953.

Washington Sanitarium Mission Hospital

WASHINGTON SANITARIUM MISSION HOSPITAL. *See* [Hadley Memorial Hospital](#).

Washington Training College

WASHINGTON TRAINING COLLEGE. *See* [Columbia Union College](#).

Watchman Press

WATCHMAN PRESS. *See* [Oriental Watchman Publishing House](#).

Water Treatment

WATER TREATMENT. *See* [Physical Therapy](#).

Waterloo Training School

WATERLOO TRAINING SCHOOL. *See* [Peninsula Secondary School](#).

Watson, Charles Henry

WATSON, CHARLES HENRY (1877—1962). General Conference president, administrator. He was born in Australia and engaged in the wool buyers' business. When some of his relatives became Seventh-day Adventists, he bitterly opposed them, but at the funeral service of his sister he met an SDA minister who favorably impressed him. He joined the Seventh-day Adventist Church in 1902, together with his wife, née Elizabeth Mary Shanks. After hearing Robert Hare preach at a camp meeting soon after this, he felt that he too would like to become a minister. Relinquishing his interest in his business, he moved his family to the Avondale School for Christian Workers (now Avondale College) in 1907 and studied for the ministry. Upon graduation in 1909, he worked in New South Wales with good success, but upon hearing that Robert Hare had joined the Avondale school as Bible teacher, he returned for more intensive study. In 1912 he began working in Australia, was ordained Sept. 14 at the Windsor church, and immediately was called to Queensland, where he was elected president of the conference. Two years later, in September 1914, he was called to assist J. E. Fulton as vice president of the Australasian Union Conference, and he became president when Fulton was called to be vice president for the Asiatic Division.

During the next few years he led in consolidating the foreign mission program of the union; also when the Australasian Conference Association was organized in 1920, he became its first president. His financial integrity and business acumen were so apparent that at the 1922 session of the General Conference, he was elected its vice president and associate treasurer. After four strenuous years of travel throughout the world field, he was released from the General Conference and again assumed the presidency of the Australasian Union Conference at a critical period in its history. Expansion in the home-field conferences, a large rebuilding program, and a rapid growth in foreign mission activity required his best efforts.

In 1930 he was elected president of the General Conference and led the world work of the church throughout difficult Depression years until 1936, when his health began to show the strain of the heavy administrative effort and he requested to be relieved of his office. He returned to Australia and served as president of the Australasian Division until his retirement in 1944.

Wayne, Jasper

WAYNE, JASPER (1850—1920). Lay originator of the Ingathering for Missions plan. He became partner in a tree nursery business near Sac City, Iowa, in 1901, and also sold stock in neighboring districts. While traveling, he distributed Seventh-day Adventist literature and witnessed for his faith. In December 1903, by mistake his order for 50 copies of a special edition of the *Signs of the Times* was duplicated. As he distributed them he explained that the money received would go to missions. This plan worked so well that he conceived the idea that a well-organized campaign would greatly increase mission funds. Conference officials became interested, Ellen White gave her support, and Wayne was asked to explain his plan throughout the state. In 1908 the General Conference recommended the plan to all the churches.

Weaks, Carl Edward

WEAKS, CARL EDWARD (1883—1962). Publishing Department secretary. Educated at Battle Creek College and Emmanuel Missionary College, he was appointed publishing secretary for the Ohio Conference in 1905. Then he held this office in succession in the North Pacific Union (1907—1909), India (1909—1913), Pacific Union (1914), Northern Union (1915), Far Eastern Division (1916—1924), European Division (1924—1928), and Northern European Division (1929—1930). He was associate publishing secretary of the General Conference from 1930 to 1935, and was head of the department from 1936 to 1941. After this he was head of the Book Department of the Southern Publishing Association until his retirement in 1945.

Wearner, Alonzo J.

WEARNER, ALONZO J. (1892—1964). Missionary, teacher, author. He was born in Colorado and took nurse's training at St. Helena Sanitarium and Hospital, graduating in 1914. For 10 years he served as a missionary in China, becoming president of the Hupeh Mission. Because of ill health, the family returned to the United States, where he was chaplain of the St. Helena Sanitarium and pastor of the Sanitarium church. He finished graduate work at Pacific Union College in 1942 and was called to the Bible Department at Southwestern Junior College. From 1946 to 1953 he was head of the Bible Department at Union College. He is the author of two textbooks, *Fundamentals of Bible Doctrines* and *The Art of Personal Evangelism*.

Webber, Perry Angevine

WEBBER, PERRY ANGEVINE (1890—1973). Educator and missionary. He was born in Northville, Michigan, and attended school at Emmanuel Missionary College. In 1912 he married Ella Mae Verney, and soon after they sailed for Japan, where they spent many years in both denominational and self-supporting work. He was the founder of Japan Missionary College, and was instrumental in the education of hundreds of young people in Japan and the United States.

Webster, Frederick Charles

WEBSTER, FREDERICK CHARLES (1882—1973). Pastor, departmental secretary. A native of Michigan, he was educated at Mount Vernon College and Battle Creek College. In 1906 he began his ministry as a pastor in Ohio, and that same year was called to be publishing secretary of the New York Conference. While there he married Vesta Jane Chapman, and together they served in New York, South Carolina, Georgia, Ontario, Quebec, Tennessee, Kentucky, Florida, West Virginia, and Maryland.

Week

WEEK. The seven-day division of time, marked off by the Sabbath ([Gen. 2:1—3](#)). Seventh-day Adventists find evidence for the continuity of the week in the historical fact of the use of the week through the centuries (both before and after Christ's time) by the widely scattered Jews, who could not have simultaneously lost count of the days. Also, there was an independent check in known alignment with the biblical week in the pagan astrological week used for many centuries, beginning with Hellenistic times. (See [Sunday](#); see also [SB, nos. 1762—1772](#); [SDADic: "Week."](#)) Calendar revision (1582) did not interrupt the week (see [SB, no. 362](#)).

Week of Prayer

WEEK OF PRAYER. A week of special prayer meetings (on weeknights and two Sabbath mornings), usually held in early or mid-November, for which a series of readings is prepared and printed in special issues of the Review and Herald and, in translation, in the union papers or other church papers in various countries. There is emphasis on united prayer around the world.

Seventh-day Adventist schools observe similar weeks, in autumn and spring, with varying programs and sometimes under different names, with the special aim of bringing young people to decision and commitment.

Wegweiser-Verlag

WEGWEISER-VERLAG. *See [Austrian Publishing House](#).*

Weidner, John Henry

WEIDNER, JOHN HENRY (1912—1994). Holocaust hero. Born in Brussels, Belgium, he was best known as the leader of the Dutch-Paris Underground during World War II. The rescue operation is credited with saving the lives of at least 1,000 persons.

Operated with the help of more than 300 friends and relatives, Dutch-Paris was considered the most important underground organization of the war. Most of those helped were Jewish persons seeking escape from the Holocaust. Escape routes ran from Holland through Belgium, France, and Andorra to Spain, and through France to Switzerland.

Weidner was one of the gestapo's most wanted men because of the importance of many of those he saved. Among them was Gerrit van Heuven Goedhart, who was later awarded a Nobel prize.

Weidner succeeded in every rescue attempt. Only one person moving along the underground was ever caught. However, a member of Dutch-Paris, captured by the gestapo, betrayed the names of scores in the underground. As a result, 40 agents were killed, including Weidner's sister, Gabrielle. Weidner was captured twice and tortured. Once he escaped from prison the night before he was scheduled to be executed.

After the war Weidner assisted the Dutch minister of justice in the prosecution of war criminals. In 1958 he emigrated to California with his wife, Naomi, and established a chain of health food stores.

For his acts of heroism Weidner was honored by many governments, including those of the United States, Great Britain, the Netherlands, France, and Belgium. The Israeli government honored him by entering his name among the heroes in the Golden Book of Jerusalem and by planting a tree with his name on the Hill of Remembrance along the Avenue of Righteous at Yad Vashem.

Weidner's life story is told by Herbert Ford in the book *Flee the Captor*. Atlantic Union College established the Weidner Center for the Cultivation of the Altruistic Spirit. Through this center the college develops lectures, concerts, classes, exhibits, and social programs to encourage others to act in the spirit of altruism and selflessness.

John Henry Weidner was a lifelong Seventh-day Adventist.

Welcome Visitor

WELCOME VISITOR. See [Columbia Union Visitor](#).

Welfare Service, Seventh-day Adventist

WELFARE SERVICE, SEVENTH-DAY ADVENTIST. *See* [Adventist Development and Relief Agency International](#).

Welfare Work

WELFARE WORK. *See* [Community Services](#).

Wellcome, Isaac C.

WELLCOME, ISAAC C. (1818—1895). A minister of the Advent Christian Church, author of *History of the Second Advent Message* (1874) and other works. He accepted William Miller's teachings in September 1844, and after the Disappointment embraced the doctrine of conditional immortality. He was ordained in 1850. He was an acquaintance of James White and his associates, but opposed their teachings as fanatical.

Wellman, Sterrie Austin

WELLMAN, STERRIE AUSTIN (1879—1966). Administrator and departmental secretary. A native of Michigan, he took a year's training at Battle Creek College and then in 1899 was sent with his parents to Kingston, Jamaica. There he served as a church school teacher and supervisor of the local tract society. He was married that same year to Cora Snyder. During the next 10 years they worked in St. Thomas, St. Kitts, Trinidad, and Panama. In 1909 they were called to India, where he was superintendent of the India Union Mission. In 1926 he became an associate secretary of the General Conference Sabbath School Department, from which position he promoted the cause of missions for 20 years.

Welsh Mission

WELSH MISSION. *See* [Great Britain and Northern Ireland](#); [Trans-European Division](#).

Weniger, Charles Elliott

WENIGER, CHARLES ELLIOTT (1896—1964). Educator. In 1918 he graduated from Pacific Union College and taught at his alma mater until 1927. Later he was head of the English Department at Washington Missionary College (1927—1931, 1949—1951); head of Department of English, Speech, and Journalism at, and for a year dean of, Pacific Union College (1931—1947); dean and head of the Department of Applied Theology at the Seventh-day Adventist Theological Seminary (1947—1959); and dean of the Graduate School and later vice president for graduate affairs at Andrews University (1959—1963). He received a Ph.D. degree from the University of Southern California in 1948, and in 1964, in recognition of his outstanding work in the teaching of speech and in the training of teachers of speech, Andrews University awarded him an honorary Litt.D. degree. His writings were published in the *Review and Herald*, the *Ministry*, and the *Quarterly Journal of Speech*.

Wentland, Michael H.

WENTLAND, MICHAEL H. (1880—1951). Evangelist, teacher, administrator. When 2 years old he came with his parents, who were Seventh-day Adventists, to the United States. In 1899 he began the ministerial course at Union College, but before completing his studies he was sent by the General Conference in 1903 to help with the work in Germany and Austria. In 1904 he married Pauline Plagg, and in 1908 he was ordained. He taught Bible and history at Friedensau Seminary (1911—1912), and was president first of the Westphalian and then of the Hessian conferences (1912—1917). Because of the entry of the United States into World War I, he had to leave Germany and return in 1917 to America, where he served as evangelist in the New York, South Dakota, and Oregon conferences. In 1920 he returned to Eastern Europe and assumed charge first of the Central Bohemian Mission (1920—1923), then of the North Bohemian Conference (1923—1930). In 1930 he became president of the Czechoslovakian Union Conference, and in 1935 took over the leadership of the Hungarian Union Conference. Failing health led to his return to the United States in 1936 and to retirement.

Werner, Hans

WERNER, HANS (1903—1974). Minister, educator, departmental secretary. He was born in Mainz, Germany, and studied at the seminaries at Darmstadt and Friedensau. After serving as a pastor for several years, he was ordained and, later, took his Doctor of Philosophy degree at the University of Leipzig. During 1945 and 1946 he was a prisoner of war in Siberia. After the war he devoted his energy to obtaining the release of the Marienhoehle campus from the military. From 1948 he led the school, developing it into a flourishing secondary school. From 1963 to 1969 he was educational secretary of the Central European Division. After his retirement he worked with the German correspondence school and organized the first European congress on smoking and health.

Wessels, Pieter

WESSELS, PIETER (1856—1933). South African pioneer lay worker. He grew up in a Dutch farmer's family in the Orange Free State, South Africa, as an extremely conscientious youth, often ridiculed by older brothers for refusing even to allow his windmill to run on Sundays.

In 1885, attacked by apparently hopeless tuberculosis, he turned to reading the Bible. Finding in the book of James the instruction in regard to prayer for the sick, he offered a "prayer of faith," and was completely and permanently healed. He then proceeded to break all his bottles of medicine, for in the future he intended always to resort only to prayer for healing.

When his brother John visited him, Pieter urged him to pray for healing rather than visit a doctor. Rather annoyed, John replied that if Pieter was going to be such a Bible man he should keep the seventh day as the Sabbath. Astonished, Pieter searched the Scriptures for proof of Sunday sacredness. Finding none, he began to observe the Sabbath in November 1885, even though he knew of no other Sabbathkeeping Christians in the world.

He soon met G. J. van Druten, who had begun to keep the Sabbath. Together they talked with William Hunt, a miner near Kimberley who had been a convert of J. N. Loughborough many years before in California. At his urging, they wrote to the General Conference in Battle Creek, asking them to send out Dutch-speaking workers and enclosing \$250 to help pay expenses. The first missionary party, consisting of D. A. Robinson, C. L. Boyd, their wives, and two colporteurs, arrived in July 1887. Pieter Wessels met them at Cape Town and helped to guide them in their work in this new country. About four years later A. T. Robinson arrived, and then in 1892 the first conference was formed, and the work progressed rapidly.

The sale of a farm that had been found to contain diamonds brought a fortune into the hands of the Wessels family. Being loyal Seventh-day Adventists, they gave liberally for the upbuilding of the work in South Africa. After several of the Wessels family, including Pieter, visited Battle Creek and attended the college there, they were filled with a desire to see the large Battle Creek institutions duplicated in South Africa. Pieter invested thousands of dollars in the college, the church, and the sanitarium in Cape Town.

In 1894 Pieter Wessels and Asa T. Robinson visited Cecil John Rhodes, prime minister of the Cape Colony, and chair of the Charter Company, to request a grant of land in the newly opened territory to the north on which to establish mission work. In the same year Wessels, with several other South African church members, delivered to Bulawayo the letter from Cecil Rhodes instructing Dr. S. Jameson, his representative there, to give SDAs all the land they could use. Permission being granted, Wessels and the other South African workers proceeded to locate and peg out the 12,000-acre (5,000-hectare) farm, which later became Solusi Mission.

Through the years Wessels was a powerful personal worker, winning a number who became early Seventh-day Adventist leaders in South Africa, including D. F. Tarr. Wessels continued to work particularly among the Dutch people for many years.

West Adventist Academy

WEST ADVENTIST ACADEMY (formerly Antillian College Academy). A secondary school that began in 1944 as a primary school in the church building at Mayagüez, Puerto Rico. It functioned there until 1963, when it was moved to the grounds of what is now the Antillian Adventist University. In 1968 the West Puerto Rico Conference took the school under its supervision, moving it to a separate building on the grounds of the university.

In 1975 a new lot was obtained in the outskirts of the city (Barrio Cuba) and a school was built offering grades K-12, with primary grades in one building and secondary grades in a separate building. In 1993 each school had its own principal. The high school level had 350 students and 18 teachers.

Principals: Ireneo Santos, 1968—1977; Jose Goris, 1977—1978; Moisés Velázquez, 1978—1981; David Vélez, 1981—1983; Mrs. Consuelo Feliciano, 1983—1984; Jose Justiniano, 1984—1990; Carmen Nuñez, 1990—1993; Mrs. Rosa Rivera, 1993— .

West African Advent Messenger

WEST AFRICAN ADVENT MESSENGER. See [Messenger](#) [2].

West African Union Mission

WEST AFRICAN UNION MISSION. *See* [Africa-Indian Ocean Division](#); [Gambia](#); [Ghana](#); [Liberia](#); [Sierra Leone](#).

West African Union Press

WEST AFRICAN UNION PRESS. *See* [Advent Press \(Ghana\)](#).

West Amazon Conference

WEST AMAZON CONFERENCE. *See* [Brazil](#); [South American Division](#).

West Australian Missionary College

WEST AUSTRALIAN MISSIONARY COLLEGE. *See* [Carmel Adventist College](#).

West Bangladesh Mission

WEST BANGLADESH MISSION. *See* [Bangladesh](#); [Far Eastern Division](#).

West Bolivia Mission

WEST BOLIVIA MISSION. *See* [Bolivia](#); [South American Division](#).

West Burundi Field

WEST BURUNDI FIELD. *See* [Burundi](#).

West Cameroon Mission

WEST CAMEROON MISSION. *See* [Africa-Indian Ocean Division](#); [Cameroon](#).

West Central Korean Conference

WEST CENTRAL KOREAN CONFERENCE. *See* [Far Eastern Division; Korea.](#)

West Central Venezuela Conference

WEST CENTRAL VENEZUELA CONFERENCE. *See* [Inter-American Division; Venezuela.](#)

West Delegation

WEST DELEGATION. *See* [Cuba](#); [Inter-American Division](#).

West Ethiopia Field

WEST ETHIOPIA FIELD. *See* [Eastern-African Division](#); [Ethiopia](#).

West Indies

WEST INDIES. *See* Antigua and Barbuda; Bahamas; Barbados; Cayman Islands; Cuba; Dominican Republic; Grenada; Guadeloupe and Dependencies; Haiti; Jamaica; Leeward and Windward Islands; Martinique; Netherlands Antilles; Puerto Rico; Trinidad and Tobago; Turks and Caicos Islands; Virgin Islands.

West Indies College

WEST INDIES COLLEGE. An English-speaking coeducational boarding school on the senior college level, situated on 200 acres (80 hectares) of land near Mandeville, Jamaica. It is owned and operated by the West Indies Union Conference, which has headquarters in Mandeville. The college is a private, four-year liberal arts institution offering a number of professional, preprofessional, and vocational programs and is the only multidisciplinary tertiary institution serving rural Jamaica. Its enrollment is approximately 1,500, with 688 at the college level, 148 at precollege, 408 in the high school, and 254 in the primary school, coming from 41 countries around the world. The college carries a full-time faculty and staff of 150.

The forerunner of West Indies College was the West Indian Training School, established to train workers for the West Indies and tropical Africa. In 1906 a farm of 96 acres (40 hectares) was purchased at Willowdeen, near Bog Walk, Jamaica. The next year 507 acres (205 hectares) more were purchased at Riversdale, about six miles (10 kilometers) away. C. B. Hughes and his wife came from the United States to supervise the school. In 1909 Hughes reported 36 students in attendance, 27 young men and nine young women. Although the rate was only \$8.40 per month, only three students were able to pay cash. Since there was no employment for the girls, only a few could be admitted. In 1913 the school was closed, and all but 13 acres (five hectares) of the land was sold. Twelve of the students went to Oakwood College in Huntsville, Alabama; one was employed as a minister in the South Caribbean Conference, and one (Ann E. Taylor, who later married G. H. Nembhard) was sent as a teacher to Costa Rica.

In 1918 a 181-acre (75-hectare) property with a small farmhouse, known as Coolsworthy, was purchased two miles (three kilometers) south of Mandeville. In January 1919, prior to buildings from the Riversdale school being transferred to the property, school was opened in a rented house, with five boarding students. At the end of April the school family consisted of C. B. Hughes and his wife, who had returned to the island, and Johannah Daw (who married Eric E. Parchment) as teachers, with two boys and nine girls as students. In September of that year W. H. Wineland and his wife arrived, and the first regular school year opened with about 20 students. In June 1923 the first class of three graduated from the twelfth grade. In 1924, when the school's status was changed from an academy to a junior college, the name was changed from West Indian Training School to West Indian Training College. In 1926 seven students were graduated from the two-year college course.

The farm, from which the kitchen was kept amply supplied, provided the chief industry, but dairying, sheet-metal work, and printing were also introduced to enable the young men and women to earn their tuition and board. Other young ladies found employment in the laundry and the kitchen. All students and teachers were required to work two hours a day without pay.

In 1959 the name was changed to West Indies College. Substantial buildings have been erected through the years—an administration building, chapel, nine classrooms, and a large

library; a three-story girls' dormitory with 55 rooms, capable of housing 160 girls; a large printshop; a primary school building; and a cafeteria, with classrooms on the lower floor, a men's dormitory, a cannery, five faculty houses, two duplexes, and one other building for married students.

Through the years numerous graduates and students of the college have become denominational workers and have served in Jamaica, several West Indian islands, Central America, Africa, England, and the United States.

FOODS Complex. A food processing plant houses the bakery, cannery, and a cereal-making industry producing a range of meat analogs, a full line of cereals, and a variety of baked goods. The farm has expanded in its operation, producing dairy and poultry products and fresh vegetables. The wood shop produces furniture for sale to faculty and community members. The facilities at the College Printry have been expanded, and it is now one of the largest printing facilities outside of the corporate area.

Through the years numerous graduates and students of the college have become denominational workers holding responsible positions of leadership in Jamaica and other parts of the world.

Principals/Presidents: C. B. Hughes, 1919—1920; W. H. Wineland, 1920—1927; F. O. Rathbun, 1927—1929; O. W. Tucker, 1929—1930; R. E. Shafer, 1930—1933; H. D. Isaac, 1933—1938; R.S.J. Hamilton, 1938—1939; F. S. Thompson, 1939—1940; M. J. Sorensen, 1940—1944; C. L. von Pohle, 1944—1945; B. G. Butherus, 1945—1951; M. J. Sorensen, 1951—1958; W. A. Sowers, 1958—1959; Leif Kr. Tobiassen, 1959—1961; W. A. Osborne, 1961—1962; Sydney O. Beaumont, 1962—1964; K. G. Vaz, 1964—1970; C. D. Standish, 1970—1973; L. H. Fletcher, 1973—1980; H. L. Douce, 1980—1985; S. A. Lashley, 1985—1990; H. J. Thompson, 1990— .

West Indies Union Conference

WEST INDIES UNION CONFERENCE. *See* [Bahamas](#); [Cayman Islands](#); [Inter-American Division](#); [Jamaica](#); [Turks and Caicos Islands](#).

West Indies Union Visitor, The

WEST INDIES UNION VISITOR, THE (1944— ; 1944—1959 as *British West Indies Union Visitor*; bimonthly; file in GC). Official organ of the West Indies Union Conference since its organization.

West Indonesia Union Mission

WEST INDONESIA UNION MISSION. *See* [Far Eastern Division](#); [Indonesia](#).

West Irian Academy

WEST IRIAN ACADEMY. *See* [Irian Jaya Academy](#).

West Jamaica Conference

WEST JAMAICA CONFERENCE. *See* [Inter-American Division](#); Jamaica.

West Japan Conference

WEST JAPAN CONFERENCE. *See* [Far Eastern Division; Japan.](#)

West Java Mission

WEST JAVA MISSION. *See* [Far Eastern Division; Indonesia.](#)

West Kasai Field

WEST KASAI FIELD. *See* [Africa-Indian Ocean Division](#); Zaïre.

West Malaysia-Singapore Mission

WEST MALAYSIA-SINGAPORE MISSION. *See* [Malaysia \(Malaya\)](#); [Singapore](#).

West Mexican Mission

WEST MEXICAN MISSION. *See* [Inter-American Division](#); [Mexico](#).

West New Guinea

WEST NEW GUINEA. *See* [Indonesia](#).

West New Guinea Mission Training School

WEST NEW GUINEA MISSION TRAINING SCHOOL. See [Irian Jaya Academy](#).

West Nigeria Conference

WEST NIGERIA CONFERENCE. *See* [Africa-Indian Ocean Division](#); [Nigeria](#).

West Norway Conference

WEST NORWAY CONFERENCE. *See* [Norway](#); [Trans-European Division](#).

West Pakistan Union High School

WEST PAKISTAN UNION HIGH SCHOOL. *See* [Pakistan Adventist Seminary](#).

West Panama Mission

WEST PANAMA MISSION. *See* [Inter-American Division](#); [Panama](#).

West Park Manor Personal Care Home

WEST PARK MANOR PERSONAL CARE HOME. A nonprofit nursing home, the fourth owned by the Manitoba-Saskatchewan Conference. This 150-bed personal care home was opened to serve in the southwest area of Winnipeg on Apr. 30, 1973.

This facility is staffed by some 165 full- and part-time employees. Trained personnel in nursing, dietary, occupational, and physical therapy attend to the care of the residents. A chaplain directs the spiritual needs of the residents and staff.

West Park Manor Personal Care Home is incorporated.

Administrators: E. Gallant, 1973— .

West Pennsylvania Conference

WEST PENNSYLVANIA CONFERENCE. *See* [Pennsylvania Conference](#).

West Polish Conference

WEST POLISH CONFERENCE. *See* [Poland](#); [Trans-European Division](#).

West Puerto Rico Conference

WEST PUERTO RICO CONFERENCE. *See* [Inter-American Division](#); [Puerto Rico](#).

West Russian Union Conference

WEST RUSSIAN UNION CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

West São Paulo Conference

WEST SÃO PAULO CONFERENCE. *See* [Brazil](#); [South American Division](#).

West Shores Medical Clinic

WEST SHORES MEDICAL CLINIC. An outpatient clinic established in 1978 by the Arkansas-Louisiana Conference in Hot Springs, Arkansas. The institution employs 20 people, including two medical doctors, an allergist, a counselor, and an office staff.

West Siberian Conference

WEST SIBERIAN CONFERENCE. *See* [Euro-Asia Division](#); [Russia](#).

West Tanzania Field

WEST TANZANIA FIELD. *See* [Eastern Africa Division](#); [Tanzania](#).

West Venezuela Mission

WEST VENEZUELA MISSION. *See* [Inter-American Division](#); [Venezuela](#).

West Virginia

WEST VIRGINIA. *See* [Allegheny West Conference](#); [Chesapeake Conference](#); [Mountain View Conference](#).

West Virginia Conference

WEST VIRGINIA CONFERENCE. *See* [Mountain View Conference](#).

West Visayan Academy

WEST VISAYAN ACADEMY. A coeducational boarding school on the senior high school level operated near Iloilo City, Philippines, by the West Visayan Mission. It holds the position as the cradle of Seventh-day Adventist education on the west side of the Philippine archipelago.

The forerunners of the academy were the Jaro, Iloilo, church school (opened in 1916 with Juana Savedia as teacher) and the Sido church school, which merged together in 1926 and added the first year high school (eighth grade) to the curriculum.

With the purchase of 108 acres (44 hectares) for a school site at Buenavista, Guimaras Island, by the West Visayan Mission, the school was transferred, and in 1930 the second year of high school was offered. In 1935, with almost 150 students and 10 teachers, the school became a four-year academy. During this time the much-needed school road and water systems were acquired.

During World War II the school plant was totally destroyed, and the difficulty in crossing Guimaras Strait at that time influenced the West Visayan Mission to sell the school property for 8,000 pesos.

In 1945, after being closed for three years, West Visayan Academy was reopened at Molo in an apartment leased for one year, with approximately 250 students, under Serafin Flores, principal, and Romulo Ferrer, treasurer.

During the school year 1946—1947 the academy, with about 200 students, operated at Zarraga in an improvised nipa-roofed building and an army tent. After an attempt to purchase a school site at Zarraga failed, land was secured from Tirso Jamandre, Sr., an SDA from the La Paz church, who sold 24.7 acres (10 hectares) located 20 miles (32 kilometers) from Iloilo City. Jamandre also donated some land.

During 1948—1949 there were 380 students and 12 staff members. Despite the problems posed by lack of potable water, by a muddy campus and floods during the rainy season, and, in general, by the unsettled conditions in the postwar period, the school operated successfully. From the sum originally appropriated by the General Conference and the Far Eastern Division, an administration building, a dining hall, and two teachers' cottages were erected under the supervision of Romulo Ferrer. Later other buildings were added and other improvements were made.

In 1949—1950 the enrollment was nearly 500 and the school showed an operating gain of 9,000 pesos. Farm and gardens provided training and employment to students.

In 1971 a new two-story concrete administration building was built to take the place of the old building. Funds for its construction were provided from special Far Eastern Division appropriations and from the local membership. West Visayan Academy, the forerunner of Philippine SDA academies, has proved its worth to the people it has served. Many of those who entered its portals and were trained by dedicated Christian teachers have become pillars of the remnant church.

In grateful recognition for what WVA had done for its students, the United States-based alumni association decided to sponsor a huge project that would benefit the school. Through the initiation of Dr. Rudy Hilado, association president, the construction of a new boys' dormitory was begun in 1989. The new edifice cost the WVA alumni association 2.5 million pesos.

In 1991 the enrollment totaled 300. The construction of the new cafeteria was started, but because of financial constraints, building was temporarily suspended.

Principals: D. L. Millam, 1931—1932; Mrs. W. J. Blake, 1932—1934; C. E. Thurston, 1934—1938; Miss D. Stoelting, 1938—1939; William C. Williams, 1939—1941; James M. Lee, 1941—1942; 1943—1945, war years; S. S. Flores, 1946—1949; B. B. Alsaybar, 1949—1952; U. M. Oliva, 1953—1959; N. R. Arit, 1959—1962; A. C. Segovia, 1962—1963; S. G. Miraflores, 1963—1965; A. C. Segovia, 1965—1966; E. N. Jornada, 1966—1969; N. F. Fadri, 1969—1970; B. V. Lobitana, 1970—1973; C. O. Gravino, 1973—1974; B. V. Lobitana, 1975—1978; E. M. Jucaban, 1978—1979; E. F. Palma, 1980—1982; B. V. Lobitana, 1982—1985; J. B. Alsaybar, 1985—1987; E. M. Jucaban, 1987—1992; E. V. Galve, 1992—1993; Mergy G. Ibanez, 1993— .

West Visayan Mission

WEST VISAYAN MISSION. *See* [Far Eastern Division; Philippines.](#)

West Zaïre Field

WEST ZAÏRE FIELD. *See* [Africa-Indian Ocean Division](#); [Zaïre](#).

West Zambia Field

WEST ZAMBIA FIELD. *See* [Eastern Africa Division](#); [Zambia](#).

West Zimbabwe Conference

WEST ZIMBABWE CONFERENCE. *See* [Eastern Africa Division](#); [Zimbabwe](#).

Western Australian Conference

WESTERN AUSTRALIAN CONFERENCE. *See* [Australia](#); [South Pacific Division](#).

Western Caroline Islands

WESTERN CAROLINE ISLANDS. *See* [Guam and Micronesia](#).

Western Health Reform Institute

WESTERN HEALTH REFORM INSTITUTE. *See* [Andrews University](#); [Battle Creek Sanitarium](#).

Western Highlands Mission

WESTERN HIGHLANDS MISSION. *See* [Papua New Guinea](#); [South Pacific Division](#).

Western Kenya Field

WESTERN KENYA FIELD. *See* [Eastern Africa Division; Kenya.](#)

Western Indian Mission Training School

WESTERN INDIAN MISSION TRAINING SCHOOL. *See* [Seventh-day Adventist Higher Secondary School \(Lasalgaon\)](#).

Western Mindanao Academy

WESTERN MINDANAO ACADEMY. A coeducational boarding academy on the senior high school level operated by Western Mindanao Mission at the edge of the town of Dumingag, Zamboanga del Sur, on the western part of Mindanao Island, Philippines.

Permitted by the government to operate as a junior academy in 1963 as a day school, the school began with three classrooms and a chapel for religious services. It became a senior day-school academy on July 8, 1968. A tract of land, 50 acres (20 hectares), was bought and a dormitory built, and on Oct. 19, 1970, the school transferred to its new location, using the dormitory as an administration building. During the next four years an auditorium building, temporary cafeteria, another dormitory, and faculty residence were constructed.

Since July 1, 1972, the school has been fully recognized by the Department of Education of the republic of the Philippines. For nine years it operated under government permit. The school began operating as a boarding academy on June 3, 1974, with an enrollment of 353 and a faculty of 11. Most of the students, all nationals, are from Seventh-day Adventist homes.

In 1984 an administration building was constructed. It houses four offices and six classrooms, the school auditorium, and the library.

About 100 gymellna trees grow on the campus. These partly supply lumber for the carpentry needs of the school, including dormitories and the construction of a ramp between the administration building and the auditorium in 1990. In 1992 a tennis court was added beside the basketball court.

Western Mindanao Academy is now affiliated with the Association of Christian Schools and Colleges, a national organization of Christian educational institutions in the Philippines.

From the time Western Mindanao Academy opened as a senior academy in 1968 to 1993, 1,058 students had graduated, with about 13 percent working in SDA institutions.

Principals: G. B. Mendoza, 1963—1969; V. J. Secong, 1969—1971; N. N. Macarine, 1971—1972; G. A. Arafles, 1972—1974; E. G. Ibanez, 1974—1976; R. A. Tabingo, 1976—1978; E. G. Ibanez, 1978—1982; H. R. Zamora, 1982—1984; Mrs. E. M. Baculanta, 1984—1987; M. S. Sanes, 1987—1994; D. D. Ambaan, 1994—.

Western Mindanao Mission

WESTERN MINDANAO MISSION. *See* [Far Eastern Division](#); [Philippines](#).

Western Normal Institute

WESTERN NORMAL INSTITUTE. *See* [Lodi Academy](#).

Western Pacific Union Mission

WESTERN PACIFIC UNION MISSION. *See* [Kiribati](#); [Nauru](#); [New Caledonia and Loyalty Islands](#); [Solomon Islands](#); [South Pacific Division](#); [Vanuatu](#); [Wallis Archipelago](#).

Western Sahara

WESTERN SAHARA (formerly Spanish Sahara). An area on the northwest coast of Africa, bordered on the north by Morocco, the east and south by Algeria and Mauritania, and the west by the Atlantic Ocean. It has an area of 102,700 square miles (266,000 square kilometers) and a population (1994) of 220,000, mostly Arab and Berber nomads who herd camels, goats, and sheep. The predominant religion is Islam.

The territory was controlled by either Spain or Morocco for more than 400 years. In 1958 Spain made the area one of its provinces—Spanish Sahara. In 1976 Spain ceded the territory to Morocco and Mauritania; at that time it was renamed Western Sahara. Shortly thereafter an independence organization, the Polisario Front, supported by Algeria, proclaimed a new Sahrawi Arab Democratic Republic. In 1979 Mauritania withdrew its claims to the territory. Fighting between Morocco and the Polisario Front continued until 1991, when a ceasefire was agreed upon, contingent on a UN referendum to determine whether Western Sahara should become independent or remain a part of Morocco.

Currently there is no Seventh-day Adventist work in Western Sahara.

Western Samoa

WESTERN SAMOA. *See* [Samoa and Tokelau Islands](#).

Western Solomon Islands Mission

WESTERN SOLOMON ISLANDS MISSION. *See* [Solomon Islands](#); [South Pacific Division](#).

Western Uganda Field

WESTERN UGANDA FIELD. *See* [Eastern Africa Division](#); Uganda.

Western Ukrainian Conference

WESTERN UKRAINIAN CONFERENCE. *See* [Euro-Asia Division](#); [Ukraine](#).

Western Washington Missionary Academy

WESTERN WASHINGTON MISSIONARY ACADEMY. *See* [Auburn Adventist Academy](#).

Westico Foods

WESTICO FOODS. *See* [Inter-American Health Food Company](#).

Westphal, Charles Edgar

WESTPHAL, CHARLES EDGAR (1890—1965). Missionary physician to Argentina. A native of Wisconsin, Charles, when he was 4 years old, was taken to Argentina, where his father served as the first Seventh-day Adventist minister in South America. He studied in colleges and universities in Chile and graduated from the medical course in 1919. In 1920 he began work as a doctor in the Sanatorio Adventista del Plata, where he worked for 35 years. Besides serving as director of the sanitarium, he worked in the Laboratory and X-ray departments and taught in the School of Nursing. In 1921 he was married to Amalia Schimpf. He took a postgraduate course in the United States and then returned to his work in Argentina. He retired in 1955, but continued as a teacher in the Nursing School and in the Red Cross School of Nursing of Argentina.

Westphal, Frank Henry

WESTPHAL, FRANK HENRY (1858—1944). Pioneer missionary to South America. He was born near New London, Wisconsin. He was converted to the Seventh-day Adventist faith at the age of 19 through the preaching of H. W. Decker in New London. He was baptized about 1878 and made leader of the newly organized church. He attended Battle Creek College for a time, sold the German missionary paper (*Die Stimme der Wahrheit*) for a while, and then entered the ministry. He was ordained in 1883. For a time he had charge of the city mission in Milwaukee. Later he taught history in the German Department of Union College.

In 1894 he was called to South America and became the first ordained SDA minister assigned to the South American continent. He landed in Buenos Aires, Argentina, and from there went to Crespo, in the province of Entre Ríos, where a large colony of Germans from Russia had settled, a number of whom had begun keeping the Sabbath truth through the influence of the Riffel family who had accepted the SDA faith in Kansas. He began tent meetings on Sept. 10, 1895, in the town of Diamante, the first such Seventh-day Adventist meetings in South America.

With his headquarters established in Buenos Aires, Westphal worked with success in Argentina, Uruguay, and Brazil, but broken health caused him to return to the United States for furlough in 1901. After his return he taught Bible at Union College for three years. In 1904, having regained his health, he went back to South America, this time to work in Chile, where he remained for 16 years, most of the time as president of the Chile Conference.

About 1920 Westphal and his wife returned to the United States because of her failing health. They settled in California, where he continued in active employment until 1924.

Westphal, Joseph W.

WESTPHAL, JOSEPH W. (1861—1949). Mission administrator. He was born in New London, Wisconsin. Converted in 1879, and baptized in Poy Sippi, Wisconsin, by A. D. Olsen, he began his work at the age of 22. He received his first ministerial license at 25 and was ordained June 22, 1891, at Fond du Lac, Wisconsin, by S. N. Haskell, R. C. Porter, and M. H. Brown. From 1887 to 1895 he had charge of the German work in District no. 5 of the General Conference. From 1895 to 1897, he worked among the Germans in Kansas. From 1897 to 1901 he was president of the Kansas Conference.

In 1901 Westphal was sent to Argentina, where he organized the South American Union Mission and became its first superintendent. Later when the mission was reorganized as a union conference, he was chosen president. This post he filled for 20 years, until he was made field secretary of the South American Division. In 1930 he became field secretary of the General Conference. He retired at the age of 71.

Westphal, Wilma Ross

WESTPHAL, WILMA ROSS (1907—1987). Author, teacher. Born in Kansas, she served with her husband for 15 years in Central and South America, seven years in Takoma Park, Maryland, and 20 years in the Northern California Conference. She authored seven books and many articles, and also taught at Rogue River Academy in Oregon and at Pacific Union College.

Wheeler, Frederick

WHEELER, FREDERICK (1811—1910). Pioneer Adventist minister, reputed to be the first ordained Adventist minister to preach in favor of the seventh-day Sabbath. Not much is known of his early life or experience, except that about 1840 he was an ordained minister of the Methodist Episcopal Church and became its circuit rider in the vicinity of Washington and Hillsboro in New Hampshire. In 1842 he became acquainted with the Millerite views and thereafter was active in the propagation of the Adventist views. As he later reported, he became convinced that the seventh-day Sabbath was sacred through personal study he had undertaken some time in March 1844, after a discussion with Mrs. Rachel Oakes (later Preston), a Seventh Day Baptist of Washington, New Hampshire. He preached and farmed in the neighborhood of his home until 1851, when he met James White, who invited him to go farther afield with his ministry. In 1857 he moved to the state of New York, and in 1861 settled on a farm near West Monroe.

White, Arthur Lacey

WHITE, ARTHUR LACEY (1907—1991). One of seven grandchildren of Ellen G. White, he was an author, minister, and teacher who served for more than 40 years (1937—1978) as secretary of the Ellen G. White Estate. Born Oct. 5, 1907, near St. Helena, California, he was the third son of Mrs. White's third son, W. C. (Willie) White. Family legend suggests that he was named "Arthur" for Arthur G. Daniells, president of the General Conference, and "Lacey" for H. Camden Lacey, who taught Bible and biblical languages in Australia, the United States, and England. Arthur was only 7 when his grandmother died, but because he'd lived only a short distance from her Elmshaven home, he had often visited her. Even in the midst of her busy schedule of writing and counseling, she would take time to talk with him.

Young Arthur began his education in the Sanitarium intermediate church school. From there he advanced to the Pacific Union College Academy, and then to Pacific Union College, where he took courses in secretarial skills and business administration. Throughout his life he found practical use for shorthand and typing.

After receiving his professional certificate, he married Frieda Belle Swingle on June 26, 1928, and the newlyweds headed for Madison College, Tennessee, in a Hupmobile touring car. At Madison, Arthur was paid 10 cents an hour as assistant accountant, and Frieda served as secretary to President E. A. Sutherland. One year later, at the age of 22, Arthur was invited to return to California to assist his father, who was secretary of the board of trustees of the Ellen G. White Estate at Elmshaven. The board, consisting originally of five denominational leaders, whom she named, had been set up by Mrs. White in her will. Its purpose was to care for her writings, both published and unpublished, and arrange for their continued preparation and circulation throughout the world. In the years that followed Arthur's arrival at Elmshaven, he was assigned more and more of the responsibilities connected with the office of secretary of the estate. Thus, when his 83-year-old father died suddenly on Sept. 1, 1937, Arthur was elected secretary.

The board had approved a plan to move all the Ellen White materials from Elmshaven to the world headquarters of the church in Washington, D.C., upon the death of W. C. White; hence one of Arthur's first responsibilities was to implement this plan. Without delay he closed up the work at St. Helena and shipped all the Ellen White materials, including the library and various files of letters and documents, to the General Conference headquarters in the East. The new young secretary obtained a freight car from the Southern Pacific Railroad, and personally padlocked it in St. Helena. "I knew the agent, and got a good, clean, steel freight car," he commented later. When it arrived on the siding behind the Review and Herald printing plant in Takoma Park, he personally unlocked it and organized the materials in the small office and vault provided in the headquarters building. Because the work of the White Estate was in its infancy in 1938, church leaders felt that the responsibilities connected with the secretaryship would not consume Arthur's full time; hence they also

put him in charge of the General Conference library. At the beginning they assigned him a half-time secretary.

Making the move to Washington with the Whites were their two oldest sons, James and William. Not long after the family was settled, a third son, Arthur, was born.

In 1940 the 33-year-old secretary of the White Estate was ordained to the gospel ministry of the Seventh-day Adventist Church. As time passed, the scope of the work as secretary of the board of trustees expanded, as did the size of the staff. Eventually it consisted of the secretary, four associate secretaries, an assistant secretary, and four office secretaries. Later two branch offices were added—one at Andrews University, the other at Loma Linda University.

In his some 40 years as secretary of the White Estate, White was called upon to travel around the world, speaking, teaching, and conducting seminars for the SDA Theological Seminary. During a period of 19 years he taught in 13 seminary extension schools. He also taught 14 classes in prophetic guidance at the seminary. In the early years air travel had not yet become popular, so overseas trips were made by ship. Inasmuch as the church endeavored to make trips as cost-effective as possible, on occasion these lasted from four to six months. The trips were not only long but intensive. On some days White spoke as many as five times, usually through an interpreter, and occasionally through two or three interpreters in succession. In recognition of his grasp of theological subjects and his contribution to Seventh-day Adventist education, Andrews University awarded him a D.D. degree in 1973.

During White's tenure as secretary of the White Estate, he and his assistants produced many compilations from Mrs. White's unpublished writings and from manuscripts and articles that appeared in journals of the church during her life. Better known books include *The Adventist Home*, *Child Guidance*, *Colporteur Ministry*, *Counsels on Diet and Foods*, *Counsels on Stewardship*, *Counsels to Writers and Editors*, *Evangelism*, *Medical Ministry*, three volumes of *Selected Messages*, *Temperance*, and a dozen books of daily devotional messages. Under his direction, a three-volume index to the writings of Ellen White also was produced.

Besides being a skillful compiler, White was a prolific writer. He wrote more than 150 articles for various magazines of the church, including the church's leading voice, the *Adventist Review*. He also authored several books, including *Ellen G. White—Messenger to the Remnant* and *The Ellen G. White Writings*. His major literary contribution was a definitive six-volume biography of Ellen White, written in the 1980s during his retirement.

Elder White took seriously all questions about Ellen White and the gift of prophecy in the church. He was an effective apologist, and was always ready to provide a response to critics of Ellen White and her work. He served as chair of the steering committee that worked with Francis D. Nichol in writing the book *Ellen G. White and Her Critics*.

In an effort to aid students of church history and Ellen White's writings, in 1974 White was instrumental in helping to establish an SDA-Ellen G. White Research Center at Newbold College in England. In this center were placed copies of the Ellen White letters and manuscripts that are preserved in the headquarters office in Silver Spring, Maryland; also books and other materials relevant to denominational history. The research center idea has grown, until today 11 centers serve the church on the campuses of SDA colleges and universities on seven continents.

As a small boy Arthur often heard his grandmother say, “Remember, your name is White. You must always keep it that way.” When he died on Jan. 12, 1991, the church to whose service he had devoted his entire life could testify unanimously that he had been faithful to her counsel.

White, Ellen Gould (Harmon)

WHITE, ELLEN GOULD (HARMON) (1827—1915). Cofounder of the Seventh-day Adventist Church, writer, lecturer, and counselor to the church, who possessed what Seventh-day Adventists have accepted as the prophetic gift described in the Bible (*see* [Spirit of Prophecy](#)).

Ellen Gould Harmon was born Nov. 26, 1827, in a farm home north of the village of Gorham, Maine, just west of the city of Portland. Her parents, Robert Harmon and Eunice Gould Harmon, were of sturdy New England stock with British ancestry. Ellen and her twin sister, Elizabeth (not identical), were the youngest children. There were four older sisters and two older brothers. When Ellen and Elizabeth were still children, the Harmon family moved into the city of Portland and resided in their own home at 44 Clark Street, where Robert Harmon engaged in hatmaking.

Ellen was a cheerful, buoyant, active child. At the age of 9, while returning home one afternoon from the public school on Brackett Street, she was injured by a stone thrown by a classmate. She suffered a broken nose and, in all probability, a concussion, for the injury was followed by three weeks of unconsciousness. The experience left her disfigured, ill, and debilitated. For two years she was unable to breathe through her nose, and could attend school but little. She was nervous and unable to hold her hand sufficiently steady to write, and the effort to read made her dizzy. She made a brief last attempt at school at about the age of 12, and again suffered failing health. Physicians gave little hope of recovery. Thus her formal education may be said to have closed when she was 9. However, her wise and frugal parents did not allow her to grow up in useless ignorance. From her mother she received a thorough practical training, and, as she was able, she assisted her father in hatmaking. Her later education came from reading and from contacts with others.

Early Christian Experience. The Harmones were members of the Pine Street Methodist Church, of which Robert Harmon was a deacon. In March 1840 Ellen and other members of the family heard William Miller lecturing in Portland and accepted his views on the second advent of Christ about the year 1843. At the Methodist camp meeting held at nearby Buxton, Maine, a few months later, she gave her heart to God. On June 26, 1842, she was baptized in Casco Bay, at her request by immersion, and the same day was received into the Methodist Church.

Ellen was an earnest young Christian, working for the conversion of her youthful associates. When she was able she toiled long hours at hatmaking in her home, and often denied herself that she might obtain means with which to spread the message of the Second Advent. In September 1843, because of their Adventist views, she and her parents and other members of the family were disfellowshipped from the Pine Street Methodist Church.

At the time of the Millerites' disappointment in the spring of 1844 and again on Oct. 22, she was deeply affected and, with others, sought God earnestly for light and guidance in the succeeding days of perplexity.

Her First Vision. One morning in December 1844, at a time when many Millerites were wavering in their faith and others were disavowing their recent experience, Ellen Harmon joined four other women in family worship at the home of a close friend, Mrs. Haines, in south Portland. While the group was praying, she experienced her first vision, in which she witnessed a representation of the travels of the Adventist people to the City of God ([EW 13—17](#); [1T 58—61](#); [LS 64—67](#)). She was only 17 years old at the time. When she related this vision to the Adventist group in Portland, they accepted it as light from God. In response to a later vision, Ellen reluctantly started out, traveling with friends and relatives as opportunity afforded, to relate to the scattered companies of Adventists what she had seen in the first and other visions that followed.

Marriage to James White. On a trip to Orrington, Maine, early in 1845, Ellen met James White, an Adventist preacher then 23 years of age. He had known of her as a devoted and active Christian among the Portland Adventists. As their work occasionally brought the two together, an attachment developed that led to their marriage at Portland, Maine. Of this James White wrote: “We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland in the State of Maine. She was then a Christian of the most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands” (James White and Ellen G. White, *Life Sketches . . . of Elder James White, and His Wife, Mrs. Ellen G. White*, pp. 125, 126).

About this time James and Ellen White gave earnest study to the question of the observance of the seventh-day Sabbath as advocated by Joseph Bates, who had issued a 48-page pamphlet in New Bedford, Massachusetts, setting forth the scriptural evidence for the sacredness of the seventh day. Becoming convinced that the views presented were biblically supported, the Whites began to observe the Sabbath in the autumn of 1846. Some months later, on Sabbath, Apr. 3, 1847, Ellen White saw in vision the law of God in the ark of the heavenly sanctuary with a halo of light encircling the fourth commandment ([EW 32, 33](#)). This view confirmed the confidence of the Sabbathkeeping Adventists in their position and brought a clearer understanding of the Sabbath’s significance.

For the first few years after their marriage, James and Ellen White were stricken with poverty and were often in distress. During this period, before church organization was effected and before regular support of the ministry was provided, ministers in the cause of the Sabbath and the Second Advent were dependent upon the labors of their own hands for their financial support. James White’s time was divided between traveling and preaching, and earning a living in the forest, in railroad construction, or in the hayfield.

Their first child, Henry Nichols, was born Aug. 26, 1847. His presence brought joy and comfort to the young mother, but Ellen White soon found she must at times leave her child with trusted friends and continue her work of traveling and bearing the messages God had given to her.

“We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work. My health was very poor, and should I take my child, he would necessarily occupy a large share of my time. It was a severe trial, yet I dared not let him

stand in the way of duty. I believed that the Lord had spared him to us when he was very sick, and that if I should let him hinder me from doing my duty, God would remove him from me. Alone before the Lord, with a sorrowful heart and many tears, I made the sacrifice, and gave up my only child to be cared for by another” (LS 120).

Traveling and Publishing. The record of the next few years is one of traveling, visiting the “scattered flock,” attending general meetings, and writing. The first of these general meetings, or conferences, held by “friends of the Sabbath” was held in the spring of 1848. The Whites attended five or six such conferences in 1848 (see [Sabbath Conferences](#)) and others subsequently, during which the basic doctrines now held by SDAs were brought together. At times during these meetings, groups of the leaders met in sessions of Bible study. When opinions were divided, Mrs. White’s visions corrected error and identified truth. This led to confidence in the positions taken by the pioneers as the result of Bible study.

In the sixth conference, held in November 1848, Ellen G. White had a vision instructing her that her husband must begin to “print a little paper.” In July 1849 James White, living at that time in Rocky Hill, Connecticut, arranged at nearby Middletown for the printing of *The Present Truth*, the first journal published by the Sabbathkeeping Adventists. The eight-page issues appeared at irregular intervals. There was only one volume of 11 issues, which was completed in 17 months. The later numbers carried articles from her pen, setting forth prophetic views of the future experience of the people of God and sounding notes of warning and counsel.

In July 1849 a second son, James Edson, was born at Rocky Hill, Connecticut.

In July 1851 James White published Mrs. White’s first pamphlet, of 64 pages, entitled *A Sketch of the Christian Experience and Views of Ellen G. White*. This was followed in 1854 by a 48-page Supplement. These now form a part of the currently available *Early Writings* (pages 11—127).

The days of the beginnings of the *Review and Herald*, in 1850, and the *Youth’s Instructor*, in 1852, were trying ones for the Whites. During the years 1852—1855, the publishing of the papers was carried on in Rochester, New York. A handpress was purchased and installed in 1852.

A rented building in the outskirts of the city, which at first served both as home and printing office, became the headquarters of the work. Money was scarce. Mrs. White described their privations thus: “We are just getting settled in Rochester. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. Were it not for this, we should have to pay fifty dollars a year for office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. The frames are strong, and I have been seating them with drilling. Butter is so high that we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a fireboard placed upon two empty flour barrels. We are willing to endure privations if the work of God can be advanced. We believe the Lord’s hand was in our coming to this place” (*Life Sketches of Ellen G. White*, p. 142).

The workers in the press, except the hired printer-foreman, lived with the Whites and worked for a trifle more than room and board. Sickness, death from plague, and bereavement played their part in bringing distress, sorrow, and discouragement to the Review and Herald staff. In August 1854, in the midst of these distressing times, a third son, William Clarence, was born to the Whites.

Move to Battle Creek, Michigan. In November 1855 the *Review and Herald*, with the handpress and other scanty printing equipment, together with the small stock of books and pamphlets, was moved from Rochester, New York, to a newly erected building on the western edge of Battle Creek, Michigan. This move was in response to an invitation by Sabbathkeeping Adventists in Michigan who offered to build and donate a little printing house.

Not long after this move, a conference was held to consider plans for the advancement of the cause. At the close of this general meeting, Mrs. White had a vision in which a number of matters of importance to the church at large were revealed to her. These she wrote out and read the next Sabbath evening to the Battle Creek members in a newly erected church building. As the message was read, the hearers recognized that the communication would benefit all groups of Sabbathkeeping Adventists, and they voted that what had been read in their hearing should be published. The resultant 16-page pamphlet, printed on the handpress, bore the title “Testimony for the Church” ([1T 113—126](#)). This was the first of a series of writings that grew to nearly 5,000 pages in 55 years and assumed the form of the current nine volumes of Testimonies for the Church.

The Whites settled in Battle Creek, but the record of the next few years shows them occupied in firmly establishing the publishing work and developing a church organization, going on frequent journeys by train, by wagon, by sleigh, suffering often from cold or heat, and sometimes from hunger on long journeys through sparsely settled country. It is a story of God’s protection from danger, of discouragement under attack, and also of great encouragement as they witnessed the power of God bringing spiritual victory into the lives of the growing flock of adherents and success to the wearing labors of those who were spearheading the evangelistic thrust of the movement.

On Mar. 14, 1858, while at Lovett’s Grove, Ohio, near Bowling Green, Mrs. White had a two-hour vision in which she saw events in the great conflict between the forces of righteousness and the forces of evil, spanning the ages from the fall of Lucifer from heaven to the new earth. Instructed to write out what was presented to her, she undertook the preparation of the manuscript, which was published in September as a 219-page book, *Spiritual Gifts*, volume 1. The title page gave the full title as *The Great Controversy Between Christ and His Angels and Satan and His Angels*. The volume, being small, could touch only certain areas of the agelong conflict, and emphasized high points, especially the closing scenes. (See [EW 133—295](#), and facsimile reprint of original volume.)

The preparation of more comprehensive presentations of the “great controversy” theme to be published in large and widely circulated volumes was a task to which Mrs. White applied herself from time to time to the close of her life.

Ellen G. White at Home in Battle Creek. After the move to Battle Creek, James White, with the aid of his brethren, secured a 1.5-acre (.5-hectare) lot in the west end of the town and erected a frame cottage—the first home the peripatetic couple ever owned. Ellen G. White’s letters and diaries for the late fifties reveal that not all her time was devoted to

writing and public work. They mention making “a pair of pants” and “a coat for Edson” (her second child, age 9); “making a garden for my children,” because she wanted home to be “the pleasantest place of any to them”; having friendly contacts with neighbors, especially those in need; buying baby clothes for a poor family; and occasionally helping to fold and stitch papers and pamphlets when there was pressing work at the Review office.

A familiar figure in Battle Creek, she was short of stature (five feet two inches) and slight of build, with a rather dark complexion, brown hair, and gray eyes, cheerful in disposition, unselfish, and outgoing. She was known as a careful housewife, a sensible buyer, a hospitable host, a forceful public speaker, and a thoughtful mother, who became homesick for her family while on journeys, yet let nothing deter her from her duties either in the home or in the gospel field. From other times and places come further reminiscences—the astonishment of passersby, who had been accustomed to hearing her preach, when they saw her working with her young son and her ailing husband, raking and loading hay, and standing atop a half-finished haystack treading it down; the gratitude of long-term guests in her house (young people in need of a home, adults in misfortune); the picture of seeing Mrs. White leading her cow down a country lane to a neighbor whose children needed milk; and, at the end of her life, the California wine growers near Elms Haven remembering “the little old woman with white hair, who always spoke so lovingly of Jesus.”

With the birth of a fourth son, John Herbert, Sept. 20, 1860, the White family numbered six, with four boys, the oldest 13 years of age. John, however, lived only a few months. His death, caused by erysipelas, made the first break in the family circle.

During the early 1860s, the years of establishing church and conference organizations, there were demands for writing, traveling, and personal work.

Health Reform. The first weekend of June 1863, shortly after the organization of the General Conference (in May 1863), the Whites visited Otsego, Michigan. There Mrs. White had a comprehensive vision far reaching in its implications. It compassed the broad field of health and preventive medicine, and touched the high points of the causes of disease, the care of the sick, remedial agencies, nutrition, stimulants and narcotics, child care, and healthful attire. The vision stressed the obligation of each person to give intelligent attention to health of body and mind. (See [Health Principles](#).)

Before that, Seventh-day Adventists had given little thought to health matters. True, there were at that time a number of persons in the United States and other countries who were advocating reforms in the matter of healthful living. But of this sort of reform, SDAs, occupied with their Sabbath and Advent messages, had been in general unmindful. Mrs. White tells how she, a heavy meat eater, had quite a struggle with herself to learn to eat graham bread, simple food, and a vegetable diet, and how, as a result, her health improved. Shortly a program of health education was inaugurated in SDA ranks. As an introductory step, six pamphlets entitled *Health; or, How to Live* were published in 1865, compiled from various authors by James White. An article from Mrs. White’s pen appeared in each of the pamphlets (reprinted in [2SM 411—479](#)).

The Whites not only employed simple, rational methods of home treatment but also helped their neighbors by similar methods, using “water treatments” such as they had observed at a health institution at Dansville, New York.

The importance of health reform was greatly impressed upon the early leaders through Henry White’s death from pneumonia in 1863 at the age of 16, James White’s stroke in

1865, which largely incapacitated him for three years, and through the physical ailments of a number of ministers.

On Dec. 25, 1865, came Mrs. White's message that Seventh-day Adventists should establish an institution to care for the sick and teach the patients the principles of healthful living (1T 489). The Western Health Reform Institute, later known as the Battle Creek Sanitarium, was opened in September 1866.

The Whites were in and out of Battle Creek from 1865 to 1868. During this time James White's deteriorated physical condition led them to retire to a little farm near Greenville, Michigan, where Mrs. White made her husband's recovery her first work. This drew heavily on her time and strength. Away from the pressing duties of the headquarters of the growing church, she had the opportunity of visiting many of the smaller churches and some opportunity to write. She wrote many important testimonies and began to broaden the presentation of the "conflict of the ages" story as repeatedly she had seen it more fully in many revelations. In 1870 *The Spirit of Prophecy*, volume 1, was published, carrying the story from the fall of Lucifer and the Creation to the time of Solomon.

As James White gradually regained physical strength, he too had opportunity to review the advancement of the work and to study plans for its extension.

Work of the Movement Expands. The success of the first Seventh-day Adventist camp meeting, held at Wright, Michigan, in the late summer of 1868, led to broader plans for other camp meetings in succeeding years. Mrs. White joined her husband in taking an active part, not only in laying the plans for these meetings but also in attending, from summer to summer, as many as their time and strength would permit. She did her full share of preaching and personal work, and as she could, continued her writing.

The winter of 1872—1873 found the Whites in northern California in the interest of the newly established work of the church on the Pacific Coast. This was the first of several extended Western visits made during the next seven years. While in the West Mrs. White had, on Apr. 1, 1874, a comprehensive vision portraying the future broadening and development of the work of SDAs, not only in the Western states but also in overseas lands. A few weeks later, when tent meetings were opened in Oakland, California, James White began the publication of a weekly journal, *Signs of the Times*, to which Mrs. White contributed articles. Some 2,000 articles from her pen appeared in the *Signs* by the time of her death.

Battle Creek College. In the late summer and fall of 1874 the Whites were back in Michigan, attending the General Conference session, holding services, writing, and assisting with the Biblical Institute. Mrs. White took a prominent part in the dedication, on Jan. 4, 1875, of Battle Creek College, the first SDA educational institution. Addressing a group who had gathered from a number of states, she related what she had seen in vision on the afternoon of Jan. 3. In it she had been given a picture of the larger work that Seventh-day Adventists needed to accomplish. She told of seeing printing presses operating in other lands and a well-organized work developing in vast world territories that SDAs up to that time had never thought of entering. Although the countries to be entered, except Australia, were not identified, she declared that if she should ever see the printing presses shown to her in the vision she would recognize them.

Writing and Traveling. During the next few years a portion of Mrs. White's time was occupied in writing the part of the conflict story that deals with the life of Christ and the work of the apostles, volumes 2 and 3 of *The Spirit of Prophecy* (published 1877 and 1878).

James White was busily engaged not only in establishing the Pacific Press in Oakland but also in raising money to enlarge the Battle Creek Sanitarium and to build the Tabernacle in Battle Creek to house the large congregation there and to provide a place of meeting for large general church meetings.

When Mrs. White visited the newly founded health institution near St. Helena, California, some time after its opening in 1878, she told those with her that she had seen those buildings and surroundings in the 1874 view of the broadening work on the West Coast.

During the camp meetings of the late 1870s, Mrs. White addressed many large audiences. Her clear voice could be heard by thousands. Reports in the public press estimated the attendance at Groveland, Massachusetts, on Sunday, Aug. 27, 1876, to be between 15,000 and 20,000 persons. On the same site the next year, she spoke to an audience estimated to be as large or larger. Her topic on both occasions was Christian temperance in its broad aspects. During this period her travels took her east and west and into the Pacific Northwest. She was writing continually, attending General Conference sessions, appearing before temperance groups, and speaking at camp meetings, in churches, and even at the town square and in the state prison.

Her husband's failing health led them to spend the winter of 1878—1879 in Texas. There were periods during the next two years when he was quite well and able to continue with his work, but there were periods when he could not. His long years of mental and physical overwork had diminished his life forces. After an acute illness of less than a week, diagnosed as malarial fever, he died in the Battle Creek Sanitarium on Sabbath afternoon, Aug. 6, 1881. He was 60 years of age. Standing by the side of her husband's casket at the funeral service in the Battle Creek Tabernacle a week later, Ellen White pledged herself to press on in the work that had been entrusted to her, despite the loss of her husband.

Soon Mrs. White was again on the Pacific Coast. Although she felt keenly the loss of her companion, she busily engaged in writing the fourth and last volume of *The Spirit of Prophecy*, presenting the conflict story from the destruction of Jerusalem to the close of time. When this long-awaited 506-page volume came from the press in 1884, it was well received. An illustrated edition for sale by colporteurs to the general public was published soon after, carrying the title *The Great Controversy Between Christ and Satan*. Within a brief three-year period 50,000 copies were printed and sold.

Two Years in Europe. At the second session of the European Missionary Council, held in mid-1884, a resolution was adopted inviting Mrs. White, accompanied by her son, W. C. White, to visit the European missions. As the time neared for the journey in the summer of 1885, it seemed that her physical condition would prevent her going. However, obedient to what seemed duty, she embarked on the journey, was benefited physically, and spent from August 1885 to August 1887 in the European countries.

From Basel, Switzerland, then the headquarters of the work of the church in Europe, Mrs. White made repeated trips to England, Germany, France, Italy, Denmark, Norway, and Sweden. Of particular interest to her were the three visits to the Waldensian valleys in northern Italy, where she viewed with her natural sight several places she had seen in visions relating to incidents in the Middle Ages and the time of the Reformation.

In Basel, Switzerland, and in Christiania (now Oslo), Norway, Mrs. White recognized the printing presses she had seen in the comprehensive vision of Jan. 3, 1875, in which she

was shown presses operating in overseas lands. While abroad she gave valuable counsel that helped to establish right policies and plans in the formative days of the work in that area.

While Mrs. White was in Europe requests were made for European translations of the recently issued *Spirit of Prophecy*, volume 4, *The Great Controversy*. Since the book had proved salable to the general public, she felt that she should write out more fully what had been presented to her, and so she undertook the work of expanding the contents. The result was the enlarged book *The Great Controversy Between Christ and Satan During the Christian Dispensation*, first published in the spring of 1888. As she prepared the manuscript for this book the plan evolved for making it a part of a five-book series presenting the controversy throughout the period of world history.

Back again in the United States, Mrs. White settled at Healdsburg, California. She attended the important General Conference session of 1888, in Minneapolis, Minnesota, at which she made nine major addresses. After this, she traveled for several months preaching in the churches on the subject of righteousness by faith. During this same period she worked on the preparation of *Patriarchs and Prophets* (published 1890), volume 1 of the Conflict of the Ages Series. The manuscript for *Steps to Christ* was prepared in 1891.

Called to Australia. At the General Conference session of 1891, held in March in Battle Creek, an urgent call was presented for Mrs. White to visit the newly entered field of Australia. Responding to this appeal, she reached Australia in late December 1891, accompanied by her son, W. C. White, and several of her literary assistants. Her presence in the Australasian field was much appreciated by the new members, and her messages of counsel regarding the developing work proved highly beneficial in firmly establishing the denomination in this southern continent. On her visit to the publishing house in Melbourne, she recognized another of the printing presses she had seen in the vision of January 1875.

During the winter of 1892 Mrs. White suffered for many months with inflammatory rheumatism, but insisted on meeting speaking appointments even if she must speak while seated, and on writing even if her arm must rest on a pillow. She spent most of 1893 in New Zealand.

Important Developments in Australia. Not long after her arrival in Australia, Mrs. White clearly saw the urgent need for the education of SDA young people in a church-operated school where workers would be trained for service at home and in the island fields. In response to her many strong appeals, the members set out to establish a school, at first in temporary rented quarters in Melbourne and then on a permanent campus in the country (see [Avondale College](#)). To give encouragement to those in this pioneer enterprise and to set an example in land cultivation, she purchased a 66-acre (27-hectare) tract nearby and made her home (Sunnyside) beside the new school. This institution, she declared, was to be a pattern of what SDA educational work should be.

When an advanced step in organization was taken early in 1894 in order that the growing church in the Australian field might be more efficiently administered, Mrs. White encouraged it. It was at this time that, in counsel with O. A. Olsen, president of the General Conference who was then visiting Australia, the local conferences of the territory united to form a union conference, the first in the denomination.

In spite of her many interests in the local work of this pioneer field, Mrs. White found time to write thousands of pages, which crossed the seas and brought timely counsel and direction to the leaders of the church. The book *Testimonies to Ministers and Gospel*

Workers (1923) presents a portion of this counsel. She also continued to furnish articles weekly for the *Review and Herald*, *Signs of the Times*, and the *Youth's Instructor*. In 1898 her comprehensive work on the life of Christ, *The Desire of Ages*, was published (as volume 3 of the Conflict of the Ages Series). *Thoughts From the Mount of Blessing*, a study of the Sermon on the Mount, had preceded it by two years, and *Christ's Object Lessons* and *Testimonies for the Church*, volume 6, followed in 1900.

Return to the United States. In 1900 Ellen White returned to America. Settling in northwestern California, she purchased Elmshaven, a country home a few miles from the town of St. Helena, some 70 miles (110 kilometers) north of San Francisco. This property, which she found available for a reasonable sum, consisted of a well-built seven-room home, a cottage, a large barn with stock, and some 60 acres (25 hectares) of land divided between orchard, vineyard, garden, hay land, pasture, and woodland. Here she spent the 15 remaining years of her life in book preparation, writing, and personal work.

No sooner was she well settled at Elmshaven than she received a call to attend the 1901 session of the General Conference in Battle Creek. At this meeting she unhesitatingly bore her testimony calling for a reorganization of the General Conference, in order to provide adequately for its expanding interests. A wider distribution of the growing responsibilities, which had to that time been carried by only a few men at headquarters, was proposed. In a courageous response, far-reaching in its ramifications, a sweeping reorganization was effected. Union conferences, intermediate between local conferences and the General Conference, were organized, and General Conference departments were arranged for. These steps led to rapid and sound expansion in the work of the denomination.

Two years later, in the autumn of 1903, the General Conference and the Review and Herald Publishing Association were moved from Battle Creek, and in harmony with Mrs. White's counsel that they should be near the East Coast, they were established at Takoma Park, Washington, D.C. In 1904 Mrs. White spent five months in Takoma Park.

Busy Closing Years. In 1904 Ellen White personally helped to purchase the property for the Paradise Valley Sanitarium, near San Diego, California. She attended the 1905 General Conference session, in Takoma Park. A few months after her return, she published *The Ministry of Healing*, a book dealing with the healing of the body, mind, and soul. *Education* had preceded it in 1903, and volumes 7 and 8 of the Testimonies for the Church had been issued in 1902 and 1904, respectively.

While in Washington in 1905, Ellen White encouraged the purchase of the Loma Linda Sanitarium property in southern California. Shortly afterward she urged the opening of educational work along medical missionary lines on the Pacific Coast, declaring that at Loma Linda the church would conduct its major educational institution in the West (*see [Loma Linda University](#)*). Her pressing book work during the next few years was frequently broken into by trips to Loma Linda to encourage the leaders there, and to Paradise Valley Sanitarium.

Her journeys across the continent between 1901 and 1909 often took her through the South, where the work of the church was slowly developing. An appeal from her pen in 1891, followed in 1895 and 1896 by articles published in the *Review and Herald* urging educational and evangelistic endeavors for the neglected Black race, sparked a work in which her own son, James Edson White, took an active part (*see [Morning Star](#); [Southern Missionary Society](#)*). She was keenly interested in the development of missionary endeavors

geared for most effective results in White and Black communities, and sent the workers in this field many messages of counsel and encouragement. She lent strong support to the establishment of Oakwood College, in Huntsville, Alabama, for Black young people, and the Nashville Agricultural and Normal Institute, near Madison, Tennessee, a privately operated training center for mature White young people (*see* [Madison Institutions](#)). The work of the church in the South was of deep concern to her through the remaining years of her life.

At the age of 81 she was back in Washington again, attending the General Conference session of 1909. A number of times she addressed the conference, speaking in a clear, firm voice. After this meeting she made a long-desired visit to her old home city of Portland, Maine. There she again bore her testimony in the place where her work had begun 65 years earlier. The 1909 journey, her last trip to the Eastern states, stood out in the memory of many SDAs who heard her speak as she traveled or who met her at the General Conference session. On this five-month journey she spoke 72 times in 27 different places.

On returning home, realizing that now her days were few, Mrs. White devoted herself to completing for immediate publication a number of books presenting essential instruction to the church. *Testimonies for the Church*, volume 9, was published in late 1909, *The Acts of the Apostles* in 1911, *Counsels to Parents and Teachers* in 1913, and the revised and enlarged *Gospel Workers* in 1915. The closing active months of her life were devoted to the later stages of work on *Prophets and Kings*, which was published after her death. (The last named, with *The Acts of the Apostles*, completed the five-volume Conflict of the Ages Series.)

In 1912, in her will, Ellen White appointed a board of trustees (*see* [Ellen G. White Estate, Incorporated](#)) to have the future care of her published writings and manuscript files. From 1912 on, her public speaking gradually diminished, until it ceased. But even in the face of physical infirmities her courage and confidence were constant.

Finally, on Sabbath morning, Feb. 13, 1915, as she was entering her study at Elmshaven, she tripped and fell, suffering a hip fracture (of the left femur). Confined to her bed and wheelchair for five months, she suffered little or no pain, but as she neared the end she was often in coma. Her words to friends and relatives during her closing weeks reflected cheerfulness, a sense of having faithfully performed the work the Lord had entrusted to her, confidence that God's work would advance to its final triumph, but, on the other hand, anxiety that the individual members of the church should sense the times in which they were living and make the earnest preparation needful to meet the Lord at His coming. Her final message, which concerned the literature read by young people, was given Mar. 3, 1915.

Ellen White died on July 16, 1915, at the ripe age of 87 years. Three simple funeral services were held, one at Elmshaven, the second at Richmond, California, during a camp meeting, and the last at the Battle Creek, Michigan, Tabernacle. She was laid to rest July 24 at the side of her husband in the Oak Hill Cemetery at Battle Creek. In the public press in various parts of the United States, liberal space and favorable notice were given to her death, in many cases including a review of her life and work and the wide influence of her ministry. She had served the Lord and her church as His chosen instrument for seven decades. She lived to see the movement grow from a handful of believers to a worldwide congregation with a membership of 136,879.

Literary Output. Mrs. White's total literary production was unusually large. (*See* [White, Ellen G., Writings of](#), and *Comprehensive Index to the Writings of Ellen G. White*, vol.

3, pp. 3193—3210, “Appendix D, Editions of Ellen G. White Books.”) She did all her writing in longhand, often writing early in the morning while others slept, and taking advantage of almost every free moment at home or on her journeys. She employed as aides devoted literary assistants—at first her husband, as he could spare the time, and later an employed staff who copied the materials, making such corrections in spelling, punctuation, capitalization, and grammar as are ordinarily the work of copy editors. Carefully devised rules to safeguard the authenticity of the materials they handled, as well as a final careful reading by Mrs. White, ensured a finished product that was truly the author’s.

At the time of her death her literary productions consisted of more than 100,000 pages: 24 books in current circulation; two book manuscripts ready for publication; 5,000 periodical articles in the journals of the church; 200 or more out-of-print tracts and pamphlets; 6,000 typewritten manuscript documents consisting of letters and general manuscripts, aggregating approximately 35,000 typewritten pages; 2,000 handwritten letters and documents and diaries, journals, et cetera, when copied comprising 15,000 typewritten pages.

Mrs. White received a royalty on her literary productions, all of which she used in meeting the expense of her work, literary staff, supplies, etc., and in meeting such “initial expense” on her books as typesetting, platemaking, and illustrating, and in the missionary work of the church. All royalty incomes today are the property of the church.

Ellen White’s Position in the Church. Not assuming the title of prophet, Mrs. White maintained that she was the Lord’s messenger, bearing His message to the people. At the same time, she recognized that her work embodied that of a prophet (see [ISM 31, 32](#)). She was not ordained by the laying on of hands. Her name appeared, however, in the ministerial lists of such official publications as the *Yearbook*. She did not hold office either in a local church or in any conference, including the General Conference. She attended the sessions as a delegate. After the death of James White, in August 1881, she was paid a salary equivalent to that paid an officer of the General Conference. She was not a member of conference committees or of boards of church-owned institutions.

The church repeatedly, in official actions in General Conference session and unofficially at all times, has recognized Ellen White as having been called in a special manner as the messenger of the Lord.

For a further discussion of Ellen White, specifically with regard to the manner in which she received revelations from God and transmitted them to the church, and for the place that her writings hold for SDAs today, see [Visions](#); [White, Ellen G., Writings of](#); [Spirit of Prophecy](#).

White, Ellen Gould (Harmon), Writings of

WHITE, ELLEN GOULD (HARMON), WRITINGS OF. Published works consisting of periodical articles, pamphlets, and books. Ellen White contributed more than 5,000 articles to the journals of the church. Some of these were republished in her books. Only those pamphlets considered of lasting significance are listed here. Detailed information may be secured from the Ellen G. White Estate. The principal editions are listed below. More detailed information often is included in the preface or foreword of the individual work.

The publisher and date of publication refer to the initial publication. By mutual arrangements of the Seventh-day Adventist publishing houses in North America, a work published by one may be issued also by others.

For identifications of abbreviations used, see pages [xxi-xxiii](#).

Books or compilations by other authors containing portions written by Mrs. White are not included in this bibliography. (For further discussion of her writings and their significance to the Seventh-day Adventist Church, see [Spirit of Prophecy](#); [White, Ellen Gould Harmon](#).)

Initial Publications

Initial Publications. Ellen G. White's first writings were published in the form of (1) two letters in the *Day-Star*, 1846; (2) three broadsides (single sheets printed on one side), 1846, 1847, 1849; (3) articles in James White's pamphlet *A Word to the "Little Flock,"* 1847; and (4) articles in the *Present Truth*, 1849—1850.

Books and Pamphlets

Books and Pamphlets. Works issued from 1851 on are listed alphabetically:

The Acts of the Apostles in the Proclamation of the Gospel of Jesus Christ. PPPA, 1911. 630 pp. An amplification of the latter part of the *Spirit of Prophecy*, vol. 3 (1878), and an adaptation of the long out-of-print *Sketches From the Life of Paul* (1883). The fourth of the Conflict of the Ages Series of five books tracing the great controversy story.

The Adventist Home. SPA, 1952. 583 pp. CHL. A wide range of counsels topically arranged on home, marriage, and the care and rearing of the family.

A Call to Medical Evangelism, and Health Education. SPA, 1950. 47 pp.

Captivity and Restoration of Israel. See *The Story of Prophets and Kings* in this article.

Child Guidance. SPA, 1954. 616 pp. CHL. Counsels relating to child care, training, and education.

Christ in His Sanctuary. PPPA, 1969. 128 pp. Ten chapters dealing with the earthly and heavenly sanctuaries in a study format. Major portions are taken from *Patriarchs and Prophets* and *The Great Controversy*.

Christ Our Saviour. International Tract Society, RH, SPA, PPPA, 1896. 158 pp. Initial edition largely an adaptation, by J. E. White, of materials prepared for *The Desire of*

Ages, presenting certain phases of the story of Jesus in vocabulary suitable for children. In 1900 it was somewhat amplified from Ellen White sources to produce a book of 182 pages. Reissued (1949) by SPA as *Story of Jesus*, with text unchanged but with improved format and new illustrations.

Christian Education. International Tract Society, 1893. 255 pp. A compilation, in 24 chapters, from published and manuscript sources, for teachers and parents. Replaced by *Education*.

Christian Experience and Teachings of Ellen G. White. PPPA, 1922. 268 pp. A volume drawn mainly from *Life Sketches*, *Early Writings*, and the *Testimonies*, with two appendix chapters.

Christian Service. RH, 1925. 283 pp. A handbook in home missionary (lay evangelistic) endeavor drawn from published sources. Topically arranged. Initial edition pocket size. Second edition (1947) CHL. Identical paging.

Christ's Object Lessons. RH, PPPA, 1900. 436 pp. The parables of Jesus and their lessons, which for space reasons could not be included in *The Desire of Ages*. 1923 ed. RH, reillustrated, issued for subscription sale. 1941 in CHL, RH. 1952 ed. RH. Subscription edition retitled *Highways to Heaven*.

The Colporteur Evangelist. PPPA, 1920. 112 pp. A topically arranged compilation drawn from *Manual for Canvassers* (1902), which it replaced, and other subsequently written matter. Replaced by *Colporteur Ministry*.

Colporteur Ministry. PPPA, 1953. 176 pp. An amplification of *Colporteur Evangelist*, which it replaced.

Conflict and Courage. RH, 1970. 381 pp. Daily devotional book with Scripture texts. Material enlarging on experience of men and women of the Bible. Conflict of the Ages Series. 5 vols. Titles: (1) *Patriarchs and Prophets*; (2) *The Story of Prophets and Kings*; (3) *The Desire of Ages*; (4) *The Acts of the Apostles*; (5) *The Great Controversy*. See these titles in this article.

Confrontation. RH, 1971. 93 pp. Ellen White's most complete treatment of Christ's temptation in the wilderness. First published as a series of articles in the *Review and Herald* in 1874 and 1875.

Cosmic Conflict. RH, PPPA, 1982. Missionary edition of *The Great Controversy*.

Counsels for the Church. PPPA, 1991. 462 pp. Comprehensive inspired instruction on Christian living, the home, health, and the coming conflict.

Counsels on Diet and Foods. RH, 1938. 511 pp. A topically arranged reference book embodying the full range of counsels on diet drawn from both published and unpublished sources. It was called the second edition because it was a revision and expansion of the teaching aid *Testimony Studies on Diet and Foods*, printed in 1926 at Loma Linda. Third edition (1946).

Counsels on Education. PPPA, 1968. 312 pp. Twenty-six articles on education drawn from the nine volumes of the *Testimonies*.

Counsels on Health. PPPA, 1923. 697 pp. A compilation from periodical articles and out-of-print and contemporary pamphlets and books to make a comprehensive, topically arranged volume.

Counsels on Sabbath School Work. RH, 1938. 192 pp. CHL. An amplified, topically arranged presentation embodying most of *Testimonies on Sabbath School Work* (1900), which it replaced, supplemented with materials drawn from all sources.

Counsels on Stewardship. RH, 1940. 372 pp. A compilation presenting the philosophy and principles of Christian stewardship, drawn from published and unpublished sources.

Counsels to Editors. Issued by the General Conference, 1939. 118 pp. Incorporated in the later *Counsels to Writers and Editors* (1946).

Counsels to Teachers, Parents, and Students Regarding Christian Education. PPPA, 1913. 574 pp. A volume dealing in detail with the methods to be employed by SDA parents and teachers in fulfilling their responsibilities as educators, drawing heavily on such volumes as *Christian Education* (1893) and *Special Testimonies on Education* (c. 1897), but containing also materials written especially for it. 1943 edition with amplified preface and name changed to *Counsels to Parents, Teachers, and Students*, but without change in pagination.

Counsels to Writers and Editors. SPA, 1946. 192 pp. An amplification of materials selected for a 1939 editorial council in Washington, D.C., provided for all who employ the written and spoken word in proclaiming the message through the public press, radio, and television. Second edition (1962) in CHL.

Country Living. RH, 1946. 32 pp. Described by the subtitle "An Aid to Moral and Social Security."

The Desire of Ages. PPPA, 1898. 866 pp. The presentation of the life and ministry of Jesus, an amplification of *The Spirit of Prophecy*, vol. 2 (1877), and the first part of vol. 3 (1878). The third book in the Conflict of the Ages Series. Appendix, Scripture index, and subject index included.

Early Writings of Ellen G. White. RH, PPPA, 1882. 71, 40, 154 pp. Issued initially under title *Early Writings of Mrs. White: Experience and Views, and Spiritual Gifts*, vol. 1, second edition. In this were united the individually printed second editions (1882) of three early publications:

1. *A Sketch of the Christian Experience and Views of Mrs. E. G. White* (71 pp.), being a reprint of her 64-page 1851 book with three brief added items.
2. *Supplement to Christian Experience and Views* (40 pp.), first published in 1854.
3. *Spiritual Gifts, vol. 1, Sketches From the Life of Christ and the Experience of the Christian Church* (154 pp.), being a reprint of the 1858 *Spiritual Gifts* but with the title changed to suit better the subject matter, and avoid a conflict with other works titled *The Great Controversy*.

Education. PPPA, 1903. 321 pp. Replacing *Christian Education* (1893) with an enlarged and well-rounded presentation written for both SDAs and the general public. 1952 in CHL, paging unchanged.

Ellen G. White 1888 Materials (4 vols.), 1987. 1,812 pp. Contains all known Ellen White references to the 1888 Minneapolis Conference.

Ellen G. White Periodical Resource Collection (2 vols.). PPPA, 1990. Ellen White articles published in church periodicals from *Advance* to *General Conference Bulletins*.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 1. 576 pp. From 1849 to 1885.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 2. 624 pp. From 1886 to 1892.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 3. 636 pp. From 1893 to 1898.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 4. 590 pp. From 1899 to 1903.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 5. 572 pp. From 1904 to 1909.

Ellen G. White Present Truth and Review and Herald Articles, RH, 1962, vol. 6. 576 pp. From 1910 to 1915.

Ellen G. White Signs of the Times Articles, PPPA, 1974, vol. 1. 514 pp. From 1874 to 1885.

Ellen G. White Signs of the Times Articles, PPPA, 1974, vol. 2. 527 pp. From 1886 to 1892.

Ellen G. White Signs of the Times Articles, PPPA, 1974, vol. 3. 525 pp. From 1893 to 1898.

Ellen G. White Signs of the Times Articles, PPPA, 1974, vol. 4. 557 pp. From 1899 to 1915.

Ellen G. White Youth's Instructor Articles, RH, 1986. 640 pp. From 1852 to 1914.

Evangelism. RH, 1946. 747 pp. Counsels selected from manuscripts, periodical articles, out-of-print books, pamphlets, and current sources relating to the evangelistic promulgation of the gospel message. Second edition, without change in pagination, CHL.

Experience and Views. See *A Sketch of the Christian Experience and Views of Ellen G. White*, listed below.

Faith and Works. RH, 1979. 122 pp. Nineteen E. G. White sermons and articles in whole or in part.

The Faith I Live By. RH, 1958. 384 pp. Daily devotional book with Scripture texts. Extracts on various doctrinal teachings of the church.

From Eternity Past. PPPA, 1983. 548 pp. The condensed version of *Patriarchs and Prophets*.

From Heaven With Love. PPPA, 1984. 556 pp. The condensed version of *The Desire of Ages*.

From Here to Forever. PPPA, 1983. 420 pp. The condensed version of *The Great Controversy*.

From Splendor to Shadow. PPPA, 1984. 377 pp. The condensed version of *Prophets and Kings*.

From Trials to Triumph. PPPA, 1984. 314 pp. The condensed version of *The Acts of the Apostles*.

Fundamentals of Christian Education. SPA, 1923. 576 pp. Entire articles bearing on education, arranged by date, as published in SDA journals and out-of-print *Christian Temperance and Bible Hygiene* (1890) and *Special Testimonies on Education* (c. 1897).

God Has Promised. 1982. 64 pp. A collection of E. G. White quotations for people who are lonely, discouraged, sick, etc.

God's Amazing Grace. RH, 1973. 383 pp. Daily devotional book with Scripture texts. Selections on the subject of grace.

Gospel Workers. RH, 1915. 534 pp. A revised, enlarged, and reorganized edition of the 1892 *Gospel Workers*, enriched with the counsels of the final 25 years of Mrs. White's ministry.

The Great Controversy Between Christ and Satan. PPPA, RH, 1888. 704 pp. With appendix. Traces the conflict from the destruction of Jerusalem to the time of writing and then, in a forecast, presents earth's closing events, the Second Advent, the millennium, and the new earth. An amplification of the *Spirit of Prophecy*, vol. 4 (1884), which it replaced. The fifth of the Conflict of the Ages Series (five books tracing the great controversy story), designed to serve both SDAs and the general public. Appeared in several editions with varying paginations.

Happiness Digest, 1983. A 64-page illustrated edition of *Steps to Christ*. Study guide available.

Happiness Homemade, 1971. 188 pp. Abridged edition of *The Adventist Home*.

He Taught Love. One of several editions of *Christ's Object Lessons*.

Healthful Living. Medical Missionary Board, Battle Creek, Michigan, 1896. 284 pp. A work compiled by David Paulson, M.D. Topically arranged excerpts of varying length, drawn from printed and manuscript sources. Because in some instances, according to the preface, "slight verbal changes in connecting words or phrases" were made, it is not considered by the White Estate as a primary source. *The Ministry of Healing*, published in 1905, took the place of this earlier compilation.

Highways to Heaven. RH, 1952. 382 pp. See *Christ's Object Lessons* in this article.

The Impending Conflict. 127 pp. Selected chapters from *The Great Controversy*.

In Heavenly Places. RH, 1967. 382 pp. Devotional book for 1968. Daily devotional book with Scripture texts. Compiled largely from unpublished and out-of-print materials.

Knowing Him Better. See *Steps to Jesus*.

Justified by Faith. PPPA, 1893. 16 pp. Reprinted in *Selected Messages*, book 1, pp. 389—398.

Last Day Events. PPPA, 1992. 330 pp. A compilation of the most significant statements on events that will precede Christ's second coming. These events include Sunday laws, Satan's last-day deceptions, the shaking, and the close of probation.

Letters to Young Lovers. PPPA, 1983. 94 pp. Letters to young people just married or about to marry.

Life and Teachings of Ellen G. White. PPPA, 1933. 128 pp. Paper cover. A brief presentation drawn largely from *Life Sketches*, designed for use of evangelists. Publication discontinued.

Life at Its Best. See *The Ministry of Healing* in this article.

Life Sketches of Ellen G. White. PPPA, 1915. 480 pp. "A narrative" of the experience of Ellen G. White to 1881, "as written by herself; with a sketch of her subsequent labors and of her last sickness compiled from original sources." The autobiographical account compiled in Mrs. White's office drew heavily from *Spiritual Gifts*, vol. 2 (1860), the "biographical sketch" in *Testimonies*, vol. 1 (1885), and an earlier book *Life Sketches . . . of Elder James White, and his wife, Mrs. Ellen G. White* (1880), which should not be confused with this *Life Sketches of Ellen G. White*.

Lift Him Up. RH, 1988. 382 pp. Devotional book for 1989.

Love Unlimited. PPPA, 1958. 313 pp. A book combining *Steps to Christ* and *Thoughts From the Mount of Blessing*, designed to create a volume for wide missionary-book distribution. Paged continuously and with combined indexes, but with the separate pagination of the second work indicated also in brackets.

Manual for Canvassers. PPPA, 1902. 73 pp. Compiled “under the direction of the author,” from the *Testimonies* and other sources; replaced by *Colporteur Evangelist* (1920); contents now in *Colporteur Ministry* (1953).

Manuscript Releases, vols. 1—21, 1981—1993. These volumes contain all the unpublished letters and manuscripts issued throughout the years by the White Estate under the “release” policy.

Maranatha—The Lord Is Coming. RH, 1976. 384 pp. Daily devotional book with Scripture texts emphasizing the Second Coming.

Medical Ministry. PPPA, 1932. 348 pp. Presenting the wide range of counsels in manuscripts to medical personnel and counsels relating to Seventh-day Adventist medical work in its broad features. The first posthumous Ellen G. White book composed largely of unpublished materials. Second edition (1963) in CHL with historical foreword added.

Messages to Young People. SPA, 1930. 502 pp. Compiled largely from articles in the *Youth’s Instructor*, with related materials from *Testimonies for the Church* and other sources.

Mind, Character, and Personality. Two volumes, SPA, 1977. Vol. 1, 369 pp. Development of the mind, the Christian and psychology, love and sensuality in the human experience, self-respect, etc. Vol. 2, 443 pp. Guilt, fear, diet and mind, hypnotism, etc.

The Ministry of Healing. PPPA, 1905. 541 pp. A general presentation of the principles of healthful living, written for SDAs and the general public, replacing *Christian Temperance* (1890). Printed in 1943 in abridged form, with chapters rearranged, as *Your Home and Health*, and in a similar abridgment in 1965 as *Life at Its Best*.

My Life Today. RH, 1952. 377 pp. Daily devotional book, with Scripture texts; extracts drawn from sources published and unpublished.

Our Father Cares. RH, 1991. 350 pp. Daily devotional book for 1992.

Our High Calling. RH, 1961. 380 pp. Daily devotional book with Scripture texts; extracts from all available sources, mainly from messages addressed to young people.

Patriarchs and Prophets. PPPA, RH, 1890. 762 pp. Originally subtitled “The Great Conflict Between Good and Evil as Illustrated in the Lives of Holy Men of Old.” Including appendix, and introduction by Uriah Smith. The conflict of the ages from the fall of Lucifer to the death of King David. An amplification of material originally in *Spiritual Gifts*, vols. 1, 3, and 4, and *The Spirit of Prophecy*, vol. 1 (1870). The first of the Conflict Series, intended for both SDAs and the general public. Appeared in several editions with varying pagination. Another 1890 printing of the first, but short-lived, edition carries the title of the Great Controversy Between Christ and Satan as Illustrated in the Lives of Patriarchs and Prophets, with different page numbering.

Peter’s Counsels to Parents, 1981. 63 pp. Lessons drawn from [2 Peter 1](#) relating to the challenges of parenting.

Prayer for the Sick. RH, 1937. 63 pp. A compilation.

Present Truth. See *Ellen G. White Present Truth and Review and Herald Articles* in this article.

Principles of True Science. Washington College Press, 1928. 720 pp. A topically arranged compilation prepared as a teaching aid, recommended by the Department of Education of the General Conference, by veteran educator M. E. Cady, with the concurrence of the White Trustees. Assembled from all available published sources.

Prophets and Kings. See *The Story of Prophets and Kings* in this article.

The Publishing Ministry. RH, 1983. 430 pp. CHL. A comprehensive guide to conducting SDA publishing work to achieve maximum success.

Radiant Religion. RH, 1946. 271 pp. A daily devotional book with Scripture texts, compiled from published sources.

Recreation. PPPA, c. 1912. 51 pp. Selections of articles presenting an appeal to students, teachers, and sanitarium employees. Portions later included in *Counsels to Teachers* (1913).

Redemption. RH, 1874—1878. Eight pamphlets with covers serially numbered. Printed mostly from the type set for *The Spirit of Prophecy*, vols. 2 (1877) and 3 (1878). With the exception of no. 2, “The Temptation of Christ,” which was written earlier and in more detail, it could be said that the Redemption Series was a rearrangement of the chapters of *The Spirit of Prophecy*, vols. 2 and 3.

Reflecting Christ. RH, 1985. 382 pp. Devotional book for 1986, with Scripture texts and inspired comments.

The Remnant Church. PPPA, 1952. 72 pp. Paper cover. A compilation dealing with the church, its vicissitudes, and its triumph, with articles selected from *Testimonies to Ministers* and other sources.

The Remnant Church Not Babylon. Pacific Union Conference Committee, c. 1917. 32 pp. Included in *Testimonies to Ministers* (1923) and *The Remnant Church* (1950).

The Retirement Years. RH, 1990. 240 pp. CHL. Practical counsel on retirement gleaned from letters, manuscripts, books, and periodical articles.

Review and Herald. See Ellen G. White Present Truth and Review and Herald Articles in this article.

The Sanctified Life. RH, 1937. 69 pp. Articles appearing in the *Review and Herald* in 1881 and in pamphlet form the same year. The 1956 edition has 110 pp.

Selected Messages, 3 vols. RH, books 1 and 2, 1958; book 3, 1980. CHL. Book 1, 488 pp; book 2, 512 pp; book 3, 510 pp. General counsels on many topics of perennial interest and importance, drawn from periodical articles, out-of-print books, and manuscript sources. Topics in book 1 include the inspiration of the prophetic writers, revival and reformation, the Alpha and Omega, and Christ our righteousness. Topics in book 2 include false prophets, secret societies, assurance to those facing death, the use of drugs, the military question, and the church triumphant. The appendix to book 2 reproduces the six Ellen White basic 1865 articles on health. Topics in book 3 include preparation of the E. G. White books, age of school entrance, international dateline, church standards, and last-day events.

Selections From the Testimonies, 3 vols. SPA, 1936. One third of the articles in the *Testimonies for the Church*, published in inexpensive form to meet the needs of North America in Depression years. Replaced by *Testimony Treasures* (1949).

Selections From the Testimonies Bearing on Sabbath School Work. PPPA, RH, 1900. 121 pp. Selections from *Sabbath School Worker* articles, chronologically arranged and supplemented with selections from the *Testimonies*. Replaced by *Counsels on Sabbath School Work* (1938).

Selections From the Testimonies for the Church for the Study of Those Attending the General Conference in Oakland, California, Mar. 27, 1903. PPPA, 1903. 95 pp. A portion later published in *Testimonies for the Church*, vol. 8.

Sermons and Talks, vols. 1 and 2, 1990 and 1994. 405, 339 pp. each. Previously unpublished E. G. White sermons.

Seventh-day Adventist Bible Commentary, vol. 7-A, RH, 1970. 692 pp. All the E. G. White quotations included as supplementary material in the seven volumes of the *SDA Bible Commentary*, plus the E. G. White statements in *Questions on Doctrine* on Christ's nature, the Trinity, and the atonement.

The Sin of Licentiousness. Publisher and date not indicated. 38 pp. Currently embodied in *Testimonies to Ministers*, pp. 426—456.

A Sketch of the Christian Experience and Views of Ellen G. White. James White, Saratoga Springs, New York, July 1851. 64 pp. Embodies brief autobiographical sketch and visions, many of which appeared earlier in broadsides (Apr. 6, 1846; Apr. 7, 1847; Jan. 31, 1849); *Present Truth*, 1849—1850; *Review and HeraldExtra*, July 21, 1851; reprinted in 1882 and included in *Early Writings*.

Sketches From the Life of Paul. PPPA, RH, 1883. 334 pp. A work of 32 chapters, replaced by the fuller *The Acts of the Apostles* (1911).

Sons and Daughters of God. RH, 1955. 383 pp. Devotional book with Scripture texts. Drawn from all available Ellen G. White sources, but largely portions from her periodical articles.

The Southern Work (1898). Published by J. E. White on the missionary boat *Morning Star*. 115 pp. (Later printing, c. 1900. 147 pp.) A compilation of early counsels concerning missionary activity for African-Americans in the Southern states. Opening with an appeal issued in 1891, entitled "Our Duty to the Colored People," it contains nine articles published in the *Review and Herald* from Nov. 26, 1895, to Feb. 4, 1896, and excerpts of letters written from 1895 to 1899 to evangelistic workers in the South.

The Southern Work. RH, 1966. 96 pp. Ten articles published in the *Review and Herald* in 1895 and 1896, including one dated Apr. 2, 1895, which was not in the 1898 edition of *The Southern Work*. Explanatory notes giving historical settings have been provided where needed.

Special Instruction Relating to the Review and Herald Office and the Work in Battle Creek. RH, 1896. 51 pp.

Special Testimonies Concerning the Work and Workers in the Pacific Press. PPPA, 1897. 51 pp.

Special Testimonies on Education. No imprint, probably RH, c. 1897. Instruction written subsequent to the issuance of *Christian Education*, all reprinted in *Counsels to Teachers, Parents, and Students* (1913), and *Fundamentals of Christian Education* (1923).

Special Testimonies to Ministers and Workers (Series A, Nos. 1—12).

Eleven numbered pamphlets issued by the General Conference (1892—1897), making available to ministers many special messages, mainly to the president of the General Conference. Not identified as Series A until after Series B was initiated. Largely reprinted in 1923 in *Testimonies to Ministers and Gospel Workers*. no. 12, issued c. 1905, is unrelated to the others and is titled *Special Testimonies*, Series A, no. 12, "A Message to Our Physicians."

Special Testimonies, Series B. Another series comprising 19 numbers in 21 pamphlets of varying size and in various editions with pagination not uniform; in all, more than 750 pages, issued between 1903 and 1913 to meet special situations of a local or temporary character. Those portions of permanent interest and value have been incorporated in such volumes as *Testimonies for the Church*, *Counsels on Health*, *Testimonies to Ministers*, *Counsels on Stewardship*, and *Selected Messages*.

Special Testimony to Battle Creek Church. RH, 1896. 96 pp. Reprinted in *Testimonies to Ministers* and *Testimonies for the Church*, vol. 8.

The Spirit of Prophecy. 4 vols. RH, 1870—1884.

Vol. 1. *The Great Controversy Between Christ and His Angels and Satan and His Angels*, 1870. 414 pp. Biblical history to Solomon, with a chapter on the Messiah. Largely an amplification of the biblical history presented in *Spiritual Gifts*, vols. 1, 3, and 4. Afterward amplified as *Patriarchs and Prophets* (1890), which replaced this volume. Early chapters reproduced in *The Story of Redemption* (1947).

Vol. 2. *The Great Controversy Between Christ and Satan. Life, Teachings, and Miracles of Our Lord Jesus Christ*, 1877. 398 pp. The life of Christ to the triumphal entry.

Vol. 3. *The Great Controversy Between Christ and Satan. The Death, Resurrection, and Ascension of Our Lord Jesus Christ*, 1878. 392 pp. In a later printing (c. 1883) five chapters on the life and ministry of Paul were added, bringing the total to 442 pages. These same chapters appear in *Sketches From the Life of Paul* (1883). Eventually amplified as the last part of *The Desire of Ages* (1898) and *The Acts of the Apostles* (1911), volumes that replaced this work.

Vol. 4. *The Great Controversy Between Christ and Satan. From the Destruction of Jerusalem to the End of the Controversy.* PPPA, RH, 1884. 506 pp. Soon after the issuance of this volume, illustrations were added to make a subscription edition to be sold by colporteurs, the first Ellen G. White book so used. Some of the 10 printings of this book, issued between 1884 and 1887, were numbered as “Fifth Edition,” “Sixth Edition,” etc., and date of printing was given. Later amplified as *The Great Controversy Between Christ and Satan* (1888).

Spiritual Gifts. 4 vols. RH, 1858—1864. Facsimile reprint available.

Vol. 1. *The Great Controversy Between Christ and His Angels and Satan and His Angels*, 1858. 219 pp. First printing of the great controversy story, touching certain high points, with emphasis on last-day events. The forerunner of the five-volume Conflict of the Ages Series. Reprinted in 1882, and the same year made a part of *Early Writings* (see pp. 133—295).

Vol. 2. *My Christian Experience, Views, and Labors in Connection With the Rise and Progress of the Third Angel’s Message*, 1860. 304 pp. Autobiographical account to 1860. Drawn upon for the 1915 *Life Sketches of Ellen G. White*. Contains many details not found elsewhere.

Vol. 3. *Important Facts of Faith in Connection With the History of Holy Men of Old*, 1864. 304 pp. Bible history from Creation to the giving of the Law. Amplified as the first part of *The Spirit of Prophecy*, vol. 1 (1870).

Vol. 4. *Important Facts of Faith: Laws of Health, and Testimonies*, Nos. 1—10, 1864. 156, 160 pp. The first section is an account of biblical history from Sinai to Solomon, with two chapters bridging to the Messiah, and a chapter entitled “Health,” with related material. The biblical history was later amplified as the last part of *Spirit of Prophecy*, vol. 1 (1870).

The 32-page chapter “Health” is the first comprehensive presentation of the health message as contained in Mrs. White’s vision of June 6, 1863; amplified in 1865 to become six chapters in six pamphlets entitled *Health, or How to Live*, edited by James White. The second section (pp. 1—160) is a condensed reprint of *Testimonies*, Nos. 1—10.

Steps to Christ. Fleming H. Revell, 1892. 153 pp. Subsequently RH, PPPA, SPA. The steps to the victorious Christian life. The most widely read of Mrs. White’s books, published in scores of printings of many editions too numerous to list, in many languages, attaining a distribution of millions of copies. About 1896 the publishing rights of the book were transferred to the publishing interests of the church. An opening chapter was added by the author, bringing the total to 13.

Steps to Jesus. RH, 1981. 125 pp. Adapted from *Steps to Christ* for people whose second language is English. Also published as *Knowing Him Better*.

The Story of Prophets and Kings as Illustrated in the Captivity and Restoration of Israel. PPPA, 1917. 753 pp. The second of the Conflict Series, five books tracing the great controversy story—written for both SDAs and the general public. To provide this volume several series of periodical articles, dealing with the history of Israel from the reign of King David to the coming of the Messiah, were amplified and new material was prepared. Two final chapters left incomplete at Mrs. White’s death were filled out by her staff from “matter from her manuscript file” (LS 136). Originally issued under the title “The Captivity and Restoration of Israel,” it soon was changed to the present title. But all printings from the original plates carry the words “Captivity and Restoration” as part of the subtitle.

The Story of Redemption. RH, 1947. 445 pp. CHL. Drawn from presentations of the great controversy story (*Early Writings* and *The Spirit of Prophecy*, vols. 1, 3, and 4), this volume presents the essential elements in a presentation of broad sweep. The English basis for many translations.

Sufferings of Christ. RH, c. 1870. Many printings and formats. Currently RH, 47 pp.

Supplement to the Experience and Views of Ellen G. White. James White, Rochester, New York, 1854. 48 pp. Presents an explanation of some misunderstood phrases in *Experience and Views* and certain further counsels, some of which had appeared in the *Review and Herald*. Reprinted in 1882 with *Experience and Views* and included in *Early Writings*.

Temperance. PPPA, 1949. 309 pp. A compilation drawn from all available sources, providing an indispensable handbook. Second edition in CHL.

Testimonies for the Church. 9 vols. PPPA, 1885—1909. Messages of counsel to Seventh-day Adventists, to either individuals or groups (such as churches and institutions), concerning specific situations, or messages of a general character dealing with principles of Christian living and the mission of the church. After the set was complete, it was issued as nine vols. in three; later nine in four; also in nine. A new edition (1948) maintained established paging but embodied some appendix notes, enlarged subject indexes, and at the opening of each volume a background statement giving the historical setting or “the times” of the volume.

Testimonies on Sexual Behavior, Adultery, and Divorce. 1989. 271 pp.

Testimonies to Ministers and Gospel Workers. PPPA, 1923. 544 pp. Counsels initially published in pamphlets and periodical articles particularly *Special Testimonies to Ministers and Workers*, Series A (1892—1897) and *Special Testimonies*, Series B (1903—1913).

Testimony for the Battle Creek Church. PPPA, 1882. 84 pp. Reprinted in *Testimonies*, vol. 5.

Testimony for the Church, Nos. 1—33, 1855—1889. Numbered pamphlets ranging from 16 to 288 pages. All printed by RH except Nos. 26 and 27 (PPPA); Nos. 31—33 printed by both. These were reprinted in *Testimonies for the Church*, vols. 1—5. (*Testimonies* 34—37 are vols. 6—9 of the set.)

Testimony for the Church at Battle Creek. RH, 1872. 116 pp.

Testimony for the Physicians and Helpers of the [Battle Creek] Sanitarium. RH, 1879. 94 pp. Largely reprinted in *Testimonies*, vol. 4.

Testimony Treasures, 3 vols. PPPA, 1949. 1,771 pp. CHL. Approximately one third of the content of the *Testimonies*, presenting the essential counsels for the world field without the repetition of subject matter that was inevitable in the nine-volume *Testimonies* issued over a 55-year period. The articles, arranged in chronological order, present the counsels within easy reading compass and embody also a few articles of worldwide interest from other sources, such as counsel on attendance at public school on the Sabbath. Designed as the standard for translated editions of the *Testimonies*, and for wider use, especially by new converts.

That I May Know Him. RH, 1964. 382 pp. Daily devotional book with Scripture texts, presenting materials selected from periodical articles and manuscripts.

This Day With God. RH, 1979. 384 pp. Devotional book for 1980.

Thoughts From the Mount of Blessing. International Tract Society, 1896. 205 pp. Now RH, PPPA. A six-chapter presentation of the lessons Jesus taught in His sermon on the mount. Issued in many editions with varying paginations.

The Triumph of God's Love, 1957. See *The Great Controversy*.

The Upward Look. RH, 1982. 383 pp. Devotional book for 1983.

The Voice in Speech and Song. PPPA, 1988. 480 pp. Topics include effective methods of public speaking and singing as a part of worship.

Welfare Ministry. RH, 1952. 349 pp. CHL. A handbook on neighborhood ministry compiled from all sources, with an appendix on the personal experience of Ellen White in practical ministry in her own neighborhood.

A Word to the "Little Flock," 1847. 30 pp. Facsimile reproduction of Ellen White's earliest communications, along with articles by James White and Joseph Bates.

Your Home and Health. See *The Ministry of Healing* in this article.

White Estate

WHITE ESTATE. *See* [Ellen G. White Estate, Incorporated.](#)

White, Henry Nichols

WHITE, HENRY NICHOLS (1847—1863). Eldest son of James and Ellen White. Born in Gorham, Maine, Aug. 26, 1847, Henry spent much of his early years in the Stockbridge Howland home in Topsham, Maine, as his parents were called upon to travel extensively throughout New England and New York. James and Ellen referred to Henry as “our sweet singer,” because of his “clear, full, tenor voice,” and his love of music. He died of lung fever (pneumonia) at the age of 16 on Dec. 8, 1863. A brief narrative of his life, together with letters written to him by his mother, was published in pamphlet form called *An Appeal to the Youth* (1864).

White, J. S.

WHITE, J. S. A Millerite preacher, not to be confused with the Seventh-day Adventist pioneer and the husband of Ellen White, James (Springer) White, who seems never to have used his middle name; or with the latter's brother, John Whitney White, a Methodist minister.

White, James Edson

WHITE, JAMES EDSON (1849—1928). Second son of James and Ellen White. At the age of 15 Edson was employed at the Review and Herald office, of which his father was founder and president. Here he learned and mastered the printer's trade. On July 28, 1870, he married Emma MacDearmon (her sister, Harriet, later married F. E. Belden, White's cousin). During the early years of his married life Edson engaged in various activities and studies. In April 1877 he was called to care for the business interests of the newly established Pacific SDA Publishing Association in Oakland, California, where he served officially as secretary but was actually business manager of the printing plant. He held this position for about three years. While connected with the press, he led in the preparation and publication of the first Seventh-day Adventist Sabbath school songbook, *Song Anchor and Temperance Songs*, a work in which F. E. Belden and D. S. Hakes collaborated and to which they contributed largely. *Song Anchor* was the first hymnbook issued by Seventh-day Adventists in which all the songs were set to music.

While residing in Battle Creek, Michigan, in the fall of 1880, and being deeply interested in the rapidly developing Sabbath school work, White attended the third annual session of the General Sabbath School Association held on the nearby campground. In the absence of the president, White was chosen chair pro tem. He was elected vice president for the ensuing year. For six years he was closely linked with the interests of the Sabbath school work, serving on the executive committee, the publishing committee, and as chair of the Sabbath school lesson committee. As a member of the Sabbath school publishing committee, he was prominent in launching the Sabbath School Worker, in January 1885. In 1886 he helped to bring out a second Sabbath school songbook, Joyful Greetings for the Sabbath School.

Interested in publishing, in the 1880s White operated the J. E. White Publishing Company in Battle Creek and published, for subscription sale by agents, books on etiquette, cookery, and business forms. For a number of years he had been especially interested in the publishing of music, and acquired considerable skill in setting music in type. Both he and F. E. Belden were musicians and showed talent as composers. It was natural, then, that when the General Conference developed a hymnbook with music appearing on each page—*Hymns and Tunes* (1886)—edited by F. E. Belden and Edwin Barnes, they should turn to the J. E. White Publishing Company for the setting of the type for both the music and words. White's publishing and other business interests in the late 1880s and early 1890s reached out from Battle Creek to Chicago, Illinois.

In 1893, at a time of religious awakening in his own personal experience, there came into the hands of J. E. White a copy of "Our Duty to the Colored People" (released Mar. 20, 1891), an appeal from his mother for SDAs to engage in active missionary work for Blacks. Greatly desiring to link himself more closely with the proclamation of the Seventh-day Adventist faith, he set about to engage personally in educational and evangelistic work among the Black people in the Deep South. Having had some experience in ship navigation on the Mississippi River, he planned a missionary riverboat, the *Morning Star*, and had it

constructed at Allegan, Michigan, in 1894 at a cost of \$3,700. Enlarged a little later, the vessel provided a residence for the owner, staterooms for workers, chapel, library, print shop, photographic room with darkroom, kitchen, and storerooms.

White recruited a company of missionary-minded men and women who supported themselves and aided the enterprise by the selling of small books written by J. E. White, principally the *Gospel Primer*, a Bible-based work prepared as a simple textbook to be used in teaching Blacks to read. The gospel workers undertook missionary endeavors along the Yazoo River in Mississippi. Meetings held in the ship's cabin were followed by schoolwork offered to both children and adults in the same quarters, with Mrs. J. E. White teaching the older women to read. The work developed until inexpensive church and school structures were erected in the centers near which the *Morning Star* had moored for a time. Within a few years 50 such schools were opened and put in running order. Within a reasonable time the regular working forces of the denomination were enriched by many black ministers and teachers who traced their first contacts with Seventh-day Adventists to the *Morning Star* and to schools to which it gave birth.

In 1895 the self-supporting workers engaged in this enterprise organized themselves into the Southern Missionary Society, with headquarters at Yazoo City, Mississippi.

Through frequent letters Ellen White, while in Australia, encouraged her son and his wife in their unique type of service. It was early in 1897, while engaged in this work, that J. E. White was ordained to the ministry. In 1898 he published on the *Morning Star* a 115-page booklet consisting of (1) his mother's initial appeal that encouraged him to enter this work, (2) nine of her articles published in the *Review and Herald* in 1895 and 1896, presenting to the church its duty to work in the South, and (3) some portions of her communications regarding the conduct of missionary work among Black people. This carried the title *The Southern Work*. Two or three years later another 32 pages of Mrs White's later communications were added, bringing the total to 147 pages.

The *Gospel Herald*, a monthly journal, was launched at Yazoo City, Mississippi, in May 1898 to inform SDAs of the developing work among the Black people.

Ever sensing the need of funds for missionary work, White pushed forward with the writing and publishing of books, 12 in all. Among them were *Best Stories From the Best Book* (still current in 1965); *Past, Present, and Future*, and *The Coming King*, all of which have sold in the hundreds of thousands, with the latter for many years leading in subscription books produced by SDAs on the Second Advent.

In 1900, under the auspices of the Southern Missionary Society, printing facilities were assembled in Nashville, and in January 1901 a printing office at 1025 Jefferson Street was in operation. With the encouragement of Ellen White, this publishing venture survived, but not without many difficulties. This publishing establishment started by J. E. White on a shoestring was a forerunner of the Southern Publishing Association.

As the work of the Southern Missionary Society developed and as the newly organized Southern Union Conference reached a point of sufficient strength, the various interests of the society were gradually taken over by that conference. White, step by step freed from the many details of administering a far-flung work, continued to make his headquarters in the vicinity of Nashville, Tennessee, and devoted his time primarily to the writing and publishing of books, a number of which were translated into several languages.

In 1912, because of the failing health of Emma, his wife, White moved back to the North and settled in Marshall, Michigan. After her death on July 29, 1917, he took up residence in Battle Creek, where for five years he engaged in the making of stereopticon slides to be used by SDA workers. On Aug. 3, 1922, White married Rebecca Burrill. The two made their residence at Otsego, Michigan. Until his death, May 30, 1928, White continued his business in stereopticon slides, as far as his health permitted.

J. E. White's funeral was held in the Battle Creek Tabernacle, and he was buried in the White family lot in Oak Hill Cemetery, Battle Creek, Michigan. He left no children.

White, James Springer

WHITE, JAMES SPRINGER (1821—1881). Co-founder of the Seventh-day Adventist Church. He was born in Palmyra, Maine, Aug. 4, 1821, in a family of pioneer New England stock. He reported in his *Life Incidents* (page 9) that his father was descended from one of the Pilgrims who came on the ship *Mayflower* and landed on Plymouth Rock in December 1620. Genealogical records published in 1900 trace James's ancestry to the family of John White, of Salem, known to be in New England in 1638. James's mother was a granddaughter of Dr. Samuel Shepard, an eminent Baptist minister of New England.

James, the fifth of nine children, suffered as a boy from physical debility, especially weakness of eyesight, which prevented him from attending school until he was 19. He then entered the academy at nearby St. Albans, Maine. Studying 18 hours a day, in 12 weeks he attained a certificate indicating his qualifications to teach the common branches. The next winter he taught. Then he attended school another 17 weeks and was told he could prepare for college in one year. These 29 weeks in school brought his formal education to a close. At times he referred to this experience as a demonstration of what a young person might accomplish by exercising much diligence.

Religious Experience and Early Ministry. At 15 James was baptized into the denomination called the Christian Connection, to which his parents belonged. On his return home after a second winter of teaching, he learned from his mother of the Adventist message (*see Millerite Movement*). Persuaded to attend meetings held by "Brother Oakes, of Boston," he became convinced of the importance of what he had heard and of the shortness of time. He resigned from his school to join in heralding the Advent message. In September 1842, at Castine, in eastern Maine, he heard William Miller and J. V. Himes. Acquiring one of the new cloth prophetic charts and certain tracts, he ventured forth to preach, traveling with a borrowed horse and a patched-up bridle and saddle. Being consecrated, earnest, and dauntless, and steadily acquiring added knowledge and skill, he achieved success in evangelism. It was reported that, in response to his preaching through the winter months of 1842—1843, more than 1,000 men and women were led to Christ. On his return to Palmyra in April 1843 he was ordained to the ministry in the Christian denomination.

With his fellow Adventist believers, White suffered keen disappointment in October 1844, but he clung in confidence to God's Word and he was prepared to go forward as further light from that Word should shine upon his pathway.

Marriage and Early Ministerial Labors. Early in 1845 White became acquainted with Ellen Harmon when, in connection with her journey to eastern Maine to combat fanaticism, she worked with him. Prior to the Disappointment, on a visit to Portland, Maine, he had met and observed her. A courtship developed but matured only after they assured themselves that for them to marry was within God's providence. They were married by the justice of the peace in the city of Portland, Maine, on Aug. 30, 1846.

The first year of their married life, James and Ellen White lived in the home of Ellen's parents, first at Portland, Maine, and then at Gorham, Maine. Although the seventh-day

Sabbath had been introduced to them by Joseph Bates early in 1846, it was not until about the time of their marriage that they began to keep the day. The 48-page Sabbath pamphlet published by Bates in August 1846 was a factor in this step. In October 1847 James and Ellen White were invited to bring Henry, their few-weeks-old son, to Topsham, Maine, and set up housekeeping in the second-floor rooms of the Howland home. They began with borrowed furniture, but determined to be financially independent. White cut wood and worked on the construction of a railroad for support. But they did not settle down for long. With the acceptance of an invitation to attend a conference at Rocky Hill, Connecticut, in April 1848, White gave himself from that time forward to the work of the ministry.

The Rocky Hill conference was the first general gathering of the Sabbathkeeping Adventists. Others were held subsequently (*see* [Sabbath Conferences](#)).

At the conference held in Dorchester, Massachusetts, November 1848, Mrs. White saw in vision that her husband must publish a paper setting forth the truths that were held by this penniless and widely scattered group of Sabbathkeepers, but it was not until July 1849 that White was able to begin publishing the *Present Truth*. For three years he and his wife moved into areas where their ministry was needed and where James, as he was able, made arrangements to publish. In the winter of 1849—1850, they spent some months in Oswego, New York. From November 1850 to June 1851 they lived at Paris, Maine; from August 1851 to April 1852 they stayed in the vicinity of Saratoga Springs, New York; and then settled in Rochester, New York, where James White published until October 1855. Even while making their home for a time at these places, they were often in the field traveling among the groups of adherents, imparting encouragement and giving guidance as it was needed.

There were trips into Michigan in 1853, 1854, and early 1855. In early November 1855, in response to the invitation of certain Sabbathkeepers of that state, White moved the publishing work to Battle Creek. The three years in Rochester, New York, had been marked by poverty, discouragement, illness, and at times almost despair of life itself. With the move to Battle Creek the health of the Whites improved, the financial outlook brightened, and the publishing work prospered. In 1857 a handpress was supplemented by a press powered with a steam engine. In 1861 a new brick structure was erected to house the publishing interests.

In the 1850s White began to lead in urging organization among the Sabbathkeeping Adventists. This culminated in the formation of the General Conference in May 1863 in the midst of the Civil War and at a time when church leaders were wrestling with great problems (*see* [Organization](#)).

At Otsego, Michigan, on June 5, 1863, at a time when White suffered from anxiety, overwork, and improper diet, Mrs. White had a vision on health principles. In this vision the admonition was given that her husband could not expect God's miraculous care in the preservation of his health if he was unmindful of the laws of nature. He was told that he must bring his life practices into harmony with these laws. In 1865 James and Ellen White published six pamphlets of 64 pages, each entitled *Health, or How to Live*. Some of the articles James wrote; in each number was a major article by Mrs. White.

On Aug. 16, 1865, White suffered a severe stroke of paralysis. While the physicians of the day gave little hope for recovery, the Whites set about to do what they could to bring restoration. White was taken by his wife for treatment to a progressive hydropathic institution at Dansville, New York, where in the fall of 1865 three months were spent under the care of Dr. James C. Jackson. There was some response to the treatment, but the

philosophies advocated by Dr. Jackson were such that Mrs. White eventually felt impelled to remove her husband from this institution, which she did in December 1865.

She was shown in vision that only through proper mental and physical exercise could her husband regain the full use of his mind and body. This was contrary to the counsel of the physician that the patient should avoid physical and mental exercise. After spending the better part of 1866 in Battle Creek, Mrs. White took her husband to northern Michigan, to a setting in which she hoped to be able to encourage him to physical and mental activity.

Recovery and Renewed Labor. In the homes of friends in Wright and Greenville, Michigan, in the winter of 1866—1867, and later in their own home on a 45-acre (18-hectare) tract of land east of Greenville, White made a slow but steady and full recovery. While living on his farm, he and some of his associates laid plans for the first Seventh-day Adventist camp meeting, which was held at Wright, Michigan, Sept. 1—7, 1868. Season after season the Whites attended as many camp meetings as time and strength permitted.

Early in 1871, when, through poor editorial management the *Health Reformer*, the monthly health journal of the denomination, was rapidly losing ground, White became its editor and through careful planning and consistent work revived the paper. About this time the tract and missionary work, inaugurated in the New England Conference by S. N. Haskell, attracted White's attention. Seeing its great potential, he led in making this a general work throughout the ranks of Seventh-day Adventists. Eventually, in 1874, the General Conference Tract and Missionary Society was organized. Seeing the need of adequate preparation of men to carry various responsibilities of the church, he naturally gave strong support to the establishment of an SDA college in which the principles presented to Mrs. White in vision in 1872 could be carried out. This came to fruition in Battle Creek College in 1874.

His Last Years. The years 1872 and 1873 found White without the responsibility of the presidency of the General Conference. He divided his time between the interests of the work at Battle Creek, semiretirement in working vacations in the Rocky Mountains, and periods of work in California. Welcomed with open arms by the members of the West, the Whites joined heartily in the development and organization of the SDA work in California. In the summer of 1873, while vacationing in the Rocky Mountains, he had envisioned, and written of the establishment of, a weekly religious newspaper on the West Coast and possibly a publishing house there. In June 1874 in Oakland, California, he founded a journal called the *Signs of the Times*. Soon after this the Pacific SDA Publishing Association was built and equipped (see [Pacific Press Publishing Association](#)).

White's many responsibilities taxed his strength. As the 1870s progressed and he neared the age of 60, he was worn and exhausted. He longed and pleaded for younger men to step in and help carry the load, but he had difficulty laying off the burdens. From November 1878 until April 1879 the Whites made their home in Texas. But they were traveling to the camp meetings again in the summer of 1879. Then, except for attending camp meetings in 1880 and 1881, James White spent his time largely in Battle Creek. While there on Aug. 1, 1881, having attended certain camp meetings and expecting to go on to others, he was taken suddenly ill, and on Aug. 6 he died in the Battle Creek Sanitarium. The illness was diagnosed at first as malaria, but back of this were the years of overwork and the strain of carrying the responsibilities of a large and developing work of the church. The funeral was held in the Battle Creek Tabernacle on Sabbath afternoon, Aug. 13. Among close relatives

present were his wife; his two surviving sons, Edson and William, and their wives; his sister, Mrs. Mary Chase; his brother, John White, a minister in the Methodist Conference in Ohio; and John's son-in-law. Two thousand five hundred people attended the funeral-business friends, townspeople, associates in the work, and church members. Fitting notice was given by the press throughout the United States, and the editorials appearing in the Battle Creek papers were profuse in their praise, admiration, and respect for James White. He was buried in the White family lot in the Oak Hill Cemetery in Battle Creek, close to his father and mother and his two sons, Henry and John Herbert.

Editor and Author. James White understood well and employed effectively the power of the printed page. His first publication was a 24-page pamphlet issued in May 1847, in Brunswick, Maine, entitled *A Word to the "Little Flock"* (currently available in a facsimile reprint). In the summer of 1849, encouraged by his wife and utilizing his 75-cent Bible and his concordance with both covers missing through wear, White prepared the articles for the eight-page *Present Truth*. The first four issues were published in Middletown, Connecticut, in July, August, and September 1849. These consisted largely of articles written by himself. The paper formed a tie that drew the Sabbathkeeping Adventists into closer fellowship. In December 1849 he published *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*, a 48-page pamphlet consisting of words without the music. In succeeding years he published large hymnbooks, some with music.

Later issues of the *Present Truth* were published in Oswego, New York, and Paris, Maine. At Auburn, New York, in August, September, and November 1850, he published five issues of the *Advent Review*. Also in November 1850 came the *Second Advent Review and Sabbath Herald*, a regular publication succeeding both the *Present Truth* and the *Advent Review*. Irregular at first, it became in 1853 a weekly journal and is today the official church organ of the Seventh-day Adventist denomination (see [Adventist Review](#)).

As long as he lived, White was the leading influence in the *Review and Herald*, and most of the time he functioned as either editor, corresponding editor, or one of a group of editors. Through this journal White's influence was strongly felt throughout the SDA ranks. His articles and editorials covered many subjects important to the emerging church. They were clear and forceful in presenting the needs of the cause and the high standards that its members and institutions should attain. From time to time, in informative articles written in his typical style, James White reviewed the progress of the SDA cause and looked for an ever-enlarging work during brighter days ahead.

In August 1852 White began publishing the *Youth's Instructor*, a monthly, issued primarily to carry Sabbath school lessons for children and youth. He himself prepared the early lessons. He soon handed over the burdens of this journal to others associated with him in the publishing work.

As noted earlier, White inaugurated the *Signs of the Times* in 1874, designed as a weekly religious newspaper. As with the *Review and Herald*, White was the first editor, and then as long as he lived his name appeared on the masthead as editor.

He wrote or edited four books, all published by the Steam Press of the SDA Publishing Association at Battle Creek: *Life Incidents in Connection With the Great Advent Movement* (373 pp.), 1868; *Sketches of the Christian Life and Public Labors of William Miller* (416 pp.), 1875; and *The Early Life and Later Experience and Labors of Elder Joseph Bates* (320

pp.), 1878; *Life Sketches . . . of Elder James White, and His Wife, Mrs. Ellen G. White* (416 pp.), 1880.

Besides these he produced charts and a large number of paperbound books and pamphlets of varying size dealing with the many interests of the church. In 1853, burdened with the inroads of spiritism, he issued a small book, the *Signs of the Times*. His *The Second Coming . . . ; A Brief Exposition of Matthew Twenty-four* (known as *Matthew Twenty-four*) ran through many printings and is currently available in rewritten form as *His Glorious Appearing*. His 198-page Bible Adventism; or, Sermons on the Coming and Kingdom of Our Lord Jesus Christ ran through several editions. Perhaps the larger share of his pamphlets consisted of appeals of one type or another to the working force of the denomination or to the laity, some of which had to do with the business interests of the church.

Finances and Financial Management. As editor and publisher, James White received but a meager sustenance, with an income of \$4 a week in the 1850s, which grew to \$12 by the time of his death. His books brought some royalties and his wife received royalties on her books, all of which provided funds to help meet the demands that so often fall upon the shoulders of leaders. For a time White sold Bibles and concordances to supplement his meager income. He managed his own affairs with discretion and in such a way as to have something with which to aid the needy and distressed. He and his wife considered themselves stewards of the Lord, and whatever funds came to them were used judiciously to relieve the distressed and advance the work of the church.

White's name is found at the head of innumerable fund-raising endeavors, whether it be \$10 to help relieve a drafted church member or \$50 to assist a fellow minister secure a home, or \$2,000 to help build Battle Creek College.

Organizer. White was a man of organization. But he shared with his former Millerite brethren the fear of formalism. The circumstances of the 1850s, however, impressed upon him the need of some type of organization. First, he was carrying the burdens of a publishing work and was personally responsible for all its obligations, since all of the business was done in his name. Second, he witnessed inroads made by discordant elements, as men claiming to be ministers of the Sabbathkeeping Adventists, but holding views quite apart from those of the majority, entered the field to disseminate their unscriptural doctrines. He was mindful, too, of the visions given his wife calling the attention of Sabbathkeeping Adventists to the importance of order in their work, since order is the law of heaven.

With the *Review and Herald* as a forum, James White urged some type of organization that could carry the burdens of the publishing business. In a conference in 1860 the name Seventh-day Adventist was chosen and a publishing association formed. The steps of the next few years led naturally to the organization of (1) churches, (2) state conferences, and (3) the General Conference of Seventh-day Adventists (*see Church Elder; Deacon; Ordination; Organization*). In May 1863 White was unanimously selected as president of the newly formed General Conference, but refused to serve, quick to see that some might assume that in his diligent labors to bring about church organization he had worked to create an office for himself. John Byington was then elected to fill the office of president.

Publisher and Builder. It was James White who in April 1846 arranged for the printing of several of Ellen Harmon's first visions as a three-column broadside, which was sent out to 100 or more of the early adherents. It was his settled conviction that all Adventists should have the publications of the church. Those who were able to pay for their own and

for another's should come forward freely with the means, and thus all of the members of the church could be well informed. Eventually, subscription prices were placed upon the journals, but at no time did he turn away from his convictions of a broad support and a wide distribution.

Having founded certain journals, such as *Present Truth*, *Review and Herald*, *Youth's Instructor*, and *Signs of the Times*, White was led naturally to the establishment of publishing houses. With funds quite promptly subscribed and funds earned by the business, he was successful in creating in Michigan a publishing house that for many years was acclaimed as the largest and best-equipped printing establishment in the state. To make this possible, commercial printing was solicited in addition to publishing done for the church. This made it possible to employ skilled workers and to utilize good equipment. Except for the time of his severe illness in 1865—1868, White served as president of the Seventh-day Adventist Publishing Association as long as he lived. This experience was repeated on the Pacific Coast in connection with the Pacific Press Publishing Association, which enjoyed the reputation of being for a number of years one of the best-equipped publishing establishments west of the Rocky Mountains.

In carrying out his concept that Christian literature should be made available to all who could use it to the best advantage, White called for the establishment of a book fund subscribed to by SDAs generally and used to equalize the distribution of denominational books, especially making them available to those unable to buy.

Administrator and Leader of Men. Largely a self-made man, White understood the value of money, time, and influence. He keenly sensed his responsibility as a steward for God. He was a man of prayer, often retiring to some quiet place to commune with God. He was sensitive to the guiding counsels of God found in His Word and those imparted through the messages given to his wife, Ellen. He valued counsel and allowed others to express their views. An able and enterprising leader, he was kind, considerate, and understanding and carried the confidence of the people. He planned with clear insight, taking into account the long-range view. With the *Review and Herald* as a means of communication and more or less an open forum, he expressed his views and gained the views of others.

There were times in the development of the church when a firm hand and a clear voice were needed, and White was equal to such occasions. His experience in these lines went back to the days immediately following the Millerite disappointment of 1844, when it was necessary to speak out in reproof of fanatics and discordant elements. Such boldness in meeting difficult situations and in dealing with people at times left wounds and made enemies. This is the unavoidable risk that an administrator must take.

Observing the perils of indolence, selfishness, or faulty planning, White saw clearly that only in steady advance following conservative policies and carefully drawn plans could the work of the church succeed, and he moved accordingly. There were on the one hand those who thoughtlessly rushed ahead and who needed to be called back; on the other hand there were laggards who needed to be urged to action. The *Review and Herald* editorials show White at his best in meeting such situations. As the recognized leader among the founders of the Seventh-day Adventist Church, he was held in the highest respect by his associates, both within the church and without.

White served as president of the General Conference for an aggregate of 10 years: May 17, 1865, to May 14, 1867; May 18, 1869, to Dec. 29, 1871; Aug. 13, 1874, to Oct. 11, 1880.

He also held numerous offices on the various institutional boards and the associations of the denomination. Because of his abilities, he was ever in demand as a committee member and a leader.

On White's death the following high tribute appeared editorially in the *Battle Creek Journal*, edited and published by George Willard, a former member of Congress: "He was a man of the patriarchal pattern, and his character was cast in the heroic mold. If the logical clearness to formulate a creed, if the power to infect others with one's own zeal, and impress them with one's own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree.

"The essential feature of his life's work was constructive. He had the rare power of social organization, and laid the foundation and marked the design, for the erection of a social and religious structure for others to develop and further complete. Hence it is that his influence was not only commanding during his life, but will be realized long after his death. The work begun by him will not in the least flag by his departure, as the institutions so largely shaped by his practical wisdom and untiring diligence will continue to prosper and further develop in the future as in the past.

"Therefore, as with all true founders of communities, his life is not a broken shaft, but an enduring column, whereon others are to build. He lived to see the Adventist denomination, with all its various institutions with which he has been identified as founder and chief executive, firmly established upon a stable basis" (quoted in *In Memoriam, A Sketch of the Last Illness and Death of Elder James White*, pp. 10, 11).

Relationship to the Spirit of Prophecy. James White's experience was unique in that he not only benefited from those attainments that come naturally to men of vision and enterprise, but also had by his side his wife, Ellen, one through whom God from time to time communicated messages of instruction and guidance, information and caution. This gave sound balance to his work and saved him from mistakes he would otherwise have made. His position on Mrs. White's work he early set forth, making three points clear: "[First:] Dreams and visions are among the signs that precede the great and notable days of the Lord and as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come when the children of God may expect dreams and visions from the Lord. . . .

"[Second:] The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His Word, in these last days, by dreams and visions, according to Peter's testimony.

"[Third:] True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected" (*A Word to the "Little Flock"* [May 30, 1847], p. 13).

At no time did James White see the manifestation of the gift of prophecy as superseding the Word of God; he saw the gift rather as provided in God's purpose for the church in

earth's last days to draw men and women to the Word of God and to help them to see where they erred from following the principles of that Word. He made it clear that Seventh-day Adventists gained their doctrines from the Word of God and not from manifestations of the Spirit of Prophecy.

In his own personal experience there were times when White was reproved and corrected by the counsels of his wife. He valued highly these messages, which brought safe guidance. Nevertheless, at times, when he was reproved for a course of action that to him appeared to be proper and right, he at first was restive. However, a prayerful approach brought him to accept the counsel. A knowledge of his allegiance to the counsels instilled confidence in the hearts of the people.

White, Mary (Kelsey)

WHITE, MARY (KELSEY) (1857—1890). Editor. She began working at the Review and Herald publishing house at the age of about 13, first in the bindery, then in the composing room and the proofroom. At 17 she went to the Signs of the Times office in California, where she became assistant editor in 1877.

In 1876 Mary Kelsey married W. C. White, and in 1879—1880 was editor of the *Youth's Instructor*. While traveling with her husband she continued to edit book manuscripts. While they were in Europe from 1885 to 1887 she was a worker in the mission office in Basel, Switzerland. At that time she contracted “consumption,” which brought her to her death three years after her return to America.

White, May Lacey

WHITE, MAY LACEY. *See* [Currow, May Lacey White](#).

White Memorial Medical Center

WHITE MEMORIAL MEDICAL CENTER. An institution that began as a clinic that opened in a rented store building at 941 East First Street on Sept. 29, 1913. It has grown into a full-service hospital encompassing nine city blocks in East Los Angeles, one of the fastest-growing inner-city communities in the United States. The clinic was originally started as a teaching facility of the School of Medicine, College of Medical Evangelists, now known as Loma Linda University, located approximately 75 miles (120 kilometers) southeast of Los Angeles. On the afternoon of Apr. 21, 1918, the clinic's name was changed to White Memorial Hospital, and was formally dedicated in memory of Ellen G. White.

White Memorial Medical Center is a 377-bed hospital serving more than 100,000 people each year in a service area that includes 2 million people, and nearly 700,000 Latino residents living in nearby neighborhoods. The hospital is located at 1720 Cesar E. Chavez Avenue in Los Angeles, California.

With approximately 1,600 employees, 200 volunteers, and 450 physicians representing all major medical specialties, White Memorial Medical Center provides a full range of inpatient, outpatient, and home-care services. Some of these services include an acute-care unit, emergency services, a level III neonatal intensive-care unit, women's services, same-day surgery, a skilled nursing facility, a family practice residency program that trains physicians for underserved communities, diagnostic imaging, cancer services, supportive laboratories, and a Cardiology Department, which performed the first open-heart surgery in the southwest United States.

Critical intensive-care areas include neonatal, pediatric, adult, coronary, and definitive observation. Specialized medical services and facilities include a tumor board and registry, electroencephalography, cortical function laboratory, cardiovascular laboratory, and cardiac catheterization laboratory. The hospital is active in the community and offers various services. Some of the programs include Privilege Plus, a program for seniors; community education programs; Health Match, which matches telephone callers with physicians; health screenings; and a free children's health fair.

On Jan. 1, 1964, Loma Linda University transferred ownership and direction of the White Memorial Hospital and Clinic to the Southern California Conference and the hospital was renamed White Memorial Medical Center, Inc. Although White Memorial is no longer under the guidance of Loma Linda University, the hospital still maintains a strong clinical program for medical, nursing, and allied health professions students, and a continuing program for interns and residents in advanced medical education programs such as Family Practice Residency, internal medicine, OB/gyn, ophthalmology, pediatrics, and a fellowship in cardiology.

A diagnostic and treatment center was completed in 1968 to replace the original clinical facility. Included under the project were the Courville-Abbott Memorial Library, surgical suites, outpatient and emergency services, clinical laboratory, nuclear medicine, and radiation oncology.

In 1974 a rehabilitation center was completed, as well as a patient care wing, a student housing unit comprising a dormitory for students and a 72-unit apartment house for interns and residents. The rehabilitation center includes physical therapy, a therapy pool and gym, speech pathology, occupational therapy, social work department, and orthotic office.

To allow for more private and semiprivate rooms, a nursing tower was built in 1983. The construction of the South Tower allowed expansion of several patient areas, including cardiac-care, intensive-care, surgery, definitive observation, neurology, and rehabilitation. As part of White Memorial's ongoing development, the Medical Office Plaza was completed in early 1992. The new plaza houses an imaging center, clinics for families, an occupational health center, and physician offices. In May of 1993 a pedestrian walkway connecting the hospital and the new Medical Office Plaza was dedicated in honor of retiring Los Angeles mayor Tom Bradley and was named "Bradley Bridge."

Together with Glendale Adventist Medical Center and Simi Valley Hospital and Health Care Services, White Memorial Medical Center is part of the Southern California Healthcare Network, established in February 1992 to provide a comprehensive health care delivery system in Los Angeles, Orange, Riverside, San Bernardino, and Ventura counties. White Memorial Medical Center and the Southern California Health Care Network are members of Adventist Health System/West, a nonprofit Seventh-day Adventist health-care system that owns, leases, and/or manages 18 health-care organizations in 10 Western states.

Administrators: Daniel Delos Comstock, M.D., 1913—1915; August H. Larson, M.D., 1915—1916; Percy T. Magan, M.D., 1920—1927; Hersel E. Butka, M.D., 1927—1929; Percy T. Magan, M.D., 1929—1930; Ralph J. Thompson, M.D., 1930—1935; Arthur E. Coyne, M.D., 1935—1937; Orlyn B. Pratt, M.D., 1938—1946; Harold M. Walton, M.D., 1946—1955; Erwin J. Remboldt, 1955—1960; Raymond L. Pelton, 1960—1963; Erwin J. Remboldt, 1964—1968; Ronald Sackett, 1968—1973; Robert Morris, 1973—1976; Richard A. Pierce, 1976—1982; Erwin J. Remboldt, 1983; Michael H. Jackson, 1984—1987; Harvey Rudisaile, 1987—1992; Robert Carmen, 1992— .

White Memorial School of Nursing

WHITE MEMORIAL SCHOOL OF NURSING. *See* [Loma Linda University](#).

White Publications

WHITE PUBLICATIONS. *See* [Ellen G. White Estate, Incorporated.](#)

White, William Byington

WHITE, WILLIAM BYINGTON (1856—1948). Minister, administrator. He was the grandson of John Byington, who had been the first president of the General Conference. He began preaching intermittently when 25 years of age, supporting himself by teaching, digging ditches, and farming. His first official work was the superintendency of the North Dakota Mission (1887); then, in succession, he was president of the [South] Dakota (1887—1891), Nebraska (1891—1896), Indiana (1897—1898), and Montana (1898—1905) conferences, then the Pacific (1904—1905), North Pacific (1906—1909), and Atlantic (1909—1913) unions. From 1913 to 1920 he was president of the South African Union Conference, after which he returned to the United States to take up less strenuous duties. He retired in 1933.

White, William Clarence

WHITE, WILLIAM CLARENCE (1854—1937). Editorial assistant and publishing manager for his mother, Ellen G. White. The third son of the family, known widely as W. C. (and to his intimates as Willie), he was born Aug. 29, 1854, at Rochester, New York, where his father was then publishing the *Review and Herald* and the *Youth's Instructor*, and grew up in Battle Creek and Greenville, Michigan, attending the public schools and for a time a school taught by G. H. Bell in Battle Creek. Reared in a home that was largely the center of the growing work of the Seventh-day Adventist Church, he listened with increasing interest and comprehension to conversations regarding plans and methods of work for the advancement of the young church. He was baptized at Greenville, Michigan, at the age of 12.

His first appointment to denominational work came at the age of 20, in Oakland, California, where his father, James White, had just begun publishing the *Signs of the Times*. With the *Signs* being printed at a publishing establishment several blocks from the office, it was William's task to transport, by wheelbarrow, paper, type forms, printed sheets, and the finished papers. His working day was filled out in other tasks about the office, all of which afforded an all-around training in the publishing field.

He was associated with his father as the plans developed for the establishing of the Pacific SDA Publishing Association (*see* [Pacific Press Publishing Association](#)). Then, at the age of 21, at a constituency meeting held while James White was in the East (1876), William was elected president of the board and business manager of the enterprise. He accepted with reluctance, but carried the work through commendably, and with a balance sheet at the end of the business year (the second for the association) showing net earnings of \$2,000. In the meantime, on Feb. 11, 1876, he was united in marriage with Mary Kelsey, a talented employee at the office of the publishing house.

It became the plan of church leaders that William and Mary White, after studying German and French at Battle Creek College, should go on to Europe to join the pioneering missionary J. N. Andrews and lead in the establishment of the third denominational publishing house. In preparation for this task they were both released from responsibilities on the Pacific Coast in April 1877 and attended the college at Battle Creek. However, because of the dearth of workers with administrative ability, William, while still a student, was made a member of the board of trustees of the college, and he was drawn into the publishing association at Battle Creek as vice president and appointed a director of the Western Health Reform Institute (Battle Creek Sanitarium). Meanwhile, the proposed publishing house in Europe waited.

White remained in Battle Creek until early in 1880, devoting his time to the publishing, educational, and medical interests there, and taking an active part in the rapidly developing Sabbath school work. Then his attention was engaged until the summer of 1885 with responsibilities of a similar character on the Pacific Coast, but particularly those connected with the publishing house. The establishment of Healdsburg College, the second Seventh-

day Adventist educational institution, in the spring of 1882, was one of the highlights of his work. During part of this time he also served as the president of the General Sabbath School Association. He did a good share of the initial planning that made the Sabbath schools a strength to the church. On Nov. 19, 1883, at the General Conference session, action was taken approving his ordination to the ministry, and he was elected on the same day to the General Conference Committee, a position he held (except 1897—1901) through life.

At the General Conference session of 1883, W. C. White was requested to arrange his work and hold himself in readiness to proceed to Europe to assist in the purchase of machinery for publishing houses in Switzerland and Norway and to give counsel and assistance in all branches of the work in Europe. His mother, Ellen G. White, was also invited to spend some time visiting the European countries. White and his family went with her, and they arrived in Switzerland in September 1885 in time to attend the third European Missionary Council, and spent two full years in fulfilling the mission to which they were called. They found a newly constructed publishing house and central office for the general administration of the work in Europe. Equipment had been purchased for printing. While there White helped in establishing the work firmly and led in the publication at Basel of the illustrated book *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* (1886), tracing the beginnings of the foreign mission program of the church in Europe and Australia.

After the death of his father, James White, in August 1881, certain responsibilities of assisting his mother in her travels and in the publishing of her books fell upon his shoulders, a responsibility that was to draw more heavily on his time and strength until it would become his principal occupation.

At the General Conference session of 1887, held in Oakland, California, White was elected to the newly established office of General Conference foreign mission secretary. He carried this work first while residing on the Pacific Coast and bearing responsibilities in the Pacific Press, and later (1890—1891) in Battle Creek, Michigan.

In 1888, when O. A. Olsen, who was working in Europe, was elected president of the General Conference, White served as acting president until Olsen could close up his work in Europe and return to the United States some six months later.

Mary White, who had contracted tuberculosis while doing editorial work in the publishing house in Switzerland, died in 1890 at the age of 33.

A call from Australia in 1891 included both Ellen G. White and W. C. White. Leaving his two motherless children in Battle Creek, he crossed the Pacific with his mother late in the year. In Australia he divided his time between assisting her and engaging in the development of all the interests of the cause in a new land. In 1894 he was called to head the newly organized Australian Union Conference, which he and A. G. Daniells, in counsel with the president of the General Conference, had developed (*see* [Organization](#)). He carried this responsibility until 1897, when, in order to do justice to his mother's literary work, he asked to be relieved of executive responsibilities and not be reappointed to the General Conference Committee.

In the meantime, with his mother's encouragement, White had led in finding a suitable tract of land for the establishment of the Australian school in a rural area, where there would be opportunities for industries and agriculture. The property at Cooranbong was selected in

1894, and until he left Australia in mid-1900, he was closely linked with the school interests (*see* [Avondale College](#)).

In 1895 White married Ethel May Lacey, from Tasmania. In September 1900, when Ellen White returned to the United States and acquired the Elmshaven property near the St. Helena Sanitarium, he also returned and resided nearby.

With his mother, White attended the General Conference session held in April 1901 at Battle Creek, Michigan, and was chairman of the committee on reorganization of the General Conference (*see* [Organization](#)). At the session he was again elected a member of the General Conference Committee, a position he held for the next 36 years.

As an unofficial general field secretary, and as head of the staff of workers at Elmshaven, White continued to give the best part of his time and abilities to assisting his mother in her travels and in her endeavors to bring as much of her writings into print as she could while living. He also worked closely with her as she encouraged the development of the educational work at Loma Linda and the establishment there of a medical college. He served as a member of the board of that institution, the original nucleus of the present Loma Linda University.

White was named in his mother's will as one of the five men appointed by her to act as trustees in the care and publication of her writings after her death (*see* [Ellen G. White Estate, Incorporated](#)). Since he had carried the burden of the business interests of her publishing work for many years, it was but natural that he should be asked to continue. As secretary of the board he led in the preparation of a number of posthumous books compiled in harmony with the provisions of Mrs. White's will, and in the making of a comprehensive index to the then current works (1926).

Although White lived and worked in California until his death, he participated in 1933 in laying plans for the transfer of the files and the office of the White Estate to Washington, D.C., which was done shortly after his death.

There was hardly a branch of denominational activities in which White was not interested and with which he was not familiar. His counsel was often sought. He served on numerous committees, often as an officer. He worked actively to the day of his death at the age of 83. At that time, besides being secretary of the Ellen G. White Estate and a member of the General Conference Committee, he was serving on the boards of both St. Helena Sanitarium and Pacific Union College.

Of White's four sons and three daughters, three served overseas, and one, Arthur, served as secretary of the Ellen G. White Estate. White's death occurred Sept. 1, 1937. Funeral services were held in California and at the Battle Creek Tabernacle. He was buried in the family lot in the Oak Hill Cemetery, Battle Creek, Michigan.

Whitney, Buel Landon

WHITNEY, BUEL LANDON (1845—1888). One of the pioneer Seventh-day Adventist workers in Europe. He was born in Vermont and at the age of 12 moved to New York with his parents, where soon afterward he, his mother, and his brother joined the SDAs. He began to preach at about 29 years of age, and in 1875, when he was elected president of New York and Pennsylvania Conference, he was ordained. He continued with the conference until he was sent to Europe in 1883 to relieve ailing J. N. Andrews. There he served as head of the Swiss Conference and supervised the establishment of the Basel Publishing House. Suffering from intestinal ailments, he returned to the United States in 1887.

Whitsett, Robert M.

WHITSETT, ROBERT M. (1913—1972). Pastor, evangelist, radio speaker. He was a native of Missouri, where, in his hometown of St. Louis he was known as the “boy evangelist,” because he had conducted a full evangelistic series when he was 13. He served as a pastor for a 10-year period in St. Louis, Louisville, and Oklahoma City. As an evangelist he held public meetings throughout the Central, Northern, and Lake unions. He served for a time as an associate in the Ministerial Department of the General Conference. His interest in the radio ministry of the church took him into several countries of Central and South America. He also served as director of evangelism and public affairs for the Arizona Conference.

He passed suddenly to his rest on Sabbath, Mar. 11, at Grenada Hills, California, where he was serving as pastor.

Wichita Sanitarium

WICHITA SANITARIUM. *See* [Kansas Sanitarium](#).

Wicked, Fate of the

WICKED, FATE OF THE. *See* [Hell](#).

Wiest, Charles S.

WIEST, CHARLES S. (1879—1968). Evangelist, pastor, administrator. He was a native of Florida and was educated in Massachusetts. His first service to the church was in the East Pennsylvania Conference, where he held evangelistic meetings and pastored several churches. In 1909 he married Minnie Edwards and in 1912 he became president of the Mississippi Conference and the Black mission. In 1916 he served as pastor of the Battle Creek Tabernacle church and then was called to the presidency of the Wisconsin Conference. In 1919 he was elected to the same position in the Indiana Conference, where he led in the rebuilding of Indiana Academy. Beginning in 1926, he served for seven years as president of the Kansas Conference. This was followed by more than a decade of pastoral service in Minnesota. In 1946 he moved to Colorado, where he led out in the construction of a junior academy. After working for the Central Union and the Colorado Conference, he retired from active work at 82 years of age. Fifty-five of these years were spent in continuous work for the church.

Wilbur, Edwin Hymes

WILBUR, EDWIN HYMES (1869—1914). The first Seventh-day Adventist worker on the mainland of China. He became an SDA in his youth and dedicated his life to evangelistic work. For a time he worked as a printer at the Review and Herald, and later trained as a nurse at the Iowa Sanitarium. He had a burden to go as a missionary to China but because of poor health he was rejected by the Mission Board. However, he persisted in asking to be sent to China, now and then sending letters and notes, collections of some facts about China, and Chinese Scripture texts to the board or to some of its officers, always ending his letters with a subscript, “yours for China.” He argued that if his health was poor and he should die soon, he might as well die in a mission field as at home.

His entreaties finally gained him an appointment. In 1902 he married Susan Haskell, a nurse of the Iowa Sanitarium, and soon afterward they sailed to Canton, China, meeting in Hong Kong the J. N. Anderson family, who were the first SDA workers appointed to China. The Wilburs worked in Canton for a number of years. About 1908 he was ordained to the ministry. Shortly before his death of heart failure, he was appointed director of the work at Pakhoi, a seaside town on the Gulf of Tonkin.

Wilcox, Francis Mclellan

WILCOX, FRANCIS MCLELLAN (1865—1951). Editor of the *Review and Herald* for 33 years, author, minister, and administrator. He was born at Rossie, New York, received his early education in the public schools and by private tutoring, and later was one of the first students of the South Lancaster Academy. After completion of academic studies he spent four years in evangelism and city mission work in the New York Conference (1886—1890). He was ordained in 1889.

From 1891 to 1893 he was in California as editor of the *Sabbath School Worker* and recording secretary of the International Sabbath School Association. Next he served as secretary of the Foreign Mission Board and editor of the Home Missionary, with headquarters in Battle Creek, Michigan (1893—1897). Because of ill health he moved to Colorado, where his wife, née Lucretia M. Higby, whom he had married in 1887, soon died. Later he married Maude M. Sawyer.

For some time he was pastor of the Boulder, Colorado, church. For 12 years (1897—1909) he was chaplain of the Colorado Sanitarium and for several years its business manager. In 1909 he became associate editor of the *Review and Herald* and two years later its editor, a post he held until his retirement in 1944.

During his years with the *Review and Herald* he also served for a time as president of the *Review and Herald* Publishing Association, and was a member of many important committees and boards. He was a member of the original board of trustees of the Ellen G. White Estate, Incorporated, set up to care for the writings of Ellen G. White, and was the last of the original group to survive. Among the many books and pamphlets that he wrote are *The Coming Crisis*, *What the Bible Teaches*, *The Testimony of Jesus*, *The Gospel of Health*, *Seventh-day Adventists in Time of War*, *Day by Day*, *The Early and Latter Rain*, *The More Abundant Life*, *Heart-to-Heart Talks*, *Divine Revelation*, *Facing the Crisis*, and *The Fall of Jerusalem*.

Wilcox, Lyle C.

WILCOX, LYLE C. (1891—1970). Educator, minister, administrator. He was born in the state of Washington and attended Seventh-day Adventist academies there. In 1916 he graduated from the Ministerial Department of Pacific Union College. During the next three years he taught church school and served his country during World War I.

In 1919 he was married to Hazel Pearl Lyle and became principal of Auburn Academy in Washington. Then followed a term of service as educational superintendent of the Idaho Conference.

In 1923 Pastor and Mrs. Wilcox responded to a call to China, where he became principal of the South China Training School at Canton. Nine years later the family was transferred to Hong Kong to continue in educational work. In 1940 they were located in the Philippines, where Pastor Wilcox headed the educational department of what was known as the Philippine Union Conference. He later became president of that organization. Caught by World War II, Pastor Wilcox was interned for eight months in the Los Banos Internment Camp near Manila.

After a year in the United States for family health reasons, he returned to eastern Asia, where he led out in education and evangelism for youth. He returned to the United States permanently in 1959.

Wilcox, Milton Charles

WILCOX, MILTON CHARLES (1853—1935). Minister, editor. Before he accepted the Seventh-day Adventist faith at 25 years of age, he was a farmer, lumberman, and teacher. After two years of evangelistic work he was ordained in 1880. Educated at Ives Seminary and Battle Creek College, he had a keen interest in biblical studies, although previous to his conversion he had tendencies to agnosticism. During 1882—1883, as an assistant to Uriah Smith, who then was editor of the *Review and Herald*, he gained experience for his future work. In 1884 he was appointed the first editor of the *Present Truth*, published in Grimsby, England. Three years later he returned to the United States as assistant editor of the *Signs of the Times*, and then for a quarter of a century was editor in chief. From 1913 to 1933 he was book editor of the Pacific Press, with the exception of a year's leave of absence (1918) to act as dean of theology at the College of Medical Evangelists.

At various times he was pastor of the Oakland and Mountain View churches, edited the *Pacific Health Journal*, wrote numerous denominational tracts, and such books as *The Lord's Day the Test of the Ages*, *Studies in Romans*, *Studies in Ephesians*, and *Questions and Answers*, a collection of answers to questions appearing in the *Signs of the Times*.

Wildwood Sanitarium and Institute

WILDWOOD SANITARIUM AND INSTITUTE. *See* [Madison Institutions](#).

Wiles, Alma

WILES, ALMA (1894—1980). Nurse, missionary. The daughter of American missionaries to the South Pacific, Alma Butz sailed with her parents on the *Pitcairn*. She met and married Norman Wiles at Australian Missionary College (now Avondale College), where he was studying for the ministry. Upon graduation, Alma and Norman responded to a call to work for the cannibal tribe of the Big Nambus in the New Hebrides. Five years after commencing work there, Norman died of blackwater fever (1920) and Alma had to personally dig his grave and bury her husband. Later she returned to America and trained as a nurse. Taking up mission service in New Guinea, she helped open new work in Aroma in 1934.

At the age of 66 she went to Nigeria, where she was in charge of the nurse's training program in midwifery at Ile-Ife. She then returned to the United States and worked at Glendale Hospital until she retired.

Wilfart, Ricardo José

WILFART, RICARDO JOSÉ (1878—1944). Minister, evangelist, and administrator in Brazil. He was born at Roubaix, France, of Belgian parents, and received his education, which extended into college, in France. In his youth he came to Brazil, where in 1904 he married Jeredyl Batista de Carvalho. In 1908 he accepted Seventh-day Adventist beliefs and was baptized. In 1910 he entered denominational service and for three and a half years worked as a Bible instructor in the Rio-Espírito Santo Mission. After his ordination in January of 1914, he worked in the East Brazil mission, becoming the first superintendent of the Pernambuco Mission in 1916.

Afterward he was superintendent of the East Minas Mission (*SDA Yearbook* [1920]), and of the Rio de Janeiro Mission (*ibid.* [1921—1925, 1931]), evangelist in the Rio de Janeiro Mission (*ibid.* [1926—1928, 1930]), in the East Brazil Union Mission, 1942—1943, evangelist and pastor in the São Paulo Conference (*ibid.* [1932—1936]) and in the Rio Grande do Sul Conference (*ibid.* [1937—1940]). Late in life he held credentials in the Rio Minas Gerais Mission, and was a pioneer in the organization of the Voice of Prophecy in Brazil.

Wilkinson, Benjamin George

WILKINSON, BENJAMIN GEORGE (1872—1968). Dean, administrator, evangelist, author. Wilkinson was born in Canada and began to study for the ministry at Battle Creek College in 1891. The following year he worked in evangelism in Wisconsin. He received his B.A. degree from the University of Michigan in 1897 and that same year became dean of theology at Battle Creek College. The following year he became president of the Canadian Conference and in 1899 he was asked to serve as dean of theology at Union College. He served for four years as president of the Latin Conference, which later became the Southern European Division. During this time he started the work in Rome, Paris, and in Spain.

Returning to the United States, he held evangelistic meetings in large cities of the Columbia Union, including Pittsburgh, Philadelphia, Washington, D.C., and Charleston, West Virginia. He also served as dean of theology at Washington Missionary College for five years. In 1908 he received his doctoral degree from George Washington University and the following year became president of Columbia Union Conference, where he served for 10 years. In 1920 he accepted the presidency of the Kansas Conference. He then served for a short time as temporary mission superintendent in Haiti. After a time as president of the East Pennsylvania Conference he gave 24 consecutive years of service to Washington Missionary College, serving as president from 1936 to 1946. He is the author of *Truth Triumphant and Our Authorized Bible Vindicated*. He retired from active work after 56 years of service.

Will

WILL. *See* [Free Will](#).

Williams, Alfred H.

WILLIAMS, ALFRED H. (1889—1974). Physician, missionary, administrator. He was baptized in the Far East in 1910 and that year married Mabel Blanche Donaldson. After working as a literature evangelist, he served in southern Burma and was ordained to the gospel ministry in 1915. Five years later he became treasurer of the Southern Asia Division and in 1926 was elected president of the Northwest India Union. In 1934 he returned to his homeland, England, to study medicine, from which course he graduated in 1940. His wife died in 1933, and in 1935 he married Iris White. He practiced his profession until retirement in 1961. During this time he served as medical director of the Stanborough medical institution, often serving without salary as he built up the hospital after World War II.

Williams, Flora Harriet (Lampson)

WILLIAMS, FLORA HARRIET (LAMPSON) (1865—1944). Leader in teacher and parent education. An early student at Battle Creek College, she began teaching in public schools, but in 1890 returned for further specific training for teaching in Seventh-day Adventist schools. In 1892 she became a church school teacher at Battle Creek. In 1894 she took charge of the elementary school at Keene Academy and in 1897 became responsible for the newly inaugurated normal program there. In 1903 she returned to Battle Creek and taught in the junior academy. From 1910 to 1916 she was educational superintendent and Missionary Volunteer and Sabbath school secretary of the West Michigan Conference, and from 1916 to 1921 served as educational superintendent of the East Michigan Conference. Afterward she was assistant secretary of the General Conference Department of Education, editor of the *Home and School* magazine (1930—1938), and assistant secretary of the Home Commission. She retired in 1941 after 20 years of leadership in parent- and teacher-education work at SDA headquarters. She was a contributor to SDA periodicals, mainly on the subject of child education, and was author of the book *You and Your Child*.

Williams, Will Herbert

WILLIAMS, WILL HERBERT (1880—1961). First treasurer of the South American Division. He began his education at Battle Creek College and completed it at Emmanuel Missionary College in 1904. Entering denominational service, he was treasurer and business manager of Oakwood College (1905—1911), secretary-treasurer of the Southeastern Union Conference (1911—1916), treasurer of the South American Division (1916—1928), secretary-treasurer of the Southern California Conference (1929—1930), and undertreasurer of the General Conference (1930—1956). He was married twice, first in 1904 to Anna Keesling, and after her death in 1944 to Arabella Moore in 1949.

Williamsdale Academy

WILLIAMSDALE ACADEMY. *See* [Maritime Academy](#).

Willis, Winifred

WILLIS, WINIFRED (1903—1973). Teacher. She was born in London and at the age of 11 was baptized with her mother and sisters. After graduating from Stanborough College in 1923, she began a lifetime of teaching in several English schools, successfully completing 41 years of service to Seventh-day Adventist children in England.

Willowdene High School

WILLOWDENE HIGH SCHOOL. A coeducational day institution on the senior high school level situated on four acres (1.5 hectares) of land at 58 Brunswick Avenue, Spanish Town, Jamaica, West Indies, operated by the Central Jamaica Conference. The school began operating in 1965. It was named after the original Willowdene School, the first mission school founded by the Seventh-day Adventists in Jamaica. The original school was relocated to Mandeville as West Indian Training College.

Willowdene High School began with a preparatory department (grades 1—6), and a high school department. In 1986 a kindergarten department was added, and an evening institute in 1991.

The curriculum includes courses leading to the Caribbean Examination Council examination (CXC) and the Cambridge General Certificate of Education examination (GCE), in religious education, English language and literature, Spanish, mathematics, business education, secretarial studies, the social sciences, the natural sciences, and the applied arts. Auto mechanics was added in 1991.

In 1993 the enrollment was 440 students, with an academic staff of 22. The school is recognized by the Ministry of Education, Jamaica, and is fully accredited by the Board of Regents, General Conference of Seventh-day Adventists. In 1993 ground was broken for a new preparatory department building.

Principals: L. Carter, 1964—1965; S. Cole, 1965—1966; Z. Reid, 1967—1969; Mrs. I. Henry, 1969—1972; J. Wesley, 1972—1975; C. Francis, 1975—1976; H. Cameron, 1976—1978; D. Kennedy, 1978—1979; S. Beckford, 1979—1980; Mrs. G. Davis-Roberts, 1981—1985; W. H. Gunter, 1985—1986; Mrs. L. Gray, 1986—1989; Mrs. S. Gayle, 1990— .

Wills, Charitable Gift Annuities, Trusts, Life Income and Other Charitable Agreements

WILLS, CHARITABLE GIFT ANNUITIES, TRUSTS, LIFE INCOME AND OTHER CHARITABLE AGREEMENTS. Trust Services of the church (*see Trust Services*) utilizes these special methods to help members most effectively remember the Lord's work in their accumulated assets and estate plans. Trust Services personnel offer qualified counsel in any of these special methods. They are also happy to work with the members' own professional advisers. The local requirements of each jurisdiction must be carefully considered.

The Christian's goals might be summarized as (1) to serve Jesus with heart and life, (2) to provide for the necessities of loved ones, and (3) to support the outreach of the church to the larger family of God on earth.

The following legal methods are useful vehicles to accomplish these goals even in death.

Wills

Wills. The right to make a will is almost universally recognized. However, each country and jurisdiction will determine what assets may be disposed of by a will and how freely one can name the church as a beneficiary. Most countries allow gifts to the church. In the event a person chooses not to make a will or neglects to make one, local law provides how their assets will be distributed. However, these arbitrary rules of distribution do not make allowance for unique family needs or any gift of gratitude for the Lord's work. A will can provide more adequately for one's spouse and children, provide for nominating the guardian of minor children, allow for gifts to the church, and nominate the person to be in charge of all estate assets.

The preparation, execution, and safekeeping of wills are very important. Legal advice should always be obtained to ensure as far as possible that one's own desires will be carried out.

Charitable Gift Annuities

Charitable Gift Annuities. Charitable gift annuities have been discovered that go back into the late 1800s signed by John H. Kellogg, as president of the International Medical Missionary and Benevolent Association. The General Conference officially endorsed this plan in the early 1900s.

Charitable gift annuities involve a transfer of cash or other property to a conference or other church organizations. In return, the donor receives by contract a specified amount paid usually quarterly during his or her lifetime. In the United States the rates paid are the most recent rates adopted by the Committee on Gift Annuities. This is an organization represented by major charities. In the United States one may get a tax deduction for federal income tax purposes, based on the present value of the amount that ultimately is to pass to

the church. In addition, part of the estimated payment for the annuitant's life expectancy may be excluded from taxation.

Trusts

Trusts. There are two basic types of trusts: revocable and irrevocable. In both types of trusts, the church has, in the proper situations, served as trustee. This may be done where allowable by local law and where the church will substantially benefit. The cash or property must be delivered to the trustee. The terms written into the trust agreement concern how the trust will be managed, as well as when final distribution will be made. This arrangement will normally avoid the expense and delay of court-supervised administration, as required through the probate of a will.

1. *Revocable trusts* allow the grantor (church member) to withdraw any or all assets as well as to have full enjoyment of the property during his or her lifetime. At death the assets can flow efficiently to the beneficiaries, including the church, saving probate and administrative costs.

2. *Irrevocable trusts* cannot generally be changed or revoked after they have been set up.

In the United States, charitable remainder unitrusts and charitable remainder annuity trusts have special tax advantages. Although the principal placed in these trusts cannot be withdrawn, the donors receive a payment. Donors may choose payment for life, or a term up to 20 years, with the payout based on the agreed rate of return, as it relates to the assets of the trust valued each year. The annuity trust payout never varies as long as there are assets in the trust. There is a partial federal income tax deduction for the gift that is deemed to pass ultimately to the church on the death of the donor. An efficient set up also avoids capital gains tax.

Life Income and Other Charitable Agreements

Life Income and Other Charitable Agreements. The General Conference operates a "pooled income fund," which receives the contributions of multiple donors. It is a qualified trust under United States tax law, so donors may receive charitable income tax contribution deduction. The donors cannot withdraw what they contributed to the fund, but receive all the income generated by their contribution during their lifetime. Donors also may designate any Seventh-day Adventist organization to receive the principal amount of their contribution in the fund at the time of their death.

There are also other agreements used effectively through Trust Services for members to remember the church by giving accumulated assets either during life or at death. Special study is now being given to what agreements can be used most effectively in the emerging countries of the world.

Wilson, Jan J.

WILSON, JAN J. (c. 1883—1939). Minister and church leader in the USSR. He was a Latvian by nationality, and after training at Friedensau Missionary Seminary began to preach in Riga, Latvia, in 1910. Later he preached in western Russia, and was president of the Siberian Union (1922—1924), the South Russian Union (1925—1928), and Northeastern Union (1929). In 1928, with H. J. Loeb sack and I. A. L'vov, he attended a session of the European Division, the only instance in the past 50 years when SDA ministers from the Soviet Union were present at church councils outside the country. He was arrested many times throughout his lifetime because of his evangelistic work. In 1939 he was arrested and sent to the northlands, where he died the same year.

Wilson, Lin How Theresa

WILSON, LIN HOW THERESA (1936—1993). Conference and division worker. Born in Trinidad, she was baptized into the Seventh-day Adventist Church during an evangelistic series conducted by George W. Brown in 1951 while he was a senior ministerial student. She attended Caribbean Union College, Union College, and Howard University. For most of her adult life, she worked at the South Caribbean Conference, the Guyana Mission, the Caribbean Union Conference, and the Inter-American Division headquarters, where she efficiently served as cashier and accountant for more than 16 years.

Wilson, Lydia Amelia (Amy)

WILSON, LYDIA AMELIA (AMY) (1893—1977). Conference worker. Born into a devout Christian home in Toronto, Ontario, Canada, the daughter of George and Ann Frank, she early attended the Disciples of Christ Church. As the result of contacts by two colporteurs, Mrs. Frank became a Seventh-day Adventist when Amy was 6. Her father opposed this, and the child was not free to attend Sabbath services. At the age of 14 she was baptized without her father's knowledge, and although he ceased to oppose openly, it was a great disappointment to him.

She attended Lornedale Academy in Ontario, Mount Vernon Academy in Ohio, and Oshawa Missionary College. She entered the employ of the church in 1917, serving as secretary-treasurer of the Maritime Conference. She also directed the Sabbath school work in the conference and wrote every colporteur a letter of encouragement each week. She spoke in churches, encouraging new members and helping to locate interested people.

In 1924 she was elected secretary-treasurer of the Eastern Canadian Union Conference with headquarters at Oshawa. In 1929 she married Joseph T. Wilson. She continued to work on a part-time basis and taught shorthand and served as bookkeeper at Oshawa Missionary College. In 1935 the family moved to British Columbia, where Amy was widowed in 1937. She was offered work in many places, but determined to stay at home with her two children. During this time she began a small church in her house, where attendance grew to about 40. Her home was always open to summer colporteurs, and several made it their headquarters.

As her children grew, Amy moved them near Auburn Academy, where she served as accountant. In 1951 she accepted a call to serve as a secretary-bookkeeper at La Sierra College, a position she filled until her retirement.

Wilson, Nathaniel Carter

WILSON, NATHANIEL CARTER (1897—1992). Teacher, pastor, missionary, administrator. He was born in Northern California, the third of four sons born to immigrant parents from northern Ireland. His father was an engineer, farmer, and businessman in Healdsburg, where as a middle-aged man he accepted Christ as his Lord and Saviour and joined the Seventh-day Adventist Church through the ministry of Ellen White. Wilson became the first elder of the Healdsburg church, where Pacific Union College was located before it was moved to Angwin on Howell Mountain in 1909.

Wilson graduated from Lodi Academy and Pacific Union College. He was married to Hannah Myrtle Wallin of Minnesota in 1919. He was ordained as a minister of the gospel in Nashville, Tennessee, in 1925 and served for nearly 50 years in the North American Division, the Southern Africa Division, the Southern Asia Division, the Australasian Division (now South Pacific Division), and the Far Eastern Division.

He began his ministry as Bible teacher at Madison College and was then president of a number of local conferences, union conferences, and world divisions, as well as serving as vice president of the General Conference for the North American Division.

His early experience in self-supporting institutions led him to the conviction that such centers should remain solidly anchored to the church. As a result, while he was vice president of the General Conference he, with several others, led out in establishing the Association of Self-Supporting Institutions (ASI) in 1947. This organization has grown and developed into a positive source and strength to the church, known today as Adventist-Laymen's Services and Industries.

During Wilson's leadership in the Southern Asia Division, Spicer College was located at its present site. After retirement Pastor and Mrs. Wilson completed their ministry pastoring for more than 10 years in California.

Windward Islands

WINDWARD ISLANDS. *See* [Inter-American Division](#); [Leeward and Windward Islands](#).

Winner, The

WINNER, THE (1958— ; monthly, except June, July, and August; published by the Health Connection; file in editorial office). A 16-page periodical for use in elementary schools, homes, and youth groups, and by Sabbath school teachers, intended to establish in the mind of fourth and fifth graders right principles regarding the use of tobacco, alcohol, and drugs. Using a story format, it presents scientific facts as to the effect of these habits on the human body and upon one's health. The magazine makes narcotics education fun through the use of games, puzzles, and other activities. It seeks to help the child to develop social and coping skills to deal with those problems that might make him or her vulnerable to drug use. The *Winner* Mailbox Page gives students an opportunity to express their original ideas.

Editors: James V. Scully, 1958—1966; Francis A. Soper, 1967—1974; Gilbert J. Bertochini, 1975—1979; Patricia Horning, 1979—1980; Sherrie Thomas, 1980—1986; Barbara Wetherell, 1986—1990; Gerald Wheeler, 1990— .

Winning, Evabelle R.

WINNING, EVABELLE R. (1903—1992). Dean of women. Born near Healdsburg, California, during the Great Depression, she was offered a full-time position with a large company that would have required her to work on Sabbath. She told her boss that if arrangements could not be made for her to have Sabbaths off, she would leave for college the following week. Thinking she was bluffing, he let the matter ride, and she left for Pacific Union College. She was 30 years old.

During the next four years she worked as an assistant to the dean of women, finished her last two years of high school, and completed a two-year secretarial program for which she received an associate degree in 1937.

From 1937 to 1940 she completed a bachelor's degree while continuing as assistant dean, a position that she continued after graduation. She became dean of women at the request of the board of trustees in 1943. As she served in this position for the next 25 years, she saw the enrollment more than double. She helped plan and supervise the building of two women's residence halls and took special interest in the building of the new women's chapel, Dauphinee Chapel.

For many of her deaning years Miss Winning lived in a room in Graf Hall, often sharing it with a student.

She retired in 1968. In 1971, when the college built a five-story addition to Dauphinee Hall, the entire structure was named in her honor.

Winter, Robert

WINTER, ROBERT (c. 1817—1909). An Englishman, Primitive Methodist minister, and Millerite preacher. He embraced Miller's message in America in the spring of 1842. In the autumn he returned to England and, with Frederick Gunner and others, developed a Millerite extension movement in Britain and edited the *Second Advent Harbinger* in Bristol. In his old age, in America again, he came in contact with Seventh-day Adventists and accepted the Sabbath.

Wintzen, Joseph

WINTZEN, JOSEPH (1874—1949). Pioneer worker in the Netherlands and conference leader in Germany. He was born in the Rhineland, Germany, was converted at the age of 18, and baptized in 1892. He began his service to the Seventh-day Adventist Church in 1896 and worked in Germany and Holland. In 1907 he was ordained at The Hague. Beginning in 1916, he was president of several conferences. After that he served as home missionary secretary of the East German Union and in 1922 undertook the leadership of the SDA work in the Netherlands. Four years later he was elected president of the West German Union. While holding this position, he made an inspection tour of the then Dutch East Indies missions at the request of the European Division. In 1930 he returned to the Netherlands, where he worked until 1942, thereby concluding 46 years of denominational service.

Winyah Lake Academy

WINYAH LAKE ACADEMY. *See* [Forest Lake Academy](#).

Wisconsin

WISCONSIN. *See* [Lake Region Conference](#); [Wisconsin Conference](#).

Wisconsin Academy

WISCONSIN ACADEMY. A coeducational boarding school on the senior high school level, operated by the Wisconsin Conference near Columbus, Wisconsin. This school developed from Bethel Academy, founded in 1899 at Arpin on a 200-acre (80-hectare) site donated by a lumber company in return for the conference's selling for the company an 800-acre (320-hectare) tract of land. The school opened in a tent, and the first classes were taught by Jennie Snow, daughter of T. B. Snow, a member of the conference committee and the first man to settle on the site.

In the summer of 1899 a large T-shaped building was erected, and the school was named Woodland Industrial School, later (1901), Bethel Industrial Academy. The first faculty included J. E. Tenney, principal; R. T. Dowsett, business manager; Parker Smith, preceptor; Clara Meilicke, matron; and Mrs. Parker Smith, preceptress. The school had more than 200 students in 1902—1903. In 1904 Arthur Hallock became principal, and Dr. Cora Richards was school physician. The academy at this time offered 10 grades.

After the main building burned in 1907, a new administration building and dormitories were erected. Bethel became a 12-grade school in 1914, graduating its first class in 1918. A member of this class was A. G. Parfitt, a missionary to Mexico.

By 1942 Bethel Academy needed a new boys' dormitory, improvements on the administration building, better industrial opportunities, and an adequate water supply. A plan was devised for raising-funds, but, when the advisability of improving the old plant was questioned, fund-raising was postponed until a study could be made of the future educational needs of the Wisconsin Conference.

When in May 1943 the special commission on education reported that the improvement of the plant at Bethel would not be adequate, the constituency voted that a more favorable location for the school should be investigated. Subsequently, on Oct. 13, 1943, near Columbus, Wisconsin, 540 acres (220 hectares) of land were purchased for a new school site. T. E. Unruh was serving as conference president when the foundations for the new school were laid.

In June 1944 W. H. Wohlers began operating the school farm, which was well equipped with modern barns and other buildings at the time of purchase, and immediate steps were taken for the purchase of a dairy herd. In 1945 the School Service Bindery opened under the supervision of Glenn Curry, and construction on the girls' dormitory was begun. Upon the completion of a power plant and the girls' dormitory, the school, renamed Wisconsin Academy, opened on Sept. 5, 1949, with Harold F. Lease as principal and manager. At first the one dormitory housed the girls in one wing and the boys in the other, also the library, administrative offices, and two classrooms. Two classrooms were provided in the powerhouse and one in a nearby farmhouse. An old red barn behind the girls' dormitory served as a storage place.

By September 1952 one wing of the boys' dormitory was ready for use. Between 1954 and 1960 a gymnasium, a second wing for the boys' dormitory, and two faculty homes were built.

In October 1953 the Wisconsin Craft Shop was set up under academy ownership in Fall River. In 1960 it was transferred to new buildings on the campus, and on Sept. 1, 1962, it was taken over by Harris Pine Mills. This industry provided excellent work opportunities for the students until it was closed in 1986.

In 1960 the construction of a new administration building was begun. During the summer of 1965 work was begun on the wing, including the offices of administration.

In 1965 another wing of the administration housing administrative offices, two classrooms, and temporary library quarters was constructed.

In 1968 an addition was made to the girls' dormitory providing housing for 42 girls. In 1971 the large Bible classroom in the east wing of the girls' dormitory was converted into a dean's residence.

In 1970 the Dakota Bake-N-Serv, a frozen bread industry, began construction of a plant; operation with employment of approximately 30 students began in March of 1971. In 1975 an additional 7,000 square feet (650 square meters) of storage area was built. The industry now employs about 50 students. In March 1974 the Columbus Bindery service, operated by the academy since 1945 terminated its operation because of inflation and restrictive student labor laws. The facility has been completely remodeled and now serves as an industrial arts-art classroom facility.

Other work opportunities were added in the late 1980s, including literature evangelism work and a school greenhouse industry. Renovations to the chapel and the school cafeteria's dining room were completed in the summer of 1993.

Principals—Bethel Academy: J. E. Tenney, 1899—1901; H. A. Washburn, 1901—1904; Arthur W. Hallock, 1904—1907; A. W. Spalding, 1907—1909; C. L. Stone, 1909—1912; E. E. Gardner, 1912—1913; W. E. Straw, 1913—1914; H. T. Elliott, 1914—1920; B. H. Phipps, 1920—1924; J. G. Lamson, 1924—1925; Philip Schank, 1925—1928; T. S. Copeland, 1928—1931; G. H. Straight, 1931—1934; G. H. Simpson, 1934—1938; A. H. Parker, 1938—1942; V. C. Hoffman, 1942—1945; Kenneth Day, 1945—1948; H. F. Lease, 1948—1949.

Wisconsin Academy: Harold F. Lease, 1949—1950; E. L. Gammon, 1950—1954; F. W. Bieber, 1954—1960; F. R. Stephan, 1960—1966; Stephen Yost, 1966—1968; Robert E. Knutson, 1968—1976; Mildred Summerton, 1976—1983; David S. Penner, 1983—1988; Arthur L. Nelson, 1988—1989; Richard S. Serns, 1989—1992; Steven Brown, 1992— .

Wisconsin Conference

WISCONSIN CONFERENCE. A unit of church organization comprising the territory of the state of Wisconsin. (*See also* [Lake Region Conference](#).) Statistics (1992): churches, 75; members, 5,878; church schools, 20; ordained ministers, 22; licensed ministers, 6; teachers, 32. Headquarters: 3505 North Highway 151, Madison, Wisconsin. The conference forms part of the Lake Union Conference.

Institutions

Institutions. Wisconsin Academy.

Local churches: Adams (Adams-Friendship), Almond, Altoona (Eau Claire), Antigo, Arpin (Bethel), Ashland, Baraboo, Beaver Dam, Beloit, Black River Falls (Alma Center), Cambridge (Fort Atkinson), Chippewa Falls, Clear Lake, Columbus (Wisconsin Academy), Crandon, Delavan, Durand, Eagle River (Clearwater Lake), Evansville, Fish Creek, Fort Atkinson (Oakland), Franksville (Raymond), Frederic, Gillett, Green Bay, Hayward, Janesville, Kenosha, LaCrosse, Ladysmith, Lancaster, Lena, Madison (Madison, Madison Community), Marshfield, Menomonie, Merrill, Milton, Milwaukee (Central Spanish, North Spanish, Northwest, Southeast Spanish), Minocqua (Lakeland), Mosinee (Moon), Neenah (Fox Valley), New Berlin (Waukesha Community), New London, Oak Creek (Franklin), Oconto, Oxford, Phillips (Prentice), Portage, Pound, Poy Sippi, Prairie du Chien, Racine (Racine, Spanish), Reedsburg, Rhinelander, Rice Lake, Richland Center, Rockland (Hylandale), Showano, Sheboygan, Sparta, Spooner, Stevens Point, Sturgeon Bay, Superior, Tomah, Watertown, Wausau, Wautoma, Wisconsin Rapids.

Companies: Ettrick (Galesville-Ettrick), Hartland (Lake Country), Wittenberg.

History

History. *Beginnings of the Work in the Area.* The Seventh-day Adventist message was introduced into Wisconsin by H. S. Case of Jackson, Michigan, who in the spring of 1851 visited the southern and western sections of Wisconsin. Here he won Waterman Phelps, who, fired with enthusiasm, traveled constantly, preaching throughout a large part of the state. In December 1851 J. H. Waggoner, a newspaper editor and publisher at Baraboo who later became a leading Seventh-day Adventist preacher and writer, was converted. Others who preached in Wisconsin in those early years were D. P. Hall, J. M. Stephenson, Isaac Sanborn, W. S. Ingraham, and T. M. Steward.

In June 1852 Phelps reported a well-attended conference at Middleton; in July Joseph Bates visited a conference at Albion in the Seventh Day Baptist church and preached in an adjacent grove to a crowd estimated at 400. Case, Phelps, and Waggoner were present. Phelps's travels carried him to Beloit, Janesville, Spring Valley, Union, Albion, Christiana, Koskonong, Madison, and Packwaukee. Also mentioned in the *Review and Herald* reports of that period were the following towns: Metomen, Markesan, Hebron, Berlin, Ripon,

Rosendale, Milton, and Fort Atkinson. Waggoner reported that at Eldorado the interest of the people was so great that threshing was stopped on the Sabbath so that people could attend his meetings. He baptized 22 there, and many others were interested.

Tent work in Wisconsin was begun in the summer of 1855 by Stephenson and Hall at Fort Atkinson. However, these two men, new converts, had become fascinated with the distinctly non-Adventist doctrine of the millennium known then as the Age-to-Come view, and were combining it with their preaching. Before they finally renounced the Adventist teachings and preached their opposing doctrine exclusively, they visited most of the Adventist companies in the state and persuaded many to accept this doctrine. To counteract their influence, James White visited Wisconsin in 1854, and in 1856 Bates made a speaking tour of the state. By 1858 the *Review and Herald* stated that the effect of the erroneous doctrines was “waning.”

Before the Development of Church Organization. From 1851 to 1860 there were many groups of Seventh-day Adventists scattered throughout Wisconsin. By 1852, adherents or interested people were mentioned in Beloit, Janesville, Spring Valley, Union, Albion, Christiana, Koskonong, Madison, Packwaukee, Metomen, Markesan, Hebron, Milton, Alden, and Fort Atkinson. In 1853 groups were mentioned at Rosendale, Eldorado, Metomen, Oak Hill, Packwaukee, Ripon, and Waukau. Aztalon is mentioned in 1854, Adario, Avon, Berlin, Columbia, and Rubicon in 1858, and Cascade in 1859.

Avon was the first church organized in Wisconsin, according to an article in the *Review and Herald* in 1872 by I. Sanborn, who had held meetings there in 1858 and had won 12 or 15 converts. He gives no organization date, but it must have been by 1859, since he mentions the formation of church organizations at Mackford in December 1859, and at Rubicon about Jan. 1, 1860. Other churches organized in 1860 were Hundred Mile Grove, Lynxville, Little Prairie, Marquette, and Lodi. There is mention of churches existing in 1860 in Fort Winnebago, Horicon, and Marcellon.

In April 1860 conferences were held at Cadiz and Mackford in southern and northern Wisconsin, respectively. Ingraham, Phelps, Sanborn, Allen, and Steward were present at the latter meeting, but the Whites, who had planned to be present, could not attend. The conferences approved sending the old evangelistic tent to Minnesota and purchasing a new one for use in Wisconsin. The new 50-foot (15-meter) tent was procured for them by James White for \$185.

On Sept. 13—15, 1861, a conference of members from Illinois and southern Wisconsin (with delegates from northern Wisconsin also) convened at Avon, with J. N. Loughborough as chairman and W. S. Ingraham as secretary. At this meeting, the largest yet held in Wisconsin, it was voted to approve the suggestion for church and conference organization made at Battle Creek in 1861. It was resolved that all preachers should carry papers, or credentials, and spend sufficient time with the new churches to be sure they were firmly established. A sum of \$400 was voted for the operation of the tent for the summer.

Illinois and Wisconsin Conference Organized. The conference convened again Sept. 27—28, 1862, at Avon, Wisconsin, with Ingraham as chairman and Joseph G. Wood, secretary. The following Wisconsin churches were listed as represented by delegates: Hundred Mile Grove, Marquette, Mackford, Rubicon, Oakland, Little Prairie, Franklin, and Avon. Four hundred dollars was again voted for tent operation.

The churches there represented formed themselves into the “S. D. Adventist Illinois and Wisconsin State Conference, composed of ministers and delegates from the several

churches,” and voted “that each approved messenger [minister] be furnished with a letter of commendation from this conference, to be renewed annually” (*Review and Herald* 20:155, Oct. 14, 1862).

In 1863 the Illinois-Wisconsin State Conference announced its first election of officers. Isaac Sanborn was named president; William S. Ingraham, vice president; T. M. Steward, secretary; and Ivory Colcord, treasurer. At this meeting, the conference reorganized and adopted the constitution recommended by the General Conference. There were then 390 members in the state, and systematic benevolence amounted to \$1,520.20.

Most of the members in Wisconsin were happy for church organization, but some thought it was leading the church into Babylon, among them Waterman Phelps, the first convert and an indefatigable worker. Unreconciled to organization, he withdrew from the church. Opposition had also come from a fanatical group mentioned in the Nov. 13, 1860, issue of the *Review and Herald*. James White there reports encountering a group at Mauston who taught an extreme view of consecration, which he thought bordered on fanaticism. At times all prayed aloud at once. A woman interrupted one of White’s sermons claiming that there were prophets among them and that organization was Babylon. Steward came under censure of the leading ministers for some time because of his lack of firmness in dealing with this fanaticism. However, on later expressing his regret for his position in the matter, he was restored to his former esteem.

In 1863 John G. Matteson, a Baptist preacher, learned of the SDA teachings from P. H. Cady. After a few months’ study he came into the church, and with him most of his Baptist members. A powerful preacher and writer, he began working among the numerous Danes and Norwegians settled in Wisconsin. He translated many tracts and articles and began publishing the *Advent Tidende*, a monthly journal in the Danish language. In 1877 he went to Denmark and Norway, where he wrote and preached constantly, and established a publishing house in Oslo.

In 1865 James and Ellen White visited Wisconsin, holding meetings and counseling the churches. They were pleased with the progress of the cause.

In 1867 Isaac Sanborn, reporting from Cassville, said that one evening a mob had thrown stones through the windows and a revolver had been fired. One woman was slightly injured. Sanborn waited until the excitement subsided, then, after a hymn and a prayer, finished his sermon. He baptized 23 there. The next year he reported the erection of a \$2,000 church building at Cassville. He himself helped, laying stone, hewing, framing, and planing timbers, putting on siding, and painting most of the structure. He worked 34 days, 10 hours a day. This, he said, demonstrated how proper eating and drinking fitted one for hard labor, for he ate no meat and had only two meals a day. He organized a church of 42 members there, and left a list of 50 or 60 to join later.

The Wisconsin Conference. In 1870, at its seventh annual session, the Illinois-Wisconsin Conference was divided. The new Wisconsin Conference elected Isaac Sanborn president, N. M. Jordan secretary, and Alexander Paton treasurer. At the conference of June 1880 the 54 churches of Wisconsin were divided into 10 districts with a minister in charge of each.

Until this time the work had been concentrated in the small towns and rural areas, but in 1886 the *Review and Herald* reported a few believers in Milwaukee. In early 1889 L. R. Conradi conducted a German training institute in that city. The 50 students who attended spent the mornings studying, the afternoons selling publications, and the evenings preaching.

D. T. Bourdeau worked among the French and Belgians at Fort Howard and Green Bay, to be followed by a layman, Napoleon Paquette. In 1922 an Italian church was established in Milwaukee. In 1899, near Arpin, the conference opened the school later known as Bethel Academy, succeeded in 1949 by the Wisconsin Academy, at Columbus. In 1901 the Oneida church with 25 members was organized on an Indian reservation. In 1913 the church building was moved from government land and rebuilt. A school for Indian children was conducted in conjunction with this church.

In 1902 the Wisconsin Medical Missionary and Benevolent Association was organized, and the Madison Sanitarium was built in the state capital. This health center was sold to private owners in 1922.

North and South Wisconsin Conferences. In June 1916 the state territory was divided. The North Wisconsin Conference, with J. J. Irwin as president, included eight northwestern Michigan counties. Offices were established in Ashland, Wisconsin. Walderly Academy, hitherto (since 1907) privately owned, became the conference boarding school. The South Wisconsin Conference, with P. A. Hanson as president, had offices temporarily in Grand Rapids, since August 1916, in Fond du Lac. Bethel Academy served as the boarding school for the South Wisconsin Conference. A third boarding school, Clearwater Lake Academy, served the state from 1906 to 1916, when it changed to a church school status.

Wisconsin Conference Recombined. In 1927 the northern and southern conferences were combined, with E. H. Oswald as president. At the same time the Michigan counties reverted to the North Michigan Conference. The Walderly school property was sold and Bethel Academy became the boarding school.

In 1928 there were 98 churches, 3,101 members, 12 ordained ministers, seven licentiates, and two Bible instructors. Under a succession of strong leaders, the Wisconsin Conference progressed steadily thereafter. A permanent campground was established near Westfield, and a full program of youth camps is maintained. The conference office opened at its present location on Dec. 27, 1976. It is situated on a 25-acre (10-hectare) site on the outskirts of Madison.

Presidents—Illinois-Wisconsin Conference: W. S. Ingraham, 1862—1863; Isaac Sanborn, 1863—1867; R. F. Andrews, 1867—1869; C. W. Olds, 1869—1870; *Wisconsin Conference:* Isaac Sanborn, 1870—1873; P. S. Thurston, 1873—1874; O. A. Olsen, 1874—1876; H. W. Decker, 1876—1880; O. A. Olsen, 1880—1881; H. D. Decker, 1881—1885; A. J. Breed, 1885—1890; M. H. Brown, 1890—1893; R. A. Underwood, 1893; H. R. Johnson, 1893—1894; O. A. Johnson, 1894—1896; William Covert, 1896—1900; W. S. Shreve, 1900—1901; William Covert, 1901—1905; C. McReynolds, 1905—1910; W. H. Thurston, 1910—1915; P. A. Hanson, 1915—1916; *North Wisconsin Conference:* J. J. Irwin, 1916—1926; William A. Butler, 1926—1927; *South Wisconsin Conference:* P. A. Hanson, 1916—1917; C. S. Wiest, 1917—1919; E. A. Bristol, 1919—1920; I. J. Woodman, 1920—1925; B. J. White, 1925—1927; *Wisconsin Conference (reunited):* E. H. Oswald, 1928—1932; V. E. Peugh, 1932—1937; W. H. Holden, 1937—1940; T. E. Unruh, 1940—1947; F. W. Schnepfer, 1947—1949; Howard J. Capman, 1949—1954; C. M. Bunker, 1954—1957; R. E. Finney, Jr., 1957—1969; K. J. Mittleider, 1969—1975; R. L. Dale, 1975—1981; James Hayward, 1981—1985; Jere Wallack, 1985—1989; Arnold Swanson, 1989— .

Witzke, Emil Charles

WITZKE, EMIL CHARLES (1873—1926). Educator. He was born of a Lutheran family, and attended Lutheran church school and later Concordia College, Milwaukee, Wisconsin (1890—1894), in preparation for the ministry, but was unable to finish his course because his father became ill. Through reading Ellen White's Great Controversy, he became interested in, and joined, the Seventh-day Adventist Church in 1904. He spent some time as a colporteur and also helped with tent evangelism.

In 1906 he joined the faculty of Union College as teacher of modern and ancient languages. While there he took advanced work at Nebraska and Central universities graduating with a degree of Doctor of Philosophy from the latter school. When Clinton German Seminary was opened in 1910, he headed its Department of Ancient Languages. In the course of the 11 years he spent there he served also as its principal and business manager.

In 1921 he received a call to direct the new SDA school at Neandertal, Germany. After two years there, he went to the Friedensau Missionary Seminary to teach ancient languages, history, and philosophy. Because of failing health, he returned to the United States in 1925 and accepted a call to teach in the Language Department of Broadview College. He was unable to complete the first year and died soon afterward.

Woitkiewicz, Ludwig L.

WOITKIEWICZ, LUDWIG L. (1891—1941). Minister and church leader in the USSR. He was born in Riga, Latvia, and was baptized into the Seventh-day Adventist Church in 1909 by J. T. Boettcher. He joined the staff of the International Tract Society's office in Riga and continued there until World War I, when he became secretary-treasurer of the All-Russian Union, with headquarters at Saratov, on the Volga River. He was ordained to the ministry in 1923, and later served as a minister in Moscow and in Petropavlovsk, in Siberia. In the 1925 *Yearbook* he is listed as president of the West Siberian Conference; in 1927 and 1928, as president of the North Russia Union, with headquarters in Leningrad; and in 1929 as president of the North Russian Conference. Afterward he moved to the Ukraine and served as secretary and departmental secretary of the Ukrainian Union. He was repeatedly arrested, as were other ministers, and finally, after his arrest in 1938, vanished. More than 25 years later it was learned that he died in imprisonment in 1941.

Wolff, Joseph

WOLFF, JOSEPH (1795—1862). Mission traveler and linguist. Of Jewish birth (born in Germany), Catholic education, and finally Protestant persuasion he became known throughout the world because of his trips to Asia (L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 3, pp. 461—481).

Connected with the London Society to Promote Christianity among the Jews, he worked chiefly for Jews, but he preached also to others of any race or rank.

An eccentric and a solitary traveler, he spent 18 years, “without protection of any European authority whatsoever” in his journeys, which included Palestine, Egypt, Sinai Peninsula, Arabia, Mesopotamia, Persia, the Crimea, Georgia, Turkey, Turkestan, Bokhara, Balkh, Afghanistan, Kashmir, India, and other distant places. He sought the 10 lost tribes and preached the second advent of Christ, stating that “he shall come again, according to my opinion, in the year 1847, and reign at Jerusalem 1,000 years” (*Researches*, p. 131).

Wolff’s teaching of a millennial kingdom in which the Jews in Jerusalem would teach the Gentiles (see his *Journal*, p. 123) was considerably different from the Millerite and Seventh-day Adventist view of the Second Advent (see [Premillennialism](#)). Nevertheless, he was considered a participant in the great nineteenth-century movement proclaiming the Advent near and giving the first of the three angels’ messages of [Rev. 14](#). He was mentioned as a forerunner by William Miller (*Evidence . . . of the Second Coming of Christ* [1840], p. 238) and by Ellen White ([GC 357](#)).

Wollega Adventist Academy

WOLLEGA ADVENTIST ACADEMY. A coeducational day and boarding school on high school level, situated near the village of Dongoro, 16 miles (25 kilometers) west of Gimbie and some 300 miles (500 kilometers) west of Addis Ababa, Ethiopia.

Originally the school was located in the town of Gimbie. As the town grew both in size and population and at last surrounded the campus, it was felt that the school should be located in a more ideal place with a rural environment. This conviction gave birth to the present Wollega Adventist Academy in 1968.

For five years the school operated grades 1—10; in the year 1973, grade 11 was added. The Ministry of Education in 1976 gave approval to open grade 12, thus upgrading the school to senior high school level.

Originally all buildings were made from mud and sticks. Later a permanent building consisting of eight classrooms and offices was built, partly by Swedish Aid. In the mid-1970s new dormitories and a house for single teachers were constructed. Since 1976 a clinic, cafeteria and kitchen, library, faculty homes, and administrative facilities have been added. The school brick factory provides work for the students as well as supplying bricks for construction.

There is a teaching staff of 16 full-time teachers and eight student teachers. Industries and the work program also include a mill, building construction, gardening, and farming. The school farms 200 acres (80 hectares) of land.

Principals: Leroy Kuhn, 1968—1971; E. E. Perry, 1971—1972; Bekele Biri, 1972—1975; Abebe Disasa, 1975—1983; Beat Odermatt, 1983—1985; Fekadu Olana, 1985—1987; Ato Letta Bedasso, 1987—1991; Mamo Olana, 1991— .

Women of Spirit

WOMEN OF SPIRIT (1995— ; quarterly; files in R&H). A four-color, 56-page magazine targeted to Seventh-day Adventist women. Circulation is primarily in the North American Division, though subscriptions also come from women throughout the world divisions. With the success of women's retreats and the women's devotional book in the early 1990s a grassroots desire developed for a Seventh-day Adventist women's magazine. The Review and Herald Publishing Association surveyed more than 2,000 women at retreats, camp meetings, and churches in the North American Division in 1993 and 1994 to assess potential interest. Women expressed a need for a Christian women's magazine that understands the uniqueness of their beliefs and lifestyle.

The name *Women of Spirit* captures the essence of the magazine—to be led by the Spirit and to be enthusiastic, spirited women. The magazine's mission is to be a friend and mentor stimulating spiritual vitality, nurturing emotional growth, fostering balanced, healthy living, and encouraging a dynamic Christian witness in the home and community.

To fulfill this mission, it features real people from a diversity of ethnic and cultural backgrounds. It is interactive, providing a place for SDA women to exchange ideas, share concerns, and discuss solutions to problems. The vision of *Women of Spirit* is to build a joyful sense of community among women in the church and affirm their place of service in the body of Christ.

Women of Spirit features articles in a conversational, practical style dealing with the real issues women face today. Topics include spirituality, stress, parenting, singlehood, witnessing, abuse, career, divorce, wellness, relationships, etc.

Regular columns, some written by well-known denominational women, enrich each issue, addressing emotional growth, parenting, money management, women's health questions, and career issues. One column, written by a man, highlights the mysterious, though often humorous, interrelationship between men and women.

Other standard features include women's ministry news, profiles of ordinary women doing extraordinary things, reports of how women share their faith in their workplace, personal stories, lunch interviews with a group of women, and devotionals emphasizing deeper spiritual life.

Women of Spirit is designed to be intentionally interactive—a forum for Adventist women to communicate with one another. Readers contribute humorous family anecdotes, or respond to questions relating to various articles. Each issue features a reader-response article on such topics as How Mother Made Sabbath Unforgettable, Blessings, Meet My Mentor, or Remembering Special Family Meals. The subtitle of *Women of Spirit* is “Adventist Women Sharing Their Lives.”

Editors: Penny Estes Wheeler, 1994— .

Women's Cadette Corps

WOMEN'S CADETTE CORPS. *See* [Medical Cadet Corps](#).

Women's Ministries

WOMEN'S MINISTRIES. An organization comprised of a General Conference Office of Women's Ministries director; division, union, and conference directors; and local church women's ministries coordinators.

History

History. The beginnings of women's ministries are reflected as early as Mar. 30, 1898, when the General Conference issued Sarepta Myrenda Irish Henry a ministerial license as a vote of confidence in her work of women's ministries. Corresponding from Australia in 1898, Ellen White endorsed Mrs. Henry's work. In 1899 a weekly column in the Review was published, entitled "Woman's Gospel Work." The weekly column ceased with Mrs. Henry's death in 1900.

In 1874 S.M.I. Henry joined forces with the newly formed Woman's Christian Temperance Union (WCTU), the largest women's organization in the world. Campaigning against liquor and determined to assist families in crisis, the WCTU fostered temperance, better schools, improved nutrition, and established kindergartens. From 1879 to 1898 S.M.I. Henry became a national evangelist, preaching and organizing for WCTU. Through her preaching, hundreds accepted Christ and were reformed in lifestyle. In 1898 some felt that she should receive a ministerial license, which would be more in keeping with her line of work. A motion prevailed to grant her such recognition from the General Conference. Unfortunately, Mrs. Henry passed away two years later, on Jan. 16, 1900.

Prior to Mrs. Henry's leadership, women ministered intensely and had a significant impact in the beginnings of the Seventh-day Adventist Church. In June 1869 Mary Haskell opened her home in South Lancaster, Massachusetts, to a small group of women on Wednesday afternoons for the purpose and intent of intercessory prayer. The women first prayed for their children, church members, and then non-SDA neighbors. This led to a strategy of action. They divided up their neighborhood and began to visit the sick, cheer the lonely, and distribute free tracts. They wrote letters and sent pamphlets to people in need in different countries. The group became the Vigilant Missionary Society. It had an effective outreach, creating roots for the current Publishing Department, and the Home Missionary Department, which later became Personal Ministries.

Mrs. Henry Gardner established a prayer ministry in Battle Creek that led to the formation of the Dorcas and Benevolent Association in October 1874. Women met to sew, mend clothes, distribute food, and become involved in a caring outreach to widows, orphans, and the sick. Today, this caring ministry impacts thousands of lives worldwide under the auspices of Community Services.

On Jan. 6, 1900, the first Seventh-day Adventist deaconesses were ordained by W. C. White, in Australia.

In print, official recognition of women's ministries was not recorded from 1900 to the 1970s. A record of the first woman ordained as a local church elder was that of Josephine

Benton, at the Brotherhood church in Washington, D.C., in 1972. A committee was formed to respond to women's concerns and the Women's Commission on the Role of the Women in the Church met for the first time in September 1973 at Camp Mohaven, Ohio.

The North American Division Women's Commission was voted by the 1984 Annual Council as a liaison between the women of the church and the NAD administration. This commission was founded through the Office of Human Relations when Warren Banfield, director of OHR, received approval and financial support for its establishment. The commission has had shifts in leadership, each adding a distinct influence to its purpose and direction: Alice Smith was the first to chair the commission; Thesba Johnston succeeded her in 1986, and in January 1990 Ramona Perez Greek assumed the chair. Because of its focus on women's ministries activities, the NAD Women's Commission requested a name change. In March 1991 it became Women's Ministries.

In March 1985 the Commission on the Role of Women met again and recommended that an affirmative action plan be developed to enhance women's involvement in the church. In response to this recommendation, the General Conference session in New Orleans in July 1985 voted to urge that 'affirmative action' for the involvement of women in the work of the church be a priority plan with church leadership, and to request leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination." This led to the General Conference Committee establishing a Women's Ministries Advisory Committee on Oct. 15, 1985. The committee appointed Betty Holbrook as chair, and in April 1988 Karen Flowers was appointed chair of the General Conference Women's Ministries Advisory.

The first Department of Women's Ministries was established (January 1988) in the North American Division in the Oregon Conference with Ruthie Jacobsen as a full-time paid director.

On July 12—17, 1989, the Commission on the Role of the Women in the Church met in Cohutta Springs, Georgia. Karen Flowers presented the findings of "The Role of Women in the Church: An International Survey of Seventh-day Adventist Women in Leadership." The study conducted by Karen Flowers and Carole Kilcher revealed a profile of 875 respondents from all divisions of the worldwide church and summarized their concerns. The results were intended to facilitate the consideration of qualified women when positions become available at higher administrative levels. On July 17, 1989, the 17 women members of the Commission on the Role of Women in the Church in caucus stated, "We recommend the employment of Women's Ministries coordinators to coordinate ministries for all SDA women, both lay and denominational employees: full-time at General Conference and division levels; at least half-time at unions and local conferences."

Soon after the 1990 General Conference session in Indianapolis, an Office of Women's Ministries was created in the North American Division. Elizabeth Sterndale was appointed as director of the entity. Sterndale also became a NAD officer with the title of field secretary. She carried other responsibilities that included executive director of the Association of SDA Nurses and associate director of the Health and Temperance Department. Ramona Perez Greek was appointed as assistant director for the NAD Office of Women's Ministries.

In October 1990 the Annual Council accepted GC president Robert S. Folkenberg's recommendation to establish a GC Office of Women's Ministries for the purpose of "fostering ministry by women to women in the world church." Rose Otis was named director of this

new ministry, and reports directly to the General Conference president. Otis is challenged to encourage opportunities for women in the church's decision-making bodies, and to inspire both young and seasoned women to become intimately involved in the mission of the church, after having their own needs addressed by nurturing programs in the church.

Soon after the GC Office of Women's Ministries was in place, a 30-member Women's Ministries World Advisory was appointed, representing more than 18 different cultures and ethnic groups. It meets quarterly. Also, both Otis and Sterndale are members of the GC Committee.

Six of the 11 divisions worldwide have appointed women leaders to provide direction to the ministries of women: Thelma Nortey, Africa-Indian Ocean Division, provides leadership to tens of thousands of evangelistic-minded women; Dr. Nancy Bassham, Far Eastern Division, has motivated literally thousands of women to become involved in various ministries that resulted in 13,601 baptisms between 1991 and 1992; Ludmila Krushenitskya, Euro-Asia Division, pioneers programs for women where the church is undergoing dramatic growth and where women's ministries is playing a role in nurturing and discipling the influx of new members; Elizabeth Sterndale and Ramona Perez Greek, North American Division, work toward improving the potential and full utilization of the gifts of women in the church, thus maximizing the advancement of the church's mission; Carole Ferch-Johnson, South Pacific Division, established women's ministries through the organization of training seminars for women, and prayer ministries; Birthe Kendel, Trans-European Division, is developing new programs in various parts of Europe and Scandinavia; Valerie Fidelia, Middle East Union, is the newly elected leader meeting the needs of women in the mecca of Muslim experience.

The mission of the General Conference Office of Women's Ministries is to uphold, encourage, and challenge SDA women as disciples of Jesus Christ, and to uplift Him. Specifically, to elevate women as persons of inestimable worth in Christ, to deepen their faith, build networks among women and encourage bonds of friendship, mentor the younger woman, address perspectives to the issues facing the world church, expand avenues of dynamic Christian service for women, and challenge each SDA woman with her potential to complement the gifts given to others and to work side by side in furthering the Global Mission of the church.

Women's greatest participation in church leadership clusters around 1915, the year of Ellen White's death. The changing patterns of the roles of women in leadership indicate increased involvement from 1900 to approximately the early 1940s, when a clear decline occurs. Records indicate there were almost no women in leadership again until 1985. Statistics reflect the slowly reexpanding role of women within the church. In 1970, 17 women served in administrative posts at the General Conference, NAD, union, and conference levels. In 1991 there were 131.

Regarding women in pastoral ministry, the topic of women's ordination has passed through a series of recommendations, study commissions, ad hoc commissions, and General Conference sessions. The issue was voted down 1,173 to 377 by the delegates of the world church at the 1990 General Conference session. Although the church has not seen fit to ordain women, a growing number of women are accepting calls to minister as pastors/associates and chaplains.

Many women, too numerous to mention by name, have been pioneers and visionaries helping to build up the church, laboring and accomplishing in areas as diverse as publishing,

home missionary work, Sabbath school, administration, finances, medicine, education, evangelism, and the pastoral ministry. Each has contributed a significant difference to the church, assisting in making it what it is today. Women have taken the counsel in the book *Evangelism*, page 469, seriously, “When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of *both* are not combined.” “The Lord has a work for women as well as for men. . . . They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed” (*Welfare Ministry*, p. 145).

Wŏnju Academy

WŎNJU ACADEMY (Wŏnju Sahmyook Joongkodeung Hakkyo). A coeducational boarding school on the secondary level operated by the East Central Korean Conference at onju, Korea. It was established in 1963. There is an elementary school on the same campus.

New construction began in 1984. The school has dormitories with a capacity of 240 and an auditorium with a capacity of 1,000. A fertile farm supplies the school with fresh vegetables as well as earning profit for the school.

Principals: KimJoon Pal, 1963—1965; Won Kyung Sik, 1965—1968; Choi Ey Kwon, 1968—1973; Choi Myung Hwan, 1973—1974; Kim Suk Kwon, 1974—1975; Han Ki Jong, 1975—1981; Kim Hyung Kook, 1981—1984; Kim Jae Shin, 1984—1992; Kim Dae Sung, 1992— .

Wood, George Albert

WOOD, GEORGE ALBERT (1867—1944). Pioneer Seventh-day Adventist worker in Indonesia. He was born in England, but later lived in Australia. He received his early training in Church of England schools. In 1898 he was baptized in a Baptist church. In 1899 he attended Avondale School for Christian Workers and later worked as a colporteur and taught school. Between 1906 and 1908 he took nurse's training at Sydney Sanitarium. In 1909 he went to Surabaya, Java, as one of the pioneer SDA workers in the East Indies. Later he preached and taught school at Padang, southern Sumatra (1919—1923); directed the SDA work in that area (1923—1926); and preached and led the work (as acting director) in eastern Java (1927—1930), and in Batakland, northern Sumatra (1930—1935). He was ordained to the ministry about 1921. His wife, Anna Amelia Nordstrom, a Swede by nationality, was also a mission worker. She died in 1942 shortly after World War II began. He died in internment at Medan, Sumatra, in 1944.

Wood, Lynn H.

WOOD, LYNN H. (1887—1976). Archaeologist, administrator, educator. Born in Lamar, Missouri, he graduated from Ann Arbor High School, and received a degree in architectural engineering from the University of Michigan in 1909. In the fall of that year he joined the faculty of Washington Missionary College (now Columbia Union College) as a science and mathematics teacher.

In 1911 he married Maude Guilford, and the following year he became head of the Science Department at Union College in Nebraska. In 1914 he was elected principal of Southern Training School at Graysville, Tennessee.

In 1918 Wood became president of Southern Junior College in Tennessee (now Southern College of Seventh-day Adventists). He designed and superintended the construction of the three main buildings on the hill—the two dormitories and Lynn Wood Hall, which was named in his honor.

In 1922 Wood went to Australasian Missionary College (now Avondale College), where he spent six years; later he served as president of Stanborough College in England. In 1930 he was called to be president of Emmanuel Missionary College (now Andrews University). In 1934 he began advanced training in the University of Chicago and obtained his Ph.D. degree in June 1937, with a dissertation entitled “Evolution of Systems of Defense in Palestine.” During the year 1936—1937 he was Jastrow Fellow at the American School of Oriental Research at Jerusalem, and during that time took part in the excavation of *Khirbet Tannur* and in the sounding of Tell el-Kheleifeh (Ezion-geber) in Transjordan, under the direction of Nelson Glueck, director of the school. Profiting from his architectural training, Wood was the expedition surveyor. From 1937 to 1952 he served on the faculty of the SDA Theological Seminary as professor of archaeology and history of antiquity, and from 1944 to 1951 as chair of the Department of Archaeology. During these years Wood worked especially on ancient chronological problems. One result of this work was the establishment of the beginning of the Twelfth Dynasty of Egypt in 1991 B.C. A report of this work was published in the *Bulletin of the American Schools of Oriental Research* in October 1945. Another fruit of his studies was the discovery of evidence that the Jews had used a fall-to-fall calendar after the Exile, corroborating conclusions drawn from such biblical passages as [Neh. 1:1](#) and [2:1](#). The results of this work were published under joint authorship with S. H. Horn in the *Journal of Near Eastern Studies* in January 1954, and in expanded form as a monograph, *The Chronology of Ezra 7*, in 1953 (revised 1970).

Woodland Industrial School

WOODLAND INDUSTRIAL SCHOOL. *See* [Wisconsin Academy](#).

Worker, Journal of Sabbath School Action

WORKER, JOURNAL OF SABBATH SCHOOL ACTION. See [Church Ministries Worker](#).

Workers' Institutes

WORKERS' INSTITUTES. A general name for several types of short-term schools for evangelistic workers and colporteurs, such as Bible schools, Bible institutes, and biblical institutes. These schools began about 1874 and continued into the early years of the present century, when their functions were taken over by the theological departments of denominational colleges and by colporteur institutes (*see* [Literature Evangelist](#)). In several instances, particularly overseas, these institutes developed into denominational schools.

One of the early announcements of such an institute sets forth its objectives and procedures: "It is proposed to hold in Battle Creek, Mich., commencing at the close of the present term of school, about the middle of December next, a series of exercises to be conducted by Elds. White, Smith, and others. . . . The work proposed to be done is to give instruction theoretical and practical in regard to the presentation of the present truth before the people, as Teachers' Institutes give instruction in regard to the theory and practice of teaching.

"The object to be accomplished is to aid our preachers in a better preparation for the work of publicly presenting the truth, and to instruct such as may be desirous of at once engaging in that work, who know not how to spend a long time in preparing. The exercises will consist of, say two lectures each day, with reviews and examinations; and the time employed will be about three weeks" (*Review and Herald* 44:120, Sept. 29, 1874).

Institutes were held at various places, among them Oakland, California, in 1877 (*ibid.*49:140, May 3, 1877). A synopsis of lectures given there by James White and Uriah Smith was published under the title *The Biblical Institute: A Synopsis of Lectures on the Principal Doctrines of Seventh-day Adventists*. In the same year, a biblical institute was held in South Lancaster, Massachusetts, and in 1878 one was held at Rome, New York (*ibid.*51:72, Feb. 28, 1878).

In 1883 S. N. Haskell conducted a 10-day Bible Reading Institute intended especially to train colporteurs to give Bible readings.

Also in 1883 the churches in Illinois, Wisconsin, and Michigan raised \$3,000 to establish a permanent training school for Bible instructors and home and foreign missionaries. The site chosen was Chicago, where a school under the name Central Bible School was operated first by the International Tract and Missionary Society, and later by the General Conference. In 1887 the General Conference in session recommended that a building be erected in Chicago to house the school. In response the Illinois Conference in 1889 built a four-story brick structure with 38 rooms at a cost of \$28,000, and deeded it to the General Conference Association. By 1893 the building became inadequate to meet the growing needs, and arrangements were made to conduct the school at Battle Creek College. The property was sold to the Medical Missionary and Benevolent Association. Directors of the Central Bible School included James Sawyer, D. T. Shireman, G. B. Starr, Mrs. G. B. Starr, Maria Huntley, and E. J. Waggoner.

Another attempt to prepare workers in short-term training sessions was made in New York City in 1901 by S. N. Haskell and his wife. This institute-type course, named Bible

Training School in the General Conference Bulletin, was short-lived. *See also* [Bible Schools and Institutes](#); [General Conference Bible Schools](#).

Working Policy (General Conference)

WORKING POLICY (General Conference). A compilation of administrative policies adopted for the purpose of guiding the conferences, churches, missions, and institutions in carrying on the many activities of the church's work. Originating in 1926 as a digest of former General Conference actions, printed in leaflet form, it is now published, with two other basic documents, in a book called *General Conference Working Policy*, which is revised every year.

The contents of the policy book can be divided roughly into six general subjects: 1. Constitution and Bylaws; 2. General Administrative Policies; 3. Departmental Policies; 4. Interdivision Service Policies; 5. Financial Policies; and 6. Retirement Plan Policies. The provisions of the working policy are all adopted or amended at an Autumn Council of the General Conference Executive Committee in harmony with the changing needs of a growing and expanding work.

The working policy has contributed to unity of outlook, coordination of operations, and refinement of methods.

Workingmen's Home

WORKINGMEN'S HOME. *See* [City Missions](#).

Works

WORKS. *See* [Faith and Works](#).

World Foods Service

WORLD FOODS SERVICE. *See* [International Health Food Association](#).

World Literature Ministry Coordinating Board

WORLD LITERATURE MINISTRY COORDINATING BOARD. A board that coordinates all phases of the literature ministry in the world through regional literature ministry coordinating boards. It serves as a central advisory, planning and coordinating board, dealing with the initiation, production, and distribution of Seventh-day Adventist literature. It also promotes compatibility of equipment among the publishing houses and is the administrator of the Publishing Development Fund.

An important part of the coordination of publications deals with Ellen White books. The WLMCB facilitates the production of Ellen White books in French, Spanish, and Portuguese to avoid duplication of translation and to ensure larger print runs and lower unit costs. The board membership is made up of General Conference officers and publishing leaders, division presidents, division publishing directors, and select publishing house managers. This board normally convenes once in each quinquennium, with an executive committee of the board meeting once or twice yearly.

World Mission

WORLD MISSION. *See* [Institute of World Mission](#).

World Service, Seventh-day Adventist

WORLD SERVICE, SEVENTH-DAY ADVENTIST. *See* [Adventist Development and Relief Agency International](#).

Wortman, Louis Marie Dirk

WORTMAN, LOUIS MARIE DIRK (1906—1945). Teacher in Indonesia. He was Dutch by nationality, born at The Hague in the Netherlands, and received his training at Neandertal Missionary Seminary in Germany. In 1929 he went to the East Indies and served as a teacher at Tjimindi Training School (1930—1932), Bible instructor in the East Java Mission (1932—1934), principal of Tjimindi Training School and of Gadobangkong Training School, predecessors of Perguruan Tinggi Advent. In 1938 he was ordained to the ministry. In the course of World War II he was interned and died in internment only a few weeks before the end of the war. His widow, Sibylla Häbel Wortman (they were married in 1930), returned to Indonesia after the war and worked as a Bible instructor and nurse until her retirement to the homeland in 1961.

Wright, John Francis

WRIGHT, JOHN FRANCIS (1889—1944). President of Southern African Division and vice president of the General Conference. He was born in a Seventh-day Adventist home and received almost all of his education in SDA schools, graduating from Southern Training School, Graysville, Tennessee, in 1911. He began his service by assisting C. B. Haynes in evangelistic work in Atlanta, Georgia, in 1912. Next he preached in Georgia and Alabama and then was president of the Alabama and the North Texas conferences. In 1925 he went to South Africa as president of the Cape Conference. The next year he became president of the South African Union, and from 1930 to 1941 was president of the Southern African Division. In 1941 he was elected vice president of the General Conference, an office he held until he died.

Wydawniczy Znaki Czasu

WYDAWNICZY ZNAKI CZASU. *See* [Polish Publishing House](#).

Wyoming

WYOMING. *See* [Central States Conference](#); [Rocky Mountain Conference](#); [Wyoming Conference](#).

Wyoming Conference

WYOMING CONFERENCE. A unit of church organization that comprised the territory of the state of Wyoming. (See also [Central States Conference](#).) In 1981 the Wyoming Conference was merged with the Colorado Conference to form the Rocky Mountain Conference. At the time of the merger the membership was 1,927, with 22 churches.

History

History. *Beginnings of the Work in Wyoming.* When the Colorado Conference was organized in 1883 the territory of Wyoming was part of it. As early as 1893 J. D. Pegg reported having “visited the little company at Fort Laramie, and found them of good courage.” In March 1894 Charles Shafer was reported to be preparing to return from Denver to his work at Cheyenne. The same year a layman named Barnes was giving Bible studies and distributing publications at Laramie.

In April 1895 a W. M. Twombly reported to the Colorado Conference office concerning a little group of Seventh-day Adventists at Cambria, and appealed for literature for use in their missionary activity. In the same year tent meetings held by G. O. States and J. A. Leland at Wheatland resulted in a Sabbath school of 24 members. States visited a group at Douglas and then rode his bicycle over to Buffalo, which was not on a railroad, where he baptized one. He went to Big Horn and to Sheridan, where he baptized two. That same summer the General Conference took over the responsibility of the Wyoming field.

In October the General Conference sent H. F. Ketring and O. S. Ferren to Sheridan, where they held what probably was the first tent meeting in northern Wyoming. The tent was banked around the base, warmed by two heaters, and lighted by electricity. In that raw frontier country, where many had never attended a religious meeting, the attendance was good, and many who had fallen under the power of strong drink and other evil habits were convicted of their sins and started a new life in Christ. An organized church of 20 members was left when these preachers concluded meetings at Big Horn, near Sheridan.

Six years later, when O. S. Ferren was sent again to Sheridan, accompanied by a couple named Nethery, they found that the church had remained faithful through the years in spite of having no meeting place. Driven to action by an inquiry of the townspeople as to why they did not build a church, one brother offered \$100, other members pledged \$300, and the townspeople willingly added enough in a few days to buy the materials. The ministers themselves built the 24' x 36' (7 m. x 11 m.) house of worship with the help of members who came from some distance. The builders lived in tents and colporteur wagons, working from daybreak until late at night. When the church was dedicated on Dec. 8, 1901, Ferren announced through the local paper that no collection would be taken, since all bills were paid. The whole neighborhood came to the dedication and rejoiced with the church members over the first Seventh-day Adventist church built in northern Wyoming.

As a result of the work of a colporteur, E. L. Cook, a group of settlers near the Big Horn Mountains asked for evangelistic meetings. The ministers found a log schoolhouse, plugged

up the broken window lights with gunny sacks, and making the place as comfortable as possible, opened a series of meetings. The people came out of the hills from two to six miles (three to 10 kilometers) away and gave earnest attention. Old habits were broken; lives were cleansed; and as a result a little company was organized and plans were soon laid for constructing a log meeting place.

About 1900 the General Conference asked the Nebraska Conference to oversee the work in Wyoming—an arrangement that lasted three or four years. The Upton congregation, which originally was known as the Sheldon church, was founded in 1904 through the preaching and personal work of J. H. Wheeler. The church of 14 members bought a log building for \$50. This has given place to several other buildings through the years

The Wyoming Mission Organized. At the Nebraska camp meeting of 1904 the Wyoming members pointed out that a vast sparsely populated area lay between the Wyoming churches and eastern Nebraska and asked that Wyoming be allowed to organize as a separate mission. Accordingly, the Wyoming Mission was organized on Sept. 17, 1904, under the leadership of the Central Union Conference. The territory of the mission included the state of Wyoming, counties in western Nebraska, and the Black Hills region of South Dakota. At the time of organization there were five churches with 156 members. J. H. Wheeler was appointed the first director or superintendent, and the headquarters were at Crawford, Nebraska.

The Wyoming Mission Becomes a Conference. On June 23, 1907, at a camp meeting of the Wyoming Mission, the Wyoming Mission was reorganized as the Wyoming Conference, with the same territory. At the end of 1907 there were 13 churches with a membership of 300, almost double the original membership of the Wyoming Mission. It had enough funds to vote \$500 to the General Conference for missions. Wheeler, the mission superintendent, became the president of the new conference.

The new conference soon gave its attention to educational needs. As early as the school year of 1904—1905 Sheridan had operated what was apparently the first church school in Wyoming, with Stella Allred as teacher. The next year Sheldon ran a church school, with Mrs. Mary Lamie as teacher. From 1908 to 1914 there was a 10-grade conference school at Hemingford, Nebraska.

In the meantime the colporteur work and evangelism by the spoken word were strongly promoted. C. L. Benson, Otto Fraf, and other Union College students scattered SDA publications in the first decade of the century. R. T. Baer opened up the work in Lander and Shoshone. H. E. Reeder spent considerable time in the Big Horn country. L. B. Porter was the minister in 1907—1908 at Wheatland and Cheyenne. At the latter place, where a company had been meeting since the nineties, he built a church, but it had to be sold, since he had failed to secure title to the lot.

In the second decade of the century, William Baker, a colporteur, was financed by Paul Curtis, who bought him a horse and cart, and later another horse and a wagon, to make his deliveries. Baker sowed the country with copies of Ellen White's *Great Controversy*. As a result of this and the efforts of lay workers, a company was formed that finally was organized as a church at Greybull in 1939 by Carl Mock. Mock also secured a church building in 1937 for the Worland company, which was organized as a church in November 1948.

In 1912 or 1913 Reeder organized the Buffalo company into a church, which erected a building in 1942. The Powell church was organized by E. H. Curtis in 1910, the Ten Sleep church was organized in 1927, and the Thermopolis church in 1940. A group of humble

laywomen began the Sabbath school that grew into the Snake River church in 1948, under the leadership of Bernard Furst.

After a long history as a company, the Cheyenne church was organized in 1909. The church building, erected in 1922, was dedicated in May 1930. Under the leadership of W. H. Schacht, the Casper church was organized in 1921 and the building dedicated in 1925. The Pine Bluffs church was organized in 1948 and the church building dedicated in 1950.

The Big Trails church had a most unusual beginning. Two SDA girls, Grace and Edith Brown, came from Missouri to spend the summer with friends, and were joined later by Florence Brown. They organized a little family Sabbath school and also attended the community union Sunday school. At their suggestion Sabbath school quarterlies were used in the Sunday school. Some of the members brought out old books, bought in times past from SDA colporteurs, to use as helps. In time a number began to keep the Sabbath and soon formed a real Sabbath school. Several were baptized by H. E. Reeder. Eventually a church was organized in 1918 by W. A. Long. A log meetinghouse was built that was later used for a school. A new church building was dedicated in 1956.

Changes in Organization. In 1925 the western counties of Nebraska and the Black Hill counties of South Dakota were transferred to the Nebraska and South Dakota conferences, respectively, and Wyoming was organized as a mission, with Varner J. Johns as the first superintendent. In this loss of territory the number of churches dropped from 28 to 8, and the membership from 871 to 270. Slowly the membership climbed once more, until, at the close of 1945, there were 18 churches with 950 members. Wyoming again became a conference in 1944, with E. H. Oswald as president.

Recent Developments

Recent Developments. In 1956 the Wyoming Conference began sponsoring Sabbath services in Yellowstone National Park, with Wyoming pastors alternating as speakers. A statewide welfare work was developed in 1961, with key centers in Casper, Sheridan, and Newcastle. In 1973 the Cheyenne church secured a strategic downtown location from which it has conducted an extensive welfare operation.

A 40-acre (15-hectare) tract of land on Casper Mountain was made available for conference use in 1964. This gift by the Mills family of Casper has been developed as a youth camp and camp meeting grounds with 25 cabins, a cafeteria, headquarters building, duplex for the ranger and the director, and an 800-seat auditorium. A rock collection, said to be the finest in the state, was donated to the camp by Mr. and Mrs. C. E. Ross, of Loveland, Colorado.

New church buildings were erected after 1964 in the following places: Big Piney, Casper, Cheyenne, Gillette, Laramie, Rawlins, Riverton, Sundance, and Worland. New school facilities were added in Casper and Powell.

A new conference headquarters building was occupied in 1970. Located on Casper Mountain Road, the facility provided for both administrative offices and the Book and Bible House.

In 1981 the Rocky Mountain Conference was formed from the Wyoming and Colorado conferences. See [Rocky Mountain Conference](#) for additional history and information.

Presidents and Superintendents. Superintendent: J. H. Wheeler, 1904—1907; *Presidents:* J. H. Wheeler, 1907—1909; E. A. Curtis, 1909—1911; D. U. Hale, 1911—1914; N. T. Sutton, 1914—1920; J. W. Turner, 1920—1924; V. J. Johns, 1924—1925; *Superintendents:* V. J. Johns, 1925; B. W. Brown, 1925—1926; C. J. Metzger, 1927—1930; C. A. Purdom, 1930—1935; E. H. Meyers, 1935—1939; under Central Union Conference, 1939—1942; *Superintendents:* E. H. Oswald, 1942—1944; *Presidents:* E. H. Oswald, 1944—1946; C. W. Degering, 1946—1949; E. R. Osmunson, 1949—1952; L. J. Leiske, 1952—1954; J. L. Dittberner, 1954—1959; G. C. Williamson, 1959—1964; Lee Carter, 1964—1968; W. C. Hatch, 1968—1973; A. C. McClure, 1973—1977; Don Schneider, 1977—1978; Ben J. Liebelt, 1979—1981.

**Wyzsze Seminarium Duchowne Kosciola Adwentystow Dnia Siodmego
Im. M.B. Czechowskiego**

**WYKSZE SEMINARIUM DUCHOWNE KOSCIOLA ADWENTYSTOW DNIA
SIODMEGO IM. M.B. CZECHOWSKIEGO. See [Polish Spiritual Seminary](#).**

Y

Yahweh

YAHWEH. The sacred, personal name of God, for which the KJV generally substitutes Lord. Four times this version has “Jehovah” ([Ex. 6:3](#); [Ps. 83:18](#); [Isa. 12:2](#); [26:4](#)). “Jehovah” is a transliteration of the form of the name produced when the Jewish scholars called Masoretes, a few centuries after Christ, added the vowel sounds of the Hebrew word *’adônay*, “lord” or “sir,” to the original form of the word, which consisted of the Hebrew consonants YHWH, thought to have been pronounced Yahweh.

The Jews considered the name YHWH so sacred that they would not pronounce it even when reading the Scriptures, lest they inadvertently profane the name of the Lord. Instead of *Yahweh*, they read *’Adônay*. Thus the true pronunciation of YHWH had been lost centuries before the time of the Masoretes.

The derivation of *YHWH* is not known, but it is thought by some to be a form of the Hebrew verb *hayah*, “to be,” and thus could mean “the [eternally] existing one.” Or if, as some think, it is from the verb *chayah*, “to live,” the meaning would be “the [self-existent] living one.” On the other hand, Dr. W. F. Albright favors the idea that YHWH is a causal form and means “He causes to be” (W. F. Albright, *From the Stone Age to Christianity*, pp. 259, 260).

The name by which God authorized Moses to identify Him to the Hebrew people, “I AM [*’ehyeh*]/WHO I AM,” or simply “I AM” ([Ex. 3:14](#), RSV), is commonly thought to be related to the Tetragrammaton YHWH considered as a form of the verb “to be.” In [John 8:58](#) Jesus appropriates to Himself the title “I am.”

Yakima Valley Academy

YAKIMA VALLEY ACADEMY. *See* [Upper Columbia Academy](#).

Yangon Attached District

YANGON ATTACHED DISTRICT. *See* [Far Eastern Division](#); [Myanmar](#).

Yearbook

YEARBOOK. See [Seventh-day Adventist Yearbook](#).

Year-Day Principle

YEAR-DAY PRINCIPLE. The reckoning of a symbolic day as a year in interpreting time periods in symbolic prophecy. The biblical texts generally cited for this are [Num. 14:34](#) and [Ezra 4:6](#), both of which mention a “day for a year.” This principle, used from medieval times for some of the periods in the books of Daniel and Revelation, became a basic part of the standard Protestant school of interpretation, called the historical, or historicist, view of prophecy. Seventh-day Adventists, being historicists, have inherited this method of interpretation from the earlier commentators.

According to the year-day principle, a symbolic *day* in prophecy stands for a literal year, but a symbolic *year* stands for the same number of actual years as there are days in the symbolic year. The 1335 prophetic *days* ([Dan. 12:12](#)) are thus interpreted as 1335 actual years; the three and a half prophetic *years* (as derived from the phrase “a time, and times, and half a time,” [Rev. 12:14](#); cf. [Dan. 7:25](#)) are $3\frac{1}{2} \times 360 = 1260$ prophetic days, or 1260 actual years.

The 360-day year was formerly explained by some of the older commentaries as a “Jewish calendar year,” but there is no known straight 360-day calendar year; the Jewish year is lunar, with variable months of 29 and 30 days, and with 12 or 13 months (see [SDADic: “Year”](#)). The later explanation of the 360-day prophetic year is based on the equivalence of several prophetic periods in Revelation: “A time, and times, and half a time” = 1260 days ([Rev. 12:6, 14](#)) = 42 months ([Rev. 11:2, 3](#)); and 42 months = $3\frac{1}{2}$ 12-month years; therefore, these are theoretical months of 30 days each, and the symbolic year must be reckoned as 360 symbolic days.

Yele Seventh-day Adventist Secondary School

YELE SEVENTH-DAY ADVENTIST SECONDARY SCHOOL. A senior high co-educational boarding school situated on 100 acres (40 hectares) in the center of both the nation and the Seventh-day Adventist work of Sierra Leone, bordered by the wide Teye River on one side and Yele village on the other. Instruction is in English and prepares students for the General Certificate of Education level.

The need was felt for a mission-owned boarding school in addition to the government-owned mission-operated day school in Waterloo (*see Peninsula Secondary School*). With an initial grant of 20,321.48 leones (about \$18,000) from the West African Union Mission, a two-classroom building, a boys' dormitory, a storehouse, and a house for the principal were built, and school opened on Sept. 14, 1965, with 27 boys and 10 girls. The girls were housed at the church compound in the village under the supervision of Mrs. J. S. Myers, wife of the district pastor. L. Read, of England, was principal-business manager and T. K. Kagbo was preceptor-teacher. On their shoulders lay the entire school program, with the help of Mrs. Read. That first year a baptismal class of 18 was formed at the close of the Week of Prayer, which was conducted by B. S. Christiansen, mission president.

By the following year progress was seen in the addition of a girls' dormitory and another staff house, with Mr. and Mrs. U. Rinta-Aho and Mr. and Mrs. F. L. Webb joining the staff.

In quick succession a water system, an electricity generator, a third staff house, and two more classrooms were provided. A chicken house was completely renovated into a kitchen-dining room. The 1967 student enrollment was 56 boys and 31 girls.

Since 1971 the school program has been enriched by the youthful energy and dedication of student missionaries, who enthusiastically work with English classes, Sabbath school, MV, recreational periods, and even kitchen supervision.

In 1972 a four-unit dormitory for 64 girls, which included a dean's apartment, was added. Many students labored faithfully hauling buckets of sand from the adjacent river to make the cement building blocks at the site. The boys now use the old girls' dormitory in addition to their original smaller one. The sports field has been improved by the installation of a tennis court, the gift of several merchant friends.

A change in policy was made at the beginning of the 1974—1975 school year with the admission of 111 day students. With the 92 boarding students this brought the enrollment to the all-time high of 203.

As the enrollment increased, further expansion was necessary. In 1975 a multi national group of volunteers worked with indigenous help to construct an eight-classroom and administrative complex building. In the early 1980s technological developments provided the school with electricity. The school compares favorably with all other schools in the country on examinations and since 1987 has had an annual baptismal goal of 30.

In the 1992—1993 school year the enrollment was 450, with 120 of these being boarding students.

Principals: L. Read, 1965—1966; T. K. Kagbo, 1966—1969; J.A.M. Kamara, 1969—1970; D.M.P. Rao, 1970—1973; J. Onjukka (acting), 1973—1974; D. Richert, 1974—1979; W. R. Palm (acting), 1979—1980; A. Y. Kargbo, 1980—1987; J.A.M. Kamara, 1987—1991; J.S.B. Conteh, 1991— .

Yemen

YEMEN. A republic on the southern coast of the Arabian Peninsula, including the island of Socotra. It is bounded on the north by Saudi Arabia and on the east by Oman. It has a total area of approximately 205,356 square miles (531,872 square kilometers) and a population (1994) of 11 million. Most of the people are Muslims. The country became independent on Nov. 30, 1967, after 129 years of British rule. It was made up of two nations prior to May 21, 1990: the People's Democratic Republic of Yemen and the Yemen Arab Republic. The port of Aden has been the area's most valuable natural resource, with thousands of ships putting in for refueling, servicing, and transshipment of goods.

As a result of the reorganization of the Middle East Division in 1970, Yemen was assigned to the Middle East Union of Seventh-day Adventists as an unentered territory. In 1972 K. S. Oster conducted an antismoking clinic in Sana, the capital. In 1993 there was no SDA work in Yemen. However, in 1989 Captain Roy Facey and his family moved there from England as migrant workers. Captain Facey has been helping ADRA workers get a foothold there. In 1994 the Middle East ADRA director, Jim Neergaard, signed an agreement to place an ADRA director in Yemen.

Yost, Frank Herman

YOST, FRANK HERMAN (1894—1958). Minister and teacher. He was baptized in 1921, and entered the colporteur work. In 1924 he married Esther Zimmer. He completed the junior theological course at Washington Missionary College (now Columbia Union College) and later took his M.A. and Ph.D. degrees at the University of Nebraska. He began his ministry in Minnesota and was ordained in 1927. He taught Bible at Maplewood Academy (1929—1932) and at Union College (1932—1940). At the Seventh-day Adventist Theological Seminary he was chair of the Department of Church History (1940—1946) and the Department of Theology (1950—1954). He was associate secretary of the General Conference Religious Liberty Department (1946—1950, 1954—1958), and was editor of *Liberty* magazine (1955—1958). He taught Bible and church history at La Sierra College for a brief period of time during 1958.

Yost was the author of numerous articles for denominational papers, and of several monographs, such as *The Early Christian Sabbath* and *Let Freedom Ring*. With A. W. Johnson he was coauthor of *Separation of Church and State* (1948).

Young and Alive

YOUNG AND ALIVE. See [Christian Record Services, Inc.](#)

Young People's Missionary Volunteer Department

YOUNG PEOPLE'S MISSIONARY VOLUNTEER DEPARTMENT. *See* [Youth Department of Missionary Volunteers](#).

Young People's Missionary Volunteer Societies

YOUNG PEOPLE'S MISSIONARY VOLUNTEER SOCIETIES. *See* [Adventist Youth Societies](#).

Youngberg Adventist Hospital

YOUNGBERG ADVENTIST HOSPITAL. A 42-bed medical institution situated in Singapore, operated by the Southeast Asia Union Mission. It was named in memory of Gustavus B. Youngberg, veteran missionary to North Borneo.

On May 15, 1948, a 1.8-acre (.7-hectare) site, one city block north of the Southeast Asia Union Mission headquarters on Upper Serangoon Road, was purchased. A large residence on this property was remodeled, and the outpatient clinic moved to this location in May 1948. That same year, on Aug. 21, Wilma Leazer arrived as superintendent of nurses.

The institution prospered and soon became too small for its patronage. On the arrival of additional medical help in the person of Dr. Galen H. Coffin, a 42' x 150' (13 m. x 46 m.) wing was erected. This two-story addition of reinforced concrete, which more than doubled the size of the hospital, was dedicated on Apr. 24, 1952.

One fourth of the cost of \$140,000 came from hospital earnings and three fourths from public contributions.

In May 1962 construction began on a third floor to the 1952 addition, providing space for a large operating suite, delivery room, labor room, obstetrical ward of four beds, nursery with 12 bassinets, and five private or semiprivate rooms. This floor was completed and opened in stages beginning with the surgical and delivery suites, then adding the patients' rooms and nursery later, which were finished in March 1973. In August 1970 the Dentistry Department received its first patients, seen by Dr. Robert Gan Seng Ann, a locally trained dentist.

From the original 20-bed quarters for inpatients in 1948 with a staff of 16 workers, the institution grew to an 82-bed hospital in 1973. Also in that year, the hospital began granting admitting and consulting privileges to selected community specialists. In 1979 the first kidney transplant in a private hospital in Singapore was performed at Youngberg.

In the 1980s other local private hospitals provided tough competition. In 1989 the aging 1952 wing was totally renovated and reequipped and dedicated on Apr. 11, 1991.

Youngberg continues to take the lead in health promotion in Singapore, having introduced the stop-smoking program in 1971, and the NEWSTART program in 1983. In 1993 it was selected by the Ministry of Education to conduct a three-day live-in health workshop for all of Singapore's 420 school principals.

Medical Directors: G. G. Innocent, 1948—1953; G. H. Coffin (acting), 1953—1956; G.H.A. McLaren, 1956—1958; G. H. Coffin, 1958—1961; Stephen Tan (acting), 1961—1962; G. H. Coffin, 1962—1966; C. A. Olson, 1967—1968; Paul Genstler, 1968—1974.

Administrators: A. L. Jacobson, 1974—1977; E. J. Heisler, 1977—1979; J. A. Hay, 1979—1981; D. L. Schatzschneider, 1982—1984; K. D. Reimche, 1985—1989; Joshua Goh, 1989— .

Youngberg, Gustavus Benson

YOUNGBERG, GUSTAVUS BENSON (1888—1944). Missionary. He was a graduate of the University of Minnesota (1912), and of Union College (1915). In 1916 he married Norma Ione Rhoads. After several years of evangelistic work in South Dakota he went in 1919 to Singapore and then to Borneo (now in Malaysia). With the exception of two years in Batakland, Sumatra, and about three years with the Malayan Seminary in Singapore, he was a pioneer missionary in Borneo until the time of his death.

In 1931 Youngberg began pioneer work among the Dyak tribes of Sarawak. In 1935 he began educational work among the Dusuns of British North Borneo (now called Sabah, a part of Malaysia), thus fulfilling a long-cherished design. Returning to Borneo from furlough without his family in 1941, he was interned by the Japanese in Kuching, Sarawak. When he became ill, he was transferred to Kuching Hospital, where he died of septicemia three days after his fifty-sixth birthday.

Your Life and Health

YOUR LIFE AND HEALTH. See [Vibrant Life](#).

Your Muslim Neighbor and You

YOUR MUSLIM NEIGHBOR AND YOU. See [Seventh-day Adventist Global Center for Islamic Studies](#).

Youth

YOUTH. *See* Church Ministries Department; Youth Department of Missionary Volunteers.

Youth (Braille)

YOUTH (Braille). *See* [Christian Record Services, Inc.](#)

Youth Bible Conference

YOUTH BIBLE CONFERENCE. A gathering of young people (introduced officially in October 1960), sponsored by a local or union conference or mission youth department, for a few days of Bible study in the areas of Christian doctrine and philosophy. Bible scholars and leaders of youth present chosen subjects and guide discussion, and seek to imbue the delegates with a desire to search for truth and to conform their lives to it. To keep distractions to a minimum, usually no visitors are invited. The delegates are appointed by their churches on a prorated basis. Such Bible conferences, held preferably in a camp location, which adds the ministry of nature to the adventure in the Book of the Creator, have become one of the most popular and spiritually productive of AY projects.

Youth Campsites

YOUTH CAMPSITES. The conferences of the North American Division maintain permanent campsites primarily for youth activities, but also as suitable, restful locations for various gatherings of both workers and constituents. In 1994 the campsites were:

Atlantic Union Conference—Greater New York Conference: Camp Berkshire, Wingdale, New York; *New York Conference:* Camp Cherokee, Saranac Lake, New York; *Northeastern Conference:* Camp Victory Lake, Hyde Park, New York; *Northern New England Conference:* Camp Lawroweld, Weld, Maine; *Southern New England Conference:* Camp Winnekeag, Ashburnham, Massachusetts.

Seventh-day Adventist Church in Canada—Alberta Conference: Foothills SDA Camp, Olds, Alberta; *British Columbia Conference:* Camp Chawuthen, Hope, British Columbia; *Manitoba-Saskatchewan Conference:* Camp Whitesand, Theodore, Saskatchewan; *Maritime Conference:* SDA Campgrounds, Pugwash, Nova Scotia; *Ontario Conference:* Cloud Lake Camp, Ontario; New Frenda Youth Camp, Port Carling, Ontario; *Quebec Conference:* Bois Francs Adventist Camp, Ste. Clothilde de Horton, Quebec; *Seventh-day Adventist Church in Newfoundland and Labrador:* Woody Acres Camp, Southwest Pond, Newfoundland.

Columbia Union Conference—Allegheny East Conference: Camp Daniel L. Davis, Pine Forge, Pennsylvania; *Allegheny West Conference:* Conference Campsite, Thornville, Ohio; *Chesapeake Conference:* Mount Aetna Youth Camp, Hagerstown, Maryland; *Mountain View Conference:* Valley Vista Adventist Center, Huttonsville, West Virginia; *New Jersey Conference:* Tranquil Valley Youth Camp, Tranquility, New Jersey; *Ohio Conference:* Camp Mohaven, Danville, Ohio; *Pennsylvania Conference:* Laurel Lake Camp, Rossiter, Pennsylvania; *Potomac Conference:* Camp Blue Ridge, Montebello, Virginia.

Lake Union Conference—Indiana Conference: Timber Ridge Camp, Spencer, Indiana; *Lake Region Conference:* Camp J. R. Wagner, Cassopolis, Michigan; *Michigan Conference:* Camp Au Sable, Grayling, Michigan; *Wisconsin Conference:* Camp Wakonda (at Camp Go-Seek), Oxford, Wisconsin.

Mid-America Union—Central States Conference: Central States Conference Center, Kansas City, Kansas; *Dakota Conference:* Northern Lights SDA Camp, Bottineau, North Dakota; *Flag Mountain SDA Camp,* Hill City, South Dakota; *Iowa-Missouri Conference:* Camp Heritage, Climax Springs, Missouri; *Kansas-Nebraska Conference:* Broken Arrow Ranch, Olsburg, Kansas; *Camp Arrowhead,* Lexington, Nebraska; *Minnesota Conference:* North Star Camp, Brainerd, Minnesota; *Rocky Mountain Conference:* Glacier View Camp, Ward, Colorado; *Mills Spring Camp,* Casper Mountain, Wyoming.

North Pacific Union Conference—Alaska Conference: Camp Lorraine, Wrangell, Alaska; *Camp Polaris,* Aleknagik, Alaska; *Camp Tukuskoya,* Anchorage, Alaska; *Idaho Conference:* Camp Ida-Haven, McCall, Idaho; *Montana Conference:* Camp Lanham, Seeley Lake, Montana; *Oregon Conference:* Big Lake Youth Camp, Sisters, Oregon; *Upper Columbia Conference:* Camp MiVoden, Hayden Lake, Idaho; *Washington Conference:* Camp Sunset Lake, Wilkeson, Washington.

Pacific Union Conference—Arizona Conference: Camp Yavapines, Prescott, Arizona; *Central California Conference:* Wawona SDA Camp, Wawona, California; *Northern California Conference:* Leoni Meadows, Grizzly Flats, California; *Southeastern California Conference:* Pine Springs Ranch, MountainCenter, California; *Southern California Conference:* Cedar Falls Camp, Angelus Oaks, California.

Southern Union Conference—Carolina Conference: Nosoca Pines Ranch, Liberty Hill, South Carolina. *Florida Conference:* Camp Kulaqua, High Springs, Florida; *Georgia-Cumberland Conference:* Cohutta Springs Adventist Center, Crandall, Georgia; *Gulf States Conference:* Camp Alamisco, Dadeville, Alabama; *Kentucky-Tennessee Conference:* Indian Creek Youth Camp, Liberty, Tennessee; *South Atlantic Conference:* South Atlantic Campground, Orangeburg, South Carolina; *Southeastern Conference:* Hawthorne, Florida.

Southwestern Union Conference—Arkansas-Louisiana Conference: Camp Yorktown Bay, Mountain Pine, Arkansas; *Oklahoma Conference:* Wewoka Woods Adventist Center, Wewoka Woods, Oklahoma; *Southwest Region Conference:* Lone Star Camp, Athens, Texas; *Texas Conference:* Nameless Valley Ranch, Leander, Texas.

Youth Congresses and Rallies

YOUTH CONGRESSES AND RALLIES. The term *youth congress* is applied to a large-scale gathering of young people for two or more days. When national or international congresses are held, the programs are more elaborate. Youth rallies might be described as one-day congresses. In these the program is simpler and the participants fewer than in congresses.

The first Seventh-day Adventist youth congress on record was held at Chemnitz, Germany, July 17—22, 1928, for which 1,837 delegates and many visitors (a total of 3,000) came from Germany, Britain, Scandinavia, Poland, the Baltic States, Hungary, Romania, Switzerland, Italy, France, Belgium, and Holland. The first youth congress for the entire North American Division was held in San Francisco, California, in September 1947, and was attended by more than 12,000 young people.

Following World War II, a European youth congress was held in Paris in 1951. It was attended by about 6,000 young people from 25 countries. San Francisco again was the host city in 1953, when the Pan-American youth congress, to which thousands of young people came from North, Central, and South America, was held there. A youth congress was conducted in Vienna in 1967. It was somewhat larger than the Paris session of 1951. In 1969 a world youth congress was held in the Hallenstadion in Zurich, with 10,000 youth from all divisions in attendance. A worldwide unity was brought to the youth work as a result of this meeting. SDA youth in nearly every division of the world field have been offered the advantages of the youth congress type of program, geared to their interests and needs.

Until 1960 the pattern of the large youth congress remained essentially the same; the principal features were sermons, appeals, pageants, music, and the relation of Share Your Faith experiences. But in that year the youth congress held in the municipal auditorium of Atlantic City, New Jersey, with a reported attendance of 18,000, struck a new emphasis. Called the Festival of the Holy Scriptures, it was a climactic event of a Bible emphasis year known as Spotlight on the Bible. Skillfully planned discussion groups were a new feature of the congress; there was a Bible quiz demonstration; the sermons and all other parts of the congress program were specifically planned to fit the pattern of the Festival of the Holy Scriptures. The high enthusiasm for this type of congress resulted in its repetition in division, union, and local conferences throughout the world.

Youth Department of Missionary Volunteers

YOUTH DEPARTMENT OF MISSIONARY VOLUNTEERS. The former Youth Department of the Seventh-day Adventist Church (including the National Service Organization). The General Conference Youth Department had its office in the General Conference North Building in Washington, D.C., until it became a part of the Church Ministries Department in 1985.

Early History. Systematic organizing of the young people of the Seventh-day Adventist Church came in response to appeals from Ellen White, written from Australia in late 1892. (These appeals were presented at the 1893 General Conference session.) The church in Adelaide, Australia, was the first to respond with the organization of a young people's society under the leadership of A. G. Daniells. Soon young people's societies sprang up in North America and elsewhere overseas.

However, even earlier there had been at least two local societies formed, but these had not led to concerted action. The first was a society consisting of a small group of boys (and later girls also) organized in 1879 by Luther Warren and Harry Fenner in Hazelton Township, Michigan; the second was a society organized 12 years later by Meade MacGuire at Antigo, Wisconsin.

In 1893 the Young People's Society of Christian Service was organized at College View, Nebraska (at Union College) "to secure the increased spirituality of the young people, their enlistment in all missionary activity through existing channels of work, and their elevation to a higher plane of living and thinking" (Matilda Erickson [Andross], *Missionary Volunteers and Their Work*, p. 13).

In 1894 the first Sunshine Band was organized, under the leadership of Luther Warren, in South Dakota, and in 1896 members of several bands in the state held a convention.

Several groups of young people had been organized by the Battle Creek church at various times, and in the early 1890s there was a young women's Dorcas Society that met in the home of Uriah Smith.

The Ohio Conference led the others in giving formal recognition to the young people's groups. At the camp meeting held in the summer of 1899, a resolution was passed forming an organization of "Christian Volunteers" who signed this pledge of service: "Recognizing the preciousness of God's gift to me, I volunteer for service for Him anywhere in the wide world that His Spirit may lead, and in any form of service that He may direct."

In 1900 the young people of Germany formed a youth organization within the church.

The General Conference Committee, recognizing the need for coordinated leadership, asked the Sabbath School Department of the General Conference in 1901 to take charge of the young people's work. This arrangement continued until 1907, when the rapidly expanding youth activities led a General Conference council, meeting in Gland, Switzerland, in May 1907 to vote that "a special department, with the necessary officers, be created, the same to be known as the Young People's Department of the General Conference" (*General Conference Bulletin* [1909], p. 327). M. E. Kern, who had been active in youth leadership

in the Middle West, was appointed “chairman” of the new department, and Matilda Erickson (Andross) its secretary. A seven-member advisory committee was also appointed.

At a Sabbath school and young people’s convention held at Mount Vernon, Ohio, July 10—20, 1907, a distinctive name, Young People’s Society of Missionary Volunteers, was chosen for the youth organization. At the General Conference session of 1909 a resolution was passed that mapped plans for separate Junior MV Societies in the churches, and for the training of leaders. This was the beginning of a specialized work for youth who are in the formative years of 10 to 16.

The first 10 years of the department’s history were a period of rapid advance. Already in 1907 there was a Young People’s Day in the church calendar; the Standard of Attainment course for senior youth and the senior reading course were begun, and reports on the progress of the youth work in Africa and British Guiana were being sent in.

The next year, 1908, the Morning Watch calendar was inaugurated and the junior reading course was selected. In 1909, at the time of the General Conference session, the department was formally recognized as part of the General Conference organization, as prescribed by the General Conference Constitution. The Morning Watch idea caught the imagination of the MVs overseas; the young people of Japan and Germany had calendars in their own language for the first time in 1909. Two years later, in 1911, a reading course in German was being offered to the young people of Germany, and, on the opposite side of the globe, Young People’s Societies were being organized in Korea.

By 1912 the department’s work had grown to the extent that it required the services of a field secretary, and Meade MacGuire was asked to assume the responsibility. In 1913 Spanish-speaking young people received a Morning Watch and a reading course in their language. In the same year a Young People’s Society was formed in the country of Hungary, in the heart of Europe.

In 1914 the newly founded *Church Officer’s Gazette* began to carry programs for the senior and junior youth meetings, Morning Watch calendars were printed for the first time in China, and Swedish and Danish-Norwegian reading courses were begun. The first overseas convention of young people’s workers met in Shanghai, China, in that same year.

In 1915 the Senior Bible Year reading plan was initiated, and an important council dealing with the developing work of the young people’s department convened in St. Helena, California.

In 1916 the first census of the youth in the SDA Church was taken; and the union MV departments were given administrative responsibilities in the young people’s work hitherto carried by the General Conference Missionary Volunteer Department itself.

In the tenth year of the department’s existence (1917), the Junior Bible Year reading plan was begun. In April of that year a special issue of the Youth’s Instructor commemorated the tenth anniversary of the organization of the department on the General Conference level.

Shortly after this the department developed additional reading plans for the youth of the church, and in the twenties laid special emphasis on the work for the junior-age groups. In 1926 the first JMV (junior MV) camp was conducted at Town Line Lake in Michigan. In 1928 the Vocational Honors (now AY Honors) came into existence.

Also in 1928 the first youth congress was held. It met in Chemnitz, in the eastern part of Germany, for the young people of Europe. Some 3,000 delegates and visitors came together

from all parts of the continent, except Russia, to share their experiences and to learn how to be better Missionary Volunteers.

By 1930 the Master Comrade class (later known as the Master Guide class) had come into existence, and 53 Master Comrades were invested with their pins in 1931 (see [Adventist Youth Classes](#)). To aid in the developing camp program the *Camp Leader's Handbook* was published in 1932; and an Advanced Study and Service League was inaugurated in 1939. The league embraced four lines of study to prepare MVs to conduct cottage meetings, to engage in general missionary work of the church, and ultimately to hold public meetings.

In 1946 the department introduced the Character Classics reading plan. In 1971 the name was changed to Encounter. In 1947, 12,000 eager young people gathered in the Civic Auditorium at San Francisco for the first North American youth congress. At that time the "Share Your Faith" slogan and program were introduced. A year later two congresses were held in Europe, one in Prague, Czechoslovakia, the city of John Huss, and the other at Watford, in England.

In 1950 the General Conference officially endorsed the Pathfinder Clubs, which had been conducted under various names throughout the country since the early 1920s, and which from 1944 to 1950 had been developed by the Pacific Union Conference.

Another European congress, attended by delegates from North America as well, was held in Paris in 1951. Six thousand young people gathered there. In that same year the Youth Department inaugurated the *MV Program Kit*, a quarterly magazine that presented program and leadership guidance for the Young People's Societies. In 1975 the magazine became a free journal printed by the department and distributed to division and union youth leaders for their fields. In 1952 the MV Legion of Honor was introduced. This program has since been discontinued.

The youth of the Americas gathered for the Pan-American youth congress in 1953 in San Francisco. Its theme was "Christ Above All"; its emphasis, outpost evangelism.

In 1960 the Festival of the Holy Scriptures was the name of the third North American youth congress, held at Atlantic City, New Jersey. A world youth congress was conducted in Zurich in the summer of 1969 with 10,000 youth present. Many overseas division congresses have also been conducted.

In 1985 the Youth Department became part of the Church Ministries Department of the General Conference.

Secretaries: M. E. Kern, 1907—1930; H. T. Elliott, 1931—1933; Alfred W. Peterson, 1934—1946; E. W. Dunbar, 1946—1954; Theodore Lucas, 1955—1970; J. H. Hancock, 1970—1974.

Directors: J. H. Hancock, 1974—1980; Leo Ranzolin, 1980—1985.

Youth Evangelism

YOUTH EVANGELISM. *See* [Adventist Youth Community Service](#); [Adventist Youth Societies](#); [Lay Evangelism](#); [Church Ministries Department](#); “Share Your Faith”.

Youth Happiness (braille)

YOUTH HAPPINESS (braille). *See* [Christian Record Services, Inc.](#)

Youth Ministry Accent

YOUTH MINISTRY ACCENT. (1975— ; formerly *MV Kit*, June, 1951—1975). A leadership and program magazine for those who work with young people. It began as a quarterly youth leadership journal, plus a special March Missionary Volunteer Week of Prayer issue, printed by Southern Publishing Association for the General Conference Youth Department. From 1951 to 1974 *MV Kit* was a 130-page subscription journal. Since 1975 *Accent* has been printed by the department and distributed in bulk free to the local conferences in North America and a limited number sent to divisions overseas. The journal contains local church youth ministry resource materials for both senior and junior youth.

Editors: Mildred Johnson, 1951—1957; Don Yost, 1957—1961; Lowell Litten, 1961—1970; James Joiner, 1970—1972; Donald John, 1972—1975; James Joiner, 1975—1990; Mike Stevenson, 1990—1992; Israel Leito, 1992—1993; David Wong, 1994— .

Youth's Instructor, The

YOUTH'S INSTRUCTOR, THE (1852—1970; weekly; RH; file in RH, with exception of vol. 4, 1856; vol. 5, 1857; vol. 36, 1888; vol. 37, 1889; vol. 37, 1889, in Ellen White Estate, Inc.). A 24-page paper for readers aged 16 through 30.

Beginning. The *Youth's Instructor* was launched by James White as an eight-page monthly in August 1852. He had announced the forthcoming paper in this way: "We design publishing a small monthly paper, containing matter for the benefit of the youth. And we are satisfied that our brethren and sisters will agree with us, that something of the kind is very much needed. The children should have a paper of their own, one that will interest and instruct them.

"We intend to give four or five lessons, in the form of questions and answers, in each number, one for each week for Sabbath-School lessons. . . .

"We publish this paper on our own responsibility, and think it duty to set the price at twenty five cents for a volume of twelve numbers, to be paid in advance, or within three months from the date of the first number" (*Review and Herald* 3:37, July 8, 1852).

The fiftieth anniversary issue (50:250, Aug. 7, 1902) states that it was "founded August 9, 1852."

The first-page article in the first issue observed: "The young, at this day, are exposed to many evils and dangers, and they must have right instruction to enable them to know how to shun them."

The editor wrote on page 2: "We give four Sabbath Lessons in this number, one for each week, and hope the parents will establish Sabbath Schools, even where there are but two or three children in a place. And we expect the children will read them over many times, so as to be able to answer all the questions. . . .

"We design that the Instructor shall be filled with sensible matter, not only for the benefit of small children, but for the instruction of the youth from sixteen to twenty years of age.

"As we wished to state the condition of many of the youth, and the object of the Instructor, in this short address, we shall be excused for saying so much to the parents."

The first nine issues carried this sentence in the masthead: "Its object is, to teach the young the commandments of God and the faith of Jesus, and thereby help them to a correct understanding of the Holy Scriptures."

Since its founding, the magazine was published by what is now the Review and Herald Publishing Association. It was issued first at Rochester, New York, then at Battle Creek, Michigan. Volume 51, number 35, Sept. 1, 1903, began the Washington, D.C., address; and after volume 54, number 23, June 5, 1906, the magazine was issued at the Takoma Park plant.

From 1852 through 1870, page size was approximately 7" x 10" (18 cm. x 26 cm.). After minor variations, it was enlarged to 10½" x 15½" (27 cm. x 40 cm.), but in 1908 it was standardized at 8½" x 11½" (22 cm. x 30 cm.).

Three issues appeared in 1852, in August, October, and December. The 11 numbers comprising volume 1 concluded with a 16-page "Nos. 11 & 12" in August 1853. The next issue did not appear until January 1854, beginning volume 2.

The paper appeared as a monthly through 1869, as a semimonthly in 1870 and 1871, and returned to monthly status in 1872. The December 1878 issue announced that "to meet the wishes of very many of our readers, we have decided to print the *Instructor* once a week. . . . The monthly *Instructor* will be continued its present size, and at the old price, for those who prefer it."

A four-page weekly issue began Jan. 1, 1879. The eight-page monthly was discontinued with the December 1880 issue. The weekly was published continuously until April 1970, varying in size from 8 to 32 pages, the standard being 24.

Contributors. Readers were encouraged to write for the paper from the outset. Issue number 1 solicited, "We also invite our young friends to write. Do not try to imitate any one; but write, in a simple style, your own views, experience and feelings."

Ellen White described the circumstances under which her editor-husband produced some of his copy: "From time to time we went out to attend Conferences in different parts of the field. My husband preached, sold books, and labored to extend the circulation of the paper [*Review and Herald*]. We traveled by private conveyance, and stopped at noon to feed our horse by the roadside, and to eat our lunch. Then with paper and pencil, on the cover of our dinner box or the top of his hat, my husband wrote articles for the *Review and Instructor*" (1T 91).

During her lifetime Mrs. White appeared as a *Youth's Instructor* author approximately 500 times. The August 1852 issue presented her article "Communications." Apparently her last article written specifically for first publication in the *Instructor* was "Following On to Know the Lord," June 9, 1914.

James White explained in the January 1854 issue why some numbers had appeared without Sabbath school lessons, and doing so threw light on his efforts in launching the magazine: "When I commenced its publication, more than a year ago, I then intended to write a Sabbath-school Lesson for every Sabbath in the year. But this I could not do. I have traveled much the past year, and when at home, the *Advent Review* and the publication of books have occupied my time so that I have had to rob my sleeping hours to write for the *Instructor*" (*Youth's Instructor* 2:4, January 1854).

The *Youth's Instructor* Pen League was started in the fall of 1929 by editor Lora E. Clement. This was a writing contest conducted through the English classes of Seventh-day Adventist academies and colleges in the United States and Canada. Manuscripts produced as a part of the teaching program in writing were judged for their suitability for publication. Those receiving awards or recognition were published in the magazine. It was in continuous operation until publication ceased, with the Advanced Writers Division now functioning on several college campuses.

A 50-installment serial began publication November 1858 and concluded in February 1863. It was by Joseph Bates, beginning under the title "Sailing." Installments two through seven were titled "Incidents in My Past Life" or "Incidents of My Youth." It then became "Incidents in My Past Life" for the remainder of the run.

For several years many articles and stories from non-Seventh-day Adventist sources were reprinted. The April 1853 number mentioned that "in selecting from other books and

papers we design to be careful, and give nothing but what will have a tendency to lead the youthful mind to virtue and to God." Reprints were common until 1925, when they began to appear with diminishing frequency. Reprints dropped from more than 270 in 1914 to less than 30 in 1925.

Letters to the editor appeared throughout the magazine's history, being called "Communications" in volume 1, number 1. After Apr. 22, 1958 they appeared as part of the "Grace Notes" column, and excerpts both favorable and unfavorable were used.

Editions. One H. E. Simkin, who, beginning about 1885, worked at the Review and Herald Publishing Association, in his fiftieth anniversary article Aug. 7, 1902 mentioned that "I remember arrangements being made for an 'Australian edition.' Each week after the regular run was finished, we set the date four weeks ahead, and inserted the words just quoted in the date-line. These were sent off early to catch the boats which carried them to Australia for the use of our first missionaries in what then seemed that far-off island continent in the southern hemisphere."

Circulation. A clue to anticipated circulation appears in issue number 1: "*The Youth's Instructor* will cost about \$20 for each no. of 1500 copies." After two years of publication, the following appeared in the September 1854 editorial column: "In order that the Instructor be well sustained, we should have 1200 paying subscribers, or should be able to receipt \$25 in each no. At present we send out about 900 copies, and our receipts are about one half what they should be."

Subscribers were receipted through back-page publication of their names and the amounts received weekly.

The Review and Herald Publishing Association report of 1913 listed the circulation of the Instructor at 14,098. The August 1952 figure (one hundredth anniversary) was 50,301.

Before reaching the journal's fiftieth birthday, the editors had visions of a large circulation. A Jan. 6, 1898, editorial included this hope: "Yes, it is the aim of the Instructor publishers to push its circulation up, up, until it reaches a regular paid subscription of 100,000 copies."

Youth Activities. A June 13, 1901, editorial reported that as part of the program for "establishing the young people's work on a firmer basis," the General Conference held that year had recommended that it be made a branch of the Sabbath School Department of the General Conference. This department readjusted its organization to incorporate the new program, and recommended that the Youth's Instructor open a department for "fostering and promoting the interests and growth of the young people's work."

Such a department, titled "Young People's Work," made its initial appearance June 27, 1901. News of the service activities of youth continued to be handled by the magazine.

Temperance Issues. During the period from May 14, 1907, through Mar. 17, 1931, several temperance issues were published. Though none appeared in some years, at least one each came out in 1917, 1919, 1921, and 1931. Articles and testimonials from prominent public officials as well as from church writers advised the readers of the evils of alcohol and tobacco.

Counseling Service. The magazine provided "Answers to Correspondents" from Feb. 5 through Aug. 13, 1907. "Questions and Answers" appeared three times between Aug. 13, 1907, and Apr. 12, 1910. A "Counsel Corner" was conducted by the MV Department of the General Conference, appearing from Jan. 8, 1918, through July 30, 1946. From June

12, 1956, the Counsel Clinic feature provided a similar service for readers, with most of the answers going directly to questioners, and only questions and answers of wide application being placed in print.

Advertising. Advertising began as early as April 1854. That issue carried on page 32 a line advertisement for a "Hymn Book for Youth and Children," then in preparation: "Those who have hymns, original or select and would like to have them published in this collection, will please forward them very soon. The book will probably contain 84 or 100 pages—price 10 or 12½ cents. Send your orders. James White."

The May 1854 number announced under "Hymns for Youth and Children": "We have just published a neat little Hymn Book with the above title, compiled by Anna White. It contains 84 pages, and 117 Hymns—Price 10 cents a copy."

The Dec. 22, 1892, holiday number was published with pink covers. Two pages of advertising promoted a number of items. Display ads included those of the Central Michigan Carriage Co., picturing a buggy; the Eureka Hand Loom, with the picture of a loom; Advance Thresher Company, showing both a separator and a traction engine; and the Battle Creek Bakery Co., with a health food ad.

A display ad for Garland Stoves and Ranges appeared Oct. 6, 1898 and was used a number of times thereafter. The Remington Standard Typewriter Company advertised five times in July and August 1899. The Chicago Writing Machine Company appeared four times in April of 1901.

Four railway systems were advertised during 1898—1903. The Grand Trunk Railway System, running from Apr. 27, 1899, to Jan. 1, 1903, published a timetable for Battle Creek for part of this period.

Editors. The longevity record for *Instructor* editors is held by Lora E. Clement. She first appeared as an associate editor Mar. 12, 1918. When the name of Fannie Dickerson Chase disappeared as editor on Sept. 12, 1922, Miss Clement's continued as assistant editor. From Sept. 26, 1922, through Mar. 13, 1923, she was listed as acting editor. In the following issue, of Mar. 20, her name was in the editorial box as editor, a post that she held through the issue of Sept. 2, 1952. Her association with the magazine spanned 34 years, the last 30 as editor.

The service period of some early editors is difficult to determine, as their names did not always appear in the editorial box. A fiftieth anniversary article by a former editor, G. W. Amadon, Aug. 7, 1902, provides a partial record of the first years in "A Sketch of the Editorship of the *Youth's Instructor*." James White, 1852—1853; Anna White, 1854; James White, 1855—1857; G. W. Amadon, 1858—1864; Adelia P. Patten (later Van Horn), 1864—1867; G. W. Amadon, 1867—1869; G. H. Bell, 1869—1871; Jennie R. Trembley, 1871—1873; Jennie A. Merriam, 1873—1875; Mrs. Minerva J. Chapman, 1875—1879; Mrs. Mary K. White and Miss V. A. Merriam, 1879—1880; V. A. Merriam, 1880—1881; Eva Bell (later Giles), 1882—1883; Editorial Committee of Eva Bell Giles, Adolph B. Oyen, Winnie E. Loughborough, 1883; Mr. Minerva J. Chapman, 1884—1889; Winnie E. Loughborough (later Kelsea), 1890—1891; "Editorial Contributors," M. B. Duffie, P. T. Magan, J. O. Corliss, Fannie Bolton, 1891; no editor listed Dec. 30, 1891—Aug. 30, 1894 (however, in his last editorial [42:400, Dec. 20, 1894] N. W. Lawrence, calling himself "the present editor," mentions laying down the responsibilities he has carried "during the three years just passed"); J. H. Durland and M. E. Kellogg, 1895—1896; J. H. Durland, 1897;

W. H. McKee and J. C. Bartholf, 1897—1899; Adelaide Bee Cooper (later Evans), 1899—1904; Fannie M. Dickerson (later Chase), 1904—1922; Lora E. Clement, 1923—1952; Walter T. Crandall, 1952—1970.

Yugoslavia

YUGOSLAVIA. A republic in southeastern Europe. It borders Hungary on the north, Romania and Bulgaria on the east, Macedonia and Albania on the south, and the Adriatic Sea, Bosnia and Herzegovina, and Croatia on the west. It has an area of 39,449 square miles (102,000 square kilometers) and a population (1994) of approximately 10 million, mainly Serbian, Montenegrin, and Albanian. The official language is Serbo-Croatian; Macedonian, Hungarian, and Albanian are also spoken. The main religion is Serbian Orthodox.

The South Slavs (mainly Serbs, Croats, Macedonians, Montenegrins, and Slovenes), who form the major part of the population of Yugoslavia (literally, “the land of the South Slavs”), migrated from the east into what is now Yugoslavia about the sixth century A.D. Under the influence of the Franks in the north and the Byzantines in the south they were converted to Christianity during the eighth and ninth centuries. After the great schism of the Christian church in 1054, the northern tribes became Roman Catholics and the southern tribes, Greek Orthodox. For centuries, the Slovenes were under the domination of Austria, their northern neighbor. The Serbs and Croats established independent kingdoms, which lasted until they were overthrown by successive invasions of Hungarians and Turks, beginning in the twelfth century. The Turks controlled the area for 500 years until near the close of the nineteenth century, and during this period many Slavs accepted Islam. At the close of World War I the South Slavs united to form an independent kingdom of Serbs, Croats, and Slovenes. In 1929 the country was named Yugoslavia.

During World War II the Yugoslav government joined the Axis powers, but resistance to Germany was prevalent among the Yugoslav people. In the mid-1940s a Communist government under Josip Broz Tito gained control of Yugoslavia and remained in power until 1990. In 1991 and 1992 Croatia, Slovenia, Macedonia, and Bosnia and Herzegovina all declared independence from Yugoslavia. In 1992 Montenegro and Serbia (including Kosovo and Vojvodina) formed a new Yugoslavia.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Yugoslavia is part of the South-East European Union, comprising the North and South conferences and part of the Southwest Conference within the Trans-European Division. Statistics (1994) for the *South-East European Union*: churches, 190; members, 6,973. Headquarters: Belgrade, Yugoslavia.

Statistics for the conferences—*North Conference*: churches 87; members, 3,168. Headquarters: Novi Sad, Yugoslavia. *South Conference*: churches, 84; members, 3,164. Headquarters: Nis, Yugoslavia. Southwest Conference: churches, 19; members, 641. Headquarters: Sarajevo, Bosnia and Herzegovina.

Institutions

Institutions. Adventist Seminary (Croatia); Old People's Home ("Konak"); Yugoslavian Publishing House.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. When the Seventh-day Adventist message entered the Balkan Peninsula in the last decades of the nineteenth century, the western area was divided into three parts. The northern and eastern parts became part of the Austro-Hungarian Empire (Vojvodina, Croatia, Slovenia, Bosnia, and Herzegovina); Serbia and Montenegro were independent states in the east and southwest. The southern part (Macedonia, Kosovo, and southern Serbia) fell under Turkish domination.

Records indicate that the Seventh-day Adventist message was first preached in Macedonia in 1880 when A. Seefried went to Skoplje as a representative of the British and Foreign Bible Society. For nine years he actively preached the message in Skoplje and in Macedonia and Albania. Later he was transferred to Constanza, Romania, on the Black Sea, where he died in 1927. Two years after his arrival in Skoplje he was imprisoned for two months. During that time he was assigned to distributing food to the prisoners, thus coming to know them. Two Macedonians were comforted as they listened to his reading of the experience of Paul, who, although innocent, spent many days in prison. An 82-year-old Albanian also listened attentively. One day he sadly commented, "These two Macedonians have heard words of comfort and encouragement from your black book because they are innocent, but I am guilty of killing a man. Surely there can be no comfort for me in your book." Seefried read to him about the thief on the cross who turned to God. After listening to the Bible for six weeks, the Albanian confessed one evening, "I now believe with all my heart that Jesus has forgiven my sins too. He is my personal Saviour." The following morning when Seefried brought the food to the prisoners, the old Albanian was dead. His Macedonian friends testified that he had spent the entire night in prayer, thanking God for the message of salvation. He had finally fallen asleep at daybreak, and soon after died in his sleep.

Early records tell us that near the end of the past century, Dr. Garabet, an Armenian physician, brought his family from Constantinople to Radoviste, Macedonia, and began to preach the SDA message. He carried on a correspondence with Ellen White and Dr. J. H. Kellogg. A young schoolteacher, Atina Dimeva, whom he interested in the SDA message, was baptized. He then encouraged her to attend the Adventist American Medical Missionary College in Battle Creek, where she studied for four years. Members of her family still belong to the SDA church in Skoplje.

After the Balkan wars of 1912 and 1913, SDA book evangelists spread the message in Macedonia until they were stopped by World War I. In 1919 a publishing house was established in Novi Sad. It was transferred to Belgrade in 1931, where it functioned until it had to be closed in 1941. In 1923 Albin Mocnik baptized seven in Prilep, thus organizing the first SDA church in Macedonia.

In 1890 the SDA message was first preached in the Vojvodina area, north of Belgrade. On receiving an invitation from Johann Rotmayer and a group of SDA observers, L. R. Conradi visited Cluj (now in Romania). Rotmayer's daughter, Clara, accepted the truth and

moved to Hamburg, where she translated SDA literature into the Hungarian language. This literature was later mailed throughout the country.

She told Conradi that the pastor of the Reformed Church in Zrenjanin, Jozsef Szalay, was publishing a Hungarian language periodical with the motto "We are friends of all who accept Jesus Christ as their personal Saviour." This caught Conradi's attention, and in 1893 he arranged to meet the pastor. Conradi was eager to translate and spread SDA publications in Serbian and Hungarian. Thus the two men formed a joint Adventist Reformed Evangelical Society to scatter SDA publications. A businessman from Zrenjanin who belonged to the Reformed Church provided the funds for the publication of the first series of tracts, and a Reformed Church book evangelist was active in their distribution.

The first tracts in the Serbian language were printed in Hamburg between 1893 and 1896, although there were no baptized SDAs in Serbia. Jozsef Szalay, the Reformed pastor, published Steps to Christ in Hungarian and through his journal spread the health reform message, adding that SDAs surrender not only their souls but also their bodies to Christ.

As a result of the interest aroused in the message, a young pioneer SDA minister, J. F. Huenergardt, was sent to Cluj in 1898. He also heard of interests in Mokrin and visited in the area several times. He was joyful to discover that Jovan Surd, a young watchmaker from Arad, was going from house to house repairing watches and preaching the truth in the homes as he was able. Several had already accepted the Sabbath in Mokrin, where he had remained for two months before leaving to scatter the truth in new areas. As a result of Surd's efforts, a small group was gathering in the home of the first convert, Sima Janic, in Mokrin. Thus the first Sabbath school in territory that now is Yugoslavia was founded in the village of Mokrin in 1899, later to become the first organized church in the area of Banat.

In 1905, in the Serbian village of Kumane, 75 miles (120 kilometers) north of Belgrade, a local Hebrew merchant was surprised to read in his newspaper that a Christian baker in Germany had joined a peculiar religion and as a result closed his shop on Saturday. When the Hebrew merchant showed the news item to Lazar Eremic, a Serbian peasant, Eremic commented, "That man in Germany is right. According to the Bible, the seventh day is the true Sabbath." He had his son write several letters to Germany trying to find the Sabbathkeepers. He was finally told by the British and Foreign Bible Society that there were such people in Hamburg. His next letter was addressed to "the Sabbathkeeping people in Hamburg." When Huenergardt received this letter, he visited Kumane and contacted the Serbian Sabbathkeepers. Because he could not talk to the people in their own language, the village barber was called in to interpret. He, in turn, developed such an interest that he closed his shop on Saturday, his busiest day, and joined in keeping the seventh-day Sabbath.

In 1902 Conradi reported meeting in Hungary with 50 brethren, including some Serbians, who requested that a minister be sent to preach to them in their own language. In 1905 Huenergardt met with a number of Serbian Sabbathkeepers near Belgrade who had not yet accepted the full truth. After studying with them for considerable time, he was impressed to present the Spirit of Prophecy as one of the distinguishing signs of the remnant church, one which had contributed to the unity of the church. He reported an immediate change in the attitude of his hearers. The greatest opponent declared, "I shall not oppose God." Three months later the church paper carried the good news that a local church had been organized in Kumane on July 12, 1905, following the baptism of eight persons. The elder of this new church was Lazar Emeric, the Serbian peasant, who had read the report of the German baker.

An SDA minister, Petar Todor, with his wife, was sent to pastor the little group. Thus there were the required 10 members stipulated by the government to form a church.

After this slow beginning, spanning 25 years, the work in Yugoslavia began to make rapid progress. In 10 months a second church was organized in Mokrin. In 1908 the first conference session was held in Novo Milosevo, with 200 in attendance. Soon members were reported in Belgrade, Zagreb, and Maribor. Until 1909, when the Adriatic Mission field was founded, all the Slav churches belonged to the Hungarian field. Changes in organization were again made in 1911. At that time there were groups with 13—17 believers each in 16 towns. In 1912 the Danubian Union Conference was organized in Budapest with J. F. Huenergardt as president. At the same time the Adriatic Mission field was divided into the Tisa-Sava Conference with headquarters at Novi Sad; Robert Schillinger, president; and the Adriatic Conference, headquarters in Zagreb; V. Schäfer, president.

With the formation of Yugoslavia at the end of World War I, the Yugoslavian Union Conference was founded in Novi Sad in 1925, and later transferred to Belgrade. In addition to the local conferences in Novi Sad and Zagreb, two new conferences were set up: the Southern Conference in Nis, in 1911; and the Southwestern Conference in Sarajevo, in 1956.

The publishing house, established by Robert Schillinger in 1909, contributed greatly to the advance of the work in what was later Yugoslavia. All printing work is now done in state-owned publishing houses, including the church paper. Members give church publications to their relatives and friends. Thousands of Bible correspondence school lessons have also been given out.

Pioneers in Yugoslavia

Pioneers in Yugoslavia. Besides the following, see separate articles on [J. F. Huenergardt](#) and [Robert Schillinger](#).

Petar Todor (fl. 1904). The first Seventh-day Adventist minister born in Yugoslavia to work in his own country. He and his wife were baptized in Arad in 1900. Three years later, at a conference in Cluj, he was chosen to serve as a Bible worker and the following year was sent to pastor groups of friends of the truth among the Serbians. He traveled with Huenergardt and translated for him. Soon after his ordination in 1909 he contracted tuberculosis and died.

Albin Mocnik (1888—1973). Born in Slovenia in 1888, he accepted the Seventh-day Adventist faith in Bremen, Germany, in 1906. After spending two years at Friedensau Seminary preparing for the ministry, he, with Robert Schillinger, Max Ludewig, and Alfred Thomas, returned to Yugoslavia. He worked in Zagreb and many other places raising up groups of SDAs. A gifted poet, he prepared the first SDA hymnal in Yugoslavia in 1917. He also published many books and periodicals. In 1923 he was named president of the Adriatic Mission field, and in 1926, of the Yugoslavian Union Conference. He was a teacher at the training school, and at the same time editor of the church paper.

Max Ludewig (1884—1969). After his conversion in 1905, he studied at Friedensau, where Mocnik inspired him to prepare to work among the Slav people. With Mocnik he organized the first church in Belgrade in 1910. Later he served as conference president, both in Novi Sad and in Zagreb.

Yugoslavian Adventist Seminary

YUGOSLAVIAN ADVENTIST SEMINARY. *See* [Adventist Seminary \(Croatia\)](#).

Yugoslavian Publishing House

YUGOSLAVIAN PUBLISHING HOUSE (Adventisticka Knjizara “Preporod”). A publishing organization without printing facilities operated by the Yugoslavian Union Conference at Belgrade, Yugoslavia. All of its publications are printed in state-owned publishing houses. The first Seventh-day Adventist publishing house in Yugoslavia was founded in Novi Sad by Robert Schillinger in 1909 and was in reality a branch of the Hamburg Publishing House. *Znaci Vremena* (“Signs of the Times”) was printed there. In 1919 it became independent of Hamburg and changed its name, using the name of a recently baptized well-known printer and businessman, Gavra Sasic. It was moved to Belgrade in 1931, this time under the name of *Izdavacka knjizara “Preporod”* (“The Revival Publishing House”). A branch established in Zagreb under the name of *Zivot i zdravlje* (“Life and Health”) remained active until the early years of World War II, when both it and the plant in Belgrade were discontinued.

After World War II it was impossible to reactivate the publishing house. All SDA literature had to be printed with the Seventh-day Adventist Church as the publishers. In 1965 a special department for this work was set up for the Yugoslavian Union Conference. In 1972 this union department was reorganized as *Adventisticka knjizara “Preporod”* (“The Adventist Revival Publishing House”).

Literature: The first SDA books in the Serbian language appeared in 1909 (*Steps to Christ and His Glorious Appearing*). The same year, the Hamburg Publishing House published the first tracts in Croatian. Three years later the first Slovenian literature appeared. Begun in 1910, *Znaci Vremena* (“Signs of the Times”), the first periodical in Serbian, continued until the beginning of World War I, when its publication was interrupted. It resumed publication in 1968. In 1971 both Serbian and Croatian editions began to be issued from Zagreb.

In 1910 the first church paper, *Srbski Radenik* (“The Serbian Worker”), was published. Its name was changed to *Misionski poslanik* (“The Mission Envoy”) in 1917, and again in 1924 to *Adventni Glasnik* (“The Advent Messenger”).

The first editor of the church paper was Albin Mocnik. Later editors were Nikola Slankamenac, Anton Lorencin, Mirko Golubic, and Milan Susljic. In 1993 the Adventist Review was published in Serbian, Croatian, and Hungarian with different national names for each paper.

Many periodicals have been published for the benefit of friends of the truth. Much of the credit for preparing and publishing SDA literature in the eight different languages of the people of this area goes to pioneers Robert Schillinger and Albin Mocnik, and to those who have continued their work.

Literature Evangelists: The development of the Seventh-day Adventist Church in Yugoslavia has been closely connected with the work of literature evangelists. The first to dedicate himself to spreading SDA publications was Mita Pavkov of Zrenjanin, in the 1890s. The first book evangelists appeared in 1910. Early records include the names of many of

the pioneer workers. These self-sacrificing, diligent workers went everywhere, counting no sacrifice too great for spreading their literature and presenting the gospel.

When the Yugoslavian Union Conference was organized in 1925, Ziva Krdzalin was named the publishing secretary and continued to carry this responsible work until 1942. After World War II, when SDA publications could no longer be disseminated by book evangelists, this activity was assumed by the local church members. By scattering these publications among their relatives and friends, the members have distributed hundreds of thousands of books, tracts, periodicals, and Bible correspondence school lessons. In addition, they have distributed invitation cards, prospectuses, and SDA radio programs of the transmissions known as *Glas Nade* (“The Voice of Hope”).

In the early 1990s, when Croatia and Slovenia declared independence from Yugoslavia, the *Znaci Vremena* (Signs of the Times) branch in Zagreb, Croatia, became the Croatian-Slovenian Publishing House, with branch houses *Izdavastvo Adventistickog teoloskog Fakulteta Marusevec* (Adventist College of Theology Publishing), in Marusevec, Croatia; *Zivot; Zdravlje* (Life and Health), in Zagreb; and *Znamenja Casa* (Signs of the Times) in Ljubljana, Slovenia.

In 1994 the house was publishing seven periodicals in these languages: Albanian, Croatian, Hungarian, Macedonian, Romanian, Serbian, and Slovakian.

Managers: R. Madacki, 1920—1921; N. Slankamenac, 1921—1924; G. Sasic, 1924—1926; C. Shashich, 1926—1927; R. Schillinger, 1927—1928; P. Brennwald, 1928—1932; M. Trifunac, 1932—1933; W. Schupnik, 1933—1946; M. Golubic, 1968—1971; A. Kanacki, 1971—1975; V. Subert, 1975—1980; D. Radosavljevic, 1980—1985; J. Lorencin, 1985—1991; T. Stefanovic, 1993—1994; M. Zivonovic, 1994— .

Yuka Adventist Hospital

YUKA ADVENTIST HOSPITAL. A 77-bed hospital operated by the Zambia Union, situated in western Zambia, 25 miles (40 kilometers) west of the Zambesi River.

Yuka started in 1935 as a small dispensary of the Liumba Hill Mission headed by Petra Hovig. In 1948, because of the massive patient output, a site overlooking the Leute River was selected by Dr. C. Paul Bringle and W. E. Vail for a hospital to serve the medical needs of the peoples from the Caprivi Strip of Namibia, northern Botswana, southern Angola, and Zambia. Building construction was begun by Frederick George Thomas but was cut short because of financial constraints. The Thirteenth Sabbath Offering overflow of 1953 finally helped complete the hospital. This was followed by the arrival of Helen Furber, the first matron, and Dr. C. J. Birkenstock, the first medical director.

In 1993 the government recognized Yuka as a 77-bed hospital, but actual yearly average for the past 10 years is 100. It mainly serves the Kalabo district, one of the three poorest in the 56 districts comprising the republic of Zambia. The terrain is marshy and sandy, being the tail end of the Kalahari Desert. Even with a four-wheel drive vehicle, travel gets bogged down. In the middle of nowhere, it is located approximately 400 miles (640 kilometers) west of Lusaka, the capital city. The majority of the population belong to the Lozi and Mbunda tribes, which subsist by farming (cassava, maize, millet, pumpkin), raising cattle, and fishing.

Aside from being a general hospital, Yuka started a Leprosy Control Program initiated by John Skuse in 1974 with funds from the Zambia Copper Mines. During the first year of operation, 200 cases were diagnosed among schoolchildren. The program made a major impact with the reconstructive surgeries of Dr. Ray Foster and the introduction of the Rehabilitation and Crafts Program by Paul Giblett in 1979. Lepers were taught skills on how to make baskets, handicrafts, mats, and various wood carvings as a means of livelihood. Finished products reached Lusaka and even the neighboring countries. Massive screening was done in 1985 through a mobile team headed by Maxwell Kazoka, sponsored by the Christoffel-Blindenmission (CBM), resulting in the diagnosis and treatment of 1,773 lepers. Meticulous follow-ups with the use of multidrug therapy saw a drastic drop to 175 cases by 1987. Finally the program worked itself to its demise, ending in the closure of the leper ward in 1991 and the integration of the chronic patients in the main hospital wards.

Eye diseases comprise 10 percent of the inpatient admissions and outpatient consultations. This prompted the hospital to start the Blindness Prevention Program in 1985 with the financial backing of CBM. This consists of a mobile eye team plowing through the sands of the west and a station management team supervised by Dr. Boateng Wiafe, an ophthalmologist.

Tuberculosis makes up 12 percent of all the admissions, with the hospital designating a 45-bed ward to its treatment. With the prevalence of TB in conjunction with AIDS, the ward is bursting at its seams, demanding the expansion of the present facility. The Ministry of Health had designated Yuka as the center for tuberculosis treatment.

In March 1985, because of local politicians wanting to manage the affairs of the hospital, the church decided to hand over the institution to the government. This was aborted by the president himself, His Excellency Dr. Kenneth Kaunda, who appeared on television urging Zambia Union to continue with its operations. This was immediately followed by a spot visit by Prime Minister Nalumino Mundia. In April 1992 the newly elected president visited Yuka, citing the hospital as a historical landmark and praising its unique contributions.

Twenty-four hour commercial electricity replaced the two antiquated diesel generators in October 1987, ushering Yuka to the threshold of the twentieth century. Funding totally came from church institutions and individual members miraculously, multiplied by the Lord through the devaluation of the local currency. Carl Wilkens installed the initial cables, and Andrew Herold completed the project.

Since 1982, through the hospital's evangelistic outreach programs, 10 companies were formed with the construction of seven churches. These companies were delegated to the district pastor, but the area is so vast that Yuka had to assist in its supervision. In 1993, with the ardent desire to see that the new members were adequately served, the hospital aided the field office in setting Yuka as a separate district by providing financial assistance equivalent to six months' pay of the pastor and the use of one of the hospital staff houses.

The hospital also was involved in evangelism by conducting an evangelistic crusade in Sikushi—an unentered territory. The efforts of six workers concluded with 105 converts and the opening of an SDA company. Within the hospital, 10 patients were baptized and 49 who had left the church were brought back in.

AIDS victims present a great witnessing avenue. Nearly 50 percent of the patients are HIV positive.

Medical Directors: C. J. Birkenstock, 1955—1960; R. M. Buckley, 1961—1964; C. L. Wical, 1964—1967; Gordon Marsa, 1968—1969; C. L. Wical, 1970—1971; John Werner, 1971—1972; B. W. Nelson, 1972—1973; E. C. Gaines, 1973; K. W. Hart, 1973—1974; R. O. Yeatts, 1974—1975; R. H. Lukens, 1975—1977; L. W. Ramey, 1977—1978; F. D. Solivio, 1981—1986; A. Llaguno, 1986—1988; M. N. Fabriga, 1988—1989; C. Wical, 1989—1991; A. Llaguno, 1992— .

Yukon

YUKON. *See* [British Columbia Conference](#).

Yungnam Academy

YUNGNAM ACADEMY (Yungnam Sahmyook Joongkodeung Hakkyo). A coeducational boarding institution on the senior high school level, operated by the Southeast Korean Conference at Kyungsan. In 1993 the enrollment on the secondary level was 446; the staff numbered 28.

A strong mission school was established at Kyungsan, Korea, in 1919, when the newly organized South Chosen Mission set up its headquarters there. A mission station had been established at Kyungsan in 1911 by R. C. Wangerin and his wife, who pioneered in both southeast and southwest Korea. When the church was dissolved by the Japanese government during World War II, the school property was taken over and used as a branch public school. In 1952 possession was regained and classes begun on the secondary level for Seventh-day Adventist refugee students, inasmuch as the academy in the Seoul area lay in ruins. When planning for rehabilitation after the Korean War, it was decided to have three academies instead of only one, and the Kyungsan school became one of the three. Thus Yungnam Academy came into being as a recognized junior academy in 1953; it became a full senior academy in April 1954.

Later more orchard and garden land was acquired, and administration, cafeteria, classroom, industrial buildings, and teachers' homes were constructed. A new administration building with eight classrooms was built and an enlarged playground was added in 1973. A main building with 15 classrooms and eight special rooms was added in 1982. A new girls' dormitory was added in 1992.

The industrial training center opened in 1968 offered mechanical drafting, mechanical engineering, metal painting, wood painting, and welding. Seventy-one of the students who have taken these courses have received government licenses. One of the students received the copper medal in a national skill contest in 1973. Later the Industrial Training Center was transferred to Seoul.

Principals: Lee Ueng Joon, 1953—1959; Shin Byung Hoon, 1959—1960; Han Ki Cho, 1960—1961; Hong Hyun So, 1961—1964; Kim Hong Ryang, 1964—1965; H. S. Kim, 1965; H. Y. Kim, 1965—1967; Kim Pyung Kook, 1967—1970; Kim Joon Pal, 1970—1972; Han Ki Chong, 1973—1975; Y. D. Kim, 1975—1979; Kim Dae Sung, 1979—1984; Ko Chan Yeoun, 1984—1989; Chung Jang Whan, 1990—1992; Shin Byung Ho, 1992— .

Z

Zaheerabad Region

ZAHEERABAD REGION. *See* [India](#); [Southern Asia Division](#).

Zaire

ZAIRE. An independent African state, the former Belgian colony of the Congo, but independent since June 30, 1960 (not to be confused with its smaller neighbor, Congo). It is bounded by the Atlantic Ocean, Cabinda, the Congo (Brazzaville), the Central African Republic, Sudan, Uganda, Rwanda, Burundi, Tanzania, Zambia, and Angola.

It has an area of 905,563 square miles (2.3 million square kilometers) and an estimated population (1994) of 42.6 million. Seventy percent of the people are Christians, 10 percent are Muslims, and the rest animists. Most of the people live by agriculture and timber. The country is rich in minerals, exporting large quantities of copper, diamonds, gold, zinc, and uranium. The population of Zaire is made up of more than 200 African tribes, mostly of Bantu origin. The early 1960s were marked by much civil war and bloodshed, largely because of intertribal animosities. Economic difficulties, prevalent in the 1980s, have worsened in the 1990s.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of the republic of Zaire constitutes the Zaire Union, a part of the Africa-Indian Ocean Division. Statistics (1992): churches, 1,003; members, 257,742; church or elementary schools, 63; ordained ministers, 211; licensed ministers, 148; teachers, 582. Headquarters: Lubumbashi.

Statistics (1992) for the fields—*East Kasai Field*: churches, 56; members, 9,698; church or elementary schools, 7; ordained ministers, 15; licensed ministers, 5. Headquarters: Mbuji-Mayi. *East Zaire Field*: churches, 363; members, 62,685; church or elementary schools, 21; ordained ministers, 48; licensed ministers, 27; teachers, 134. Headquarters: Goma. *North Shaba Field*: churches, 56; members, 23,392; church or elementary schools, 13; ordained ministers, 25; licensed ministers, 7; teachers, 46. Headquarters: Kamina. *North Zaire Field*: churches, 143; members, 29,227; church or elementary schools, 5; ordained ministers, 33; licensed ministers, 22; teachers, 190. Headquarters: Butembo. *South Kivu Field*: churches, 125; members, 19,503; church or elementary schools, 3; ordained ministers, 22; licensed ministers, 14; teachers, 80. Headquarters: Bukavu. *South Shaba Field*: churches, 47; members, 16,009; church or elementary schools, 4; ordained ministers, 11; licensed ministers, 20. Headquarters: Lubumbashi. *Upper Zaire Field*: churches, 47; members, 10,376; church or elementary schools, 2; ordained ministers, 15; teachers, 14. Headquarters: Kisangani. *West Kasai Field*: churches, 180; members, 87,866; church or elementary schools, 7; ordained ministers, 32; licensed ministers, 42. Headquarters: Kananga. *West Zaire Field*: churches, 4; members, 5,055; church or elementary schools, 2; ordained ministers, 2; licensed ministers, 14; teachers, 19. Headquarters: Kinshasa. *Zaire Equatorial Field*: churches, 3; members, 114; ordained ministers, 1; licensed ministers, 1. Headquarters: Mbandaka.

Institutions

Institutions. Lukanga Adventist Institute; Rwamiko Institute; Songa Adventist Hospital; Songa Institute. There are also several clinics and dispensaries.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* Seventh-day Adventist work in the republic of Zaïre began in 1920 when Christopher Robinson and Gilbert Willmore arrived to begin work. Willmore soon left and Christopher Robinson and his wife laid a firm foundation at Songa Mission, 400 miles (650 kilometers) northwest of Lubumbashi, among the Baluba people. A few months later Raleigh Robinson and his wife, who spent 15 years pioneering in Zaïre, arrived at Songa. Two years later, A. C. Le Butt established the second station, the Katanga Mission (now South Shaba Field) on the outskirts of Lubumbashi, and opened a school. Prior to 1925 the work in Zaïre was under the direction of the Zambesi Union, with headquarters in Bulawayo, Rhodesia. In that year the Zaïre Union was organized, with headquarters in Lubumbashi.

From 1932 to 1961 there were 11 Seventh-day Adventist stations in the country, each with two or more missionary dwellings, a primary school, a church, and in most cases a dispensary. These were contained in four local field organizations as follows: The South Zaïre Field (organized 1954) embraced Shaba province and the territories of Kasongo and Kabambare in the Maniema district of Kivu province. The headquarters were in Lubumbashi, but in 1959 they were moved to Kamina, at which time it consisted of four stations: the Songa Station and South Shaba Station, already mentioned as the first two stations in Zaïre, the Bigobo Station, and the Lulengele Station (the last named was, for a time, the center of the Kasai Project).

Bigobo Station, some 50 miles (80 kilometers) east of Kongolo, was a successor of Kikamba Station, established in 1924 among the Baluba people near Kongolo. Because of unhealthful climatic conditions and a declining population, it was moved in 1930 to its present site and renamed.

The North Zaïre Field (organized 1956) included the Orientale province, except for the district of Kisangani, and the territories of Beni and Lubero in the Kivu province. The field contained three stations, with headquarters at Rwese.

Rwese Station is situated on the top of a range of mountains at an elevation of about 7,500 feet (2,300 meters), and consequently is cool even though it lies within a mile (1.6 kilometers) of the equator. A. A. Matter, Sr., established this station in 1941. The Banande people live in the area, which is heavily populated. The work of Rwese Station extends north to the Ruwenzori Mountains and to the East Zaïre Field in the south. At the station is the Anderson Memorial church, a landmark, built with a donation made by W. H. Anderson, a veteran SDA missionary.

Nebasa Station, organized and built in 1948 in the forest near the northern border of Zaïre, and Talla Station, “the mission of light,” established 1949 among the Alur people near Mahagi, on the border of Uganda, north of Lake Mobutu, were built on land grants obtained through D. E. Delhove, then a member of the governor-general’s council.

The East Zaïre Field (organized in 1960) embraced the province of Kivu (except the territories of Beni and Lubero in the north), and the district of Kisangani in the Orientale

province. In the late 1940s and early 1950s many immigrants, including many Seventh-day Adventists, from overpopulated northern Rwanda moved into the less-populated area near Masisi in Zaïre. The first SDA worker to be sent into the area was J. Ndenziki. A district was organized, and in 1955 a station was built. In 1960 the district was organized into the Central Kivu Field and expanded to include Kirundu Station.

The Kirundu Station (established 1927) was cut out of the thick Ituri forest, 180 miles (230 kilometers) southeast of Kisangani, to serve the Malengola and other small tribes. A girls' school opened there contributed toward lifting home standards and making the gospel more effective. Throughout the mid-1900s Kirundu Station had many churches and companies on the way to Kisangani and southward to Lowa and beyond along the Zaïre River.

Fizi district, near the northwest shore of Lake Tanganyika, was entered in 1951, when a student from the area returned from three years in school at Bigobo Station and began to preach and to conduct a school. In response to subsequent appeals, more workers—a pastor and three teachers—were sent. In 1960 it became part of the Central Kivu Field (now the South Kivu Field).

The West Zaïre Field (organized 1961) was composed of the Equatorial, Kasai, and Kinshasa provinces. Seventh-day Adventist work entered this area through immigrants from a point on the Zaïre River, 150 miles (240 kilometers) east of Kisangani. In 1921 they belonged to a group of radicals that had been exiled there by the government from their homes near the mouth of the Zaïre River. D. E. Delhove, then working at nearby Kirundu Station, held evangelistic meetings among these people at Lowa, and organized a church.

In 1954 a group of government officials sent to examine the exiles were so impressed by the transformation in the lives of the SDA converts that they recommended that they be permitted to return to their former homes. Many of those repatriated in 1955 returned to the village of Nkwanza, about halfway between Kinshasa and the coast. Here an attempt was made to open new work as well as to shepherd the members who had moved back to the Bas-Zaïre. After considerable difficulties a church, a large primary school, and workers' homes were constructed at Nkwanza. Because the government, wishing to avoid religious pressure, would not allow new stations with European missionaries any farther west than Kinshasa, property was purchased in that city.

Lulengele Station in West Zaïre Field was established in 1949 in the center of Zaïre among the Lulua people, 50 miles (80 kilometers) west of Kananga in the province of Kasai. The training school for the West Zaïre Field, formerly at Songa, was operated at Lulengele until 1960 (*see* [Songa Institute](#)). In spite of much civil disorder caused by tribal fighting in the 1950s, Lulengele Station continued to attract students from many areas. During the civil disorders after 1960, when many workers were forced to flee, national leaders continued the work, although for nearly three years no pastor was able to visit the isolated groups. In 1973 the work in the Kasai was separated from the West Zaïre Field and became known as the Kasai Project, under the Zaïre Union administration.

During the period following independence in 1960, great changes took place. Africans were placed in charge of most stations. Some of these leaders, with little or no training, valiantly carried on in spite of trouble from marauding soldiers and other intruders. None of the stations were destroyed, although some looting took place. The union office and mission homes in Lubumbashi were badly damaged during the fighting and completely looted, but

no workers lost their lives. Church members in some areas were scattered as a result of tribal and political conflicts. Nearly 100 members fled to their ancestral homes in the province of South Kasai, where no SDAs had ever before lived.

Continued internal strife in 1963 and 1964, together with intertribal warfare in neighboring Rwanda, led to the isolation and occupation of large areas in the central and northeastern regions. Thousands of refugees from Rwanda precipitated a welfare program. Kirundu, Nebasa, and Talla stations were held by insurgents. During this period the message gained access to the Lubumbashi and Kinshasa broadcast stations. Following openings on the Bukavu, Kisangani, Kananga, and Mbuji mayi stations, Swahili programs were added to the French. In July 1966 Kirundu Station was reached using the union Cessna 180. The membership was found to have remained faithful, despite much suffering and persecution.

Lulengele Station, in the Kasai, was reactivated in 1967 and work began on an airstrip. The secondary schools at Lulanga, Kivu, and Songa in the Shaba, were made union institutions. Evangelistic efforts in Bukavu and Goma opened the work in these important centers. In November 1969 a delegation of 17 people arrived at Kalehe after having walked more than 300 miles (500 kilometers) through the forest to plead for the third angel's message to be taken to the remote Shabunda region. Initial contacts were followed by a fruitful effort in 1971. At that time the headquarters of the East Zaïre Field were moved from rural Nyamitaba to Goma, and in the north a national replaced the expatriate president of the North Zaïre Field.

The year 1972 marked the beginnings of the Kasai Project, where, as a result of compulsory reregistration of all churches into the *Église de Christ au Zaïre*, the attention of thousands was directed to the SDA Church. A program of visitation laid the foundation for an ever-expanding work in the Kasai. The Kasai Project was further enriched with the opening of a pastoral training school.

Mokotsi Mbyirukira was chosen in 1973 as union president, the first national to hold this position.

Recent Developments

Recent Developments. Since 1973 the Zaïre Union has experienced significant growth in membership, most notably in the Kasai. This necessitated a reconfiguration of field territories as outlined in the statistical section above. Continued sociopolitical instability has characterized recent years and made it increasingly difficult to administer the union effectively. Catastrophic to the financial affairs of the union has been the drastic devaluation of the currency. Despite these adverse conditions, the membership has grown phenomenally.

Zaire Equatorial Field

ZAIRE EQUATORIAL FIELD. *See* [Africa-Indian Ocean Division](#); [Zaire](#).

Zaire Union Mission

ZAIRE UNION MISSION. *See* [Africa-Indian Ocean Division](#); Zaire.

Zambesi Conference

ZAMBESI CONFERENCE. *See* [Zimbabwe](#).

Zambesi Union Mission

ZAMBESI UNION MISSION. *See* [Eastern Africa Division](#); Zimbabwe.

Zambesi Union Tidings

ZAMBESI UNION TIDINGS (1954— ; quarterly; Zambesi Union Press; free to the constituency of the Zambesi Union; incomplete files in GC). Church paper, organ of the Zambesi Union. Editor in 1993 was R. R. Ndhlovu, president of the Zambesi Union.

Zambia

ZAMBIA. An independent African state; formerly Northern Rhodesia, a British colony, from 1911 to 1953; and a member of the Federation of Rhodesia and Nyasaland from 1953 to 1963. The country's area is 290,586 square miles (752,618 square kilometers) and its population (1994) was 9.1 million. The African population can be grouped roughly into three language areas: north, mostly Bemba; south, Tonga; and southwest, Lozi. In addition to these there are a number of smaller language groups of indigenous and foreign origin. Agriculture is the chief occupation of Zambia, with maize, wheat, millet, and tobacco the most important crops. From rich mines along the Katanga border, copper was exported in 1969, exceeding 390,000 tons (353,730 metric tons). Power to operate these mines is supplied by the Kariba Dam across the Zambesi River, 200 miles (320 kilometers) below the famed Victoria Falls. Zambia is bounded on the north by Zaïre, on the east by Malawi, Mozambique, and Tanzania, on the south by Namibia and Zimbabwe, and on the west by Angola.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Zambia was formerly part of the Zambesi Union, with headquarters in Bulawayo. On June 1, 1972, it became a separate union of the Trans-Africa Division, and in 1981 it became part of the Eastern Africa Division. The headquarters building in Lusaka provides adequate office space and is situated next to the Lusaka Central church. Five staff houses are situated in close proximity to the office complex. Statistics (1992) for Zambia: churches, 990; members, 185,120; church or elementary schools, 10; ordained ministers, 77; licensed ministers, 93. Headquarters: Lusaka.

Statistics (1992) for the fields—*Central Zambia Field*: churches, 165; members, 43,778; ordained ministers, 10; licensed ministers, 22. Headquarters: Kabwe. *Copperbelt Zambia Field*: churches, 149; members, 50,768; ordained ministers, 12; licensed ministers, 16. Headquarters: Ndola. *East Zambia Field*: churches, 96; members, 4,163; ordained ministers, 4; licensed ministers, 8. Headquarters: Chipata. *North Zambia Field*: churches, 147; members, 37,377; ordained ministers, 18; licensed ministers, 16. Headquarters: Mansa. *South Zambia Field*: churches, 152; members, 51,600; ordained ministers, 16; licensed ministers, 16. Headquarters: Monze. *West Zambia Field*: churches, 281; members, 11,035; ordained ministers, 10; licensed ministers, 14. Headquarters: Mongu.

Institutions

Institutions. Mwami Adventist Hospital; Rusangu Secondary School; Yuka Adventist Hospital; Zambia Adventist Press.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* In 1903, using Solusi Station in (Southern) Rhodesia as base, W. H. Anderson, Jacob Detcha (who could speak the Tonga language), and several African workers set out for Northern Rhodesia (Zambia) on an exploratory trip for a possible mission site. After traveling by train up to Mambanje, which was the railhead at that time, the party traveled on foot to the Victoria Falls, and on to Kalomo, which was then the capital of Northern Rhodesia, and to Chief Monze's area, 100 miles (160 kilometers) to the northeast. On this journey, W. H. Anderson almost died of dysentery, but was nursed back to health by a certain Mr. Walker of Choma. Chief Monze granted them a 5,436-acre (2,200-hectare) plot of ground, which came to be Rusangu Station.

Rusangu Station. On July 1, 1905, a group of workers, including W. H. Anderson and his family, Jacob Detcha, Philip Malomo, Jack Mahlatini Mpofu, and Andrew Nyakana, arrived to open the station, and by September opened a school. The station was called the Pemba Mission Station, or the Barotse Mission, but in 1912 or 1913 the name was changed to Rusangu. A good water supply and fertile soil made Rusangu a suitable place for agriculture and horticulture. The early years were difficult. Attacks of malaria caused some of the workers to leave. Mrs. Anderson died of blackwater fever. The first converts were won through personal work among the people living along the railway from Rusangu Station south to Victoria Falls, and from among the students in the school.

From Rusangu the work spread to such an extent that in 1993 there were 45,000 members in the southern province, which is now known as South Zambia Field. There is also a large secondary school, opened in 1960.

Musofu Station. In 1917 S. M. Konigmacher left Rusangu to open work in the Chitina area not far from the town of Ndola. Until the erection of the first church building in 1918, he gathered the people under the trees and taught them how to sing and pray. In one room of the church building, which was used for a school, he taught both adults and children to read and write. The first African convert was Matthew Chiwanga, who had married a Musofu woman and had settled near the mission. He later became a mission worker. In recent years school buildings, dormitories, staff houses, and other structures have been built. There is now a senior primary school at Musofu. Although the school needs much improvement in the physical plant, in 1993 it had 15 teachers and 500 students.

Chimpempe Station. This station is in the northeast section of Zambia, in the region of the Mweru and Bangweulu lakes, and its territory extends to the Tanzania border. Work at the station began in September 1921, with the arrival of H. J. Hurlow and two African workers, Lawson Endaenda and Isaac Galwele. Other mission societies had already been established, and at first the local chief was opposed to Seventh-day Adventists, but through his services as a nurse Hurlow broke down prejudice. Through medical contacts and public meetings held in villages, converts were won (among whom was James Muyeba, who in 1962 was appointed vice president of the Northern Rhodesia Field). In 1923 a school was opened at the mission. In 1993 it was a junior secondary school. The two sections, elementary and secondary, have a combined total of 450 pupils and nine teachers. By 1926, a church had been organized with 27 members and there were three Sabbath schools and one day school in the district.

From 1926 to 1942 the area was organized as the Northeastern Rhodesia Mission Field, administered by the Zambesi Union Committee. In 1972 it became part of the North Zambia Field. On June 1, 1972, Zambia became a separate union of the Trans-Africa Division.

All Seventh-day Adventists in the North and Copperbelt fields are commonly referred to as “Ba-Chimpempe,” meaning “those of Chimpempe.” The field had 24 mission districts in 1993.

Mwami Station. Mwami Station was established on a farm acquired in 1925 near Fort Jameson. Dr. E. G. Marcus, E. B. Jewell, S. Moyo, and S. Kanjanga helped to build the work in this area. See [Mwami Adventist Hospital](#).

A secondary-level day school was in operation at the station in 1993. Along with the elementary school, it has 10 teachers and about 350 students.

Barotseland. Christianity came to Barotseland, the southwestern section of Zambia, about the middle of the nineteenth century. The first SDA missionary was S. M. Konig-macher, who began work in the Katima-Sesheke area in 1921. In 1927 he traveled north to Lealui to ask the paramount chief for some land for a school in the Kalabo district. His request granted, he returned and opened a school late in 1928 at a place now called Liumba Hill. He also carried on personal evangelism, and later opened a Sabbath school. In March 1929 a converted clerk from Kalabo became the first SDA teacher in Barotseland. The next month the first African evangelist began work. In 1930 an outschool was opened at Numa and another at Sitoti. In later years more outschools were opened, which in time became sites for Seventh-day Adventist churches. In 1944 W. P. Owen pioneered the work at the Sitoti Station, 100 miles (160 kilometers) south of Liumba Hill Station.

In 1946 Barotseland was organized as a field. In 1958, because of improved communications, it was once more made part of the Northern Rhodesia Field. The work in the former Barotseland (West Zambia Field) is now administered from Mongu. The schools have a total enrollment of about 1,800 students.

Organization and Development. The Northern Rhodesia Field was set up in 1921 with J. V. Wilson the first president, and with headquarters at Lusaka. During two periods two sections of Northern Rhodesia functioned as separate fields, the area surrounding the Chimpempe Mission (1926—1942) and Barotseland (1946—1958). In 1929 the European and Coloured constituency of Northern Rhodesia became part of the Rhodesia-Bechuanaland Conference. In 1945 the headquarters of the Northern Rhodesia Field were moved to Chisekesi, a small settlement on the railroad, six miles (9.6 kilometers) from Rusangu Mission.

There are two hospitals: Mwami Adventist Hospital (established 1928), and Yuka Hospital (established 1955). At Rusangu there is a coeducational boarding school (Rusangu Secondary School, reestablished 1960), offering up to and including the twelfth year of schooling. Rusangu was a government-recognized training center for lower primary teachers until 1955. In 1993 only three Seventh-day Adventist primary schools, and no secondary schools, except the Ministerial Training School, were operated by the denomination. The others came under government management. However, the new Third Republic government has negotiated to turn the schools back to the SDAs.

Zambia Adventist Press

ZAMBIA ADVENTIST PRESS. A printing project established in 1989 at Chipongwe, Zambia. For more than three decades Zambia's literature ministry had been import-oriented. At first business had been good, but subsequent years saw the country run into economic problems due to the constant fall in value of the kwacha. Only a few book titles could be purchased, and many literature evangelists were forced to abandon the ministry.

With this problem in mind, the Zambia Union began planning with the Eastern Africa Division for a publishing house. Funds were made available to the union in the form of a loan to purchase a 20-acre (eight-hectare) plot at the town of Chipongwe, south of Lusaka.

Ground was broken in 1989. Actual construction had not started by 1991, but some printing equipment had been purchased: a Rolland Parva single color offset and Heidelberg GTO single color offset press, along with darkroom and editorial equipment. With these items on hand, the Zambia Union decided to go into immediate printing, with the machines installed in the basement of the union office.

The following publications have been produced: English and local language Sabbath school quarterlies, numerous subscription and trade books, and miscellaneous printing projects for sister institutions. In 1992, 110,000 books were produced at a value of US\$165,000.

Funds are still being gathered for the construction of the publishing house.

Managers: Marvin Shultz, 1989—1992; Rashford P. Musonda, 1992— .

Zambia Union Mission

ZAMBIA UNION MISSION. *See* [Eastern Africa Division](#); [Zambia](#).

Zanzibar

ZANZIBAR. *See* [Tanzania](#).

Zaokski Theological Seminary

ZAOKSKI THEOLOGICAL SEMINARY (Zaokskaya Seminariya Adventistov). A coeducational college and ministerial training school established in 1987 in the Tula Region of Russia. In the early days of *perestroika*, the leaders of Seventh-day Adventist work in the USSR submitted their seventy-sixth petition to the Council on Religious Affairs requesting permission to begin a correspondence school in religion. They were told that this would be impossible because they had no place to do so. Subsequently, a proposal was made to construct a small building adjacent to a building already in the Tula church's possession. There an education center, publishing department, and headquarters for the church in the Russian republic could be set up. When this was not allowed, they found property near Zaokski, 45 miles (70 kilometers) from Tula and 75 miles (120 kilometers) from Moscow, and began negotiations to secure this property for the school.

In the summer of 1986 General Conference president Neal Wilson was received at the Council on Religious Affairs by the chairman, Konstantin Kharchev. Wilson passed on the request of the world church that they be granted an opportunity to have an educational institution in the former Soviet Union. Kharchev promised Wilson that he would do everything in his power to grant the request.

Opponents in the Tula regional government and local authorities in Zaokski did everything possible to prevent a school from being built there. But the Lord worked a miracle for the Seventh-day Adventist Church in Russia, largely through the persistent appeals of Mikhail M. Kulakov. On Jan. 27, 1987, permission for construction was finally received. Volunteers from the Ukraine and other parts of Russia flocked in to build the seminary building in record time. An eight-unit apartment house was also built in approximately two months' time. Miracle upon miracle contributed to the construction of the seminary. The grand opening ceremony was held on schedule, on Dec. 2, 1988.

In April of 1989 a noted agronomist, Dr. Jacob Mittleider, from the U.S., began an agricultural management program at the college. The first group of 15 students came from the Ukraine, the central Asian republics, Russia, and Latvia. In November 1990 the first graduates in the theology program received their degrees. Most of them now serve in leadership positions in the Euro-Asia Division. The college was registered by the Russian government in July 1991 as the first Christian educational institution of higher learning opened since the 1917 revolution. In 1993 MacNeilus Hall was completed, providing dormitories and a cafeteria, and a new library building was built.

Presidents: Mikhail M. Kulakov, 1988—1994; Artur A. Stele, 1994— .

Zeitoun Adventist School

ZEITOUN ADVENTIST SCHOOL. A kindergarten-elementary-intermediate school located near Heliopolis, Egypt. It serves both the Muslim and Christian communities. About 3 percent of the pupils are Seventh-day Adventists. The school is known as a model of peaceful and harmonious coexistence.

The school is self-supporting and has become a source of income for the Egyptian Seventh-day Adventist Church. Zeitoun Adventist School has earned a reputation for academic excellence and school discipline and has received several awards.

Twice placed under government administrative supervision, Zeitoun now functions under able national leadership. Plans are being made to extend the educational opportunities into the upper secondary levels.

In 1993 the school enrollment was 1,291. The students were served by a faculty and staff of 70.

Zertuche, Daniel

ZERTUCHE, DANIEL (1906—1987). He was born in Estación Claudio, Coahuila, Mexico, on Dec. 17, 1906. He married Julia Rodriguez on Sept. 14, 1942. Two daughters were born from this union. In 1937 he began his services in the organized work as a colporteur. His ministerial studies were pursued at the Tacubaya School in Mexico City. In 1939 he began his services as a worker in the field in the Gulf Mission, where he remained for several years. He then moved on to the Pacific Mission, the South Mission, and back to the Pacific Mission. He gave years of fruitful service in the North Mission (now the Northeast Mexican Conference and North Mexican Mission).

On several occasions he prepared more than 100 souls for baptism and performed the ceremony himself. He also distinguished himself for his missionary spirit both in and out of the church. He played the saw beautifully, drawing from it inspirational music of praise to the Lord. He was also an inspiration to new believers because of his consecration, his administrative style, and his speaking ability, strengthening people who were in need.

Zimbabwe

ZIMBABWE. An independent country situated in southeastern Africa, bounded on the west by Botswana, on the north by the Zambesi River, which separates it from Zambia, on the east by Mozambique, and on the south by the Republic of South Africa. It has an area of 150,803 square miles (390,580 square kilometers) and a population (1994) of 10.9 million. Shona and Sindebele are the main African languages. The largest concentration of people live in the cities of Harare, Bulawayo, Umtali, and Gweru. Agriculture is the chief occupation of the people, with maize, tobacco, peanuts, and cotton the main crops. Recently industry has gained prominence and is now competing for first place. Mining is also important. Asbestos, gold, chromium, coal, and copper are the principal exports.

The country was opened to European settlement in 1891, when a small British military force defeated the armies of Lobengula, the last king of the Matabeles. The country was named Rhodesia after Cecil John Rhodes, who led in conquering the area. After the European population had grown sufficiently, Southern Rhodesia was annexed to Great Britain (1923), and in 1924 the British granted the country self-government. In 1953 a federation was formed of Southern Rhodesia, Northern Rhodesia, and Nyasaland, with Salisbury (now Harare) as the capital. In 1963 the federation was dissolved. On Nov. 11, 1965, Prime Minister Ian D. Smith announced his country's unilateral declaration of independence. Britain termed the act illegal and demanded majority rule. The UN imposed sanctions against Zimbabwe (known as Rhodesia until 1980) and around the same time a war of liberation was waged. A cease-fire was accepted by all involved parties in 1979, and on Apr. 18, 1980, independence was achieved.

Seventh-day Adventist Statistics

Seventh-day Adventist Statistics. The territory of Zimbabwe constitutes the Zambesi Union, which is part of the Eastern Africa Division. Statistics (1992) for Zimbabwe: churches, 413; members, 180,553; ordained ministers, 81; licensed ministers, 38. Headquarters: Bulawayo.

Statistics (1992) for the conferences—Central Zimbabwe Conference: churches, 153; members, 71,131; ordained ministers, 19; licensed ministers, 8. Headquarters: Gweru. *East Zimbabwe Conference*: churches, 165; members, 64,926; ordained ministers, 28; licensed ministers, 13. Headquarters: Harare. West Zimbabwe Conference: churches, 79; members, 42,263; ordained ministers, 20; licensed ministers, 10. Headquarters: Bulawayo.

Institutions

Institutions. Anderson School; Bulawayo Adventist School; Hanke Adventist Secondary School; Lower Gweru Adventist Secondary School; Nyazura Adventist Secondary School; Solusi Adventist Secondary School; Solusi University.

Development of Seventh-day Adventist Work

Development of Seventh-day Adventist Work. *Beginnings.* In 1894 Pieter Wessels and A. T. Robinson, president of the Cape Conference, interviewed Cecil Rhodes, prime minister of Cape Colony and chairman of the British South Africa Company, requesting a piece of land on which to open a mission among the Matabeles in Rhodesia. Rhodes instructed Dr. L. S. Jameson, the administrator in Bulawayo, to permit Seventh-day Adventist representatives to select whatever land they needed. Pieter Wessels, A. Druillard, and other SDA workers then marked out a 12,000-acre (4,850-hectare) site some 30 miles (50 kilometers) west of Bulawayo. Fred Sparrow was left to develop the station, and the next year a mission party sent from North America arrived. This group was headed by G. B. Tripp, who was to be superintendent of the new mission, and included Dr. A. S. Carmichael and W. H. Anderson. The Matabele Mission, as it was first called, was renamed a few years later after Solusi, a local chief who had his kraal nearby and who had assisted in the establishment of the early mission.

From the beginning, work was conducted along evangelistic, educational, and medical lines. The earliest missionaries were expected to contribute substantially to their own support by trading and farming. Malaria took a heavy toll of the early missionaries. From Solusi the work expanded to all parts of Rhodesia. In 1901 F. B. Armitage founded Lower Gwelo Station (at first called Somabula), which held its first baptism in 1903. In 1910 M. C. Sturdevant established the Inyazura Station. Hanke was the next station, opened in 1911. From 1911 to 1923 work was opened up at Shangani and Gunde. Among the missionaries who contributed to the consolidation and advancement of the work in Rhodesia were J. N. de Beer, W. C. Walston, A. Butterfield, T. J. Gibson, S. W. Palmer, F. B. Jewell, F. R. Stockil, and H. M. Sparrow.

Organization and Growth. From 1901 to 1916 all the Seventh-day Adventist work in Southern Africa was administered by the South African Union Conference, from headquarters in Cape Town. In 1916 the Rhodesia-Nyasaland Mission (later Zambesi Union Mission) was established, with headquarters in Bulawayo, to care for mission work in Southern Rhodesia and other missions north of the Union of South Africa. U. Bender, from America, was the first superintendent of this administrative unit. Because of war conditions, it was not until early 1917 that he arrived in Bulawayo. Six months later he was transferred, and W. E. Straw succeeded him. In July 1920 W. H. Branson, the president of the newly formed African Division, came to Bulawayo and completed the organization of the Zambesi Union, with W. E. Straw continuing as union superintendent.

In 1921 P. Hendrie, the first European convert, was baptized. The European work in the Rhodesias and Bechuana (now Botswana) was organized as the Rhodesia-Bechuanaland Conference in 1929. The president of the Southern Rhodesia Mission Field or the Zambesi Union served as conference president. In 1945 E. J. Stevenson became conference president when Rhodesia-Bechuanaland was separated from the Southern Rhodesia Field (African work). In 1953 the name was changed to the Rhodesia Conference.

In 1964 the field was divided into two, and, as the work continued to grow and the membership multiplied, the Eastern, Central, and Western Zimbabwe fields were organized in 1981.

In 1969 the Zambesi General Field was established to care for the Coloured members. In 1977 the Rhodesia Conference and the Zambesi General Field merged to form the Zambesi Conference. In November 1992 the Eastern Africa Division not only voted to grant conference status to the three fields, but also to realign the territory of the Zambesi Union. The three fields merged with the Zambesi Conference in January of 1993 to form the East, Central, and West Zimbabwe conferences.

Zivot I Zdravlje

ZIVOT I ZDRAVLJE (Life and Health). *See* [Croatian-Slovenian Publishing House;](#)
[Yugoslavian Publishing House.](#)

Znaci Vremena

ZNACI VREMENA (Signs of the Times). *See* [Croatian-Slovenian Publishing House](#); [Yugoslavian Publishing House](#).

Znamenja Casa

ZNAMENJA CASA (Signs of the Times). *See* [Croatian-Slovenian Publishing House](#); [Yugoslavian Publishing House](#).

Zurich Adventist School

ZURICH ADVENTIST SCHOOL (Privatschule der Advent-Mission, Zurich). An elementary school serving the churches in Zurich, begun in 1954 by E. Walder. Secondary classes were added in 1961, and in 1993 there were three elementary and six secondary grades under the care of four full-time teachers. The average enrollment during the past five years has been about 30, including 17 students at secondary level. The state-required syllabus is followed, together with extra daily classes in Bible. The school has an excellent reputation and the number of pupils from non-Seventh-day Adventist homes is restricted because of space considerations.

Principals: E. Walder, 1954—1956; Joseph Agustoni, 1956—1971; Beatrice Steiner, 1971—1976; Pierre Hess, 1976—1983; Ivan Fagioli, 1983— .